

Carpatho-Rus

Karpatska Rus'



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

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ХРИСТОСЪ РАЖДАЕТСЯ!



In 1848 the Austrian Emperor, with the help of the Tsar, called in Russian armies to help quell the Hungarian independence movement. At the same time, to mobilize support among our Rusyn, Lemko people in the Carpathian Mountains, he granted, previously restricted, freedom. The following excerpt is from a book published about 1890 concerning the History of Russia.

The year, 1848, revival of Halichina Rus

1848, a very significant year in the history of our mother country (Austria-Hungary), when a dramatic change, from a difficult past, occurred in attitudes of the government towards our people (Rusyni, Lemki). A halt was ordered in the spiteful (panchina), serfdom, and we were given constitutional rights to equality. In other words, we were given freedom to adopt our Russian, Rusyn, nationality with the same political and historical rights as other nationalities. For that purpose, a "Narodni Ruski Rada", people's legislative body, was formed headed by a great patriot and fighter for Rus, Gregory Yakimovich. The purpose of the "Rada" was to protect the rights of our people in Halichina by using petitions, letters to the government and education. The "rada" immediately organized local radas in the towns of Peremys, Stanislav and Kolomi in Halichina to awaken our Rusyni people. The change in patriotic mood and enthusiasm among the people was immediate. Songs such as "We bring peace to you, brothers" and "Grant us happiness, God, happiness" were sung freely bringing warmth to their hearts and love of their motherland. Believing that education was the solution to changing and improving their life styles, they built many schools in which the Russian language was taught. The "Rada" made it possible to every gymnasium (high school) in Halichina to have their own Russian professors for language and religion. People began using Russian to write petitions. Town clerks were required to know the Russian language. Prior to 1848 the language, especially among the educated classes, in Halichina was heavily "Polanized". The Rusyn, Lemki dialect was only spoken in the small villages, and even in church, the services were offered in Polish. In the upper classes Russian words could not be heard and, at times, it was considered shameful to be called Rusyn. About 10 years before the Constitution of 1848, young poets from Lvov; Mark Shashkevich, Nickolai Ustinovich, Yakov Holovatsky, and Bishop Snegursky; from Peremys; Fyodor Lukashevsky, Foma Polyansky and Anthony Dobriansky awakened the Russian spirit. Russian poems began to appear in books and periodicals. A scientific society, Halitsko-Russian Matitza, was founded to support and educate the Rusyn people. They published many religious works, compositions, textbooks and prayer books, which still exist, and are used, today (1890).

1848 was not only important for the elimination of "panchina" (serfdom), but also for the revival of Russian language and culture in Halichina. It was the beginning of enlightenment, the end of darkness, illiteracy and ignorance.

To be Continued
Translated by Larissa Ivanova

Part II

The Lemki tribe is part of the great Slav family. The slavs entered the world arena before the birth of Christ. Mention is made by Greek, Roman and Syrian historians; Herodotus, Ptolemy, Pliny, Tacitus, Prokopius from Cesarea and others. From these sources we learned that they were divided into two tribal groups, eastern and western, occupying the banks of Dnieper, Dniester, Bug, Visla, Oder and Laba Rivers. In the course of time, a third group of slavs from the south emerged. In the first century, AD, the slavs were strong enough to overpower neighbors, and then moved on in all directions, primarily south, through the Moravian and Carpathian passes to the regions of the Czechs and Slovenes. In the fourth century, after the Hun's invasion of the declining Roman Empire, the way was opened for the slavs to further advance south. In the fifth century they reached Polabian. Moravian and Czech country, and the Panonian deep valley, and some of them moved as far as the Dalmatian shore, Dunay and the Balkans. In time these movements with political activity led to reorganizing of the three principal groups leading

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NOTICE

The Annual Meeting of Yonkers, Branch 8-4 will be held on December 18, 1994 beginning at 3:00 PM at Lemko Hall in Yonkers, New York. Important matters will up for discussion and it is requested that all members attend. After the meeting, refreshments and snacks, at no charge, will be served to all attending members. Please attend.

The Executive Board,
Mr. Wyslocky, Pres.

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Part 6

The History of Lemkovina

We are interrupting the normal sequence of the book by skipping to Part II since the remainder of Part I does not have any bearing on the history of Lemkovina.

Census in Poland to Include Count on Lemkos

The Public Relations Department of Poland's Główny Urząd Statystyczny (National Department of Statistics) has stated that it will conduct a preliminary sample census. This preliminary, or "mini-census" is not nation-wide, but only an abbreviated collection of data from which the Department will infer data pertaining to the entire nation. At this time, it is unknown how the sample will be selected (how it will be distributed or how the population asked to participate will be chosen). The criteria for selection could greatly influence the answers received.

What is noteworthy about this "mini-census" is that it will, for the first time since 1931, include a question that asks citizens to indicate their ethnonational heritage. Of particular interest to Lemko Rusyns is the fact that a "Lemko" answer to this question will be regarded and tabulated as a category separate and distinct from a "Ukrainian" answer. Tabulated in this way, the "mini-census" returns will offer some indication of the size of the Lemko Rusyn community in present-day Poland.

Why Does It Matter?

Concrete numerical data on the Lemko Rusyn community in Poland will help Lemkos to argue before Polish officials that they are a national minority entitled to legal recognition and the benefits which go with such recognition. Such concrete data will also help Lemko Rusyn leaders to counter the arguments of their opponents, who maintain that Lemkos within Poland are adequately represented by Ukrainian organizations.

More specifically, the "micro-census" data could be used to remedy two of the three causes underlying why Lemko Rusyns are not recognized and funded: 1) the indifference of Polish decision-makers, who have no special reason to go out of their way for a group [Lemko Rusyns] which appears uncertain of their own identity; and 2) the steady, persuasive presence in Warsaw of Ukrainians and Lemko Ukrainians, who have more frequent access to Polish decision-makers. A third reason for lack of recognition, the Lemko Rusyns' own failure to adapt to changing political conditions as effectively as have their opponents, could possibly be remedied indirectly by recognition. All three of these points will be considered in the course of the below discussion.

The Current Situation

Tremendous changes have taken place in East Central Europe since the fall of communism in 1989, changes which have brought those societies more in line with political and economic norms of the non-communist world.

For national minorities, these changes have meant a profound cutback in the size of government subsidies. For the first time since the advent of communism over 40 years ago, minority groups must compete with one another for scarce resources. Groups unwilling or inept at lobbying their central governments are the clear losers: they receive little or no government assistance.

Unfortunately, Lemkos are not legally recognized as a national minority group. As an unrecognized group, they are not legally entitled to rights and privileges guaranteed to recognized minority groups. This state of affairs puts them at a big disadvantage in competing for resources made scarce by Poland's post-1989 economic austerity measures.

Lemko Rusyn cultural endeavors in Poland are at present funded solely by that community itself. (Lemkos of Ukrainian orientation are well funded through Ukrainian community organizations.)

It is worth recalling that even without government funding, Lemko Rusyns have under their own efforts mounted and maintained an

impressive variety of cultural endeavors. The cultural organization *Stovaryšynja Lemkiv* (Association of Lemkos, established 1989) organizes and oversees most of these. Its audience-supported Amateur Theater performs historical and contemporary Lemko language plays. The *Stovaryšynja* also issues a "Besida Library" cultural publication series and a subscriber-supported Lemko language cultural quarterly, *Bešida*. Lemko language classes for children are offered in several villages. An annual folk cultural festival, the Lemko Vatra 'in Exile,' is perhaps the best known among these cultural endeavors. (This Vatra in Exile is held in Michałów/Michaliv, Poland and is the oldest of the two Vstras. The *Zdynia Vatra 'in the Homeland'*, better known to *Karpatska Rus'* readers, is actually managed by Lemkos of Ukrainian orientation and, as such, has a cultural program with a high Ukrainian and non-Lemko cultural content.)

The Lemko Rusyns' prodigious activity on a shoe-string community generated budget amply demonstrates their need for and ability to appropriately use government funding. It is therefore ironic that they are the only minority group in Poland to receive no such funding. In fact, other worthy cultural projects are stalemated due to lack of funding: an updated children's Lemko language school text, a literary anthology and a dictionary are among these. Such larger publication projects often carry costs beyond the capabilities of a small community-generated budget.

The Lemkos' greatest need is for an organizational infrastructure: computers, printers, telephones, a full-time paid secretary, and perhaps above all, a full-time, paid advocate in Warsaw. The present cadre of Lemko Rusyn leaders are in their 20s, 30s and 40s, employed full-time in unrelated professions, married, rearing children and burdened by the usual concerns of home and office. As such they are not in the best position to devote the considerable time and energy necessary to navigate the political wilds of lobbying before government officials naturally more interested in the financial bottom line. A full-time, paid community representative could apply himself more fully and effectively to working for Lemko Rusyns' behalf in centers of power and decision-making.

The "Mini-Census"

The first step in positioning themselves to receive funding is for Lemko Rusyns to attain legal recognition as a distinct minority community entitled to such funding. Making a strong case for recognition requires demonstrating that a viable Lemko Rusyn community exists within Poland.

In this context the importance of the "micro-census" question becomes clear: a numerical representation of the Lemko community, even if it is only a preliminary sample, will demonstrate to Warsaw the existence of a real constituency with real needs. In addition, the "micro-census" data will provide Polish leaders with alternative information with which to evaluate some Ukrainian leaders' claims that "there are no Lemko Rusyns in Poland, only Ukrainians" and that "there is no Lemko Rusyn leadership, only a handful of malcontents who represent no one but themselves."

What Can I Do?

Lemko readers of *Karpatska Rus'* should contact their relatives in Poland and inform them that there will be a "mini-census" in 1995. Inform them that they may be among the few to be asked to participate in the preliminary study and that they may be asked to declare their ethnic national heritage. They should understand that a response of "Lemko" will be recognized as valid and will not automatically be categorized as "Ukrainian." Tell them that by identifying themselves as "Lemko," their "vote" will not be wasted, but will be a vote for a better future for Lemkos in Poland.

Continued from Issue #24

I Didn't Know

The villages seem to be full of "historians" who remember families and people who left for America many years ago.

Perhaps the saddest memory I have of our tour is the number of strangers who approached me, asked me where I was from and if I answered America, they would eagerly ask if I knew so and so in such and such a city in America. They sometimes pulled out an old, old letter which they obviously cherish and keep in their possession at all times, hoping it would help them in their quest to find someone. My negative answer was usually met with either a sad statement "maybe they died" or the question "why don't they write to us?"

As we toured centers of the emigration in the Ukraine, Poland and Slovakia we noted that the language we call "po nashemu" is dying out in Europe (except in villages) as it is in America. People are using the language of the country in which they find themselves much as we are using English. The culture is also being absorbed and it was even difficult to find handicrafts which were indigenous to the areas. "Hanya" language helped in all locations to make myself understood.

As far as the church and religion are concerned, the situation varied in each place. First, we must remember that for fifty to seventy years all propaganda was against religion. We found that many now don't care about the church or aren't even aware of its existence. It is not a part of their lives, except in the villages.

In Ukraine, there appears to be the least amount of friction. Some villages have Orthodox churches, some Greek Catholic and on the local level both groups seem to be waiting out the turmoil in which both churches are engulfed "top side."

In Poland, after three million Galicians were resettled at least three times in the last hundred years and thousands emigrated to America, there appears to be little activity by either Eastern Church in the Lemko areas. In fact we drove for hundreds of miles from Premysl to Krynica and didn't see an Eastern Church. What we did see were many new Roman Catholic Churches with varied and startling designs going up every few miles in villages along the way. Many told us it is unwise to identify as an Eastern Christian. No ecumenism here!

In Slovakia a decree was promulgated, which meant that churches were being assigned by a strange formula. Most Orthodox lost their church buildings even though there might not be any Greek Catholic person to use the building. The unused churches cannot even be rented by the Orthodox, the former occupants.

In all three countries we found the enthusiasm of those who were churchgoers something to envy. Their faith is obvious and vigorous.

The members of our tour were touched by how poor everything seemed. They wondered whether they could live with so little. It certainly brought much comment on the early lives of those over sixty.

Most gratifying and what brought most tears to many was the raising of our American voices in praising God in the Slavonic language in the many churches and monasteries we visited. It gladdened the hearts of the people to think that we know the hymns. We hope that God will answer the prayer we sang "Spasi Hospodi Luki Tvoyd," "Save, O Lord Thy People".

Orthodox Herald

At our annual Festival in Lemko Resort this past August, we offered Lemko and Ukrainian records for sale and sold a few. However, we had many requests for audio cassettes but, unfortunately, did not have any available for sale. Due to the diligence and efforts of our Lemko Assoc. member, Laurence Krupnak, we can now offer for sale the following two audio cassettes as well as three video cassettes.

Item #1. An audio cassette of 16 Lemko and two Ukrainian folk songs transcribed from classic 78 rpm records. They include many Lemko wedding, gypsy, Christening and Christmas songs by such artists as Stephen Skimba and Barna, Potochak & Co.

Item #2. An audio cassette of 10 Russian, Two Hungarian and 8 Slovak folk songs from classic 78 rpm records. They include Russian polkas, Slovak chardashes, Hungarian gypsy melodies.

Item #3. A video cassette of the 25th Lemko Folk Festival held in 1993 at Lemko Park in Monroe, NY. The video includes excerpts of the prayer service, and the concert of Lemko, Ukrainian, Russian and Slovak folk singing and dancing. (VHS, 2 hours)

Item #4. A video cassette of the canonization of Father Maksym Sandovich taken in Gorlice, Poland last September. It is a short film covering the events and sites of the canonization ceremonies. (VHS)

Item #5 A live concert video recording of the Akafist Male Chamber Choir of Moscow and the Slavic male Chorus of Washington, D.C. This video was made on March 12, 1992 at St. Luke's Serbian Orthodox Church in McLean, Virginia and includes 17 classic, sacred liturgical songs. It also shows the exterior and interior of all Slavic Orthodox churches in the Washington, D.C. area.

Prices:	Item #1	\$12.
	Item #2	\$12.
	Item #3	\$25.
	Item #4	\$20.
	Item #5	\$30.

All prices include shipping costs. Kindly send your check or money order (made payable to Lemko Assoc.) to either of the following:

Alexander Herenchak
P.O. Box 156
Allentown, NJ 08501

Mary Barker
521 Piermont Avenue, 520
Rivervale, NJ 07675

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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 there 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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Total	\$598.

NOTICE

As the reader will notice, we skipped an issue for December 9 to conform with our subscription agreement of 25 newspaper issues per year.

The Cooking Corner

Kutija (A must for Christmas)

- 1 cup hot boiled rice
- 1/2 cup sugar
- 1 tbs. honey
- 1/2 cup raisins

When the water has been drained off the boiled rice, mix in the sugar and honey. Turn onto a serving dish and scatter raisins on top. This makes about 2 cups of Kutija, 4 servings.

Hot boiled rice

- 1 cup long grain rice
- 8 cups boiling water
- 1 tbs. salt
- 2 cups boiling water

Drop rice into boiling water, add salt and boil rapidly, uncovered, for 15-20 minutes. Drain water off in colander, then pour 2 cups boiling water over rice to remove the loose starch and separate the grains. Put rice back into saucepan and stand on low heat for 3 minutes to dry out moisture. The grains should be separate. This makes 4 cups of boiled rice, 4 servings.

Branches (Hvorost)

- 4 egg yolks
- 1/3 cup fresh cream or canned milk
- 1/4 cup brandy
- 1 1/2 tsp. confectioners' powdered sugar
- 1 1/2 cups plain flour
- 3 cups oil for deep-frying
- confectioners' powdered sugar for dusting

Mix together all ingredients except frying oil and dusting sugar. Stir until well blended. Turn the dough onto a floured board, knead, roll out very thin, rather less than 1/8 inch thick. With a pastry wheel cut strips about 3/4 inch wide and 3 inches long. Cut a slit in the center of each strip and twist one end through, making a kind of loose loop. Fry in deep oil, a few at a time, at about 375 degrees F., until light brown.

Put on a serving dish and dust with powdered sugar while still hot. Pile them into a heap, dusting them as they come from the pan. Do not handle too much, they break easily. Makes approximately 3 dozen.

Carpatho-Russian Center
556 Yonkers Ave., Yonkers, NY

Upcoming Events

New Year's
Eve Dance January 14, 1995,

Call (914) 969-3954 for further details.

Lemko Resort -- Help Wanted

As readers are aware, last May a new Board of Directors was elected to administer Lemko Resort. This new Board has been working hard to revive the Resort, and those readers who have visited the Resort this past summer can attest, improvements are being made.

For two readers who may be retired and interested in new and pleasant surroundings, the Board offers lodging at Lemko Resort in return for some labor assisting the manager.

For those interested, kindly contact:

Paul Worhach; TEL: 914-783-1633

Continued from Page 1

to future expansion. Another group rose from the east, consisting of a minority of other groups and these formed the Bulgarian nationality.

From the western group of slavs two groups emerged, the southwestern and northwestern. The former settled south of Sudety and Carpathia, on the banks of the Morava and Din Rivers. In the seventh century the state of Moravia was founded possessing a high level culture, known as Great Moravia. It subsequently fell to the Magyars, nomadic tribes of Ugro-Finnish origin, who, in the sixth century, advanced from the Sub-Ural Bashkir to the Black Sea steppes. By the beginning of the tenth century they occupied by force the Dunay and the Tisa valleys. Another group of western slavs settled on the banks of the Laba and Veltav Rivers. In the ninth century the Czech state was founded.

The northwestern groups, the Polabian Slavs, were divided into smaller groups, namely, the Serbian (between Sal and Silesia) and Veletska (between Oder and Varnava).

The slavs of the eastern group consisted of 10 separate territorial tribes. The Buzhans (Volynians) were at the Bug River--the Duliels at the Pripet River--the Drevliane at the Dniester River--the Drehovichi and the Tubertsy, near Kiev--the Poliane at the Desna River--the Severiane at Polesa--the Drehovichi at Sozh--the Radimichi at Oka River--the Viatichi at Dvukom, Dniester and the Volga Rivers--the Kirmichi at the Polotom River--the Polochane at the Upper Dniester River--and the Croatians at the San and Vislok Rivers. The center of the state organization was the "Russian Land" with its principal city, Kiev, with other cities such as Chernigov and Pereslav. In the tenth century the Russian state was the largest and the mightiest, politically organized state in eastern Europe.

Researching the ancestry of little Lemkovina is very difficult in this great sea of slavic tribes. Lacking precise historical sources, what little is known on Lemkovina cannot be presented with accuracy. In view of the expansion of slavic tribes, we may surmise that Lemki were formed from several tribal groupings. During the migration of the slavs across the Carpathian passes it is possible that numbers remained in Carpathia, starting their own communal life. Certain scholars and historians, namely, Shafarik, Barsov, Voitsekhovky and others have stated that on both

sides of Carpathia, between the sources of Dniester, San, Bila, Visla and the tributary, Tisa Rivers, the slavic tribes of Croatians or Belo--Croatians lived there for a long time. The Russian chronicler, Nestor, also included the Croatians in this slav tribe. In 981, Kievan Prince, Vladimir the Great, moved to Poland, seized her red towns (Red Rus), joining them to his dominion, so records Nestor in his Chronicles. With the passing of time, number of these Croatians emigrated from Carpathia, crossing the Dunay, settling in Croatia. Those that remained in Carpathia, came under influence of Russian culture; dropped their tribal name, and adopted the name of tribes belonging to Kievan Rus. On this basis scholars confirmed that Lemkos inhabited the most inaccessible part of the region, which in the tenth century was known as Croatia. Because of inaccessibility due to the mountains, they retained their language and customs--the forefathers of the present Lemkos. They belonged to those slavic tribes influenced in princely times, and accepted and preserved Russian culture and the name Rus, Russian, Rusin, Rusnak. The scholars confirm that the forefathers of present Lemkos during their entire history, considered themselves, spiritually and ethnically, a part of the great Russian people. Lemko descendants basically preserved their way of life, although they were somewhat influenced by some German Volochoy and Khazak's settlers who also found a haven in the inaccessible Carpathian Mountains.

2. The State Attribute of Lemkovina

Lemkovina belonged to the princely patrimony of Rus principalities from 993 to 1340, when the Polish king, Kazimir the Great, annexed the first of the Russian lands to Poland. It remained a part of Poland until 1772, the first partition of Poland. In 1772, Lemkovina became a part of the Austrian--Hungarian Empire. Following the First World War, it was partitioned in two parts. The north section was Poland, and the south, Czechoslovakia. Following the Second World War, Lemkovina, with its native people, ceased to exist. Her inhabitants were resettled partly to the Soviet Union, and partly to the west, on lands recovered from Germany and granted to Poland.

An interesting historical fact is herein noted; following the first World War, three Lemko Republics emerged in Lemkovina, all declaring independence. One was in Grybov county, headed

by an attorney, Dr. Yaroslav Kachmarczyk, from Biltzareva. The second was organized in Nizhni Visloki by Rev. Pantelimon Shpilka, a local priest. The third was in Pryashev, under the leadership of Dr. Antoni Beskid, a former member of the Hungarian Parliament. All three republics lasted only a few months. Their leaders and members of their government were arrested and the republics liquidated.

3. Introduction of Christianity in Lemkovina and in Sub-Carpathia

According to studies by reputable historians and slavophiles like Petrushevich¹, Pelesh² and others, Christianity originated in Lemkovina due to the works of the missionaries, Cyril and Methodius who in 864 were sent from Byzantine to Moravia to preach the teachings of Christ in the Slavonic language.

Cyril and Methodius, brothers of Greek nationality, were born in the town of Solun in Tessalniki. Cyril's christian name was Constantine, but he accepted the name of Cyril prior to his death, after entering the monastery. Because of his learning he was often called a "philosopher". Both brothers, since their youth, were well versed in the Slavic languages. Methodius, for a brief time, served as a government official in a slavic region. Constantine, very knowledgeable, was a librarian in a Patriarchal library. The responsibilities there were not suited for his mind. He dreamed of living a solitary life. For a time he served as a professor of philosophy, and later with his brother Methodius, he spent his life in Slimpisky monastery, where he also learned the Coptic and Hebrew languages. Before his departure to Moravia he was sent as a missionary to Saracen and Asia Minor, and then to the Khozars, where his great gifts were noticed. On his mission to the Khozars in Khersones, he found a bible and psalter book, and a man knowledgeable in the language, who taught him to read these books. He also learned the Samaritan written language. Possessing great knowledge in scripts and languages, he developed the slavic alphabet and translated the bible from Greek to Slavonic.

In 862, Moravian Prince Rostislav, anxious to halt detrimental activity by Latin--German clergy, sent a delegation to Byzantium and requested preachers skilled in the Slavonic language. The Greek Emperor Michael III, realizing the political advantage for himself, sent to Moravia in 864, several missionaries, including the two brothers--Cyril and Methodius, all versed in the Slavic language. From the beginning the Slav language and church script was greeted with hostility by the Latin priests. No less hostile was the attitude of the Latin priests towards Cyril and Methodius who, in their opinion, were dangerous opponents of German domination of the Slavs. German bishops petitioned Rome with false accusations against Cyril and Methodius. They claimed that this barbaric language will spread heresy among the people.

After three years of hard work, Cyril and Methodius, with their other scholars, went to Rome to report to the Pope on their missionary work, to request ordination of their disciples to priesthood, and to clear up complaints against them by the Latin clergy. Enroute to Rome they stopped in Pannonia, where they remained until 867. There

they were warmly welcomed by Prince Kotsed who presented them with 50 students to be taught to read the Slavonic language as preparatory training for their ordination into priesthood. Arriving in Venice, they took part in a heated debate with their opponents, who claimed that only three written languages; Greek, Latin and Hebrew were legal. At that time this view was widely held by Latin priests envious of the Slavic language.

In the summer of 868, the apostles arrived in Rome and Pope Adrian II welcomed them triumphantly. After verifying the mass books in the Slavonic language, he approved them as Liturgical and blessed them in the Holy Virgin Church. Cyril and Methodius served the first mass in the Slavonic language. Cyril remained in Rome and became seriously ill and died in 869. Prior to his death he entered the monastery and accepted the name of Cyril. It was under this name that he was proclaimed an Apostle of the Slavs. Pope Adrian II elevated Methodius to become an Archbishop with a wide range of powers to spread Christianity among the Slavs. He revived the old Roman metropolia and transferred authority in it to Methodius. This metropolia included Pannonia and Moravia. In addition to this, the Pope allowed celebration of the holy mass in the Slavonic language throughout the entire metropolia.

Methodius returned to Moravia. The enemies of the Slavic language proceeded to persecute him. Three German bishops, namely, Adalvin, Hermarik and Anso summoned Methodius to court, and when he failed to appear, he was forcibly captured and sent to a monastery in Frizini, Bavaria. He remained there for two and a half years, enduring many indignities from the German bishops. He sent complaints to Rome, but his tormentors intercepted and destroyed the letters. When the Pope was finally informed of the truth from one of Methodius' disciples, Methodius Lazarev, he sent his emissary, Bishop Paul to Germany to set Methodius free, and to suspend the three persecuting bishops.

Despite the great harm resulting from the activities of the German clergy, Methodius carried on a widely scattered apostolic mission throughout his extensive metropolia. The results of his pastoral work was obvious on all sides. The true Christian way of life was increasing everywhere, and the pagan customs were on the decline. However, the number of antagonistic priests was increasing. Methodius' disciples went in all directions spreading Christianity. Czechs, Poles, Croatians and our forefathers, Lemki, living on both sides of the Carpathian Mountains, listened to Methodius' disciples speaking in their own native language. With the teaching of Christ's faith, the Slavic written language was also spreading.

The German bishops again submitted their complaints against Methodius, that he is Orthodox, and is spreading heresy. Prince Sviatopolk also joined forces with them. After studying the complaints the Pope praised their zeal as well as the Orthodoxy of Methodius, approved the Slavonic language as the Liturgical language, and approved the authority of the metropolia throughout Moravia. The Pope, however, erred in elevating to bishop a German, Wixing, from Nitra, one of the great intriguers and an enemy of Moravia, who undermined and falsified the Pope's letters, and openly opposed him.

Towards the end of his life Methodius faced many hardships. He was concerned about the welfare of his young priests, and about the translation of the Holy Bible and other religious books. His disciples came from common people. It was not an easy task to educate them properly and to strengthen them in their chosen field for good. For 25 years he bore a missionary cross.

His physical strength was undermined. He was now past 70 years of his life and the day of his death approached. He died with these words on his lips--"Our Father, into thy hand I surrender my spirit", he died in the arms of his disciples.

¹ Anthony Petrushevich, *Vvedenie Khristianstva Na Prikarpatiu.*

² Julian Pelesz, *Geschichte der Union.*

To be continued