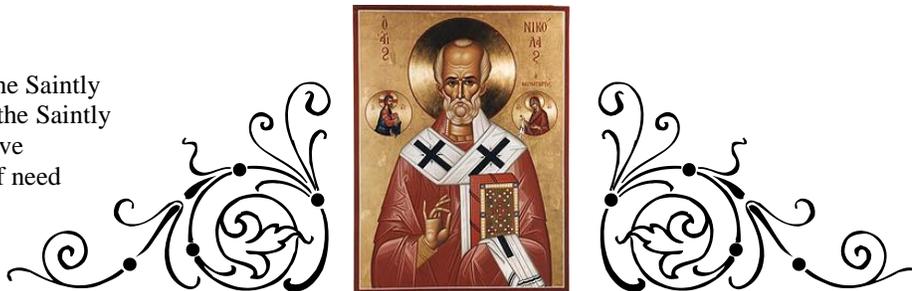


O who loves Nicholas the Saintly
O who serves Nicholas the Saintly
Him will Nicholas receive
And give help in time of need
Holy Father Nicholas



O kto kto Nikolaja l'ubit
O kto kto Nikolaja služít
Tomu svajatyj 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, January 26, 2014

Martyr Hermylus of Belgrade

Epistle Reading: Eph 4:7-13 **Gospel Reading:** Matt 4:12-17 **Tone:** 6 **Troparion & Kontakion:** pg 46

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

SERVICES THIS WEEK – There will be a Parastas after Liturgy in memory of Maria Dicova on her 1st year of repose, and Jan Dic on his 23rd year of repose given by Mr. and Mrs. Mikulas Salon & Family. There will be a special coffee hour hosted by the Slovakia and Poland Team.

HAPPY BIRTHDAY - Mnohaja i Blahaja L'ita

Let us all wish Nicholas Bankovic, Elise Kindya, Michael Kmetz, Michael Kormanik (LI), Jessica Munich, Natalka Sikorjak and Thomas Spontak many happy and blessed years!

HAPPY ANNIVERSARY - Mnohaja i Blahaja L'ita

Let us all wish Charles and Helen Gaydos many happy and blessed years!

PLEASE CONTINUE PRAYERS FOR - Mary Fackovec, Peter Tymus, Christine Whitaker, Magda Matlak, 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 attached to the bulletin as well as located in the back of the church. Kindly submit them to Fr. Michael as soon as possible.

TREE & POINSETTIAS – We will be taking down the Christmas tree today. We could use your help. Also, there are a few nice poinsettias plants in #2 Hall for people to take home.



St. Hermylus was a deacon in Belgrade during the reign of Licinius (311-324). When he was arrested, he joyously welcomed the soldiers who came to seize him. When he confessed Christ before the magistrate, he was beaten and thrown in jail. There he prayed to be allowed to partake in Christ's saving Passion, and heard a voice assuring him that in three days he would receive a Martyr's crown.

Stratonicus, his jailer, was a kind-hearted man and secretly a Christian. He wept to see the torments to which Hermylus was subjected. Seeing this, the soldiers began to question him; and, seeing that his hour had come, he in turn openly confessed Christ. For this he was seized, flogged and thrown into prison with his brother in Christ. The following day, both were bound, tied in a net and thrown into the Danube, where they received their divinely-promised crowns in the year 324.

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 on Feb. 2nd. Thank you for your support of St. Nicholas.

OFFICIAL NOTICE

ANNUAL MEETING OF THE ST. NICHOLAS CHURCH
LOCATED AT 288 EAST 10TH STREET
NEW YORK, NEW YORK 10009

The regular Annual Meeting of the St. Nicholas of Myra Orthodox Church will be held on Sunday, February 2, 2014 at the regular Church Meeting Hall after Church services.

In addition to the regular, old and any new business, election of Church Officers and Trustees will also be held.

The outgoing Officers are:

PRESIDENT – PAUL SIKORYAK
VICE PRESIDENT – STEPHANIE SALONY
TREASURER – RICH VISLOCKY
FINANCIAL SECRETARY – MAGDA MATLAK
RECORDING SECRETARY – DAWN KRZYZANOWSKI

The outgoing Trustees are:

LUBOS MATLAK
PAUL SIKORYAK
NICHOLAS TIMKO
ROBERT ZIZIK

Should you want to run for office or wish to nominate someone, it must be done before the meeting. A Nominations Committee consisting of Magda Matlak and Dawn Krzyzanowski has been established. If you are interested in running or nominating someone for the above referenced positions, contact the Committee as soon as possible.

Respectively Submitted,
Dawn Krzyzanowski
Recording Secretary

MARK YOUR CALENDARS!

FEB. 2, 2014 - Annual Parish Meeting

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?**



**WILL YOU HELP US
TACKLE HUNGER
AGAIN THIS YEAR?**

The children of St. Nicholas Church will be collecting non-perishable food for the national project - Souper Bowl of Caring. Please bring your food in by Feb. 2nd, Super Bowl Sunday – the day of the Annual Parish Meeting. Our goal is 500 pounds! THANK YOU!

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 1

By Chris Potter

City Paper of Pittsburgh, 2008

Of all of the ethnic groups that have settled in Pittsburgh, few are as mysterious as the Carpatho-Rusyns. So convoluted is their history, so mysterious their origins, that many Rusyns are mysteries even to themselves. No one even knows precisely how many Rusyns there are -- though some estimate their numbers at 2 million -- in part because Rusyn identity has been suppressed for centuries. It's not just possible to work alongside a Rusyn without knowing it; it's possible for the Rusyn not to know it, either.

What we can say is this: Carpatho-Rusyns -- also known as Ruthenians, Rusins, Rusnaks and Ruthenes -- hail from a region that includes portions of eastern Slovakia, southern Poland, and the foothills of the Carpathian Mountains in western Ukraine. If you were to look up a blurb about them in an encyclopedia (and a blurb is all you're likely to find), you'd learn they are largely rural people, speak a Slavic tongue, and write in the Cyrillic alphabet common to Russians and other Slavs.

And for decades, Western Pennsylvania has been a second homeland for this people without a home. Pittsburgh's own Andy Warhol is without question the world's most famous Rusyn-American. Former Pennsylvania governor Tom Ridge, a Munhall native, is Rusyn as well. But the list of Rusyn celebrities quickly grows thin. Tom Selleck. Sandra Dee. The guy who created the *Ren and Stimpy* cartoon. And modest ambitions may be part of the Rusyn character. Consider a few versus from "I Am Rusyn," a famous hymn by 19th-century Rusyn patriot Aleksander Duchnovič:

*My father and mother were Rusyn,
As are all my relatives,
My brothers and sisters are Rusyns,
And my large group of friends.*

And it goes on like that. Rusyns are like the Pittsburghers of Europe: nice neighbors, hard workers ... but unaccustomed to making big claims for themselves.

So it falls to me, a non-Rusyn, to make a big claim for them. Which is this:

At a time when the world is seething with ethnic unrest, when American politics is seized with immigration fears, and even an obscure people like the South Ossetians can nearly touch off

another cold war -- at a time like that, if humanity hopes to survive, it may have to look to the Carpatho-Rusyns.

The first time I saw Rusyn identity politics firsthand, it was at the Pittsburgh Folk Festival. Amid the bustle of patrons looking for haluski in the David L. Lawrence Convention Center, I saw an intense-looking guy in Eastern European peasant dress and a goatee standing in front of a booth, having an obviously charged discussion with a festival visitor. "Who gets into an argument at a *folk festival*?" I wondered. The answer was Dean Poloka. But you can't blame him: He was arguing with somebody who insisted he didn't exist.

Poloka says people of Eastern European descent sometimes contend that there are no such things as Rusyns -- that "If you came from Slovakia, you're Slovakian." Rusyns "never had a country of our own," Poloka says. "So we try to tell people that nationality and ethnicity isn't the same thing. And that we just want to promote our heritage, speak our language, and be who we are, without being harassed." Like the Basques of Spain, or Jews for much of their history, Rusyns are one of history's stepchildren: one of those countless -- and usually uncounted -- peoples whose role on the global stage has largely consisted of bit parts written by someone else. There are many such people: Ethnographers have compiled a list of several thousand ethnic groups across the world, but only 200 countries on the map.

Carpatho-Rusyn history is too convoluted to explore fully. (Plus, the harder I try, the more certain I am to touch off headache-inducing letters from one side or the other.) Suffice it to say that the Rusyn homeland is, as Poloka says, "a very strategic area, at the crossroads between east and west. So a lot of people

started vying for it, trying to make it their own." According to the *Encyclopedia of Rusyn History and Culture*, early maps described much of the Rusyn homeland as *terra nullius* ("no-man's land") or *terra indagine* ("the land in-between"). Which sums things up. Russyns first began settling in Eastern Europe around 500 or 600 AD, and since then, their territory has been claimed by groups including the Magyars of Hungary, the Poles, the Austro-Hungarian Empire, the Nazis, the Soviet Union, and Czechoslovakia.

For 1,500 years, national borders have extended and receded across the Rusyn homeland, like waves on the beach. But the Rusyns, a largely agricultural folk, have remained. A common joke among Rusyns is that their family has lived in five different countries - without moving once. Unlike some other stateless people, Rusyns have never been victims of a genocide (perhaps partly because eradicating a people requires recognizing their existence). But large numbers have been displaced, and numerous efforts have been made to repress their ethnicity. The Hungarians tried to "Magyarize" them, for example, while the Soviets tried to convince them they were Ukrainian. Rusyns have had only fleeting shots at self-determination. One 1939 effort to create a standalone country lasted a single day: The Hungarians invaded (again), and the government was run by ethnic Ukrainians anyway. Over time, some Rusyns forgot that they were Rusyn at all. Rusyn identity was so muddled that originally, even the booth that local Rusyns used at folk-festivals described the people as "Caraptho-Russian." Russians are a different group entirely, notes Jack Poloka, Dean's father and a passionate Rusyn-American: "We just didn't know any better."

The once-and-future heart of the Rusyn-American community is St. John the Baptist, a yellow-brick Greek Catholic church not far from Homestead's Carnegie Library. It's been stripped of its stained glass, and Heaven is obscured by a distinctly uncelestial drop ceiling. But as Mary Ann Sivak says, St. John's "was the headquarters for the Rusyn people in America." And the hope is that it can be again, once it is renovated into a cultural center by the Carpatho-Rusyn Society, where Sivak serves as vice-president. No one can say how many Rusyn immigrants came to America: Early records tracked immigration by country of origin rather than ethnicity. But in the new world as in the old, they were little more than pawns in someone else's game.

Histories suggest that as early as 1877, mining and steel companies were recruiting Rusyns to work as strike-breakers in America. Rusyns were soon drawn to the mills of Pittsburgh, and in 1903, St. John the Baptist became the first American church built expressly for the Rusyns and their faith, Greek Catholicism. Also known as Byzantine Catholicism, Greek Catholicism is the kind of hodgepodge faith you'd expect the Rusyns to have. It *looks* like an orthodox faith: The services and religious calendars are similar -- Christmas takes place in January -- and churches sport a cross with three bars, and celebrate Easter with *pisanki*, intricately decorated eggs. But as their name implies, Greek Catholics are under the Vatican's jurisdiction. In exchange for pledging fealty to the pope in the 1600s, Greek Catholics were permitted to retain their own practices -- including allowing priests to marry.

But they had a hard go of it in America. American workers already distrusted the "scabs," and as the history *Byzantine-Rite Rusyns in Carpatho-Ruthenia and America* says, to American Catholics the newcomers "had strange customs and were unable to speak the English language."

In 1929, the Pope issued an edict that, among other things, required *all* priests to be celibate. Many Rusyns denounced the edict as a papal power play, and Western Pennsylvania was a battleground for disputes over celibacy and church property. A Rankin priest was excommunicated, and in 1936 a court order was needed to oust a priest from St. John's itself. Some disgruntled Rusyns started their own churches; others joined the Russian Orthodox and other eastern faiths. The rituals were similar, and over time, some parishioners got the idea they'd been Russian all along. Sivak, who grew up in Czechoslovakia, says her grandfather had a rueful summary of Rusyn history: "First they took our God, then they took our land, and then they took our identity." Many Rusyn immigrants surrendered each of those things on their own. "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."

PART 2 will be in the bulletin next week. Up next: "How do you keep a community alive when it's not connected geographically? You do it electronically. The Rusyns are probably the world's first virtual ethnic community."

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: More than 70 squares have been selected.

January/February/March 2014

SUN	MON	TUES	WED	THUR	FRI	SAT
26 1-Year Parastas for Maria Dicova (Jarabina) Board Meeting Team Slovakia & Poland	27	28	29	30	31	FEB 1
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 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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