

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.

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“Quo Vadis?” is a Latin phrase meaning “Where are you going?” It refers to a Christian tradition regarding St. Peter. According to the apocryphal *Acts of Peter*, Peter is fleeing from likely crucifixion in Rome, and along the road outside the city, he encounters the risen Jesus. Peter asks Jesus “Quo vadis?” Jesus replies “Romam vado iterum crucifigi” (“I am going to Rome to be crucified again”). St. Peter thereby gains the fortitude to return to the city, to eventually be martyred by being crucified upside-down. The phrase also occurs a few times in the Latin *Vulgate* translation of the *Holy Bible*, notably in John 13:36 when Peter asks Jesus the same question, to which He responds, “Whither I go, thou canst not follow me now, but thou shalt follow me.” The Church of Domine Quo Vadis in Rome is built where, according to tradition, the meeting between St. Peter and the risen Jesus Christ took place.

This parish newsletter is called *Quo Vadis* for a reason: to ask the question of where *you* are going in life. Is your life’s journey leading you towards Our Lord and Savior Jesus Christ? St. Peter, at a pivotal moment in his life, when he understandably felt like running away, found the courage to go where Jesus Christ would have him go. Where are *you* going? Will *you* follow Jesus Christ?

Rector’s Message

“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast” (Ephesians 2:8-9)

Is faith a gift from God? Bible commentators, from the Church Fathers to today, have differed on the precise reference of the pronoun “that” in Ephesians 2:8. Does “that” (*touto*) refer to faith, as Ss. Augustine and John Chrysostom have stated, or does “that” refer to salvation from sin? Is faith the “gift from God,” or is this gift salvation by grace through faith?

Context is the key to understanding St. Paul’s meaning here. In verses 4-6, he says: “But God, who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ . . . and raised us up with Him.” Context reveals that St. Paul was talking about the initial grace of salvation by which we are raised from death to life. The construction of the Greek text¹ of Ephesians 2:8-9 makes clear that both grace and faith are entirely unmerited. This is precisely why the Church baptizes infants . . . for what works can a newborn baby have done to merit anything? However, once that baby grows up and reaches the age of accountability, he must begin to “work out [his] own salvation with fear and trembling; for God is at work in [him], both to will and to work for his good pleasure” (Philippians 2:12-13). Or, “For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them” (Ephesians 2:10).

Are we saved by faith, according to Jesus Christ? Certainly! But does that mean by faith alone, to the exclusion of works in every sense? Certainly not! In John 11:25, we read: “I am the resurrection and the life; he who believes in me, though he die, yet shall he live.” That is faith. Yet, in Matthew 19:17-19, Jesus said: “. . . If you would enter life, keep the commandments . . . You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness, honor your father and mother, and, you shall love your neighbor as yourself.” That is works.

St. James declares: “What does it profit, my brethren, if someone says he has faith but does not have works?” (James 2:14)—James is saying that faith alone cannot save, but again context matters. The word “save” is defined “to deliver” and must be understood in that context. It does not mean to be delivered or saved from hell and given eternal life unless the context indicates that this is the meaning. Ephesians 2:8-9 is talking about being delivered from sin, as its context tells us. The context in James 2 is that of judgment (cf. James 2:12-13; 3:1), a judgment based on our works. There is only one judgment of this sort in the Bible, the only one Christians will face—the judgment seat of Christ (cf. 2 Corinthians 5:10). This is what James has in mind, when we stand before the judgment seat of Christ it is works that will be “profitable.” If we are saved by faith, and salvation is a gift of God, then why can’t we sin all we want? The most basic Biblical answer is: “Because you will lose your heavenly reward. You will be disinherited at the judgment seat of Christ.” This is the meaning taken from the context of the second chapter of James.

St. Paul tells us about the works we must do to be saved, when he says: “. . . not knowing that the goodness of God leads thee to repentance?” It is only God’s goodness that leads us to repentance so that we can perform good works. And how do we get “in Christ” according to St. Paul? Through baptism: “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism unto death” (Romans 6:3-4). It is only after we are in Christ and trusting the power of his grace at work within us that we have to power to remain in him: “Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand and rejoice in our hope of sharing the glory of God” (Romans 5:1-2).

Moreover, St. Paul tells us that after baptism, obedience to Christ leads us to justification while sin leads us to death: “Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads unto justification”² (Romans 6:23). St. Paul’s emphasis is not just on good works, but works done in and through the power of Christ; thus, in no uncertain terms, he tells us that we must be “in Christ” in order to do works that please God (Romans 8:1-14)—emphasizing on our continuing in Christ, in his grace or “kindness” (Romans 11:22). In Galatians, St. Paul speaks of the necessity of “faith working through love.” In the simplest terms, if Christians allow themselves to be dominated by their “flesh” they will not make it to heaven (Galatians 5:19-21) while, on the other hand, Christians will only reap the reward of eternal life if they continue to “sow to the Spirit,” that is, perform good works (Galatians 6:7-9).

¹ The pronoun “that” (*touto*) is neuter in gender, while the word “faith” (*pistis*) is feminine. The general rule in Greek grammar is for the gender and number of a relative pronoun to be the same as its antecedent, unless there is some special idiomatic use or other mitigating factor. When no clear antecedent is found within a text, then context needs to be examined in order to determine to what a relative pronoun is referring. The overall context of the first three chapters of Ephesians is man’s salvation found in Christ. Paul was not giving an exposition on faith in his letter to the Ephesians; salvation was his focus, so that faith is mentioned as the mode through which salvation is accepted—salvation is through faith, specifically, obedient faith.

² Many English translations render this as “. . . to righteousness.” But the Greek text, *eis dikaiosunen*, literally means “. . . unto justification,” which links this passage clearly to St. Paul’s theology of salvation.

Parish Council President's Message

Dear parishioners and friends,

I would like to thank everyone who contributed to the success of our 2nd annual Spaghetti & Meatball Dinner, which was held on May 31, 2015. We made a profit of \$1,146—surpassing last year's profit of \$760! Our next fundraiser will be our 2nd annual Oktoberfest, which will be held on Sunday, October 25, 2015. Let us make that fundraiser more successful than the previous year's as well. If anyone would like to join the planning committee for that event, please contact me.

I shall be attending the 18th All-American Council in Atlanta, Georgia from July 20-24, 2015. I expect to have a full report in the September newsletter. Please pray for everyone attending the council.

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

And reckon ye that it is for your sakes we have been saying these things; for it is in our power, when we are examined, to deny that we are Christians, but we would not live by telling a lie. For, impelled by the desire of the eternal and pure life, we seek the above that is with God, the Father and Creator of all, and hasten to confess our faith, persuaded and convinced as we are that they who have proved to God by their works that they followed Him, and loved to abide with Him where there is no sin to cause disturbance, can obtain these things. This, the, to speak shortly is what we expect and have learned from Christ and teach.

Martyr Justin the Philosopher, First Apology

Lives of the Saints

St. Olga, Princess of Kiev and "Equal-to-the-Apostles" – commemorated on July 11th

According to St. Nestor's *Primary Chronicle*, St. Olga was born in 879 in Pskov, Russia.¹ She was of Varangian extraction—her name is a variant of the Old Norse name "Helga." There is disagreement as to her parentage; some historical versions state that Olga was a daughter of the Varangian prince Oleg "Veshchy" of Novgorod, the founder of the state of Kievan Rus', while others make the less likely claim that she was a daughter of Vladimir of Bulgaria. According to the *Primary Chronicle* Oleg "Veshchy" initiated Olga's marriage to Prince Igor, son of Prince Rurik of Novgorod,² in 903. After her husband Igor was murdered in 945, Princess Olga became the Regent for her son, Svyatoslav, until he came of age in 964. After killing her husband, the Drevlyans sent matchmakers to propose that Olga marry their Prince Mal. The Princess took revenge on her husband's death by killing all the ambassadors.

Olga's rule over Kievan Rus' officially lasted until her son reached full age; however, once having attained majority, Prince Svyatoslav preferred to spend most of his time abroad engaged in military campaigns, and so Olga was left in charge of the internal governance of the Kievan state. Among her achievements was the institution of a system of tribute gathering, which historians consider the first legal tax system in Eastern Europe. She is also thought to have been the initiator of the first stone city buildings in Kiev, the city palace and Olga's *Vyshgorod* ("Upper Town"). Olga fortified the defenses of Kievan Rus' by building fortifications of the realm's principal cities.

The best known of her actions was her conversion to Christianity, being one of the first to bring the Christian faith to the pagan society of Kievan Rus'. According to the *Primary Chronicle*, Olga travelled to Constantinople in summer of 954, a time when Svyatoslav was uncharacteristically home in Kiev, for a peaceful diplomatic mission. During her stay, impressed by the wealth of Constantinople's churches, Olga began attending services at the Basilica of St. Sophia, the imperial church at the Blachernae Palace, and the city's other finest churches. As a result, she made the decision to become a Christian, and she was baptized by Patriarch Theophylactus, with Emperor Constantine VII Porphyrogenitus³ as her godfather, and given the name Helena in baptism, in honor of the mother of St. Constantine. As for the immediate diplomatic outcome of her trip, she left a number of basic matters unsettled. She had been successful in negotiations concerning Russian trade within the territories of the Byzantine Empire and reconfirmed the peace accord concluded by her husband, Prince Igor, in 944. But she was unable to sway the emperor on two issues of importance: the marriage of Prince Svyatoslav to a Byzantine princess and the establishment of a metropolitan see in Kiev.

After returning home, Olga devoted herself to Christian evangelization and to church construction. She built the churches of St. Sophia (consecrated on May 11, 960—the feast of St. Cyril and Methodius), St. Nicholas and St. Irene (the latter two were located on Uhorska Hill, the site of Askold's grave) in Kiev; of the Annunciation in Vytebsk; and of the Holy Trinity in Pskov. The foremost relic in the newly built St. Sophia's in Kiev was a piece of the Holy Cross, which Olga had brought from Constantinople, a gift from the Patriarch.⁴ To Olga's deep sorrow, her son, Prince Svyatoslav, in time⁵ turned against Christianity and began persecutions; to these events, Olga was obliged to accede with humility, and handed over the reins of government to her son, though he continued to seek her consultation on difficult matters of state. Although distressed that the evangelization of Rus' was curtailed by her son's policies, she could at least take some comfort from his military victories—particularly his victory over an old enemy, the Khazars. In the Spring of 969 the nomadic Pechenegs besieged Kiev when the Russian army was far away on the Danube. Olga headed the defense of the capital and sent messengers to Svyatoslav, who rode quickly to Kiev and broke the siege of the nomads. By this time Olga's burdens and sorrows had sapped her strength, and she died on July 11, 969. The Priest Gregory, who had been Olga's chaplain since 957, buried her in accord with Orthodox ritual. In 1007, her grandson, Great Prince Vladimir, translated her relics to the Desyatin Church of the Dormition in Kiev, his own burial place. She was apparently already venerated as a saint by that time.

¹ This date is unlikely, since it would mean that St. Olga would have been about 63 years of age on the birth of her only son, Svyatoslav (born in 942).

² St. Olga's father, Oleg "Veshchy" ("the Prophet"), was a brother-in-law of Prince Rurik.

³ According to Constantine VII's account, St. Olga's sojourn in Constantinople took place in 957, not 954.

⁴ In 1384, around the time of the Union of Lublin, which united Lithuania and Poland into one commonwealth, St. Olga's Cross was taken from St. Sophia's Cathedral and brought to Lublin. Its subsequent fate is unknown.

⁵ The anti-Christian policies of Prince Svyatoslav started by the year 962. In her efforts to obtain a Christian bishop for Kiev, St. Olga began negotiations with Holy Roman Emperor Otto II in 959. Adalbert of Trier was ordained bishop in 961 and finally sent to Kiev in 962, but upon his arrival he "did not succeed in the matter for which he had been sent, and considered his efforts to be in vain." Moreover, on the return journey "certain of his companions were murdered and the bishop himself did not escape mortal danger." The failure of Bishop Adalbert's installation shows that a dramatic reversal in Kiev's religious policies had taken place sometime between the consecration of St. Sophia's Cathedral in 960 and Bishop Adalbert's arrival in 962.

Modern Theological Classics

"I am the way, the truth, and the life . . ." (Jn. 14:6)

The Church, as the spiritual Kingdom of God, is the beginning of perfect, all embracing divine life, without earthly limitations. The Church of Christ is the leaven that transforms the world from all evil and imperfection into the divine life of Christ in the Holy Spirit. The faithful can begin to live this life during their earthly existence. To be in communion with Christ, the Holy Spirit, and God the Father means to live within the Church, for the Church—being the pathway that leads to the Kingdom of God—is complete unity with the Holy Trinity. As a divine-human institution, the Church is the realm in which those who believe in Jesus Christ become participants of His saving acts. In the Church they receive the grace of the Holy Spirit, in order that they might attain holiness of life and spirit (Jn. 6:63), and eventually, eternal life in the kingdom of God. Thus it is in the Church that the way, the truth and the life of salvation in the Kingdom are revealed and actualized.

Divine truth is one. It originates with God the Father, it was revealed in our Lord Jesus Christ, and it is preserved in the Church by the Holy Spirit. Divine truth was preached by the apostles, and it is now being guarded and preserved for the benefit of all and for all times by the bishops, who are the apostles' successors. The criterion of truth is Jesus Christ, who is Himself the Truth and who dwells within the Church to communicate His divine revelation. The final protector of truth from heresies and falsehood is the whole body of faithful members of the Church. Thus, we affirm that all knowledge of God's truth can be found in the Orthodox Church, which lives by the fullness and the mind of Christ. This is confirmed by the *Encyclical Message of the Orthodox Patriarchs* (1723, no. 2):

We believe that the Truth of God as taught by the Orthodox Church and the Truth of God contained in the Holy Scriptures are one and the same. For the source of Truth in Scripture and in the Church is one and the same, namely the Holy Spirit. Thus we acquire knowledge of God's Truth either from the Scriptures or in the Orthodox Church.

Those who desire to learn God's truth will, in most cases, find that it is easier to do so through the Orthodox Church herself, since for the past two thousand years she has been in actual possession of the objective truth of God through the Holy Scriptures and Tradition. This truth has structured the whole of her life: her theology, her doctrine, her liturgy with its sanctifying services and prayers, her customs, her church art, music and culture, her canonical and hierarchical structure, and all aspects of church life directed toward the regeneration of man's spiritual and physical nature. In short, whoever desires new life and salvation may acquire them in their fullness within Christ's Holy Church.*

We know that our Lord Jesus Christ became incarnate and offered Himself to all people, without exception. "He is the expiation for our sins and not ours only, but also for the sins of the whole world" (1 Jn. 2:2). "God our Savior . . . desires all men to be saved and to come to the knowledge of the Truth" (1 Tim. 2:3-4). Nevertheless, these affirmations should not be interpreted to mean that everyone will unquestionably be saved. For it is not enough just to know the objective teaching of Jesus Christ. The entire human race is called to salvation, but only those will be saved who hear the voice of Him who calls, and then follow Him by submitting to the principles of faith and by leading a life in accordance with His commandments. Although "many are called," Jesus can affirm in His parable that "none of those who were bidden shall taste of my supper" (Lk. 14:24), for they have not "obeyed the gospel" (Rom. 10:16).

It is clear that salvation depends not only upon knowledge of the objective conditions which are applied to all persons. It also, and most importantly, depends on the personal, subjective and voluntary acceptance of God's commandments concerning faith and life. God cannot save us contrary to our free will or desire. Everyone must seek salvation through a working harmony (synergy) between his own effort and God's grace.

All conditions for salvation are centered in the person of Jesus Christ, in His teaching and life. In Christ, everyone can obtain salvation (2 Tim. 2:10). Yet they must "hear with their heart" and be "converted" (Mt. 13:15), becoming like "little children," in order to enter the Kingdom of Heaven (Mt. 18:3). They must be converted to receive healing (Jn. 12:40). This requires that they believe and turn to Jesus Christ (Acts 11:21), and that they repent or convert, doing works of repentance (Acts 26:20), and then the Lord will enlighten them (2 Cor. 3:16). This means that conversion to Christ demands repentance before all else (Mt. 4:17; Mk. 1:14; Acts 2:38; 2 Pet. 3:9; Rom. 2:4). Repentance expresses an absolute desire to change the direction of one's life. Christian existence begins with our response to the call to "repent and be converted" (Acts 3:19), and it continues with our striving to find the true road to salvation in Christ through faith.

Faith is the beginning of Christian life. Faith is the firm and perfect conviction that Jesus Christ is the incarnate Son of the living God, and that He alone can save us (Acts 4:12). Such faith is "the sustenance of things hoped for, and the evidence of things not seen" (Heb. 11:1). Repentance and faith are followed by hope and love, of which love is the greatest gift that never ends (1 Cor. 13:8, 13). By faith the whole inner structure of life becomes grounded in a response of obedience to God and to His laws. The knowledge that there exists One God (Jas. 2:19) is innate to mankind. To discover and realize who the true God is, and to have faith in Him, should become the major goal and a labor of love for every person on earth. Christians find the true God in His Word and through His Holy Church. And those who truly know Him, those who are true followers of Christ, will be known by their deeds (Jn. 13:25; 17:23).

Thus "if you confess with your mouth the Lord Jesus, and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:9, 10). "Without faith, it is impossible to please Him," for He is the "rewarder of those who diligently seek Him" (Heb. 11:6). Such living faith, together with prayer, can be helpful to others as well as to ourselves, by leading them to seek healing and the forgiveness of their sins (Mt. 9:1-8). "As the body without the spirit is dead, so faith without works is dead also" (Jas. 2:26). Our faith must be living and active: if anyone confesses Christ, Christ will acknowledge him "before the angels of God" (Lk. 12:8). Faith and love must be expressed in Christian life in the form of deeds or works, for "faith without works is dead" (Jas. 2:24-26). In order to pursue repentance, faith, hope, and love, we need God's help:

"For the grace of God has appeared for the salvation of all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly lives in this present world, awaiting the blessed hope and the appearance in glory of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify for Himself a people of His own who are zealous for good works" (Titus 2:11-14). All this God has accomplished so that we might be united to Christ to the point that Jesus Christ truly lives in us (cf. Gal. 2:20).

Such full and complete devotion to our Lord Jesus Christ would be impossible for a sinful person to attain without the supernatural help and the divine grace of the Holy Spirit. Our faith in Jesus Christ, and our conversion to Him, is impossible without God's help: "No one can come to me unless the Father, who has sent me, draws him" (Jn. 6:44), just as no one can call Jesus Christ "except by the Holy Spirit" (1 Cor. 12:3), since our faith itself is the fruit of the Holy Spirit (Gal. 5:22;

1 Cor. 12:9; Rom. 12:3). All of Christian life, in fact, depends on the divine help of God acting through the Holy Spirit (Jn. 15:3; Rom. 8:9-10, 26).

Our conversion to our savior Jesus Christ, together with our growth in the divine grace of the Holy Spirit, is the true path toward our unity with Christ and our life in Him. It is by this unity that we inherit and become participants in the saving life and work of our Lord. This includes our redemption, our becoming a “new creation” (Gal. 6:15), and our salvation attained by abiding in Him. But it also obliges us to bear fruit in His name and by His power: “for without me you can do nothing” (Jn. 15:4-6). Therefore it is absolutely essential that we be entirely united to Christ, becoming truly one with Him who is the Source of divine, eternal life.

*Archbishop Gregory Afonsky, Christ and the Church, pp. 95-99. **To be continued.***

* We often hear the familiar assertion: “Outside of the Church there is no salvation.” This formula in fact stipulates *where* salvation is to be found rather than addressing the question of *who* will be saved. It is therefore a positive statement about the Church, rather than a negative.

Our Carpatho-Rusyn Heritage

Carpatho-Rusyn Architecture

The basis of Rusyn society throughout its entire history has been the village. Therefore, what can be considered original Carpatho-Rusyn architecture is to be found in villages. Until the twentieth century, the basic building material has been wood. Domestic architecture was largely determined by functionality; hence, the most important elements for houses were strong walls and roofs, in order to protect occupants from the severity of the changing mountain climate and to guarantee long-term storage of provisions.

Until the latter half of the twentieth century, the basic model for domestic dwellings was a tripartite structure consisting of a vestibule, the living quarters, and a pantry, which would have been constructed from large beech or oak logs with a four-sided sloped roof covered with straw sheaves. The interior walls were covered with clay and would normally be white-washed. Along the outside front and one side wall was a wide porch supported by carved posts. In the living quarters, just to the left of the door, was an earthen stove; under the window a large bed; to the right were benches and in the center a table. Small windows punctuated the front and side walls under the porch; neither the vestibule nor the pantry had any windows. Though this was the basic model for houses, in Lemkowszczyzna, eastern Slovakia (the Presov region), and among the Dolyniane (the lowlanders in Subcarpathia), the form of traditional houses has varied with regard to the relative size and layout of the three constituent parts. Also, roofs may have been covered with wooden shingles instead of straw, especially in the Maramoros county. From this basic tripartite structure evolved the so-called “long house,” in which added elements resulted in a rectangular-shaped structure. Among the added elements were the stable; the threshing floor, which sometimes housed farm machinery; a shed; and along one side of the entire length of the structure a narrow storage area for hay, straw, and grain.

Only in the far eastern and far western parts of Subcarpathian Rus’ did a significantly different architectural style develop. Among the Hutsuls at the eastern edge of Subcarpathian Rus’ was the “homestead” (*grazhda*) with an enclosed courtyard, an architectural complex composed of a house and farm building linked together by a high wooden wall. The house was on the northern side of the complex with its windows facing into the courtyard, while the farm buildings were arranged along the other three wall of the courtyard. This architectural complex reflected the

settlement pattern of the Hutsuls and their livestock-raising activity, operated by large families whose several generations lived within a single homestead.

Domestic architecture was limited in its development to the utilitarian needs of the Rusyn peasant. Therefore, it was in the wooden church architecture that Rusyn artistic talent found an outlet. Rusyn wooden church architecture is conventionally divided into the Boiko and Lemko styles, from which derive the so-called Gothic style in Maramoros county as a well as a group of Baroque-like churches. Hutsul churches form a separate style. Based on their ground plans, all wooden churches can be categorized according to two basic types: (1) the tripartite type, in which the anteroom, nave, and sanctuary are in a single west-east axis; and (2) the Greek-cross type, which is characteristic of the Hutsul churches. The tripartite churches are, in turn, subdivided into: those with a single log-frame in which all three parts are encompassed by the same set of logs; those with a double log-frame in which the anteroom and nave have one set of logs and the sanctuary another; and those with a triple log-frame in which the three parts each has its own set of logs. The Greek-cross churches are constructed of five sets of log-frames.

Boiko-style churches fall into the tripartite type with a triple log-frame, in which the central portion is higher than the other two. Each portion is covered by low square frames upon which there is a tent-like steeple that gradually diminishes toward the top to form a pyramidal structure. The Boiko-style is clearly a variant of the oldest kinds of wooden churches built many centuries ago, both in the Carpathians and in adjacent territories stretching from Slovakia in the west to Podolia in the east and the Danubian lowlands in the southwest. Lemko-style churches are characterized by the unique composition of their steeples, which grow higher and higher, from a tiny one over the sanctuary to the several-story central tower and, finally, the extremely high western bell toward in the Baroque style. Moreover, the bell tower is not structurally related to the log-frame of the central nave and sanctuary, but rather is constructed on a frame of vertical-standing logs. The monumental beauty of these churches was so well recognized that from the 1920s to the 1960s several were removed from their original location to enhance the beauty of parks, as in Prague and Kosice, or in ethnographic museums, as in Kiev and Uzhgorod. The form of Lemko-style churches gradually approached that of stucco structures of the western type found nearby.

During the late eighteenth century a new school of woodworking also evolved, which built wooden "Gothic" churches in villages of Maramoros county. Stylistically they belong to a group of similar church structures in neighboring Transylvania and northeastern Hungary. They were modeled on the epitome of that style, the stone masonry German Gothic church of Transylvania. Characteristic of these churches is a steep sloping roof and a narrow tower and gallery over the anteroom, topped by a steeple at the base of which are small decorative towers on the four corners of the gallery. The driving spirit behind the Gothic-style was its vertical thrust and the virtual absence of walls, which were covered under the broad eaves of the roof and gallery. All Rusyn churches in the "Gothic" style are distinguished by a clearly defined geometrical form and an outline according to idealized rules.

The last group of Carpathian wooden churches is the Hutsul ones based on a floor plan in the form of a Greek cross, in which the long interior space along the east-west axis is supplemented by two side interior spaces on the south and north sides. The side log-framed spaces are covered by sloping roofs; over the central log-frame space sits an octagonal drum covered by a tent-like roof crowned with a cross. The entire church appears to be a horizontal structure subordinated to a wide-eaved roof, which as it sits on extended corbel-supports looks like a large wreath that has fallen upon the walls of the frame. The origin of this style of wooden churches is unknown, though from the exterior they resemble Armenian churches.

Paraphrased from works authored by Ivan Pop.

Parish News

18th All-American Council

Reader Stephen Wasilewski shall be representing our parish at the Orthodox Church in America's 18th All-American Council, meeting July 20-24, 2015 in Atlanta, Georgia.

Fr. Sophrony's 25th Anniversary

On August 30, 2015 our parish shall be honoring Fr. Sophrony's 25th anniversary of holy priesthood. Hierarchical Divine Liturgy, celebrated by the Most Rev. Archbishop Michael of New York, will begin at 9:00 AM. A luncheon will follow at the Knights of Columbus Hall, 669 Avenue C, Bayonne, N.J. at 11:30 AM. Luncheon tickets are \$40 per person—contact Marge Kovach at mjkovach@aol.com or (732) 815-9765 (the reservations deadline is August 15, 2015).

Special Donations

*Please note that for Special Donations in August to be acknowledged in **Quo Vadis**, it is necessary for the donation to be recorded in the Special Donations register in the church vestibule by July 19, 2015.*

July 26, 2015

St. Nicholas' Cross offered by John and Helen Wanko in memory of Rose Brelinsky (anniversary of repose).

Other Donations

A new set of gold priest's vestments was donated in memory of Wilfred and Concetta Royer. **Seven-day Altar Vigils** for all Sundays in July are offered by Reader Christopher Bygonaise for a safe pilgrimage.

Daily Bible Readings

1. Rom. 15:7-16; Matt. 12:38-45
2. Rom. 15:17-29; Matt. 12:46-13:3
3. Rom. 16:1-16; Matt. 13:4-9
4. Rom. 8:14-21; Matt. 9:9-13
5. **Rom. 10:1-10; Matt. 8:28-9:1**
6. Rom. 16:17-24; Matt. 13:10-23
7. 1 Cor. 1:1-9; Matt. 13:24-30
8. 1 Cor. 2:9-3:8; Matt. 13:31-36
9. 1 Cor. 3:18-23; Matt. 13:36-43
10. 1 Cor. 4:5-8; Matt. 13:44-54
11. Rom. 9:1-5; Matt. 9:18-26
12. **Rom. 12:6-14; Matt. 9:1-8**
13. 1 Cor. 5:9-6:11; Matt. 13:54-58
14. 1 Cor. 6:20-7:12; Matt. 14:1-13
15. 1 Cor. 7:12-24; Matt. 14:35-15:11
16. 1 Cor. 7:24-35; Matt. 15:12-21
17. 1 Cor. 7:35-8:7; Matt. 15:29-31
18. Rom. 12:1-3; Matt. 10:37-11:1
19. **Rom. 15:1-7; Matt. 9:27-35**
20. 1 Cor. 9:13-18; Matt. 16:1-6
21. 1 Cor. 10:5-12; Matt. 16:6-12
22. 1 Cor. 10:12-22; Matt. 16:20-24
23. 1 Cor. 10:28-11:7; Matt. 16:24-28
24. 1 Cor. 11:8-22; Matt. 17:10-18
25. Rom. 13:1-10; Matt. 12:30-37
26. **1 Cor. 1:10-18; Matt. 14:14-22**
27. 1 Cor. 11:31-12:8; Matt. 18:1-11
28. 1 Cor. 12:12-26; Matt. 18:18-22, 19:1-2
29. 1 Cor. 13:4-14:5; Matt. 20:1-16
30. 1 Cor. 14:6-19; Matt. 20:17-28
31. 1 Cor. 14:28-40; Matt. 21:12-14, 17-20

** Sunday & Holy Day readings in boldface*

Schedule of Services and Events

July 4-5, 2015

6:00 PM (Sat.) – Great Vespers
9:00 AM (Sun.) – Divine Liturgy

July 11-12, 2015

6:00 PM (Sat.) – Great Vespers
9:00 AM (Sun.) – Divine Liturgy

July 15, 2015

7:00 PM (Wed.) – Parish Council Meeting

July 18-19, 2015

6:00 PM (Sat.) – Great Vespers
9:00 AM (Sun.) – Divine Liturgy

July 25-26, 2015

6:00 PM (Sat.) – Vespers & Gen. Confession
9:00 AM (Sun.) – Divine Liturgy