

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 4, Number 2: October 2016

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

On October 23rd, the Orthodox Church commemorates the Holy Apostles James, the “brother of the Lord.” Sacred Scripture refers to him in Matthew 13:15, “His mother is called Mary, is she not, and His brothers, James, and Joses, and Simon, and Jude?” St. James is thus known as the brother of the Lord, yet does this title mean that he is literally Our Lord’s full sibling? There are other references in Sacred Scripture to Our Lord’s “mother and brethren” (Matthew 12:46-47; Mark 3:31-32; Luke 8:19-20; John 2:12), but “brethren” in these passages is used as meaning “kinsmen,” that is, as synonymous with “relatives.” Thus, Matthew 13:15 may simply be naming four specific kinsmen of Our Lord Jesus Christ, one of whom became the Holy Apostle James.

In any case, the Orthodox Church specifically teaches the perpetual virginity of the Virgin Mary, as is frequently demonstrated in our Liturgy, every time she is addressed as the “Ever Virgin” Mary. This title was given to her by the Fifth Ecumenical Council in AD 553, in its general promulgation of Mary’s perpetual virginity. Even before this Council, St. Augustine and other church fathers (such as St. Ambrose, St. Jerome, St. Epiphanius, St. Basil the Great, and St. John of Damascus) held that Mary had taken a formal vow of virginity—inferring a resolve of constant virginity from Mary’s question to the Archangel Gabriel (Luke 1:34), “How shall this be done, because I know not man?” We can also infer it from the fact that our dying Lord entrusted His mother to the protection of the Holy Apostle John (John 19:26). The words “Woman, behold thy son” presuppose that Mary had no other children

but Jesus. The “brethren” of Jesus, such as St. James, are never called “sons of Mary,” and must therefore be understood as close relatives of Jesus, but not full siblings. From Luke 2:7, “and she brought forth her first-born son,” it cannot be inferred that Mary had other children after Jesus, as among the Jews an only son was also known as “first-born” because the “first-born” had special privileges and duties. And the passages of Matthew 1:18, “before they came together,” and 1:25, “he know her not till she brought forth her first-born son,” merely assert that up to a definite point in time the marriage of Mary and Joseph was not consummated, but do not by any means imply that it was consummated afterward.

From Sacred Scripture, therefore, we cannot infer anything about St. James other than that he was a near relative of Jesus Christ. Nevertheless, St. Dimitri of Rostov’s *Great Collection of the Lives of the Saints* tells us that St. James was the son of St. Joseph. The *oikos* for the feast of St. James, taken from the *Menaion*, also informs us of this fact. Thus, Church Tradition tells us that St. James, and his siblings, were children of St. Joseph by a previous marriage, and were therefore the step-brothers and step-sisters of Jesus Christ. St. James became one of the Seventy Apostles (as distinguished from the Twelve Apostles) and was especially beloved of Jesus Christ, who appeared separately to him apart from the other apostles after he had risen—“After that, He was seen by James, then of all the apostles” (I Corinthians 15:7). He was consecrated a bishop, become the first hierarch of the Church of Jerusalem. He also composed the first Liturgy, which he wrote under the inspiration of the Holy Spirit, according to the *Menaion*. The Divine Liturgy of St. James is still extant, but is celebrated only one day of the year, on his feast day of October 23rd. He also wrote a general epistle that is included in the canon of the New Testament, wherein he stressed the importance of both faith and good works in our salvation.

Although he was highly regarded by the people, including many Jews, the scribes and the priests ultimately turned against him, because of his steadfast witness to Jesus Christ. And so one day he was thrown down from the summit of the Temple; but when he struck the ground, and his bones were shattered, he still remained alive, raising his hands and praying, “Lord, lay not this sin to their charge, for they know not what they do” (cf. *Great Collection of the Lives of the Saints*). The Pharisees and scribes then cast stones at him, and clubbed him over the head, splitting open his skull. And so the blessed apostle gave up his soul in martyrdom. He was sixty-six years old when he suffered and died, and had been bishop of Jerusalem for thirty years. Through the prayers of the Holy Apostle James, Thy brother, O Lord Jesus Christ Our God, have mercy on us!

Parish Council President’s Message

Dear parishioners and friends:

The church’s new fiscal year is upon us and I would like to remind everyone that the “Diocesan Dues” envelope that each of you receive is vital to the support and future development of the OCA Diocese of New York and New Jersey. Each month our church is assessed \$13 per parishioner, which goes directly to the Diocese and never enters our church treasury. I urge all parishioners to keep this very important donation in mind each month when they plan their charitable gifts.

The shopping cards for ACME, ShopRite, and Stop & Shop are a huge success and are available at the candle stand. Please remember that every time you shop for groceries, you could be supporting our church! Available at the candle desk is a memorial book where you

can donate memorial candles and/or bread and wine for the Holy Eucharist. They can be offered in honor or in memory of your loved ones.

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

“Triad supernal, both super-God and super-good, Guardian of the Theosophy of Christian men, direct us aright to the super-unknown and super-brilliant and highest summit of the mystic Oracles, where the simple and absolute and changeless mysteries of theology lie hidden within the super-luminous gloom of the silence, revealing hidden things, which in its deepest darkness shines above the most super-brilliant, and in the altogether impalpable and invisible, fills to overflowing the eyeless minds with glories of surpassing beauty. This then be my prayer; but thou, O dear Timothy, by thy persistent commerce with the mystic visions, leave behind both sensible perceptions and intellectual efforts, and all objects of sense and intelligence, and all things not being and being, and be raised aloft unknowingly to the union, as far as attainable, with Him Who is above every essence and knowledge. For by the resistless and absolute ecstasy in all purity, from thyself and all, thou wilt be carried on high, to the super-essential ray of the Divine darkness, when thou hast cast away all, and become free from all.”

Pseudo-Dionysius the Areopagite, The Mystical Theology, 1.1

Lives of the Saints

St. Dionysius the Areopagite, Bishop of Athens – commemorated on October 3rd

St. Dionysius lived originally in the city of Athens. He was raised there and received a classical Greek education. He then went to Egypt, where he studied astronomy at the city of Heliopolis. It was in Heliopolis, along with his friend Apollophonos, where he witnessed the solar eclipse that occurred at the moment of the death of the Lord Jesus Christ by Crucifixion. “Either the Creator of the entire world now suffers, or this visible world is coming to an end,” Dionysius said. Upon his return to Athens from Egypt, he was chosen to be a member of the Areopagus Council (Athenian high court).

When the Apostle Paul preached at the place on the Hill of Ares (Acts 17:16-34), Dionysius accepted his salvific proclamation and became a Christian. For three years St. Dionysius remained a companion of the Apostle Paul in preaching the Word of God. Later on, the Apostle Paul selected him as bishop of the city of Athens. And in the year 57 St. Dionysius was present at the repose of the Most Holy Virgin Mary.

During the lifetime of the Virgin Mary, St. Dionysius had journeyed from Athens to Jerusalem to meet her. He wrote to his teacher the Apostle Paul: “I witness by God, that besides the very God Himself, there is nothing else filled with such divine power and grace. No one can fully comprehend what I saw. I confess before God: when I was with John, who shone among the Apostles like the sun in the sky, when I was brought before the countenance of the Most Holy Virgin, I experienced an inexpressible sensation. Before me gleamed a sort of divine radiance which transfixed my spirit. I perceived the fragrance of indescribable aromas and was filled with such delight that my very body became faint, and my spirit could hardly endure these signs and marks of eternal majesty and heavenly

power. The grace from her overwhelmed my heart and shook my very spirit. If I did not have in mind your instruction, I should have mistaken her for the very God. It is impossible to stand before greater blessedness than this which I beheld.”

After the death of the Apostle Paul, St. Dionysius wanted to continue with his work, and therefore went off preaching in the West, accompanied by the Presbyter Rusticus and the Deacon Eleutherius. They converted many to Christ at Rome, and then in Germany, and then in Spain. In Gaul, during a persecution against Christians by the pagan authorities, all three confessors were arrested and thrown into prison. By night St. Dionysius celebrated the Divine Liturgy with angels of the Lord. In the morning the martyrs were beheaded. According to an old tradition, St. Dionysius took up his head, proceeded with it to the church and fell down dead there. A pious woman named Catulla buried the relics of the saint.

In the early sixth century, a series of famous writings (known as the “Areopagitic Corpus”) of a mystical nature, employing Neoplatonic language to elucidate Christian theological and mystical ideas, was attributed to St. Dionysius the Areopagite. These writings have long been recognized as pseudepigrapha, and their author is now called “Pseudo-Dionysius the Areopagite.” Dionysius the Areopagite has been misidentified with the martyr of Gaul, Dionysius (or Denis), the first Bishop of Paris. However, this mistake by a ninth century writer is ignored and each saint is commemorated on his respective day.¹

Modern Theological Classics

PERSONAL PRAYER

“Give ear to my words, O Lord, give heed to my groaning. Harken to the sound of my cry, my King and my God. For to Thee do I pray.” Psalm 5:1-2

Looking to the numbers of those who pray, we discern prayer in three kinds: in personal prayer, in family prayer, and in public prayer. And personal prayer refers to the individual, since you pray privately and alone. The family prayer refers to the members of the household, when in common they gather together to address their prayers to the Holy Father, by whom every family is named in heaven and on earth. And the public prayer refers to the gathering of groups, who call upon the name of the Lord under the common domes of the church. The simplest of these forms is personal prayer, not only because it represents the smallest amount in numerical perspective, but also because it allows complete freedom of choice of place, manner, and time for him who prays by himself.

Is the place of personal prayer prescribed? No! One praying privately can raise his hands *“everywhere”* (1 Tim. 2:8), as Paul said. Job prays *“among the ashes”*; Jonah in the belly of the whale; Jeremiah in the mire; the three young men in the fiery furnace; Daniel in the lions’ den and in the attic, but with the windows open (O holy patriotism) across from Jerusalem; Esdras by the river Ulai; the thief on the cross; Peter in the room; the Lord in the wilderness, on the Mount under the olive trees, on the torturous Cross; the holy martyrs in their prisons, or on their instruments of torture; the ascetics in their holy hermitages; St. Gorgonia praying on her death bed, and while her body falls breathless under the cold breath of death her lips keep repeating the Psalms of David, according to her brother Gregory the Theologian.¹

¹ St. Dionysius, Bishop of Paris is commemorated on October 9th. He is one of France’s patron saints.

¹ St. Gregory of Nazianzus, *Funeral Oration for Gorgonia*, ch. 22.

It was possible that the earth was considered to be unclean before it was purified by the super-substantial Word,² but from the moment that the mystery of the Incarnation was completed and the Infinite One walked among us, from the moment that the immaculate feet of the Son of Mary caressed the mountains, and the forests, and the deserts, and the grass, and the sand, from the moment that the “Spirit of God” was heard at the well of Sychar, God ceased to be worshipped exclusively on Gerizim or in Jerusalem, and the earth truly changed into Bethel (i.e., the House of God). Then everything took on the holy aspect in the God-enlightened mind of the believers. The sky was changed into a vast dome. The snow-capped Alps and the Urals, and the Pyrenees, became marble columns supporting the holy edifice. The blossoming plains changed into shrines. The oceans and the lakes changed into baptismal fonts and baptisteries. The souls of the Christ bearers became holy Altars. Every breath and every creature came forth as the church congregation. And from the depths of this thrice great temple a polyphonic chant was heard rising to the heights, in which the humming buzz of insects, the roaring of lions, the shrieking of eagles, the bleating of sheep, the chirping of birds, the sounds of waves, the roaring of waters, the whisper of forests, the rustle of leaves, the complaint of the wind as sweet-voiced chanters and intoners paraded as they obligated tribute to the Renovator, whom they eagerly awaited to grateful recompense.

Is the manner for personal prayer prescribed? No! For here also the Christian is free to give any form to the movement of the soul that he wishes. And about the stance, we say that every position of the body, enclosing a kneeling soul, is acceptable to the Lord. And, therefore, the Christian, when praying privately alone, can either lift the hands in the name of God, according to the Psalmist: *“I will lift up my hands in thy name”* (Ps. 63:4), or to stretch out, that is, to extend them, but with open palms, as if ready, somehow, to accept the divine gifts, according to the example of Moses (Exod. 9:33), or by lowering the face down to the knees, as the prophet Elijah did (1 Kgs. 18:42), or kneel down as Peter did when all alone he prayed before the dead body of Dorcas (Acts 9:40), or fall on one’s face, as Jesus did in Gethsemane, or by simply standing and having one’s hands crossed, standing in order to look up as a son and depict the resurrection of man by the power of Christ. Crossing the hands over the breast symbolizes the persistent expectation of the petitions and the crucifixion and mortification of the passions of the soul.

And concerning the form that personal prayer takes, it can be either oral or inward (silent, inaudible), or improvised or taken from the established books of the Church, or long or short. And it is good that the oral, that God be glorified in spirit and by our bodily lips, which are of God. But because, according to St. Basil, “the divine hearing does not need a voice to be heard, for He knows even in the motion of the heart what is sought after,”³ and because the outspoken groans hold a special place of prayer for God, that is why we can only intimately pray. And from childhood, the habit of improvisational pouring out our souls before the Most High is the best, as cultivating our spiritual life more successfully. Unfortunately, we cannot always feel the holy emotions. And as such times, in which our soul has frozen, one way is wanting, in order to melt its ice, the hymns and supplications that holy men have composed during the most crucial times of their lives, and which our Church uses in its official prayer books and manuals. And what is more angelic and godly than the long prayer which, like a soaring eagle, flies above the clouds for hours at a time, and is elevated high above the earth? However, even if you are not an eagle, become a

² St. John Chrysostom, *On the Cross and the thief*.

³ St. Basil, *Homily on Psalm 115*.

sparrow! Rise above the surface of the earth, even for a second, because, not according to the length, but according to the intensity of your prayer does God look warmly upon your prayer. And this was proven by the thief on the cross, when he only said: *“Remember me”* to Jesus and entered into Paradise.

We now come to the time of private prayer. Is the time of private prayer prescribed? No, neither is the time. And again, the Christian is free to communicate with God as often and whenever he desires, *“Always pray and not lose heart”* (Lk. 18:1) is an admonition of the Lord, which Paul repeated to his pupils when he said, *“Pray without ceasing”* (1 Thess. 5:17). But someone might say: “to pray always and unceasingly! Is this even possible?” And I answer: “Yes, if these two phrases are not taken in a particular, but rather in a more general, sense, manifesting the inner feeling of the everywhere present, and always following us, God, before Whom we continually exist, before Whom we perform every kind of work, and Whom our soul desires as the deer desires the wells to quench its thirst. *“Tota vita Christiani boni”* says Augustine, *“Sanctum desiderium est,”*⁴ that is, “The entire life of the Christian is a holy desire”—a desire for identifying our will with the divine Will, a holy desire for the predominance of His Kingdom, a holy desire to rest our soul in Him. Indeed, but as long as that holy thirst is for life; as long as that “sanctum desiderium” is obliged to follow all the moments of our life. However, no one is he who shall deny that will possesses more gently and more obscurely, sometimes stronger and more manifestly. And in these last conditions the desire shall overflow; the thirst will express itself; the thanksgiving and supplications will come of the Crowned Prophet, chanted (Ps. 84:2) not only by our heart, but also by our flesh, which shall cry out for the living God.

We see this excellently in the life of our divine Prototype. What else was the entire life of Him than “a great continuous prayer,” according to the beautiful expression of Origen? [cf. the quotation below, in footnote no. 4]. And yet this spiritual condition of Jesus was manifested more strongly in the most significant phases of His life. For example, during His entry into His public ministry; during the election of His first disciples, who will comprise the founding stones of the upper Jerusalem; during His bitter separation from His beloved ones; during the hours of His death, when the prayer of the God-Man is poured forth more abundantly and more fervently, as if against the coming crisis. And in doing thus He left us a most brilliant teaching to have always before us the memory of God, except in certain circumstances, when either the divine gifts appear richer, or the struggle against the evil one becomes more acute, when we devote ourselves more fervently in our prayers and consecrate more abundantly the critical moments of our existence.

I do not wish to suggest that these crises are in the life of every individual; crises that often change the perception of life and which undisputedly need the divine assistance, so that they will not fall down and mingle dirt with everything holy that they formerly received. But also everyone should thus understand that beginning work; entering into social life; the loss of parents; preparing for marriage; childbirth and delivery; recuperating from a long sickness; receiving a diploma; and anything else should constitute in the life of the individual distinct stages where God communicated closer with our weakness. Indeed, those years of our youth that brought us to maturity; temptations that surround us; and our blood was willing to capitulate to the devil—these are the years that especially have need of

⁴ St. Augustine, *On First Letter of John*, hom. 4. Cf. Origen, *On Prayer*, ch. 12: “*‘Pray without ceasing’* is that man who combines with the prayer the needful deeds and the prayer with fitting actions. For this alone we can accept *‘Pray without ceasing’* as a practicable saying, if we speak of the whole life of the saint as one great unbroken prayer, of which prayer that which is commonly called ‘prayer’ is a part.”

consecration by personal and private prayer. The most holy Son of God spent forty days and forty nights fasting and praying when He began that transitional period of His life. And what should we do who are mere fragile peelings?

Two more words about the time of personal and private prayer. If the time of private prayer varies according to inner dispositions and crises in life, there still exists two hours each day wherein we all agree that we should pray. These are the hours of waking up and before retiring. Behold, we are awake, and the gladsome light shines through the window into our room. High in the sky the army of stars indicates the orderly recession of the day, while in the center the great luminary of the sky recedes. Down in the garden the nightingales sing their morning song, and the flowers raise their nocturnal heads, and open their petals, in order to accept the heavenly dew. What will you do, O my soul? Will you join your voice with the nightingales? Will you hymn your Illuminator? Will you raise your head to accept the heavenly dew? The manna that was left over became wormy, after the rising of the sun, thus writes the wise Solomon (Wis. 126:27-28), and everyone who does not offer the obligation of thanksgiving to God every morning, but looks to the dying sun without praying to the Most High, will perish. And when the sun reaches the zenith and sets, and the day ends, and the infants fall asleep in their mother's arms, and the birds go to their nests, and the dark night arrives carrying sleep in its stead that is a brother of death. What again must you do, O my soul, but pray? Do not forget that the bed became the coffin for most persons. Do not forget that demons forever watch for the opportunity to rob you. Therefore, lift up the nightly prayer as a great sword over your bed, so that the criminal devils, as cowardly thieves, may pass far away from you.⁵

Fr. Constantine Callinikos, Prayer, pp. 53-57. To be continued.

Our Carpatho-Rusyn Heritage

Carpatho-Rusyns in America: Part XI

Following the death of Metropolitan Theophilus, the Russian Orthodox Greek Catholic Church of America held its Eighth All-American Sobor in New York City on December 5-8, 1950 for the purpose of electing a new Primate. With a total of 239 votes (against 14 cast for four other candidates) the popular Archbishop Leonty Turkevich (1876-1950) of Chicago was elected the new "Metropolitan of All America and Canada." Born in Kremenets, Volhynia (in western Imperial Russia) as Leonid Turkevich, Metropolitan Leonty was ordained to the priesthood in 1905 and came to the United States in 1906 as a young missionary priest. As a man of bright intellect, schooled at the renowned Kiev Theological Academy, he quickly came to the forefront of the American clergy, and became rector of the newly opened theological seminary in Minneapolis. When the seminary was relocated to Tenafly, New Jersey in 1912, he came east and, while continuing his work at the seminary, became dean of St. Nicholas Cathedral in New York City and editor of the *Russian-American Orthodox Messenger*, the church's official periodical. He was one of two American priests to represent the North American archdiocese at the All-Russian Sobor of 1917-1918, returning to America via Siberia after the Council, and witnessing firsthand the atrocities committed by the newly established Soviet regime. Widowed in 1925 upon the repose of his wife, Anna, his immediate elevation to the episcopacy was proposed, but he declined because he was responsible for the continued upbringing of his five children. However, in 1933 he accepted the monastic tonsure and was consecrated Bishop of Chicago. At the Fifth

⁵ St. John Chrysostom, *On Prayer*, hom. 1.

All-American Sobor in 1934, it was Bishop Leonty who suggested the electing of the senior hierarch, Archbishop Theophilus, as Primate, to which the delegates responded with a unanimous acclamation of "Axios!" Bishop, and later Archbishop, Leonty continued to administer his Midwestern diocese until his election as Primate at the Eighth All-American Sobor in 1950.

During Metropolitan Leonty's tenure, structure was given to the Russian Orthodox Greek Catholic Church of America ("the Metropolia") through the adoption of a governing Statute in 1955. With his blessing, the first English-language parishes were established in the American suburbs, in the West, the South, and the Southwest. Initially begun as a means of reaching out to lapsed, or lapsing Orthodox, these new parishes soon began to attract numerous converts to Orthodoxy. The increasing numbers of converts in the Metropolia (estimates range from 15% to 20% of the total membership in 1970) only magnified a growing sense of missionary vocation, and encouraged the trend away from ethnicity. Beginning in the 1950s, an increasing body of liturgical texts in English was published to supplement the limited materials that had been produced at the turn of the century. Organizations such as the Federated Russian-Orthodox Clubs (F.R.O.C.) prepared English-language music books. The Metropolia's Department of Religious Education published texts for feast days and individual services. Finally, in 1967, the Metropolia issued an official English translation of the Divine Liturgy, which has become the standard text in parishes of the [now] Orthodox Church in America. Official church agencies, seminaries, and individuals, continued to produce materials in subsequent years.

Of course, not all in the "second generation" rejected their heritage. Many wholeheartedly accepted ethnicity. In fact, they often identified themselves with the ethnic language, culture, and nationality in a manner so passionate, that it baffled, even disturbed, their fathers. They were "hyphenated Americans" who, like their ethnic churches, identified themselves patriotically and economically with America, but spiritually, culturally, and socially with an older heritage. The greatest public effort of ethnic churches throughout the 1950s and early 1960s was a drive to gain local, state, and federal recognition of Orthodoxy as the "Fourth Major Faith" in the United States, and for a time, the ethnic churches were revitalized by the "third generation," which coincided with the general American return to religion in the 1950s. With the establishment of new English-language parishes and the revitalization of many ethnic parishes, it is hardly surprising that the Russian Orthodox Greek Catholic Church of America reached its historic peak in membership (about 500,000) by the end of Metropolitan Leonty's tenure in 1965.

Metropolitan Leonty's tenure also saw the undertaking of various pan-Orthodox initiatives, such as the Standing Conference of Canonical Orthodox Bishops in the Americas and the Orthodox Christian Education Commission, as well as preliminary steps towards healing the Metropolia's rift with the Moscow Patriarchate, ultimately paving the way to autocephaly for the Orthodox Church in America. The Metropolia made repeated attempts to make peace with the Russian Church, but as the price of reconciliation, the Russian Church demanded the right to confirm or veto the election of the head of the Metropolia, and that the Metropolia officially abstain "from all political activities against the Soviet Union." In an era of continuing Communist oppression of religion, such demands were clearly unacceptable. Similar unresolved disputes clouded relations of many of the ethnic

churches in America with their “Mother Churches” behind the “Iron Curtain.”¹ Moreover, other jurisdictions were continually forced to choose between cooperating with either the Metropolia or the Russian Church. For example, an innovative 1965 proposal to create a synod of Orthodox bishops in America with the Greek archbishop as its primate, a synod that would include the Metropolia bishops, was vetoed by the Russian Church, and its loyal follower, the Bulgarian Church. Again, an attempt in 1966 by the Metropolia to circumvent the problem by appealing to the Ecumenical Patriarchate to accept the Metropolia under its aegis, much as the Russian Archdiocese in Western Europe had done in the 1930s, also failed.

This was also an era of theological revival—having first established for itself a reputation as an academic center under the internationally renowned Russian theologian, Fr. Georges Florovsky, the Metropolia’s St. Vladimir’s Seminary was to have a profound effect on future developments in American Orthodox church life. The seminary’s three successive deans, Fr. Florovsky (1950-1955), Fr. Alexander Schmemmann (1962-1983), and Fr. John Meyendorff (1984-1992), stood in the vanguard of 20th century Orthodox theology. They were largely responsible for a patristic revival within Orthodoxy, a return to the “sources,” a rediscovery of Orthodoxy’s own voice—so necessary if Orthodoxy in the West was to survive. They were also among the chief proponents of a Eucharistic ecclesiology, a traditional understanding that the church is realized, is fulfilled, in the celebration of the Eucharist. Under their leadership, St. Vladimir’s Seminary Press was to publish over 175 books in English, which continue to explain Orthodoxy to believers and non-believers alike. For centuries, frequent and regular reception of the Eucharist had not been common among Orthodox. Yet, as a result of a rediscovered Eucharistic ecclesiology, a new generation of church leaders began to promote frequent Holy Communion and the ecclesiology such reception inferred. This Eucharistic renewal, sparked by the preaching and writings of Fathers Schmemmann and Meyendorff, marked a gradual, but profound, shift in Orthodox piety in the 1960’s. Increasingly, educated parishioners began to question jurisdictional liturgical practices and parochial traditions, while looking beyond ethnicity for a broader and deeper understanding of the Orthodox tradition.

This theological revival had a profound effect on American parish life. Use of the vernacular was encouraged and made worship more accessible. Sermons became integral parts of the liturgy, no longer optional appendages. Congregational singing made its return, and liturgical music became more varied, drawing not only on the slow, elaborate, “Italianate” harmonies so popular in 19th century Russia, but on quicker, simpler, melodies based on monastic chants, as well as on different ethnic traditions, and even originally-composed melodies. Through the reforms encouraged by liturgical theology, participation in Orthodox worship became less an expression of ethnic solidarity than a means of entering into a cohesive and all-embracing context that could shape individual and communal lives. The renewed focus on ecclesiology, with its stress on conciliarity, affected all aspects of American Orthodox church life. The Metropolia, in particular, came to be marked by its strong emphasis on the Church as a corporate body, with bishops, clergy, and laity all having a voice. At its All-American councils, held every three years, and defined as the “supreme legislative authority” in the Church, clergy and laity are equally represented, and share in the decision-making process. Individual dioceses and deaneries also meet in council annually, following a similar format. Indeed, the rise of an informed and educated

¹ In 1960 the Romanian Orthodox Episcopate of America, similarly estranged from the Romanian Patriarchate, was received into the jurisdiction of the Russian Orthodox Greek Catholic Church of America as a distinct ethnic diocese and is today the largest of three distinct ethnic dioceses in the Orthodox Church in America.

laity has become one of the hallmarks of Orthodoxy in America. This has naturally led to changes in church governance. It has also led to considerable tensions between clergy and laity, as well as bishops and their clergy, particularly in those jurisdictions with less open and less conciliar modes of operation.

After fifteen years of tireless service as Primate, Metropolitan Leonty peacefully fell asleep in the Lord at his residence in Oyster Bay Cove, New York, on May 14, 1965, and was interred at St. Tikhon's Monastery in South Canaan, Pennsylvania. Those who personally knew Metropolitan Leonty cherished his humility, prayerfulness, meekness, dignity, kindness, generosity, thoughtfulness, forbearance, humor, vision, erudition, and wisdom. Over the fifty years since Metropolitan Leonty's repose a movement for the saintly hierarch's canonization² has been gathering strength; for example, the enthusiasm of the participants at the symposium honoring Metropolitan Leonty on the fiftieth anniversary of his repose, held at St. Tikhon's Monastery on May 14, 2015, is just one of the more recent indications of popular support for his glorification as a saint of the Orthodox Church in America. *Article paraphrased from various print and internet sources. **To be continued.***

Parish News

Parish Council Meeting

The Parish Council is meeting on Monday, October 17, 2016 at 7:00 PM.

Slavic Oktoberfest

Our parish's Oktoberfest, a buffet of Slavic and German foods with beer and wine, shall take place on Sunday, October 23, 2016 at 11:30 AM. Tickets are \$30 per person (advance purchase only). Contact Steve Wasilewski at (201) 960-4352 or stephen12375@aol.com or Marge Kovach at (732) 815-9765 or mjkovach@aol.com for tickets – checks should be payable to "Ss. Peter and Paul R.O.G.C. Church."

Orthodox Education Day

St. Vladimir's Seminary's annual open house and fall festival is being held on Saturday, October 1, 2016—the feast of the Protection of the Virgin Mary. In celebration of the life and person of the Virgin Mary, Dr. Mary B. Cunningham, author of [*Gateway of Life: Orthodox Thinking on the Mother of God*](#), will present the day's keynote address. Dr. Cunningham is Honorary Associate Professor in the Theology and Religious Studies Department, University of Nottingham. A marketplace of international foods and Orthodox books and gifts will be available. Special activities for children are scheduled, and the seminary's chapel and bookstore will be open to the public, throughout the day. St. Vladimir's Seminary is located at 575 Scarsdale Road, Yonkers, New York.

Special Donations

*Please note that for Special Donations in November 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 October 23, 2016.*

² In 2008 the Holy Synod of the Orthodox Church in America blessed the Canonization Commission to begin its investigation into a future canonization of Metropolitan Leonty Turkevich.

October 2, 2016

Sanctuary Lamp offered by John and Helen Wanko in honor of Keira Canova's birthday. **St. John's Cross** offered by the Benda Family in memory of Theodore Benda (anniversary of birth). **St. Nicholas' Cross** offered by the Benda Family in memory of Theodore Benda (anniversary of birth). **Sacramental Bread and Wine** offered by the Benda Family in memory of Theodore Benda (anniversary of birth).

October 23, 2016

Sanctuary Lamp offered by John and Helen Wanko in memory of Helen Grudinoff (anniversary of repose). **St. Nicholas' Cross** offered by John and Helen Wanko in memory of Stephen Brelinsky (anniversary of repose).

Other Donations

A \$1,000 Fidelity Charitable grant, in memory of Benedict J. Benda, was received through the generosity and recommendation of the Arthur and Marissa Hedge Foundation, a donor-advised fund. A donation of \$500 was received from the Estate of William Sagosz.

Daily Bible Readings

1. Heb. 9:1-7 & Luke 10:38-42, 11:27-28
2. 2 Cor. 4:6-15 & Luke 6:31-36
3. Gal. 4:28-5:10 & Luke 6:24-30
4. Gal. 5:11-31 & Luke 6:37-45
5. Gal. 6:2-10 & Luke 6:46-7:1
6. Eph. 1:1-9 & Luke 7:17-30
7. Eph. 1:7-17 & Luke 7:31-35
8. 1 Cor. 10:23-28 & Luke 5:27-32
9. 2 Cor. 6:1-10 & Luke 7:11-16
10. Eph. 1:22-2:2 & Luke 7:36-50
11. Eph. 2:19-3:7 & Luke 8:1-3
12. Eph. 3:8-21 & Luke 8:22-25
13. Eph. 4:14-19 & Luke 9:7-11
14. Eph. 4:17-25 & Luke 9:12-16
15. 1 Cor. 15:39-45 & Luke 7:1-10
16. 2 Cor. 6:16-7:1 & Luke 8:6-15
17. Eph. 4:25-32 & Luke 9:18-22
18. Eph. 5:20-26 & Luke 9:23-27
19. Eph. 5:25-33 & Luke 9:44-50
20. Eph. 5:33-6:9 & Luke 9:49-56
21. Eph. 6:16-24 & Luke 10:1-15
22. 1 Cor. 15:39-45 & Luke 7:1-10
23. 2 Cor. 9:6-11 & Luke 16:19-31
24. Phil. 1:1-7 & Luke 10:22-24
25. Phil. 1:8-14 & Luke 11:1-10
26. Phil. 1:12-20 & Luke 11:9-13
27. Phil. 1:20-27 & Luke 11:14-23
28. Phil. 1:27-2:4 & Luke 11:23-26
29. 1 Cor. 15:58-16:3 & Luke 8:16-21
30. 2 Cor. 11:31-12:9 & Luke 8:26-39
31. Phil. 2:12-16 & Luke 11:29-33

Schedule of Services

Sept. 30-Oct. 1, 2016

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

October 1-2, 2016

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

October 8-9, 2016

6:00 PM (Saturday) – Vespers & General Confession
9:30 AM (Sunday) – Divine Liturgy

October 16, 2016

9:30 AM (Sunday) – Divine Liturgy

October 22-23, 2016

9:30 AM (Saturday) – General Panichida
6:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Hierarchical Liturgy

October 29-30, 2016

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