An interesting in-depth analysis of the climactic 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 attempting conquests by the various Russian princes and czars to impose order on this unruly elemental force known as Russia, all of it 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 machinery as 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 vye Sova normka "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 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 paradisal living conditions for "members of the labor collective," introducing the

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]

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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 whom, Maxim Sandowicz, was shot by Austrian authorities in Gorlice right at the beginning of the war, for his 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 dysentery, 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 Przemyliz Greek Catholic bishop Josafat Kocikwolski renewed the Ukrainization campaign, there was a revolting beginning in 1926, and many Lemkos returned to Orthodoxy. To be sure, this mass return was assisted by the Orthodox Church. 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 Przemyliz -- containing 203 churches and chapels, with approximately 150 clerics -- from their bishop and established an Apostolic Administration depending directly on the Holy See. 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.

After some considerable delay because of the refusal of the first nominee to accept the post of Administrator, Bazyl Masciuch accepted the position and was installed on January 19, 1935. Doctor [of Theology] Masciuch established his seat in Rymanow. Masciuch naturally 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. 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 Kocikwolski in Przemyliz. 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. Malinowski survived his post until 1944 when the Soviets arrived in the region. He escaped to England where he died in 1957.

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 definitely 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 "Adoca Wiaze" 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 Przemyliz-Novy Sacz diocese, while convinced Ukrainians belong to the restored and enhanced Greek Catholic (Ukrainian) archdiocese of Przemyliz-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
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 working 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, 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 idle 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 worked or not. And the propaganda ballyhoo, shining examples of "socialism for the masses"" for the express purpose of inuring the people to the very idea of living in a state of permanent starvation, was sold at a sad rate in the factory canteens, or money order for the whole thing was dubbed "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 raised 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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InSights

Every culture includes unique insights and beauty.

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Submitted by Stefan Chepa

Obituary

Palza Yaneshek

Palza Yaneshek, 100, of Herkimer, NY passed away on November 24, 1996. She was born on February 23, 1896 in Galicia, Austria-Poland, 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 Yaneshek in Yonkers, NY. They shared a faith-filled commitment over 76 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, Theodisia Jago and Helen Maniacek, both of Herkimer, Michael and wife, Marian, of Schuyler; her grandchildren, Stefan Jago of Yonkers 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 1976 and Samuel Maniacek in 1984. After services in SS Peter & Paul Russian Orthodox church, the Very Rev. James Jachec officiating, she was interred in the parish cemetery, Herkimer, NY.

Ochynaya Pamyat

Continued from Page 1, Column 1
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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


8. Prach, p. 301.


Prof. Paul J. Best

The Cooking Corner

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

Vegetable and Meat Piroshke

Pastry

4 cups flour
1 tsp salt
1/2 lb butter
1/2 cup 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 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 bourbon (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 a 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.

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 a festival of East European Folk Festival; records songs collected in Russia's name...

Evgney Mikhailovitch Vinokurov (1925-?)

PRZYNAL

Dala sobie

Kazdaj naicu

I zgadnia g maino

Cherge

Anglia -- dobry

Prykarsko -- fiaeniu

A Ruszie zaleza

Sadt

* * *

Each nation

Has given itself

Its own epitaph

To carry its essence

The aim:

For England -- a 'merry old'

For France -- l' beauty

And 'holy' was once

Russia's name...