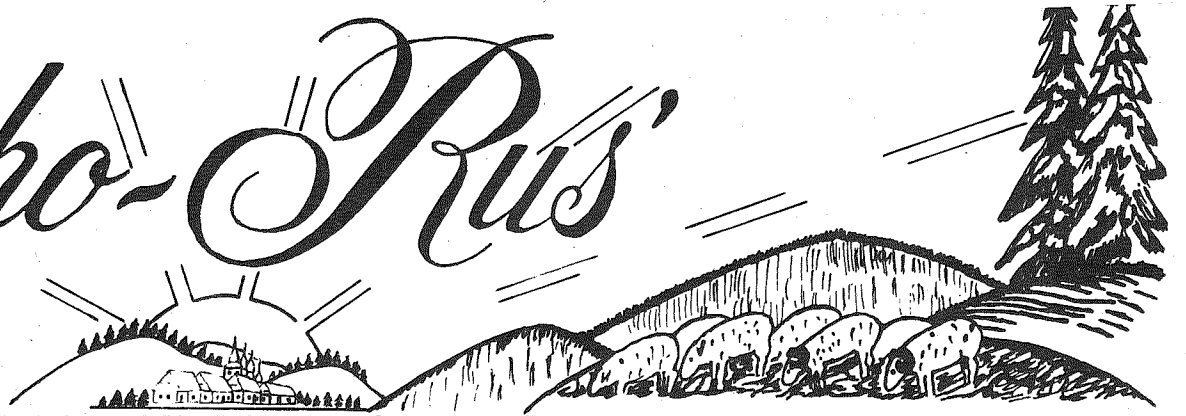


# Carpatho-Rus'

## Karpatska Rus'



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

NO. 9 CARPATHO-RUS, YONKERS, N.Y. APRIL 25, 1997 VOL. LXX

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 Twenty seventh installment of the story from Moscow News.

### The Crash and Rise of an Empire

A Colloquial Chronicle, Russia, 1985-. Part 27

#### :Closed Zones": Defense

The word "glasnost" is so often used in these installments in a positive context, as a fine tool or weapon for battering down a rotten sociopolitical system, that it is easy to start wondering how that system could have stood the onslaught of glasnost for long and why it didn't collapse immediately under the weight of accusations. The fact is, though, that the totalitarian system repulsed this onslaught quite effectively, and the inroads of glasnost did little more than scratch the surface. The waves of journalistic attacks merely lapped around the crag of the still all-powerful bureaucratic institutions. There were vast areas of public life still closed to criticism or simply inaccessible to view. These were known as "closed zones" or "zones beyond criticism." The bureaucratic structures simply cocooned themselves in total secrecy, each deciding on its own what the public should be allowed to know of its activities--very little, as a rule, and that little was, as often as not, distorted.

The largest such area was the army, the situation in the army, defense-related expenditure, the efficacy of such expenditure, everything that had to do with research and development for defense purposes, all that sort of thing. The Soviet people were allowed little more to do in this respect than sing fine, patriotic-sounding songs about the army and generally take pride in it. Years later Gorbachev confided that not even Politburo members (talk of the public!) could take a peek at the statistics. When Marshal Ustinov ran the military-industrial complex, he and Brezhnev were the only people in the country's top leadership to know the figures -- the rest didn't even dare show interest in, let alone demand information on, these issues.

No wonder, then, that when the relevant information was published, it staggered everyone who had the mental equipment to be staggered. It transpired that military expenditure, even by official statistics, amounted to 40 percent of the budgetary expenses, rather than the 16 percent previously given out. No one had believed the 16 percent, of course, but to be told officially that the country spent almost half of its money on "defense" was something else again -- the more so that few believed even this figure, given the ineradicable, congenital tendency of Goskomstat, the State Committee on Statistics, to lie by reflex. Indeed, according to the same statistics, a sizable chunk of the civilian budget, some 25 billion rubles, was spent on scientific research and development--of which 20 billion went to defense-related projects. A healthy addition to the 40 percent.

Continued on Page 2, Column 1

From our archives we uncovered an article in the June, 1968 edition of "The Carpatho-Russian American" which should be of interest to our readers. [The Carpatho-Russian American, edited by the late Theodore Horoschak, and sponsored by Lemko Assoc., was published monthly at that time. It was a separate publication from Karpatska Rus, printed in English. We do not have all the issues, but it apparently published for about 2 years. If some of our long time readers have additional copies we would sincerely appreciate receiving them.]

### Walt Whitman's Greetings to the Russian People

Not long ago, Kornei Chukovsky, venerable Russian writer, translator, and educator discovered a hitherto unknown letter to the Russian people written by Walt Whitman, the greatest poet of the United States as follows:

#### A Letter to A Russian

Camden, NJ

Dec. 20, 1881

You Russian and we Americans! Our countries so distant, so unlike at first glance --- such a difference in social and political conditions, and our respective methods of moral and practical development the last hundred years; --- and yet in certain features, and vested ones, so resembling each other. The variety of stock -- elements and tongues, to be resolutely fused in a common identity and union at all hazards --- the idea, perennial through the ages, that they both have their historic and divine mission --- the fervent element of manly friendship throughout the whole people, surpassed by no other races --- the grand expanse of territorial limits and boundaries --- the unformed and nebulous state of many things, not

Continued on Page 2, Column 3

Another article by Prof. Paul J. Best, Political Science Dept. of Southern Connecticut State University, which should be of interest to our readers.

[Prof. Best welcomes comments. Write to either this newspaper or his university]

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### The Apostolic Administration of the Lemko Region, 1934--1944

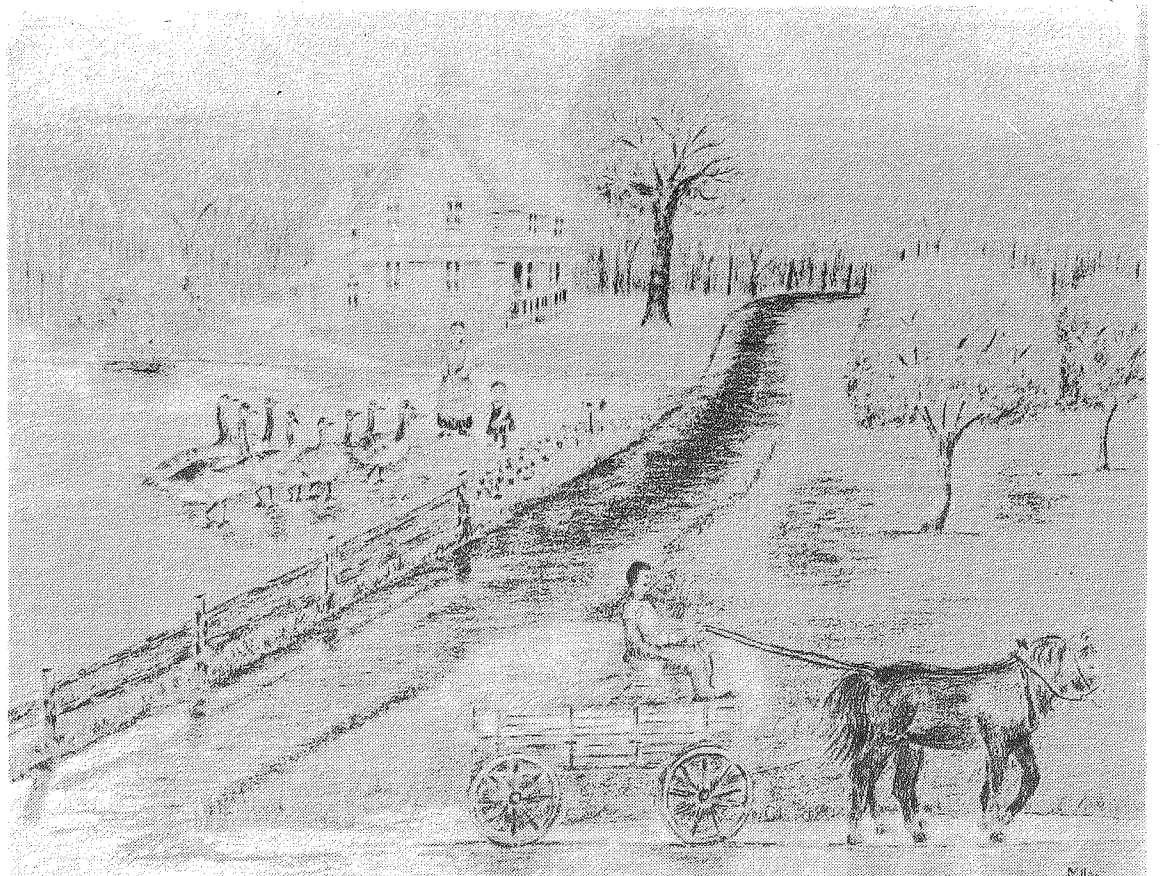
#### Summary

The Union of Brest had many aspects including a possible political motivation -- that of Nation building. The historian Edward Keenan of Harvard University has publicly speculated that one of the motivations of the Union was the implicit wish of at least some of the bishops to create the foundations of a Rus political entity within the Polish-Lithuanian Commonwealth, that is, a third unit of the heretofore bilateral Rzeczpospolita.

In any case, in the westernmost extreme area of East Slavic territory, the Lemko Region, the idea of common East Slavic unity stretching from the Carpathians to Kamchatka long endured, (the so-called "Russian Idea"), even into the 20th century.

Therefore, when the Greek/Byzantine rite Catholic Church centered in Lviv, evolved into a Ukrainian Greek Catholic Church at the turn of this century, not many in the Lemko region were enthused. Thus, just before World War I, a "return to Orthodoxy" movement began in that area. After the war, the movement was revived and in the 1920s a religious struggle developed in the hills and

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In the 1920s

Baba and Deedo [Grandmother & Grandfather] Stchur and Me [Mary Pawlak Anderson]

Continued from Page 1, Column 1

These figures were enough to give pause to the more far-seeing economists. No economy in the world could carry this burden indefinitely, particularly not the structurally defective Soviet one. A collapse was inevitable -- there was no way the economy could go on muddling through by relying on oil dollars and vodka as domestic currency to keep it moving. But the worst thing was that extricating the country from this situation by giving up the arms race also led to a crisis, if not collapse. How else could it be, with 60 percent of the population (some said more) engaged in military production? Remember that the Russian word for "conversion" had not even been invented -- and conversion costs a great deal of money and involves a great deal of pain to the people concerned, as every economist knows.

Gorbachev clearly wasn't one of these far-sighted economists. I remember a TV coverage of one of his famous walkabouts, in which he quoted to a crowd of ecstatically smiling women, with his usual pompous air, one of those mysterious "letters from the working people" which ran something like this: "Whatever you do, Mikhail Sergeevich, do not cut defense expenditure!" Gorbachev looked completely sincere when he mouthed these inanities -- as sincere, say, as when he said that he opposed the idiotic military venture in Afghanistan from the start (and he surely must have realized that a vast share of those defense expenses went to cover the Afghan war).

Reconciling these sincerities of Gorbachev's is more than this chronicle can undertake. The most charitable assumption is that Gorbachev, like the entire country, fell victim to the plague of secrecy generated by his own Party, and simply did not realize the full extent of the sheer waste of human, material and financial resources that had gone on for decades. Although better informed than most bureaucrats, let alone the people, he may have shared some of the people's illusions about the real potential of the armed forces and the military-industrial complex, and their ability to be reformed.

Due to the vast system of compartmentalization, no one single person must have had a clear picture of the real situation, although on the rumor level the position appeared consistently dismal. As a reserve officer in the paratroops, one of the first aphorisms I picked up in training camp was, "Where the Air Force begins, all order ends." The amount of drinking that went on in the army beat anything in civilian life hands down, and I got a distinct impression that the higher the rank the more seasoned the drinker. Four-star generals left all their subordinates simply nowhere. One of my most cherished memories from those unforgettable days is of alarm being sounded in the dead of night, the whole regiment lined up on parade ground, and of the regimental commander, tenderly supported on both sides by deputy for political education and chief of staff, giving us an hour-long, tongue-twisted lecture on the perils of drinking, in which a certain major figured prominently, having been found in a ditch minus uniform and shorts.

All talk with Regular Army types invariably turned to drinking. They had an inexhaustible treasure-trove of stories, some hilarious, some tragic, of incidents and accidents that built up to a vast collection of Army lore. Like the one about a pilot who decided to take his gal joyriding in his fighter plane but got a little carried away and looped the loop, whereupon his loved one, not being belted in, dropped out of the cockpit all the way to the Volga below. On a more serious note, that the American U2 spy plane was not shot down in 1962 over Central Asia, as ordered, but crept all the way to the North Urals, was attributed to the fact that no missile crew could be found along those thousands of miles sober enough to operate their missiles, and when they did shoot, they brought down one of their own planes along with the American one, and the pilot died. This last bit was authenticated, and the rest of the story may well have been apocryphal, but it just shows what the general atmosphere was, doesn't it.

On the uglier side, life in the Armed Forces was dominated by something which later became widely known to the public as *dedovshchina*, from *ded*, "Grandpa," Army slang for soldiers in the second year of their military service. These older boys brutally exploited and manhandled the younger conscripts, with deaths and crippling being ordinary, run-of-the-mill affairs, and suicide rates soaring. The officers traditionally overlooked these offenses, as the system was a gang-type, prison-type tool to enforce "discipline" and submission, which made the officers' life that much easier.

All these things were generally known, if not publicly discussed, but no one saw them for what they were -- signs that the rot had spread throughout the military establishment, all but incapacitating it. The image of an invincible army (which had, after all, beaten the Nazis all those years ago) still persisted, an Army career was still a glamorous one, and the top leadership still took complacent pride in watching mechanized might roll past the Mausoleum several times a year.

Then, on a fine day in May, the bubble of complacency burst in a single episode that was fully as humiliating as the Chernobyl disaster the year before. Matthias Rust, a crazy German amateur pilot, slipped through the Soviet Air Defense system, flew his Cessna across half European Russia and -- the unkindest cut of all -- landed it on Red Square, which was immediately dubbed *Sheremetyevo-3* by the people's wags (after *Sheremetyevo-2*, Moscow's international airport). To complete the humiliation, Gorbachev got the news while attending, together with all the other top Soviet leaders, a meeting of the Warsaw Pact Political Consultative Council in Berlin. It was not just a slap in the face but a slap in the face before a very select crowd.

Of course, immediate measures were taken to obliterate part of the shame. Defense Minister Marshal Sokolov was moved up to what was known as "paradise unit" -- Chief Inspectorate of the Armed Forces -- and Marshal Dmitry Yazov was appointed in his place. All one can say about this appointment is, if that was the best Gorbachev could do, it was not good enough, as became clear in August 1991, when Yazov sided with the putschists. Just one more of Gorbachev's countless errors of judgement. But that was not the main point.

The main point seems to be that yet another Soviet myth was exploded, and the Armed Forces were left with the stench of disgrace and humiliation in their nostrils -- something that they have not lived down to this day. Just as the Chernobyl disaster almost exactly a year before, the Rust affair gave the media a chance to dig deeper in the hidden sours of yet another Soviet establishment, boldly crossing the border into what had been one vast "closed zone," zone interdite. Yet another certainty with which the Soviet people had lived for decades was gone. A world without this sort of moral certainties collapses easily -- and the Soviet world eventually did just that.

Sergei ROY--Moscow News

#### Press Fund Contributions

Lemko Branch #10, New York	\$50.
M/M Alexander Hnatkow	30.
Peter Bolacker	20.
M. Conroy	20.
Alexander Maluga	20.
Liobomyr Mlynar	20.
Olga Mlynar	20.
Julia Van Ess	20.
Dimitri Demyanovich	10.
Walter Turchick	10.
Total	\$220.

#### IN APPRECIATION

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

Continued from Page 1, Column 2

yet permanently settled, but agreed on all hands to be the preparation of an infinitely greater future -- the fact that both peoples have their independent and leading positions to hold, keep, and, if necessary, fight for, against the rest of the world -- the deathless aspirations at the inmost center of each great community, so vehement, so mysterious, so abysmic -- are certainly features you Russians and we Americans possess in common.

As my dearest dream is for an internationality of poems and poets, binding the lands of the earth closer than all treaties and diplomacy -- as the purpose beneath the rest in my book is such hearty comradeship, for individuals to begin with, and for all the nations of the earth as a result -- how happy I should be to get the hearing and emotional contact of the great Russian peoples.

To whom, now and here, (addressing you for Russia and Russians, and empowering you, should you see fit, to print the present letter, in your book, as a preface), I waft affectionate salutation from these shores, in America's name.

W.W. (Walt Whitman)

Writer, Kornei Chukovsky:

"Of course, the dream of the "good, grey poet" is still far from realized. Literature has not yet fulfilled the significant role in the bringing together of nations and creation of mutual understanding, which Whitman envisaged and promised with such pure-hearted certainty. But we cannot fail to see how the rapidly expanding exchange of cultural values between our countries helps develop closer relations between our peoples.

Never before have Americans displayed such interest in both the old and contemporary literatures of Russia. Think how many books have been published in the trans-Atlantic Republic dealing with Radishchev, Pushkin, Leo Tolstoy, Turgenev, Chekhov; and how many times Lermontov has been translated, and Gogol, Leskov, Gorky, Mayakovsky, right up to the *Antiworlds* of Andrei Voznesensky.

And where is the Russian reader who has not read in the original, or in translation, the works of Robert Frost, Hemingway, Faulkner, Fitzgerald, Salinger, Cheever, Updyke, not to mention Edgar Allen Poe, Mark Twain, and Walt Whitman himself? There is no nationality in the Soviet Union which does not read translations of American writers in their own languages.

It is a pleasant thought that this represents one of the more important expressions of that 'spiritual commingling' of nations Walt Whitman, the great American poet, dreamed about 86 [now 115] years ago."

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mountains of the Lemko region, pitting adherents of an Orthodox Rus/Russian movement against those of Byzantine Catholic/Ukrainian orientation.

In order to stem the tide of conversions to Orthodoxy, parishes of the western deaneries of the Przemyśl/Peremyshl' diocese were removed from Bishop Kocylowski's control and placed under an Apostolic Administrator, originally seated in Rymanów Zdrój and later in Sanok. Several administrators struggled to maintain the religious union, until the advent of Soviet power in the region in 1944.

This paper discusses the meaning of the Administration and makes a few comments on the lessons of its existence.

In the summer of 1993, at the Harvard Ukrainian Research Institute's Summer intensive program in Ukrainian Studies, Professor Edward L. Keenan, Harvard University's Andrew W. Mellon Professor of East European History, was asked by a student to comment on the Union of Brest. Not wishing to go into the theological aspects of the question and positing the good will of the participants in the Union, Prof. Keenan speculated that, among other reasons, there may have been a desire for nation building involved. Perhaps some of the Ruthenian bishops wished, at least implicitly, to create a third side, a Ruthenian side, to the heretofore two-sided/two-parts of the first Rzeczpospolita. Certainly this notion did occur when at the end of the Bogdan Chmielnicki period, Hetman Vyhovsky signed the Treaty of Hadiach (September 16, 1658) which held for a Grand Duchy of Rus equal to the Polish Crown territory and Lithuania.<sup>1</sup> In practical fact, the Treaty's terms were never carried out.

In any case, as is well known, not everyone was happy with the Union of Brest. For several centuries there was this tendency of opponents to look to Moscow for support. Out of this tendency developed two movements, the so-called "Old Rus" and the "Moscophil." For purposes of simplicity, we can define the Old Rus movement as one where there was a longing for common East Slavic unity, a general desire for a Kievan Rus rooted religious identity. This sort of feeling was not unusual for Greek Catholic adherents even up to the end of the 19th century. The other movement, the Moscophil one, was much more focused on the Russian State and the Tsar as its leader.

The Ukrainian movement sprang up in the first half of the 19th century and made rapid progress, not only in Imperial Russia, but also in Austrian Galicia, and even in Hungarian Subcarpathia. In the latter two regions there was a strong countervailing force represented by powerful Old Rus and Moscophil elements.

When, at the beginning of the 20th century, the Lviv based Greek Catholic church in Austrian Galicia shifted toward becoming a Ukrainian Greek Catholic church, there was strong resistance by some Galician clergy and the strongest resistance of all was found in the central and western parts of the Lemko region.

In the first decade of the 20th century a strong pro-Orthodox feeling developed there based on two supports coming from one source. This source of influence was the Synod of the Russian Orthodox church which acted through North America where, due to the resistance of Latin Catholic bishops, the Greek Catholic church's ability to do missionary work among Greek Catholic immigrants was greatly impeded. This led to a church schism and the transfer of many, including priests, to the only Slavic Eastern rite jurisdiction available; the Russian Orthodox church. Through reimmigrants from this group of converts and through correspondence of immigrants with the homeland, Orthodoxy was re-established in the Lemko region before World War I.

The other source of Orthodoxy was direct. Considering that the Russian border was relatively

close by and that the Russian-Austrian frontier was quite porous, many Lemkos went on pilgrimages to Russian Orthodox holy places and received literature in their homes from Orthodox sources. Beyond that, as the bishops of Przemyśl began to apply the rule of celibacy and began to receive into the seminary only convinced Ukrainians, followers of the Old Rus idea gravitated toward Russian Orthodoxy and some went to Orthodox seminaries.<sup>2</sup> Some even claim that Orthodoxy was always an underlying element in the Przemyśl diocese and this is why Orthodoxy so easily came back after the long years of the church Union<sup>3</sup>. In fact, the Przemyśl diocese was the last to join the Union (in 1681), but to claim pro-Orthodox sentiments remained over 200 years later is difficult to believe.

1. Encyclopedia of Ukraine, Vol. II (Toronto: University of Toronto Press, 1988), pp. 108-109.

2. Jarosław Moklak, Orientacje Polityczne na Lemkowszczyźnie w Drugiej Rzeczypospolitej [Praca Doktorska] (Kraków: Uniwersytet Jagielloński, 1996), pp. 28-29.

3. See Marian Bendza, Prawosławna Diecezja Przemyska w latach 1596-1681, (Warsawa: Chrześcijańska Akademia Teologiczna, 1982), p. 267.

To be Continued

Prof. Paul J. Best

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## NOTICE

Passaic Branch 5--16; Lemko Assoc.

### 1997 Schedule of Events

July 20	Annual Picnic, 1 PM	\$15.
October 19	Fall Banquet, 2 PM	\$15.

### Birthday Meetings

June 8	2 PM
September 14	2 PM
December 7	2 PM

All functions are held at the Masonic Hall, corner of Ann Street and Lanza Avenue, Garfield NJ

## NOTICE

To all Lemko Lodges in New Jersey, Connecticut and New York:

Please elect delegates to the First District Conference which will be held on May 18, 1997, at 2:00 P.M. at the Masonic Hall, corner of Lanza Avenue & Ann Street, Garfield, New Jersey. There are many important matters on the program for discussion. We encourage delegates to bring ideas as to how our Association can raise revenues, recruit new members and spur activities in the Lodges.

First District Committee

## The Cooking Corner

### Rice Cake

7	cups	water
2	cups	rice (1 lb box)
1	tsp	salt

Boil all these 3 ingredients together until all water is absorbed. When boiled, add to the hot mixture the following:

1/2	lb	cream cheese
3/8	lb	sweet butter
1/4+	cup	white raisins-(optional)-mix well

In a separate bowl mix the following:

4		eggs
2/3	cup	sugar
1	cup	milk
1	cup	flour (Presto)

Mix everything together into the rice mixture. Use a buttered pan, 8 x 8 x 2 or a 9-inch spring form pan. Bake 1 hour at 400 degrees.

Julia Van Ess

## AUDIO and VIDEO Tapes

### Item #1 Karpati-Rus' Folk Songs;

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

### Item #2: Russian Balalaika and Polkas, Chardashes and Gypsy Eclectic;

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

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

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

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

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

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

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

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

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

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

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

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