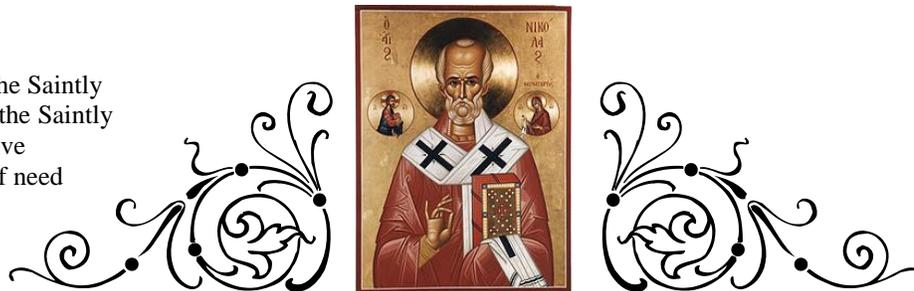


O who loves Nicholas the Sainly
O who serves Nicholas the Sainly
Him will Nicholas receive
And give help in time of need
Holy Father Nicholas



O kto kto Nikolaja l'ubit
O kto kto Nikolaja služít
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

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 9, 2014

Publican & the Pharisee

Epistle Reading: 2 Tim 3:10-15 **Gospel Reading:** Luke 18:10-14 **Tone:** 8 **Troparion & Kontakion:** pg 48

Last week, it was announced that by Order of His Grace, Bishop Gregory of Nyssa, Father Michael Rustick has been relieved of his duties at St. Nicholas Church, effective immediately, and will be returning to Johnstown, PA. Fr. Protodeacon Gregory will be serving Liturgy until permanent arrangements can be made.

COMMUNION REQUEST: Please state your name as you approach the Chalice for communion. Also, if anyone needs to go to Confession and receive any other Sacraments of the church, see Fr. Protodeacon Gregory, and he will make arrangements for a priest.

HAPPY BIRTHDAY - Mnohaja i Blahaja L'ita

Let us all wish Emilija Bankovic, Alexandra Bubniak, Jennifer Gidicsin, Fr. Protodeacon Joseph Hotrovich, Amanda Krupp, Zuzana Pancik, Jane Rusinak and Nicole Stack many happy and blessed years!

CONDOLENCES - Our deepest sympathies are extended to John and Peter Ceselka, and Anna Liška on the sudden loss of their youngest brother, Mikulaš Ceselka this past week. May his memory be eternal - Vičnaja Jemu Pamjat!

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. In the interim, please contact Kim Busel to add and/or remove names: k.busel@att.net

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

COOKIE WALK APPRECIATION DAY

We are still planning on having the CW Appreciation Day today, after Liturgy. We will have our annual Awards presentation and view the latest Štefanka Productions video.



The Sunday of the Publican and the Pharisee is the first Sunday of a three-week period prior to the start of Great Lent. It marks the beginning of preparation for the spiritual journey of Lent,

a time for Christians to draw closer to God through worship, prayer, fasting, and acts of charity.

The focus this Sunday is on the parable in which two men went to the Temple to pray. One was a Pharisee, an externally decent and righteous man of religion, and the other was a publican, a sinful tax-collector who was cheating the people.

Though the Pharisee was genuinely righteous, he boasted before God and was condemned. The publican, although he was truly sinful, begged for mercy, received it, and was justified by God.

UPCOMING MEETINGS: Just as a reminder, the Altar Society will be having a meeting next week after Liturgy in #2 Hall and a Board meeting on February 23rd.

ANNUAL PARISH MEETING HIGHLIGHTS

- ~ Doreen Clemente reported that the New Year's Eve dance raised \$7,500 in profits.
- ~ The Altar Society reported that the Flea Market raised \$3,000 that was donated to the Church fund
- ~ Dawn K. reported that the total amount raised by the Tree of Life to date is over \$71,000.
- ~ Bob Zizik stated that 2015 is St. Nicholas Church's 90th Anniversary and the parish needs to start thinking about how to celebrate the occasion
- ~ Election results: there were no additional candidates so the Board remains the same.
- ~ Bob Zizik reported that Stephanie Salony has chosen not to run as Vice President. He thanked her for her twenty-five years of service to the Board.



SOUPER BOWL OF CARING



Last week was the Super Bowl in NY/NJ but at St. Nicholas Church, it was the Souper Bowl of Caring sponsored by the Sunday School children to collect and donate food pantry in the region.

Our first task was to gather all of the food in bags. We then weighed the food to see how much we collected. This total was then added it to the total food collected since the last Souper Bowl.

Do you know what weighs more than 5 NFL linebackers?

Our year food donation total: 1,258 pounds!

TOUCHDOWN!

Thanks to everyone who donated this year!



There may be differing opinions of some of the details in this section, but overall the article offers and an interesting perspective about Carpatho-Rusyns.

How the Rusyns Could Save Civilization, Part 3

By Chris Potter

City Paper of Pittsburgh, 2008

In any case, the Warhol has ceased holding Rusyn Day. Righetti says the event "lived out its life cycle." Sokolowski says it often caused some cognitive dissonance. "The first year we had 1,000 people," Sokolowski says, "but a lot of them didn't like the pictures in the galleries. And when you say, 'What about bringing in a [Rusyn] composer who is doing something really new?' people don't want to hear that. 'It's a natural impulse -- to want to preserve a ritual as if it were a family heirloom. But doing so is akin to embalming your own identity, burying it in native costume.' I'm not asking anyone to eschew traditional culture," Sokolowski says, but if that's all you focus on, "it becomes a 'you can't go home again' thing."

There is some truth to that. Jack Poloka ruefully notes that while "We're trying to keep alive our traditions," in the Rusyn homeland itself, "they're trying to be Western." There are, in fact, concerns that increasing prosperity will do to the Rusyns what centuries of oppression could not: dilute their identity as a rural people. Younger Rusyns are leaving for the city, and on her own visit, Bettianne Sekerak noted a ritual previously unknown to Rusyns: the traffic jam. Younger Rusyns especially try to take such changes in stride. Take Maria Silvestri, a Monroeville native who is an anomaly even among an anomalous people. "I could count on one hand the number of Rusyn activists who are my age," says the 23-year-old, who pairs her interest with Rusyn culture with a passion for leftist politics. "Most people who are active are my mother's age -- nostalgic for a village life they've never had." Silvestri -- a graduate student studying how groups like the Rusyns are represented in museums -- helped create a Rusyn youth newsletter and Web site called "Rusyn Outpost" (<http://rusynoutpost.ning.com>), which billed itself as "Not your Baba's Rusyn Outpost." The newsletter, now defunct, wrestled with questions of how to make Rusyn identity cool, rather than something your parents force you to do. Creating a pop culture is "crucial if Rusyns want to ensure that their young ... do not fall victim to the threat of assimilation," one 2003 article asserts. But the creator of Pop Art is a distinctly unlikely ethnic spokesman, notes the piece's author,

Brian Pozun: "Warhol's legacy includes homosexuality and drugs [while the church-dominated] Rusyn culture is fantastically asexual. ... Warhol was obsessed with fame [while] the Rusyns are one of the least-known nations in Europe."

Silvestri and her circle have dabbled at creating a Rusyn pop culture of their own. They devised, for example, a Rusyn version of the oval-shaped destination bumper-sticker; like the "OBX" acronym sported by tourists who've visited the Outer Banks. The Rusyn version says simply "Nowhere" -- a Warhol reference as well as a timely joke in an era of \$4 gas and "staycations." Silvestri also designed a T-shirt answer to the Jewish American Princess -- the Carpatho-Rusyn American Princess, whose acronym, of course, is CRAP.

Part of what makes such efforts unusual is that based on my interviews, there's no such a thing as a Rusyn joke, in the way that there are, say, Polish jokes. It's not that Rusyns are humorless. The problem, once again, is that hardly anyone knows who Rusyns are ... and nothing ruins a joke like having to explain it.

Silvestri credits older Rusyns with starting to provide that explanation. The Polokas "did Rusyn stuff before anyone else did: They fought the battles. And Slavjane is a really great introduction to Rusyn culture." Silvestri herself participated in the group, and says the Polokas gave it a sense of mission. "If you look bad, it's like, 'The Rusyns don't have their shit together.' So you work twice as hard, because we could have disappeared off the map entirely." That seems less likely since the fall of Communism. The Slovak government now embraces and funds Rusyn cultural expressions. As this issue goes to press, Silvestri is in Slovakia, working with a Rusyn cultural museum. And she thinks it's safe for Rusyns to be innovating. "I don't want to chuck all that traditional stuff," she says. "But there's Rusyn punk music now. We still know the traditions -- but that doesn't mean you can't adapt them." But if the Rusyns, already denied a country, change their traditions, what do they have left? Righetti and

Silvestri boast that their past has bequeathed a postmodern notion of identity, one in which there is no essential "national character." "The Rusyn movement is international, and decentralized," Silvestri says. "It's anarchic, and that's what I like about it. "You can be nationalistic without being a nation," she adds. "Is Steelers Nation a country?" That, says Robert Hayden, "is a very healthy, refreshing attitude."

An expert on nationalism and director of the University of Pittsburgh's Center for Russian and East European Studies, Hayden says that, ordinarily, "nationalist issues are pretty intractable. When I first came to Pittsburgh in 1986, Serbs and Croats got along beautifully. There were people who were members of both Croatian and Serbian fraternal groups. Then you get the demands for independent republics, which led to unpleasant stuff."

When people begin identifying their culture too strongly with something fixed -- as something that can be inherited, or planted in a particular soil -- "the question of identity gets really nasty," Hayden says. Hayden doubts any blood will be shed for a Rusyn state. They "are distributed too widely to effectively proclaim a homeland," he says. Which is just as well: "States tend to rigidify, and to promote a fixed identity. But identity is inherently fluid, changing constantly."

While nostalgia for 19th-century peasant life is understandable, says Hayden, "The Rusyn identity is whatever people who regard themselves as Rusyns do. And those things change all the time. Look at all the changes in American cultural practices: A lot of the things we take for granted didn't exist in the 1950s. Yogurt used to be exotic." Then again, perhaps it's precisely because American culture seems so flimsy that many people -- Rusyn and otherwise -- take such an interest in genealogy. Maybe that helps explain why Bettianne Sekerak says she felt "homesick for a place where you weren't even born."

For Rusyns, who may be discovering their roots after decades of being told family histories that didn't add up, such feelings may be especially poignant. But thanks to trends like globalization, the Internet and the rise of stateless terrorism, we're all living in a world where borders are permeable. "Within 20 or 30 years, people's identification with the nation-state is going to disappear," Righetti predicts. And who better to usher in the new era than "a people without borders" like the Rusyns?

Rusyn historian Paul Robert Magosci has written that "each person has the right to claim whatever ethnic

identity he or she wishes, regardless [of whether] the claim has any relationship to objective ... criteria, such as geographical origin, spoken language or customs." Even in the American melting-pot, that may be hard to swallow. Just look at all the efforts to make English the "national language." But it seems a particularly Rusyn sentiment (assuming such a thing can be said to exist). It may explain why 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.

Even the Rusyns' mix-and-match Greek Catholic faith could play a part. The very thing that made it an anomaly for centuries -- its strange hybrid of east and west -- could make it a model for religious tolerance in the future. After all, the Roman Catholic Church and the Eastern Orthodox faiths split nearly 1,000 years ago, in a "Great Schism" that Pope Benedict called "a scandal to the world" in 2006. But Greek Catholics have shown reconciliation is possible; as the history Byzantine Rite Rusyns hopefully proclaims, Rusyns could "form a bridge between these two Christian religions, and ... be the mechanism for Christian re-unity."

Of course, none of this would be easy. Rusyns still aren't recognized as a distinct people in the Ukraine, and Righetti warns that "Ukraine could be creating trouble for themselves." There is a nascent nationalist movement in the Ukraine, and some Rusyns "are saying to Russia, 'Maybe you can help us.'" A similar dynamic helped trigger the trouble in South Ossetia, where Russia used a minority group's nationalist aspirations to advance its own agenda. But when European Rusyns ask, "Should we have a Rusyn state?" Righetti says his response is, "Don't waste your time." Even Dean Poloka -- who describes himself as a "hard-line Rusyn nationalist" -- prefers not to have an actual nation: "We're better off not having a country. You don't have to worry about politics." In other words, if the Rusyns were looking for a national anthem, they could do worse than a song like John Lennon's "Imagine," which invites us to "Imagine there's no countries ..." But of course, the Rusyns aren't the sort of people to deny themselves an anthem, just because they don't have a country. For more than 100 years, they've celebrate their identity with the song "Podkarpatskije Rusiny, ostavte hlubokij son. Or, loosely translated,

"Rusyns, Arise From Your Deep Slumber."

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?

January/February/March 2014

SUN	MON	TUES	WED	THUR	FRI	SAT
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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