

Carpatho-Rus

Karpatska Rus'



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Lemko Hall's Annual Picnic

Sunday, July 24, 1994 from 1:30 PM to 7:00 PM, the CARPATHO-RUSSIAN AMERICAN CENTER (LEMKO HALL), 556 Yonkers Avenue, Yonkers, New York, will sponsor its annual picnic on its grounds.

"All you can eat" tickets are \$10.00 for adults and \$5.00 for teenagers from ages 12 through 16. Children under the age of 12 are free.

The menu includes traditional picnic fare plus favorites such as pieroghis, kielbasa and kapusta. The bar is also available.

Games for the kids and music are also planned. For further information, please call 914-969-3954 in the evening hours.

LEMKO FESTIVAL SET FOR AUGUST 28, 1994

The 26th Annual Lemko Festival will take place Sunday, August 28 beginning at 1:00 PM at Lemko Resort in Monroe, New York.

In keeping with tradition, the day will begin with church services at 10:00 AM at the Talerhof Chapel on the grounds of the Resort. Following the service, food and refreshments will be available in the dining room.

The day's program, scheduled to begin at 1:00 PM, is full of nimble dancing, innovative singing and balalaika music of the olden days..

Familiar groups who have performed in previous years are returning -- the Vychodna Dolina Singers directed by Stephanie Salony and the Gypsy Balalaikas from Philadelphia, under the direction of Steve Wolownik.

But the Festival is proud to present for the first time on its stage, the Ukrainian Dnipro Dancers. Formed about 70 years ago in New York City, this group, directed by Rose Marie Davoli-Arons for the past 30 years, keeps the traditional folk dances of years past in its repertoire, along with new dances choreographed by Ms. Davoli-Arons, as well as by noted choreographers in Ukraine.

The highlight of the Festival this year will be performances by three noted artists from Ukraine. Olga Kaminska, merited Artist of Ukraine, is a well known soloist with the Kiev Operetta Theater. Olga

is a popular and favorite singer, known for her folk and classical songs. Also, Yaroslav Lemishka, who was born in the Ternopol region of Ukraine of Lemko heritage. As the lead soloist with the Ternopol Philharmonic, he has performed internationally and has an impressive repertoire of folk, classical and popular songs.

In addition, recording star Viktor Chumak, who has won awards for his masterful playing of the bayan, will appear. As a professor of bayan at Drohobich Music College, he performs widely throughout the world on concert tours.



Merited Artist of Ukraine, Olga Kaminska

Come and be a part of the 26th Annual Lemko Festival and enjoy some of the best in Slavic music and dance representing the culture of the Lemko people. If you like, bring a folding chair or a blanket to spread on the grass.

The day's events include, a chapel service beginning at 10:00 AM, folk art exhibits, plenty of food, and dancing to the music of Al Parks.

All events will be held at Lemko Resort on Route 208, Monroe, New York and are open to the public. For more information call 914-783-1633.

Maryann Vislocky

Martyred Priest-Father Maksym Sandovich

SANOK, POLAND: The Right Reverend Adam, Bishop of the South Eastern Diocese of the Orthodox Church in Poland, is inviting all the pilgrims from North America to be his guests for the meals following the liturgical services for the glorification of Martyred Priest Father maksym Sandovich when he will be placed in the ranks of the saints of the Orthodox Church.

After the 4:00 PM Vigil Services of Vespers and matins at Holy Trinity Church in Gorlice on Saturday, September 10, supper will be served. And following the Hierarchical Divine Liturgy the next day presided by His Beatitude, Metropolitan Wasily of Warsaw and of all Poland, lunch will be served.

All pilgrims who plan to attend the canonization of Priest Maksym -- those who plan to go individually, in small groups, or by motor coach escorted as tourists -- are asked to inform Father Dan Ressetar, 5501 Locust Lane, Harrisburg, PA 17109. His telephone number is 717-652-1825. He would like to forward the approximate number of people planning to be present to His Grave, Bishop Adam, by August 21, 1994 so food preparations may be handled properly by the parish.

Anyone still interested in accompanying Father Dan on this pilgrimage should call or write him by July 18, 1994.

IN APPRECIATION

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Svetlana Ledenieva, Bogdan Horbal, and Mary Ann Vislocky.

Ed.

80 TH ANNIVERSARY

TALERHOF DAY AT LEMKO RESORT

ROUTE 208 -- EXIT 130 -- OFF ROUTES 6/17

MONROE, NEW YORK

A MEMORIAL SERVICE

WILL BE SERVED ON SUNDAY, AUGUST 7, 1994

AT 1:00 PM

BY

ORTHODOX CLERGY OF THE TRI-STATE AREA

During the beginning of World War I, officials of the Austro-Hungarian Empire imprisoned priests, teachers and lay leaders throughout Lemkovina, because of their love for orthodoxy and Russian culture. The largest camps in Austria were Talerhof and Terezin. many of our Lemko forebearers perished.

The most prominent was Father Maksym Sandowich who will be glorified with the Saints this September 11, 1994 in Gorlice, Poland.

Your attendance is needed

Food will be available

THE COOKING CORNER

Those of us who live in the northeast try to get out as much as we can during the months the weather is pleasant. We usually use the outdoor grill more than we use our stoves. But it seems that no matter how soon we put on the meat or fish to broil, the eager eaters get restless waiting. It is the Russian custom to have plenty of zakuski (appetizers) on hand to help pass the time.

If you are grilling meat, the cabbage and mushroom rolls (pierozki), which you can make earlier in the day or even the day before, will be enjoyed. They are the Russian answer to the Chinese egg roll. These are delicious as a snack or as an accompaniment to soup and should not be made only in the summer.

Cabbage Pierozki (rolls)

Dough:

- 1 tsp. dried yeast
- 2 tbs. lukewarm milk
- 1 tsp. sugar
- 2 cups flour

- 6 tbs. shortening
- pinch of salt
- 1 egg yolk
- 2 tbs. sour cream
- egg to glaze

Filling:

- 3/4 lb. cabbage
- 3 dried mushrooms
- 1 small onion, chopped
- 2 tbs. butter
- 1/2 tsp. sugar
- 1/2 tsp. vinegar
- salt and pepper to taste

In a small bowl, sprinkle yeast over milk and sugar. Let stand until frothy. Into a large bowl, sift flour. Rub in shortening as for pie crust. Stir in salt. Make a well in the center of the mixture. Add beaten egg yolk and sour cream. Pour the yeast over the egg and cream, gradually incorporate the dry ingredients. Mix to soft dough. Knead for 10 minutes on lightly floured surface until it becomes smooth and elastic. Add bit more flour if necessary. Place in a clean bowl, cover and let rise in warm place until double (1 1/2 to 2 hours).

Meanwhile make filling. Trim tough stalk from cabbage and add to boiling water and cover. Cook for 10 minutes. Place mushrooms into cold water to cover, let come to boil, simmer and cook for 10-15 minutes or until tender. Drain cabbage, squeeze out water and chop finely. Drain and chop mushroom. Saute onion in butter until soft but not browned. Mix the cabbage, mushrooms, onions, and sugar and vinegar and seasonings to taste.

Lightly knead dough, divide into two parts. Break off 12 equal pieces from each half. Roll each piece into an oblong 3 x 4 inches. Place teaspoon of filling in middle of piece, then fold one end over it. Fold over opposite ends slightly to make neat ends. Brush the opposite end with a little beaten egg and fold over. Place on greased baking sheet with the joined end down. Leave to rise in warm place, covered with plastic, for 30 minutes. Brush rolls with beaten egg. Bake in 425 degree oven for 10-15 minutes or until golden. Transfer to wire rack to cool slightly. Eat hot, warm or cool.

Variations:

- 1. You may use fresh mushrooms.
- 2. You may use refrigerated crescent rolls instead of making the dough.

The Orthodox Herald

PASSAIC LODGES 5-16 OF LEMKO ASSOC.

EVENT CALENDAR FOR 1994

Sunday, October 16-FALL BANQUET-1:00 PM
Donation \$15.00

Birthday Meetings

Sunday, September 11, 1994 1:00 PM
Sunday, December 4 " 1:00 PM

All functions to be held at the Lodge, corner of Ann Street and Lanza Avenue, Garfield, New Jersey.

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 almost 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 \$45.00. To order kindly send your check or money order to CARPATHO-RUS, 556 Yonkers Avenue, Yonkers, New York 10704.

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NOTICE

Due to the lack of hard currency, our subscription mailing list to Poland, Slovakia, Russia, Belarus and Ukraine is limited. Some Americans and Canadians pay for their relatives and friends in East Europe. As an inducement, to increase our readership in East Europe, we offer to send issues

here at a special rate of \$8.00 per year, which only represents the cost of postage. If readers in the United States and Canada want to avail themselves of this opportunity, kindly send us the name and address of your relative or friend, with a check for \$8.00, and the newspaper will be sent.

REQUEST OF OUR READERS

Through our archives we have searched for old Lemko Calendars from the 1930s, 1940s and 1950s. Many of those old Calendars are missing. We would like to request, from our readers, any old Calendars that they may have and do not need. This would be of help to us in researching the history of our people. Thank you.
Ed.

CARPATHO--RUS

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- M/M Peter Bolacher \$50.
- V. Mliner 50.
- Ms. A. Moskwa 25.
- Rev. Daniel Ressetar, in memory of 25.
- Archpriest Maksym Sandowicz, the son of the martyr who "departed this life" on July 8, 1991.
- Debra Bekish 20.
- M/M Peter Filiak 20.
- Ms. J. Van Ness 10.

Total \$200.

SLOVAKIA AND THE CAPITALS OF CENTRAL EUROPE

PRAGUE, Czech -- BRATISLAVA, BRNO, PRESOV, Slovakia -- VIENNA, Austria -- BUDAPEST, Hungary -- SANOK, Poland

16 Days/15 Nights

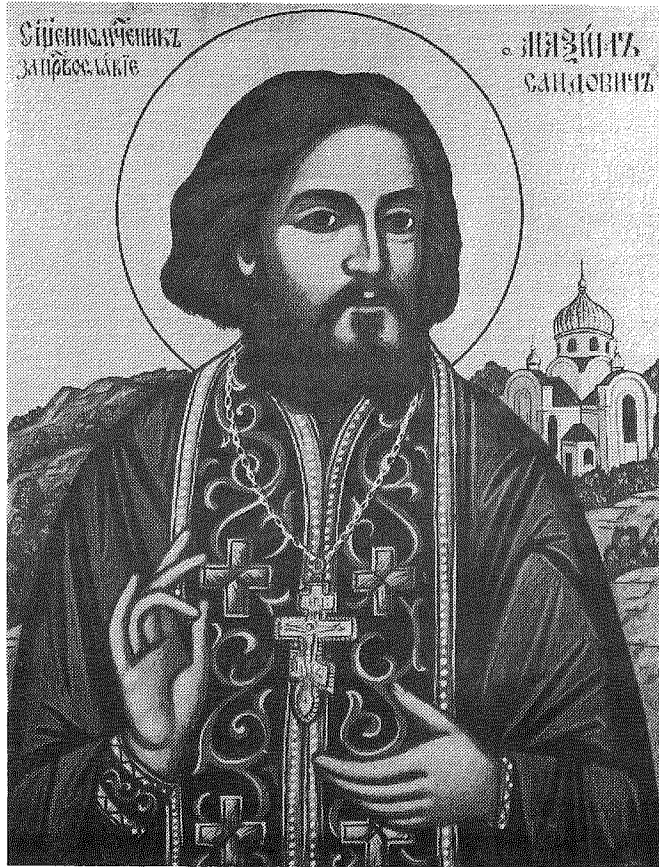
August 28 -- September 12, 1994
\$1,898./per person, Based on Double Occupancy

Tour Leader -- FATHER JOHN NEHREBECKY

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A deposit of \$380. per person (20% of total) is due by July 14, 1994. Check should be made payable to Sea & Air Travel of New Milford. Mail to the above noted address. Single supplements are available.



Martyr For The Faith of the Fathers:

Father Maksym Sandowicz

The martyr, Father Maksym Sandowicz, is for thousands of Lemko Rusyns who are mostly scattered throughout the world, a symbol of their tragic destiny and an example of their unshakable devotion to the Faith of the Fathers. Father Maksym appears also as their guide in their desire for spiritual unity. Notwithstanding the fact that many years have passed since that ever-memorable day of September 6, 1914, when Father Maksym was cruelly murdered in Gorlice, his veneration in grown and has united many Orthodox believers in Poland and abroad, regardless of the national background of the people.

For many Greek Catholics, Father Maksym was and is spiritually dear to them because in reality their religious ties were always closer to Holy Orthodoxy than to Roman Catholicism. This came about because although formally they were under the Church of Rome, the roots of their Faith and the early tradition of their fathers was foremost in their hearts. The attacks throughout all ages and from all directions which caused spiritual heaviness on the hearts, souls, and minds of the Lemkos, was the latinization of their tradition, and the process of converting them to become Ukrainians, while ignoring the fact that they were of a different nation, having their own tradition.

Father Maksym Sandowicz was a great son of the mountain lands known as Lemkovschina, which is situated on both sides of the Carpathian Mountains. This area extends like a narrow chain from the Popradu River on the west to the San and Oozh Rivers. The mountains, which are thickly covered with many forests and many clear lakes and rivers, make this land especially beautiful.

At the close of the nineteenth and the beginning of the twentieth century when Father Maksym Sandowicz lived and labored, Lemkovschina was a part of Galicia, which was a part of the austro-Hungary monarchy. More than six hundred thousand Rusyns lived there and their spoken language was very close to Old Slavonic. The Christian Faith was accepted by the Lemkos from the great Enlighteners of the Slavs, Saints Cyril and Methodius of Moravia, in the latter half of the ninth century. The Byzantine Rite, which was also known as the Russian Faith, was preserved by them unchanged for a period of one thousand years. It was the political aspect of the Union Brest and not the religious desire of the people that removed the Church in the lands of the Lemkos from the Orthodox See of Constantinople and placed it under the domination of Roman Catholicism. This was the beginning of the spiritual unrest within the souls and minds of the Rusyn Lemkos. An especially difficult period began in Galicia in the eighteenth century when the Latinization of the Eastern Rite began. This act of Latinization brought about the rebirth of the

consciousness of Holy Orthodoxy, and of their desire to return to the source of their Orthodox Faith. The Martyr, Father Maksym Sandowicz, appeared as a symbol of their aspiration.

Father Maksym Sandowicz was born on January 31, 1886, in Zdenia, near the county of Gorlice. The father of Father Maksym (Timothy) had a large prosperous farm and also was a church cantor. His mother Christina, was a humble village woman. After completing a four-year course in Gorlice, Father Maksym was sent by his father to high school in Yaslo, and later to Novy Sanch, where he lived in a Russian dormitory called Meskego that was supported by the Lemkos. After completing a four-year high school course, he entered into a monastery of the Basilian Fathers in Hrekove. During his youth Maksym enjoyed fasting and contemplation, and because of this he quickly came to the conclusion that this particular monastery was not for him. He then entered the Orthodox Monastery in Pochaev in 1904, which was widely known for the ascetical life of the monks. The rigor and atmosphere of the monastic life at the monastery was very suitable for him. He distinguished himself from the others because of his great love for God, and became an example to others and gained the admiration of the Elders of the monastery. On one of his visits to the monastery, Bishop Anthony Khrapovitsky of Volyn selected Maksym, because of his outstanding conduct, to enter the theological seminary in Zhitomir, where he studied for six years. Upon completing his seminary studies and getting married to Pelagia Ivanova Hrijhoak, Maksym accepted ordination to holy priesthood on November 17, 1911, by the laying on of hands of Bishop Anthony of Volyn.

The priestly labors of Father Maksym began in the village of Grabh, where on December 2, 1911, he served the first Orthodox divine liturgy. From that moment was the beginning of his persecution and suppression. For the first divine liturgy that he celebrated, he was disciplined by the Starosta (warden) of the Yasheskego region and was fined four hundred Korun and placed under arrest for eight days. This action did not discourage him. He continued his pastoral mission, visiting the cities of Grabh, Vishovatka, and Dluge, even though each time he was arrested and also fined. The same form of terror and discrimination was used against the faithful that participated in the divine services or made their homes available for prayer services. The acts of terror of the Austrian authorities against Father Maksym increased with each passing day. At the end, when they saw that Father Maksym continued to remain unshakable in his mission, they arrested him in March, 1912, and imprisoned him in the city of Lvov. During this time, they also arrested three others: Priest Ignatius Gudema, student Basil Koldra and journalist Simeon Bendashuk. All of them were condemned as spies for Russia.

Following his arrest, Father Maksym was treated very badly and the prison officials refused to respect his priesthood. His priestly cross was torn from his neck, his priestly service book confiscated, and his priestly cassock removed. In such a manner they deprived him of the possibility of celebrating divine services. In addition, they placed him in a prison cell with regular prisoners, making a mockery of his Orthodox priesthood. In accordance with prison rules, he was unable to receive mail, was deprived of having any contact with other Orthodox prisoners, and was denied writing paper to prevent him from corresponding with people outside the prison. In the end, as a final act of humiliation, Father Maksym was tried before the judge and jury in the presence of a crowd of sensational spectators in an auditorium.

It appeared that perhaps the simplicity, humility and the soft, pleasing voice of Father Maksym would create a problem for him as he attempted to defend himself and the other Orthodox people of Galicia. Instead, all of these personal characteristics made a great impression on the people that met him, including the judge, drawing them to the conclusion that a person of such good character must be innocent. During an intense and emotional trial in Lvov which lasted from March 9 to June 6, 1914, and in the presence of many foreign correspondents, the jury unanimously decided that all charges were false, thus proving the defendants innocent. On June 7, 1914, Father Maksym already in failing health, left the prison and returned to his native village of Zdenia, where he was greeted by his family and relatives. Here, he lived only six weeks continuing his pastoral mission.

Shortly thereafter, World War I began, and the Austrian officials arrested Father Maksym, his pregnant wife, Pelagia, and his father, Timothy. They were taken on August 28, 1914, to the prison in Gorlice. The morning of September 6, Father Maksym was taken before the court martial judge of the armed forces, where he was sentenced to death before a firing squad. He was taken to the courtyard by the police officer Dietrich. Father Maksym was placed at the wall with his hands tied in back of him before five members of the firing squad. They marked the area of his heart with chalk. As this was taking place, from the windows of the prison were heard cries, weeping, and screams of the Lemko Rusyn prisoners. At the command of officer Dietrich, the soldiers positioned their rifles. Father Maksym loudly exclaimed, MAY ORTHODOXY LIVE! The soldiers fired but the shots failed to bring about the instant death of Father Maksym. Officer Dietrich then came to the already fallen Father Maksym, and with his revolver, fired the final death shots to his head. After the death of Father Maksym, the Lemko Rusyn inmates stopped their crying and screaming and began to pray and sing LORD HAVE MERCY!

The body of Father Maksym was buried originally in the cemetery in Gorlice. At the request of his father, Timothy, in 1922 his body was exhumed and placed in a new metal coffin and buried in the cemetery in his native Zdenie.

The fate of the family of the martyred Father Maksym is the thorny path of all the Lemko Rusyns. Following the execution of Father Maksym, his pregnant wife, Pelagia Sandowicz, together with his father, Timothy, were taken to the concentration camp in Talerhof (Austria). The son of Father Maksym, four-year-old Sergius, was taken by the departing Russian army deep into Russia. While in the concentration camp, Matushka Pelagia gave birth to her second son, and named him Maksym after his father.

In 1937, the young Maksym Sandowicz, following his marriage to Tatiana from the home of Galle, accepted ordination to the Holy Priesthood by the laying on of hands of Metropolitan Dionysius in Warsaw. He continued to his death on July 8, 1991, the pastoral mission of his father, the martyred Priest Maksym Sandowicz, serving the Faith of the Fathers -- Holy Orthodoxy.

From Alive in Christ, OCA