



St. Michael's Parish Bee

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*St. Michael's Orthodox Church is a parish family serving the Lord since 1904.
American Carpatho-Russian Orthodox Diocese, www.acrod.org*

Sunday of the Holy Myrrhbearers, May 16th

Paschal Antiphons, pp. 215/216, Tropar and Kondak
Of Holy Myrrhbearers, Prokimen, Alleluia

Our Schedule of Activities this Week

- Sunday: *Divine Liturgy, 9 AM
*Church School in Person & Zoom
*Coffee Hour for our faithful after Liturgy
- Monday: *Community Dinner in
"Grab & Go Format," 5:30-7 PM
- Wednesday: *Moleben in honor of the Resurrection, 9 AM
*Moleben to the Mother of God, 6 PM
St. George Orthodox Church Taylor, PA
- Thursday: *Moleben to Mother of God, 9 AM
*St. Michael's CHOW Pantry, 4:30-6 PM
- Friday: *Divine Liturgy, with memorial prayers
for + Andrew, Irene & Krivyanik family, 9 AM
- Saturday: *Divine Liturgy, for health of Dave Suer
by Steve Kuchka, 8 AM
*Vespers, 5 PM



Last Friday, members of the First Holy Confession Class prepared the Prosfora Bread for Liturgy on Mother's Day. Each small loaf is stamped with a Seal of Cross before it is placed in over for baking. Danny Marusich, a member of last year's class also came to lend a hand since COVID quarantine made it impossible for him to have this special honor last year. May Our Lord bless the children for their special 'labor of great love!'

Sunday of the Healing of the Paralytic, May 23

- *Divine Liturgy, 9 AM
- *Church School in Person & Zoom
- *Coffee Hour for our faithful after Liturgy



Our prayers are also offered today for the community of nuns at the Holy Myrrhbearers Monastery today as they celebrate their patronal feast. The monastery is located at 144 Bert Washburn Road in nearby Otego, NY. Hopefully as COVID concerns recede in the coming weeks that it will once again be possible for many to visit and pray at the Monastery there. May Our Lord Bless them!

Readings for the week of the Holy Myrrh-Bearing Women

Sunday:	Acts 6: 1-7	St. Mark 15: 43-16:8
Monday:	Acts 6: 8-7:5, 47-60	St. John 4: 46-54
Tuesday:	Acts 8: 5-17	St. John 6: 27-33
Wednesday:	Acts 12: 1-11	St. John 15: 17-16:2
Thursday:	Acts 8: 26-39	St. John 6: 40-44
Friday:	1 John 1: 1-7	St. John 19: 25-27, 21: 24-25
Saturday:	Acts 9: 20-31	St. John 15: 17-16:2
Sunday:	Acts 9: 32-42	St. John 5: 1-15

The daily readings can be found at www.acrod.org

Epistle Reading: Acts 6:1-7

Now in those days, when the number of the disciples was multiplying, there arose a murmuring against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution.

Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables.

"Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; "but we will give ourselves continually to prayer and to the ministry of the word."

And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, whom they set before the apostles; and when they had prayed, they laid hands on them.

And the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great

Gospel Reading: Mark 15:43-16:8

Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus.

Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time.

And when he found out from the centurion, he granted the body to Joseph.

Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb.

And Mary Magdalene and Mary the mother of Joseph observed where He was laid.

Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him.

Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.

And they said among themselves, "Who will roll away the stone from the door of the tomb for us?"

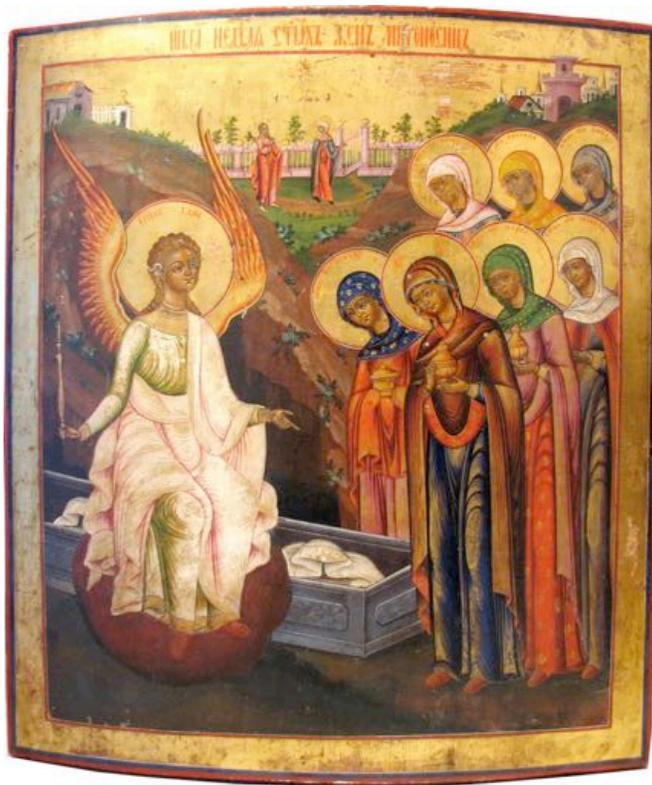
But when they looked up, they saw that the stone had been rolled away; for it was very large.

And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.

But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.

"But go and tell His disciples; and Peter; that He is going before you into Galilee; there you will see Him, as He said to you."

And they went out quickly and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid.





Congratulations are extended to the youngsters of this year's First Holy Confession Class: Mia Paccio, Padraig Green and Vasia Asquith honored last Sunday. May Our Lord grant them Many Blessed and Happy Years!



Pani Kathy, with some additional helpers, conducted the traditional baking of Prosfora for the Sunday Liturgy.

Reflection of Needs to Make the Graduation Holubki Sale Possible This Year!

Over the past two years, much has changed with our parish membership. The rolling operation to produce Holubki was done by many that either are no longer with us or no longer able.

Randy May is asking that those committed to devoting hours to rolling Holubki on June 23 and June 24 between the hours of 2pm and 8pm to do one of the following: call/text 607 621-5113 or email randymichaelmay@gmail.com.

In addition to rolling, a refreshed team of person to pack the finished product is needed. Packing has to be done on June 24 and June 25. The packing on June 25 has to be completed by 3pm. Randy May is asking that those committed to devoting hours to packing finished product call/text 607 621-5113 or email randymichaelmay@gmail.com.

Randy May believes we are good on persons to core cabbage, steam cabbage, de-vain cabbage, pack roosters and cook roosters. To be blunt, if the parish does not have the committed parishioners to produce 250 dozen the fundraiser will not be possible.

So please, step up the plate and let your intentions be known! The annual Holubki project for graduation weekend is still possible if you are willing! God bless and all!

Spring Garage Sale Set for Saturday, June 5th

We are pleased to announce that the annual Spring Garage Sale will take place at our Recreation Center on Saturday, June 5th, from 9 AM-2 PM.

Hosted by our Ladies Guild, an appeal is extended to all of you to start your spring cleaning! With the exception of clothing, all household items that could be used in a 'new life' will be greatly appreciated. Please bring them to the Recreation Center in the coming days. God bless one and all!

Jerusalem: Patriarchs and Heads of Churches appeal for an end to violence

As violence continues to escalate in Jerusalem, the Patriarchs and Heads of Churches of the Holy City appeal for an intervention on the part of the International Community.

In a joint statement the Patriarchs and Heads of Churches of Jerusalem have expressed their profound concern for the recent violent events in East Jerusalem.

“These concerning developments, whether at the Al Aqsa Mosque or in Sheikh Jarrah, violate the sanctity of the people of Jerusalem and of Jerusalem as the City of Peace. The actions undermining the safety of worshipers and the dignity of the Palestinians who are subject to eviction are unacceptable,” the statement said.

The past few days have seen the worst violence in Jerusalem for years, with confrontations between Israeli police and Palestinian protesters in Holy sites and in parts of the city, which, the statement continues, “violate the sanctity of the people of Jerusalem and of Jerusalem as the City of Peace.”

The clashes came amid mounting Palestinian anger over the threatened eviction of families from their homes in East Jerusalem by Jewish settlers, fuelled by a month of altercations

<https://www.vaticannews.va/en/church/news/2021-05/jerusalem-violence-patriarchs-heads-churches-appeal-stop-violenc.html>

between protesters and police in the predominantly Arab part of the city.

The violence escalated on Monday night after Palestinian militants fired rockets towards Jerusalem. In response, the Israeli military launched airstrikes against militant targets in the Gaza Strip.

Palestinian health officials in Gaza said 22 people, including nine children, had died in the strikes. Israel’s military said at least 15 members of the Hamas group that rules Gaza were among those killed.

The Jerusalem Church Leaders’ statement noted that “the special character of Jerusalem, the Holy City, with the existing *Status Quo*, compels all parties to preserve the already sensitive situation.” It added that the “growing tension, backed mainly by right-wing radical groups, endangers the already fragile reality in and around Jerusalem.”

“We call upon the International Community and all people of goodwill,” the Patriarchs and Heads of Churches of Jerusalem concluded, “to intervene in order to put an end to these provocative actions, as well as to continue to pray for the peace of Jerusalem.”



Congratulations are extended to the newly baptized Eva Giovanna Pedro and her Mom and Dad, Anthony and Lisa as well as to all the members of the Pedro and Maciak families in attendance last Sunday after Liturgy. May Our Lord Bless them with joy and peace, health and salvation for Many Blessed Years!

Major Food Giveaway Set for Wednesday, May 26

We are pleased to announce that with an abundance of food in our pantry, a Food Give-Away to the general public is planned for Wednesday, May 26 from 4-7 PM at our Recreation Center. Anyone is welcome to come! Spread the word! BTW, those who are coming to receive food should bring ID for each person in their family and to also arrive with boxes and bags, shopping carts, etc.

We will be distributing the food from the main lobby of the Center, but to make this happen, we do need some helping hands. Volunteers who would like to help, and you are needed, should come to the Center by 3:30 pm. Any questions, please contact Barb Knighton: (607) 621-6079.

Beautifying the Church and Parish Grounds with Flowers This Saturday Morning at 10 AM!

Now that we are almost into one month of the spring season, the time is at hand for the planting of spring and summer annuals. We will have plants ready for the flower beds in front the Church and the Atrium as well as the shrubs in the Parking Lot next Saturday morning at 10 AM. If you have a "Green Thumb" and would like to share in the joy of beautifying our Church grounds, please plan on joining us. (It would help for the planting if major weeding before planting could also be done before Saturday. If you would like to do any of this during the week before the Saturday planting, it would be appreciated!)

The Resurrection Miracle Revealed to the TheR



Congratulations to Fr. Thomas and Pani Linda Kadlec

Our Parish family extends congratulations to Fr. Tom and Pani Linda Kadlec who will be taking leave of St. Mary's in Cheektowaga, NY this morning following the Divine Liturgy. They have faithfully served the community there for 20 years since their arrival in September, 2001. Ordained to the priesthood by Bishop John in 1975, Fr. Tom and Pani Linda were involved for many years in not only serving, but in the building of Holy Resurrection Orthodox Church in Potomac, MD before coming to the Buffalo area.

May Our Lord bless them for their dedicated and sacrificial service of love through all of their retirement years!

The Resurrection Miracle Revealed to the Myrrhbearers

by V. K. McCarty

<https://publicorthodoxy.org/2021/05/14/resurrection-miracle-myrrhbearers/>

The first rising of the sun in the East shoots rose light across the dim landscape; it is a time the early monks knew well, for a prayer service was starting, when the bell-ringer could just begin to see the lines in his hand. The Evangelist Mark leaves us in the Garden by the Tomb of Christ, at what may be the most extraordinary moment in history. For it was when those vivid shards of dawn light shot through the darkness from the East that Mary Magdalene and the other women came bearing myrrh to properly finish the burial preparations for their dear Lord, Jesus. As they approached, the Evangelist says they were anxious about how they would gain access to the tomb, for the stone was heavy.

Then, something profoundly miraculous happened. The Myrrhbearing women experienced something life-changing. All four Gospels describe the moment. Although each tells it a little differently, the message is so profound, and so utterly seminal to our life as Christians, that the details fall away and something utterly transcendent has happened and is revealed.

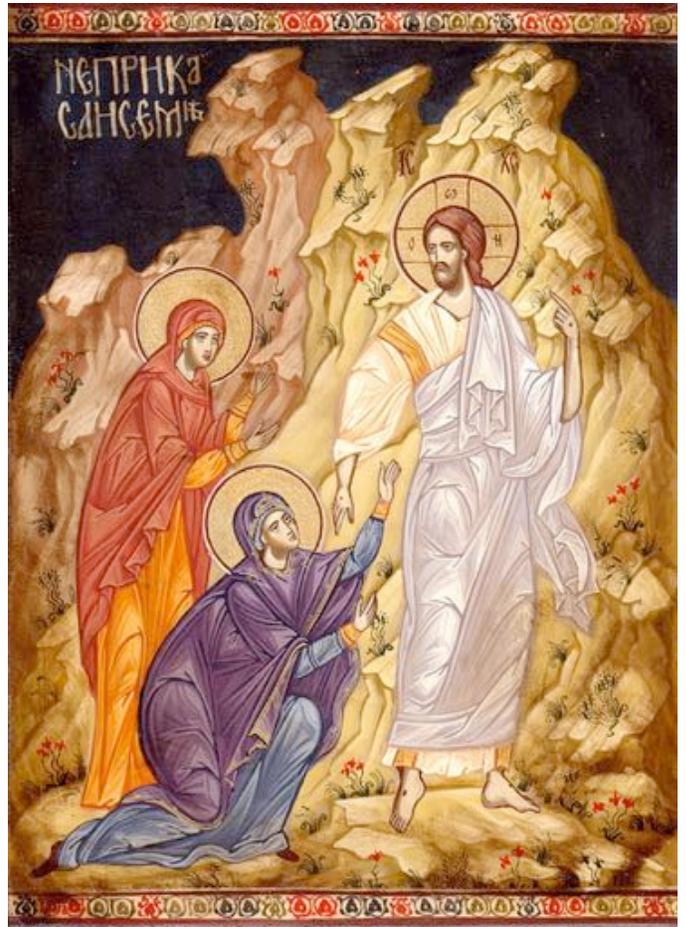
And we too experience it personally and transcendentally at Pascha. It is so luminously divine that it can only be described as something like a flashing white angelic figure—like lightning, really—a vision so powerful that the stone is moved and the empty tomb is visible; and in some dazzling way, the women suddenly know to depth of their hearts—He is not

dead. Surely, this is the first truly apophatic apprehension of the Resurrection. He is not here! He is not dead! Christ is alive! And the radiant angel cried out to the Myrrhbearers: “Why do you women mingle myrrh with your tears? Look at the tomb and understand: the Savior has risen from the dead!” (Tone 2; Stichera of the Myrrh-bearers, Pentecostarion, for Myrrhbearers Sunday)

Yes, but, it was an earthquake that moved the stone, right? And wasn't it the head of the shroud wrappings that was left, the napkin, right?—Let the details fall away and luxuriate in this miracle to the depths of your soul. Yes, but, our Church Father, Gregory of Nyssa, reminds us that “the spice-bearing women came to the Sepulchre several times, and each time their number and their names were different; thus, each Evangelist speaks only of one of these visits” (Ouspensky, *The Meaning of Icons* [1989], 192). And surely the other Mary is the Mother of God, right?—Let the details fall away, my friends, and feast your heart on the Resurrection miracle. Much has been said, throughout the Gospels and the liturgical tradition, to pin down with certainty the cast of women and the rubrics surrounding the tomb and its shroud; but, the magnificence of Christ risen and its reality in your life far outshine any single witness.

Who, then, are these Myrrhbearing Women Orthodoxy celebrates? Our tradition has identified an interrelated gathering of women from the witness of the combined Gospels: “They followed Jesus from Galilee and provided for him” (Mt. 27:55), and they stayed on faithfully through the horror of his Crucifixion, anointing his body in death with aromatic myrrh and spices. Preparing the body for a respectful burial, and many other messy rituals associated with the threshold between life and death, have often been left to the women—and so it was with Jesus. Thus, memories of women crowd the Birth Narratives, and just as Jesus is coming to realize that he must die as part of his Salvation ministry, women appear in the story to mark the deep poignancy of that awareness.

Those women who stayed with Mary at the foot of the Cross and afterward in the agony of grief, we know them well from our own grief, from the numb days right after someone truly beloved dies; when the pain is paralyzing, and everything is complicated. Still, the women came. It was too late in the day on Friday, our Good Friday, too near the preparation for the Sabbath, to properly anoint the body of Jesus; but, the women came as soon after the feast-day as piety allowed, with myrrh and nard and spices to fix what had been done in haste. And before the day is over and night is again drawing nigh, many have seen him, men and women alike, as he breathes Peace on us, and even roasts fish on the beach for breakfast (John 21:1-14). But the faithful women are not forgotten. St.



Jerome says they “quicken their feminine steps and they went to the Apostles, so that through them, the seedbed of the faith would be scattered” (St. Jerome Comm. on Matt.[2008], 325). And Gregory Palamas tells us that we can know with confidence that: “the Myrrhbearers are all those faithful women who followed with the mother of the Lord, stayed with her during those hours of the salvific Passion (to kairo tou soteriou pathos), and with pathos anointed him with myrrh” (Homily for the Sunday of the Myrrhbearing Women, PG 151.240).

The Gospel tradition of the faithful grieving women bearing myrrh is rich with the Spirit of Pascha and the ever-present Resurrection message: “Do not be afraid;” and, it has born much fruit down through the ages. How deeply satisfying, for example, to learn that the Holy Myrrhbearers continued to be commemorated where the Early Church began; certain women called Myrrhbearers were appointed to the Patriarchate of Jerusalem to chant the Liturgy of the Hours. This was likely sometime after the fourth-century visit of Egeria and before the ninth-century work by the Studite monks organizing the Liturgy—that would be the bookends for dating it.

Their service on Holy Saturday was particularly meaningful; for they prepared the lamps inside the Church of the Holy Sepulchre, and on that day they were liturgically embodying the historical Myrrhbearing Women. Afterward, the Patriarch locked the great doors until the Paschal Vigil; but “the typikon mentions that the Myrrhbearers remained behind, in order to cense and anoint the Holy Sepulchre.” When the Patriarch entered the Church on Easter Morning, the Myrrhbearers were “standing before the Holy Sepulchre,” and at the “Rejoice! Christ is risen!” they prostrated and rising up, censed the Patriarch, chanting the Polychronion, “Many Years!” hymn (Karras, “The Liturgical Functions of Consecrated Women in the Byzantine Church,” Theo. Stud. 66 [2005], 110-111; see Papadoulos-Kerameus, *Analecta* 189, 1.11-14). And I tell you that, as the women’s ritual myrrhbearing function is lifted up into the realm of the liturgical, into the fabric of the sanctifying Blessing of all mankind, by including these God-radiant creatures, who are half the faithful, made in the image of God, the Paschal Liturgy is made more complete.

Because of the faithfulness and the offer of holy service to Jesus Christ by these holy women variously witnessed in the Gospels at the time of Our Lord’s vanquishing of the threshold of life and death, the trajectory of their memory has enjoyed a long and robust ark of celebration and observance from the Early Church down to today. Churches are named after the Holy Myrrhbearers, and schools and monasteries and convents have been built in their memory, not the least a couple in New York. There are women’s auxiliaries of Myrrhbearers providing crucially important charitable outreach.

And there is a movement of Myrrhbearers in the church today which invites girls and young women closer to the Altar than they might otherwise be welcome. It is a means of commending pious youthful behavior and, wisely in this modern day, offers them a liturgical place in the services leading up to Pascha, especially near the flower-bedecked Epitaphios icon of the tomb of Christ. The Spirit of God has blossomed radiantly in the observances associated with the Myrrhbearers, and all these organizations and title-attributions demonstrate that the Gospel memory of the Holy Myrrhbearers is bright with the love of God at Easter.

A wise modern bishop once said: “The anointing of a dead man with myrrh is a loving act in order to compensate for the man’s corrupted body; but, the real anointing is the putting on of Incorruptibility. Christ rose from the dead, being himself the precious Myrrh of sweet fragrance. Human nature carries this precious New Myrrh, and it becomes an anointing of every Christian by the rising of Christ from the grave. So, the Resurrection of Christ as New Myrrh makes the Church a channel of ointment to all and allows every Christian to be a Myrrhbearer.” These words were written by Bishop Paul, the Orthodox Metropolitan of Aleppo who was kidnapped and taken captive by militants in Syria and has by now likely been murdered. His Resurrection message lives today; may his soul rest in peace many years. And indeed, we are today, as the Apostle Paul declares: “the aroma of Christ to God among those who are being saved and among those who are perishing; to the one a fragrance from death to death, but to the other a fragrance from life to life” (2 Cor. 2:15-16).

So, what of the ones who didn’t stay and watch? Was it easy for some to misjudge the gift of Jesus, in his teaching, and even in his risen presence, and just see the possibility of miracles and healings? Perhaps many in the crowd who fell away were relishing a taste of power and glory—yet, putting on Christ does not gain you a new uniform of valor; but rather, work orders for humble service in the world, in the name of the One who saves us and forgives our sins, often where we least expect it. Our sweet Lady Theotokos, “Mary stood weeping outside the tomb” (John 20:11), and she still stands to weep for everyone from whom she is separated. “Down through the centuries,” as Alexander Schmemmann reminds us, “love has always wept in this way, as Christ wept at the grave of his friend, Lazarus.” And we bring our own grief for our beloved lost to the Altar of God and to comfort of the icon-light as we worship. “Here, then,” he says: “it is this love which first learns of the Victory; this love, this faithfulness is the first to know that there is no longer any need for weeping, for ‘death is swallowed up in victory’ (1 Cor. 15:54), and hopeless separation is no more. This is what the Sunday of the Myrrhbearing Women means” ([“Love and Faithfulness do not Disappear or Die Out”](#)).

V.K. McCarty is an Anglican theologian who lectures at General Theological Seminary and writes for the Institute for Studies in Eastern Christianity. Her new book, [From Their Lips: Voices of Early Christian Women](#), is available from Gorgias Press.

Register ASAP for “Vine and the Branches” Encounter for Diocesan Youth

The next (and concluding) “The Vine and the Branches” online Diocesan Youth event for youth ages 5-18 (Kindergarten up to 12th Grade currently) is scheduled for Sunday, May 23, 2021 at 6pm (Eastern Time).

His Eminence Metropolitan Gregory is calling all our youth ages 5-18 to come together again online on May 23 in order to strengthen their faith and connect with their peers around the Diocese. This is the Paschal Social version of “The Vine and the Branches” so don’t miss out!! Registration is quick and easy at: [The Vine and the Branches 5/23/21](#)

Registration closes on Friday, 5/21 so register TODAY!!

For this concluding Paschal Social version of The V&B, the schedule will include time for a message from the Metropolitan, time for entire families to gather in the “Paschal Social”, some breakout room activities, some Paschal singing (special guest appearances!), maybe even a skit or special video, and time just to see and talk with one another.

Youth will be together for part of the Event, as well as in smaller “breakout rooms” grouped by age. **All ages will gather together online at 6pm (Eastern Time)!! This is different from the previous events. We are bringing everyone together at the same time for this concluding V&B!!** Once you register for the event, a full schedule and the links to join the Event will be sent to you. His Eminence is looking forward to seeing all of you!!!

Memorial Day Services Set for Sunday, May 30th

Immediately the May 30th Divine Liturgy, members of the Broome County Veterans Memorial Association will join us at at 10:30 AM, for the *Panachida* (Memorial Prayers) and the official salute to servicemen of our parish who died during tours of duty. We will then meet at 1 PM at St. Michael’s Cemetery for memorial prayers for all of our departed loved ones. Please be sure to fill out the form below and give it to Fr. Jim so that names of your loves ones may be included in the prayers.

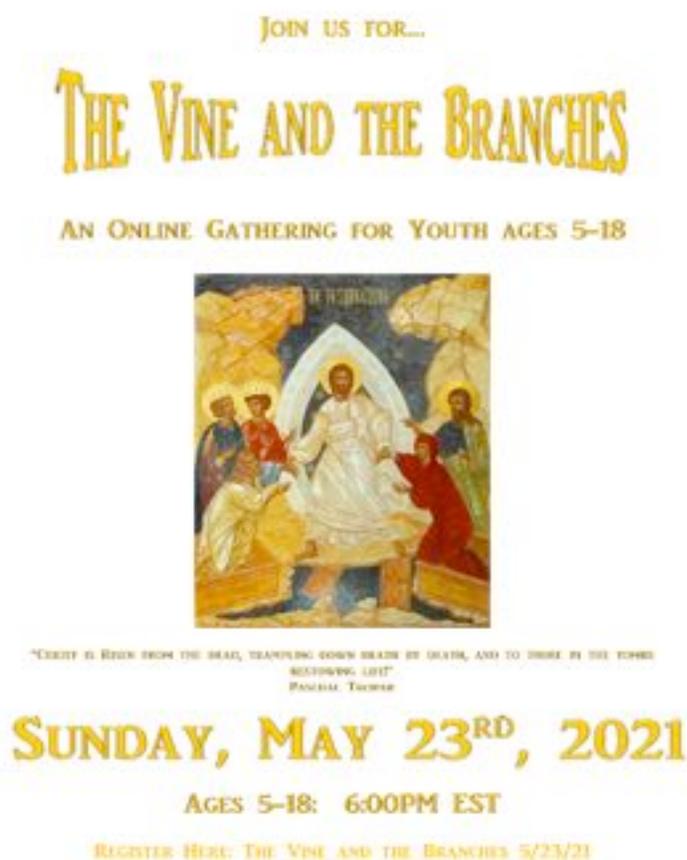


MEMORIAL PRAYERS AT ST. MICHAEL’S CEMETERY, MAY 30TH

OUR PARISH FAMILY WILL GATHER AT ST. MICHAEL’S CEMETERY ON SUNDAY AFTERNOON, MAY 30 AT 1 PM TO PRAYER FOR OUR DEPARTED LOVED ONES. PLEASE INCLUDE NAMES OF YOUR FAMILY AND FRIENDS WHOM YOU WOULD LIKE INCLUDED IN THE PETITIONS DURING THE *PANACHIDA*:

_____	_____
_____	_____
_____	_____
_____	_____

From the family of: _____



Annual Clergy Convocation Held Via ZOOM on May 11-12th

His Eminence, Metropolitan Gregory, hosted the annual Clergy Conference this year via ZOOM this past Tuesday and Wednesday evenings. Diocesan clergy from parishes in the 13 states of the Diocese and Canada participated in the sessions.

The virtual gathering enabled scores of priests to see each other again and to share experiences that have defined their past COVID year in the diocese. Special focus was given to the more than 60 faithful who have died from COVID, the hundreds afflicted in various degrees from the illness and of course the courageous nurses, doctors and first responders for whom we have prayed for over many months.

The Very Rev. Kenneth Bachofsky, Scriptural professor at Christ the Saviour Seminary led a clergy forum discussion on a detailed presentation dealing with Old and New Testament passages linked to the Resurrection.

The Convocation also provided time for the various deaneries of the diocese to meet to discuss not only the ongoing 'recovery' from the COVID life of the past year, but to focus on upcoming events, including the resumption of in-person sessions at Camp Nazareth.

Fr. Frank Miloro, Dean of Christ the Saviour Seminary offered an update on seminary life and the ongoing need for additional vocations to the priesthood to meet both current and future needs of parish life in the diocese.

His Eminence, Metropolitan Gregory presented his hierarchical report with insights into special needs that exist in parish communities in easing the return of faithful to their churches after a COVID absence. He listed the 10 parishes now without priests and encouraged clergy to pray and encourage young men to follow the call of the Lord be His followers. He expressed his joy that youngsters will once again be able to return to Camp Nazareth to continue to mature in their lives of faith and service.



Finally, His Eminence, also spoke on the concerns of the Assembly of Bishops regarding the Equality Act legislation that could adversely affect tenants of faith and practice that have defined the ancient Christian and orthodox church since its inception.

<https://www.assemblyofbishops.org/news/2021/statement-of-the-executive-committee-on-the-proposed-equality-act>