

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

Christ is Risen! Indeed, He is Risen!

On Bright and Holy Pascha we celebrate the commencement of our salvation, for by rising from the grave on the third day Our Lord Jesus Christ trampled down death by death. Our Lord Jesus Christ’s liberation of the entire human race from its captivity to sin and death is a unique event, precisely because He is a unique person, being fully God and fully human. As God, He is Life itself, and is not subject to the power of death; by as man, He shares in the mortality of our nature, and is thus able to suffer and die on the Cross. He manifests the full graciousness of God’s love for man by voluntarily assuming our nature—and with it, our mortality—in order to suffer and die for us. But as God, He rises from the dead by simply remaining what He is by nature, the truly living God! Our Lord Jesus Christ suffered and died for us—that is, for the sake of the atonement of our sins and for the universal redemption of the human race, so that we may share in the glory of his risen life!

Pascha is truly the first day of a new creation and a restoration of Paradise, for on this day we are reconciled to God and are given a new life. As Christ gave Himself so that we might life with Him—a gift of everlasting life—the day of Pascha is also the day that never ends. It is, in this sense, an eighth day on which the Sun of Righteousness never sets. Other religions have held beliefs about incarnate gods, and even gods who have died and risen again, but none other than Christianity have realized the full truth of the mystery of Pascha: that the Resurrection of the incarnate God, Jesus

Christ, is the pivotal event in human salvation, for by it the whole of creation is transformed and man is offered the promise of risen life by the grace of Christ. May the grace of the Risen Lord shine upon you on this great Feast of Feasts, Bright and Holy Pascha, and may that grace remain with you forever, continually sustaining your faith unto life everlasting.

Parish Council President's Message

Dear parishioners and friends,

I would like to thank everyone who made our 3rd Annual Spaghetti and Meatball Dinner fundraiser, held on March 6, 2016, a success! We made a profit of \$1,242 which was an increase from last year. The next fundraiser will be our "Slavic Oktoberfest," which is scheduled for October 23, 2016. On that day, Archbishop Michael will be here for his annual pastoral visit. Please save that date and make every effort to bring family and friends. Let us make our third annual Slavic Oktoberfest the best ever.

Together with Fr. Sophrony and the Parish Council, I wish all of you a joyous and spiritually uplifting celebration of the Resurrection of Our Lord Jesus Christ! We also thank you for your generous support of the church by your Easter and Easter Flowers donations. May Our Risen Lord Jesus Christ bless all of you and grant you the gift of His risen life!

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

What is the Pascha? It obtains its name from its characteristic: from suffer (*pathein*) comes suffering (*paschein*). Learn, therefore, who is the Suffering One, and who shares the suffering of the Suffering One, and why the Lord is present on the earth to clothe Himself with the Suffering One and carry Him off to the heights of heaven. It is He that delivered us from slavery to liberty, from darkness to light, from death to life, from tyranny to eternal royalty; and made us a new priesthood and an eternal people personal to Him. He is the Pascha of our salvation.

St. Melito of Sardis, "On Pascha"

Lives of the Saints

St. Glyceria, Virgin and Martyr – commemorated on May 13th

St. Glyceria suffered as a martyr for her faith in Christ in the second century during the persecutions against Christians under Emperor Marcus Aurelius (161-180). She came from an illustrious family, and her father, Macarius, was a high-ranking Roman official. Later, the family moved to the Thracian city of Trajanopolis. St. Glyceria lost both her father and mother at an early age. Befriending some Christians, she converted to Christianity and visited church every day.

In 177, Sabinus, the prefect of Trajanopolis, received the imperial edict ordering Christians to offer sacrifice to idols, and designated a certain day for the citizens to worship the idol of Zeus. St. Glyceria made firm her decision to suffer for Christ. She told her fellow Christians of her intentions and begged them to pray that the Lord would give her the strength to undergo suffering. On the appointed day, St. Glyceria made the Sign of the Cross on her forehead and went to the pagan temple.

The saint stood on a raised spot in the rays of the sun, and removed the veil from her head, showing the holy Cross traced on her forehead. She prayed fervently to God to bring the pagans to their senses and destroy the stone idol of Zeus. Suddenly, thunder was heard, and the statue of Zeus crashed to the floor and smashed into little pieces. In a rage, Sabinus and the pagan priests ordered that St. Glyceria be pelted with stones, but the stones did not touch her. St. Glyceria was then locked in prison, where the priest Philocrates came to her and encouraged the martyr in the struggle before her.

In the morning, when the tortures had started, an angel suddenly appeared, and they torturers fell to the ground in terror. When the vision vanished, Sabinus, who was hardly able to speak, ordered that St. Glyceria be thrown back into prison. They shut the door securely and sealed it with the prefect's own ring, so that no one could get in. However, angels of God brought St. Glyceria food and drink. Several days later, Sabinus came to the prison and removed the seal. Going in to the cell, he was shaken when he saw that Glyceria was alive and well. Setting off for the city of Heraclea in Thrace, Sabinus gave orders to bring St. Glyceria with them. Bishop Dometius and the Christians of Heraclea came out to meet her and prayed that the Lord would strengthen the saint to endure martyrdom.

At Heraclea, St. Glyceria was thrown into a red-hot furnace, but the fire was extinguished at once by an invisible force. The prefect then gave orders to rip the skin from St. Glyceria's head. She was then thrown into a cell with sharp stones. She prayed incessantly, and at midnight an angel appeared and healed her of her wounds. When the jailer, Laodicius, came for the saint in the morning, he did not recognize her. Thinking that the martyr had been taken away, he feared he would be punished for letting her escape. He tried to kill himself, but St. Glyceria stopped him.

Shaken by the miracle, Laodicius believed in the true God, and he asked the saint to pray that he might suffer and die for Christ with her. "Follow Christ and you will be saved," the holy martyr replied. Laodicius placed upon himself the chains with which the saint was bound, and at trial told the prefect and everyone present about the miraculous healing of St. Glyceria by an angel, and confessed himself a Christian. For his belief in Christ, Laodicius was beheaded by the sword. Christians secretly took up his remains, and reverently buried them.

St. Glyceria was sentenced to be eaten by wild beasts. She went to her execution with great joy, but the lioness set loose upon the saint meekly crawled up to her and lay at her feet. Finally, the saint prayed to the Lord, imploring that He take her unto Himself. In answer, she heard a Voice from Heaven, summoning her to heavenly bliss. At that moment, another lioness was set loose upon her. It pounced on St. Glyceria and killed her, but did not tear her apart. Bishop Dometius and the Christians of Heraclea reverently buried her.

St. Glyceria suffered for Christ around the year 177. Her holy relics were glorified with a flow of healing myrrh. St. Glyceria, whose name means "sweetness," now rejoices in the unending sweetness of the heavenly Kingdom.

Modern Theological Classics

THE OBJECT OF PRAYER

1. The Needs of Neighbor

"But God has so composed the body, giving the greater honor to the superior part, that there may be no discord in the body, but that the members may have the same care for one another. If one member suffers all suffer together; if one member is honored, all rejoice together." (1 Cor. 12:24-26)

Our Lord Jesus Christ handing us the well-known prototype of prayer, advised us not to say “*My Father*” but “*Our Father*”, nor for each to ask separately for “*his daily bread*” and for the “*forgiveness of his sins*”, but generally to pray for *our* bread and the forgiveness of *our trespasses*, and the deliverance of *all of us* from evil. For all Christians constitute one moral body. And just as in the fleshly body there exists the same care for all its members, thus also the Christian should have care for each other and show lively interest for each other.

Our prayers, therefore, besides the divine glory and our personal needs, have another object—the needs of our neighbor. And then we have in the manner of the more refined and more ancient teaching concerning the “society of saints”; i.e. concerning the spiritual mutual support, in which the Christians on earth continue with those on earth as our first-born brothers enrolled in Heaven toward us, the militant, or also, vice versa, we the living towards our dead brothers. Because, according to what the Apostle Paul indicated, the body of the Church, having one head, Jesus Christ, is assembled and tightened together “*by every joint*” (Eph. 4:16), so that neither distance, nor social difference, nor even death itself can deflect us from the great obligation, that we all have, to offer prayers and supplications for our brethren, who are living either in this or the other life.

Holy Scripture and the ancient history of the Church give the example. Moses, Aaron, Samuel, Jeremiah interceded to God for their countrymen. The angel Raphael presented the prayers of Tobit and Anna before the glory of the Holy One (Tob. 12:15). James testifies that the prayer of faith, of the just, has great power (Jas. 5:15). The Christian philosopher Aristeides, living in the beginning of the second century, wrote in his “Apology” (chapter 10) that the world exists due to the prayers of the Church. St. Polycarp was seized and, previous to being taken away to his martyrdom, “being full of the grace of God,” prayed for two hours memorializing everything of the ecumenical Catholic Church. The “Epistle of Diognetus” compares Christians to the soul which, although enclosed in the body and a prisoner, is still held together and animates the body. Thus also the Christians, he says, are contained as in a guardhouse, but they hold together and control the world (chapter 6) ... And control it, how else than by unceasing prayers to God? St. Ephraim the Syrian says in his “Necrological Odes”: “Pray for me brethren and friends to God, who separated me from you, when you stand together in a group to let your prayer shake the dust from my eyes.” And finally Gregory the Theologian, writing to Amphilochius in Epistle 101, says: “Do not neglect to pray and intercede for us, when by world you bring down on the Altar the Word, when by bloodless cut, you cut the body and blood of the Lord, using the voice instead of the sword.”

Let us now look to ourselves and let us particularize the topic. We are obliged to pray not only for ourselves, but also for the others. But what are, more precisely to speak, the needs of our neighbors, for whose cure we shall ask for the assistance of the Almighty? Certainly many. However, we shall limit ourselves to mention only the necessary. To begin with, we will pray for the moral progress of our neighbor. There are souls that have darkened hearts and muddled consciences that are hardened, there are beings living far from God, far from the Gospel, far from holiness, far from the Cross. In faraway countries, on the other hand, there are people, according to the witness of the missionaries and travelers, who present the most horrible view of barbarism, ferocity, superstition, blindness, ignorance, fanaticism, depression, idolatry, cannibalism. And again, there are others who never bent the knee before the Divine Majesty, never communicated with the Heavenly Father, never felt the breeze of Divine Grace, because they walk with a godless and black heart. What shall we do? We shall pray ardently for all persons, that the Lord our God will have mercy and pity them. We shall pray especially for the latter because, surely, no being is more unfortunate than they.

Whoever denies God has a dumb mouth, a dumb heart, a dumb soul. His hands are tied, his knees are unbending, his eyes are blind ... O, all pray for that unfortunate one! If he can't pray, you shall pray. His offence is deep, rooted in Tartarus deeper ... it is a night that does not dawn. (A. Parashou, Everything Prays).

At the time of Jesus Christ there were many paralytics, some possessed by demons, others dead, who nevertheless were raised, were liberated, lived, by coming into contact with the Lord. How was this accomplished, since not one of these could walk by himself and go and find Christ? This was accomplished by the mediation of third parties. Jairus mediated to Jesus for his dead daughter; a father for his demon-possessed son; a Canaanite woman for her suffering daughter; a centurion for his faithful servant; Martha and

Mary for their four day dead brother. Thus you also become a mediator for your brother. And your prayer shall bring good results.

At other times your neighbor may be sick. And which neighbor? Our father, our mother, our brother, our sister, our wife, our child, our trusted friend. And we should again raise our voice of supplication to the Great Physician. This, on the other hand, is not only the voice of urgent need, but is also recommended by the Christian religion. The brother of Christ, James, ordered us: *“Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven”* (Jas. 5:14-15). On the basis of this clear order our Church defined the Sacrament of Holy Unction, in which are declared the close relationship between psychic and bodily sicknesses, and prays to God that in His mercy and pity cures the fragmentations of our souls and bodies, delivering us from psychic and physical sickness. But here, I am obliged to point out two absurdities, into which we often fall, in which as they deviate from the royal road should be avoided and rejected. And what are these?

There are Christians who at the existence of sickness do not think of God, but fall exclusively at the feet of Science, and by it, and it alone, wait for the salvation of their relative. And there are others, who completely avoid medicines and doctors, and invoke only the intervention of the great God, from whom they all demand miracles. In our opinion, both are mistaken. The former because they do not realize that medical science, with all its benefits rendered to the human race, has limited powers, that often with all its efforts of its savant servants it accomplishes nothing, that the Supreme Lord of our life is God, and that faith in sickness is strong and not a despicable medicine. But the latter scorn the divine gifts, because they tempt God, asking of Him miracles—and there where the human mind was destined to work! They do not honor the medicines that the Created planted for our needs—for then what is the reason for their existence?—nor do they use the doctor, who according to the Book of Ecclesiasticus (38:1-9) “the Lord elected and ordained.” The Christian, therefore, should avoid the extremes, using at the same time both faith and science, and turning to God, but also to man.

However, our efforts often were not crowned with desirable results and our dear neighbor dies, for reasons only known to God. In this case, we again have the obligation to pray for him. Does this interrupt the relations between the living and the dead? No, a thousand times no. It separates our bodies, but not our souls. Judge for yourselves: Do you ever forget the memory of your dead? Did you not keep their picture as a sacred heirloom, or their ring, or their final counsels? Do you not enter into the room and whisper to yourself as if dreaming: “Here is the chair where the departed one sat. Here are his glasses. Here is the book that he used to study. Here are the dry flowers in his dusty vase.” And, if then the recollection on our part is so strong, that everywhere and always we remember them, who then among us cannot see that indeed there exists between us and them a spiritual communication, taking the view that neither did they cease to live and feel, since now they are nearer to the Source of life and love?

That truly there exists a relationship between those remaining alive and the departed is proven very well by a section from the Epistle to the Hebrews: *“For you have not come to what may be touched, a blazing fire, and darkness, and gloom. But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the first-born who are enrolled in heaven and to a judge who is God of all and to the spirits of just men made perfect”* (Heb. 12:18, 22-23). What does *προσεληληθατε* (“having come”) mean? You came near, you have ‘neighbor hooded’, you are near spiritually. And to what are we near? Not to the “earthly Jerusalem” where, after a long journey, the Jews arrived in order to merrily celebrate. But we are near to the Heavenly Jerusalem, becoming related with the upper celebration with our first-born brethren, who by death preceded us and we are found in pure intellectual contact with the spirits of the righteous.

Nevertheless, all departed souls did not die the sleep of the righteous. Although they probably did not sin against the Holy Spirit, but since they “put on” the flesh they committed sins. Or probably they repented at the end, but did not have time to actually show their repentance. And in this case, we have the obligation, as members of the same body, to pray for them, since the final judgment has not yet defined their unchangeable condition. Who knows the depths of God’s judgments? And how else can we show our love for them? How better can we express the existing sympathetic communication between them and us? What better

benevolence can we offer to our dead? How else can we emulate the saints and angels in Heaven, who continually pray to God for the world, than to implore the infinite mercy of the Most Merciful One for the rest of their souls, and indeed, during the awesome time that the Bloodless is offered as an honorable expiatory slaughter on the holy Altar Table?

Fr. Constantine Callinikos, The Prayer, pp. 31-34. To be continued.

Our Carpatho-Rusyn Heritage

Carpatho-Rusyns in America: Part VI

On June 7, 1922 Metropolitan Platon Rozhdestvensky, who had recently returned to the United States, assumed the leadership of the beleaguered North American archdiocese. However, since he had received only an oral appointment from Russian Patriarch Tikhon, his authority did not go unchallenged. Rev. John Kedrovsky, the self-styled “archbishop” of the schismatic “Living Church”¹ in America, still had ongoing court cases seeking control of 115 parishes. The pivotal case was that of Ss. Peter and Paul’s in Meriden, Connecticut, in which the court ruled that the “Sobor” appointing Kedrovsky was not a legal Sobor of the Russian Church, and hence Kedrovsky’s claims were without merit. On the basis of this decision, as well as the enactment further protective measures,² parish properties were saved from Kedrovsky’s encroachments. However, although Kedrovsky had practically no support from the clergy and laity, he did score one decisive victory: the awarding of the archdiocesan cathedral in New York City (St. Nicholas Cathedral on East 96th Street) to his control in 1925.³

Another challenge to Metropolitan Platon’s authority came from Bishop Stephen Dzubay, who proclaimed himself “acting head” of the archdiocese, on the grounds that he had been the senior auxiliary under Archbishop Alexander. With the assistance of Bishop Gorazd Pavlik (from Czechoslovakia), he consecrated Archimandrite Adam Philipovsky as auxiliary bishop for Canada on October 26, 1922. In order to respond to these challenges to Metropolitan Platon’s authority, the Third All-American Sobor was convened on November 25-27, 1922 in Pittsburgh, which duly elected Metropolitan Platon as head of the archdiocese bearing the new title “Metropolitan of All America and Canada.” Although Bishop Stephen held a “counter-Sobor” in Philadelphia on December 5, 1922, early in 1923 Bishop Stephen admitted his error and withdrew his opposition against Metropolitan Platon.⁴ Bishop Adam Philipovsky, on the other hand, formed an independent Carpatho-Rusyn diocese consisting of about thirty parishes and was another party to the disputed ownership of St. Nicholas Cathedral in New York City.

A new blow to Metropolitan Platon’s authority arose in March 1924, in which a dubious letter bearing Patriarch Tikhon’s signature appeared in Russian-language newspapers in America, accusing him of “public acts directed against the Soviet State and with disastrous consequences for the Orthodox Church” and dismissing him from the government of the North American archdiocese. Oddly, the force of this dismissal was taken away in the decree’s next clause, which notes that the dismissal is to take effect when the hierarch appointed to replace Metropolitan Platon personally announces the decision to him; that is, in the unforeseeable future. In order to deal with these new developments, the Fourth All-American Sobor was convened in Detroit on April 2-4, 1924. This Sobor resolved that Metropolitan Platon’s continued leadership was essential to the well-being of the North American archdiocese, and stressed that it was supporting him even if it were true that the Patriarch had signed a document recalling him. The Sobor also dealt with the more fundamental question of the canonical and administrative relationship of the North American archdiocese to the Russian Church. In a unanimous decision, the North American archdiocese was declared to be a “temporarily self-governing Church” which would elect its own primate and adopt its own statutes

by which it would be governed. It stipulated that spiritual contact and communion with the Russian Church were not to be broken and that the Patriarch should be commemorated as the head of the Church in Russia. Finally, the name of “Russian Orthodox Greek Catholic Church of America” was adopted.

Divisions continued to abound. A Russian émigré synod was set up in Sremski Karlovci, Yugoslavia (as guests of the Serbian Patriarch) in an attempt to organize a central ecclesiastical administration for the Russian Orthodox Church outside of Russia. Prior to his arrival in America in 1922, Metropolitan Platon had been a member of this synod. So, although Metropolitan Platon was invested with his own canonical rights over the North American Metropolia, he saw an advantage in cooperating with the émigré Synod for the sake of ecclesiastical unity and peace. However, the émigré Synod reacted poorly to the Fourth All-American Sobor’s declaration of “temporary self-government,” which created tensions between Metropolitan Platon and the émigré Synod. On July 1, 1926, at a meeting in Sremski Karlovci, the disagreement came to a head and Metropolitan Platon severed his relationship with the émigré Synod, as did Metropolitan Evlogy Georgievsky of Paris, who similarly had issues with the émigré Synod’s overreaching of its authority. After Metropolitan Platon denounced the “Karlovci Synod” as “uncanonical” in 1927, his vicar bishop in San Francisco, Apollinary Koshevoy, dissented and broke with Metropolitan Platon. Although initially not a single parish followed Bishop Apollinary, by the time of his repose in 1933 sixty-two parishes accepted his authority. Moreover, after Patriarch Tikhon’s death on April 7, 1925 relations with Moscow became increasingly estranged. Control of the Moscow Patriarchate ended up in the hands of Metropolitan Sergius Stragorodsky, who issued on his own authority, as the Patriarchate’s “deputy acting *locum tenens*,” a “Declaration of Loyalty” to the Soviet Government in 1927, which he expected all clergy, both inside and outside the Soviet Union, to sign. In March 1933 a “temporary exarch,” Archbishop Benjamin Fedchenkov, arrived in New York in order to extract the required “promise” of loyalty from Metropolitan Platon, who flatly refused. Archbishop Benjamin then established a separate Russian Orthodox Exarchate, consisting of only six parishes until he was later joined by Archbishop Adam Philipovsky in 1943.⁵

After being rebuffed by Archbishop Alexander Nemolovsky, Ukrainians in Canada held a Sobor in Saskatoon on November 27, 1919 that established the Ukrainian Greek Orthodox Church of Canada. A Syrian, Metropolitan Germanus Shehadi, was procured to head the new church until 1924. In 1924 Archbishop John Theodorovich⁶ arrived in the United States and established the Ukrainian Orthodox Church of the U.S.A. He also exercised episcopal authority over the Ukrainian Church in Canada by appointing Fr. Semyon Sawchuk as its administrator. Few parishes defected from the Russian Orthodox Greek Catholic Church of America, but Archbishop John met with some success in forming new parishes and in enticing Greek Catholic parishes into his jurisdiction. Ethnic division among the Orthodox in America proliferated with the creation over the 1920s and 1930s of various “jurisdictions” of overseas Mother Churches,⁷ which served to reinforce the perception of the Russian Orthodox Greek Catholic Church of America as being the “American Orthodox Rus’.”

Despite the hardships Metropolitan Platon faced in securing his rightful authority, he was an able administrator, making gradual progress in bringing order to the Church’s perilous financial condition. An early casualty of the staggering debt was St. Platon’s Theological Seminary in Tenafly, New Jersey, which permanently closed in 1923—leaving the Russian Orthodox Greek Catholic Church of America without a single institution for the formal training of clergy for fifteen years. On a more positive note, the Federated Russian Orthodox Clubs, a fraternal organization organized by priests and laity to help propagate the Orthodox faith, was established in 1927. The F.R.O.C. offered the Church invaluable assistance in raising funds for educational and charitable activities and publishing English-language materials for use by Sunday Schools and liturgical music for use by church choirs.

New churches continued to be founded, though at a more modest rate of growth, especially with the sharp decline in immigration after 1930. Though the “return to Orthodoxy” movement also slowed, and many Greek Catholics now returning to Orthodoxy were finding their spiritual home in the Ukrainian Orthodox jurisdiction, nevertheless some “Ruthenian” Greek Catholics still came to the “Russian” jurisdiction. For example, in 1925 a particularly large group of Carpatho-Rusyns in Passaic, New Jersey broke away from the Greek Catholic parish of St. Michael’s. Rather than joining existing area parishes, such as Ss. Peter and Paul’s on Third Street or Three Saints in neighboring Garfield, this group formed a new parish of their own, St. John’s, and almost immediately purchased the former Swedish Lutheran church on Jackson Street for their new house of worship. So, despite the hardships and, at times, ecclesiastical anarchy that it faced in the decades following the Russian Revolution, the Russian Orthodox Greek Catholic Church of America was still a growing church under the steady leadership of Metropolitan Platon. After nearly twelve years of tireless service to Orthodoxy in America, Metropolitan Platon passed into blessed repose on April 10, 1934.

Following the death of Metropolitan Platon, the Fifth All-American Sobor met in Cleveland on November 20-23, 1934. The Council of Bishops, together with the clergy and lay delegates, unanimously elected Archbishop Theophilus Pashkovsky as “Metropolitan of All America and Canada.” The Sobor also dealt with the implications of the fact that in 1930 the Council of Bishops had declared the Church in North America to be a metropolitan district (or, “Metropolia”). However, since a statute had not yet been established, there was little clarity in terminology or organization. Metropolitan Theophilus’ tenure was a period of relative peace, stability, and consolidation. New parishes continued to be founded, especially on the West Coast,⁸ as Russian émigrés began arriving from the Far East following the Japanese invasion of China in 1937, the Soviet occupation of Manchuria in 1945, and the Communist takeover of mainland China in 1949. Following the Second World War a new wave of immigrants, consisting mostly of Byelorussians and Ukrainians from the displaced persons camps in Europe, began settling on the East Coast, some becoming members of already established parishes, but most forming new parishes under the Russian Orthodox Church Outside of Russia and the Ukrainian Orthodox Church of the U.S.A. The Russian Orthodox Greek Catholic Church of America did, however, gain a significant number of highly educated clergy from this immigration.

Metropolitan Theophilus recognized the critical need for a theological seminary and for uniform standards in parish religious education. Towards the latter aim, on August 15, 1935 he appointed a special Educational Council under Fr. Michael Illinsky (later, Bishop Makary), which organized district school conventions to adopt general policies for religious education programs in the parishes. The Educational Department, headed by Bishop Benjamin Basalyga, began publishing a short catechism, a prayer book in Slavonic and English, and several books and leaflets in Russian and English for use in Sunday Schools. In 1937 the Sixth All-American Council favorably received a special report on the reopening of a seminary with a curriculum conforming to the standards typical of other Christian denominations in America. The outcome was the establishment, in 1938, of two schools: St. Vladimir’s Seminary in New York City (relocated to Yonkers in 1961) and St. Tikhon’s Pastoral School in South Canaan, Pennsylvania (St. Tikhon’s Pastoral School was elevated to full seminary status in 1942). St. Vladimir’s Seminary benefited immensely from the postwar immigration by obtaining internationally renowned faculty, paving its way to eventually becoming one of the premier Orthodox theological institutions in the world.⁹

In 1936 Metropolitan Theophilus accepted an invitation from Patriarch Varnava of Serbia, sent to the heads of all the Russian metropolitan districts not administered by the Patriarchate of Moscow, in order to work out “temporary arrangements” that would allow them to coexist and cooperate.¹⁰ An agreement was reached and was confirmed by the ROGCCA’s Council of Bishops in May 1936, so long as the autonomy of the Church in America remained inviolate. The Sixth All-

American Sobor, meeting in New York on October 5-8, 1937, likewise confirmed the agreement by a vote of 105 to 9 (albeit with 122 abstentions). The aftermath of the Second World War, however, disrupted this provisional unity of the “Russian” metropolitan districts outside of Russia. The Russian Orthodox dioceses and hierarchs in the Balkans and Far East, for the most part, fell under Soviet occupation, being either absorbed by the Moscow Patriarchate or migrating to the Western Hemisphere and Australia. Metropolitan Evlogy submitted his Western European metropolitan district to the jurisdiction of the Patriarchate of Constantinople. The “Karlovci Synod,” which had evacuated to Munich, Germany in 1944, relocated to New York in 1950, becoming essentially an extraterritorial ecclesiastical administration. Also relevant were the patriarchal elections of 1943, electing Sergius Stragorodsky, and 1945, electing Alexis Simansky, as Patriarchs of Moscow—news which was greeted in America with great joy. Given these developments, the Seventh All-American Sobor, meeting in Cleveland on November 26-29, 1946, viewed the “temporary arrangements” of 1936 as no longer being in effect. Instead, by a vote of 187 to 6, the Sobor petitioned the Patriarch of Moscow to accept the North American Metropolia under his *spiritual* leadership, while specifying that its present autonomous status, self-government, and right to elect its own metropolitan were to be retained. No agreement, in fact, was reached with the Moscow Patriarchate, which pointed out that these stipulations amounted to autocephaly by another name rather than autonomy. Metropolitan Theophilus, however, could never agree to anything less, and so reconciliation with Moscow would have to wait until 1970. The lasting effect of the Seventh All-American Sobor was its understanding of the Russian Orthodox Greek Catholic Church of America as having become a local American Church, rather than as an overseas exarchate of a foreign “Mother Church.”

Metropolitan Theophilus reposed on June 27, 1950. The Russian Orthodox Greek Catholic Church of America then had 350 parishes, two seminaries, a monastery, and a convent in the United States and over 50 parishes and chapels in Canada. In comparison, the Russian Orthodox Church Outside of Russia had 81 parishes, a seminary, a monastery, and a convent in the United States and at least a dozen communities in Canada; the Russian Patriarchal Exarchate had 41 parishes and chapels in the United States and about 20 parishes and chapels in Canada; the American Carpatho-Russian Orthodox Diocese had about 60 parishes, and a seminary, in the United States and one parish in Canada; and the Ukrainian Orthodox jurisdictions had 93 parishes in the United States and 290 parishes and chapels, and a seminary, in Canada.¹¹

¹ The “Living Church” was a movement of clergy and laity, which sought to combine Orthodoxy with the social and political goals of the Soviet Government. It had almost no following among the people and very few among the clergy. It was finally disbanded in 1943 when Stalin, desperate to boost the morale of the Russian people during the Second World War, changed his policy towards the Church. In 1923 a “Sobor” of the “Living Church” deposed Patriarch Tikhon and appointed the married priest John Kedrovsky as its “archbishop” of North America.

² The protective measures taken involved selling properties back for nominal fees and returning deeds to parishes, setting up new trusteeships or corporations in parishes, and devising clauses in parish by-laws limiting episcopal authority to “spiritual” leadership. In time these measures, taken to protect church properties from Kedrovsky, facilitated a distrust of episcopal authority that was not originally intended.

³ Ownership of St. Nicholas Cathedral was later transferred to the Patriarchal Exarch, Archbishop Benjamin Fedchenkov. Since 1970 it has been deemed the official “Representation Church” of the Moscow Patriarchate in America. After the loss to St. Nicholas Cathedral, Metropolitan Platon was loaned the use of an Episcopal church located at 105 East Houston Street to serve as his cathedral for an indefinite duration, until at last a new permanent cathedral located at 59 East Second Street was acquired in 1943.

⁴ On May 12, 1924 Bishop Stephen returned to Greek Catholicism, signing a document in which he forever renounced and cursed the “Russian Schism” and promised not to function as a bishop in any ceremonies.

⁵ Archbishop Adam reconciled to the Russian Orthodox Greek Catholic Church in America in 1935, now headed by Metropolitan Theophilus Pashkovsky, and was appointed the auxiliary “Archbishop of Philadelphia and the Carpatho-Rusyns.” In 1943 he broke with Metropolitan Theophilus and joined Archbishop Benjamin’s Patriarchal Exarchate, bringing nearly forty parishes with him. After Archbishop Benjamin’s recall to Russia in 1947, he temporarily led the Patriarchal Exarchate as its *locum tenens*. He was granted retirement in 1954.

⁶ Controversy surrounded Archbishop John Theodorovich because of his uncanonical ordination to the episcopate. When the Ukrainian Autocephalous Orthodox Church was established at a Sobor in Kiev in 1921, there were no bishops present and, in order to establish a hierarchy, bishops were “ordained” by an assembly of priests. Archbishop John was “ordained” by bishops from this invalid hierarchy. In 1946 Archbishop John resigned his position pending his “reordination” to the episcopate (in 1949), after which he was reinstated as Metropolitan of the Ukrainian Orthodox Church of the U.S.A. In the meanwhile, the Ukrainian Greek Orthodox Church of Canada became a separate “Metropolia” in 1947, with Metropolitan Hilarion Ohienko as its head.

⁷ Various ethnic jurisdictions were established as follows: the Greek Orthodox Archdiocese in 1921, the Serbian Orthodox Diocese in 1926, the Albanian Orthodox Diocese in 1932, the Romanian Orthodox Episcopate in 1935, the Antiochian Orthodox Archdiocese in 1936, the Bulgarian Orthodox Diocese in 1938, and the American Carpatho-Russian Orthodox Diocese in 1938.

⁸ New parishes were also established in Maryland, New Jersey, New York, and Ohio during Metropolitan Theophilus’ tenure (1934-1950).

⁹ Other Orthodox seminaries in North America are Holy Cross School of Theology in Brookline, Massachusetts (1937), St. Sava’s Seminary in Libertyville, Illinois (1945), St. Andrew’s College (affiliated with the University of Manitoba) in Winnipeg, Manitoba (1946), Holy Trinity Seminary in Jordanville, New York (1948), Christ the Savior Seminary in Johnstown, Pennsylvania (1951), and St. Herman’s Seminary (originally a Pastoral School) in Kodiak, Alaska (1973).

¹⁰ There were four “Russian” metropolitan districts, headed by: Metropolitan Anthony Khrapovitsky, Primate of the “Karlovcy Synod” (Balkans/Near East Metropolitan District), Metropolitan Evlogy Georgievsky of Paris (Western Europe Metropolitan District), Metropolitan Theophilus Pashkovsky of New York (North America Metropolitan District), and Archbishop Meletius Zaborovsky of Harbin (Far East Metropolitan District).

¹¹ From the *Statistical Abstract of the United States* (1955), p. 50. No figures were given for the Russian Patriarchate Exarchate, or for Canada, so these were taken from other print and internet sources.

*Article paraphrased from various print and internet sources. **To be continued.***

Parish News

Paschal Repast

A Paschal repast is being held at the Carpathian Club hall after Divine Liturgy on Easter Sunday. All parishioners and visitors are welcome!

Deanery Paschal Vespers

The New Jersey Deanery’s Paschal Vespers is being held at Christ the Savior Orthodox Church, 365 Paramus Road, Paramus, N.J. on Wednesday, May 4, 2016 at 7:00 PM.

Blessing of Graves

Graves at Bay View Cemetery in Jersey City shall be blessed on Bright Saturday (May 7, 2016), starting at 10:00 AM. Please call the Rectory at (201) 436-3244 to schedule appointments for grave blessings at other cemeteries.

Parish Council Meeting

The Parish Council is meeting on Sunday, May 15, 2016 after Divine Liturgy.

Rector's Vacation

Fr. Sophrony shall be leaving for Puerto Rico on the evening of Tuesday, May 17th. He will be back on the morning of May 27th. A substitute priest shall celebrate Divine Liturgy on Sunday, May 22nd. Emergencies should be directed to Fr. John Fencik at (201) 436-5549 or (201) 779-6604 while Fr. Sophrony is away.

Memorial Day Pilgrimage

The 112th Annual Memorial Day Pilgrimage at St. Tikhon's Orthodox Monastery in South Canaan, Pennsylvania is scheduled for May 27-30, 2016. See www.sttikhonsmonastery.org for information.

Special Donations

*Please note that for Special Donations in June 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 May 22, 2016.*

May 1, 2016

Sanctuary Lamp offered by Mary Macinsky in memory of Joseph Macinsky (anniversary of repose).

May 15, 2016

Sanctuary Lamp offered by Mary Macinsky in memory of Kathryn Yendrey (anniversary of repose)

May 22, 2016

Sanctuary Lamp offered by John & Helen Wanko in honor of Lindsay Wanko's birthday.

May 29, 2016

Seven-Day Altar Vigils offered by John & Helen Wanko in memory of Lydia Wanko (anniversary of repose). **Sanctuary Lamp** offered by John & Helen Wanko in memory of Anastasia Grudinoff (anniversary of repose).

Schedule of Services

May 1, 2016

12:00 AM (Sunday) – Paschal Matins
9:30 AM (Sunday) – Divine Liturgy

May 2, 2016

9:30 AM (Monday) – Divine Liturgy

May 7-8, 2016

6:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

May 14-15, 2016

6:00 PM (Sat.) – Vespers & Gen. Confession
9:30 AM (Sunday) – Divine Liturgy

May 22, 2016

9:30 AM (Sunday) – Divine Liturgy

May 28-29, 2016

6:00 PM (Saturday) – Great Vespers
9:00 AM (Sunday) – Divine Liturgy

Daily Bible Readings

1. Acts 1:1-8; John 1:1-17
2. Acts 1:12-17, 21-26; John 1:18-28
3. Acts 2:14-21; Luke 24:12-35
4. Acts 2:22-16; John 1:35-51
5. Acts 2:28-43; John 3:1-15
6. Acts 3:1-8; John 2:12-22
7. Acts 3:11-16; John 3:22-33
8. Acts 5:12-20; John 20:19-31
9. Acts 3:19-26; John 2:1-11
10. Acts 4:1-10; John 3:16-21
11. Acts 4:13-22; John 5:17-24
12. Acts 4:23-31; John 5:24-30
13. Acts 5:1-11; John 5:30-6:2
14. Acts 5:21-33; John 6:14-27
15. Acts 6:1-7; Mark 15:43-16:8
16. Acts 6:8-7:5; John 4:46-54
17. Acts 8:5-17; John 6:27-33
18. Acts 8:18-25; John 6:35-39
19. Acts 8:26-39; John 6:40-44
20. Acts 8:40-9:19; John 6:48-54
21. Acts 9:20-31; John 15:17-16:2
22. Acts 9:32-42; John 5:1-15
23. Acts 10:1-16; John 6:56-69
24. Acts 10:21-33; John 7:1-13
25. Acts 14:6-18; John 7:14-30
26. Acts 10:34-43; John 8:12-20
27. Acts 10:44-11:10; John 8:21-30
28. Acts 12:1-11; John 8:31-42
29. Acts 11:19-26, 29-30; John 4:5-42
30. Acts 12:12-17; John 8:42-51
31. Acts 12:25-13:12; John 8:51-59