

O who loves Nicholas the Sainly
O who serves Nicholas the Sainly
Him will Nicholas receive
And give help in time of need
Holy Father Nicholas



O kto kto Nikolaja l'ubit
O kto kto Nikolaja služit
Tomu svajatjy Nikolaj
Na vsjakij čas pomahaj
Nikolaj, Nikolaj

ST. NICHOLAS OF MYRA ORTHODOX CHURCH

A PARISH OF THE AMERICAN CARPATHO-RUSSIAN ORTHODOX DIOCESE OF THE
ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE

288 E. 10th Street, New York, NY 10009

Rev. Fr. Michael Rustick

Divine Liturgy: 10am

Church Phone #: 212-254-6685

For Dial-in Service: ten minutes prior to Liturgy call 1-877-459-3710 and enter access code 2546685#

Website: www.stnicholaschurchnyc.org Email: info@stnicholaschurchnyc.org www.facebook.com/StNicholas10street

Sunday, February 2, 2014

Venerable St. Euthymius the Great

Epistle Reading: 1 Tim 4:9-15 **Gospel Reading:** Luke 19:1-10 **Tone:** 7 **Troparion & Kontakion:** pg 47

CONFESSIO REQUEST Father Michael is available to hear confessions up to fifteen minutes before every Liturgy, and always by appointment.

HAPPY BIRTHDAY - Mnohaja i Blahaja L'ita

Let us all wish Anna Kormanik (95th Street) and Paul Krzyzanowski many happy and blessed years!

HAPPY ANNIVERSARY - Mnohaja i Blahaja L'ita

Let us all wish Slavomir and Maria Jarabinsky many happy and blessed years!

PLEASE CONTINUE PRAYERS FOR - Mary Fackovec, Peter Tymus, Christine Whitaker, Helen Karpiak, Paul Sikoryak, Deacon Michael Kozar, Lorraine Vira, Mary Strenk, Steven Gaydos, Ann Gaydos, Mary Lichvarik, Seman Kovalcik, Olga Petrick, Deacon Joseph Hotrovich, Joyce Rusinak, Victoria Vislocky and Neil Ingenito. Please notify Fr. Michael to add and/or remove names: frmichael@stnicholaschurchnyc.org.

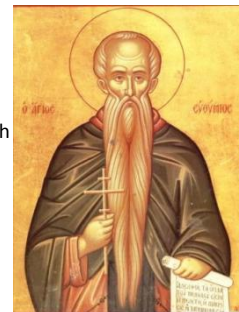
HOUSE BLESSINGS – A sign-up sheet for Blessing of homes is located in the back of the church. Kindly submit the completed form to Fr. Michael as soon as possible.

ANNUAL MEETING – The St. Nicholas Church Annual Meeting will be held today, after Liturgy, in the #2 Hall. In addition to the regular, old and new business on the agenda, there will be an election of Officers and Trustees. This is a very important meeting. Please plan to attend.

ARE YOU UP-TO-DATE WITH YOUR DUES?

Did you know that St Nicholas Church is obligated to pay the diocese for each registered member of our parish? Even if you have not paid your dues, we must still submit payment for you. Also, you will need to be up to date to vote at the Annual Parish meeting today.

Saint Euthymius the Great came from the city of Melitene in Armenia during the 4th Century. His parents, Paul and Dionysia, were pious Christians of noble birth. They remained childless, and entreated God to bless them offspring. Finally, they had a vision “Be of good cheer! God will grant you a son, who will bring joy to the churches.” The child was named Euthymius (“good cheer”).



By God's gift, Euthymius was a miracle worker; he expelled demons, healed the gravely ill, brought water to the desert, multiplied bread and prophesied. He converted thousands of Armenians to the Orthodox faith. Because of his ascetic life and firm confession of the Orthodox Faith, St Euthymius is called “the Great.” St. Euthymius was a monk that preferred the wilderness and solitary life. He often retreated to caves for quiet and contemplation. Wherever he went, he was followed by other monks and ascetics thus establishing monasteries in many regions. St Euthymius died at the age of ninety-seven.

MARK YOUR CALENDARS!

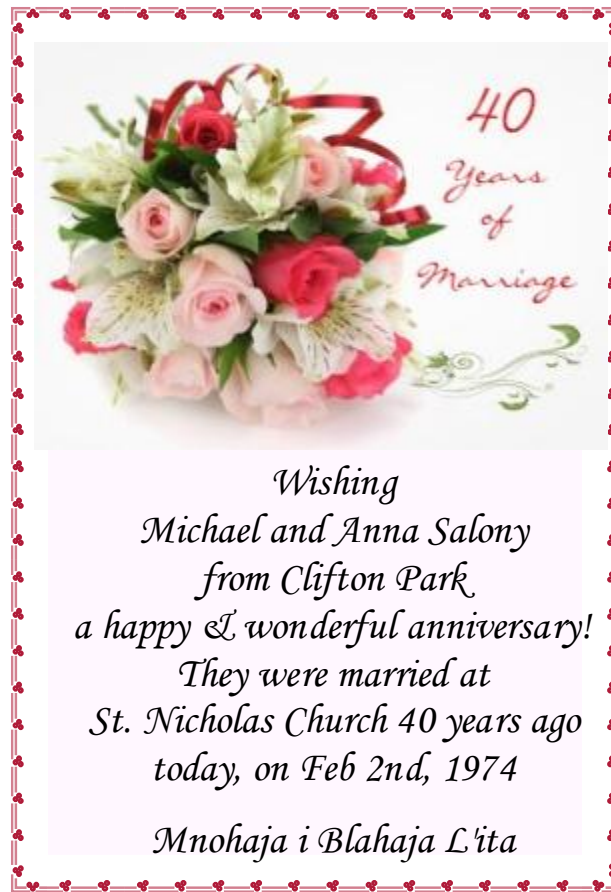
FEB. 9, 2014 - A Cookie Walk Appreciation Day and Debriefing meeting will take place in the Main Hall. We will have our annual Awards presentation and are hoping to view the fantastic video prepared by Stephanie. Please plan on attending – it will be a great way to conclude Cookie Walk 2013 and start planning Cookie Walk 2014 – December 13-14!

FEB. 16, 2014 - Next Altar Society Meeting

NEXT TRIP – Set Sail on January 23, 2015 on the newest Royal Caribbean ship – Quantum of the Seas. Come join us as will set sail from Bayonne, NJ for a 10-night Eastern Caribbean cruise on the newest Royal Caribbean ship. A full deposit of \$900/cabin is due by now which would also be FULLY refundable up until November 9, 2014 when the Final Payment is due. All rooms are Oceanview Balconies. You have nothing to lose! There is limited space available, so you if think you would be interested, contact Stephanie Salony at stephanie.salony@comcast.net or at 908-284-0561 right away. Want to see more: Video:<http://bcove.me/jtja97hl>

OVER 60 PEOPLE ARE ALREADY GOING!

HOW ABOUT YOU?



THANKS to everyone that donated non-perishable food to the Souper Bowl of Caring program this year. The Sunday School children will be weighing the food today so we can see if we collected the equivalent weight of a football player – 250 pounds



GRAVE BLANKET
A grave blanket for Metr. +Nicholas of blessed memory was delivered by Jan Kindja from the parishioners of St. Nicholas Church.

May his memory be eternal!

This article will be divided in three parts because of its length. It was written by Chris Potter from Western Pennsylvania. There may be differing opinions of some of the details, but overall the article offers and an interesting perspective about Carpatho-Rusyns.

How the Rusyns Could Save Civilization, Part 2

By Chris Potter

City Paper of Pittsburgh, 2008

Part 1 ended with "For immigrants, the goal was just to make a living, and not stick out your head," Sivak says. "The second generation is the melting pot -- being Rusyn is the past, you're an American now. It's the third generation that really begins to take an interest."

Which means that Americans with Rusyn blood are only just learning the fact -- sometimes by discovering a triple-barred cross in the attic. It's for such people that the Carpatho-Rusyn Society was formed in 1994. It later acquired St. John's after the Greek Catholic church vacated it (not because of a schism, but to find better parking down the road). For now, the center is somewhat bare, sporting donated funerary and religious items along with other scattered artifacts. But the society has a \$2.7 million plan to turn it into a cultural museum and genealogical center.

In the meantime, society cofounder John Righetti has led tours back to the Rusyn parts of Europe, journeys that allow Rusyns like Bettianne Sekerak to connect with a heritage they didn't necessarily know they had lost. Sekerak hails from suburban Youngstown, Ohio, but she and her husband, a retired electrician, come to Munhall to help with the center. "When I was a child, I knew I was Rusyn, but I would say I was Slovak, to make it easy," she says. But having visited Slovakia with 30 others earlier this year, "I will not deny my heritage now." When she visited Slovakia, she says, she felt almost as if she had been born there. In a Rusyn village, she says, "The buildings are in buttery yellows, sherbets, blues and pinks. They are like what we see in fairytale books -- and everyone has flowers. "Everything is new for us, now that we're allowed to exist," she adds.

The fall of Communism, in fact, helps explain the growth of Rusyn awareness. Since its founding, the CRS has acquired 10 chapters across the country and nearly 2,000 active members, most of whom live in the Pittsburgh region. But even getting this far wasn't easy, says Righetti, a spokesman for Butler Hospital who grew up in an Italian-Rusyn household and still wears a three-bar cross on a necklace. When the first CRS meeting was held at the University of Pittsburgh, he says, he told Pitt it should have security on hand, just in case. "To be Rusyn is

political," Righetti says, "even though our only sin is our geography."

The Rusyns lack territory, or an army to defend it. What they *do* have is culture. Located in a White Oak strip mall, WEDO 810 AM seems an unlikely outpost. But the "Station of Nations" has carried a weekly broadcast of Rusyn folk music for more than a decade. Jack and Dean Poloka do a half-hour broadcast every Sunday ... even though finding the music hasn't always been easy.

"Up until recently, it was hard to get materials," Jack Poloka says. With the Communists suppressing expressions of Rusyn culture, "We'd only get occasional cassettes." But now the Polokas' record collection numbers some 300 CDs.

And they need it, because the Rusyns are a fragmented people. There are Lemko Rusyns, who live in Poland, along with those living in Ukraine, Slovakia and elsewhere. And "[T]he music is different from one region to the other," Poloka says. Sitting in the studio during a broadcast, Poloka demonstrates by tapping out rhythms in 3/4 time, 6/8 time, 13/16 -- stopping intermittently to notify listeners of events like an upcoming pilgrimage in Uniontown. (Uniontown is home to Mount St. Macrina, a Byzantine Catholic convent.) "There will be many liturgies, prayer and spiritual enrichments ... and great food, including their famous *medovniki*," Poloka tells his audience.

WEDO's signal is not strong, but this broadcast will be posted online, so Jack Poloka's gentle voice will reach all the way to the Rusyn homeland itself, where Rusyns can download it and know they are not forgotten. Jack Poloka is even better known as the cofounder of Slavjane (pronounced "slahv-YAWN-ee"). Founded in 1961, Slavjane performs Rusyn folk music and dance. It's not easy to distinguish Rusyn dances from other Eastern European steps, but what separates Slavjane is expertise: Half an hour after I

saw Poloka defending his own existence at the Pittsburgh Folk Festival, Slavjane took the stage and more or less blew everyone else off it, executing athletic jumps and synchronized movements few other groups seemed capable of. Slavjane has become a sort of farm team for Duquesne University's famed Tamburitians. At one time, Jack Poloka says, a quarter of the Tamburitians' three dozen performers were Slavjane alumni. "And that's with the whole of North America to choose from!" he boasts. So it's little wonder the Polokas sometimes bridle at slights to their heritage.

Take *Out of this Furnace*, the celebrated Thomas Bell novel of immigrants in Pittsburgh's steel industry. Everyone thinks it's about Slovaks, the Polokas say, but most of the book concerns the family of Mike Dobrejcek, who hails from a "Rusnak" village. And the Russian Nationality Room at Pitt? The Polokas say it should be the *Rusyn* Nationality Room, since it uses Rusyn motifs. The importance of such debates may be lost on outsiders. One trait Rusyns take pride in is their history of living peacefully with other cultures, so blurring of cultural boundaries is inevitable. (Pitt's nationality room, for example, uses folk-art motifs common in much of the region. Its designer, Andrey Avinoff, was born in the Ukraine.)

But local Rusyns have always had to fight to get their foot in the door. Jack Poloka recalls that in the early years, other nationalities tried to keep him out of folk festivals, claiming *they* represented the Rusyns. And Rusyns themselves sometimes struggle to connect with their heritage. The Heinz History Center has long featured an exhibit of Rusyn burial traditions, but the center's director, Andy Masich, confesses to being cut off from his *own* Rusyn history. The parents of Masich's father emigrated in 1903 from the Presov region, a Rusyn nexus in Slovakia. But while his father could speak the Rusyn language, "he called it 'Slavish,'" Masich recalls. "And I never heard anyone in my family talk about Rusyns." Masich's father had been cast out of the family for marrying a Scots-Irish woman, who refused to raise her children Greek Catholic. Masich might never have known his father's ethnicity at all, except that his uncle, a Greek Catholic priest, came to his father's funeral -- with his collar covered up.

Because of their history through the fall of Communism, says Masich, "I think Rusyns have been slow to recognize who they are." Even today, he says, while he has "an affinity for things Rusyn, there's enough separation that it's hard to regain some

of those traditions." Such stories are common, but Rusyn advocates like John Righetti have tried to make a virtue out of the Rusyns' rootlessness.

Democratic Presidential candidate Howard Dean may think he invented the "meet-up," but the Rusyns, Righetti says, got there first. Rusyn groups have tried to reestablish a cherished Rusyn tradition known as the *vatra* -- a bonfire in which Rusyns gather around the fire to share food, music and each other's company. It's a bit like a medieval flash mob. Similarly, Righetti says, Rusyn youth groups, and the WEDO Webcast, show the Rusyn diaspora reaching out. "How do you keep a community alive when it's not connected geographically?" Righetti asks. "You do it electronically." In fact, Righetti says, the Rusyns are "probably the world's first virtual ethnic community."

Not surprisingly, Rusyns brag most of all about Andy Warhol. The Warholas originally hail from the village of Medzilaborce; one of the first Rusyn cultural organizations to arise after the fall of Communism was that town's Andy Warhol Society. And for a decade, The Andy Warhol Museum on the North Side celebrated "Rusyn Day," in which patrons witnessed Greek Catholic ceremonies and engaged in cultural activities like egg painting. "You can see Rusyn culture all though Warhol's work," Righetti says. The artist's famous paintings of Marilyn Monroe, Righetti says, are merely 20th-century updates of Greek Catholic icons. Rusyns even interpret Warhol's famous assertion "I come from nowhere" in Rusyn terms: It reflects, they say, the lament of a people without a place on the map. As with many of Warhol's gnomic utterances, though, others read the remark differently. Pittsburghers may see it as a dig at his hometown; art critics note Warhol revealed as little of himself as possible. Warhol's ethnic background certainly helped shape his art, agrees Tom Sokolowski, the Warhol's director. For a working-class kid in Pittsburgh, going to a church service "with music and incense and priests wearing dazzling robes -- it was like what rich people did." But, he adds, "Any great person is never represented by just one thing. He was influenced by his culture, sure. But also by being gay, and by growing up poor."

PART 3 will be in the bulletin next week. Up next: *Rusyns have "always lived peacefully in multicultural, multiethnic groups," as Silvestri says. Probably the world would be a quieter place if more people lived that way now.*

The Super Bowl Pick-n-Play is on its way! See Paul or Helenka Tymus, Lorraine Medvecky or Debbie Derevjanik if you want to join in the fun! Details are on the Volunteer Board in the Main Hall.



UPDATE: 80 squares have been selected – TODAY IS THE LAST DAY!

January/February/March 2014

SUN	MON	TUES	WED	THUR	FRI	SAT
2 Annual Parish Meeting The A Team	3	4	5	6	7	8
9 Cookie Walk Debriefing Team Koneval	10	11	12	13	14	15 Presentation of the Lord at the Temple
16 Altar Society Mtg. Team BQE	17	18	19	20	21	22 Soul Saturday
23 Board Meeting Team 8 Days a Week	24	25	26	27	28	MARCH 1
2 Kitchen Cousins	3 Great Lent Begins	4	5	6	7	8
9 Team Black & White	10	11	12	13	14	15 Soul Saturday
16 TEAM 2	17	18	19	20	21	22 Soul Saturday
23 Lenten Breakfast	24	25	26	27	28	29 Soul Saturday
30 Team Koneval	APR 1	2	3	4	5	6

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