



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*

The 1st Sunday of Lent: Restoration of Icons, March 21

Antiphones, Beatitudes, Tropar, Tone 8, Tropar and Kondak,
Prokimen and Alleluilia verses, Sunday of Orthodoxy

Schedule this week

- Sunday: ***Divine Liturgy 9 AM**
 * ZOOM & in-person class for Elementary
 ZOOM & in-person class or Jr/Sr High
- ***Sunday of Orthodoxy Vespers, 3 PM**
 "The Whole World is a Living Icon
 of the Face of God, ZOOM, 7 PM
- Monday: *Community Grab and Go Dinner, 5:30-7 PM
- Tuesday: ***Moleben to St. Nektarios for the ill, 9 AM**
- Wednesday: ***Lenten PreSanctified Liturgy, 6 PM**
 Confessions, 5:30 PM
- Thursday: *CHOW Pantry, 4:30-6 PM
- Friday: ***Akathist to the Mother of God, 6 PM**
- Saturday: **All Souls Divine Liturgy with prayers**
 For all of our departed loved ones, 8 AM
 ***Confessions, 4 PM, Vespers, 5 PM**
- Sunday,** **Sunday of Forgiveness, March 14**
 ***Divine Liturgy, 9 AM**
 ZOOM & in-person class for Elementary
 ZOOM & in-person class or Jr/Sr High



Join our Orthodox Bishops in America with the proclamation of the Synodikon of Faith!

www.assemblyofbishops.org/news/2021/sunday-of-orthodoxy-2021-recitation-of-the-synodkion-of-the-7th-ecumenical-council

Condolences

Our condolences are extended to Stace Kintner and the members of his family on the falling asleep on his mother, +Marlene, who passed away on Sunday, March 14. Our condolences are also extended to the members of the family of +Joseph Tkach, who fell asleep in the Lord following a heart attack on Sunday evening.

And finally, our condolences to the family of +Ann Bocinski who fell asleep in the Lord at Susquehanna Nursing Home on the 1st day of Lent. Her funeral was celebrated here at St. Michael's yesterday morning with burial following at our Cemetery.

May Our Lord ease the sorrow of all who mourn and may He grant rest with the saints to His newly departed servants, +Marlene, +Joseph and +Ann, in a place of light, where there is no pain, sorrow nor mourning but everlasting life. Eternal Memory!

Sunday of Orthodox Vespers this afternoon at 3 PM

Please make time to return to the Church to share in the beautiful and moving prayers of the Vespers for the Sunday of Orthodoxy. Although we cannot have a Pan-Orthodox gathering this year with area clergy and faithful, we will still celebrate here at our parish. Join us at 3 PM and share in the joy of the Icon Procession and the Synodikon of Faith!

Scripture Readings for this Second Week of Lent!

Sunday:	Hebrews 11: 24-26, 32: 12:2		St. John 1: 43-51
Monday:	Isaiah 4: 2-6, 5: 1-7	Genesis 1: 1-13	Proverbs 1: 1-20
Tuesday:	Isaiah 5: 7-16	Genesis 1: 14-23	Proverbs 1: 20-23
Wednesday:	Isaiah 5: 16-25	Genesis 1: 24-2:3	Proverbs 2: 1-22
Thursday:	Isaiah 6: 1-12	Genesis 2: 4-19	Proverbs 3: 1-18
Friday:	Isaiah 7: 1-4	Genesis 2: 20-3:20	Proverbs 3" 19-34
Saturday:	Hebrews 3: 12-16		St. Mark 1: 35-44
Sunday:	Hebrews 1:10-2:3		St. Mark 2: 1-12

You can log onto the daily scripture: www.acrod.org

Today's Epistle Reading: Hebrews 11:24-26,32-12:2

By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens.

Women received their dead raised to life again. And others were tortured, not accepting deliverance, that they might obtain a better resurrection.

Still others had trial of mockings and scourgings, yes, and of chains and imprisonment.

They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth.

And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.

Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Today's Gospel Reading: St. John 1:43-51

The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote; Jesus of Nazareth, the son of Joseph."

And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."

Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!"

Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before

Philip called you, when you were under the fig tree, I saw you." Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these."

And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."



A Lenten Reflection: What is Prayer?

by Kallistos Ware, Metropolitan of Diokleia

<https://publicorthodoxy.org/2020/04/14/what-is-prayer/>

“Heartful thanksgiving should have first place in our book of prayer. Next should be confession and genuine contrition of soul. After that should come our request to the universal King.” So writes St John Climacus, seventh-century abbot of Mount Sinai, in his classic work *The Ladder of Divine Ascent*. I do not think that he intended to lay down an inflexible rule to which no exceptions could be allowed. It was rather his purpose to indicate the usual pattern, the normal sequence, to be followed in our practice of prayer. Thanksgiving, repentance, petition: such is the basic and primary succession that we should envisage.

To many it might seem that to pray is essentially to ask God for something, to bringing before Him the distress and the needs of others and ourselves. Alternatively, some of us might imagine that prayer should begin with an act of repentance. But this is not the perspective adopted by Climacus. On the contrary, before bringing before Christ the suffering and pain of the world, and before looking downward at our own ugliness and failings, we should look upwards at the beauty and glory of God. All too often our prayer can take the form of grumbling before God, of complaining and expressing regret. But that, so Climacus assures us, is not true prayer.

It is significant that in the Divine Liturgy we do not commence with an act of penitence but with a proclamation of the kingly rule of the Holy Trinity: “Blessed is the Kingdom of Father, Son and Holy Spirit.” Only after receiving a glimpse of this heavenly Kingdom can we then begin to repent as we should. In prayer we should start not with our own neediness but with the divine plenitude. The same priority is to be found in the daily prayers that we say at home each morning and evening. After the opening invocation “In the name of the Father, the



Son and the Holy Spirit,” it is customary to continue: “Glory to You, O God, glory to You.” Thanksgiving, doxology, are where we start. As St John of Kronsdtadt used to say, “Prayer is a state of continual gratitude.”

This pattern of prayer, with thanksgiving and doxology in the first place, is to be found also in the cycle of liturgical prayer throughout the twenty-four hours of the day. According to the ancient Hebrew understanding of time, which is still followed by the Church, the new day commences not at midnight and not at dawn but in the evening. That is why in the Genesis account of creation it is said, “There was evening and there was morning, the first day” (Gen. 1:5): the evening comes before the morning. In this way Vespers is not the concluding but the opening service of the day, not an epilogue but a prologue. How, then, does the daily cycle of liturgical prayer commence?

Throughout the year, except in the week after Pascha, it begins in precisely the same way, with the reading or singing of Psalm 103 [104]. This is a hymn of praise for the variety and wonder of the created order: “Blessed the Lord, O my soul! Blessed are You, O God O Lord, how marvellous are Your works! In wisdom have You made them all.” In the words of Fr Alexander Schmemmann, Vespers “begins at the *beginning*, and this means in the ‘rediscovery,’ in adoration and thanksgiving, of the world as God’s creation. The Church takes us, as it were, to that first evening on which man, called to life by God, opened his eyes and saw what God in His love was giving to him, saw all the beauty, all the glory of the temple in which he was standing, and rendered thanks to God. And in this thanksgiving he *became himself* ...

And if the Church *is in Christ*, its initial act

is always this act of thanksgiving, of returning the world to God.”

Having thus expressed our joyful gratitude to God, we can then turn to the second stage in our prayer, “confession and genuine contrition of soul,” as Climacus puts it. But what exactly do we mean by repentance? Surely it is not just a feeling of remorse and sorrow, of self-disgust at our sinfulness. No: it is, in the words of a second-century text, the *Shepherd of Hermas*, “a great understanding.” It is essentially positive, not negative. The literal sense of the Greek word for repentance, *metanoia*, is “change of mind.” Repentance is a new and affirmative way of looking at God, at our fellow humans, and at ourselves. It is not just to look back on the past with regret, but to look forward to the future with hope. It is to recognize, not merely what we have failed to be, but what by God’s grace we can become. St Paul sums up the essence of repentance when he says, “Forgetting what lies behind, and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus” (Phil. 3: 13-14).

“We are created for prayer just as we are created to speak and to think,” states the Orthodox writer Tito Colliander. Prayer is our true nature; without prayer we are not truly human. It is for this reason that St Paul enjoins, “Pray without ceasing” (I Thess. 5: 17). He did not mean that we are to *say* prayers all the time, for that is in fact impossible; we have sometimes to give our attention to other things. But he had in mind

prayer as an *implicit* orientation, a hidden dimension or aspiration, that enters into everything else that we do. As St Isaac the Syrian observes, even when they are asleep the saints have not ceased to pray, for the Holy Spirit is always praying within them. That, indeed, is specifically what the world needs: not simply people who *say* prayers from time to time, but people who *are* prayer all the time, living flames of prayer. Such people transfigure the world. “Acquire inner peace,” St Seraphim of Sarov insists, “and thousands around you will find their salvation.”

Let me end with a story that sums up the essence of prayer more fully than the threefold distinction with which I began. When I was a boy, I heard a sermon which recounted an incident that occurred, so I believe, in the life of the Curé d’Ars, although the preacher did not mention his name. There was an old man who used to spend several hours each day in church. “What are you doing all that time?” his friends inquired. “I’m praying,” he replied. “Praying!” they exclaimed. “You must have a great many things to ask from God.” With some warmth, the old man responded, “I’m not asking God for anything.” “What are you doing, then?” they said. And he replied: “I just sit and look at God, and God sits and looks at me.”

When I was twelve years old, I thought that was an admirable description of prayer. And today, seventy-three years later, I still think the same. Prayer is not a request but a relationship.

Remembering Your Departed Loved Ones in the Saturday of All Souls Liturgies

The Commemoration of the departed members of your families will be included in the Saturday Liturgies of All Souls which will be celebrated on March 27, April 3, April 10 and June 19 at 9 AM.

Please add names of your loved ones that you would like included in these special Liturgies and then be sure to come and join us as we pray for one and all! Eternal Memory!



Requested by: _____

Synodikon

of the 7th Ecumenical Council

As the Prophets beheld,
As the Apostles taught,
As the Church received,
As the Teachers dogmatized,
As the Universe agreed,
As Grace illumined,
As the Truth revealed,
As falsehood passed away,
As Wisdom presented,
As Christ awarded,

Thus we declare,
Thus we assert,
Thus we proclaim Christ our true God
and honor His saints,

In words,
In writings,
In thoughts,
In sacrifices,
In churches,
In holy icons.

On the one hand, worshipping and
reverencing Christ as God and Lord.
And on the other hand, honoring and
venerating His Saints as true servants
of the same Lord.

This is the Faith of the Apostles.
This is the Faith of the Fathers.
This is the Faith of the Orthodox.
This is the Faith which has
established the Universe.



Hunger & the Public Good: Restoring the World by Living the Faith

[Register Here](#)

*"Blessed are those who hunger and
thirst for righteousness, for they
shall be satisfied." (Matthew 5:6)*

This three part Lenten webinar series explores Orthodox Christian perspectives on the intersections between Hunger and the Environment, Hunger and Racial Equity, and Hunger and Homelessness. In dialogue with members of Bread for the World, Orthodox Christians will share how the spiritual practices of fasting, prayer, and engagement can help us overcome societal shortcomings in these three timely issues.

Schedule

March 24 - *Hunger & the Environment*

April 7 - *Hunger & Racial Equity*

April 14 - *Hunger & Homelessness*

1:00-2:00 PM EST

Speakers

Karyn Bigelow • Rev. Eugene Cho • Franchesca Duval • Dr. Frances Kostarelos

Dorothy Judith Berry • Rev. Martin Johnson • Bishop James Walker • Heather Taylor

Spyridoula Fotinis • Despina Kartson • Rev. Nancy Neal • Tsehay Admassu

Moderator: Rev. Dr. Angelique Walker-Smith

Log onto the link below to register:

https://goarch.zoom.us/webinar/register/WN_BmTw5n27TseN_TYIburWww



"The Whole World is a Living Icon of the Face of God!"

Join area clergy and faithful in the viewing of a new Pan-Orthodox film that will expand your awareness, knowledge and love that the Sanctification of Icons extends far beyond familiar and beloved Icons we venerate and cherish in our Churches and in our homes!

Click on the ZOOM Link below

[https://us02web.zoom.us/j/4831594726?pwd=MUHWZHVZ
WXNpMVAwdUZsenJNNHcrdz09#success](https://us02web.zoom.us/j/4831594726?pwd=MUHWZHVZWXNpMVAwdUZsenJNNHcrdz09#success)

Meeting ID: 483 159 4726

Passcode: 13905

The Sunday of Orthodoxy, March 21, 7-8:30 PM

A Question and Answer Session will follow the film!

Presented by the Southern Tier Orthodox Clergy Association

To Register, Click on:

<https://us02web.zoom.us/j/4831594726?pwd=MUHWZHVZ#success>

Tropar of the Holy Icons, Tone 2

We venerate Your most pure image, O Good One,* and ask forgiveness for our transgressions, O Christ our God,* for You, of Your good will were pleased to ascend the cross in the flesh,* to deliver Your creatures from the bond of the enemy.* Therefore with thankfulness we cry aloud to You:* O Saviour by Your coming to save the world You have filled all with joy.