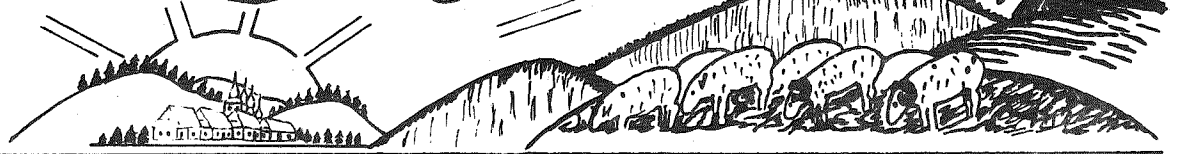


Carpatho-Rus

Karpatska Rus'



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

NO. 22, CARPATHO-RUS, YONKERS, N.Y., OCTOBER 28, 1994 VOL. LXVII

The Canonization of Fr. Maxim (Sandowich)

With the blessing of the Holy Synod of Warsaw, the canonization of Fr. Maxim Sandovich took place. Services began on Friday, September 9 and were concluded on Sunday, September 11. The events were organized by Fr. Vassily Garchak, pastor of the Holy Trinity Orthodox Church in Gorlice. Services were co-celebrated by His Eminence Vassily, Metropolitan of Warsaw and Poland, the hierarchy of the Polish Orthodox church, visiting bishops from Slovakia, America, Ukraine and a host of priests from Poland and abroad. Services were held at the church and cemetery in Zhdynia and at the church in Gorlice. A monument was also blessed at the site of martyrdom in Gorlice. The services in Zhdynia and at the monument were attended by a visiting choir from Ukraine.

Fri.--September 9 -- services began in the morning with a Liturgy served in Zhdynia. His Grace, Adam, bishop of Sanok, presided over the services. Following the Liturgy, the funeral hymn was sung at the grave of Fr. Maxim. In the evening a *Panikhida* was served at the grave.

Sat.--September 10 -- the blessing of the monument took place at approximately 3:00 pm. It was preceded by a concert of spiritual music.



Visiting Choir and Clergy at Gorlice, Poland

Following the blessing, a procession with the icon of Fr. Maxim took place from the site of martyrdom, through the streets of Gorlice, and into the church. Shortly thereafter the all-night Vigil began. After the Vigil, the Final panikhida was served at the grave.

Sun.--September 11 -- the services began in the morning with a hierarchal Divine liturgy. At the end of the liturgy the act of canonization was read. A procession around the church concluded the liturgy. Following the liturgy, a lenten dinner was served in the church hall. The dinner highlighted, a brilliant play written by Peter Trojonowski dealing with the childhood of From Maxim and a spiritual concert presented by the church choir.

The events of the three days took place very honorably and spiritually. Pilgrims from afar came to witness the canonization of the Rusyn patron. The total number of participants was estimated at 1,000. It was truly an uplifting experience for all. May the martyrdom of St. Maxim bring forth a spiritual renewal in all the Rusyn people.

Holy St. Maxim, Pray unto God for us!

David Dutkanicz

one border guard. The village of Cheremha is completely vacant and the land barren with knee high grass and weeds. The land has not been cultivated for a long time. Before the government changeover five years ago, a large state farm existed here. Hundreds of sheep and cows were raised, but now, nothing but vacant land without any sign of activity. The farm buildings are vacant. We found this unfortunate condition exists throughout the parts of Lemkovina that we visited. It is sad to see. In my previous visits I saw vibrant life -- now, nothing.

On the way back from Cheremha we stopped at the cemetery in the village of Lipowitz. This also was in very poor condition, overgrown with weeds and scrub trees. Interestingly, we found one headstone with an Orthodox cross and the name, **Wasył Wołoszynowycz, priest, Born 1826 - - Died 1896.**

Ted Rudawsky
To be continued

Continued from Issue #21

The History of Lemkovina
Part 3

Jewish merchants, in large numbers, went to villages, bought the home-made products directly from the Lemki and resold them at the health resorts for large profits.

Moreover, in Lemkovina there are other carvers specializing in a variety of ornaments and church carvings. The center of this activity is the village of Bilanka. Almost all the sculptures of saints, altars holy gates, chairs and rostrums are the handicraft of Lemki craftsmen. They are highly valued and considered to be works of art.

Magnificent jewel boxes, chests and caskets are made in Sviatkova. The baskets are made from juniper bush roots. Large half-wagon baskets are weaved from twigs. Birch brooms are produced in Peregrimka and taken to fairs for sale.

In every Lemko village there are carpenters who make wooden implements for domestic husbandry, such as axes, frames, pitchforks, rakes, barrels, spindles, etc. For the home they produce picture frames, lamp holders, wash boards, flax dressers, thread-winders, buckets, butter churning pots, etc.

Krajina in the Gorlitzki District was the center of stone cutting. Its works were highly valued throughout the Austro-Hungarian empire. Now, stone cutting is limited to Bortne where stone crushing takes place. In Folush knife and sickle sharpeners (millstones) are made. Roadside chapels with figures of saints are made in Pregonina and Krapna.

Migrating tradesmen included glaziers, wiredrawers and grease and oil peddlers. The glaziers carry their frame benches on their backs, going from village to village, installing window

Continued on Page 2

My Trip to Poland

While in Poland this past summer, I asked my cousins to take me by car to visit the nearby villages. In previous days I had walked so much through these beautiful mountains that my ancient legs just refused to carry me any longer. The first village we stopped at was Wola Nuznia -- Lemko people no longer live there. It is now occupied by 30 Polish families. Our church is still there and in very good condition. With the help of a neighbor's key, we entered to examine the interior. Although the church is presently used only for Catholic masses, the interior, even after renovation, still retains the Byzantine decor and decorations.

We then drove via the town of Yasliska to the village of Lipowitz -- Cheremha on the Polish-Slovak border. Before World War II this village had about 130, primarily Lemko, families and now we found only two Oliyarchyk sisters. They were attending cows by the roadside. I brought them a gift from our Lemko Relief Organization and they accepted it with gratitude. By the side of the road we saw a very beautiful chapel with an Orthodox cross inside. The Chapel is in very good condition. In all my travels through Lemkovina I did not see anything quite so nice.

From Lipowitz we then went to the Slovak border through the village of Cheremha. No border guards were present. On the way back we saw only

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Continued from Page 1

panes and sealing them with varnish. These men are called "blanari".

From villages near Shavnitsa, such as Bila Voda, Chorna Voda and Shlaktova, the wire drawers, (drotari), with their equipment, travelled throughout Lemkovina repairing cracked pots, basins and pitchers. They also offered for sale, bowls, plates, mice traps and children's toys. A very famous wire drawer, Pavlik, known for his unique technique is published in Lemko literature.

Another highly developed industry was the trade and production of wagon or cart grease. This grease was made by heating pine wood or by mixing crude petroleum with wax. The grease makers poured their grease into large barrels and travelled all over Europe selling it. They left their homes in May and returned in late autumn. For many years, most of the grease makers came from the villages of Losie, Gorlitse District. Smaller numbers originated from the villages of Bilanka, Leschiny and Ropky. These men maintained large quantities of grease in Warsaw, Lublin and Lvov. There are a few old greasemakers (majaris) in Lemkovina, who crossed Russia as far as the Ural, and then Germany, Austria-Hungary and other European countries selling their product.

The grease trade was important and highly profitable. The residents of a greasemaker village, Losie, had more money in banks than all the inhabitants of Lemkovina. One greasemaker had on deposit in a bank, 100,000 Rinsky, valued at approximately \$100,000. In wealth and culture the village of Losie surpassed all in Lemkovina. Many intellectuals came from Losie. While travelling through foreign countries, these Losie greasemakers assimilated knowledge while practicing their humble trade. They played an important role in the development of culture, art and education in Lemkovina. They were highly respected for their intellectual and artistic activities. Abroad they were welcomed and respected by the upper classes.

In Lemkovina the weaving industry expanded. Home made looms produced a high quality fabric of flax. In Folush the mill produced wool cloth by compressing sheep wool. Lemki never bought cloth, they made all fabrics themselves and sewed all their garments. In time, however, this practice changed.

Home industry also included the making of oil from pressed linseed called "stupy". Leftovers from pressing called "makuchy" was fed to the cattle.

The bee keeping industry developed slowly and was not too successful. Initially tree stumps were used as hives, and later hives were developed of lumber. Wild, aggressive, black stinging bees were native in the Lemkovo forests. They lived in the hollows of dead pine trees where their honey was stored. Getting to the honey was a major problem. The Lemki would, with difficulty, transfer these black bees to their hives, but this relocation was usually short lived. The wild bees, unaccustomed to the new, artificial surroundings, would invariably escape back to the forests. Beeswax was used to make large candles called "trejtzi" for church holidays.

9, Tourism and Interest in Lemkovina

For many years Lemkovina did not arouse outside interest, (almost as though it was non-existent). Whether it was the hard work of the Lemki is transforming a wild, forested environment into successful farming or whether it was the production of sought after handicrafts, but foreigners gradually began to take an interest in Lemkovina. These visitors could be seen frequently in the countryside. The tourists and forests attracted scholars, ethnologists, anthropologists and geologists. They studied the history and people, resources and the environment. Literature emerged regarding the history of Lemkovina and its people. Much of this scientific research, in the Polish language, was narrow-minded and biased, written from only one perspective, and did not reflect reality. The Polish Senate extended great effort to find a way to destroy the Lemki, because they wanted the land of Lemkovina. The Polish gentry did not want the presence of a different people and different religion on their picturesque Polish soil.

As mentioned earlier, Lemkovina was famous for its numerous health resorts that were popular with foreign guests. They often visited small Lemko villages, showing and interest in our people. Lemko tourists, however, did not bring Lemkos any benefit. This will be discussed in the historical section of the book.

10. Food

The main food of Lemkis are potatoes, cabbage, beans, oat bread or oat pancakes, turnips, buttermilk and farmer's cheese. Wealthier Lemkis could afford, in addition, butter, cheese and eggs. During holidays Lemkis prepared pierogi from white wheat flour with farmer's cheese, dipped in melted butter or bacon fat. Also, halushki (homemade noodles), with bacon. Meat was rarely to be had on the typical Lemki table. Occasionally they would have a rabbit or chicken. Typical food items are oatmeal, (ketzelitza) an oatmeal soup made with yeast and (mastilo) gravy made from wheat flour.

Lemko cooking is simple but delicious. It would be hard to find in the world more tasteful dishes than Lemko bread or paska (paschal dish made of curds and eggs), Lemko kielbasa or Lemko pierogi. The pure mountain spring water is also excellent. Lemkos indulge infrequently in alcoholic drinks except for special occasions such as weddings, christening or when close friends visit. After the 1st World War some individuals drank "drops" (spirits of nitre) rather than alcohol, but after experiencing its harmful effects, they switched to orangeade. Drunkards were a rarity in Lemkovina.

Although living frugally under sometimes harsh conditions, Lemkis are healthy and strong, enjoying, normally, a long average life span. In a few villages, however, such as Novavo, Rostoka, due to lack of iodine in the water, people are susceptible to goiter.

11. Clothing

Lemkis' national clothes are colorful beautiful and practical, worthy of theatrical appearances. In its beauty and versatility the clothes are better than the Polish gurali or krakovjaks. A description of the various items of apparel follows.

Lemki's footwear, "kerptzi", homemade, consists of pigskin, cowhide or wool cloth. They are tied to the leg with a black band called "navoloki" or "nastrochanki", to prevent the cloth leggings from unwinding. In addition to "kerptzi", high boots "skirni" were worn.

A man's dress included a linen shirt, "koshel", underpants "gathchi", and over them, linen "nohavky" or woolen "kholoshni". Over the shirt would be worn a vest or jacket with decorations in front. This "drushljak" or "laibyk", usually blue in color, had metal buttons in front. Over the "laibyk" would be worn a woolen coat "hunka" and over it a "czuha" of similar cloth. The "czuha" is worn in cold and rainy weather. It is a cloak with wide sleeves

whose ends are sewn together with long pieces of heavy woolen string. The sleeves are used as pockets for carrying lunch. The shoulders of the cloak are lined with a square cloth trimmed with fringes "frenzels" which serve as decorations. On his head is worn a black hat "kapelyk" with high ridges, while in winter, a cloth lined sheepskin cap with ear muffs. In extremely cold weather a padded sheepskin jacket and padded sheepskin gloves are worn. The men's clothes are not fancy, but practical.

Women wear a flax petticoat, "podolok" and a blouse "oplich". This "oplich" is decorated with traditional, embroidered Lemko forms on her neck, bosom and sleeves. Over the petticoat she wears a skirt and "kabat" of different colors, and over the skirt an apron "zapaska". Over the shirt "oplich" she wears a corset embellished with embroideries and shining buttons. Around the neck she wears beads of red corals. Young girls braid their hair, while married women wear their hair wound in a loop covered with a kerchief. In winter they dress in woolen short coats "kurka" or "serdak", sheepcoats, and over their heads and shoulders, a large woolen shawl. On their feet they wear "kerptzi", shoes or boots "skirni". In very cold weather they would wear Sheepskin jackets.

12. Nationality

Lemkis belong to the great family of Slavonic Rus. The word "Rus" was always sacred to the Lemki and the slavic idea was deeply rooted in their hearts. Furthermore, there always remained a friendly feeling towards all slavic nationalities, while they always regarded the Germans as their enemies. Lemki call themselves Rusini, Russians, Rusnaki, Lemki. The word Lemko is derived from "lem" which they commonly use and which is equivalent to an adverbial word "only". Ukrainian nationalists and Polish fascists, who supported Bismark's policy and his slogan "divide et impera" which later was applied as Hitler's world policy, tried to name Lemki, Ukrainian, and change Lemki's political orientation. Lemki to this day were not swayed, and remain faithful to their own orientation.

To be continued

Larissa Ivanova

NOTICE

The 1st District of Lemko Assoc. will hold its annual meeting on Sunday, November 6, 1994 at Lemko Resort, Monroe, New York beginning at 1:15pm sharp. All Branches are requested to nominate their delegates to attend this important meeting.

T. Rudawsky, Pres. 1st District

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

Upcoming Events

Kermesh November 19, 1994, Buffet and Dance

New Year's Eve Dance January 14, 1995,

Call (914) 969-3954 for further details.

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.

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.

SUBSCRIPTION FORM

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

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In Search Of

I am looking for my parent's friends and relatives. My father's name is **John Bubernak**, born in Jashkova in 1984. My mother's name is **Anastasia Bednik**, born in Mszana in 1888. My parents came to America in 1907.

Contact: Joseph Bubernak
26 San Juan, Los Alamos
New Mexico, 87544

Press Fund Contributions

- M/M Peter Berezny \$60.
- Wasył Rusynyk 50.
- Wasył & Anna Mlynar 30.
- Ms. Vasil Brinda, in memory of Maria Mlynar 20.
- Ms. Olga Mlynar, in memory of her husband 20.
- M/M Peter Chacho 10.
- In memory of Helen Perich,
- M/M Michael Perich 5.
- M/M M. Perich 5.

Total \$200.

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 Wornach; TEL: 914-783-1633

PASSAIC LODGES 5-16 OF LEMKO ASSOC.

EVENT CALENDAR FOR 1994

Birthday Meetings

Sunday, December 4 " 1:00 PM

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

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.

Our Trip to Poland--September '94

In early September, John Kirpan, Watchung, New Jersey and I travelled to Poland as delegates-at-large for Lemko Resort and Lemko Assoc., to participate in the canonization of Father Maxim Sandowich. Father Sandowich, a Lemko, was one of the first victims of the persecution of the Lemko People during World War I. He was first tortured and then killed on September 6, 1914, in Gorlice, Poland (at that time Austria-Hungary), for his religious beliefs and also simply because he was a Lemko.

In Gorlice, a new Orthodox church has been built, and on September 7 and 8, eighty years after the death of Father Sandowich, over one thousand people gathered to honor him and witness his canonization. It is reported that Metropolitan Wassily, of Warsaw, along with sixty priests, eight bishops and arch bishops, and four deacons from throughout the world headed the assembly, praying for the soul of Father Sandowich. Arch priest Father John Nehrebecky, Paramus New Jersey, a frequent visitor to Lemko Resort, was in attendance with a delegation from his parish.

After the ceremonies each day, John Kirpan and I were invited to dine with the dignitaries, perhaps in deference to the fact that we were from the United States, which is held in high esteem in Poland. During one of the meals, an amusing incident occurred. It seems that a small bird entered the dining hall, and after tiring trying to find an exit, landed to rest, always seeming to pick the head of a bishop to land on. No one else had the honor. A number of bishops were so blessed.

On Monday, following the two days of ceremonies, Bishop Adam Wladyka invited Kirpan and I to his house for dinner. We were fortunate to have Kirpan's cousin, John Wasienko, from Krynica, as a guide and driver, and as a host as well. We stayed at his home for two days. In his capacity as guide, Wasienko took us to Vatra, where yearly, hundreds of Lemki gather for their annual Festival. Unfortunately, it was not the time for this year's gathering, but we did enjoy the side trip. Wasienko also took us to Zdynia, to visit the grave of Father Sandowich. The grave, which is marked with a beautiful monument, is often visited by Lemki who offer up their prayers to our Martyr.

It was very enjoyable to visit with so many of our people, to hear our language, and to participate in true Orthodox services. I am assured that our customs and traditions are being continued. I, and I am quite sure, John Kirpan, are looking forward to the next trip.

John Kostyk

Letters to the Editor

Dear Editor,

I must complement you on the very recent editions of Karpatska Rus' I have seen. I would like to order a subscription. Enclosed is \$20.

Also I hear that I am featured on the front page of a recent issue in an article on the Pittsburgh Folk Festival. I would appreciate it if you could send me a copy of that issue.

I look forward to receive Karpatska Rus' on a regular basis.

John J. Righetti

The Cooking Corner

Fruit cake is getting such a bad press the past few years that although we like a slice and enjoy making it, we hesitate sharing it with friends and relatives as we did years gone by. We missed doing this and were happy when we found this recipe for a fresh fruit version. If you wish, you can add dried or candied fruit such as cherries and apricots and have the more familiar much maligned fruit cake.

Fresh Fruit Cake

- 2 oranges
- 2 very ripe bananas
- 2 apples
- 1/2 cup chopped pecans
- 1/2 cup raisins
- 1 tsp. cinnamon
- 3 cups flour (divided use)
- 2 eggs
- 1 1/2 cups sugar
- 1/2 cup butter or margarine
- 1 tbs. baking powder
- 2 tsps. baking soda

Quarter and seed the 2 oranges and place into food processor or grinder and puree so that only the tiniest flecks of skin are visible. Add the 2 ripe bananas which have been peeled and cut into chunks. Puree. In another bowl, mix 2 1/2 cups of the flour, the baking powder, baking soda and cinnamon. In another bowl, mix the 2 apples which have been coarsely chopped, the raisins, the coarsely chopped nuts and the other 1/2 cup of flour. Set aside. In a large bowl, beat the eggs until foamy, gradually add the sugar and then the melted butter or margarine. Stir in the orange mixture. Fold in the flour mixture. Stir in the apple mixture. Spoon into greased and floured 10 inch tube or bundt pan. Bake at 350 for 1 hour or until cake tests done.

Variation: Add candied or dried fruit with the chopped apple mixture. You could try vanilla instead of cinnamon.

The Orthodox Herald

IN APPRECIATION

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Svetlana Ledenieva, Ted Rudawsky, John Kostyk, David Dutkanicz, Larissa Ivanova and Bogdan Horbal.

Lost

Preacher: "Little boy, can you tell me how to get to the post office?"

Little Boy: "It's three blocks that way on Jefferson Street."

Preacher: "Thank you. Come to church this Sunday and I'll tell you how to get to heaven."

Little Boy: "No thanks. You don't even know how to get to the Post Office."