

Quo Vadis

The monthly newsletter of Saints Peter and 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! We are now in the liturgical season known as "Paschaltide," in which we continue celebrating the Resurrection of Our Lord Jesus Christ. Having liturgically experienced the Resurrection of Christ on that Bright and Holy Day of Pascha, we bring the Good News of Risen Life to our forebears in the tombs, singing joyfully that "Christ is Risen" at each grave in the cemetery on the Sunday of St. Thomas.

The Holy Apostle Thomas doubted that Christ was indeed risen, but when the Risen Lord appeared before him, and invited him to put his finger in the nail prints and to put his hand into the wound in His side, his doubt was dispelled. He now knew with certainty that Christ is risen. Let us have no doubt that Christ is risen, and has bestowed the promise of risen life to us, for we have seen, through Liturgy, that Christ is risen.

Christ appears to us, in His very Body and Blood, every time the Liturgy is celebrated, and thus every Sunday throughout the year is the "Lord's Day," a never-ending Pascha of Our Lord Jesus Christ. Through sacramental life, and especially in the "Sacrament of Life," that is, the Holy Eucharist, we participate in the Light and Life of the world, our Lord Jesus Christ, who has vanquished sin and death by His crucifixion and resurrection. This sacramental life is a divine gift, a dispensation of the grace of Our Lord Jesus Christ, who promised His apostles that He would send them a Comforter, or Advocate, a Spirit of Truth.

In fulfillment of His promise, on the Day of Pentecost, fifty days after His glorious resurrection, the Holy Spirit descended upon the Apostles, filling them with grace and truth. And that same grace and truth given to the Apostles remains with us to this very day, for apostolic grace fills the sacraments, and apostolic truth fills the orthodox preaching that we receive from the one, Holy, Catholic and Apostolic Church. Indeed, this is the gift of the Holy Spirit that Our Lord Jesus Christ gave to us, a Church that is His Mystical Body, which He established at the price of His Blood. This one, Holy, Catholic and Apostolic Church, the Church of the Apostles, is the vessel of grace – and all the spiritual gifts of grace – that was founded on the Day of Pentecost and which has abided to this day, and the gates of Hell shall not prevail against it.

Let us cherish this most precious gift of the Church, a divine commonwealth of the faithful, and worship as a People of God within Her holy bosom. Let us not fall prey to the devilish delusion of thinking that the Church is something unimportant, or that we can obtain salvation outside the Church. When we alienate ourselves from the Church, whether consciously or by mere negligence, we effectively throw a gift of God bought at the price of the Cross back into the face of Our Lord Jesus Christ. When we stay away from the corporate worship of the Church, and thereby deprive ourselves of the sacraments, we effectively say to Jesus Christ that His sacrifice on the Cross was worthless, and that the Risen Life that He freely offers has no value.

The Apostles came out of hiding and received the grace of Pentecost, and from that day forward they openly and fearlessly preached the Good News of Christ risen from the dead. As Christians, it remains our duty, and our privilege, to do the same as well!

Your servant in Christ,
Fr. Sophrony

Parish Council President's Message

Dear parishioners and friends,

Christ is Risen! I hope that everyone had a blessed Pascha. I also hope that everyone is looking forward to the first of our parish's three fundraisers for this year – the Spaghetti & Meatball Dinner on May 4, 2014. Tickets are limited to fifty persons, so plan on purchasing tickets as soon as possible.

The church would also like, in the near future, to purchase a set of green altar coverings, and a few icons for holy days, such as Lazarus Saturday, which we do not currently have. If you would like to purchase any of these in honor of, or in memory of, a loved one, please contact me or Fr. Sophrony.

Yours in Christ,
Stephen Wasilewski

Excerpt from the Church Fathers

The events recorded as happening after the Resurrection was intended to convince us of its truth. Since the blessed and glorious Resurrection of our Lord Jesus Christ, whereby the Divine power in three days raised the true Temple of God, which the wickedness of the Jews had overthrown, the sacred forty days, dearly-beloved, are today ended, which by most holy appointment were devoted to our most profitable instruction, so that, during the period that the Lord thus protracted the lingering of His bodily presence, our faith in the Resurrection might be fortified by needful proofs. For Christ's Death had much disturbed the disciples' hearts and a kind of torpor of distrust had crept over their grief-laden minds at His torture on the cross, at His giving up the ghost, at His lifeless body's burial. For, when the holy women, as the Gospel story has revealed, brought word of the stone rolled away from the tomb, the sepulcher emptied of the body, and the angels bearing witness to the living Lord, their words seemed like ravings to the Apostles and other disciples. Which doubtfulness, the result of human weakness, the Spirit of Truth would most assuredly not have permitted to exist in His own preacher's breasts, had not their trembling anxiety and careful hesitation laid the foundations of our faith. It was our perplexities and our dangers that were provided for in the Apostles: it was ourselves who in these men were taught how to meeting the trivial objections of the ungodly and the arguments of earthly wisdom. We are instructed by their lookings, we are taught by their hearings, we are convinced by their handlings. Let us give thanks to the Divine economy and the holy fathers' necessary slowness of belief. Others doubted, that we might not doubt.

Those days, therefore, dearly-beloved, which intervened between the Lord's Resurrection and Ascension did not pass by in uneventful leisure, but great mysteries were ratified in them, deep truths revealed. In them the fear of awful death was removed, and the immortality, not only of the soul, but also of the flesh, established. In them, through the Lord's breathing upon them, the Holy Spirit is poured upon all the Apostles, and to the blessed Apostle Peter beyond the rest the care of the Lord's flock is entrusted, in addition to the keys of the kingdom. Then

it was that the Lord joined the two disciples as a companion on the way, and, to the sweeping away of all the clouds of our uncertainty, upbraided them with the slowness of their timorous hearts. Their enlightened hearts catch the flame of faith, and lukewarm as they have been, are made to burn while the Lord unfolds the Scriptures. In the breaking of the bread also their eyes are opened as they eat with Him: how far more blessed is the opening of their eyes, to whom the glorification of their nature is revealed, than that of our first parents, on whom fell the disastrous consequences of their transgression.

And in the course of these and other miracles, when the disciples were harassed by bewildering thoughts, and the Lord had appeared in their midst, and said "Peace be unto you," that what was passing through their hearts might not be their fixed opinion (for they thought they saw a spirit, not flesh), He refutes their thoughts so discordant with the Truth, offers to the doubters' eyes the marks of the cross that remained in His hands and feet, and invites them to handle Him with careful scrutiny, because the traces of the nails and spear had been retained to heal the wounds of unbelieving hearts, so that not with wavering faith, but with most steadfast knowledge they might comprehend that the Nature which had been laid in the sepulcher was to sit on God the Father's throne.

Accordingly, dearly-beloved, through this time which elapsed between the Lord's Resurrection and Ascension, God's Providence had this in view, to teach and impress upon both eyes and hearts of His own people that the Lord Jesus Christ might be acknowledged to have as truly risen, as He was truly born, suffered, and died. And hence the most blessed Apostles and all the disciples, who had been both bewildered at His death on the cross and backward in believing His Resurrection, were so strengthened by the clearness of the truth that when the Lord entered the heights of heaven, not only were they affected with no sadness, but were even filled with great joy. And truly great and unspeakable was their cause for joy, when in the sight of the holy multitude, above the dignity of all heavenly creatures, the Nature of mankind went up, to pass above the angels' ranks and to rise beyond the archangels' heights, and to have its uplifting limited by no elevation until, received to sit with the Eternal Father, it should be associated with the throne of His glory, to Whose Nature it was united in the Son. Since then Christ's Ascension is our uplifting, and the hope of the Body is raised, whither the glory of the Head has gone before, let us exult, dearly-beloved, with worthy joy and delight in the loyal paying of thanks. For today not only are we confirmed as possessors of paradise, but have also in Christ penetrated the heights of heaven, and have gained still greater things through Christ's unspeakable grace than we had lost through the devil's malice. For us, whom our virulent enemy had driven out from the bliss of our first abode, the Son of God has made members of Himself and placed at the right hand of the Father, with Whom he lives and reigns in the unity of the Holy Spirit, God for ever and ever. Amen.

t. Leo the Great, Pope of Rome, Sermon 73.

Lives of the Saints

t. Pelagia of Tarsus, Virgin Martyr – Commemorated on May 4th

St. Pelagia of Tarsus (in southeastern Anatolia) lived in the late third century, during the reign of Emperor Diocletian (284-305), and was the daughter of illustrious pagans. When she heard about Jesus Christ from her Christian friends, she believed in Him and resolved to preserve her virginity, consecrating her whole life to the Lord.

Emperor Diocletian's heir, whom he adopted as a boy, upon seeing the maiden Pelagia's beauty, became enamored with her that he desired her for his wife. The holy virgin told the youth, however, that she was betrothed to Christ, the Immortal Bridegroom, and had renounced earthly marriage. While her reply angered the young suitor, he decided to leave her in peace, hoping that she would change her mind. Around the same time, Pelagia sought out Bishop Linus of Tarsus, who had fled to a mountain during a persecution against Christians, so that she could be baptized by him. Having seen the face of the bishop in a dream, she embarked on a trip to visit a nurse who had raised her in childhood, and along the way happened upon Bishop Linus, whom she immediately recognized, and fell at his feet, requesting baptism. At the bishop's prayers, a spring of water flowed from the ground, and during the sacrament of baptism, angels appeared and covered the saint with a bright mantle. After administering Holy Communion to the pious virgin, Bishop Linus offered a prayer of thanksgiving and sent her on her way. She then exchanged her expensive clothing for a simple white garment, and distributed her possessions to the poor. Returning to her servants, who had accompanied her on the trip, she told them about Christ and many were converted.

St. Pelagia tried to convert her own mother to Christ, but the obdurate woman sent a message to Diocletian's adoptive son, telling him that Pelagia was a Christian and would not become his wife. Realizing that Pelagia was lost to him, the young man fell upon his sword in his despair. Fearing the Emperor's wrath, Pelagia's mother tied up her daughter and led her to Diocletian's court as a Christian who was responsible for the death of the heir to the throne. The Emperor, captivated by the virgin's remarkable beauty, tried to turn her from her faith in Christ, promising her every earthly blessing if she would become his wife.

The holy virgin refused the Emperor's offer, saying, "You are insane, Emperor, saying such things to me. I will not do your bidding, and I loathe your vile marriage, since I have Christ, the King of Heaven, as my Bridegroom. I do not desire your worldly crowns, which last only a short while. The Lord in His heavenly Kingdom has prepared three imperishable crowns for me. The first is for faith, since I have believed in the true God with all my heart; the second is for purity, because I have dedicated my virginity to Him; the third is for martyrdom, since I want to accept every suffering for him and offer up my soul because of my love for Him."

Diocletian sentenced Pelagia to be burned alive in a red-hot bronze bull. Not permitting the executioners to lay hands on her, the holy martyr signed herself with the Sign of the Cross, and boldly went into the brazen bull. As her flesh melted like myrrh, the whole city was filled with fragrance. St. Pelagia's bones remained unharmed and were removed by the pagans to a place outside the city. Four lions then came out of the wilderness and sat around the bones, letting neither bird nor wild beast get at them. The lions protected the saint's relics until Bishop Linus came to the place, and gathered them up, and buried them with honor. During the reign of Emperor Constantine (306-337), when the persecutions against Christians had stopped, a church was built at St. Pelagia's burial place. She is also commemorated on October 7th.

Modern Theological Classics

How does the Kingdom of God "live within us"? According to St. Theophan the Recluse: "The kingdom is a spiritual state in which God begins to rule in our souls through our Lord Jesus Christ. God enters into living contact with the soul, making of her His abode, giving her new life and new commandments, and restoring her to a state of goodness. To seek the 'Kingdom of God' is to seek eternal blessedness with Christ in His glory at the right hand of the Father." ("Commentary on Colossians," in *Tolkovanie k Kolossianam*, 158).

The Church as the kingdom of God is clearly revealed in the promise of Jesus Christ to build His Church, to bestow the keys of the kingdom to the Apostle Peter, and to grant to all the apostles the power to "bind and loose" (Mt. 16:18f.; 18:18). Thereby, Jesus identifies His Church with the new life in His kingdom: for "he who is not born of water and the Spirit cannot enter the kingdom of God" (Jn. 3:3-5). Entrance into the kingdom is identical with entrance into the Church.

The kingdom of God was prepared from all eternity (Mt. 25:34). As the kingdom of God on earth, the Church has her divine roots in eternity. She was founded within the framework of human history by Jesus Christ Himself, who is the "life of the world" and "the Son of the living God" (Jn. 6:51; 14:6; Mt. 16:16). At its deepest level of meaning, then, the Church can be said to be the realization of the kingdom of God on earth. It is the kingdom of divine love, grace, and unity, in which faithful believers in the Son of the living God receive new life, sanctification, and salvation in God's kingdom.

The kingdom of God, including God's divine rule and power, is already present and operative in the person and presence of Jesus Christ, in His works and miracles, accomplished through the power of the Holy Spirit. It is in the Church that the power and grace of Christ's kingdom are present. Bishop Kassian Bezobrazov has said, "The kingdom of God can be understood as the precursor of the promise of eternal fullness. It is in the Church that we find the earthly aspect of the kingdom." (*Khristos i pervoe khristianskoe pokoleni*, 40).

Jesus Christ possesses the keys to the kingdom, to death and to life: "I died, and behold I am alive for evermore, and I have the keys of Death and Hades" (Rev. 1:18). He is "the Holy One, the True One, who has the key of David, who opens and no one shall shut, who shuts and no one opens" (Rev. 3:7). Jesus has transferred the "key" that opens the doorway into the Kingdom of Heaven to the apostles in His Church. The Church becomes the pathway and the doorway into the Kingdom of God by receiving this "key" through the apostle Peter (Mt. 16:19). Access to the Kingdom was "shut up" or closed off by the scribes and Pharisees; it is now open to all those who seek to enter and there find salvation (Mt. 23:13).

According to its founder and head, the Church will not be defeated even by "the gates of hell" (Mt. 16:18). This means that the saving gifts obtained through life within the Church will be offered "until the end of the world" (Mt. 28:20), when the kingdom of God will come in glory.

Although she possesses God's authority, power and the fullness of Christ, the Church is not yet the kingdom of glory; for it is not the Church herself, but the kingdom of God that is the ultimate goal of the divine plan of salvation. Therefore we ceaselessly pray, "Thy kingdom come!" (Lk. 11:2; Mt. 5:10). The earthly Church is still a militant pilgrim in this world. She is growing as the house of the living God, as the body of Christ, striving for the measure and fullness of Christ in glory. She awaits the "new heaven" and the "new earth" – "the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride for her husband" (Rev. 21:2).

Meanwhile, Scripture reminds us that the members of the Church can become lukewarm, "neither hot nor cold" (Rev. 3:15-16), and that they can stand under the judgment of God (Rom. 2:2-5; 14:10; 1 Cor. 4:5; 2 Cor. 5:10). The parable of the wheat and the tares clearly explains that the good and righteous will exist in the Church together with those who are evil. This condition will endure until the end of the world, when all will be judged according to their life and works (Mt. 13:24-30, 36-43; cf. Mt. 25:31-46). The kingdom of God is already here among us, yet it is still to come. It is both a present reality and a future hope.

The relationship of the Church to the kingdom of God is beautifully expressed by the author of the *Didache* or *Teaching of the Twelve Apostles* (early second century). "Remember, O Lord, Thy Church. Preserve her from all evil and make her perfect in Thy love. Gather the sanctified Church from the four corners of the earth into Thy kingdom, which Thou hast prepared for her." (*Didache, or Teaching of the Twelve Apostles*, in *The Ante-Nicene Fathers*, vol. 7, 380).

Evidence of this striving towards the kingdom of God is most apparent in the sacrament of the Eucharist: "I say to you," Jesus declares to His disciples at the Last Supper, "I will drink no more of the fruit of the vine until that day when I drink it new in the kingdom of God" (Mk. 14:25; Lk. 22:16). In the Eucharist, the entire assembly of the Church—including the prophets, apostles, martyrs and saints—"seems to ascend to heaven, elevated and lifted up by Christ to His table in His Kingdom." (Archpriest Alexander Schmemmann, *The Eucharist—Sacrament of the Kingdom*, 21).

The divine power, life, unity, and love of the kingdom of God is present in the world; it is even "within" us (Lk. 17:21). Having founded His Church, Jesus Christ has now transferred the authority of the Kingdom of God to His disciples and apostles, in order to continue through them His work of salvation within the world: "I assign to you, as my Father assigned to me, a Kingdom ..." (Lk. 22:29).

It seems appropriate to conclude this chapter on the relation of the Church to the Kingdom of God with a definition taken from the writings of A. S. Pavlov: "For believers in Jesus Christ, the Church is the divine institution directly founded by Christ Himself. In the Church and through the Church the reality of the Kingdom of God is revealed to men on earth. In the Church the knowledge of God is preserved, while gifts of grace and power are given to the faithful for their spiritual growth, in order to bring their own will into harmony with the will of God, for the purpose of unity with God in life eternal." (*Kurs tserkovnogo prava*, 5).

Archbishop Gregory Afonsky, *Christ and the Church*, pp. 37-40. **To be continued.**

Our Carpatho-Rusyn Heritage

The Eparchy of Eperjes (Presov)

On November 3, 1815 Emperor Francis Joseph I divided the Greek Catholic (Uniate) Eparchy of Munkacs, thereby creating the new Eparchy of Eperjes (Presov). From documents recording comments by Bishop John Decamelis, in 1712, we find evidence that the Munkacs Eparchy extended from the Poprad to the Koros River. Ungvar became the seat of the Munkacs Eparchy, where the bishop's residence, cathedral, and seminary were located. In 1773 a vicariate was established for Maramaros and Szatmar counties, and in 1778 another vicariate, with its seat in Kassa (Kosice) for Szepes, Saros, Gomor, Abauj, and Borsod counties and the northern part of Zemplen County. From the establishment of these vicariates stemmed the Government's plans for the eventual division of the Munkacs Eparchy. The establishment of the Eperjes Eparchy was approved by Pope Pius VII on September 22, 1818. Around the same time, the Government severed twenty-seven parishes, with predominantly Romanian membership, from the Munkacs Eparchy and joined them to the Nagy Varad Eparchy.

The first bishop of the Eparchy of Eperjes was Gregory Tarkovics. Born in 1754, Tarkovics studied in Ungvar and Nagy Varad, was ordained in 1779, and became a professor in the Ungvar seminary, where he taught for fourteen years. In 1793 he became pastor to Dorog, and in 1797 a pastor at Ungvar. In 1803 he was appointed censor of Old Slavonic books at the University Press in Budapest. He became the Vicar of the Kassa Vicariate and finally Bishop of Eperjes in 1818. Known to live a simple monk's life, Bishop Tarkovics left most administrative work to his secretary, preferring to spend his time fasting and praying. He died on January 16, 1841 at the age of 84.

The Galician-born Bishop Joseph Gaganec was the second bishop of Eperjes, elected on July 13, 1842. As a priest he had served several parishes, and upon becoming widowed, he became a member of the Eperjes Chapter. Under his tenure, a new bishop's residence was built with the patronage of Emperor Ferdinand. During the Revolution of 1848, Bishop Gaganec suffered immensely because of his opposition to Lajos Kossuth, and was forced to flee from his residence and hide in several villages. After his return to his see in 1849, he called a meeting on September 27, 1849, which decided to send representatives to the Emperor in Vienna with a petition to secure the right of freedom of the Ugro-Rusyns, referring to the Constitution of March 4, 1849. The audience with the Emperor Francis Joseph II took place on October 19, 1849 in the Schonbrunn Palace. The Emperor approved the petition, commenting on the historic faithfulness of the Ugro-Rusyns to the House of Hapsburg, and as a result, many Rusyns received offices as territorial officials and judges. Rusyn language newspapers were established in both Vienna and Budapest. After nearly thirty-four years as bishop, Joseph Gaganec died on December 22, 1875.

Bishop Michael Toth, Ph.D. was educated in Szatmar and the University of Pest, ordained in 1857, and then pursued further studies in Vienna, where he received his doctorate in theology. He was a professor at the Ungvar seminary and became the seminary's Rector. He was elected Bishop of Eperjes on January 16, 1876. During his years at the Ungvar seminary, he was known to favor Magyarization and wished to subdue all that was Rusyn. Nevertheless, after becoming bishop, he opposed plans to replace Old Slavonic with a "Hungarian" Liturgy, stating that it was a Church matter to be decided only in Rome, and he demanded that children in schools be taught in their native tongue. During Toth's episcopacy, the theological seminary at Eperjes was founded in 1880.

The next bishop, Janos Valyi (a Hungarian), was educated in Debrecen, Ungvar, and Nagy Varad, and pursued post graduate studies in Vienna at the Augustinium University. Valyi was born of a noble family descended from King Laszlo IV, which had turned Calvinist during the Reformation; his grandfather, Joseph Valyi, had returned to the Catholic faith and the Greek Rite, and his father, Janos Valyi, was a married priest of the Munkacs Eparchy. After having been, respectively, an assistant priest in Satoralja Ujhely and a professor at the Ungvar seminary, Janos Valyi was elected Bishop of Eperjes on October 11, 1882. His noble background had much to do with his election, but rather than favoring Magyarization, like Bishop Stephen Pankovics of Munkacs, Janos Valyi instead turned out to be a Slavophile. A conscientious man who stood by his convictions, he is quoted: "My work is to be an apostle, not a politician." His view about the Union of Ungvar was that it was a statement of rights of the Ugro-Rusyns, a guarantee of their freedom and nationality which, unfortunately, failed to work as intended. Concerning the order, issued by the Congregation for the Propagation of the Faith on October 1, 1890, to impose celibacy on the Greek Catholic clergy in America, Janos Valyi considered the order an illegal violation of the Union made with Rome. Moreover, he believed that Ugro-Rusyns in America should not be subjected to American Latin Rite bishops, but rather to the nearest Greek-Rite Catholic bishop. Therefore, he did not recall married clergy from America; quite the contrary, he continued sending married clergymen, and holy chrism, to America. Renowned for his works of charity in life, Bishop Janos Valyi died on November 11, 1911.

After a vacancy of three years, the Eperjes Eparchy finally received a new bishop, Stephen Novak, on November 9, 1914. A young man of thirty-four, he occupied his see at once, without even notifying the clergy or people. His main concern was to act as an instrument of the Hungarian Government, in which he saw his role in denationalizing the Ugro-Rusyns by discarding the Cyrillic alphabet, replacing Old Slavonic with Magyar in Liturgy, and changing from the Julian to the Gregorian Calendar. Bishop Novak was simply detested by the people; many of those who opposed his orders ended up imprisoned. Upon Austria-Hungary's disintegration in 1918, Bishop Novak abandoned his eparchy and went to Budapest, where he died on September 16, 1932.

The Eperjes Eparchy remained officially vacant from 1918 to 1940, but was administered by Apostolic Administrators: Bishop Dionysius Nyaradi (1922-1926) and Bishop Paul Gojdics (1926-1940). Dionysius Nyaradi is credited with having saved the eparchy from disintegration. Paul Gojdics, a member of the Basilian Order, was ordained a priest in 1911 and appointed Apostolic Administrator on September 14, 1926. On March 25, 1927 he was consecrated a bishop in Rome, with the titular see of Harpasa, and was finally appointed "Bishop of Presov" on July 17, 1940. Bishop Gojdics saved the Rusyn parochial schools from full Slovakization and initiated a liturgical

reform movement intended to impress the people with the beauty of the Greek Rite. On May 11, 1947 Bishop Gajdics was granted an auxiliary bishop, Bishop Basil Hopko, for "the defense of the Greek Catholic Church."

After the Communist takeover of Czechoslovakia in 1948, the Greek Catholic Eparchy of Presov was doomed. The new government refused to recognize the Greek Catholic Church, branding it an "enemy of the people." In 1949, Greek Catholic monasteries were handed over to Orthodox Archbishop Eleutherius Vorontsov of Prague, and Greek Catholic publications were suppressed. On April 28, 1950 an assembly of about four thousand clergy and people, as reported by *The Journal of the Moscow Patriarchate*, unanimously passed resolutions to nullify the Union of Ungvar, sever all ties with Rome, and petition the Patriarch of Moscow to receive them under his ecclesiastical jurisdiction. A delegation was sent to inform Bishop Gajdics, which demanded the keys to his cathedral. Bishop Gajdics refused to surrender the keys; but Archbishop Eleutherius Vorontsov still took possession of the Presov Cathedral after it was forcibly stormed. The Czechoslovak Government considered the Uniate Church dissolved and transferred its properties to the Orthodox Church. Bishop Gajdics was arrested and put on trial in Bratislava, and convicted. He spent the remainder of his earthly life imprisoned in the Illava-Leopold Prison, and died on July 17, 1960. He was beatified by Pope John Paul II on November 4, 2001. Bishop Basil Hopko was also arrested in 1950 and was sentenced to a fifteen year prison term in 1952. In 1968 the Presov Eparchy was restored and Bishop Hopko returned to Presov, but as a private citizen. He died on July 23, 1976, and was beatified by Pope John Paul II on September 14, 2003.

The Eparchy of Hajdudorog

The establishment of the Eparchy of Hajdudorog was connected with the struggle for the recognition of Magyar as a liturgical language. Tacitly, Church authorities had tolerated the use of Magyar, in districts where Greek Catholic Hungarians lived, depending on the circumstances. On the rationale that in the Greek Rite the use of the vernacular is permissible, a meeting was held in Hajdudorog on May 2, 1863 which resolved to petition all concerned authorities that the Magyar language should be elevated to the rank of a liturgical language. Bishop Joseph Szilagyi Papp of Nagy Varad responded by prohibiting the use of Magyar in the Makko parish, which for the longest time had used the Magyar language in the Divine Liturgy. On April 16, 1868 the parishioners of the parish in Hajdudorog formed a committee with the express purpose of starting a movement to establish a Magyar language episcopal see for the Greek Rite faithful in Hungary. This committee's efforts brought about the appointment, on September 17, 1873, of a Vicar of Hajdudorog for the Hungarian Greek Catholics (at the time Hajdudorog belonged to the Munkacs Eparchy). In 1896 a petition was brought to the Bishop of Munkacs, the Prince Primate of Hungary, and both Houses of the Hungarian Parliament to establish a full eparchy for Greek-Rite Hungarians. On September 2, 1896 the Holy See answered that it will not permit the use of the Magyar language in the Divine Liturgy. In 1900, a jubilee year, one hundred eleven parishes joined a pilgrimage to Rome to petition the Pope for permission to use Magyar in the divine services.

It took some time, but a compromise was eventually worked out. In 1913 permission was granted to use Greek instead of Old Slavonic in Hungarian Greek Catholic parishes, stipulating that Hungarians had three years in which to learn Greek and begin conducting the divine services in Greek. But with the onset of the First World War in order that the language issue would not become a political question, the Vatican decided that only the words of consecration had to be said in Greek. On June 8, 1912 the decree "Christi Fideles Graeci" announced the erection of the Greek Rite Hungarian Eparchy of Hajdudorog, and Stephen Miklossy was appointed its first bishop on April 12, 1913. Initially the bishop's residence was in Debrecen, but in September 1914 Bishop Miklossy transferred his residence to Nyiregyhaza. Bishop Miklossy died on October 30, 1937 and was succeeded by Bishop Michael Dudas a Basilian, on March 25, 1939. Bishop Dudas also served as Apostolic Administrator of the Munkacs Eparchy in 1943-1944, and as Apostolic Administrator of the Vicariate of Miskolcz in 1946. He died on July 21, 1972 and was buried in the Basilica of Mariapocs. Despite the difficulties of war, Soviet occupation, and Communist rule, Bishop Dudas provided many years of able spiritual leadership to the Hungarian Greek Catholics.

Paraphrased from: John Slivka, The History of the Greek Rite Catholics in Pannonia, Hungary, Czechoslovakia, and Podkarpatska Rus' 863-1949, pp. 140-160. To be continued.

Parish News

In Memoriam

Alexander Cap of Lakewood, New Jersey passed into blessed repose on April 9, 2014. Memory Eternal!

Spaghetti & Meatball Dinner

A Spaghetti & Meatball Dinner is scheduled for Sunday, May 4, 2014 after Divine Liturgy. The menu consists of salad, Italian bread, spaghetti and meatballs, wine, coffee or tea, and dessert. Tickets are \$15 per person; for information and tickets, please contact Marge Kovach at (732) 815-9765.

Rector's Vacation

Fr. Sophrony shall be away from the evening of May 12th to the morning of May 24th. A substitute priest will celebrate Divine Liturgy on Sunday, May 18, 2014 at the usual time. Parishioners having an emergency need for a priest while Fr. Sophrony is away should call Fr. John Fencik at (201) 779-6604 or the nearest available Orthodox priest.

Summer Schedule

The summer schedule of morning services starting at 9:00 AM starts on Sunday, May 25, 2014 and will last until Sunday, August 31, 2014.

Memorial Day Pilgrimage

The 110th Annual Memorial Day Pilgrimage at St. Tikhon's Monastery in South Canaan, Pennsylvania is scheduled for May 23-26, 2014. A link to a detailed schedule of services (PDF) can be found at www.oca.org – the website of the Orthodox Church in America.

Special Donations

*Please note that for special donations in June to be acknowledged in **Quo Vadis**, it will be necessary for the donation to be recorded in the Special Donations register in the church vestibule by May 25, 2014.*

May 4, 2014

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

May 11, 2014

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

Sacramental Wine offered by Mary Macinsky in memory of John & Katharyn Yendrey.

May 18, 2014

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

Schedule of Services and Events

May 3-4, 2014

6:00 PM – Great Vespers & General Confession
9:30 AM – Divine Liturgy
After Liturgy – Spaghetti Dinner

May 10-11, 2014

6:00 PM – Great Vespers
9:30 AM – Divine Liturgy

May 18, 2014

9:30 AM – Divine Liturgy

May 21, 2014

7:30 PM – Carpathian Club Meeting

May 24-25, 2014

6:00 PM – Great Vespers
9:00 AM – Divine Liturgy

May 28-29, 2014

6:00 PM – Great Vespers w. Lity
9:00 AM – Divine Liturgy

Daily Bible Readings

1. Acts 4:23-31 & John 5:24-30
2. Acts 5:1-11 & John 5:30-6:2
3. Acts 5:21-30 & John 6:14-27
- 4. Acts 6:1-7 & Mark 15:43-16:8**
5. Acts 6:8-7:5, 47-60 & John 4:46-54
6. Acts 8:5-17 & John 6:27-32
7. Acts 8:18-25 & John 6:35-39
8. Acts 8:26-39 & John 6:40-44
9. Acts 8:40-9:19 & John 6:48-54
10. Acts 9:20-31 & John 15:17-16:2
- 11. Acts 9:32-42 & John 5:1-15**
12. Acts 10:1-16 & John 6:56-69
13. Acts 10:21-33 & John 7:1-13
14. Acts 14:6-18 & John 7:14-30
15. Acts 10:34-43 & John 8:12-20
16. Acts 10:44-11:10 & John 8:21-30

17. Acts 12:1-11 & John 8:31-42
- 18. Acts 11:19-26, 29-30 & John 4:5-42**
19. Acts 12:12-17 & John 8:42-51
20. Acts 12:25-13:12 & John 8:51-59
21. Acts 13:13-24 & John 6:5-14
22. Acts 14:20-27 & John 9:39-10:9
23. Acts 15:5-34 & John 10:17-28
24. Acts 15:35-41 & John 10:27-38
- 25. Acts 16:16-34 & John 9:1-38**
26. Acts 17:1-15 & John 11:47-57
27. Acts 17:19-28 & John 12:19-36
28. Acts 18:22-28 & John 12:36-47
- 29. Acts 1:1-12 & Luke 24:36-53**
30. Acts 19:1-8 & John 14:1-11
31. Acts 20:7-12 & John 14:10-21

** Sunday & Holy Day readings printed in boldface*