

Quo Vadis

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

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Editor: V. Rev. W. Sophrony Royer, Ph.D.

98 West 28th Street, Bayonne, N.J. 07002

“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

“When the Gentiles, who have not the Law do by nature what the Law requires, they are a Law to themselves, even though they do not have the Law. They show that what the Law requires is written on their hearts.” (Romans 2:12-16)

The above quoted passage from St. Paul’s Epistle to the Romans refers to Natural Law. Natural Law is the doctrine that when humans follow their essential nature—i.e. their nature as rational beings—they follow what is ordained by God, a natural, moral law. This moral law is God’s divine and eternal plan for human beings, impressed by Him upon their own natural reason. The doctrine has its roots in pre-Christian Greek philosophy, principally in Aristotle and the Stoics; a fact which actually makes the doctrine self-verifying! St. Paul, therefore, in speaking of the God’s Law as not only revealed in the Scriptures but as also being manifest in unwritten form in the minds and hearts of all human beings, assumes that Natural Law is mankind’s natural participation in the eternal law of God.

The doctrine was more fully explicated in the thirteenth century by the philosopher and theologian Thomas Aquinas (1224-1274). Law is a measure of human acts conceived by reason with a view to the common good. But moral and positive law has a theological foundation, that of the eternal law of God. God creates all creatures with their specific nature, or end, and the means of achieving those ends; and the divine wisdom, which moves all things in the achievement of their ends, is the eternal law. “Accordingly, the eternal law is nothing else than the exemplar of divine

wisdom, as directing all actions and movements of creatures” (*Summa Theologica*, Ia, IIae, 93). Now creatures below humanity, which are not endowed with reason, participate unconsciously in the eternal law, whereas humans, by the exercise of reason, discern the essential needs of their nature and are thus able to determine the natural moral law; that is, those precepts of reason that promote human good and avoid evil. Those would include precepts of natural law having to do with such things as self-preservation, the procreation and care of offspring, knowing the truth about God, living in society, and so forth. Furthermore, through the exercise of reason, humans are able to move from these general principles to the discernment of more particular precepts for practical moral guidance.

An example of the application of natural law pertains to the Church’s teaching on marriage. The essential purpose of the marriage of husband and wife is to collaborate with God in the generation and education of new lives. That being the goal, there are certain God-given biological processes and laws, inherent in both man and woman, which are meant to be conformed to in the act of procreation. Indeed, by its intimate structure the conjugal act, while most closely uniting husband and wife, capacitates them for the generation of new lives according to laws inscribed in the very being of man and woman. It is because of these inscribed laws that humans do not have “unlimited dominion” over their bodies and generative faculties, since these are intrinsically ordered toward the raising up of life. Therefore, homosexual practices are a misuse of human generative faculties because they cannot possibly be procreative, and—furthermore—there can be no such thing as a “same-sex marriage,” since homosexual practices, *by their very nature*, fail to conform to the essential purpose of marriage.

The Supreme Court of the United States, in its sweeping decision of June 26, 2015 legalizing “same-sex marriage” in all fifty states, violated the precepts of natural law. And in so doing, it also violated the very spirit of the framers of the United States Constitution, who without doubt adhered to the doctrine of natural law (there is ample evidence in our republic’s foundational documents, the Declaration of Independence and the Constitution, of the founding fathers’ acceptance of natural law, or at very least of natural rights, which are founded on natural law). The Supreme Court, in fact, violated natural law on two counts. First, its decision redefined marriage in such a way that is incompatible with natural law, as shown in the preceding paragraph (i.e., the Supreme Court violated natural law in the substance of the matter). But, additionally, it violated another precept of natural law, that of civil authority having its source in God. Man’s natural instinct moves him to live in civil society, for he cannot, dwelling by himself, provide himself with the necessary requirements of life. Hence it is divinely ordained that he should lead his life with his fellows, among whom alone his several wants can be adequately supplied. But no society can hold together unless someone be over it, directing all to strive for the common good, and so every community must have a ruling authority, and this authority has its source in nature, and has, consequently, God for its author. Hence it follows that all public power must proceed from God, and whoever holds the right to govern holds it from the Sovereign Ruler of all—there is no power but from God. The consequence is that the State is clearly bound to act in ways that are consistent with God’s will, of which the Supreme Court’s decision of June 26, 2015 is an obvious violation.

What does this decision mean for us Christians? While we are bound in conscience to obey all just laws of the State, as its authority comes from God (cf. John 19:11; Romans 13:1-2; 1 Timothy 2:2; Titus 3:1; 1 Peter 2:13), *unjust* laws—that is, laws of the State which violate the eternal law of God (i.e., Natural Law)—are not binding in conscience, and as our duty is first to God, the Christian must not recognize, or collaborate with, the unjust law. For the Christian, the Church is the highest authority regulating marriage; that is, the Church’s rules supersede those of the State. Therefore, civil laws in the matter of marriage which fail to conform to the will of God are null and void. Moreover, it can be observed that the Supreme Court has also violated the Tenth Amendment of the

Constitution, which reserves to the state governments all powers not specifically delegated to the federal government in the Constitution.* So, for us as Americans, the Supreme Court's action of overturning state laws by its redefining of marriage is, paradoxically, "unconstitutional."

* The Constitution makes no mention of marriage, and so the power regulating marriage would be, and has always been until June 26, 2015, reserved exclusively to the state governments. The Supreme Court's decision on "same-sex marriage," which overturned the laws of thirteen states, violated the very principle of federalism enshrined in the Tenth Amendment.

Parish Council President's Message

Dear parishioners and friends,

August is a significant month for our church. It starts with a 14-day fast, the second strictest fast of the liturgical year, which prepares us for the Dormition of the Virgin Mary. Two great feasts fall in August, the Transfiguration of Our Lord (Aug. 6th) and the above mentioned Dormition (Aug. 15th). Let us strive to keep the fast with solemnity, and attend the Vespers and Divine Liturgies of the two feasts.

On August 14th marks two years that Fr. Sophrony has served our parish, and on August 30th we shall be observing his 25th anniversary of holy priesthood. His Eminence, Archbishop Michael is coming to celebrate a Hierarchical Divine Liturgy for this happy event. Let us come together as a spiritual family to honor our rector, and may God grant Fr. Sophrony many blessed years!

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

An impress of Wisdom has been created in us and in all His works. Therefore, the true Wisdom which shaped the world claims for Himself all that bears His image ... Wisdom Himself is not created, because He is the Creator, but by reason of the created image of Himself found in His works, He speaks [of Himself] as if He were a creature, and He says: *The Lord created Me in His works, when His purpose first unfolded.* The likeness of Wisdom has been stamped upon creatures in order that the world may recognize it in the Word who was its maker and through the Word come to know the Father. This is Paul's teaching: *What can be known about God is clear to them, for God has shown it to them. Ever since the creation of the world His invisible nature has been there for the mind to perceive in things that have been made ...* So there is a wisdom in created things, as the son of Sirach too bears witness: *The Lord has poured it out upon all His works, to be with men as His gift, and with wisdom He has abundantly equipped those who love Him ...* and in the light of this wisdom the heavens declare the glory of God, and the firmament proclaims the work of His hands.

St. Athanasius, Against the Arians

Lives of the Saints

St. Stephen, King of Hungary – commemorated on August 20th

St. Stephen was born about 975 in Esztergom, Hungary, the son of Grand Prince Geza and Sarolta, daughter of Gyula, the Hungarian prince of Transylvania.¹ St. Stephen was born as Vajk, a name derived from the Turkic word *baj*, meaning "master" or "prince." St. Stephen's *Greater Legend*

narrates that he and his father, Geza, were baptized by St. Adalbert of Prague in 985; however, St. Adalbert's nearly contemporaneous *Legend*, written by Bruno of Querfurt, makes no mention of this event. Other sources, cited by Frederick Lampe's *The Established Magyar Churches* state that Grand Prince Geza, and his son Vajk (who received the Christian name Stephen), were baptized by a Greek Rite priest from Transylvania. In childhood, St. Stephen was fully instructed in the grammatical art, which implies he studied Latin, and he received physical training "appropriate for a little prince," which would have included his participation in hunts and military actions. One of his tutors was Count Deodatus from Italy, who later founded a monastery in Tata, Hungary.

About 990, Grand Prince Geza nominated St. Stephen as his successor and the assembly of Hungarian nobles took an oath of loyalty to the young prince. Geza arranged St. Stephen's marriage to Gisela of Bavaria, daughter of Duke Henry the Wrangler, in 996. According to popular tradition, the ceremony took place at the Scheyern Castle in Bavaria and was celebrated by St. Adalbert. Gisela was accompanied to her new home by Bavarian knights, many of whom received land grants and settled in Hungary, thus strengthening Hungary's military position.

St. Stephen succeeded Geza as Grand Prince upon the latter's death in 997. His claim to the throne was challenged by Koppány, Duke of Somogy. Koppány's claim was mainly backed by pagan opponents of the Christianity represented by St. Stephen. Civil war broke out, but St. Stephen won a decisive victory at Veszprem and Koppány was killed on the battlefield. After his victory, St. Stephen asserted his claim to reign over all lands dominated by Hungarian lords and he decided to strengthen his international status by adopting the title of king. In 1000, St. Stephen received his Byzantine-style crown from Pope Sylvester II (999-1003), with the "favor and urging" of Emperor Otto III. Nevertheless, St. Stephen always asserted his sovereignty and never accepted papal or imperial suzerainty, and he declared in the preamble to his *First Book of Laws* that he governed his realm "by the will of God." St. Stephen's coronation took place on December 25, 1000 in Esztergom, following the rite of coronation of the German kings. Accordingly, St. Stephen was anointed with consecrated oil during the ceremony. Besides his crown, St. Stephen regarded the spear given to Grand Prince Geza by Emperor Otto III, offered as token of Geza's right to "enjoy the most freedom in the possession of his country," as an important symbol of his sovereignty.

Shortly after his coronation, St. Stephen established the archbishopric of Esztergom, thus ensuring that the Church in Hungary would be independent of the prelates of the Holy Roman Empire. The first archbishop of Esztergom was Domokos, a Benedictine monk from Italy. He also established dioceses at Kalocsa, Veszprem, and Győr. Hungary's transformation into a Christian state was one of St. Stephen's principal concerns and, although the Hungarians' conversion had already begun under his father, it was only St. Stephen who systematically forced his subjects to give up their pagan rituals. His legislative activity was also closely connected with Christianity, including several provisions prescribing the observance of feasts days and of confession before death. His other laws protected property rights and the interests of widows and orphans and regulated the status of serfs.

Many Hungarian lords refused to accept St. Stephen's suzerainty, and so the new King first turned against his own uncle, Gyula the Younger, and invaded Transylvania in 1002 or 1003. According to Thietmar of Merseberg, Gyula later escaped from captivity and fled to Boleslav the Brave, Duke of Poland. After his conquest of Transylvania, St. Stephen established the Diocese of Transylvania. Stephen later led his army against the "Black Hungarians" no later than 1009, and established dioceses in Pecs and Eger—these dioceses being connected with the conversion of the "Black Hungarians" and the Kabars.² St. Stephen set up a territorially based administrative system, establishing counties, each headed by a royal official known as an *ispán* and organized around a

royal fortress, which also became the nuclei of Church organization as well as becoming important local economic centers.

St. Stephen's brother-in-law, Henry II, became King of Germany in 1002 and Holy Roman Emperor in 1013. Their friendly relationship ensured that Hungary's western borders remained peaceful. Around 1009, St. Stephen gave his younger sister in marriage to Otto Orseolo, Doge of Venice, who was a close ally of the Byzantine Emperor, which suggests Hungary's friendly relationship with the Byzantine Empire. On the other hand, the alliance between Hungary and the Holy Roman Empire brought Hungary into a war with Poland lasting from 1014 to 1018. Hungary's alliance with the Byzantine Empire, similarly, brought her into a war against Bulgaria in 1018, in which Byzantine and Hungarian troops jointly took the Bulgarian capital of Ohrid. In this period St. Stephen began collecting the relics of a number of saints, including those of St. George and St. Nicholas of Myra, donating them to the new triple-naved basilica dedicated to the Virgin Mary in Szekesfehervar, his new capital. St. Stephen often met with pilgrims (the new pilgrimage route connecting Western Europe and the Holy Land passed through Hungary). Abbot Odilo of Cluny, for example, wrote a letter to St. Stephen that "those who have returned from the shrine of our Lord testify to the king's passion towards the honor of our divine religion." St. Stephen also established four hostels for pilgrims in Constantinople, Jerusalem, Ravenna, and Rome. In addition to pilgrims, merchants used the safe route across Hungary when travelling between Constantinople and Western Europe. Regular minting of coinage began in Hungary in the 1020s and St. Stephen's silver dinars became popular throughout Europe. St. Stephen established a number of new monasteries during his reign as well.

The death of St. Stephen's only son,³ Emeric, in 1031 profoundly affected the now aging king, who spent his later years, according to the *Illuminated Chronicle*, "keep vigils and washing the feet of paupers." Emeric's untimely death jeopardized St. Stephen's achievements in establishing a Christian state, because Vazul, the king's cousin having the strongest claim to succeed him, was suspected of being inclined towards paganism. Disregarding his cousin's claim, he named his sister's son, the Venetian Peter Orseolo, as his heir and expelled Vazul and his three sons from the country. St. Stephen died on August 15, 1038 and was buried in the basilica of Szekesfehervar.

St. Stephen has always been considered one of the most important statesmen in the history of Hungary—his main achievement was the establishment of a Christian kingdom that became Central Europe's most powerful and prosperous state. His cult emerged after the period of anarchy characterizing the rule of his immediate successors. His canonization, initiated by King Ladislaus I with the permission of Pope Gregory VII, started at his tomb on August 15, 1083 with three days of fasting and prayer. The opening of St. Stephen's tomb on August 20, 1083 was followed by three miracles of healing, and his legends say that his remains were "balsam-scented." St. Stephen was considered a *miles Christi* ("Christ's soldier") and a "confessor king." Although the patron saint of Hungary, his cult spread well beyond Hungary's borders as the protector of kings, stonemasons, stonecutters, bricklayers, and children suffering from severe illness. In 1969, his feast day in the Roman Catholic Church was moved to August 16, though his feast day remains August 20, the day of the translation of his relics, on the church calendar in Hungary. In 2000, Patriarch Bartholomew of Constantinople formally recognized St. Stephen of Hungary as a saint in the Orthodox Church.

¹ Gyula was baptized in Constantinople in 952 and "remained faithful to Christianity," according to Byzantine historian John Skylitzes.

² The origin and meaning of the name "Black Hungarians" is unclear; it appears the main difference between the "Black Hungarians" and the "mainstream" Hungarian population is the former's lingering resistance to Christianization even after the coronation of St. Stephen. The Kabars were an ethnic group of Khazar origin who joined the Magyar confederation in the ninth century.

³ Stephen and Gisela had numerous children who died in infancy; only two, Otto and Emeric, survived infancy. Otto, named after Emperor Otto III, died in childhood. Emeric (Henry), named after Emperor Henry II, died at the age of 24 on September 2, 1031 from having been wounded by a boar while hunting.

Modern Theological Classics

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

It is also necessary to acquire “the mind of Christ” (1 Cor. 2:16), for “if you continue in my work, then you are my disciples indeed” (Jn. 8:31; 15:7). In order to live with Christ, and in Christ, we must be of one will with Him. This we achieve by accepting God’s providence and by full compliance with His commandments, for “he who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him ... If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him” (Jn. 14:21, 23). He who keeps the commandments of Christ “dwells in Him by the Spirit which He has given us” (1 Jn. 3:23).

To have the most intimate, inner and mystical union with Christ, we become spiritually and corporally united with Him by communicating in His Body and Blood. Thereby we enter into the Body of Christ, His Church (1 Cor. 10:16; 12:27), with the result that “whoever eats my flesh and drinks my blood abides in me, and I in him” (Jn. 6:56). This is the pathway to resurrection and eternal life (Jn. 6:54), a pathway that gives us access to God the Father only through Jesus Christ, by the Holy Spirit (Eph. 2:18).

It is by hearing the Word of God that divine grace opens man’s heart and mind to the knowledge of God: “For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing of soul and spirit” (Heb. 4:12). Faith enters into a person who “has ears to hear,” for “faith comes by hearing, and hearing by the Word of God” (Rom. 1:17). Thereby, “Christ may dwell in your heart by faith” (Eph. 2:17). Subsequently, divine life enters into a person through baptism: “for as many as have been baptized into Christ have put on Christ” (Gal. 3:27), in whom dwells “all the fullness of the Godhead bodily” (Col. 2:9). Christ imparts His own divine power to the newly baptized person, who is thereby born of God (Jn. 1:13). Divine grace, bestowed by the Holy Spirit, enters into the life of the newly baptized person through the sacrament of chrismation. This harkens back to the experience of the early Church: “They laid their hands on them, and they received the Holy Spirit” (Acts 8:15). Through chrismation God anoints us in Christ. He sealed us and gave us the Holy Spirit in our hearts (2 Cor. 1:21-22). God’s divine life enters the life of the new Christian in the fullest way through the sacrament of the eucharist.

The whole fullness of life in the Church is sacramental, because the Holy Spirit is constantly and uninterruptedly acting in the sacraments. It is by this action that the true, divine nature of the Church is realized.

In baptism, with its appeal to God for “a clear conscience” (1 Pet. 3:21), the faithful are united to Christ by water and the Holy Spirit. They “put on Christ,” dying with him in his death and being raised with him in his resurrection, in order to walk in “newness of life” (Rom. 6:3-4; Gal. 3:27). Through baptism a person is initiated into the divine-human life of the Church. The proclamation of the *Symbol of Faith* at the baptismal ceremony is an oath of allegiance to God and the Church.

The new life of conversion begins with “putting off the old man” with his deeds, and “putting on the new man,” fashioned in the image of Him who created him in righteousness and holiness

(Col. 3:9-10; Eph. 4:24). Thus in baptism those who “put on Christ” accept both the responsibility and the power to live by the life of Christ, to possess His mind, to desire what He desires, to act as He acts, and to reveal Christ in themselves. In baptism the inner moral structure of man’s life is essentially changed.

Chrismation is the sacrament of the “seal” of the Holy Spirit, that seals and anoints us in our hearts (cf. 2 Cor. 1:21). We are sealed unto the day of redemption (Eph. 4:30). We have an unction from the Holy One (1 Jn. 2:20), and we are made members of the royal priesthood and of the family of God.

In the sacraments of repentance (confession) and holy unction, Christians reveal their conscience and their will before God: “If we confess our sins, He is faithful and just, and will forgive our sins and cleanse us from all unrighteousness” (1 Jn. 1:9). Repentance is like a second baptism, when a person voluntarily renounces sins and the sinful life, and accepts forgiveness of those confessed sins which were the cause of his separation from God and the Church. Holy unction bestows the help and grace of God in times of illness and suffering, and it is also for the forgiveness of sins (Jas. 5:14-15).

The sacrament of ordination—“laying on of hands” (Acts 12:3; 1 Tim. 4:14; 5:22; 2 Tim. 1:6)—is a special gift of God’s grace for Christian ministry, through which the gift of the Holy Spirit is given to the Church’s bishops and priests in whom the apostolic succession of hierarchy is preserved in the Church. Our Lord Jesus Christ is inseparably one with the Church, as the head is one with the body. He sent His apostles into the world to continue the work of salvation, and that work continues down to the present through His ordained ministers.

S.S. Verhovskoy provided an excellent analysis of this hierarchical authority:

The Church’s hierarchical authority is true and valid only and exclusively in the Church, with the Church, but not over, outside of or in separation from the Church, for then it would be authority over Christ Himself. The Orthodox Church teaches that the fullness of hierarchical authority belongs at all times to Jesus Christ alone, for He alone received full authority from the Father. Jesus entrusted His Church to His Apostles, through whom apostolic succession became established. It is important to remember that hierarchical structure creates of the Church a single organism rather than a chaotic gathering. In the Church there is no place for love of power or personal glory. Only in the heavenly kingdom will God glorify His servants. Authority within the Church consists in service rendered to the Cross of Christ, to the name in the image of Jesus Christ our King and Redeemer.¹

The appeal, then, is to follow the example of the Apostle Paul. “I urge you, be imitators of me!” (1 Cor. 4:16).

In ordination a person elected by the Church is called to serve all of her members with the special grace of God, by manifesting the power of Christ’s own priesthood (Heb. 7:24, 26). Recognizing the authority of the apostolic succession of hierarchy, we accept all the rules and regulations of the Church’s canonical structure, with the understanding that the Church possesses the authority of Jesus Christ Himself.

A call to the priesthood is a call to serve, just as Christ came to serve and not to be served (Mt. 20:28). Unlike the lordship exercised by the powerful of this world (Lk. 22:25), Christian priesthood involves a highly responsible service for which an answer must be given to God (Acts 20:28; 1 Tim. 4:1-14; Jas. 3:14-16). For that service is founded on God’s own calling (Jn. 20:21; Rom. 10:15; Heb. 5:4).

In the sacrament of marriage the grace of God united husband and wife in the image of Christ and the Church. This is a union characterized by love, mutual respect, and undefiled purity. The natural union of husband and wife is sanctified by the highest union that exists between Christ and His Church (Eph. 5:22-33).

*Archbishop Gregory Afonsky, Christ and the Church, pp. 99-103. **To be continued.***

Our Carpatho-Rusyn Heritage

Carpatho-Rusyn Ethnography

The Eastern Carpathian mountain range and adjacent foothills where the Rusyns live form a complex ethnographic setting. This territory, known in its totality as Carpathian Rus', has from earliest historic times been the meeting point between Europe's eastern, central, and southeastern (Balkan) cultural spheres. Since about AD 500, it has been inhabited by Slavs who, in terms of their linguistic affiliation, belong to the East Slavic world. The geographical configuration of Carpathian Rus', with its high mountain crests, river valleys, and isolated mountain basins, has contributed to the formation and preservation of specific ethnographic characteristics among several peoples within this otherwise Rusyn-inhabited Slavic realm. Not only have Carpatho-Rusyns contributed their own experiences to other peoples within this zone of contact, but they have also acquired certain characteristics from their neighbors. The result has been the formation of a highly specific Carpatho-Rusyn cultural entity.

The Rusyns living in the lowlands and Carpathian foothills have always interacted with neighboring peoples: the Ukrainians in the east, the Poles and Slovaks in the north and west, the Magyars in the southwest, and the Romanians in the southeast. With the exception of the Rusyn-Romanian cultural border, the boundary between Rusyns and other neighboring peoples has never been static. In their relations with Carpatho-Rusyns, the Magyars, Poles, Ukrainians, and Slovaks have each functioned, and still function, as the numerically dominant and at times ruling people. Consequently, each of these peoples represents an assimilationist force that works to the disadvantage of Rusyns, whose ethnolinguistic territory continues to shrink in size. Somewhat beyond this general pattern is the experience of the few enclaves of Rusyns living in Vojvodina and Slavonia, which represent Rusyns who emigrated beginning in the eighteenth century from lands now within eastern Slovakia, northeastern Hungary, and the Transcarpathia oblast of Ukraine.

The indigenous Slavic people of Carpathian Rus' have traditionally designated themselves by several ethnonyms: "Rusyns" throughout the entire area, and "Subcarpathian Rusyns" (or "Ugro-Rusyns"), "Lemkos," and "Hutsuls" in certain regions. The first ethnographic descriptions of the Rusyns in the Carpathians, or "Carpatho-Rusyns," date from the first half of the nineteenth century. Toward the end of that century ethnographic scholarship came to be dominated by the view that the Carpatho-Rusyns are divided into three sub-groupings: Lemkos, Boikos, and Hutsuls. This tripartite schema arose among Ukrainian intelligentsia before World War I, and was subsequently adopted by Soviet Ukrainian scholars.

The tripartite Lemko-Boiko-Hutsul schema does not, however, reflect actual ethnographic distinctions within Carpathian Rus', and the inhabitants throughout much of the region do not themselves recognize these distinctions. Traditionally they have called themselves Rusyns—only in the far southeastern corner of Carpathian Rus' (within present-day Ukraine and Romania) has another ethnonym been used. There the inhabitants call themselves "Hutsuls." With regard to the rest of Carpathian Rus' it seems appropriate to divide the Rusyns into two categories: (1) the "Dolyniane," who inhabit the vast part of Subcarpathian Rus', and (2) the "Lemkos," who inhabit the

Lemko and Presov regions. These two groups account for about 81% of the population and territory (861 out of a total of 1,062 villages) in Carpathian Rus'. Aside from the 30 Hutsul villages in the far southeast, there are also 149 villages in the high mountain area along the border of Subcarpathian Rus' and southeastern Poland that are generally classified as "Boiko."

The "Dolyniane" ("Lowlanders") living in both the foothills and lowland plain drained by the Tisza River and its tributaries is the numerically largest of all Rusyn ethnographic groups. The Dolyniane were excluded from the research of the ethnographers in the past because, aside from language, they were not seen as culturally differing very much from their Magyar, Slovak, and Romanian neighbors. However, in many ways the Dolyniane epitomize Rusyn distinctiveness. It is in their territory that archaeologists have uncovered the oldest Slavic settlements inhabited by people who inherited the agricultural culture of the previous Celtic inhabitants. It was also this part of the Rusyn population which had by the ninth and tenth centuries distanced itself from the rest of the East Slavic world; in fact, the Dolyniane became integrated into the nexus of social and cultural influences among the peoples of Central Europe, in particular those living within the Danubian Basin.

With the fall of the White Croats in the seventh century, several new political centers arose: the Baltic-Dnieper axis of Novgorod and Kiev among the East Slavs; the Morava River and southern slopes of the Western Carpathians among the Slavs of Central Europe; and territory south of the Danube detached from the Byzantine Empire among the South Slavs. The invasion of the Avars into Central Europe hastened the formation of states among the South Slavs. Some accepted another Turkic tribe, the Bulgars, to organize defenses against the Avars. But the Avar presence delayed the development of state formations among the Slavs of the Danubian-Carpathian Basin for two centuries. It was only after the fall of the Avars at the hands of Charlemagne, in the early ninth century, that the Slavic state of Great Moravia came into being. The Slavs living in the Upper Tisza valley and Carpathian foothills—the ancestors of the Rusyn Dolyniane—found themselves within a contact zone where cultural influences and political interests of two Slavic states interacted: the Bulgarian Khanate and the Great Moravian Kingdom. It is also possible that as part of this cultural and political nexus the Dolyniane Rusyns accepted Christianity via missionaries from Byzantium sometime in the ninth century.

*Paraphrased from works authored by Ivan Pop. **To be continued.***

Parish News

Parish Council Meeting

The Parish Council is meeting on Wednesday, August 12, 2015 at 7:00 PM.

Parish Confessions

All parishioners ought to go to confession during the Virgin Mary's Fast. Confessions may be heard after any Vespers during the month of August, or call the Rectory for an appointment.

Rector's Absence

Fr. Sophrony will leave for Upstate New York on Monday, August 17th and will return on Saturday, August 22nd. Although he will be back in time for weekend services, in the event of an emergency while he is away, contact Fr. John Fencik at (201) 436-5549 or (201) 779-6604.

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).

Carpathian Club Picnic

The Carpathian Club's annual picnic is Sunday, September 20, 2015 from 11:30 AM to 3:30 PM. Tickets are \$17 (advance purchase) and \$20 (at the door) – see Stephen Wasilewski.

Schedule of Services and Events

August 1-2, 2015

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

August 5-6, 2015

6:00 PM (Wed.) – Great Vespers w. Lity
9:00 AM (Thu.) – Divine Liturgy

August 8-9, 2015

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

August 14-15, 2015

6:00 PM (Fri.) – Great Vespers w. Lity
9:00 AM (Sat.) – Divine Liturgy

August 15-16, 2015

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

August 22-23, 2015

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

August 28-29, 2015

6:00 PM (Fri.) – Great Vespers w. Lity
9:00 AM (Sat.) – Divine Liturgy

August 29-30, 2015

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

Special Donations

*Please note that for Special Donations in September 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 August 23, 2015.*

August 2, 2015

Seven-day Altar Vigils offered by Christopher Bygonaise for a safe pilgrimage. **St. John's Cross** offered by Mary Macinsky in memory of John Yendrey (anniversary of birth).

August 9, 2015

Sacramental Bread offered by Christopher Bygonaise for a safe pilgrimage.

August 16, 2015

Sanctuary Lamp offered by Elizabeth Zuber in memory of Tatiana Korbela (anniversary of repose). **St. John's Cross** offered by Elizabeth Zuber in memory of Frances Zuber (anniversary of repose). **St. Nicholas' Cross** offered by Elizabeth Zuber in memory of Michael Zuber (anniversary of repose).

Daily Bible Readings

1. Rom. 14:6-9; Matt. 15:32-39
2. **1 Cor. 3:9-17; Matt. 14:22-34**
3. 1 Cor. 15:12-19; Matt. 21:18-22
4. 1 Cor. 15:29-38; Matt. 21:23-27
5. 1 Cor. 16:4-12; Matt. 21:28-32
6. **2 Pet. 1:10-19; Matt. 17:1-9**
7. 2 Cor. 1:12-20; Matt. 22:23-33
8. Rom. 15:30-33; Matt. 17:24-18:4
9. **1 Cor. 4:9-16; Matt. 17:14-23**
10. 2 Cor. 2:4-15; Matt. 23:13-22
11. 2 Cor. 2:14-3:3; Matt. 23:23-28
12. 2 Cor. 3:4-11; Matt. 23:29-39
13. 2 Cor. 4:1-8; Matt. 24:13-28
14. 2 Cor. 4:13-18; Matt. 24:27-33, 42-51
15. **Phil. 2:5-11; Luke 10:38-42, 11:27-28**
16. **1 Cor. 9:2-12; Matt. 18:23-35**
17. 2 Cor. 5:10-15; Mark 1:9-15
18. 2 Cor. 5:15-21; Mark 1:16-22
19. 2 Cor. 6:11-16; Mark 1:23-28
20. 2 Cor. 7:1-10; Mark 1:29-35
21. 2 Cor. 7:10-16; Mark 2:18-22
22. 1 Cor. 1:26-29; Matt. 20:29-34
23. **1 Cor. 15:1-11; Matt. 19:16-26**
24. 2 Cor. 8:7-15; Mark 3:6-12
25. 2 Cor. 8:16-9:5; Mark 3:13-19
26. 2 Cor. 9:12-10:7; Mark 3:20-27
27. 2 Cor. 10:7-18; Mark 3:28-35
28. 2 Cor. 11:5-21; Mark 4:1-9
29. **Acts 13:25-32; Mark 6:14-30**
30. **1 Cor. 16:13-24; Matt. 21:33-42**
31. 2 Cor. 12:10-19; Mark 4:10-23

** Sunday & Holy Day readings in boldface*