

silent: "We are cowed. We cannot speak, but you spoke for us all. Thank you." Archbishop Vasili reported these conversations only after the deaths of the hierarchs concerned, when they were safe from reprisals. He was thus a very significant witness to an aspect of the life of the Russian Orthodox Church that might otherwise have remained unknown outside the Soviet Union.

Despite all this, on 25 July 1985 Patriarch Pimen sent Archbishop Vasili a telegram of congratulation for his 85th birthday, with the wish, "May the all-Merciful Lord

strengthen your spiritual and bodily strength, and may your devoted service to Holy Orthodoxy continue for many years." This is published in the *Journal of the Moscow Patriarchate (JMP)* No. 10, 1985 (p. 3), the latest issue to reach Keston College. An obituary has not yet appeared in *JMP*.

Archbishop Vasili's funeral service took place in the Spaso-Preobrazhensky cathedral in Leningrad and he was buried at the Serafim cemetery. Thus his stated wish to be buried in his native city was fulfilled.

ALYONA KOJEVNIKOV

The Orthodox Theological Seminary in Prešov, Czechoslovakia

On 26 July 1950 the government of Czechoslovakia issued a permit for the opening of an Orthodox seminary with a faculty of Orthodox Theology in the city of Prešov in eastern Slovakia. The seminary was housed in the former Greek Catholic Seminary, founded in 1881, which had been taken over after the liquidation of the Greek Catholic Church in Czechoslovakia earlier in 1950. The Orthodox Theological Seminary was opened on 15 October 1950. The seminarians resided in the former orphanage attached to the seminary. In the academic year 1951-52 it had 52 students; six years later there were 119 seminarians and 15 students taking a special one-year preparatory course for persons lacking a humanistic educational background. Special courses were also organised to train village priests. (Michael Lacko, "The Forced Liquidation of the Union of Uzhorod," *Slovak Studies I* (Rome: 1961), pp. 145-85, p. 179, fn. 49.) The Faculty of Theology now has approximately twenty students, about a quarter of whom come from abroad (the USSR, Ethiopia). (*Service Orthodoxe de presse*, No. 104, January 1986, p. 16.)

In 1980 Filaret, the Russian Orthodox Metropolitan of Kiev and Galicia and Exarch for Ukraine, was awarded an honorary degree in theology from the Prešov

seminary Faculty of Orthodox Theology (*Journal of the Moscow Patriarchate (JMP)* No. 10, 1980, pp. 40-41). In 1984 *JMP* referred to an exchange of students between the Prešov and Moscow seminaries (*JMP* No. 4, 1984, p. 7).

Orthodoxy had early roots in Subcarpathia, but after the Union of Uzhorod (1646), the Eastern-rite (Uniate) Greek Catholic Church came to predominate, encompassing many Slovaks as well as Rusyns. In the 19th and 20th centuries, Prešov was an important cultural centre of the Subcarpathian Rusyns (also variously known as Ruthenians, Transcarpathian Ukrainians, Carpatho-Rusyns, Carpatho-Russians, etc.). With the annexation of Subcarpathian Rus' (to the east of Prešov) to the Ukrainian SSR in June 1945, the Rusyns of that area came to be regarded as Ukrainians, while their brethren remaining in Czechoslovakia underwent phases of officially sponsored Russification, Ukrainianisation, and Rusynisation. In practice, however, many were assimilated into the Slovak nationality. The government-sponsored Orthodox Church of Czechoslovakia took over Greek Catholic parishes upon the liquidation of the latter church in 1950. The Greek Catholic Church enjoyed a limited revival after it was legalised in 1968.

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