

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

This year marks the unhappy centennial of the Armenian genocide in the Ottoman Empire during the First World War. In 1915, the Ottoman government set in motion a plan to expel and massacre Armenians living in the Ottoman Empire, of which there were about two million at the time. By the early 1920s, when the massacres and deportations finally ended, some 1.5 million of Turkey’s Armenians were dead, with many more forcibly removed from the country. Coinciding with the Armenian genocide were the Assyrian and Greek genocides.

Unlike the Armenians, there were no specific orders to deport Assyrians, and the attacks against them were not standardized in nature. Nevertheless, through outright massacres, disease, and starvation, by 1923 the death toll for the Assyrian Christians was about 300,000. A similar campaign of massacres and forced deportations, involving “death marches,” was instigated by the Ottoman government against the Pontic Greek population; the death toll also numbered in the hundreds of thousands, and with most survivors having fled to Greece, Anatolia’s ancient Orthodox Christian cultural heritage was eradicated. In total, between the Armenians, the Assyrians, and the Pontic Greeks, about two million of the Ottoman Empire’s Christians had perished.

On April 23, 2015 the Armenian Orthodox Apostolic Church canonized the victims of the Armenian genocide in a ceremony outside the Holy Etchmiadzin Cathedral in Vagharshapat, which created 1.5 million new saints (it was the Armenian Church’s first canonization in 400 years). The Primate of the Orthodox Church in America, Metropolitan Tikhon, was in attendance and addressed

the Global Forum on Armenian Genocide, meeting in Yerevan, on April 22, 2015. In his address, His Beatitude said, "The Holy Apostle Paul reminds us of one of the foundations of Christian life when he writes to Timothy: *Everyone who desires to live a godly life in Christ Jesus will be persecuted* (2 Tim. 3:12) . . . We are not here today to lament the suffering and pain inflicted by others. Instead, we proclaim the power of a godly life in Christ that enables us to endure great tribulation for His sake. Hence, today we honor the lives of those Armenian martyrs who so glorified God through their sufferings."

The genocides in the Ottoman Empire during the First World War are not unique in the sad history of genocides, deportations, and "ethnic cleansings" in the modern era. Starting with the British deportation of the Acadians from Nova Scotia in 1755, in which ¼ of the deportees died in shipwrecks, and from disease and starvation, to the forced relocation of the Cherokee, Muscogee, Seminole, Chicasaw, and Choctaw nations in the southeastern United States following the Indian Removal Act of 1830, to the Ukrainian *holodomor* of 1932-33, to the Nazi holocaust against the Jews and others (mostly Poles and Gypsies) during the Second World War, to the forced relocation of Poland's Lemkos in 1947, to the Bosnian and Rwandan genocides of the 1990s, modern history has literally been a "trail of tears" of those who have suffered everything from forcible eviction from their homes to systematic mass murder.

Sadly, the tale of man's inhumanity has not ended – today we are witnessing "ethnic cleansing" and genocide against the fragile Christian populations of the Middle East (some being the very same communities that suffered the genocides in the Ottoman Empire a century ago) at the hands of radical Muslim terrorist groups. And yet, aside from Pope Francis and Egyptian President Abdel Fattah el-Sisi (the latter being a Muslim!), precious few global leaders, even those ostensibly Christian, have had the moral courage to call today's genocidal acts for what they are; indeed, the President of the United States will not even name the perpetrators of these crimes against humanity except by the ambiguous term of "violent extremists." The only way to bring genocide to an end is by having the fortitude to speak the truth and to always remember the sacrifice of the martyrs. In order to find meaning, let us look to the suffering of Jesus Christ: His death on the Cross was an instance of judicial murder—as are the death of the victims of genocide—yet by His crucifixion He accomplished the universal atonement of mankind. In Jesus Christ's crucifixion we see the power of suffering in which goodness triumphs over evil, not by meeting violence with violence, but rather by something truly noble, even heroic—the power of self-sacrificing love. May the sacrifice of Jesus Christ, and of all the martyrs through the ages, fortify our faith, and inspire us in showing the divine love of Our Lord and Savior Jesus Christ to a world that so desperately needs it!

Parish Council President's Message

Dear parishioners and friends,

As we enter the month of June, we come upon the second fast of the calendar year—the Ss. Peter & Paul Fast, starting on June 8, 2015 and lasting until Ss. Peter & Paul Day (June 29th). Please make every effort to attend church services during this time, and let us celebrate our patronal feast of Ss. Peter & Paul as a parish family. Although I shall be away at that time, as I'll be traveling to Italy in late June, please know that you will be in my thoughts, and I ask for your prayers for my safe travels. Also, Reader Philip Benda recently donated new brass candle followers in memory of all the deceased past presidents of our parish council. Thank you, Reader Philip, and God grant you many years!

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

Late have I loved Thee, O Lord; and behold, Thou wast within and I without, and there I sought Thee. Thou didst call, and cry, and burst my deafness. Thou didst gleam, and glow, and dispel my blindness. Thou didst touch me, and I burned for Thy peace. For Thyself Thou hast made us, and our hearts are restless until they rest in Thee. Late have I loved Thee, Thou Beauty ever old and ever new. Thou hast burst my bonds asunder; unto Thee I will offer up an offering of praise.
St. Augustine of Hippo, Confessions, 1.7.

Lives of the Saints

St. Augustine, Bishop of Hippo and Doctor of the Church – commemorated on June 15th

Aurelius Augustinus, also known as St. Augustine or St. Austin, was born on November 13, 354 in Thagaste (modern Souk Ahras, Algeria), a *municipium* in the Roman province of Numidia. His father, Patricius, was a pagan *decurion* (town councilor) who converted to Christianity on his deathbed in 370, and was of Latin and Punic (i.e., Carthaginian) descent; his mother, Monica, was a Christian of Berber origin. Augustine considered himself to be Punic, an “African . . . or at any rate, with that flat nose you see in Africans.” Augustine’s family name, Aurelius, suggests that his father’s ancestors were freedmen of the *gens Aurelia*, given full Roman citizenship by the Edict of Caracalla in 212, so Augustine’s family was considered Roman from a legal standpoint, and were *honestiores* – upper class citizens known as “honorable men.” Augustine had an older brother, Navigius, and a sister, Perpetua (later abbess of a nunnery in Hippo). Augustine’s first language was Latin; he never mastered Greek – he tells us that his first Greek teacher was a brutal man who constantly beat his students, and so Augustine rebelled and refused to study. By the time he realized that he really needed to know Greek, it was too late; though he acquired a smattering of the language, he was never truly at home in it. His mother undertook to raise Augustine as a Christian, though her husband refused to allow the children to be baptized, and although Augustine always felt an attraction to Christianity, in the short run he was more interested in the worldly attractions of sex, fame, and pride in his own intellectual brilliance. At the age of eleven he was sent to school at Madaura, a small Numidian city about 19 miles south of Thagaste, where he was trained in Latin grammar and literature.

At the age of seventeen, through the generosity of his father’s wealthy patron, Romanianus, Augustine went to Carthage to continue his education in rhetoric. It was while he was a student in Carthage that he read Cicero’s now lost dialogue *Hortensius*, which he described as sparking his interest in philosophy. As a young man in Carthage, Augustine lived a hedonistic lifestyle for a time – it was during this period that he uttered his famous prayer “Grant me chastity and continence, but not yet” – while at the same time he joined the Manichean sect, much to his mother’s despair. About the age of nineteen, Augustine began an affair with a young woman in Carthage; she remained his lover for over thirteen years and gave birth to his son, Adeodatus (372-390). In 385, Augustine ended this relationship in order to prepare himself to marry an heiress of his own class. Augustine taught grammar at Thagaste during 373 and 374, and then moved to Carthage to conduct a school of rhetoric over the next nine years. Disturbed by his unruly students in Carthage, he moved to establish a school in Rome in 383, but ended up disappointed with the apathetic reception. It was the custom for students to pay their fees to the professor on the last day of the term, and many students attended faithfully all term, and then did not pay. Manichean friends introduced him to the prefect of the City of Rome, Symmachus, who had been asked by the imperial court at Milan to provide a professor of rhetoric. Augustine won the job and headed north to take his position in late

384 – at thirty years of age, he had won the most visible academic position in the Latin-speaking world at a time when such posts gave ready access to political careers.

Augustine's fervor for Manicheism gradually began to wane. While still at Carthage he had a disappointing meeting with a Manichean bishop, and key proponent of Manichean theology, Faustus of Mileve, which started Augustine's skepticism of Manicheism. In Rome he reportedly turned away from the sect and at Milan his own studies in Neoplatonism, together with the influences of his mother, Monica, and his friend, Simplicianus, urged him towards Christianity. Moreover, Augustine came to be very much influenced by Milan's charismatic Christian bishop, St. Ambrose, and was almost immediately taken under Ambrose's wing. Of Ambrose, Augustine states, "That man of God received me as a father would, and welcomed my coming as a good bishop should . . . And I began to love him, of course, not at first as a teacher of truth, but as a friendly man." Initially Augustine was only interested in Ambrose's rhetorical skills, rather than in the topic of his speeches, as Ambrose was a spectacular orator, but eventually Augustine was led into the faith of Christianity. Augustine's mother had followed him to Milan and arranged a marriage for which he abandoned his concubine; although Augustine accepted this engagement, he was deeply hurt over the loss of his lover, as he had considered his former relationship to be equivalent to marriage. The marriage was not to take place for another two years because Augustine's fiancée was not yet of age (Roman practice was for upper class young women to be engaged before they became nubile and to be married at 13 or 14 years of age, usually to men ten or more years older). However, Augustine eventually broke off his engagement, possibly due to the influence of his friend, Alypius, who steered him away from marriage, saying that he could not live a life in the love of wisdom if he married.

In the summer of 386, having been inspired by his reading of St. Athanasius' *Life of St. Anthony*, Augustine converted to Christianity. He later wrote an account of his conversion – his very transformation, as St. Paul describes in a section (chapter 12-15) of the *Epistle to the Romans* – in his *Confessions*: hearing a child's voice telling him to "take up and read," which he took as a divine command to open the Bible and read the first thing he saw, Augustine read Romans 13:13-14: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put on the Lord Jesus Christ, and make no provision for the flesh and its concupiscence." St. Ambrose baptized Augustine, along with his son Adeodatus, on Easter Vigil in 387 in Milan. In 388, Augustine's mother, Monica, died at Ostia as she, Augustine, and Adeodatus were preparing to embark for Numidia. Augustine and Adeodatus returned to a life of aristocratic leisure in Thagaste, but soon after Adeodatus died in 390. Augustine then sold his property and gave the money to the poor; all that he kept was the family house, which he converted into a monastery for himself and a group of friends. In 391 Augustine was ordained a priest in Hippo Regius (modern Annaba, Algeria) and became a famous preacher (more than 350 preserved sermons are considered authentic). In 395 he was made coadjutor bishop of Hippo, and became full bishop in 386, at which time he gave his remaining property to the church of Thagaste. St. Augustine remained Bishop of Hippo until his death in 430.

As bishop, Augustine worked tirelessly to convince the people of Hippo to live as faithful Christians. Though he had left his monastery, he continued to lead a monastic life in the episcopal residence, leaving a *regula* (rule) for his monastery that led to his designation in the West as the "patron saint of regular clergy." Many of Augustine's prolific theological and philosophical writings, which have earned him the title of "Doctor of the Church," date from his time as Bishop of Hippo. According to his contemporary, St. Jerome, Augustine "established anew the ancient Faith." His biographer, Possidius, admired Augustine's powerful intellect and stunning oratory, and described his personal traits as "a man who ate sparingly, worked tirelessly, despised gossip, shunned the temptations of the flesh, and exercised prudence in the financial stewardship of his see." Shortly

before Augustine's death the Vandals, a Germanic tribe that had converted to Arianism, invaded Roman Africa and besieged Hippo in the spring of 430. According to Possidius, Augustine spent his final days in prayer and repentance, reading the penitential psalms of David (which he had hung on his walls), and then died on August 28, 430. Shortly after his death, the Vandals lifted the siege of Hippo, but not long thereafter they returned and burned the city – everything was destroyed except Augustine's cathedral and library, which they left untouched.

St. Augustine was canonized by popular acclaim, and later recognized as a "Doctor of the Church" in 1298. In the West, his feast day is August 28th, the day on which he died, but in the East his feast is kept on June 15th. He is commonly known as *Augustinos Megas* ("Augustine the Great") in the Greek Church. According to Venerable Bede's *True Martyrology*, Augustine's body was later translated to Cagliari, Sardinia by the Catholic bishops expelled from North Africa by Huneric (King of the Vandals, 474-484). Around 720 his remains were translated again to Pavia, Italy in order to save them from the frequent coastal raids by Muslims. When the Canons Regular of St. Augustine was expelled from Pavia in 1700, St. Augustine's relics were taken to Milan, but when the recently rebuilt Church of San Pietro in Ciel d'Oro in Pavia was reconsecrated in 1896, the relics were once again reinstalled there.

Modern Theological Classics

"... the church of the Living God, the pillar and foundation of truth" (1 Tim. 3:15)

Having firm assurance from her founder and head, together with the Holy Spirit, that Jesus Christ will be present with the Church until the "end of the world"—and because "the gates of hell shall not prevail against her"—the Church accomplishes her task in the world by revealing the truth of God in manifold, multifaceted ways. As teacher of truth, the Church proclaims:

1. The Church is the source, the guardian and the interpreter of the Holy Scriptures and Holy Tradition, which equal each other in authority: "Brethren, stand fast and hold the tradition which you were taught, whether by word or by our epistle" (2 Thess. 2:15; Jn. 16:13).

2. The dogmatic theology of the Orthodox Church is the science which, in systematic order, reveals to the world the dogmas or doctrines related to all aspects of God's providence and activity in the world. Dogmatic theology presents the dogmas as the truth of God. Divine in origin, the dogmas are unchangeable, immutable. They are truths formulated and defined by the Church, and therefore they have absolute authority for all members of the Church.

3. Orthodox moral theology is the science which, again in systematic order, explains the teachings relating to the moral life of man, as that life is to be lived in accordance with God's laws and commandments, in harmony with His will. The perfect and absolute example of moral perfection, accordingly, is our Lord Jesus Christ.

Moral theology and dogmatic theology have much in common. They embrace the same subjects: God and man; law and freedom; the virtues of faith, hope and love; questions of life and death. Both disciplines lead to salvation. By studying dogmatic theology, we learn the objective revelation of God's truth, His commandments, and His actions within the world. Moral theology, on the other hand, teaches about our acceptance of truth and our response to God's will and providence. That response involves accepting and fulfilling the moral commandments of God, as the living path to salvation. Both sciences, dogmatic and moral theology, have as their source and foundation our Lord Jesus Christ. Dogmatic theology knows Him as the creator, savior, redeemer and final judge of mankind. Moral theology knows Jesus Christ as the perfect ideal and example in

all aspects of the Christian moral life, through whom we work out our own salvation “with fear and trembling” (Phil. 2:12).

Our Lord Jesus Christ in the absolute criterion in the personal and social moral life of every Christian. The Most Holy Theotokos or Mother of God, together with the Saints of the Church, also serves as guiding lights who direct the moral life of the faithful when they found themselves in doubt or confusion concerning particular moral questions. Moral theology must not be confused with all kinds of moral philosophies, which, unlike the morality of the Orthodox Church, base their teachings on purely human knowledge.

It is important for us to note that the Holy Scriptures tell us of an inner, natural moral law which is innate to the entire human race. This is a law “written on the heart,” judged by the conscience which serves as the criterion of human moral activity (Rom. 2:14-15). The human conscience, however, can become sinful, unreliable, or even completely dead. The Biblical word speaks of those whose “foolish heart was hardened” (Rom. 1:21). When man becomes independent of divine law, he establishes himself as his own criterion in matters regarding his moral and social actions. By denying God’s providence, the world and its life become secularized. Relativism, pride, self-love, egotism—the qualities which presently rule the world—are to some extent governed and limited by the laws of states and civil authorities. It is precisely for this reason that the God of history presented mankind with His positive moral laws: the Law of Moses in the Old Testament, and the new divine Law of Jesus Christ in the New Testament (Jn. 1:17; Gal. 6:2; Heb. 1:2).

4. Pastoral theology is the science that deals with questions pertaining to the Priesthood: its nature, origin, calling, education, and ordination, together with the threefold service of Jesus Christ, including teaching, serving the sacred sacraments, and pastoral care of the faithful. This last emphasizes the practice of confession and adherence to the moral law of the Church. Pastoral theology includes such subjects as the personal, social and family life of the priest; his responsibility toward civil authorities; and his involvement in charity and in the needs of the world in general. Pastoral theology demands that authentic spiritual and moral life begin with the leaders of the Church—bishops, pastors, and teachers—and demands that they not fall under God’s condemnation for failing to practice what they themselves preach (Rom. 2:8). In fact, the Church’s pastors are called to be the first of all those who bear Christ’s Cross in the world. Pastoral theology is often combined with the science of comparative theology, which concerns chiefly the theological differences and problems arising in relations between the Orthodox Church and other Christian churches, confessions or different world religions. These differences and problems include matters of faith, salvation, authority and the structure of the Church.

5. Liturgical theology addresses the nature, origin, structure and meaning of the divine sacraments, personal and collective prayer, church art and music, and in general, everything necessary for the life of sanctification, moral perfection, and salvation within the Church. Church History includes an overview of the liturgical life of the Church as it has developed over the past two thousand years.

6. The Church, having inherited divine authority from her founder to govern and judge (Mt. 18:15-18; 2 Cor. 10:5-6; Jn. 20:21; Acts 20:29), has developed its own distinctive body of Canon Law. This is purely ecclesiastical law, independent of any civil authority. These laws or canons regulate and direct not only the inner spiritual and moral life of the faithful, but, more importantly, these canons protect the existence of the Church in the political, economic and social environment of the contemporary world. They do so by safeguarding and protecting the essential qualities of the Church: oneness, holiness, catholicity, and apostolicity.

The Universal Code of Canons was established by the Sixth Ecumenical Council (Canon 2). We need to remember that the Ecumenical Councils are the supreme dogmatic, canonical and legislative authority for the entire Orthodox Church. All dogmatic and canonical decisions made by Ecumenical Councils are adopted under the guidance of the Holy Spirit (Acts 15:28). They are God-inspired, and all of them must be confirmed by being formally received by the members of the Church. Therefore, all dogmatic decisions of the Councils, and all canons based on Holy Scriptures, which reveal the dogmatic principles of faith and morality, or the succession of hierarchy by which the divine grace of the Holy Spirit is preserved in the Church, are immutable and unchangeable for all times.

However, some canons of historic and disciplinary nature, which were adopted for a certain time and place, are variable and mutable. They can be changed by the same authority of the Church which adopted them in the first place. This idea that some disciplinary canons can be changed, and have been, does not in any way weaken the witness of the Church Fathers, who affirm that their activity at the Ecumenical Councils was God-inspired. We need to keep in mind the fact that the Old Testament, in all its fullness, was granted to us by God. Nevertheless, when the time came, the customs and the ritual law of the Old Covenant were canceled. Yet no Orthodox Christian doubts the divinely inspired character of the Old Testament in general.

An analogy can be made with the canonical activity of the Ecumenical Councils. For “because of the demands of history or of local circumstances, the Church, possessing the full authority of God, and not without His help, permits changes in her ecclesiastical discipline, having the good of the Church and the fulfillment of God’s plan of salvation as its reason and goal” (P. P. Ponomorev, *Sviashchennoe predanie, kak istochnik Khristianskago vedeniia*, 311). For all these gifts of God to His Church, every person must be prepared to answer with faith, as well as spiritual and moral life, as a true member of the Orthodox Church in order to find an answer to the question: “What good thing shall I do, that I may have eternal life?” (Mt. 19:16).

Archbishop Gregory Afonsky, Christ and the Church, pp. 90-94. To be continued.

Our Carpatho-Rusyn Heritage

Carpatho-Rusyn Art

By the outset of the nineteenth century, iconography in the “folk style” was on the decline and was gradually being replaced by late Baroque painting which, in Rusyn society, was still being commissioned by the Greek Catholic Church. The first professional artist in this category was Joseph Zmi-Miklovshiy, the “eparchial painter” for the bishop of Eperjes (Presov, Slovakia). Trained in Vienna, Zmi-Miklovshiy produced a whole series of works for Rusyn churches throughout Saros, Zemplen, and Abauj counties as well as the altar painting of the Greek Catholic cathedral in Eperjes. He was also the first painter to do commissioned portraits, genre scenes, and landscapes. However, in what was still an economically underdeveloped patriarchal Rusyn society, there were no serious material resources to sustain the development of secular art. Instead, from time to time painters such as Ferdinand Vidra or Ferenc Heverdle would come to the region, paint some church interiors in a late Baroque style, as well as a few landscape and genre scenes in the an academic Romantic spirit, and then move on without leaving any serious ties to Rusyn society. On the other hand, there were some artists from the Carpathian region itself who trained in Vienna or Budapest and then remained in those imperial cities, returning to their homeland only occasionally as visitors. Typical of such artists was the well-known Hungarian artist of Rusyn origin, Ignatius Roshkovych, who painted major frescoes in Budapest for the Royal Palace, St. Stephen’s Cathedral and other Roman Catholic churches, as well as altar painting for the Greek Catholic cathedral in Eperjes and other

Greek Catholic churches in the villages of Snina, Krasna, and Mala Kopania. Roshkovych was also a noted academic portraitist and illustrator of the chapters dealing with Rusyn-inhabited counties that appeared in the monumental late nineteenth-century encyclopedia of the Hapsburg Empire, *Die osterreichische Monarchie in Wort und Bild*. While he created scenes typical of Rusyn life, even here Roshkovych remained an outside observer, an artist from the capital. The same could be said of other Hungarian artists of Rusyn origin, including the sculptor Edmond Szamovolszky and the painters Michael Hrabar and Athanasius Homichkov. It is also true that during the late nineteenth and early twentieth centuries several renowned artists of Magyar origin lived and worked in Subcarpathian Rus' such as Simon Hollosy and Imre Revesz, but their works had no influence on the region's cultural life.

The profound political changes that accompanied the end of the First World War also had an impact on Rusyn artistic life. Subcarpathian Rus' and the Presov region became part of Czechoslovakia, and Uzhgorod became the administrative center for what was a Rusyn territorial entity. The city was also gradually transformed into a cultural center that provided the stimulus for several local painters to create a regional group of artists. The group's initiator was Julius Viragh, who managed to attract to the group other artists who, like he, worked in the style of academic realism. Nevertheless, a few artists from the group represented a new generation anxious to form a distinct artistic school and now simply remain a regional group of artists dependent on cultural centers elsewhere. It was also felt that this new school should be attuned to the most contemporary European artistic currents while at the same time responding to the needs of Subcarpathia's unfolding spiritual and cultural revival. Viragh's group disappeared after just a few exhibits, but the new movement flourished, becoming known as the Subcarpathian School of Painting, established by Joseph Bokshay, Adalbert Erdeli, Emil Hrabovsky, and Theodore Manailo – all of whom had received professional training of European standards, and whose styles ranged from academic formalism to impressionism, art nouveau, post-impressionism, cubism, and expressionism. Secure in their professional knowledge, and filled with strong convictions about the role of the artist in society, these Subcarpathian artists were able to become truly independent and rise above the kind of provincial and nationalistic passions that were dividing Subcarpathian society. Using the tools they learned in Europe and, through their own talent, they revealed the beauty of the landscape and the people, and the richness of the local mythology, in their canvases. The success of the Subcarpathian School was in part related to its members' larger commitment to society. In 1927, they established the Uzhgorod Public School of Painting, through which they passed on their knowledge to talented Rusyn youth, resulting in the formation of a promising second generation of painters representative of the Subcarpathian School. Not one of the artists of the second generation became a second-rate slavish imitator of their teachers; instead, each one followed an individual creative path while remaining within and enriching the Subcarpathian School. In 1931 the Subcarpathian School was given a formal organizational basis with the creation of the Society of Fine Arts in Subcarpathian Rus'. The new society made stringent demands on its members and was critical of any work that smacked of dilettantism, salon art, or official ideology. Its exhibits contained only paintings that were carefully assessed in order to maintain a high standard of aesthetic achievement. Contemporary populist and nationalist-minded artists and critics among Ukrainians in neighboring Galicia and the Ukrainian emigration throughout central Europe largely ignored the Subcarpathian School. On the other hand, Czechoslovak artistic circles welcomed the work of the Subcarpathian School and the Hungarian regime that ruled the province during the Second World War basically tolerated the creative independence of Subcarpathian artists.

The annexation of Subcarpathian Rus' to the Soviet Union, and the establishment of a Communist regime in Czechoslovakia, had a profoundly negative impact on the arts, as it did on many other spheres of life. The Communists' "cultural revolution" meant the acceptance by all

artists of the principles of Socialist Realism, with its pseudo-positivist photographic style and poster-like didacticism. The ruling cultural authorities in Soviet Transcarpathia were negatively disposed to the post-impressionism and expressionism of the Subcarpathian School's members. The Communists quickly abolished Subcarpathia's Society of Fine Arts and replaced the pre-war Public School of Painting with a government created institution, the School of Applied Arts in Uzhgorod. Only through the sustained efforts of the founders of the Subcarpathian School, working within the new and unfavorable conditions of Soviet-ruled Transcarpathia, were the basic elements of post-impressionist Carpathian landscape painting preserved and passed on to the next generation. So, while the Subcarpathian School ceased to exist as such, the achievements of Rusyn painters during the 1920s-1940s somehow survived, inspiring a new generation of artists who were to prove themselves during the "Khrushchev Thaw" of the late 1950s and early 1960s. By the 1970, yet another current swept the Subcarpathian art world—a strongly individualistic move, away realistic depictions of everyday life, toward a dynamic abstractionism. This creative process, however, stopped in its tracks as a result of the economic crisis that swept independent Ukraine after 1991, bringing in its wake the crass commercialization of artistic productivity.

In contrast to Subcarpathian Rus' and its center, Uzhgorod, after the First World War the city of Presov and the Presov region in general lost the leading role they had previously held in Rusyn life, including Rusyn art. In fact, the only artistic phenomenon of any note was an exhibition of Rusyn folk culture held in 1927 at the Greek Catholic episcopal residence in Presov. It was only during the 1990s that Rusyn artists in the Presov region began to function as a distinct group. With the assistance of the Rusyn Renaissance Society, a Plenum of Rusyn Professional Artists came into being and has sponsored exhibits of several artists throughout northeastern Slovakia, as well as in neighboring Krynica, Poland. After their forced deportation to western Poland, the cultural life of Lemko Rusyns lost its purpose, so the absence of a long-term vibrant cultural activity was even more pronounced in the Lemko region. Nevertheless, professional artists of Lemko background work within the general sphere of Polish art—examples being the modern-style iconographer Jerzy Nowosielski, the graphic artist Tyrs Venhrynovych, and the accomplished folk sculptor Michael Orsyk (Orsyk, in particular, is known for his sculptures inset in church iconostases).
Paraphrased from works authored by Ivan Pop.

Parish News

Summer Schedule

This year, the summer schedule of morning services starting at 9:00 AM will begin on the first Sunday of June (June 7, 2015) and will last until Sunday, September 6, 2015.

Rector's Vacation

Fr. Sophrony will be away in Puerto Rico from June 8-22, 2015. A substitute priest shall celebrate Divine Liturgy on Sunday, June 14th and Sunday, June 21st. Parishioners are advised to attend Vespers at neighboring parishes while Fr. Sophrony is away. In the event of an emergency, contact Fr. John Fencik at (201) 436-5549 or (201) 779-6604.

Christmas Card Recycling

We have received a note from Sister Karitina of the Monastery of the Transfiguration in Ellwood City, Pennsylvania thanking our parishioners for their participation in the sisterhood's Christmas Card recycling project.

Special Donations

Please note that for Special Donations in July 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 June 21, 2015.

June 7, 2015

Seven-day Altar Vigils offered by John and Helen Wanko in memory of Daniel Grudinoff (anniversary of repose). **Sanctuary Lamp** offered by Larissa, Matthew, Kenneth, Danielle, Keira, and Mia in honor of Kenneth Bianchini's birthday.

June 21, 2015

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

Daily Bible Readings

1. Eph. 5:9-19; Matt. 18:10-20
2. Rom. 1:1-7, 13-17; Matt. 4:25-5:13
3. Rom. 1:18-27; Matt. 5:20-26
4. Rom. 1:28-2:9; Matt. 5:27-32
5. Rom. 2:14-29; Matt. 5:33-41
6. Rom. 1:7-12; Matt. 5:42-48
7. **Heb. 11:33-12:2; Matt. 10:32-38, 19:27-30**
8. Rom. 2:28-3:18; Matt. 6:31-34, 7:9-11
9. Rom. 4:4-12; Matt. 7:15-21
10. Rom. 4:13-25; Matt. 7:21-23
11. Rom. 5:10-16; Matt. 8:23-27
12. Rom. 5:17-8:2; Matt. 9:14-17
13. Rom. 3:19-26; Matt. 7:1-8
14. **Rom. 2:1-10; Matt. 6:22-33**
15. Rom. 7:1-13; Matt. 9:36-10:8
16. Rom. 7:14-8:2; Matt. 10:9-15
17. Rom. 8:2-13; Matt. 10:16-22
18. Rom. 8:22-27; Matt. 10:23-31
19. Rom. 9:6-19; Matt. 10:32-26, 11:1
20. Rom. 3:28-4:3; Matt. 7:24-8:4
21. **Rom. 5:1-10; Matt. 6:22-33**
22. Rom. 9:18-33; Matt. 11:2-15
23. Rom. 10:11-11:2; Matt. 11:16-20
24. **Rom. 11:2-12; Matt. 11:20-26**
25. Rom. 11:13-24; Matt. 11:27-30
26. Rom. 11:25-30; Matt. 12:1-8
27. Rom. 6:11-17; Matt. 8:14-23
28. **Rom. 6:18-23; Matt. 8:5-13**
29. **Rom. 12:4-5, 15-21; Matt. 12:9-13**
30. Rom. 14:9-18; Matt. 12:14-16, 22-30

** Sunday & Holy Day readings in boldface*

Schedule of Services and Events

June 7, 2015

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

June 14, 2015

9:00 AM (Sun.) – Divine Liturgy

June 21, 2015

9:00 AM (Sun.) – Divine Liturgy

*** June 4, 2015 is Fr. Sophrony's 25th Anniversary of Holy Priesthood. Axios!**

June 24, 2015

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

June 28, 2015

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

June 29, 2015

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