

# Carpatho-Rus'

## Karpatska Rus'



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

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*An interesting in-depth analysis of the climatic events that began in 1985 in the former Soviet Union up to the present day. This is the fifty sixth installment of the story from Moscow News.*

### The Crash of an Empire

A Colloquial Chronicle, Russia, 1985-1991, Part 56

#### Draft Law, Daft Law: Cornerstones Laid Askew

As the country was still trying to make sense of Gorbachev's reorganization or rather shattering of the Central Committee Secretariat, he quickly followed this up with more political initiatives in pursuance of the general line approved by the 19<sup>th</sup> Party conference, proposing certain constitutional amendments and a new election law intended to change the Soviet union's entire political system.

The draft amendments and law were published on October 22. The publication was to be followed by five weeks of *vsenarodnoye obsuzhdeniye* "discussion by the whole people," whereupon the drafts would be presented for approval to the Supreme Soviet of the U.S.S.R.

The "discussion by the whole people" was a curious, typically Soviet phenomenon, a Communist answer to a properly organized referendum or plebiscite, propaganda exercise dubbed *odobryams* (something like "approvums") by a satanist. On these occasions, a Party-sponsored initiative (say, the Brezhnev constitution in the 1970s) would be discussed in the press, on TV, radio and at workplace meetings, also organized by Party committees and closely monitored by the KGB. The sole purpose of the exercise was to demonstrate to the masses, amid a sea of sickeningly complacent verbiage, how eagerly those same masses approved the benign initiatives of their fervently loved Party-and-government, to consolidate the "moral-political unity of the whole people" and the "unbreakable bond between Party and people."

In short, it was a way for the countless "workers of the ideological front" to show that they were good for something, that they weren't just a bunch of parasites and bloodsuckers. They duly recorded the views and suggestions expressed at meetings and in the media, sometimes hundreds of thousands of them; the records were salted away in the archives of the appropriate Party committees or whatever, without the slightest effect on the workings of the anonymous Central Committee moles drafting the document in question—except for a few chosen or invented stylistic suggestions, much publicized to show the respect those moles and their bosses had for the people's opinions. Then a lot of hot air would be expended in praising "socialist democracy at work," bonuses and promotions would be dispensed as reward for these titanic efforts, and the whole ideological establishment would drop back into its usual somnolence.

This time, though, these agitprop heroes fell flat on their face, as Gorbachev and others later bitterly complained. With the taste for glasnost that the masses had developed in the previous three years, there was no question of humble "approvums", countless "informal" clubs, movements, committees, getting better organized

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### THE HISTORY OF LEMKOVINA Part 50

#### PART III

#### 15. The Economic Situation of Lemkos After World War I

The economic situation of the Lemkos deteriorated significantly after the First World War. Life became much more difficult. The long war had materially ruined the people. There was no way to improve the material situation of the villagers. Mass emigration to America was closed off. The prewar emigrants, surrounded by family, had become American citizens and no longer thought of returning to the old country. They also gradually forgot about their kin in the old country and stopped sending monetary aid to their countrymen. Emigration was reduced to a minimum. Only those who had been born in America and brought up in the old country could go to America, because they were considered American citizens. An American citizen could also bring out his wife or children or parents. But this had no effect on the general welfare of the Lemkos in the old country.

In that time of exploitation and depression there could be no thought of any American aid. Nor was there any chance of earning some money in the old country. When some job did come up, for example, in the manorial forests or on the roads or in health resorts, our people could not get it. Preference for any such work was given to a Pole on our side, or a Slovak on the Slovak side. A Lemko could get only the jobs that a Pole or Slovak would not take. Workers were required to have a birth certificate showing their nationality and religious affiliation. In order to hold on to their jobs, many poor people declared themselves to be Poles.

The political authorities took advantage of the situation and would notify church officials that so-and-so had left the Greek Catholic or Orthodox church and had become a Roman Catholic. Such a person was then officially a Pole and Roman Catholic. This policy created large numbers of pseudo-Poles and pseudo-Catholics. This fabrication of Poles was applied to all religions. Only those Lemkos could join the Catholic Church who signed statements that they were Polish. Such a declaration also had to accompany every sale-purchased contract.

The Lemko was thus restricted in his religion, his nationality, and his material life. Forced by extreme necessity, Lemkos began to divide their land among family members, and this had a disastrous effect on their economic situation. Such an attitude toward a minority could not develop sympathy for the government of restoration Poland.

#### 16. The Lemko Delegation to Premier Skladkovsky

Lemkos were restricted in all their citizenship rights and could not achieve anything in

government circles. To improve at least somewhat their dismal situation, they sent a delegation to Premier Skladkovsky to describe their situation and present their demands to him personally. They gained an audience with him through an influential person in the government. Premier Skladkovsky himself set the date for May 29, 1938. On the day of the appointment, the delegates were told that the Premier would probably not see them himself. They were received instead by a department head, one Savitsky, who told them at the very outset that the Premier could not receive the Lemko delegation, even though he had promised to do so, because that would offend the Ukrainians and he had to contend with them. The audience with Mr. Savitsky lasted half an hour. All the wishes and requests that the delegates presented to him were cast aside and disregarded. In his final statement to the delegates, Savitsky stated that the government did not need to consider Lemkos, because they had no power and, furthermore, "stank of communism". The delegates left in very low spirits, and one of them sang in a loud voice: "We pray to Thee, oh Lord, send some punishment to this Polish restoration regime", and this prayer was soon answered.

Among the members of this delegation were: Dr. Orest Gnatyshak, lawyer in Krynitsia; Iosif Yavorsky, notary in Bukovets; Metody Trokhanovsky, teacher in Krynitsia; and Father Ioann Polyansky, priest in Woroblik Korolevsky.

#### 17. Ukrainization of Lemkovina

Ukrainian nationalists tried by every means to Ukrainize the Lemkos, who resisted strongly. Peremysl Bishop Iosafat Kotsylovsky came to aid nationalists. He ordered the clergy under his jurisdiction to Ukrainize Lemkovina; they carried out his orders fervently and brought an unhappy religious war to Lemkovian.

Bishop Iosafat Kotsylovsky was born in Pakotovka, Sanok County. He completed his theological studies in Rome in the so-called "Gregorianum". As a young priest he taught dogmatics at the seminary in Stanislavov and then joined the Saint Basil Society. He spent World War I in Vienna, where he organized the clergy of the Peremysl and L'wow eparchy and from them created a provisional seminary located in the Moravian town of Kromeryzh. Here he made the acquaintance of the parish priest, later a bishop, Drom Stoyany, who enjoyed great influence in the Emperor's household in Vienna. Thanks to this acquaintance, Father Kotsylovsky was appointed bishop at Peremysl in 1917 (during World War I). He was a suave person, nattily dressed, friendly, good hearted, but yet tactless, stubborn, rash, dogged, and in politics, an adamant Ukrainian nationalist.

The Ukrainian community in Peremysl twice complained about Kotsylovsky to the Curia in Rome for what the Ukrainian intelligentsia considered his untactful behavior. In his reckless way, Bishop Kotsylovsky decided to Ukrainize Lemkovina. First, he suspended two Russian canonical priests, members of the Peremysl

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and thus formalized with each passing day, launched a campaign of fierce criticism of the draft laws in the free press, in thousands of home made papers and at city square rallies where agitprop nitwits didn't dare show their faces. They were no match for the jeans-sweater-and-beard radical agitators armed to the teeth with facts and figures about the hopeless mess the country was in thanks to the efforts of the Stalinists in the past and "bureaucrats" in the present (the time was not yet ripe for speaking out plainly against the Party and totalitarian socialism).

Indeed, Gorbachev's anger at the failure of his agitprop machine seems nothing short of ridiculous: he should have known better than anyone else that there had been no need for skilled or capable ideological debaters under the old regime - labor camps were a much more persuasive argument for "real socialism" than public discussion. The agitprop machine existed for the sole purpose of making a lot of noise that not even the noise-makers believed in, and it naturally attracted the worst kind of numskulls unfit for anything but making that noise and licking various portions of their superiors anatomy.

As for the capable element, the first and second secretaries and their aides, they, too, had neither the training nor the will to learn the rudiments of public debate with the opposition. In the absence of such an opposition, the only skills they had learned were those of bureaucratic intrigue practiced in the corridors of power and other cozy nooks, and they were like so many fish out of water when faced with the task of defending their views with tools other than the policeman's club. So they went on relying on scheming, lies and violence as their political means-to the very end.

That apparat shenanigans were meant to be the Party's weapon of choice in defending its supremacy was quite clear from the proposed draft laws on constitutional amendments and electoral procedure. The blueprint for the new parliament was borrowed by its main architect and Gorbachev's friend from student years Anatoly Lukyanov, straight from the early post-revolutionary practice. It was to be a two tier structure consisting of a 2250 member Congress of People's Deputies and a 542 member Supreme Soviet elected by the Congress.

The Soviet electorate then being what it was-politically innocent especially in the vast hinterland and outlying republics, it would be easy for the apparat to fill the vast gathering with puppets-"shock-workers of Communist labor," bemedalled milkmaids, cotton growers, cattle breeders, what not, just like in the good old Supreme Soviet Deputies from the major advanced, industrialized areas representing radical or liberal forces could be completely swamped by this huge, easy-to-manipulate crowd.

The radicals in the Party knew only too well the workings of "democratic centralism"-a mechanism for the apparat to have its way regardless of any surface disturbances, a tool for turning supposedly free elections into careful selection, and they knew without a shadow of doubt that that mechanism would be oiled and primed for maximum effect by apparatchiks fighting for their own survival. The standing Supreme Soviet elected by the Congress, although a distinct improvement on the old body gathering every now and then for a couple of days to do a bit of hand clapping would be entirely the creature of that apparat.

The liberals made no bones about their view of the whole thing, and branded the scheme for what it was - a bureaucratic stratagem to ensure the Party bureaucracy's domination. What they wanted was an ordinary, European-type elected body of 400-500 deputies-but what could they do except make desperate noises?

In its infinite deviousness, the apparat built in yet another mechanism in the draft law to eliminate undesirables, should they somehow slip through to the Supreme Soviet annual rotation of 20 percent of the Soviet's membership-a ruse intended to put the finishing touches on the process of puppet selection.

These special effects naturally elicited a

storm of protest at rallies, meetings, and in the media, but the country, still firmly in the grip of

"socialist democracy," was blandly told by the officials appointed to supervise the *vsemirodnoye obsuzhdeniye* that 99 percent of the responses to the proposals were positive. End of discussion.

The same treatment was accorded to all protests against the new election law which reserved one third of the Congress's seats for "public organizations"-and these, as has been stressed above, were but mere appendages of the omnipresent, omniscient Communist Party which ordinarily didn't even have to crack the whip to make these bodies jump through whatever loops were needed.

Liberal critics in and outside the Party were quick to point out that this reservation brazenly violated the one man, one vote principle: there were those who had just one vote while others could exercise their electoral rights several times over, at least at the preliminary stages, supporting several candidates as ordinary citizens as well as members of various public organizations-say, the Party, the Writers Union, the Academy of Sciences, the Stamp-collectors Association or whatever.

Some people, like the Ogonyok editor Vitaly Korotich, argued, though, that in certain regions public organizations might be the only channel through which better educated, and therefore supposedly more progressive element could hope to get through to parliament-otherwise the apparatchiks could easily elect each other to fill most of the seats, reserving the rest for sturdy and obedient tractor-drivers and weavers.

There might be arguments for and against the various details of the constitutional amendments, but one thing was perfectly clear even at that early stage: an attempt was being made to lay the cornerstones of parliamentary democracy helter-skelter, to make it the same sham it had always been, only more sophisticated and resembling in shape the bona fide article, thus building a more effective screen for the nomenklatura's unchallenged rule.

The liberals' protests against these designs inside Russia proper were mostly verbal and ineffectual except as ideological preparation for future battles. In some outlying regions, like the Central Asian republics, all this was mostly seen as distant and incomprehensible games. However, there were two areas of the Soviet Union, Georgia and the Baltics, where Gorbachev's plans for political reform caused local storms and stresses which later rent the country apart.

The three Baltic republics and much more briefly, Georgia had tasted statehood and independence after the collapse of the Czarist Russian empire, and now nationalist yearnings were growing ever stronger there, stoked by the elites having grand visions of sovereignty, independence and political supremacy.

They were not concerned about the nicer points of the proposed electoral law but hit out at the crucial element of the new political order: Lukyanov's constitution would make the Soviet Union even more of a unitary state than it had been, run totally from a single seat of power in Moscow.

Gorbachev's Politburo proved consistently obtuse on the nationalities issue, making promises of more economic and political independence only under duress, always too late and always too little. After the initial protests from Georgia and the Baltics, the Politburo promised early in November to hold a Central Committee plenary session some time soon to discuss the national problem-a really silly move, as it was clearly an afterthought and an inadequate one, for everyone could see with their own eyes that no amount of Central Committee debate and resolutions could stop the conflict between Armenia and Azerbaijan erupting now and then in bloody pogroms, ethnic cleansing and mass flight of refugees.

That promise naturally failed to satisfy the rebellious republics. The bail of national feeling had started rolling in full earnest. There were massive protest rallies in Tbilisi, while in Tallinn the Estonian parliament voted on November 16 for a declaration of sovereignty and supremacy of Estonian laws over federal ones. Incidentally, this was the first most of the Soviet Union's population heard there

was something amiss in the Baltics; there appeared to be a big hole in glasnost through which that entire conflict had fallen.

Gorbachev resolved this constitutional crisis in a totally predictable and unimaginative way, holding a session of the Presidium of the Supreme Soviet which overruled the Estonian parliament's declaration. This was, of course, a purely verbal solution which resolved nothing-a bit of loud talking in the night to make the bogeyman go away. But no amount of verbal fluff could get that monkey off his back now.

Gorbachev achieved a similar hollow victory at the session of the Supreme Soviet called to approve, after all the *vsemirodnoye obsuzhdeniye*, the constitutional amendments and electoral law. These were duly voted in on December 1, but only after some trenchant protests from Baltic deputies, and with less than the usual 100 percent majority-for the first time in decades. This too, was greeted in the press as a great victory for glasnost and new thinking-not as the crack of doom which it actually was.

Sergei ROY, Moscow News

#### Notice

Our attention was directed to a study recently completed concerning the origin of some of the Lemko, Boyko and Hutsul names in the Carpathians. A summary of categories, names and backgrounds is as follows:

A. Occupation (Honchar 'potter', Mel'nyk 'miller', Stoliar 'carpenter', Tkach 'weaver')

B. Social status or position (Bohach 'wealthy person', Diak 'deacon', Popovych [literally] priest's son, Syrota 'orphan').

C. Territorial origin (Vyslots'ky is someone from Vyslik, Novyts'ky is someone from Novytsia, Beskydniak is from the Beskyd Mountain range, etc.)

D. Ethnic origin (Boyko, Volox, Lemts'o, Tatar, Tsygan "Gypsy", Nimets' 'German').

E. A fairly high percentage of Lemko surnames are of pre-Christian origin: Bilyk, Koxan, Krasunko.

F. An even higher percentage of surnames is made from words describing the person's physical appearance, often by resemblance to animate beings, or to objects and traits with which the person was associated.

1. Animals, insects, fish, birds: Baran 'ram', Vovk 'wolf', Kozel 'goat', Muxa 'fly', Rybka 'fish', Sova 'owl'.

2. Plants: Hrusha 'pear', Dub 'oak', Klen 'maple'.

3. Tools, instruments, other objects: Duda, 'fife, pipe', Truba 'type of horn, trumpet', Tsidylo 'strainer', Kolyska 'cradle'.

4. Foods: Borsch, Pyrog 'pie', Yuxa 'fish soup, broth'. Etc.

If a reader desires a complete listing of the study, it can be obtained by sending a check for \$9.42, which includes S & H, to Stan Homa, 1623 S. 10<sup>th</sup> Street, Arlington, VA 22204.

#### Notice

Arrow Park will celebrate its 50<sup>th</sup> anniversary with a Dinner Buffet & Dance on Saturday, July 4, 1998 beginning at 6:00 PM. Advance reservations are required, call 914-783-2044. Tickets \$25. Per person.



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Cathedral Assembly - Father Karol Woloshynsky and Father Ioann Woytowich, highly meritorious priests - so that they could not interfere with his plans. An appeal to the Roman Curia was resolved in favor of the two priests. The Curia revoked the suspensions and ordered Kotsylovsky to apologize to the priests.

Bishop Kotsylovsky transferred the older Lemko priests from Lemkovina to the eastern parts of his diocese and replaced them with young, inexperienced priests whom he ordered to Ukrainize the Lemkos, promising them rich parishes as a reward for success. The new priests went to work eagerly, not only in the churches but also in reading rooms and even in private homes. The pulpit became a political rostrum, a place to hurl thunderbolts and maledictions at Russkys, moscophiles, bolsheviks, schismatics, heretics, etc. Instead of the word of God, the faithful had to listen to lectures on Ukraine. The people disliked these priests, who incidentally, proved to be good at collecting fees for spiritual services, and they stopped going to church.

So began an intense struggle between priest and parishioners. The parishioners expected to hear the Word of God from their priest, and when the subject became Ukrainianism they all left the church. They wrote requests and complaints to the Consistory, sent delegations to the bishop, asked for change of priest, threatened Orthodoxy; but all this was in vain, they might as well have thrown peas at the wall. The Bishop was immovable. In his mind, these priests were faithfully following the dictates of their bishop and should be rewarded rather than chastised. Getting no justice from the bishop, and running out of patience entirely, the people decided to break with the Catholic Church and go over to Orthodoxy.

To be continued

**Press Fund Contributions**

M/M Michael Zarechnak	\$100.
M/M Alex Kuvish	15.
Nicki J. Nielsen	10.
Diane S. Piwinski	10.
V. Rev. Daniel Ressetar	10.
Ann Bodyk	5.
John Kuzmich	5.
M/M Michael Moskva	5.
Walter Perog	5.
Michael Novak	5.
Total	\$170.

In loving memory of Michael, my beloved husband, who departed one year ago and with fond memories from Kathy, daughter, grandchildren and great grandchildren.

Ann Logoyda \$50.

**CARPATHO--RUS**

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**IN APPRECIATION**

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

**AUDIO & VIDEO TAPES****Item #1 Karpati-Rus' Folk Songs:**

Eighteen folk songs from the Carpathian Mountains! Transcribed from 78 RPM discs recorded in 1910, this audio cassette tape presents wedding, christening and Christmas songs...the way our ancestors did them.

**Item #2: Russian Balalalka and Polkas, Chardashes and Gypsy Eclectic:**

This audio cassette tape contains Russian polka and balalalka selections, Slavic chardashes and gypsy melodies. Several folk songs provided here were originally recorded in 1910 on 78 RPM discs.

**Item #3: East European Folk Festival;**

Each year, the Lemko Association of the U.S. and Canada sponsors a festival of East European dancing and singing. This video offers highlights of the 25th festival which was held in 1993. It includes excerpts of an Orthodox Catholic prayer service and concert of Karpati-Rus,, Ukrainian, Russian and Slovak folk songs and dancing.

**Item #4: Canonization of Father Maksym Sandovich;**

This video includes a biography of Saint Maksym, the first Orthodox Catholic saint of the Karpati-Rus;. The major sites and events of his glorification which occurred in Gorlice, Poland in September, 1994 are uniquely recorded.

**Item #5: Video Recording of the Akafist Male Chamber Choir of Moscow and the Slavic Male Chorus of Washington, D.C.;**

Recorded at St. Luke's Serbian Orthodox Church in McLean, Virginia on March 12, 1992, this video includes 17 classic liturgical songs and shows the interior and exterior of all Slavic Orthodox Catholic churches in the Washington, D.C. area.

**Item #6: Canonization of Father Alexis Toth;**

St Alexis' biography and canonization ceremony are preserved on this video which was filmed at St. Tikhon's Monastery.

**Item #7: Folk Songs from the Uzhorod Region:**

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

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

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

**PRICES:**

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

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

Mary Barker  
521 Piermont Avenue  
River Vale, NJ 07675

**Notice**

Passaic Branch 5-16; Lemko Assoc.

**1998 Schedule of Events**

October 18 Fall Banquet, 2 PM \$15.

**Birthday Meetings**

September 13 2 PM  
December 6 2 PM

**SUBSCRIPTION FORM**

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**Notice**

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

**The Cooking Corner**

When father was first ordained (1946), he was assigned to four small parishes in Ohio and one in West Virginia. Some of his parish members were from the Boyko, Hutsul and Bukovina areas of the Carpathians. The food they served at weddings and baptisms was delicious and different. One of the dishes I looked forward to was Nachynka or dressing served as a side dish to the meat, much like Yorkshire pudding or a spoon bread. Big roaster pans are baked for most weddings and parish dinners. Is this a recipe you have been looking for?

**Nachynka (Stuffing)**

1		small onion, chopped fine
3	tbls	butter
1	cup	cornmeal
1	tsp	salt
1/2	tsp	pepper
1/4	tsp	poultry seasoning
3 1/2	cups	scalded milk
1/2	cup	light cream
3	eggs	well beaten

Saute onion in butter until limp, not brown. Add the cornmeal. Add salt, sugar, pepper, and poultry seasoning and mix with cornmeal to coat the cereal thoroughly. Pour in the scalded milk gradually and stir briskly until the mixture is smooth and free of lumps. Cook until it thickens. Remove from heat and blend in the cream. Beat the eggs well and fold into the mixture. Spoon into a 2 qt. buttered casserole. Bake uncovered in 350 degree oven for 1 hour. It should have a crisp, golden brown crust all around.

The Orthodox Herald

**Lemko Wedding Video**

A two hour video cassette of the film **LEMKO WEDDING** is still available for sale to our readers. This is the original film that was made more than 30 years ago, and it should be of interest to those readers who have not had the pleasure of viewing it.

Cost including postage and handling, is \$45. To order, kindly send your check or money order made payable to Lemko Assoc., c/o A. Herenchak, P.O. Box 156, Allentown, New Jersey 08501.