



## **HOLY TRINITY ORTHODOX CHURCH**

305 Washington Street  
P. O. Box 2876  
New Britain, CT 06050-2876

# HOLY TRINITY ORTHODOX CHURCH

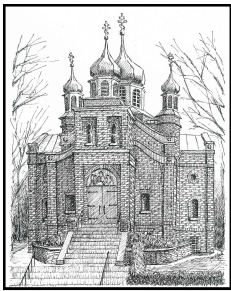


# SEPTEMBER 2009

# HÖLY TRİNİTY ÖRTHÖDÖX church

## SEPTEMBER 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Cleaner - T. Bannon	Greeter - M. Koles	1 CHURCH NEW YEAR	2	3	4	5  Great Vespers 5:00 P.M. CONFESSION
6 13th after Pentecost <b>ST. MAXIM SANDOVICH</b>  Divine Liturgy, 9:00 A.M. Coffee Hour - Dresko / Dresko	7 <b>LABOR DAY</b>  Festal Great Vespers 6:30 P.M.	8 <b>NATIVITY OF THE THEOTOKOS</b>  Festal Divine Liturgy 9:00 A.M. @ St. Mary's Ukrainian Church, New Britain	9	10	11	12  40 <sup>th</sup> Day Panikhida for Mary Shimchick 4:30 P.M. Great Vespers 5:00 P.M. CONFESSION
13 14th after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour - Koles'  Festal Great Vespers 6:30 P.M.	14 <b>ELEVATION OF THE HOLY CROSS</b>  Festal Divine Liturgy 9:00 A.M.	15	16	17	18	19  Great Vespers 5:00 P.M. GENERAL CONFESSION
20 15th after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour - Cabrera	21	22	23	24 <b>NEW MARTYRS OF ALASKA</b>	25	26 <b>UConn Football &amp; tailgate party</b>  Great Vespers 5:00 P.M.
27 16th after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour - Burrill	28  Parish Council Mtg. 7:00 p.m.	29	30  Festal Vesperal Liturgy 6:00 P.M. Pot Luck supper	Oct 1 <b>PROTECTION OF THE THEOTOKOS</b>	2	Charity - St. Vladimir's Seminary Orthodox Education Day



Monthly Newsletter of  
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www.htocnb.org  
**SEPTEMBER 2009**

**FEASTDAYS IN SEPTEMBER:** The Nativity of the Theotokos (September 8th) will be celebrated with Great Vespers & Litya at 6:30 p.m. on Monday, September 7th and Festal Divine Liturgy on Tuesday, September 8th at 9:00 a.m. at 'St. Mary's' Ukrainian Church, New Britain (patronal feastday). The Elevation of the Cross (September 14th) will be celebrated with Great Vespers & Litya at 6:30 p.m. on Sunday, September 13th and Festal Divine Liturgy on Monday, September 14th at 9:00 a.m.

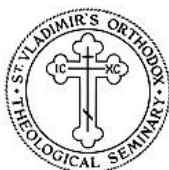
**GENERAL CONFESSION:** is normally held on the last Saturday of each month (except for lenten periods) following Great Vespers. All regular communicants should make every effort to attend each General Confession. The next General Confession will be held on Saturday, September 19th. [second to the last Saturday of the month]

**UCONN Football:** On Saturday, September 26th we will be going to Rentschler Field for our tailgate party before the game against the University of Rhode Island Rams. Group tickets have already been purchased but one can buy individual tickets and join the group for food and fun before the football.



**PARISH COUNCIL:** The next meeting of the Parish Council will be held on Monday, September 28th. All Council members are asked to make every effort to attend the meeting.

**The September monthly charity collection** is for St. Vladimir's Seminary Orthodox Education Day. Our parish annually donates to the Russian food booth. OE Day is Saturday, October 3rd. Please be generous by using the envelopes provided in our monthly mailing.



**SISTERHOOD FEASTDAY:** The Patronal Feastday of our Sisterhood is October 1st, The Protection of the Theotokos. We will celebrate this feast with Festal Vespers Liturgy and "Pot Luck" supper on Wednesday, September 30th beginning at 6:00 p.m. Panikhida for the departed members will be after Divine Liturgy on Sunday, October 4th.



**FORCC:** The 16th annual FORCC (Fellowship of Orthodox Churches of Connecticut) Benefit Dinner will be held on Sunday, October 4th, 1:00 p.m. at Holy Trinity Greek Orthodox Church Hall, 4070 Park Ave. Bridgeport, CT. The guest speaker will be His Beatitude, Metropolitan JONAH. Also, the scholarship recipients will be honored. Advance ticket sales only, call Nina Kosowsky 203-924-0936 or Bill Balamaci 203-876-2379 before September 21st. Proceeds of this dinner provide major funding for FORCC programs. See flyer on the bulletin board.



**CHURCH RENOVATION UPDATE:** A preliminary meeting between Baker Renovations Inc. and members of the Parish Council has taken place in August. In the coming months a systematic plan for the restoration of the interior of the church will be formulated. Once these plans are known they will be presented at a Special Parish meeting.

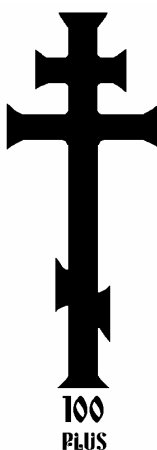
- ♦ Repair and re-plaster the interior church walls and Paint the interior of the church. *[summer '12]*

As you review the points listed above, one can see that

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the additional expenses are yet to be determined. But it is important to remember that our church building is approaching the 100 year mark in 2013, not to be confused with the 100th anniversary of the parish in 2002.

Many have contributed to the Hundred Plus Club to honor the hundred plus years since our founding. Individuals may join by making donations to the building fund in denominations of \$100. This will be in addition to one's annual pledge. The funds will be used solely for the purpose of renovating our church building.



During 2009 we collected \$ 2600.00

## JOIN THE 100 PLUS CLUB



### Birthdays & Anniversaries in SEPTEMBER:

7	Nona Belamyzy	1918
12	Louise Balkun	1921
20	Larissa Rembisz	1976
21	Mat. Elizabeth Dresko	1949
21	Carol Skerpan	
22	Nelson Potter	1946
22	Christopher Dresko	1979
28	Andrew Bobik	1965
1	Robert & Barbara Burrill	1974
2	Darrin & Larissa Rembisz	2001
4	Fr. John & Mat. Elizabeth Dresko	1977
25	Christian & Jessica Burrill	2004



**ON-LINE DIRECTORY:** Just a reminder for those who have access to a computer. Our on-line directory can be accessed by going to our web site <http://www.htocnb.org/> and clicking on the tab "Parish Directory" When you get there the *Username* is **htocpd** and the *Password* is **troitsa**.



### "WHEN I WAS SICK YOU CAME TO ME"

The following parishioners (and friends) are now home-bound or in long-term care facilities. If there are any names missing, please inform Fr. David. The regular schedule of visitations is included on the monthly calendar. Parishioners are welcomed and encouraged to make regular visitations to nursing homes and shut-ins. Our loved ones **NEED** to feel connected to their parish family.

*Jerome Home, New Britain*  
Sadie Albino

*Arbor Rose, New Britain*  
Nona Belomyzy

*Ledgecrest Nursing Home, Berlin*  
Natasha Zaiko  
Nicholas Zamayduk

*Walnut Hill, New Britain*  
Agnes Makula  
Olga Skotnicki  
Mary Cherpak

*Brittany Farms, New Britain*  
Olga Halajko

*St. Lucian Residence, New Britain*  
Mary Kotrady

*Middlewoods, Newington*  
Jennie Skovich

*Apple Rehab, Rocky Hill*  
Jean Prusik

*At Home:* Mary Bogdan, Anne Cherpak, Helen Karabin, Susan Labas, Stella Liwen, Irene Prigodich and Stella Tynik.



### NEWLY DEPARTED:

Mary Shimchick (8/3)  
Sophie Johnson (8/7)

### PARISH DIPTYCHS

Please remember our departed brothers and sisters in your prayers.

Child Stephanida Avhustinov	5 mo	September 1 1907
Steven Slavinsky	72	September 1 1950
Joseph Roman	63	September 1 1970

Wasily Zaiko	84	September 1 1971
Mary Turek	78	September 1 1977
Child Mary Pristash	1 mo	September 2 1916
Natalie Panteleev	77	September 2 1938
O. Makuch		September 3 1927
Anna Semanchik	47	September 3 1953
Helen Hart Zaiko	70	September 3 1992
Anna Shaw	81	September 3 1995
Mary Olbuchen	8	September 5 1912
Child Helen Makula	5 mo	September 5 1916
Eugenia Pesesky	82	September 5 1979
Peter Horbal	83	September 5 2000
Matthew Holovchuk	20	September 6 1908
Child Helen Contiavelos	2 mo	September 6 1914
James Garlewski	94	September 6 1987
George Cherpak	79	September 6 1993
John Shuiko	37	September 7 1930
Dionisy Kochansky	42	September 8 1908
Anna Gromak	41	September 8 1937
Constant Sladkow	75	September 8 1989
Child George Zelena	5 mo	September 9 1906
Child Anastasia Ris	4	September 11 1913
Wasył Bondarenko	76	September 11 1970
Estelle Janelle		September 11 1985
Donald Bilas	56	September 11 1989
Anna Panasevich	42	September 12 1933
Michael Kaminsky	76	September 12 1951
<b>Mit. Apr. Constantine Buketoff</b>		<b>September 12 1965</b>
<b>Rector: 1907 - 1914</b>		
Eva Golyshko	64	September 12 1970
John Kulakowski	54	September 12 1972
Walter Karabin	69	September 12 1996
Mary Melnichuk	24	September 13 1914
Peter Zapatka		September 13 1982
Emily Zielinski	87	September 13 2005
John Honchar	42	September 14 1911
Child Olga Zardecki	17 days	September 14 1920
Nikofor Levchuk	18	September 15 1908
Anna Zenuk		September 17 1912
Child Helen Controvelos	9 mo	September 17 1914
Julian Hoseduk	49	September 17 1927
Pelagia Petlyanovich	21	September 20 1910
Helen Panot	48	September 20 1933
Eva Liwen	68	September 20 1962
Gary Prusik	47	September 20 2001
Child Catherine Kleya	2 mo	September 21 1916
Constantine Gadzik	56	September 21 1954
Nona Haschuk	79	September 21 1988
Mary Dyndiuk	79	September 22 1978
Constantine Ankuda	45	September 23 1929
Sergei Kovalchuk	44	September 23 1939
Mary Koles	68	September 23 1985
Dora Ludko	83	September 23 1987
Anatol Zawadzki		September 23 1987
Anna Dankevich	80	September 24 1966
John Bilas	23	September 25 1927
Child Vera Keyko	4	September 25 1935
Sarah Bogdan	83	September 25 1967

Evfassis Kondichuk	37	September 26 1927
Child Peter Buchena	11 mo	September 27 1908
Martha Stefik	19	September 27 1908
John Muzika	42	September 27 1909
Robert Balkun	57	September 27 2003
Mary Bilas	93	September 28 1982
Helen Zawadzka		September 28 1987
Alice Waskiewicz	83	September 28 1994
John Koren	34	September 29 1947
Sophie Bogdan	76	September 29 1959
Harry Tompkins	74	September 29 1972
Adam Panish	73	September 29 1973
Erast Korneiczuk	85	September 30 1978
Victor Shevchuk	59	September 30 1978

## ВѢЧНАЯ ПАМЯТЬ



### What is so important about Vespers?

*[The following is an excerpt from an article written by Fr. Lawrence Margitich, Rector of St. Seraphim of Sarov Church, Santa Rosa, CA.]*

Here at our parish we normal serve Great Vespers on a Saturday evening. About once a month (and for all major feast days), we serve a Resurrectional Vigil. Vigil is a standard Service of the week—meaning, a parish calendar would normally include it in the weekly schedule. It should not be thought of as “exceptional” or “additional” to the schedule. One might note that in our parish, it seems that when we schedule non-festal Saturday Vigils the attendance drops from its normal Saturday level to a very small number of participants. *[At HTOC when we don’t have General Confession our attendance drops dramatically]* It may be helpful to know that if you cannot stay for the entire Vigil, it is fine to come for Vespers, then leave, if needed; or come only to Matins portion (which begins about 5:45 PM). By all means, come to some of the service.

A few words about the Saturday evening service are called for. Of course, we all know that Sunday is the Lord’s Day, and that in the Divine Liturgy we participate, here and now, as we can, in the Eighth Day, the Day beyond the days of this world, the Day without evening, in which the Lord Himself is the sun and light, and is “all in all”, and we gloriously reign with Him in His Kingdom—we also with Him being “robed in majesty”, which is the garment of immortality given in the Resurrection. The Saturday evening Service brings us into the celebration of the 8th Day, the Lord’s Day, by spiritually taking us through God’s plan of salvation—by means of hymns, psalms, the Gospel, etc. We liturgically experience nothing less than God’s plan of salvation: the creation, the Fall, the prophecies and the preparation for



the coming of the Messiah, His Incarnation, signs, teachings, warnings, His Passion, death, resurrection, Ascension, the gift of Pentecost, the gift of Holy Baptism, AND the Second Coming, which we await, but still may taste beforehand in the church. All this is Vigil, or rather, Vespers and Matins. Since the day that the Apostles gathered in the Upper Room, on the First Day of the week, Resurrection Day, the Church has joyfully and solemnly kept Vigil before the Divine Liturgy, and has protected and guarded this time, outside of time, as one of the ways in which Her Members meet the Risen Lord, and prepare themselves for the Second Coming in a way that is concrete and therapeutic.

All this is well and good, but, somehow external for most of our congregation. We have a conflict in our current way of life in Western culture, because for very many families, Saturday evening is “protected time” for various activities. After a long work week, a person has to recharge, and if not that, do housework, chores and errands during the time off from work. This is a fact of life, which results in only about 1/4 of our parish membership coming to Vespers on a regular basis. Usually and very unfortunately, this means that there are only two or three children, maximum, at the Service, ensuring for the future that the next generation of adults will not attend Vespers.

If Saturday evening is “protected time” for families, in the Church it is also “protected time”, and more so than a national park or monument. Thus we have a conflict about Saturdays. Might we try and reconcile the conflict, or at least to address it, in a way that doesn’t try and guilt-trip people into coming to something? As a worshipping community, we want to be not simply a “Sunday morning only parish” but which together celebrates the various Resurrectional and Festal Matins and Vigils.

All this being said in an attempt to be convenient and helpful, one has to heed to words of Fr. Alexander Schmemmann, who wrote the following: *“People were always busy, people always worked, and in the past they were, in fact, much busier and had more obstacles to overcome in order to come to Church. In the last analysis it all depends where the treasure of man is — for there will be his heart. The only difference between the present and the past is—and I have repeated this many times—that in the past a man knew that he has to make an effort, and that today he expects from the Church an effort to adjust herself to him and his ‘possibilities’. The liturgical restoration must be thus the first challenge to secularism, the first judgment on the all-powerful ‘prince of this world.’”* May we be granted zeal for worship.



## HOLY COMMUNION

According to St Ignatius of Antioch (+ 107 A.D.), Holy Communion is the “Medicine of Immortality”. Our Lord Himself tells us that if we do not eat His Body and drink His Blood, we have no life in us (cf. John 6:53), and He also tells us that *“Those who eat My Flesh and drink My Blood abide in Me, and I in them”* (John 6:56). Our Lord invites us to be united with Him at every Divine Liturgy by receiving Holy Communion - His Body and Blood.

But, how frequently should we receive Holy Communion? Unfortunately, due to historical circumstances, some have come to believe that receiving Holy Communion a couple of times a year is sufficient. They have forgotten, however, that the reception of Holy Communion is the fulfillment and end-purpose of every Divine Liturgy and, that it is the means par excellence of achieving the goal of Orthodox spiritual life – remember, if we do not eat His Body and drink His Blood, we have no life in us (cf. John 6:53). The goal and purpose of the Orthodox Christian life is to be united with the Lord and to become increasingly like Him, little by little by His Grace. Ideally then, we should receive Holy Communion at every Divine Liturgy. *[in the OCA, those who are frequent communicants should also be frequent confessors]*

When children are baptized in the Orthodox Church as infants, and raised in the Church, their parents, grandparents and godparents have just as much responsibility to feed the children’s souls as they have to feed their bodies. One of the most vital sources of this spiritual nourishment is bringing the children to the Divine Liturgy and Holy Communion at least every Sunday. A person does not need to understand how Holy Communion provides nourishment for it to be effective, any more than it is necessary to understand the process of digestion for regular food to be effective. If people do not eat - whether a child or adult - they become weak, malnourished and may die. Likewise, our souls become weak, withered and may die without spiritual food. Children who attend Divine Liturgy every week since infancy learn at a very early age that receiving Holy Communion is something truly special, and they look forward to it with eager anticipation.



### Our preparation for Holy Communion.

It is a truly awesome and an amazing privilege to be united with the Lord by partaking of His Holy Gifts, and so we must not approach casually, frivolously, or without adequate preparation. We prepare ourselves by prayerfully trying to cleanse ourselves of our sins, so that we might be suitable temples for the Lord to dwell in, for He wishes that we will allow Him to make His home in our hearts and bodies. He says to us: *“Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me”* (Revelation 3:20).

We are cleansed by sincere repentance, by Holy Confession, by fasting, by saying the Prayers Before and After Holy Communion and by prayerfully approaching the Holy Gifts, consciously aware that we are partaking of Christ's Body and Blood and becoming united with Him. The Lord offers us a priceless gift - Himself! This is the best gift in the world - there is nothing better! He asks of us that we be willing to accept His gift of Himself, that He offers to us at His great Banquet Feast, and to properly prepare ourselves to become living temples of His Divine Presence.

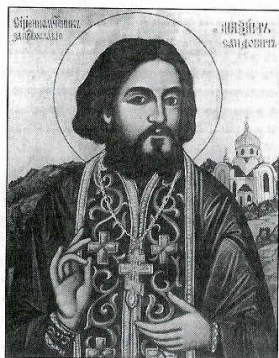
St. Paul cautions us about receiving Holy Communion in an unworthy manner (carelessly or without adequate preparation), saying: *"Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. Examine yourselves, and only then eat of the bread and drink of the cup. For all who eat and drink without discerning the body, eat and drink judgment against themselves. For this reason many of you are weak and ill, and some have died."* (1 Corinthians 11:27-30).

Rev. Chris Dimolianis

Parish Priest of St. Efstathios Church, Melbourne, Australia



## Holy Priest Martyr Maxim Sandovich Spiritual Father of the Lemkos



On September 6, 1914, at six o'clock in the morning, a guard entered the cell of the Gorlice prison and announced to one of the prisoners, "Get ready for a long journey!" The prisoner left the cell and in the corridor two guards grabbed him under the arms and led him outside. Those who were left in the cell knew, without seeing, everything that was taking place: there he is, standing against the wall, with his hands tied and his eyes covered with a kerchief. Five paces in front of him, two officers with guns take aim at the prisoner's chest. Two shots are heard. The person standing against the wall begins to fall slowly to the ground. His last words are heard: "Long live Holy Orthodoxy! God bless..." The sergeant shoots another bullet from his revolver into the head of the fallen victim. Several convulsions and the body becomes still, the body of the Orthodox priest Maxim

Sandovich, a Carpatho-Russian from the Lemkian region.

Father Maxim Sandovich was born on September 30, 1886, in Snina. After finishing primary school in Jaslo and high school in Novy Sacz, he entered the Orthodox theological seminary in Zhitomir, where he finished with honors in 1911. Following his marriage to Pelagia Gregorovich on November 17, 1911, Father Maxim was ordained to the priesthood by Archbishop Anthony (Khrapovitsky) of Volhynia. The Archbishop offered him a parish in the Kievan diocese, but Fr. Maxim chose to undertake a difficult missionary task among those close to his heart - the Russians of the Lemkian region. Fr. Maxim was not led to his homeland by a desire for honor and wealth, but rather because he felt it to be his duty to struggle for the benefit of his people in order to spread the Orthodox faith, even though he had premonitions that he would be persecuted for this endeavor.

In 1911 the entire village of Grybow in the Lemkian region converted to Orthodoxy. The direct cause of this conversion was the innovations proposed by the local Uniate priest which were simply not acceptable to the faithful. The people would not agree to the removal of the word "Orthodox" from the texts of the divine services and the register of births. Fr. Maxim accepted the invitation to serve the parishioners of Grybow. When he arrived he was met by the open hearts of his brethren and the closed doors of the church. The police commissioner had ordered the doors of the church sealed shut as of December 22, 1911.

Thus began the pastoral activity of Fr. Maxim. He served the parishes of Grybow, Vishevakda, Dlouga and other neighboring communities. Fr. Maxim was not simply a priest, but a friend and an advisor to the faithful, respected by all. Because of the lack of Orthodox church buildings, services were held in peoples' homes and apartments. However, it was not long before even this modest effort came to an end, for on January 16, 1912; Fr. Maxim was arrested and sent to prison in Lvov.

Fr. Maxim was released during Great Lent, but on March 28 he was arrested again. During the course of one and a half years of fearless pastoral activity, Fr. Maxim Sandovich spent more time under arrest than in freedom. He was arrested in March because he had supposedly surveyed the bridge over the Chere-mash River. This was considered an act of espionage on behalf of Russia, though the Austrian authorities were well aware that there was no basis for this spying charge. Fr. Maxim languished in prison for two years and three months. The authorities kept delaying the court case, in the hope that he would renounce his religious convictions. This imprisonment was a difficult trial for Fr. Maxim;



only his exceptionally strong will and his unflinching courage enabled him to endure all the humiliation and mockery to which he was subjected. The priest Nikita Romaniuk, an envoy of the Uniate Metropolitan Andrew Sheptitsky, visited Fr. Maxim in prison. Fr. Nikita promised him that he would be immediately released if he accepted his suggestion to join with the Uniates, but Fr. Maxim rejected the offer. After two years of imprisonment, the priest was put on trial on charges of high treason. On March 23, 1914, the court in Lvov found Fr. Maxim innocent, and he returned to his native village of Snina to live with his parents. He again took up his priestly duties, but he was not to be free for long. The First World War began that year and Fr. Maxim was again arrested and jailed in Gorlice. His close relatives, wife Pelagia, father Timothy, and brother Nicholas, were also arrested.

Father Maxim Sandovich was executed on September 6, 1914, in Gorlice, without benefit of a trial. His family was taken to the Talerhof prison camp. Pelagia Sandovich gave birth there to a son who was given the name Maxim. In time he too would become an Orthodox priest.

Fr. Maxim's martyric death deeply affected the inhabitants of the Lemkian region and was the major cause for the return of the Uniate Lemkos to the Orthodox faith. Fr. Maxim Sandovich is commemorated as a saint locally, and his image is frequently found in icon corners throughout the region. Carpatho-Russians who immigrated to America commemorate him to this day. Fr. Maxim's body is buried in the cemetery of his home village of Snina. For many decades after his death his grave has been visited by not only family members, but also by the Orthodox faithful of various countries. In 1934, on the twentieth anniversary of Fr. Maxim's martyrdom, in accordance with the wishes of the priest Constantine Gavrilkov, a monument in honor of Fr. Maxim was erected in the village of Chernom. Bishop Simon was sent by Metropolitan Dionysius to the September 9, 1934 ceremony in Chernom commemorating the event.



An article in *Pravoslavnyaya Carpat-skaya Rus* reporting on the ceremony mentions that Archbishop Vasily (Maximenko) planned to attend, but this struggler for Orthodoxy was refused

entry into Poland. A solemn Liturgy was served, followed by a procession of 5,000 faithful from the church to the monument dedicated to Fr. Maxim. Heading the procession was an icon of the Pochaev Mother of God and a cross decorated with a crown of thorns and ribbons, with the inscriptions, "Long live Holy Orthodoxy" and "Long live Holy Russia."

The Brotherhood of Fr. Maxim Sandovich was founded

in Chernom in 1935. On August 30 of that same year, there were ceremonies commemorating Fr. Maxim and the victims of the Austrian concentration camp of Talerhof. For the service the Pochaev Lavra sent the Chernom parish a Pochaev icon of the Mother of God and an icon of Saint Job of Pochaev with the following inscription on the back: "Donated by the Pochaev Lavra as a blessing to the Orthodox mission in the Lemkian region. Pochaev, 12 May 1936." Peter Trokhanovsky, a poet and musician, wrote the music and lyrics for "Songs in honor of Fr. Maxim Sandovich"

A special celebration took place in Snina in 1984 to mark the 70th anniversary of the martyr's death. Many faithful gathered, and Bishop Adam of Peremishl and Novosondets came with a number of clergymen. The bishop was met at an arch decorated with a cross, banners, and icons by a number of young people and children in traditional Lemkian dress. At the entrance to the church, the church warden greeted Bishop Adam with bread and salt, and on behalf of the parishioners, the rector, Priest George Sivko, expressed his joy and gratitude to the bishop for attending.

The Liturgy was beautifully chanted by a choir from Krinitsa, under the direction of Peter Trokhanovsky. In his sermon Bishop Adam reminded the faithful about the Brest Union, the persecution of the Lemkos, and also about Fr. Maxim, who sacrificed his life for Orthodoxy. At the conclusion of the service there was a solemn procession from the church to Fr. Maxim's grave, where a panikhida was served. The son of the murdered Fr. Maxim, the Archpriest Maxim M. Sandovich of Belostok, sincerely thanked Bishop Adam, the clergy, and all who attended for remembering and praying for his father.

Two years later, on September 14, 1986 in Gorlice, the cornerstone for a church in honor of the Holy Trinity was blessed. This church is a memorial to Fr. Maxim's martyrdom and a symbol of the loyalty of the Lemkian people to the faith of their predecessors. The cornerstone was blessed by Bishop Adam; among the clergy in attendance was Archpriest Maxim M. Sandovich.



Until the construction of the church was completed, services were held in a temporary house-chapel near the church site. The dean of the diocese, priest Vasily Galchik of Krinitsa, who served the Gorlice parish, oversaw the construction of the church which was consecrated in 1991. Priest-martyr Maxim Sandovich was glorified in services held in this new church in Gorlice on September 9-11, 1994

*Translated from Polish into Russian  
by Archpriest V. Doroshkevich, and  
published in "Pravoslavnyaya Rus," #18, 1994.*