



# 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](http://www.acrod.org)

## Bee for January 23, 2022

### Sunday after Epiphany/Theophany

*Antiphons of Epiphany, Tropar, tone 6,*

*Tropar, Kondak, Allelulia of the Sunday after Theophany, p. 143*

#### Our Schedule of Activities this Week

- Sunday: \* Sunday Divine Liturgy, 9 AM
- \* Church School Classes, 10:30-11:30 AM
- \* Coffee Shop, 10:30 AM
- Monday \* Grab and Go Take-Out Dinner, 5:30- 7 PM
- Wednesday: \* Moleben to St. Nektarios for Peace in Ukraine and Central and Eastern Europe, 8:30 AM
- \* Moleben to the Mother of God, St. George Orthodox Church, Taylor, PA, 6 PM
- Thursday: \* Monthly Food Give-Away, 3:30-6 PM
- Friday: \* Akathist to the Mother of God, 8:30 AM
- Saturday: \* Divine Liturgy, prayers for the ill, 8:30



Hunger has no season, even for the animals who live in our backyards. Be sure to leave some food for our hungry 4-legged

## Sunday, January 30<sup>th</sup>

- \* Divine Liturgy, 9 Aï
- \* Church School Classes, 10:30-11:30 Aï
- \* Coffee Shop, 10:30 Aś

## The Great January Food-Give-Away This Thursday, 3:30-6:30 PM

Please remember that January Grocery Give-Away takes place on Thursday, January 27<sup>th</sup> from 3:30-6:30 PM

Volunteers can come at any time since help is need though the entire distribution.

BTW, We need additional helpers in delivering food on Monday evenings. If you could deliver to either one or two addresses, it would very helpful since our numbers of faithful receiving food are increasing.

Please know that deliveries will be make even in the event of snow for people are hungry and food is still being prepared. You can pick up food to deliver after 5:30 PM at the back entrance to the hall.



Everyone Welcome  
Thursday, January 27, 3:30-6:30 PM  
Bring Boxes, Bags, Personal Carts  
ID Needed for Every Person in Your Family  
Masks are Required in Entering the Recreation Center!

St. Michael's  
Recreation Center  
296 Clinton St  
Binghamton, NY 13905



## Scripture Readings of the Week after Epiphany/Theophany

Sunday:	Ephesians 4 7-13	St Matthew 4: 12-17
Monday:	Hebrews 11: 17-23, 27-31	St. Mark 9: 42-10:1
Tuesday:	Hebrews 12: 25-26, 12: 22-25	St. Mark 10 2-12
Wednesday:	St. James 1: 1-18	St. Mark 10: 11-16
Thursday:	St. James 1: 19-27	St. Mark 10: 17-27
Friday:	St. James 2: 1-13	St. Mark 10: 23-32
Saturday:	Colossians 1: 3-6	St. Luke 16: 10-15
Sunday:	1 Timothy 1: 15-17	St. Luke: 18: 35-43

Read the daily scriptures on line: [WWW.ACROD.ORG](http://WWW.ACROD.ORG)



### Epistle Reading: Ephesians 4: 7-13

- <sup>7</sup> But to each one of us grace was given according to the measure of Christ's gift.  
<sup>8</sup> Therefore He says: "When He ascended on high, He led captivity captive, And gave gifts to men."  
<sup>9</sup> (Now this, "He ascended"-what does it mean but that He also first descended into the lower parts of the earth?  
<sup>10</sup> He who descended is also the One who ascended far above all the heavens, that He might fill all things.)  
<sup>11</sup> And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,  
<sup>12</sup> for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,  
<sup>13</sup> till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;

### Gospel Reading: St. Matthew 4: 12-17

- <sup>12</sup> Now when Jesus heard that John had been put in prison, He departed to Galilee.  
<sup>13</sup> And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali,  
<sup>14</sup> that it might be fulfilled which was spoken by Isaiah the prophet, saying:  
<sup>15</sup> The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles:  
<sup>16</sup> The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned."  
<sup>17</sup> From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

## Preparation for 2022 Annual Parish Meeting on February 20

The bylaws are clear that the annual parish meeting is to happen in February. The bylaws also state that to conduct parish business a quorum of 50 is needed. With COVID, here is the plan. Please only attend the parish meeting if you feel safe in doing so. The Annual Parish Meeting will be scheduled for February 20, 2022. If a quorum of 50 is not present, the meeting will be held provided 2/3 of 50 are present (34). With a minimum of 34 present a bylaw change to reduce the size of a quorum to 35 can be passed provided at least 2/3 of 50 people support the amendment. For the meeting, sign in will be done once everybody is seated. Chairs will be spread out. Given current state mandates, masks need to be worn when not seated. Coffee and snacks will be served.

The meeting will be kept as brief as possible. All presentation materials will be available two weeks prior by either picking up a package in the church office or sending an email to [randymichaelmay@gmail.com](mailto:randymichaelmay@gmail.com) and requesting an electronic version of the materials. At the meeting, presentations are not going to be made. The content is in the package. For each agenda item, discussion will be limited to 5 minutes. If there are no contested board positions and no nominations from the floor, the entire slate of new officers will be done with a single vote. Any parishioner wishing to submit a proposal to amend the bylaws, must submit their proposed change(s) in writing to Parish President Randy May by 6PM on Sunday Jan 23, 2022.

The contact information for Randy May is phone number 607 621-5113 and email [randymichaelmay@gmail.com](mailto:randymichaelmay@gmail.com). Shellee May, (607) 245-6649) and Carole Paccio (607) 725-2785) are now accepting names for nomination to the 2022 parish board.

# What We Need to Know about Orthodox Christians and Abortion

By Fr. John Garvey

The Orthodox Church is opposed to the practice of abortion, a practice which is increasingly common in our society. How are we to respond--individually and as a Church--to a practice many of our fellow Americans regard as nothing more than a matter of choice? What are the Orthodox roots of opposition to abortion? How should Orthodox respond to the pressing moral issue of abortion?

## EARLY CHRISTIAN OPPOSITION TO ABORTION

The World in which Christianity first appeared was familiar with abortion. Jews opposed it, which perplexed the ancient Romans; they found Jewish opposition to abortion irrational. (One example the Romans offered was the complication that new offspring caused if you had already drawn up a will. . . couldn't the Jews understand how inconvenient a new child was in a case like this?)

In ancient Roman law, children were considered the property of the father. After seeing his newborn children, a father could choose not to accept them, in which case they were "exposed"--literally left outside, to die or to be taken in by a compassionate stranger. If a stranger chose to, he or she could rescue and take in a child abandoned this way (the stoic philosopher Epictetus did this); but the choice of life or death lay with the father of the house. Female infants were the most frequent victims of this practice.

In contrast to this, children were usually important in the New Testament: they are brought forward to Jesus, for his blessing; and John the Forerunner "leaps" in Elizabeth's womb at Mary's greeting.

In Paul's letter to the Galatians there is an interesting phrase that may be a New Testament condemnation of abortifacient medicine. (Scholars are not sure about this.) Galatians 5:20 speaks of the works of the flesh, which are opposed to the fruits of the spirit. Among the works of the flesh, one is frequently translated "sorcery"--a translator's interpretation of the Greek work *pharmakeia*, literally "medicine." This may refer to the occult use of drugs, but it may also refer to abortifacients.

There are other, more clear ancient Christian witnesses against abortion. The Didache is one of the earliest Christian works, contemporary with some of the New Testament writings; it was probably composed around the year 100 A.D. It condemns what it also calls *pharmakeia* and goes on to say, "You shall not slay the child by abortion. You shall not kill what is generated."

The Epistle of Barnabas contains similar language, and Clement of Alexandria associates the destruction of the fetus with the destruction of love for humanity. Tertullian condemned abortion, and in the second century, a Christian answered anti-Christian allegations that Christians engaged in human sacrifice: "How can we kill a man when we are those who say that all who use abortifacients are homicides, and will account to God for their abortions as for the killing of men? For the fetus in the womb is not an animal."

Some modern defenders of abortion argue, wrongly, that Christian opposition to abortion is relatively new. They point out that ancient and medieval Christian writers made distinctions between the "formed" and "unformed" fetus, the time before and after "quickening" when some believed the soul entered the unborn child. Their assumption is that this distinction made early abortion--before "quickening"--acceptable.

Although these distinctions can be found in the writings of Sts. Jerome and Augustine, and in the writings of such later Roman Catholic theologians as Thomas Aquinas, they were never understood as offering permission for early abortions. St. Basil explicitly rejected the distinction between the formed and unformed fetus as beside the essential point. St. John Chrysostom attacked married men who encouraged prostitutes and mistresses to abort. "You do not let a harlot remain only a harlot, but make her a murderess as well."

Finally, it is important to realize the profound significance of the fact that we celebrate the feasts of the conception of the Theotokos and the conception of John the Forerunner--in addition to the Annunciation, which is the feast of Jesus' conception.

## WHAT ORTHODOX CHRISTIAN OPPOSITION TO ABORTION MEANS

As Christians, we believe that our lives are not accidents. We have been called into being from nothingness by God, and are meant for eternal life. God's calling us into being is the sign of a love we can only begin to imagine, a love revealed most perfectly in Christ.

There is no doubt, scientifically, that a unique human life starts at conception. Because we believe that each of us is willed to be, by God, we cannot accept the belief that the humanity which starts at conception is accidental, or has no value because it is not yet capable of the decisions and emotions and independent actions we usually associate with being a person. This life will become what we are--unless we end it. Even when an abortion is performed to save the life of a mother (and such abortions are extremely rare), something profoundly tragic has occurred.

Every life is valued infinitely by God. This includes the life of the unborn child, as well as the criminal, the enemy, the political oppressor, and the most annoying person we know. Although we fail in the task every day, we are called on, by our baptism into the death and resurrection of Christ, to reflect God's love for everyone who lives.

We cannot allow this obligation to be marginalized. It is not always easy--in fact it will often involve us in the most profound inner struggle--to love as we are called to love. As Dostoevsky wrote, "Love in practice is a harsh and dreadful thing." Our model of love is not a sentimental pastel-colored greeting card, but Christ crucified. There are situations in which birth-giving is at least profoundly inconvenient, and others in which it may be absolutely terrifying. We should see something infinitely more terrifying, however, in a heart that is willing to kill life at its start, at its most vulnerable moment of being.

### **WHAT SHOULD WE DO?**

Complicated questions arise immediately, however. Granted that all of the above is true, what is the most effective way to bear witness to our belief that we exist because of God's love? This belief is at the root of the Orthodox opposition to abortion and to every other detail of the holiness of every human life.

Many of those who oppose abortion have worked against a legal climate that has made the choice of abortion a relatively simple thing. The United States has the most permissive abortion laws in the industrialized Western world; there are more restrictions even in the most secular nations of Western Europe. Working to change the legal climate makes good sense and is one valuable form of pro-life witness.

It is not enough, however. Harvard Law professor Mary Ann Glendon has pointed out that the United States not only has the most permissive abortion laws in the industrialized West; its social policy does less for women and children than any other industrialized nation. She sees a connection. A nation in which single women, or poor married women, are afraid to have children because they will be left alone if they do is one in which abortion will often be seen as a lesser evil. To see it that way is wrong, from a Christian point of view. But it is also wrong to condemn abortion, without trying to help those for whom bearing a child will involve real burdens. Changes in law are part of this. Bearing a child should not mean the end of educational or work opportunities, and these possibilities weigh most heavily upon poor women in our society. In addition to working for changes in the law which might erode the permissive approach to obtaining abortions, it is important to work for positive justice, for a climate in which those women who bear children will not be penalized for having made that choice. Many people volunteered to work for organizations which help unmarried pregnant women, or poor women who cannot afford appropriate pre-natal care. People have opened their homes to women who have chosen to bear a child rather than choose abortion, and there are many people eager to adopt such children.

### **MOVING BEYOND THE LAW**

In many of these cases--both working against current permissive abortion law, and working for a social climate in which abortion will not seem desirable--the emphasis is on law. We have to move beyond law, however, to the most difficult areas of persuasion and example, which rest finally on our spiritual lives, on the ways in which we have taken prayer into our hearts and allowed it to transform us.

Example and persuasion are especially important because, if abortifacient drugs become widely available, the issue may be removed from the legal arena. It will remain a pressing moral issue, one to which we may not be indifferent. In the long run law must be based upon a general consensus within a society. When the issue is reduced to a "right to choose" all the most important issues are pushed aside. What should we choose? What is human life for? Is it something over which we have rights--or towards which we have an infinite obligation? Is life made valuable primarily by my attitude towards it? Does a life's value depend upon whether I find it convenient or burdensome? Or is human life the gift of a God who loves it and wills it to be?

All the verbal arguments in the world will not persuade people as much as the example of someone who manifests a genuine and compassionate respect for life. The ways in which we choose to do that will vary from person to person--but as Christians it is our calling not only to oppose the use of abortion, but to manifest a profound love of, and gratitude, for God's gift of life.

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*Fr. John fell asleep in the Lord on Tuesday, January 20, 2015. A graduate of St. Vladimir's Seminary, Yonkers, NY, he served in parishes on the east coast until he and his wife, Matushka Regina, relocated to Puyallup, WA in retirement. In addition to his pastoral duties, he was widely known for his published writings, and was a regular columnist for Commonweal. He also had contributed articles to the Atlantic Monthly and The New York Times Book Review and was the author of several books, including The Prematurely Saved (Templegate Press). May his memory be eternal!*

# The Greek Orthodox Archbishop Who Walked with MLK in Selma

By [Philip Chrysopoulos](#)

January 17, 2022

Archbishop Iakovos, Martin Luther King Jr., and other dignitaries walking to the Dallas County Courthouse to hang a funeral wreath in honor of Reverend James Reeb, a civil rights activist who was beaten and killed by white segregationists, Selma, Alabama, March 1965; photograph by Dan Budnik from his book *Marching to the Freedom Dream*.



Martin Luther King is celebrated today as a timeless symbol of the struggle against racism. The 1965 march of the courageous [civil rights leader](#) in Selma, Alabama was not only a turning point in his career and in American history, however; it was also a landmark moment for the participation of Greek Americans and the [Orthodox Church](#) in the making of the modern United States.

Alongside Dr. King in that pivotal moment for civil rights marched [Archbishop of the Americas Iakovos](#), putting the Greek Orthodox faith at the forefront of the struggle for human rights during a turbulent time for American society.

Iakovos, who had experienced religious oppression himself as a child, was a zealous supporter of human and civil rights and [backed King's cause](#) with his actions — a rarity among the high clergy from any denomination in those days.

He became the only church leader who had the courage to walk hand-in-hand with Martin Luther King during that famous march in Selma. Unlike other church leaders, the Greek Orthodox Archbishop walked hand-in-hand with King in Selma, where civil rights marchers rallied against segregation and for equal voting rights.

## Threats for standing with Dr. Martin Luther King in Selma

Back in 1965, such actions were not common, and definitely not protected. “Iakovos had received threats,” says one close aide and friend of the Archbishop, “but he never thought twice of his decision.”

When Iakovos died in 2005, King's wife, Coretta Scott King, said: “At a time when many of the nation's most prominent clergy were silent, Archbishop Iakovos courageously supported our Freedom Movement, and marched alongside my husband, and he continued to support the nonviolent movement against poverty, racism and violence throughout his life.”

The *LIFE* magazine cover of March 26, 1965 marked that historical moment, showing a formidable-looking Iakovos standing to King's right. (The entire magazine is online and can be read [here](#).)

The *New York Times* reported: “The striking cover of Time magazine that showed Dr. King side by side with the black-garbed Archbishop Iakovos marked a new presence of Greek Americans and the [Greek Orthodox Church](#) in American life.”

Iakovos had been an avid supporter of the 1964 Civil Rights Act even before the march in Selma. When the bill was eventually passed, he exclaimed: “Glory to the most high! May this mark the beginning of a new age for all humankind, an era when the word of God charts and guides our lives.”

Iakovos continued his efforts to advance the idea of equality among his communicants throughout his life. In 1980, Jimmy Carter awarded him the Presidential Medal of Freedom.

The Archbishop and his [support to Dr. King](#) was portrayed in the Ana Duvernay Film “Selma.”

***His Eminence Archbishop Elpidophoros of America***  
***Introduction & Prayer***  
***March for Life Rally***  
***National Mall, Washington, D.C.***  
***Friday, January 21, 2022***

Dear Sisters and Brothers,

Today, we come together in solidarity with our Brother Bishops of the United States Conference of Catholic Bishops and of the Assembly of Canonical Orthodox Bishops of the United States of America.

We affirm the gift and sanctity of life – all life, born and unborn. As Christians we confess that every human being is made in the image and likeness of God. Every life is worthy of our prayer and our protection, whether in the womb, or in the world. We are all responsible for the well-being of children. We are their “keepers,” and cannot shirk from our accountability for their welfare.

At the same time, we also affirm our respect for the autonomy of women. It is they who bring forth life into the world. By His incarnation, our Lord, God, and Savior Jesus Christ assumed human nature, through His conception in the womb of the Virgin Mary. She freely chose to bring Him into the world, and God respected her freedom. We can and must make the case for life, both born and unborn, by our own example of unconditional love.

We march not for coercion.  
We march with compassion,  
With empathy,  
With love.  
And with our arms extended to embrace all.  
Let us pray to the Lord. Lord, have mercy.

Lord, You have granted us the opportunity to offer these common prayers in unison and have promised that when two or three gather in Your name, You are there also. Fulfill now, O Lord, who was conceived in the womb of the Virgin Mary by the power of Your All-Holy Spirit, the petitions of Your servants.

Remember, Lord, the people here present and those who are absent with good cause. Have mercy on them and on us according to the multitude of Your mercy. Remember, O God, all those whom we are not able to commemorate by forgetfulness or because of their multitude since You know the name and age of each, even from their mother's womb.

For You, Lord, are the helper of the helpless, the hope of the hopeless, the savior of the afflicted, the haven of the voyager, and the physician of the sick, the protector of the voiceless. Be all things to all, You who know all people, their requests, their households, and their needs.

For You are the Giver of Life, bringing each person from non-being into being, sealing each person with love and sanctity.

May we come to the light of Your Truth and glorify You, the Giver of Life, together with Your Father, and Your All-Holy and Life-giving Spirit, now and ever and unto the ages of ages.  
Amen.

## The Great Blessing of the Waters, at the Confluence

Many thanks to those who joined us last Sunday for the Great Blessing of the Waters at Confluence Park here in downtown Binghamton. In spite of the very low temperatures and the breezes from the icy waters, it was a privilege and a joy to meet with Fr. Nathaniel Choma and all of you for these magnificent prayers of the Sanctification of the Waters and thus the whole created world.

Special thanks are extended to Deacon Charles Ellis, David Dervay our Cantor who led the responses and the helping hands of Seminarian and Sub-Deacon Dylan Kelemecz, Christopher and John Puzakulics in carrying all the materials needed for the setting up of our temporary altar near the water's edge.



Many thanks to Dr. Salvatore Argiro of St. Mary's in Endicott for providing a video of the Blessing. You can access it on our webpage: [www.acrod.org/info](http://www.acrod.org/info) or on our parish Facebook channel: [www.facebook.com/StMichaelsBGM/](https://www.facebook.com/StMichaelsBGM/)

