

# Quo Vadis

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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

On July 20-24, 2015 the Orthodox Church in America convoked another of its All-American Councils. The details of this council will be explained in the Parish Council President’s message, so my message shall instead reflect on the role of councils in the Orthodox Church.

Ideally, that is, canonically, the Orthodox Church is *sobornopravna* (“council-governed”), to use the Russian term. However, historically there has been some variance in the application of the canonical ideal. For much of the past, the conciliar governance in Orthodoxy has taken the form of episcopal synods, in which only bishops would assemble on a regular basis. Indeed, aside from the Orthodox Church in America, synodal rather than conciliar rule remains the norm even today. But around the turn of the twentieth century a vibrant church reform movement was proliferating in the Russian Church, and the missionary archdiocese in North America became a “laboratory” in restoring a fuller expression of *sobornopravna* in church life, in part because one of the leading figures in church reform, the Most Reverend Tikhon Bellavin, was its archbishop. So, in fulfillment of the reformist vision, the first All-American Sobor<sup>1</sup> was held on March 5-7, 1907 in Mayfield, Pennsylvania. This sobor was unprecedented in modern Orthodox history—a council comprised not only of hierarchs, but also clergy and laity, assembled to discuss and develop church life as its highest legislative organ. Ten years later, an All-Russian Sobor, the first to be convoked in the Russian Church since 1666-1667, met in Moscow in 1917-1918 to restore the Moscow Patriarchate. The intent, at the time, was that the Russian Church, like its missionary archdiocese in North America, would have a regular sequence of sobors functioning as an integral part of its church

administration; unfortunately, because of the adverse conditions that were a consequence of the Bolshevik Revolution, this intent could not be realized. But in North America, where more fruitful conditions prevailed, the Russian Orthodox Metropolia fully implemented this conciliar governance in a way that was not possible practically anywhere else in the world! Prior to the granting of *autocephaly*<sup>2</sup> in 1970, the Russian Orthodox Greek Catholic Church of America<sup>3</sup> held a total of thirteen All-American Sobors over the course of sixty-three years. The 14<sup>th</sup> All-American Sobor, held on October 20-22, 1970 in South Canaan, Pennsylvania, became the Orthodox Church in America's 1<sup>st</sup> All-American Council. A year later, at the 2<sup>nd</sup> All-American Council, a new Statute for the Orthodox Church in America was adopted, which set forth a biennial sequence of All-American Councils (later revised, by the 6<sup>th</sup> All-American Council meeting in Detroit, Michigan on November 9-14, 1980, to a triennial sequence).<sup>4</sup> This year's All-American Council in Atlanta, Georgia was the eighteenth since 1970. The conciliar norm of the Orthodox Church in America's governance has, appropriately, been replicated in the annual diocesan assemblies that are held in its constituent territorial and ethnic dioceses.

The Orthodox Church's governance is conciliar, but it is not "democratic." The constitution of the Church is hierarchical; but hierarchy is no more an autocracy or an oligarchy than it is a democracy. Although hierarchy assumes a system in which people are organized in tiered ranks according to authority, it also assumes a proper function, and participation, of each rank in the life of the whole. The hierarchical arrangement in the Church is reflected in its conciliar organs: the All-American Council has three "estates," in order of authority: the Holy Synod, which is comprised of bishops; the clergy delegates; and the lay delegates. Diocesan bishops are voting members of the Holy Synod, and the Primate is the "first hierarch" of the Synod, that is, the "first among equals" who presides. Voting at an All-American Council is "one man, one vote," but all decisions passed are subject to approval, and possible revision, by the Holy Synod. Therefore, an All-American Council involves all levels of the church hierarchy, but the bishops of the Holy Synod exercise the power of oversight, which is their proper role set forth in the very meaning of the word *episkopos* (Greek, "overseer," rendered as "bishop" in English). Furthermore, the Church's canons reserve certain acts and responsibilities to the episcopate—hence the Holy Synod's exclusive competence over those canonical acts and responsibilities. The importance of the restoration of conciliar governance, as found in the Orthodox Church in America, is that it is the full embodiment of the true meaning of the Church's hierarchical constitution. The exclusion of the "estates" of the clergy and the laity from participation in the Church's governance is an "impaired" expression of hierarchy—it is missing something integral. Rather, all three "estates" together represent the whole Church, assembled as a "royal priesthood of believers" voicing its oneness of mind, in the convocation of a Church Council.

<sup>1</sup> Prior to the granting of *autocephaly* in 1970, the Russian Orthodox Greek Catholic Church of America used the Russian term *Sobor* rather than the English term *Council*. Archbishop Tikhon was elected Patriarch of Moscow at the All-Russian Sobor on November 5, 1917. He died in 1925 and was canonized a saint in 1989.

<sup>2</sup> The term *autocephaly* (Greek, "self-headed") denotes a Local Church's exercise full self-determination in its governance and life, manifested above all else in its right to elect its own Primate. This differs from *autonomy* (Greek, "self-ruled"), in which self-determination exists under certain limitations—such as the election of its Primate being subject to confirmation by its "Mother Church." The Orthodox Church in America has been *autocephalous* since 1970 (though it became "temporarily self-governing" at the Fourth All-American Sobor in 1924 because normal and regular relations with its Mother Church in Russia were impossible at the time).

<sup>3</sup> The North American Metropolia was officially called the Russian Orthodox Greek Catholic Church of America until its reception of *autocephaly* in 1970, when its name was changed to the Orthodox Church in America.

<sup>4</sup> Another important change enacted by the 6<sup>th</sup> All-American Council was the passage of an amendment to the Statute admitting women as delegates at All-American Councils.

## Parish Council President's Message

Dear parishioners and friends,

I attended the Orthodox Church in America's 18<sup>th</sup> All-American Council, meeting July 20-24, 2015 in Atlanta, Georgia. The theme of the council was "How to Expand our Mission." The overall mood at the council was much more optimistic and enthusiastic compared to what I observed in Seattle in 2011. There were over 700 people in attendance, which included many of the OCA's youth. There were various activities and workshops throughout the week. Over 550 delegates attended the plenary sessions, which started on the evening of July 20<sup>th</sup> with an opening Molieben. The following presents key highlights and a synopsis of the council:

Delegates to the 18<sup>th</sup> All-American Council adopted proposed revisions to the Statute of the Orthodox Church in America in a vote of 473 to 15 at the second plenary session on the morning of July 21<sup>st</sup>. A copy of the revised statutes is enclosed in a binder that will be on display in the church hall.

After the OCA Treasurer, Melanie Ringa, delivered her report during the third plenary session on the afternoon of July 21<sup>st</sup>, the delegates passed the proposed financial resolution in a vote of 451 to 14 (there were also 17 abstentions). A copy of this report may be found at [www.oca.org](http://www.oca.org) – the official website of the OCA.

After the Hierarchical Divine Liturgy on the morning of July 23<sup>rd</sup>, the delegates adopted a resolution expressing the Orthodox Church in America's solidarity with Christians suffering from persecution in the Middle East, and calling on governments to do everything possible to ensure their safety, at the fifth plenary session.

A video produced by International Orthodox Christian Charities (IOCC) was introduced by Rada Tierney, which detailed the plight of the three million refugees and displaced persons in Syria, and the measures being taken by the Greek Orthodox Patriarchate of Antioch and the IOCC to alleviate their suffering. In response to a recommendation made by Archpriest John Zdinak, delegates spontaneously donated nearly \$12,000 to the IOCC's ongoing charitable ministry in the Middle East.

At the formal banquet on the evening of July 23<sup>rd</sup>, the featured guest speaker, His Beatitude, Metropolitan Onufry of Kyiv and All Ukraine, spoke about how mission must be both internal and external. The Holy Spirit, he said, guides us in understanding that mission is "who we are and what we do," and he challenged us to be good examples of holiness.

At the sixth plenary session on July 24<sup>th</sup>, Resolution #2 (concerning the issue of "spiritual abuse"), which had been endorsed by Archbishop Melchisedek of Pittsburgh, was removed from the floor by the Holy Synod on the grounds that its topic falls within the Holy Synod's competence and would be addressed directly by it.

This year's council was also historic, in that it was the first time that the national convention of the Fellowship of Orthodox Christians in America (FOCA) was held in conjunction with an All-American Council. And our parishioner, Margaret Kovach, was elected FOCA's national president!

If there is anything that you would like to discuss with me about the All-American Council, please contact me in person.

Yours in Christ,  
Reader Stephen Wasilewski

## Excerpt from the Church Fathers

Let no man deceive himself: if any one be not within the altar, he is deprived of the bread of God. For if the prayer of one or two possesses such power, how much more that of the bishop and the whole Church! He, therefore, that does not assemble with the Church, has even by this manifested his pride, and condemned himself . . . Let us be careful, then, not to set ourselves in opposition to the bishop, in order that we may be subject to God.

*St. Ignatius of Antioch, Epistle to the Ephesians, 5.*

## Lives of the Saints

*St. Sergius of Radonezh, Abbot and Wonderworker – commemorated on September 25<sup>th</sup>*

St. Sergius was born on May 3, 1314 into a boyar family living in the village of Varnitsa near Rostov, Russia. His parents were named Cyril and Maria, and he was given the name Bartholomew at baptism. He had an elder brother, Stephen, and a younger brother, Peter. The family became impoverished when Cyril was dispossessed of his properties under Grand Duke Ivan Danilovich of Moscow, and moved to the village of Radonezh around 1328. The young Bartholomew apparently had a learning disability, and so one day he explained his difficulties to an old monk whom he had met. The monk gave him a small piece of *prosphoron*,<sup>1</sup> saying to him, "Take this in your mouth and eat; this is given to you as a sign of God's grace and for the understanding of the Holy Scriptures."<sup>2</sup> After the monk's departure, it soon became clear that Bartholomew could now read any book, and was altogether changed, applying himself solely to glorifying God.

Both of Bartholomew's brothers married, but Bartholomew would not even contemplate marriage, being desirous of becoming a monk. So he remained with his parents to care for them in their old age. Following his parents' death in 1334, Bartholomew gave his share of his inheritance to his younger brother Peter and moved to Khotkov, near Moscow, where his elder brother Stephen, now widowed, was a monk at the Monastery of the Theotokos. In 1337 he was tonsured a monk with the name Sergius, and was ordained to the priesthood. Seeking a more secluded place, in 1340 Sergius and his brother built a small cell with a simple chapel in the deep forest near Marovets hill, dedicated to the Holy Trinity. In time Stephen found the life of seclusion difficult and left Sergius in order to live at the Monastery of the Theophany in Moscow. So Sergius lived alone for a number of years; wild animals, such as wolves and bears, recognized him and would come near his hut, but would not harm him. Gradually Sergius' reputation as a spiritual elder spread, and people came to him for spiritual guidance. In time, his cell grew into a small hermitage of twelve monks. That small hermitage evolved into the Holy Trinity-St. Sergius Lavra,<sup>3</sup> the spiritual center of Russia!

As the monastery grew, Sergius began to send his disciples to evangelize the natives across central and northern Russia. The number of monasteries founded by these disciples approached 400, often established in the most impractical places! As commerce centering on Holy Trinity Lavra increased, a settlement was formed outside the monastery gates that became the town of Sergiev Posad. News of Sergius' life and works spread far and wide, even reaching Patriarch Philotheus of Constantinople, who sent Sergius a charter confirming the new rules of the cloistered life at Holy Trinity Lavra. Metropolitan Alexis of Moscow honored Sergius as a friend and entrusted to him the tasks of reconciling differences between the various princes of Russia. In 1378 Metropolitan Alexis even offered to make Sergius his successor, but Sergius refused it as unfitting to his ascetic life. Prince Dimitri Donskoy of Moscow, as he departed for battle against the Tatars in 1380, visited St. Sergius to receive his blessing, which the blessed saint gave with the words, "Go fearless prince and

believe in God's help." Dimitri Donskoy's victory at the Battle of Kulikovo was a decisive event in the history of Russia.

St. Sergius died on September 25, 1392, and was glorified as a saint in 1452. His incorrupt relics were found on July 5, 1422 and placed in the new cathedral at the Lavra which he founded. St. Sergius has held a special place in the history of Russian monasticism. His monastery has served as a model of secluded ascetic life organized as communities outside the limits of towns and cities. St. Sergius, while not a great scholar or renowned preacher, was a deeply faithful and humble man who led his monks in work and service by setting a worthy example. Among the many affectionate titles given him, he has been called the "Abbot of Russia." The Roman Catholic Church officially recognizes this Russian Orthodox saint, listing him in the Roman Martyrology; he is also honored in the calendar of saints of several churches of the Anglican Communion.

<sup>1</sup> In the Eastern Churches, the *prophoron* is a loaf of leavened bread from which the Eucharistic host for the Divine Liturgy is taken. The remainder of the loaf after the host (or, "Lamb") has been removed is then cut into small portions and distributed as *antidoron* (literally meaning "not-gift"—*antidoron* is "blessed," but not "consecrated") after the dismissal of Divine Liturgy. St. Sergius probably received a piece of *antidoron* from the monk he met.

<sup>2</sup> Orthodox Christians generally interpret this incident as having been an angelic visitation.

<sup>3</sup> A Lavra is a type of monastery consisting of a cluster of cells for hermits, with a church and sometimes a refectory at the center; the term Λαυρα in Greek initially meant a narrow lane or alley in a city.

## Modern Theological Classics

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

In the eucharist, which is the culminating moment in the life of the Church, we are truly and essentially united with our Lord Jesus Christ Himself (Jn. 6:56). The eucharist nourishes our spiritual and physical life (Jn. 6:53). In this sacrament, Jesus Christ appears as the cornerstone of our salvation. He makes Himself accessible through the sacrament as our Redeemer and the Redeemer of the world as a whole (1 Jn. 2:2). True life in Christ is granted to us only within the Church, through grace and especially in the gift of Christ's life-giving body and blood. The eucharist manifests the unity of the heavenly and earthly, the living and departed members of the Church.

The eucharist is the sacrament of the communion in the body and blood of Christ, for the forgiveness of sins, eternal life, and personal union with God Himself (Jn. 6:56-57). The unity of the Church is likewise manifested in the eucharist: "We, being many, are one body, for we all partake of the one bread" (1 Cor. 10:17). Accepting Jesus Christ into our heart and soul by a living faith, and receiving His divine life in the holy eucharist, we experience the peace and love of God in our nature as a whole.

St. John of Kronstadt explains our eucharistic unity with Christ in this way:

Partaking daily of communion in the most holy and life-giving sacrament, I always felt its life-giving power for my soul and body, felt its victory over my sinfulness and death. I became full of joy and gratitude toward God for permitting me to be a communicant of such a great and holy sacrament. I contemplated His mystery. Here is He who is before all and by whom all things exist, even the entire universe, for He is before all things, and in Him all things consist. "*Sila i slava sviaschenstva*" in *Vera i Tserkov* (1901), vol. 2, 205.

In his Letter 93, St. Basil the Great affirms: "I indeed have communion four times a week: Sunday, Wednesday, Friday, Saturday. " Therefore, to live spiritually and morally in God, through Jesus Christ and by the Holy Spirit, and to be blessed by the Holy Trinity, we must live in the Church which is the true path into the kingdom of God.

Rejecting and giving up the "old man," while acquiring a new faith and remaining true to his calling, every Christian, with the help of the Holy Spirit, begins to grow in spiritual virtues, which are the "fruit of the Spirit" (Gal. 5:22). This involves him in an ongoing struggle, in which he labors diligently and with great effort against spiritual and physical passions, temptations, and desires. Such Christians belong to Christ, for they believe in Him. They are united to Him in love, and they take up their Cross and follow Him (Gal. 5:24; Mt. 16:24). Thus living by the Spirit, and being led by the Spirit in his life, thoughts, deeds, feelings and words, the Christian grows to express the virtues of the Holy Spirit as he seeks holiness in his personal life. In the words of St. Theophan the Recluse: "Spiritual life is the greatest source of pure joy. But this joy is not achieved without paying a price. Acquisition of the Holy Spirit is not possible without pain and suffering, or even blood (*Commentary on Galatians*, 412).

The holy Orthodox Church requires holiness of life from her members, in the name of the Holy Trinity. For "He who called you is holy, [therefore] be holy yourselves in all your conduct" (1 Pet. 1:15). Recall also the words of St. John the Theologian: "Whoever is born of God does not sin, for His seed abides in him, and he cannot sin, because he is born of God" (1 Jn. 3:9). In the language of St. Paul: "Do you not know that you are the temple of God and that the Spirit of God dwells in you? For the temple of God is holy, which temple you are" (1 Cor. 3:16-17). Holiness of life is necessary for every member of Christ's Body (1 Cor. 12:27), who constitute living stones of a holy house, a holy priesthood, whose service is to offer sacrifices acceptable to God through Jesus Christ (1 Pet. 2:5).

To reach the goal of their calling, all Christians are to lead a spiritual life, "For God did not call us to uncleanness, but to holiness" (1 Thess. 4:7). As the Church is preserved as a chaste virgin to Christ (2 Cor. 11:2), so also the faithful are called to walk worthily of the calling (Eph. 4:2), by keeping themselves from the evil one (1 Jn. 5:18), by laying aside all filthiness and wickedness, and by receiving the implanted Word by which souls are saved (Jas. 2:1). There are things the Christian must flee and refuse to participate in, for if "all things are lawful to me, not all are helpful" (1 Cor. 6:12). St. Paul enumerates different kinds of sinful actions against God, mankind, and oneself (1 Cor. 6:9-10; Eph. 5:3-5; Gal. 5:19-21). These actions prevent a Christian from entering the kingdom of God. For what fellowship, the apostle asks theoretically, has light with darkness? (2 Cor. 6:14). In another place he recommends: "Pursue peace and holiness with all people, for without these no one will see the Lord" (Heb. 12:14).

Spiritual life is a life of unity with God in prayer, contemplation, truth and love (Eph. 6:24; Col. 1:6). Every Christian can stand in grace (1 Pet. 5:12) and grow in the labor of grace (Eph. 3:7-8). From the Holy Spirit members of Christ's body receive diversities of gifts, according to God's will (1 Cor. 12:11), to the measure of Christ's gift (Eph. 4:7). And they receive, as well, the "fruit of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control" (Gal. 5:22). Where the Spirit of the Lord is, there is freedom (the liberty of children of God). And by this same Spirit, we can be transformed from glory to glory (2 Cor. 3:17-18).

Love is the primary virtue of the spiritual life: "You shall love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength . . . and love your neighbor as yourself. On these two commandments hang all the Law and the Prophets" (Mt. 22:37-40). Compliance with the Law of God requires that we love one another (Rom. 12:8-9). The Lord

even commands us to love our enemies, to do good to those who hate us, to bless them and pray for them (Lk. 6:27-28). Without Christian love there are no gifts of prophecy, no understanding of mysteries, no true faith—not even if we give our body to be burned, for that will profit us nothing if we do not have love (1 Cor. 13:2-3). He who does not love his brother does not know God, for God is love (1 Jn. 4:8). Accordingly, love for one another is the sign by which true disciples of Christ will be recognized (Jn. 13:35).

The natural, essential expression of love is prayer. The apostle Paul urges first that we offer supplications, prayers, intercessions and thanksgiving for all persons, that we “may lead a quiet and peaceful life, godly and respectful in every way” (1 Tim. 2:1-2). If we heed the call of the apostle James, to pray for each other that we may be healed (cf. Jas. 5:10), then our Christian love will never end (1 Cor. 13:8).

In conclusion, when we are in affliction, wrath, danger and necessity, or when we need healing, the forgiveness of sins, or any kind of help, we know the One to whom we can turn and make our appeal. “Come to me, all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy and my burden is light” (Mt. 11:27-30).

For Orthodox Christians, the first and most essential task is to remain faithful to all that God has granted us within the Church, through our Lord Jesus Christ and the Holy Spirit. This obliges us to be firm and steadfast in adherence to the faith, in participation in the sacraments, and in imitation of the saints in our spiritual and moral lives, so that they might be marked by wisdom, hope and love. This means that we stand fast in God’s grace, receiving His gifts without prejudice or pride, and that we discern spirits, so as to determine the truth that indeed proceeds from God.

Spiritual life in fidelity to God and the Church is accomplished primarily and essentially through the practice of prayer. Prayer is the foundation of the entire spiritual life. Through prayer we accept God’s will in our life. For the purpose and goal of prayer is to unite us with God and to fulfill His will, with adoration, thanksgiving, petition, lamentation, and absolute devotion to His service. The Church’s liturgical worship provides us with the content of our spiritual life. It shapes our prayer. Thereby it can create the unique environment in which we think, speak and act, rejecting all that weakens that life and leads us away from its divine purpose and power. We need to receive only what the Church offers us, to practice only what the Church teaches us, and to make our own the saving gifts of the Church.

Rooted in and fortified by the sacramental mysteries of the Church, all Orthodox Christians are to go out into the world to undertake God’s mission. They are to make full use of their personal talents and gifts, bestowed by the Holy Spirit. Yet they must do so without spiritual conceit and delusion, without vanity or self-serving pride. Rather, they are to strive constantly to cooperate with the grace of God, in order that through their mission and witness, the divine plan of salvation might become visibly present and powerfully manifested throughout the world.

*Archbishop Gregory Afonsky, Christ and the Church, pp. 103-108.*

## **Our Carpatho-Rusyn Heritage**

### Carpatho-Rusyn Ethnography

After the fall of Great Moravia at the hands of the invading Magyars in 906, the *Dolyniane* (“Lowlander”) Rusyns, or Ugro-Rusyns, became the first Slavs living in the Carpathians to come under the political control of Hungary. Beginning in the eleventh century, the territory inhabited by

Lowlanders became an integral part of the Hungarian Kingdom, which by that time had extended its borders to the crests of the Carpathian Mountains. As a result, the Rusyns living on the southern slopes of the Carpathians were politically and culturally separated from the rest of the Eastern Slavs, who were united under the rule of Kievan Rus'. Even religious ties between the Eastern Christian Ugro-Rusyns and the Slavic Orthodox center of Kiev declined during the period of the medieval Hungarian state. As a result of these weak ties with the east, religious life among the Rusyns of Hungary was instead oriented southward toward the neighboring Balkan Orthodox peoples. Only among the Lemkos, in present-day southeastern Poland, did contacts continue with the east, specifically with the geographically closer Orthodox eparchy at Przemysl, north of the Carpathians.

The point is that by eleventh century the Rusyn Lowlanders were culturally, politically, and economically distanced not only from the main East Slavic center of Kiev but even from their nearest neighbor, the principality of Galicia-Volhynia. While it is true that there were sporadic political relations between Hungarian Rusyns and the Galician Rusyns, cultural ties between the two were virtually non-existent. Despite the fact that the peoples of both lands called themselves by the same name—"Rusyn"—each territory followed its own distinct spiritual, political, and economic life. In the absence of political institutions and of any impact of historical and cultural factors from Kievan Rus', the Galician-Volhynian Principality and the Hungarian Kingdom became the dominant factors in the autonomous evolution of, respectively, the Galician Rusyns (later Ukrainians) and the Rusyn Lowlanders living south of the Carpathians.

A sense of political and cultural unity among the peoples of the Carpathian-Danubian Basin was, until the early twentieth century, made possible by the existence of the Hapsburg Monarchy. Within this sphere, whose existence lasted for nearly a thousand years, there developed among Magyars, Slovaks, Rusyns, Germans, Romanians, Croats, Serbs (north of the Sava River), Slovenes, and Jews a cultural framework common to all inhabitants of the Carpathian-Danubian Basin, which served to differentiate the Ugro-Rusyns from the Ukrainians. Ukrainian nationalist historians, in writing of a "national struggle" among the Rusyns of Hungary, have deliberately ignored the positive relations that the Ugro-Rusyns had with the Hungarian Kingdom as a state. The Ugro-Rusyns considered the Hungarian Kingdom their own homeland, at least until the revolutionary era of 1848-1849. For instance, Prince Ferenc II Rakoczy dubbed the Rusyns with the epithet "gens fidelissima"—the people most loyal to Hungary. Even the first Rusyn national awakener, Alexander Dukhnovych, admitted that during his youth he had been a believer in the principle that "beyond Hungary there is no life." The eventual separation between Rusyn interests and the Hungarian state came only after the appearance of nationalism during the second half of the nineteenth century. This was when the nationalist views of the Hapsburg Monarchy's dominant peoples, the Magyars and the Austro-Germans, clashed with those of the "stateless" peoples, including the Rusyns.

The appearance and growth of Rusyn nationalism evolved as a reaction to the nationalism of the dominant Magyars. Although slowly at first, nationalist feelings strengthened among the Rusyns an awareness of their own historical traditions and the formation of a Carpatho-Rusyn identity distinct from the identity of the Ukrainians in Galicia, who at the same time were beginning to take a national identity as well. Such differentiation had effectively existed by the middle of the nineteenth century, even though initially it was not understood by the leading Rusyn political activist of the day, Adolph Dobriansky. Hence, there was no real basis for his plans for a political union between the Rusyns of Hungary with the Ukrainians of Galicia. Whatever linguistic and religious affinities may have existed between Galicia and the Rusyns of northern Hungary, they were insufficient to overcome the difference between these two societies, which had over the course of several centuries evolved into completely different cultural, political, and geopolitical spheres.

Whereas the Rusyns in eastern Slovakia shared from the earliest times a common historical destiny with the Lowlanders of Subcarpathian Rus', the relationship of the latter to the Lemko Rusyns along the northern slopes of the Carpathians may at first glance seem tenuous. But it is helpful to recall two factors: first, all branches of the Rusyn people had, until 1918, lived and developed within the framework of a single state—the Hapsburg Monarchy; and, second, geographical factors did not hinder communications between Lemko Rusyns and the Ugro-Rusyns on the southern slopes of the Carpathians, particularly in the Presov region (the lowest and most accessible of all Carpathian passes are located in this westernmost Rusyn area). It is not surprising that in 1918-1919 Rusyn political activists on both sides of the mountains called for their lands to be amalgamated as a new state entity within Czechoslovakia. It was the negative reaction to this goal on the part of the Czechoslovak Government that prompted the Rusyns living north of the Carpathians to proclaim their own Lemko-Rusyn Republic at Florynka, Poland.

In the southeastern corner of Subcarpathian Rus' is inhabited by a Carpathian ethnographic group, the Hutsuls, whose ethnic identity differs from the Ugro-Rusyns and the Lemkos. The numerically small Subcarpathian Hutsul population lives in some 35 villages: 26 in present-day Ukraine and the remainder in neighboring Romania. It was only relatively recently, in the late seventeenth century, that Hutsuls settled there; with regard to their ethnocultural characteristics, the Subcarpathian Hutsuls are most closely related to the Ukrainian Hutsuls on the other side of the mountains in both Galicia and Bukovina. Toward the end of the nineteenth century, the Ukrainian orientation grew in strength through contacts and mutual influences among Hutsuls on both the northern and southern slopes of the Carpathians.

The evolution of ethnic self-identity among the various branches of the Rusyn people through Carpathian Rus' was negatively affected by the activity of Ukrainian and Russian emigres during the 1920s and 1930s. But the most destructive impact on Rusyn self-identity came as the result of the Ukrainianization policies carried out by the Communist regimes of the Soviet Union, Czechoslovakia, and Poland. Most of the Rusyns living in eastern Slovakia reacted against forced Ukrainianization by adopting what seemed to them a much closer Slovak ethnopolitical orientation. Meanwhile the largest concentration of Rusyns, those living in Ukraine's Transcarpathia oblast, was subjected to relentless oppression, including a ban on the very term "Rusyn," from the Communist regime.

Since the fall of Communism, a revival of Rusyn identity has taken only partial root, in particular among the Lemkos of Poland and the Rusyns of Slovakia and Hungary. The Rusyns of Vojvodina (Serbia) and Slavonia (Croatia) continue to preserve their distinct Rusyn identity, despite their small numbers, in having succeeded in being recognized as a distinct national minority in the multicultural regions they inhabit, though it is also worth noting that they had the advantage of having been spared the forced Ukrainianization policy imposed by Moscow during the decades after World War II, due in large part to the political rift between the Soviet leader Stalin and Yugoslavia's Tito. In Transcarpathia, Ukrainian nationalists continue to block all efforts at a Rusyn spiritual and political revival but, despite such opposition, leaders among the Ugro-Rusyns work to preserve the distinctiveness, and to promote the rights, of the Rusyn people in post-Communist Ukraine.

*Paraphrased from works authored by Ivan Pop.*

## Parish News

### End of Summer Schedule

Starting on Sunday, September 6, 2015 all morning services will start at 9:30 AM.

### Parish Council Meeting

The Parish Council is meeting on Wednesday, September 16, 2015 at 7:00 PM.

### 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.

### Welcome to the Orthodox Church

Tomas Stefan Colaku, the son of Bekim and Mihaela Colaku, was baptized and chrismated on July 31, 2015. *Mnohaja Lita! Many Years!*

Daniel Yazovskiy, the son of Anton and Irina Yazovskiy, was baptized and chrismated on August 15, 2015. *Mnohaja Lita! Many Years!*

### Our Parishioner Elected FOCA President

Congratulations to Mrs. Margaret Kovach, who was elected President of the Fellowship of Orthodox Christians in America ("R" Club) at the 89<sup>th</sup> National Convention in Atlanta, Georgia on July 18-20, 2015. *Mnohaja Lita! Many Years!*

### "R" Club Events

The N.J. District FOCA ("R" Club) is having a Cocktail Party on Saturday, September 19, 2015, 6:30-10:30 PM, at Ss. Peter & Paul Cathedral Cultural Center, 201 Third St., Passaic, N.J. Tickets are \$25 per person – call Daria at (973) 460-0243 or Ken at (551) 427-8069 by September 11<sup>th</sup>. See flyer on the bulletin board in the church vestibule.

Our parish's "R" Club is having its annual Flea Market on two consecutive Saturdays, October 10<sup>th</sup> and October 17<sup>th</sup>, in the church hall. The doors will open at 10:00 AM. The efforts of all volunteers and donors for this project are appreciated.

### Slavic Oktoberfest

Our parish's Slavic Oktoberfest—a buffet of Slavic and German foods with beer and wine—will take place on Sunday, October 25, 2015 at 11:30 AM. Tickets are \$30 per person, advance purchase only. For tickets, contact Stephen Wasilewski at (201) 960-4352 or [stephen12375@aol.com](mailto:stephen12375@aol.com) or Marge Kovach at (732) 815-9765 or [mjkovach@aol.com](mailto:mjkovach@aol.com). Checks should be payable to "Ss. Peter and Paul R.O.G.C. Church."

## Special Donations

Please note that for Special Donations in October 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 September 20, 2015.

### September 6, 2015

**Seven-day Altar Vigils** offered by Reader Christopher Bygonaise in honor of school teachers in the new academic year.

### September 13, 2015

**Seven-day Altar Vigils** offered by John & Helen Wanko in memory of Andrew Wanko (anniversary of repose). **Triple Candelabra** offered by Fr. Sophrony Royer in memory of Wilfred and Concetta Royer (anniversary of Wilfred's repose).

### September 20, 2015

**Seven-day Altar Vigils** offered by John & Helen Wanko in memory of Mary Grudinoff (anniversary of repose). **Sanctuary Lamp** offered by John & Helen Wanko in memory of Mary Grudinoff (anniversary of birth).

### Other Donations

Two three-liter bottles of port wine (for *zapivka*) were donated by Reader Stephen Wasilewski.

## Schedule of Services and Events

### September 5-6, 2015

6:00 PM (Sat.) – Great Vespers  
9:30 AM (Sun.) – Divine Liturgy

### September 7-8, 2015

6:00 PM (Mon.) – Great Vespers w. Lity  
9:30 AM (Tue.) – Divine Liturgy

### September 12-13, 2015

6:00 PM (Sat.) – Great Vespers  
9:30 AM (Sun.) – Divine Liturgy

### September 13-14, 2015

6:00 PM (Sun.) – Great Vespers  
9:30 AM (Mon.) – Divine Liturgy

### September 16, 2015

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

### September 19-20, 2015

6:00 PM (Sat.) – Vespers & Gen. Confession  
9:30 AM (Sun.) – Divine Liturgy  
11:30 AM (Sun.) – Carpathian Club Picnic

### September 26-27, 2015

6:00 PM (Sat.) – Great Vespers  
9:30 AM (Sun.) – Divine Liturgy

### September 30-October 1, 2015

6:00 PM (Wed.) – Great Vespers w. Lity  
9:30 AM (Thu.) – Divine Liturgy

## Daily Bible Readings

1. 2 Cor. 12:20-13:2; Mark 4:24-34
2. 2 Cor. 13:3-14; Mark 4:35-41
3. Gal. 1:1-10, 20-2:5; Mark 5:1-20
4. Gal. 2:6-10; Mark 5:22-24, 35-6:1
5. 1 Cor. 4:1-8; Matt. 23:1-12
6. **2 Cor. 1:21-2:4; Matt. 22:1-14**
7. Gal. 2:11-18; Mark 5:24-34
8. **Phil. 2:5-11; Luke 10:38-42, 11:27-28**
9. Gal. 3:15-22; Mark 6:7-13
10. Gal. 3:23-4:5; Mark 6:30-45
11. Gal. 4:8-21; Mark 6:45-53
12. 1 Cor. 4:17-5:5; Matt. 24:1-13
13. **2 Cor. 4:6-15; Matt. 22:35-48**
14. **1 Cor. 1:18-24; John 19:6-35**
15. Gal. 5:11-21; Mark 7:5-16
16. Gal. 6:2-10; Mark 7:14-24
17. Eph. 1:1-9; Mark 7:24-30
18. Eph. 1:7-17; Mark 8:1-10
19. 1 Cor. 10:23-28; Matt. 24:34-44
20. **2 Cor. 6:1-10; Matt. 25:14-30**
21. Eph. 1:22-2:3; Luke 3:19-22
22. Eph. 2:19-3:7; Luke 3:23-4:1
23. Eph. 3:8-21; Luke 4:1-15
24. Eph. 4:14-19; Luke 4:16-22
25. Eph. 4:17-25; Luke 4:22-30
26. 1 Cor. 14:20-25; Luke 4:31-36
27. **2 Cor. 6:16-7:1; Luke 5:1-11**
28. Eph. 4:25-32; Luke 4:37-44
29. Eph. 5:20-26; Luke 5:12-16
30. Eph. 5:25-33; Luke 5:33-39

*\* Sunday & Holy Day readings in boldface*