

Carpatho-Rus'

Karpatska Rus'



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

NO. 7 CARPATHO-RUS, YONKERS, N.Y. MARCH 28, 1997 VOL. LXX

PRESS FUND APPEAL

Join us in having a successful **PRESS FUND CAMPAIGN**. Each of us should be aware of the importance of propagating the Lemko customs and traditions to our third, fourth and fifth generations of Lemko Americans. The further we get away from our immigrant grandparents the greater the need to know our history. The **KARPATSKA RUS** can be the resource for this knowledge in our homes. In addition to being aware of the past history, customs and traditions, we can keep abreast of the life and problems of the people who live in our ancestral land.

In the past many people felt strongly about the **PRESS FUND** and, independently, would collect for this fund -- be it at a wedding, a funeral, a party or a dance. They realized the importance of this newspaper. The zeal has diminished, but the need is still there. The cost of the paper continues to rise. Publication and mailing cost have surpassed the subscription price of \$20. per year. While reluctant to raise the subscription price, the deficit must still be covered. In addition to this deficit, we must add the cost of reporters, translators and the miscellaneous running expenses.

We are happy to report that our readership is increasing. We challenge every reader to bring in three or four new subscribers, such as your friends, relatives, neighbor, church members or people whose ancestors come from Middle Europe. The money from these new subscribers would help eliminate the deficit we now face in printing the **KARPATSKA RUS**. Meanwhile, please send your contributions to:

Lemko Assoc.
c/o Alexander Herenchak
P.O.Box 156
Allentown, NJ 08501

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 fifth installment of the story from Moscow News. [a skip, #23 & #24 to follow next issue]

The Crash and Rise of an Empire

A Colloquial Chronicle, Russia, 1985-. Part 25

"A Spring That Began in Winter"

The morning of January 21, 1987 seemed no different from countless other dark, gloomy winter mornings in Moscow. First thing I did, I pushed the button of my aged Sony transistor radio and fiddled with the controls to tune in to BBC World Service, as I had done for most of my life. This time, though, there was something odd about the trusty old machine's behavior: As I glided along the wave lengths, the only wrrwr of the jamming stations did not come as often as before: The air was much, much clearer! The BBC Russian Service was coming in loud and crystal clear.

This was a delight that can hardly be appreciated by anyone who hasn't lived in a

totalitarian society and hasn't spent endless sleepless hours, hand on the fine-tuning knob, trying to get around the jamming fence to hear what appeared to be God's truth. It was a nerve-racking process, the more so that one had to keep the volume down for fear of being denounced by the neighbors, but everybody was doing it anyway - not just the out-and-out dissidents but the whole of the intelligentsia (worth the name, of course) and even members of the ruling bureaucratic class: The "enemy voices" (*vrazhyi golosa*), as they were called in full earnest by the agitprop artists, and humorously by the rest, provided for those nocturnal kitchen debates, with a bottle of vodka within easy reach, that were unquestionably the most widespread social activity under the Soviets.

Incidentally, the level of the politically informed of Russian society in those years was considerably underrated in the West: Due to the "forbidden fruit" effect, such informedness was a highly valued social asset. Besides, quite a few people listened to broadcasts in English and other foreign languages, which were never jammed. So the view of Soviet people as a totally benighted nation ignorant of the world it lived in, a sort of North Korea, couldn't be farther from reality. The Iron Curtain was as rusty as the metaphor itself, and it was so full of holes that the seeds of the Gorbachev reform fell on well prepared soil.

The end of jamming, apart from the psychological relief it brought and its practical usefulness, was a symbolic event on a par with Abashidze's film "Repentance" or the talk of democratization and free elections. After the January 1987 plenum of the Central Committee, the ball of glasnost started rolling even faster.

True, it became obvious at the plenum itself that the hardliners in the nomenklatura were not taking this onslaught lying down. Polozkov, then first secretary of Krasnodar Territory and future boss of the Communist Party of the Russian Federation, led the counterattack, firing a broadside at major literary events of that year -- Rasputin's "The Fire," Aitmatov's "The Execution Block," Astafyev's "A Sad Detective." According to Polozkov, these were avidly read by "Philistines," which rather reduced the non-Philistine population to a negligible magnitude. He warned against such "soul-emptying" criticism and negativism, calling for the need to "assert ideals." He ended on a menacing note: "Isn't it time to sort all this out?" The seemingly innocuous word he used, *razobratsya* "sort things out," is in actual fact fraught with endless ugliness, such as the victim of such "sorting out" being roasted at a sitting of a Party bureau or committee, with extremely unpleasant career consequences.

And Polozkov's wasn't by any means a lonely voice crying in the wilderness. He was hotly supported by Valentina Golubeva, a weaver and Twice Hero of Socialist Labor (it's pleasant to reflect that we have lived to a time when idiocies like "twice hero" are out of fashion). She insisted on a firm line being drawn between constructive criticism and "empty-headed and sometimes downright malicious *kritikanstvo*," an untranslatable

Continued on Page 3, Column 1

With diverse nations at present (as well as in the past millenium) controlling parts of old Galicia (Lemkovina), coupled with religious differences, Lemkos have been divided with each nation or religion wanting, of course, to assimilate Lemkos. The few of us here at our newspaper often marvel at our popularity, everyone wants us!! Prof. Paul J. Best, Political Science Dept. of Southern Connecticut State University and a member of Lemko Assoc., has written an analysis of a recent book on our people. This is the second installment continued from Issue #6.

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

Beyond the Western border - "Ukrainians" from the Lemko Region in Post World War II Poland: A Review of Ewa Michna, Lemkowie Grupa Etniczna czy Narod? (the Lemkos: An Ethnic Group or a Nation?)¹

In any case, and in short, Ukrainians working out of Lviv attempted to influence the Lemkos via developing a pro-Ukrainian popular press and through the Greek Catholic Church by preparing and sending shaved, celibate Ukrainian nationalist priests into the Lemko area. These two activities were rather unsuccessful since the local language spoken was not literary Ukrainian and thus the press was somewhat alien to the indigenous population and the new priests actually precipitated a "religious war" whereby tens of thousands of Lemkos went over to Orthodoxy in order to preserve their old ways.²

The Poles also tried their hand at conversion. There were several unsuccessful attempts at a Roman alphabet press and also a Cyrillic paper Lemko was subsidized by the government with the long range goal of Polonizing the population. It should be noted, though, that the editors of this press did not share this goal -- but money was needed to put out the paper. The Polish state "Committee for the Lemko Region", a secret group of military officers and scholars, replaced pro-Ukrainian teachers in the Lemko Region with Polish nationalist ones and, in 1939, actually came up with the notion that the Lemkos were mainly a "forgotten tribe" of Poles who had, by mistake, been converted to the Byzantine rite.

World War II, however, brought great destruction to the area and the importation into the Lemko Region of pro-German Ukrainian speakers as administrators did not help to develop a Ukrainian orientation among the Lemkos. At the very end of the War the Ukrainian Insurgent Army (UPA) sent elements to fight in the Lemko Region. At the best, some Lemkos from the eastern part of the Region took part in UPA activities while there seems to be few, if any, central or western Lemkos who had any interest in the UPA.

The PRL forces who eventually carried out the Vistula Action had little or no knowledge of the Lemkos and did not care to know. Nearly all east-

Continued on Page 2, Column 1

Continued from Page 1, Column 3

Slavs in Southeast Poland, whether of Ukrainian orientation or not, were deported out of the area. With the exception of a Social-Cultural Society of Ukrainians in Poland, which the communists allowed to come into existence after 1956, quiet reigned until the 1980's. Even the Greek Catholic Church was said to be non-existent in so far as the Soviets had liquidated it in 1946 in Lviv, or, more correctly, incorporated it in remnant into the Russian Orthodox Church. With the exception of the Lemko page in the weekly newspaper *Nashe Slovo* (Our Word) published by the Ukrainian Society in Warsaw, very little was publicly heard about the Lemko situation until 1989.

In the years between 1947 and 1956, the Lemko question was totally dead. From 1956 to 1960, however, and in the Solidarity period of the early 1980's, there were stirring of Lemko activity. Essentially, an extensive under the surface, and apparently, permanent bifurcation of Lemkos occurred based mainly upon religious decisions.

Byzantine Rite Ukrainian Catholic revival slowly occurred within the fold and under the aegis of the Roman Catholic church. Bi-ritual and Byzantine rite priests were quietly trained in Roman Catholic seminaries, especially Lublin, and they were quietly placed in parishes where Ukrainians existed -- to be sure not without opposition from the Roman Rite clergy. In the long run, a revived Ukrainian Greek Catholic Church reappeared to service Ukrainians in Poland. On the other hand, the Polish Autocephalic Orthodox Church was also active. It appears that many Lemkos were attracted to Orthodoxy not only because of the interwar period, but also because that church appeared to represent a non-Ukrainian orientation.³

The post 1989 results of these developments is the rebirth of a Przemysl/Peremyshl Greek Catholic diocese, with a Ukrainian Catholic bishop, at first part of the (Roman) Catholic Bishops council of Poland, to a new independent *Archbishopric for all Poland*. This new church structure, under Ukrainian Greek Catholic Archbishop Jan Martyniak, appears to subsume all nationally self-identified Ukrainians in Poland who attend religious services.⁴ This church has attracted many young Lemkos.

The Orthodox Church, too, has been active among East Slavs in Poland. To be sure, the autocephaly of this church came from Moscow and the church still looks to Moscow for assistance, but it is made up mostly of Byelorussians today. Publication of church papers is in Polish, Byelorussian and some Russian. A number of Lemkos, who rejected a Ukrainian orientation, belong to this church and a diocese for them, Przemysl--Nowy Sacz, was erected for them with its seat in Sanok, under Bishop Adam. While accepting the religious peculiarities of the Lemkos, the Przemysl--Nowy Sacz diocese, as other Orthodox dioceses in Poland, is heavily served by clergy from the Bialystok Region.⁵

1. Ewa Michna, *Lemkowie. Grupa Etniczna czy Narod?* (Lemkos: An Ethnic Group or a Nation?) Cracow: Zaklad Wydawniczy "Nomos", 1995, pp. 147 (includes a Bibliography of 7 pages).

2. See Jaroslaw Moklak, "The Phenomenon of Orthodox in the Greek Catholic Diocese of Przemysl" and Anna Krochmal, "The Greek Catholic Church and Religious 'Sects' in the Lemko Region" in *Carpatho-Slavic Studies*, vol. 2 (1993), pp. 71-110.

3. Jaroslaw Moklak, "Political Orientation among the Lemkos in Interwar Poland: 1918--1939," *Carpatho--Slavic Studies*, Vol. 1 (1990), pp. 9--22.

4. "Peremyshl seat to be upgraded to Archdiocese," *The Ukrainian Weekly*, July 28, 1996, p. 3.

5. Leszek Watrobski, "Polskie Prawoslawie" (Polish Orthodoxy), *Nowy Dziennik* [New York City], August 13, 1996, p. 3.

To be Continued
Prof. Paul J. Best

The Cooking Corner

Recently I read an article with the heading "Will Easter Feasting Survive the Fat Free Craze?" Perhaps it would be more precise to write the Fat-Free and Vegetarian Craze. Truth is, if we look at the traditional foods for Easter, they are not usually included on either menu; but it is easy these days to make the traditional foods and still keep the diet. The ham, kolbasi, cheese and sour cream can all be either fat-free or low-fat. The recipe this month is for Easter Cheese or Syrnaya Paska. It's traditional and easy to make.

Easter Cheese/Syrnaya Paska

4	3 oz.	pkgs. of cream cheese
1/4	lb.	sweet whipped butter
1/2	cup	sour cream
4	tbls	sugar
1/2	cup	chopped almonds
1/2	cup	chopped candied peel
1/4	cup	raisins

Let cream cheese come to room temperature. Place in large bowl and blend well with rest of ingredients. Shape it in a pyramid on a flat plate or put it in a nice crystal bowl. Decorate with raisins and almonds in a form of a cross. Serve with kulich/Easter bread paska.

Variations:

1. You may omit the almonds, peel and raisins or add more or less than what is stated.
2. Use the low-fat cheese and sour cream.
3. Try other combinatins like pistachio nuts and raisins.
4. Use flavored cream cheese.

The Orthodox Herald

NOTICE

Traditional Easter Fare

We are pleased to offer you 13 pages of Easter recipes plus a Bonus page featuring 3 red beet recipes. The recipes included are:

Stuffed marinated glazed ham; Studeninetz [jellied meat], Beets with horseradish, Salchison, Spare ribs with nachynka, Kyshka [buckwheat sausage], Easter babka, Baked Cottage cheese, Easter macaroni casserole, Cheese cake, Honey chiffon cake, Filbert and apple torte, crumb cake, Easter paska, Easter doves, Paska without eggs and Rohalki.

The bonus page includes: spring beets, garden fresh borsch, [beet soup].

This collection of favorite Easter recipes is even more expansive than our Christmas Holy Supper collection which you responded to so well. A ne photocopy machine insures better print quality and readability.

To order the Easter recipe collection for yourself, or as a gift for a loved one, please mail \$10. and a self addressed and stamped business size envelope to:

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All proceeds are divided and shared equally by the John K. Adamiak Lodges 1-6 & 80 of the Lemko Assoc. and this newspaper -- your newspaper: Karpatska Rus. **NO** expenses are deducted. All your money goes to support the Lemko Assoc. and Karpatska Rus.

Best wishes and a Happy Easter,
Larry Buranich Garrahan, Pres.
Adamiak Lodges

IN APPRECIATION

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

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Paul J. Best	3.

Total \$3,858.

NOTICE

Passaic Branch 5--16; Lemko Assoc.

1997 Schedule of Events

April 13	Spring Banquet, 2 PM	\$15.
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

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Continued from Page 1, Column 2

word implying that the critic was an evil person deriving lots of pleasure out of the process itself.

These two expressed the sentiments of the absolute majority of that gathering: They felt that truth was only good for the people in carefully measured doses offset or rather blotted out by "ideals" and "positive experiences." Most of them, however, had their careers to think of -- they knew that the general secretary could always find a way of getting at them, -- while the weaver was a member of the working class and thus an ideological holy cow, if you'll pardon the expression. Marxist dogma ruled that the working class (led by the one and only Party led by the omniscient, omnipotent Politburo) was the dominant political force and the vanguard of society or, to use another untranslatable Greek work, the *gegemon* -- a word an intellectual invariably muttered observing yet another inebriated member of that class snoozing peacefully in a puddle.

These sallies of the more moss-brained or plain cowardly, selfish members of the nomenklatura didn't go unanswered at the plenum itself. Probably the best rejoinder came, owing to his professional skills, from People's Artist Mikhail Ulyanov, a famous film and theater actor. Without realizing apparently that he was paying Gorbachev a rather doubtful compliment, Ulyanov called his report at the plenum an act of "striking courage". Things must have come to a pretty pass indeed if telling rather obvious truth became an act of heroism. The actor/Communist stated sharply that attacks against the media were plain dangerous.

This clash at the plenum (coupled with the obvious rejection by the top Party hierarchy of Gorbachev's initiatives on replacing the nomenklatura mechanism with elections) was a sign of the first crisis of the perestroika years, a rift in society that would go on deepening until the whole edifice of one-Party rule, and a great deal else, collapsed.

For the present, though, Gorbachev and his team, and the perestroika media that were becoming an increasingly powerful force, behaved as if the plenum had been a unanimous vote for democratization and glasnost. A series of advances were achieved on all fronts: News of yet another breakthrough followed hard on the heels of a previous one. It was as if ice had started cracking on Russia's firmly frozen rivers long before it was time for spring according to the calendar.

The workforce of the curiously named Latvian RAF minibus factory elected their new managing director after an open debate on rival candidates' platforms. The proceedings were widely televised, and this was the signal for holding similar elections throughout the country, the more so that Gorbachev urged the workers to go ahead and hold such elections without waiting until the relevant legislation was in place. "The political line is clear," he said, implying that that was all that was needed: A measure of both his respect for laws and his resolve to overcome the resistance of the nomenklatura (which objectively speaking, he was merely trying to save despite its own pigheadedness).

Another momentous shift in the political climate was the announcement by the justice minister that the laws on anti-Soviet propaganda and agitation and on slandering the socialist system and the Soviet state would be changed "in line with the decision of the January plenary session of the Central Committee of the CPSU." This pronouncement caused bewilderment among the more conscientious readers of resolutions by Party gatherings, for there was nothing like what the minister said in those resolutions: Again, the legal gentleman was merely enthusiastically supporting the "political line" embodied in the general secretary's speeches.

There was more than more talk of possible changes to the criminal code. Even before such changes were presented for the consideration of the proper legislative bodies, the previous code was

repealed in a very practical, Soviet-style manner: Dozens of political prisoners doing time for "crimes" under the relevant articles were freed from labor camps, and even greater numbers of cases came under review. In a typically Soviet twist to the whole story, the KGB or whoever it was, made an attempt to force the convicts to sign statements of recantation or pleas for clemency, but when these attempts failed, they set the stubborn dissidents free anyway.

On the issue of real, non-Soviet-type elections, with more than one candidate on the ballot paper, Gorbachev also behaved as if he had the wholehearted support of the January plenum. It was announced in March that the new system of larger constituencies would be tried out, by way of an experiment, in various regions where local elections were due.

These and numerous other moves were duly reported in Pravda, the "flagship of the Party press," which indeed became for a while if not exactly the flagship, then third or fourth in line, after Moscow News and Ogonyok, the real heavyweights in the battle for change. I remember a certain paraliterary lady wrinkling her nose in disdain at seeing Pravda in my hands, and I had to waste a half-hour or so explaining the workings of the Party mind: The Party journalists might hate the guts of perestroiechniki or "perestroika people," but Party discipline was too deeply ingrained, and they simply toed the line when the general secretary cracked the whip. As proof, I showed her a reader's letter in Pravda asking why it was that the country never knew how the Politburo worked, who was responsible for what, and how momentous decisions (obviously meaning the war in Afghanistan) were arrived at. After 70 years of "collective leadership" the dogma seemed questionable all of a sudden, and the Pravdists, of all people, were letting that interesting query surface.

These shifts and veering in the atmosphere were variously received by the public. Some expressed an earnest desire to "die for Gorbachev," others saw the changes as the twitches of an agonizing totalitarian colossus. The funniest thing is that, even these days, it is hard to make up one's mind as to what it all really was.

Sergei ROY--Moscow News

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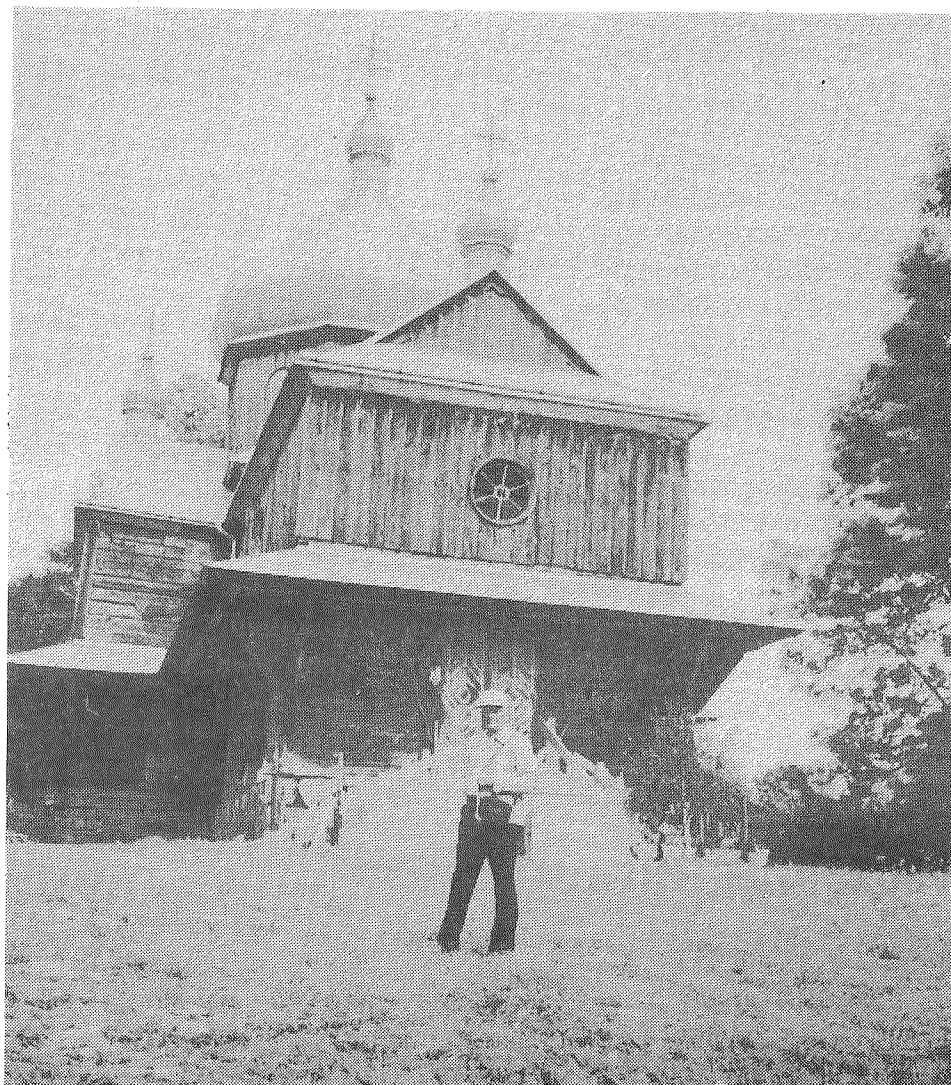
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*****Theodore Rudawsky, member of the Planning Board of Lemko Assoc. standing in front of the recently reconstructed church in Daliowa, Krosno Province, Poland.*****