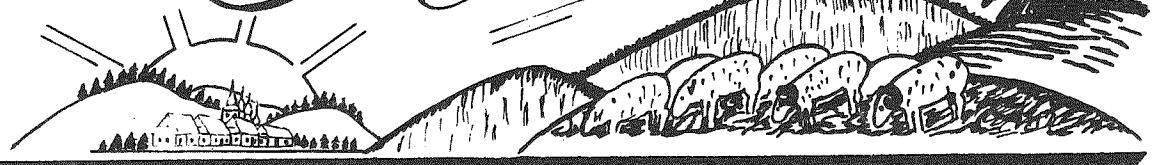


Carpatho-Rus'

Karpatska Rus'



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

NO. 10 CARPATHO-RUS, YONKERS, N.Y. MAY 9, 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 eighth installment of the story from Moscow News.

The Crash and Rise of an Empire

A Colloquial Chronicle, Russia, 1985-. Part 28

Pining for "Order"

"Our land is vast and plentiful, but there is no order in it," reads a thousand-year-old Russian chronicle. This longing for order in the midst of unending chaos became an essential (probably the most essential) part of the Russian ethos. In the 19th century, Count Alexei Tolstoy, a fine author in his own right somewhat eclipsed by the other great Tolstoy, wrote a longish poem describing attempts by the various Russian princes and czars to impose order on this unruly elemental force known as Russia, all of them invariably ending in failure.

The 1960s and 1970s saw a partial breakdown of the totalitarian "order" established by Stalin, an order based on the fear of labor camps and executions. It had, of course, been a form of highly organized chaos, with whole sections of the state machine and of the general public regularly shot away or sent to the camps, with inevitable resultant disruption of economic and social life, and with arbitrary rule by the Party bosses curbed only by their fear of higher Party bosses. It was a very primitive kind of "order" based on the everybody-will-know-their-place-or-else principle. That order was complemented by quite a different one known as blat, inadequately translated as "pull" or "protection" -- relations founded on the older principle of "you scratch my back and I'll scratch yours." It was a way to circumvent the rigid official channels, rules and regulations -- quite an effective one, as epitomized in the popular saying, blat vyshe Sovnarkoma "blat is higher than the Council of People's Commissars."

When the underpinning's of mortal fear were knocked out from under the Soviet system after Stalin's death, the inadequacy of running the economy by "extra-economic" methods or, putting it plainly, by coercion, soon became apparent. The inferiority of the feudal system to the capitalist one, a lesson learnt in Europe and Russia itself a long, long time ago, had to be learnt over again by a society that styled itself the "vanguard of progressive humanity."

Before perestroika, this inadequacy of the economic order was only accessible to observation at the local level, so to speak. Workers routinely encountered evidence of wastefulness, slipshod work, incompetence, criminal negligence, etc. etc., at their workplace, but sort of assumed that things were better elsewhere, for weren't the papers full of shining examples of enterprises over fulfilling their plans, creating paradisiacal living conditions for "members of the labor collectives," introducing the

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Another article by Prof. Paul J. Best, Political Science Dept. of Southern Connecticut State University, which should be of interest to our readers. Continued from issue #9.

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

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

2nd installment

In any case, just before World War I began, a few ordained Lemko Orthodox priests returned to the region. The most famous of which, Maxim Sandowicz, was shot by Austrian authorities in Gorlice right at the beginning of the war, for Russophilism. In fact, Father Sandowicz is one of the newest saints of Orthodoxy, this being proclaimed in the new Orthodox cathedral in Gorlice recently.

World War I was a disaster for many of the non-Ukrainian persuasion since the Austrian Gendarmerie already knew who the Old Rus or Moscophil were and they didn't distinguish between the two. Mass arrests occurred and tens of thousands were taken away to internment camps. If one survived the rail trip one might well perish in the camps due to typhus, brutality, or starvation. The most infamous camp, named after the village it was in, Thalerhof bei Graz, claimed thousands of victims. Those of Ukrainian orientation were accused by survivors as having turned them over to Austrian authorities. As a result, in the immediate post-war period when Przemyśl Greek Catholic bishop Josafat Kocylowski renewed the Ukrainianization campaign, there was a revolt, beginning in 1926, and many Lemkos returned to Orthodoxy.⁴ To be sure, this mass return was assisted by the Orthodox Church.⁵ Thus, the Greek Catholic church had to do something quickly.

On February 10, 1934, the Holy Congregation for the Eastern Church issued a decree separating the nine western most deaneries of the Greek Catholic Diocese of Przemyśl -- containing 203 churches and chapels, with approximately 150 clerics -- from their bishop and established an Apostolic Administration depending directly on the Holy See.⁶ The reason for this occurrence was the request of Old Rus priests who wished to stem the Orthodox tide by creating a diocese for "us," the non-Ukrainian oriented population. Their appeal to the Polish Primate and the Apostolic Nuncio for such a diocese happened to fit nicely into the plans of the Polish government for splitting up and destroying the Ukrainian movement in inter-war Poland. Thus, with the support of the Polish state and the Roman Catholic church, the Apostolic Administration was established, but without a bishop but with an "Administrator" who, more or less, acted like one.⁷

After some considerable delay because of the refusal of the first nominee to accept the post of Administrator, Bazyli Masciuch accepted the position and was installed on January 19, 1935.⁸

Doctor [of Theology] Masciuch established his seat in Rymanów Zdrój and started to energetically weed out Ukrainian oriented priests and to make pastoral visits to his parishes. Unfortunately, Masciuch died within 14 months (March 12, 1936) and his activity as a Rusyn, Russophil, Old Rus, or at least anti-Ukrainian, came to nought.

The priest Jan Polanski, a very strong anti-Ukrainian and one of the primary instigators of the Apostolic Administration concept, succeeded Masciuch as a temporary Administrator. He lasted only six months but he was instrumental in putting together a complete "Shematism," that is, a book describing the Apostolic district.⁹

Dr. Jakub Medwecki became the second full Administrator. He was accused of being a full-blown Russophil because he cooperated with the pro-Russian Kaczkowski Society and the Lemko newspaper, which supported a local Lemko national orientation. Medwecki forbade the clergy from subscribing to pro-Ukrainian publications, even Ukrainski Beskid put out by Bishop Kocylowski in Przemyśl. Medwecki died in Cracow after World War II began (January, 1941) and was succeeded by Alexander Malinowski, who attempted to reverse the anti-Ukrainian activity of his two predecessors.¹⁰ Malinowski survived in his post until 1944 when the Soviets arrived in the region. He escaped to England where he died in 1957.¹¹

There were several Vicar Generals who attempted to continue the Apostolic Administration after Malinowski departed, but since it was established originally as a temporary measure for ten years, the Administration should have (and defacto did) go out of existence in 1944. In any event, the liquidation of the Greek Catholic Church by the Soviet authorities made the whole idea of an Apostolic Administration in the Lemko Region moot as also did the "ethnic cleansing" of the area during "Adcja Wisla" in the Spring of 1947.

Did the Apostolic Administration succeed in saving the population of the Lemko Region for Greek Catholicism and the Union? The answer is ambivalent. In the view of this writer, once the Greek Catholic church went Ukrainian in the Lemko area it lost, for historic reasons, those of non-Ukrainian orientation. This can be seen in the post-1989 period where those of Lemko Carpatho-Rusyn views tend to attend the Polish Autocephalic Orthodox Church with its fairly new Przemyśl-Nowy Sacz diocese, while convinced Ukrainians belong to the restored and enhanced Greek Catholic (Ukrainian) archdiocese of Przemyśl-Warsaw.

The present writer feels that the route taken in North America, which established a separate Byzantine Catholic diocese for the Eastern Slavic Byzantine rite Catholics not of the Ukrainian persuasion is correct. Once a church takes a

Continued from Page 1, Column 1

most advanced technology, and so on? The Party maintained a vast propaganda apparatus to instill that view, and it proved, after decades of unremitting effort, rather effective, so that in the end the people believed their ears rather than the evidence of their eyes. I guess the agitprop machine was greatly helped by the natural human tendency to look at the brighter side of things, and to introduce an order, however imaginary, in the unbearable chaos of living.

There were people in the country who had a rough picture of the actual rottenness of the whole system, but those were the individuals with the greatest stake in the continued existence of that system, and they kept that information very much to themselves, only sharing some fragments of it with the select few: Central Committee lecturers kept travelling around the country, scaring the Party faithful with pictures of gloom and doom to spur them on to greater efforts to clean up the mess, wherever they could.

And a mess it was. In the Soviet Union, two or three times as much labor, fuel and raw materials were spent on each produced item as in the West. In agriculture, the expenditures differed by an order of magnitude. More coal, oil, metals, cement, etc., were produced in the U.S.S.R. than in the United States, but only half as many end products were manufactured than in that country. Dozens of trains loaded with badly needed goods stood idly in railway sidings for months simply because no one got around to shunting them where they belonged. And why should they bother -- everyone got their beggarly wages whether they did their job meticulously or spent their workday wondering where the next bottle of vodka was coming from. There was this beautiful hissing, shushing word *shturmovshchina* "storming." Plans had to be fulfilled and reports filed every month, so the whole country lived to a strict regiment of relaxing intensely for a couple of weeks, gathering their wits some time after the 15th of each month, and before they knew where they were, the end of the month would be upon them, whereupon scenes ensued graphically described by the people's wags as "fire in a brothel during a flood": the entire workforce, sometimes clerks included, would be mobilized to produce the necessary number of items; planes would be sent to bring the needed parts or materials, and damn the expense; workers were forced to toil away day and night, with more wasted money for overtime; and a great deal more. After the report was filed, the items produced could gather dust in warehouses or rust in backyards while the workforce went into an intense relaxation period. Start the cycle again.

It was one thing to observe these goings-on at close range, so to speak, inevitably becoming inured to them, and quite another, to be told openly that the state of affairs was nigh universal, that the propaganda ballyhoo in the media was exactly what it was, propaganda ballyhoo, and that most of the shining examples of successful enterprises were shams engineered at great expense by the "Party organs" for the express purpose of bamboozling the trusting public. With perestroika came a whole flood of revelations like that. Every day the first TV channel showed a program called "The Spotlight of Perestroika," watched by the entire country that soon reeled under the impact of nightmare pictures of waste, ineptitude, and suffering caused by a mammoth bureaucratic machine that cared for nothing but its own well-being.

The metaphor that most often came into my head in those days was of a dinosaur with a huge body and a tiny brain. The brain, the centralized authority, was disproportionate to the vastness of the body it was supposed to control. To make matters worse, the whole system was not just over centralized but also practically devoid of feedback: the signals coming from the organs to the brain were either distorted or nonexistent, which made the functioning (or rather malfunctioning) of the whole organism chaotic and senseless. Ironically, the whole thing was dubbed "planned

economy." Sure it was planned -- by a blind idiot.

Faced with a situation like this, the country's leaders had exactly two options to take: to restore the old, Stalin-type order, or to embark on a road leading to a higher type order that had proven its efficacy the world over -- the market economy. Tragically, the Gorbachev leadership tried to move along both these paths.

There was the hardline faction led by Ligachev and, as soon became apparent, by the premier Ryzhkov. Their vision did not reach beyond the "socialist order" -- they still firmly believed in the "advantages of socialism," just like Andropov before them. All they needed was stricter police measures against anti-socialist elements and slackers, better propaganda work, stricter Party and workplace discipline, and everything would be ship-shape, they believed -- despite massive evidence to the contrary.

Gorbachev was obviously aware of the futility of those hopes, but at the same time unable to shake off the shackles of ideological tenets on the "advantages" of the socialist economic system. However, he found it an uphill struggle to do anything reformist even within those ideological boundaries, as he discovered as he started preparations for a plenary session of the Central Committee on the economy, set for July 1987. He railed against "ministries and departments," rightly seen as one of the main stumbling-blocks in the way of any forward movement, but it was like hitting a mountain of cottonwool with one's bare fist: the mountain imperturbably stayed where it was.

Sergei ROY--Moscow News

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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

IN APPRECIATION

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

Press Fund Contributions

Steve Chepa	\$500.
Stefan G. Klimczak	100.
Rev. Daniel D. Ressetar	20.
Andrew Kivatisky	10.
Ann Kozak	5.
Total	\$635.

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Julia, Steven, Olga and Marta Chepa

In loving memory of their parents:

Vasil Chepa

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Emigrated to Canada: 1927
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Born: Uscie Ruskie, Gorlice 1905
Emigrated To Canada: 1929
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Rejoice in your roots.
Assimilate the best.
Every culture includes unique
Insights and beauty
Of benefit to all mankind.
Reach out! The world
Will reward you.

Submitted by Steven Chepa



Obituary

Paiza Yaneshak

Paiza Yaneshak, 100, of Herkimer, NY passed away on November 24, 1996. She was born on February 23, 1896 in Galicia, Austria-Hungary, the daughter of John and Mary Motyka. She came to this country on October 8, 1911 at the age of 15.

On July 22, 1916, she was married to Andrew Yaneshak in Yonkers, NY. They shared a faith-filled commitment over 67 years until the passing of her husband on February 17, 1984. Together they operated a farm on Burt Road from 1924 on, for many years. She was a member of SS Peter & Paul Russian Orthodox church and was very devoted to her family. Her favorite pastimes were sewing, crocheting and tending to her vegetable and flower gardens, often sharing the harvest with others.

Survivors are her beloved children, Theodosia Jago and Helen Maniacek, both of Herkimer, Michael and wife, Marian, of Schuyler; her grandchildren, Paul Yaneshak of Boston and Susan Jones of Schuyler; her great grandchildren, Whitney and Ryan Jones; nieces, nephews and cousins. She was predeceased in death by her sons-in-law, George Jago in 1978 and Samuel Maniacek in 1984. After services in SS Peter & Paul Russian Orthodox church, the Very Rev. James Jadich officiating, she was interred in the parish cemetery, Herkimer, NY.

Vechnaya Pamyat

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political/national stand it excludes those who do not agree with that stand. In fact, one may note that one result of the Ukrainianization of the Greek Catholic church was the mass defection of adherents in North America, and that maybe 75 percent of members of the American Russian Orthodox Church have familial roots in the Carpathians and Galicia.¹²

4. See Anna Krochmal, "The Greek Catholic Church and Religious 'sects' in the Lemko Region, 1918-1939" Carpatho-Slavic Studies Vol. II, 1993, pp. 93-110.

5. Jaroslaw Moklak, "The Phenomenon of the Expansion of Orthodoxy in the Greek Catholic Diocese of Przemysl: Missionary Action of the Orthodox Church, 1918-1939", Carpatho-Slavic Studies Vol. II, 1993, pp. 71-92.

6. See Zdzislaw Konieczny "Materials in the Polish State Archives in Przemysl concerning the Lemkos", Carpatho-Slavic Studies, Vol. I, pp. 1-8.

7. Boguslaw Prach, "Apostolska Administracja Lemkowszczyzny" Jerzy Czajkowski (ed.) in, Lemkowie w historii i kulturze Karpat (Rzeszow: Editions Spotkania, 1992.) pp. 299-300.

8. Prach, p. 301.

9. Schematizm Hreko-Katolitskoho Duchoven'stva Apostol'skoi Administratsii Lemkivshchyny, L'viv, 1936, p. 178.

10. Prach, pp. 305-306.

11. Schematizm, 3rd unnumbered page of the "Vstup do Druhoho Vydannia Lemkivskoho Schematizmu", printed in Stamford, Connecticut, USA, 1970.

12. Paul J. Best "Moskalofilstwo wsrod Ludnosci Lemkowskiej w xx wieku," in Michal Pulaski (ed) Ukrainska Mysl Polityczna w xx wieku (Krakow: Uniwersytet Jagiellonski, 1993) p. 146.

Prof. Paul J. Best

The Cooking Corner

The year we visited the Kiev cemetery on Radonitsa or Paschal Soul Day, we shared in the luncheon of some friends of our guide. The meat filled turnovers reminded me of the Pastees which are popular in this part of Pennsylvania, where the Welsh miners introduced them. They made a lunch. These Russian Pastees piroshke were taken to the workers in the fields in the olden days.

Vegetable and Meat Peroshke

Pastry

4	cups	flour
1	tsp	salt
1/2	lb	butter
1/2	lb	vegetable shortening
1/2	cup	ice water
1		egg, beaten with a little water for glaze

Combine flour and salt, cut in pieces of chilled butter and shortening. Should look like coarse meal. Add just enough water to form a ball. Knead together lightly. Flatten out on piece of plastic wrap. Cover and refrigerate at least 4 hours or overnight. Roll out 1/4 inch thick and cut into 4 inch rounds.

Filling

1		medium turnip
2		carrots
2		large potatoes
2	cups	water
2		onions
2	tbls	oil
2	tsp	salt
2	tsp	black pepper
2		beef bouillon cubes

1	lb	lean pork or beef, coarsely ground
2	tsp	bourbon (optional)

Peel and dice vegetables except onions. Add to 2 cups water, bring to boil and simmer for 5 minutes. Drain, reserving liquid. Saute onions in oil until golden. Combine with vegetables. Add salt and pepper. Dissolve bouillon cubes in 1/2 cup cooking water, add bouillon (optional). Add to vegetables. Stir lightly with wooden spoon, being careful not to mash. Taste and adjust seasoning. Add meat to mixture, cover and refrigerate overnight for flavors to blend.

Roll out dough 1/4 inch thick. Cut into 4 inch rounds. Place filling on one side of each and fold over the other half, seal edges with fork. You may need to moisten ends with water. Arrange on baking pan. Bake in 375 degree oven for 20-25 minutes or until very light brown. Brush tops with glaze and bake a few minutes more.

The Orthodox Herald

Life's Recipe

1	cup	of good thoughts
1	cup	of kind deeds
1	cup	of consideration for others
2	cups	of sacrifice for others
3	cups	of forgiveness

Mix these ingredients thoroughly and add tears of joy, sorrow and sympathy for others. Flavor with little gifts of love and kindly service. Fold in 4 cups of prayer and faith to lighten other ingredients and raise the texture to a great height of Christian living. After pouring all this into your daily life, bake well with the best of human kindness. Serve with a smile.

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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.

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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.

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October 19	Fall Banquet, 2 PM	\$15.

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June 8	2 PM
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All functions are held at the Masonic Hall, corner of Ann Street and Lanza Avenue, Garfield NJ

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Evgeny Mikhailovich Vinokurov (1925-?)

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В согласии с главной
Чертой:
Англия — доброй
Прекрасною — Франция
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Святой.
* * *

Each nation
Has given itself
Its own epithet
To carry its essence,
The aim:
For England -- 'a merry old'
For France -- 'a beautiful'
And 'holy' was once
Russia's name...