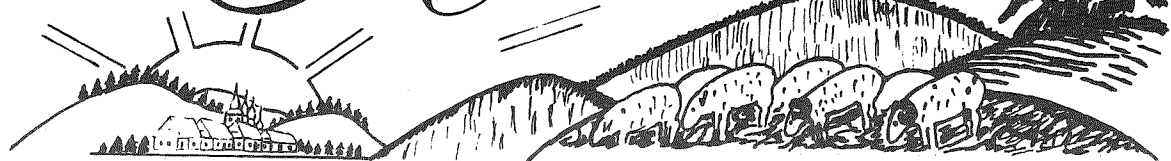


Carpatho-Rus'

Karpatska Rus'



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

NO. 11 CARPATHO-RUS, YONKERS, N.Y. MAY 23, 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 ninth installment of the story from Moscow News.

The Crash and Rise of an Empire

A Colloquial Chronicle, Russia, 1985-. Part 29

Rifts at the Top

"Monolithic unity" (*monolitnoye yedinstvo*) was one of the mainstays of the communist order, or perhaps we should say communist mythology. Everything was in monolithic unity with everything else: the Party and the people, the army and the people, the whole "Soviet people," in which the myriad nationalities merged seamlessly, was said to form a monolithic unity (a "moral-political" one). And, of course, the unity was at its most monolithic at the very top, in the Politburo and the Central Committee, around which the whole people were said to be "united (*splachivalis*) in serried ranks."

True, it regularly came to light that the ranks were not as "serried" as all that -- that, say, Stalin was a murderous tyrant with whom a lot of people would not be seen dead in a ditch; that Khrushchev was a maize crank and a funny sort of animal called "voluntarist" -- something to do with unreasonable willfulness; that Brezhnev, Andropov and Chernenko were, towards the end, living corpses -- a really morbid focus [or monolithic unity]. But all these things only came out post factum. While the current general secretary ruled the roost, open opposition to him was an impossibility, anyone with the slightest leanings of this sort was a sure candidate for joining the serried ranks of nonpersons. Of course, political life, what there was of it, was governed by the universal "dog eat dog" principle -- but strictly under the carpet.

That was the way it started under Gorbachev, too. The Politburo and the Central Committee were among the most "closed zones" hiding behind the breastwork of secrecy, but in the spring and summer of 1987 barely visible rifts in that cloak of mystery began to appear. For one thing, people began to wonder loudly about the hypocrisy of preaching glasnost for all -- except for the preachers. I don't think that the people at the top had too many moral scruples on that score -- all of them had a pretty complete mastery over scruples, moral or otherwise. The more cogent reason for the eventual surfacing of the conflicts within the Politburo was the conflicts themselves: They were too deep to be hidden, and the conflicting sides too evenly matched for one to destroy the other and push it under the seat.

The field where the various forces came into conflict was economic reform. That meant tangling with what is known as vested interests, and a conflict of that size and character simply could not be kept under wraps. The force of the inertia of ingrained secretiveness and discipline was pretty strong however, and for a while the Soviet public, like the Kremlinologists out West, had to feed on rumor, on reading between the lines and studying

Continued on Page 2, Column 1

Very Reverend John Grigorievich Naumovich 1826-1891

John Grigorievich Naumovich was an outstanding public servant and a national writer. He was born on January 26, 1826, in the village of Kozlov of the Kaminko -- district in the Lvov region. His father was a teacher, supporting 7 members of a family.

Vanyo studied at a German gymnasium [high school] in Lvov under very difficult circumstances; he slept in cold corridors, subsisted on whatever food his friends had left over, worked as a porter in a mill, taught Jewish children for pay, and on school holidays, travelled on foot 230 kilometers to Zalischiky, where his father had been transferred from Bysk. While in his sixth class, he became ill with typhus and, after leaving the hospital, found himself on the street without any means of livelihood.

The young man, however, overcame all difficulties, met the necessary qualifications, and entered the theological faculty of Lvov University. In 1848 he joined the Polish freedom movement, thinking that it really would bring brotherhood, equality, and freedom. Putting aside all of his pursuits at the University, he donned the Confederate cap of a Polish rebel and, in Zalischiky, called on the villagers to enlist in the legions.

Here, occurred a crisis in Naumovich's ideology. The villagers, whom he annoyed with this gentry undertaking, helped him to get rid of his fantastic idea; laughingly, they took off his little Confederate cap, and threw it into the Dneister River. This behavior of simple folk caused him to think about the fate of the oppressed mother country. He now entered upon a straight path, difficult and thorn-strewn, but illuminated by truth and freedom, the road to national destiny.

The authorities expelled from the seminary this student so carried away by politics. He was forced to leave Lvov and go to the village of Verkhobuzhye, near Zolochev, in the capacity of a domestic teacher. Here he became close to the native villagers and the rank and file soldiers of the army of Marshall Paskevitch, in 1849 making their way into Hungary. Talking with the simple Russian people, he understood the indivisible truth about the Russian state.

Thanks to the help of Prof. Jacob Gerovsky, Naumovich finished his higher education and became a priest. In his parishes, as a priest and as head of a family, he explained to the villagers that only labor and education could improve their material well-being. He built churches, established schools, reading rooms, co-operatives and lodges of sobriety; he cultivated orchards and tended to the sick.

The name of Father John became more widely known, and soon he occupied the first place among the most important representatives of Galician Rus. By the village curia, he was chosen

a deputy to the Galician Sejm (Assembly) and the Austrian Parliament, where he boldly stood up for the right of the Carpatho Russians for independence. In Vienna, he made the acquaintance of the representatives of the various slavonic nations, especially the Czechs.

In order to lead forth the Galician villagers from darkness, superstition, bad habits and poverty, Father John, in 1875 in Lvov, established a cultural -- educational society in the name of Michael Katchkovsky, donating for this purpose 60,000 Austrian krona. The new society established shelters for the youth, organized economic expositions, in the villages established reading rooms for the people, and sold the magazine, "Nauka" [Science], in which were published popular articles dedicated to Holy Writings, history of Russian literature, literature of the people, art, the village or farm economy, trade, medicine, agronomy, beekeeping, and so on.

In the middle of the past century the Roman Unia, in the Carpathian area, tried, by all means, to merge with Catholicism. Her hierarchy, hastening to please the Austrian and Polish thrones, made concessions to the Jesuits and Polish politicians, who conducted a well thought out attack on the remnants of the Eastern Rite. In defense of this Eastern Orthodox Rite stepped forth Father John Naumovich, and for this reason he came into conflict with the hierarchy of the Uniat Church, the Austrian government and the Pope.

Leo XIII, wishing to elevate the significance of the papacy not only in the West, but also in the East, adorned his every act and word as an infallible oracle, and announced himself to be higher than all Patriarchs and emperors and to be the chief source and manager of the destinies of the people. Against Protestantism and the Russian East, he took an uncompromising position. Not especially tenderly did he look upon the Unia and Uniates in the Carpathians; but he considered it a necessary condition for the spreading of his influence to the East.

Upon receiving information that Reverend Naumovich was preaching among Galician Russians the break-up of the Unia with Rome, Pope Leo XIII crossed out his name from the list of his subordinates and turned to the Austrian government with the demand that it take away his parish. In connection with the transfer of the village of Gniitchky, of the district of Zbarash, from the Unia to Orthodoxy, he was in 1881 arrested and accused of State treason.

To be Continued

From our archives, our short-lived LEMKO JOURNAL of MAY, 1933 we have the following two excerpts that are of interest.

Why I Am A Proud Lemko

"Lemko," the name in itself possesses an amazing variety of qualities which a true Lemko is proud of and has the right to boast about.

Continued on Page 3, Column 1

Continued from Page 1, Column 1

carefully what the various individuals were not saying rather than what they were.

Thus, while Gorbachev was talking his head off about shop floor democracy, all-round democratization, openness, the revolutionary spirit of perestroika, accelerated development of industry, greater independence of the individual enterprises from bureaucratic structures, and other beautiful things, his No. 2, Yegor Ligachev, concentrated on shop floor discipline, greater role of Party organizations in straightening out knotty economic problems, and using to the full the mythical advantages of planned economy. Gorbachev was, in fact, saying to the country what numerous economists and politologists had discussed in their closed academic sessions for quite some time already: The country's whole economic mechanism was archaic, the management of the industries through the a;-powerful ministries was top-heavy and rigid, the role of planning was exaggerated out of all proportion, and the planning itself was based on the stupid principle of tacking on a few percent to all of last year's figures, which ruled out any adjustment or restructuring to incorporate scientific and technological advances. All these were mere unintelligible noises to the Andropovite (or, more accurately, neo-Stalinist) element in the Party leadership. By listening hard to what was being said as well as omitted at the pinnacle of the "serried ranks," the public by and by identified the various figures of this Andropovite persuasion -- people like Ligachev, Solomentsev, Chebrikov the KGB head, and Vorotnikov, who headed the Russian Federation.

By following the media in this detective spirit, one could make out the outlines of yet another faction in the Politburo, of which the most prominent member was Nikolai Ryzhkov, the Prime Minister, and which also included Maslyukov, head of Gosplan, and Talyzin. These gentlemen were all for scientific and technological progress and even for reform, but strictly "within the framework of socialism." This insistence on socialism was nothing more than ideological eyewash. The ugly fact was that the ministries and superministries like Gosplan (State Committee for Planning), Gosstab (State Committee for Supplies, the bureaucratic monster that directed commodity flows from area to area, from enterprise to enterprise), Minfin (Finance Ministry) and the government apparatus as a whole hated the very idea of parting with even a fraction of their power. They were the monopolists to whom the various regions and industries came or, better say, crawled on their knees for money and supplies. The system thus had an inbuilt corruption mechanism, for no one here did anything for nothing, and "gifts," outright bribes and mutual favors were the oil without which the various cogs simply refused to move or functioned with hopeless friction -- hence the cynical proverb *ne podmazhesh -- ne poyedesh* ("no oil, no ride").

Finally, there was the Gorbachev faction, the reformist wing consisting of Gorbachev himself, Alexander Yakovlev, Eduard Shervarnadze, and Medvedev, a complete nonentity responsible for ideology. The prime mover here was, of course, Alexander Yakovlev, an acute thinker with first hand experience of the West, whose ideas Gorbachev expounded at often intolerable length. The principal ideas were fairly simple and as yet purely socialist in content: The command--administrative system of management of the economy had outlived its usefulness and had to give way to a more flexible system whose focus would be not the ministry at the top but the individual enterprise or amalgamation of enterprises at the bottom, to be known as "socialist commodity producers." The nature of planning was to change drastically, forecasts and recommendations taking the place of direct orders. A little leeway was to be given to market forces in the matter of determining the prices.

All these and other ideas were presented by Gorbachev, along with voluminous critical remarks, to the plenary session of the Central

Committee which opened on July 25, 1987. The plenum was in effect a repeat performance of the previous session on cadres in January: The assembled Party bosses listened, in various stages of polite boredom or hypocritical enthusiasm, to Gorbachev's harangue; paid lip service to perestroika, acceleration, reform and whatever else the boss should take it into his devil-marked head to blather about; and then proceeded to the serious business of badgering the central bureaucrats into allotting more money and material resources to their respective industries or regions.

Most ominously, Ryzhkov, the Prime Minister and the person directly responsible for the implementation of reform, pointedly refrained from taking part in the debate on any side. His silence was as sinister as any vituperation, or open statement of dissent. Gorbachev would rail and mouth incantations, and the bureaucratic machine would go through certain motions in response but would always return to the original status quo, often strengthening its positions. So, no wonder the six years of Gorbachev's rule are said to have been the years of talking about economic reform rather than the reform itself.

Sergei ROY--Moscow News

SUBSCRIPTION FORM

Please start/renew my subscription to **CARPATHO-RUS**. Enclosed please find my check or money order for \$20./year payable to Lemko Assoc.

Name: _____

Address: _____

City, State,
Zip Code: _____

Press Fund
Donation: _____

Send To:

CARPATHO--RUS
c/o Alexander Herenchak
P.O. Box 156
Allentown, NJ 08501
Tel: 609-758-1115
Fax: 609-758-7301

CARPATHO--RUS

Carpatho-Russian newspaper, published bi-weekly by the Lemko Assoc. of the United States and Canada.

Subscription Rate: One Year...\$20.

Edited By: Editor, pro-tem., A. Herenchak
USPS No. 291 460

Postmaster: Send address changes to:

CARPATHO RUS
556 YONKERS AVENUE
YONKERS, NEW YORK 10704

Press Fund Contributions

George Perry	\$100.
Dimitri M. Gallik	50.
Steve Morilak	20.
Greg Leck	10.
Andrew Yadlowsky	10.
Total	\$190.

IN APPRECIATION

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

The Cooking Corner

Chahohbili of Chicken [A Georgian dish]

1		chicken, weighing 2 - 2 1/2 lbs
2	tbls	butter
1		large onion, chopped
1	tsp	salt
1		bay leaf
		pepper to taste
1/2	cup	tomato sauce
1	cup	chicken stock
		juice of 1/2 lemon
2-3		medium size tomatoes
1	tbls	butter for frying tomatoes

Disjoint the chicken and fry it in 2 tablespoons of butter. Add the onion and fry together till golden brown. Put into a casserole with salt, pepper, bay leaf, tomato sauce and stock. Simmer, covered, for 20 -30 minutes. Add the lemon juice. Skin the tomatoes, cut in halves and fry in 1 tablespoon butter. Put the *Chahohbili* into a deep dish, arrange the tomatoes on top and serve with boiled rice. Makes 4 servings.

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

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

Continued on Page 3, Column 2

Continued from Page 1, Column 3

Has it ever occurred to you why you are called a Lemko? The name Lemko derives its meaning from a favorite saying of the people "Lem," which means "only." The Lemkos are located in the West Carpathian Mountains and, therefore, their means of earning a living is farming, which is difficult. Their greatest problem is their difficulty in obtaining education; this is largely due to the perpetual fear of those who consider themselves superior. Lemkos are a talented group of people, who possess beautiful music and splendid art ability, and who are hard working and good hearted. If our forefathers and parents were given the opportunity other nations received, they would at least equal them, and the world would benefit from their talents. But, how unfairly they have been treated! What they had, they earned with the sweat of their brow, and later had to give it up because of the fear of their superiors. They gave all but received nothing.

Nevertheless, we have outgrown that oppression, we now have firm hold of ourselves; we have prevailed over those who so vigorously tried to defeat us and did not give us the opportunity for cultural enlightenment.

The seeds are well planted, we have a firm and a straight path toward success. No one can tramp down on us now, try as they may. Our parents have planted these seeds with roots that will not perish, now it is up to us, we, their children to stretch that path. This can only be done by striving together as one. Now is the time to produce those talents that had to be hidden in the past, they will be of great value to the world. May we get to know each other more intimately by enticing every young Lemko of America and Canada to contribute something to our newspaper and enjoy its progress and success, and may we make each succeeding issue the light of our progress.

Mary Bawolak



"MISS LEMKO" — 1933.

Miss Marie Kostik, 19 years old, daughter of Mr. and Mrs. Michael Kostick, Stewartville, New Jersey, selected as "Miss Lemko-American of 1933," at the Beauty Contest held in Jersey City on January 14, 1933--sponsored by Mr. Stephen Herenchak and Mr. Stephen Skimba.

Continued from Page 2, Column 3

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.

PRICES:

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

All prices include shipping costs. Send check or money order to:

Lemko Association
555 Provinceline Road
P.O.Box 156
Allentown, NJ 08501-0156

Carpatho-Russian American Center

Yonkers, New York

The annual meeting of C.R.A. Center, Lemko Hall, will be held on June 8, 1997 beginning at 2:00PM in its building at 556 Yonkers Avenue, Yonkers, NY.

The Board requests that as many members as possible attend due to important matters which will be up for discussion and vote. The election of a new Board is also scheduled to be held at this meeting.

Snacks will be served after the meeting.

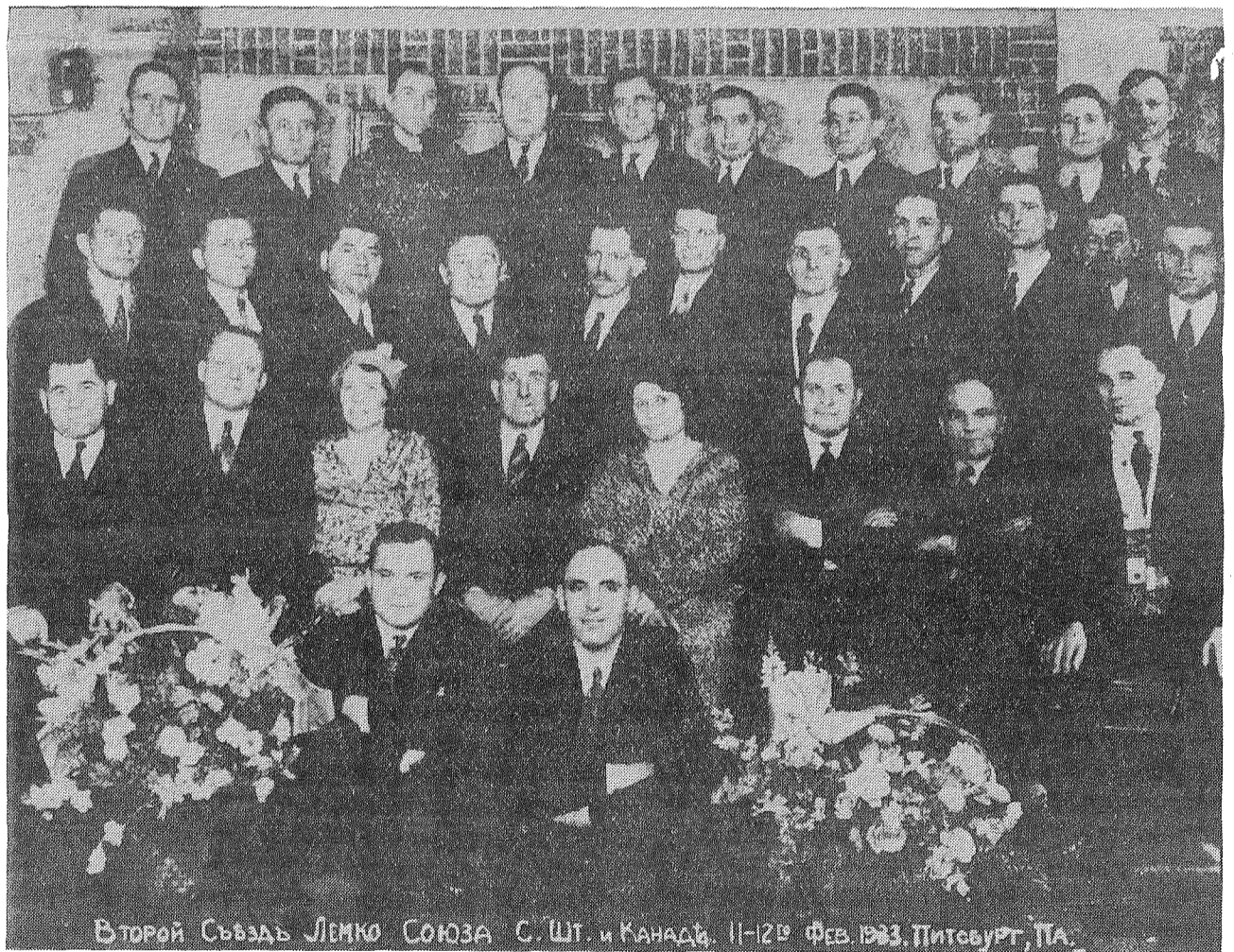
Lemko Wedding Video

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 to Carpatho-Rus, c/o A. Herenchak, P.O. Box 156, Allentown, New Jersey 08501.

A 65 year backward glance at the delegates attending the 2nd Convention of Lemko

Assoc. Dr. Pysh and V. Hladick were also editors of Pravda [R.B.O.]

**THE SECOND CONVENTION OF THE LEMKO ASSOCIATION IN PITTSBURGH, PA.:**

Top row left to right: Del. A. Zubal, Watervliet, N. Y. — J. Zelaska, Monessen, Pa. — J. Korba, Carnegie, Pa. — W. Broda, New York City — S. Trembach(Pricedale, Pa. — J. Matulich, Yonkers, N. Y. — J. Vaniga, Ansonia, Conn. — T. Gambal, Cleveland, O. — M. Basalyga, Ambridge, Pa. — St. Humecky, Carnegie, Pa. — Second row from left to right: M. Student, Ansonia, Conn. — D. Semanco, Singac, N. J. — St. Shkimba, Brooklyn, N. Y. — V. Hladick, New York, N. Y. — A. Cis'ak, Stamford, Conn. — St. Herenchak, Jersey City, N. J. — P. Kiddon, Detroit, Mich. — P. Danushar, Yonkers, N. Y. — P. Demchak, Ambridge, Pa. — J. Ewusiak, Charleroi, Pa. — M. Stelma, Cleveland, O. — Third row from left to right: Dr. S. Pysh, Philadelphia, Pa. — J. Halkowich, Newark, N. J. — Mrs. A. Wengrin, Cleveland, O.—M. Bawolak, Cleveland, O. — Mrs. W. Krestinich, Cleveland, O. — Y. Koban, Clifton, N. J. — D. Vislitsky, Cleveland, O. — J. Fedak, Cleveland, O. — Seated on the floor left to right: J. Cherba, Passaic, N. J. and A. Labik, Cleveland, O.