



# St. Michael's Parish Bee

Fr. James S. Dutko, Pastor, (607) 797-4471

Cell: 725-3672, [frjimmd@stny.rr.com](mailto:frjimmd@stny.rr.com)

Fr. Deacon Charles Ellis, 785-1435

St. Michael's Facebook page: [www.facebook.com/SMichaelsBGM/](https://www.facebook.com/SMichaelsBGM/)

*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)*

St. Michael's Orthodox Church  
296 Clinton St., Binghamton, NY 13905

(607)729-0261), [www.saintmichaels.info](http://www.saintmichaels.info)

## ***The Sunday of Last Judgment, March 7, 2021***

Antiphones, Beatitudes, Tropar, Kondak, Tone 6, Kondak of The Last Judgment, Prokimenon and Alleluia verses, Tone 6

### **Schedule this week**

- Sunday: \*Divine Liturgy 9 AM  
\* ZOOM & in-person class for Elementary  
ZOOM & in-person class or Jr/Sr High
- Monday: \*Community Grab and Go Dinner, 5:30-7 PM
- Tuesday: \*Moleben of Thanksgiving, 9 AM
- Wednesday: \*Moleben to the Mother of God,  
St. George, Taylor, PA, 6 PM
- Thursday: \*CHOW Pantry, 4:30-6 PM
- Friday: \*Moleben to the Mother of God, 9 AM
- Saturday: +Helen and Andrew Llsick, 9 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  
\*Forgiveness Vespers, 6 PM



**Don't Miss the Great  
St. Michael's Pirohi!**  
*Four More Friday Sales  
call (607) 729-0261*

## **Pirohi Update after Our First Friday Sale!**

As you may know, Friday marked the first of the 2021 Pirohi Sales at our Center. It also marked the first fund-raiser in the parish hall since the advent of COVID in March, 2020. Although our setup is quite different from that of past years, the pirohi which we are able to produce are as delicious as always! We are very grateful to everyone who has worked so hard over the past weeks to not only obtain our "Steel Baba Pirohi Pincher," but to adapt it to our needs so that the pirohi which have defined our Lenten project for more than 57 years can be well received by all.

We might have a "Steel Baba Pincher," but the work that makes all of it possible, from preparing our special potato and Cheddar Cheese filling, to mixing dough, to running the new 'assembly line,' and of course cooking and serving the Lenten delicacies, requires lots of volunteers.

So check the schedule and make some time, even in these hopefully waning days of the COVID restrictions, to lend a hand. Our last sale will be of Friday, April 2.

Tuesday 4 PM til 8 PM – Shred cheese, Fry haluski cabbage, Sweat onions, Melt margarine/butter blend, Peel and chop 8 bags of potatoes.

Wednesday 8:00 AM til 4 PM – Make Soup, Cook potatoes, Make dough, Mix potatoes, Run pirohi machine for 600 doz potato pirohi, Clean kitchen.

Thursday 9 AM til 6 PM – Cook haluski, Cook potato pirohi, Pack potato pirohi, Pack haluski, Pack soup, Clean kitchen.

Friday 9 AM til 4PM – Sell refrigerated items from coat room. No other work except selling

## Scripture Readings for the week of March 7th

Sunday:	1 Corinthians 8: 8-9:2	St. Matthew 25: 31-48
Monday:	Hebrews 13: 7-16	St. Matthew 5: 14-19
Tuesday:	Jude 1: 1-10	St. Luke 22: 39-42, 45: 23:1
Wednesday:	Joel 2: 12-26	Joel 3: 12-21
Thursday:	Hebrews 7: 7-17	St. Luke 2: 22-40
Friday:	Zechariah 8: 7-17	Zechariah 8: 18-23
Saturday:	Romans 14: 19-23	St. Matthew 6: 1-13
Sunday:	Romans 13: 11-14:4	St. Mathew 6: 14-21

Online daily readings: [www.acrod.org](http://www.acrod.org)

### Epistle Reading for today: 1 Corinthians 8:8-9:2

But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse.

But beware lest somehow this liberty of yours become a stumbling block to those who are weak.

For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols?

And because of your knowledge shall the weak brother perish, for whom Christ died?

But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ.

Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.

Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord?

If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

### Gospel Reading for today: St. Matthew 25:31-46

"When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.

"All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats.

"And He will set the sheep on His right hand, but the goats on the left.

"Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 'for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; 'I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'

"Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? 'When did we see You a stranger and take You in, or naked and clothe You? 'Or when did we see You sick, or in prison, and come to You?'

"And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'

"Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: 'for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; 'I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'

"Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?'

"Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.'

"And these will go away into everlasting punishment, but the righteous into eternal life.

# Let Us Not Forget the Caregivers! God Bless them One and All!

[Lizbeth Hingst, DO](#) | [Physician](#) | February 25, 2021

In her hospital bed, she sat there confused as to what was buzzing around her. Rita was 96 years old and in the throes of dementia and agitation. As her physician assigned to her that week, I remember walking into her room and noticed her elderly husband brushing her hair with an unsteady hand and feeding her chocolates.



“My sweetie loves chocolates,” he states. Rita, agitated, grabs his arm and throws it into the air.

“Who are you?” she bellows.

“I’m Randy, honey. Remember, your husband of 70 years. Honey, don’t do that. I’m giving you your favorite chocolates,” he continues to say.

She relaxes and allows Randy to brush her hair.

As I talk to Randy about his wife’s deteriorating medical condition, he listens with tears glistening out of the corners of his eyes.

He proceeds to say, “I still love my Rita. She is just as beautiful today as the day I met her when she was 24 years old.”

Amazing. I leave the room feeling uplifted that something as sweet as that still exists in this crazy world. Randy saw past her disease and cherished the Rita he knew. He loved her that much.

What about Mr. Johnson, the 50-year-old patient stricken suddenly with aggressive pancreatic cancer whose wife gives up her well-established and lucrative career to become his sole caretaker? He can’t walk so she helps him. He can’t go to the bathroom, so she helps him. He can’t shower, so she bathes him. He refuses to eat, and she coaxes him to eat at least a few pieces of oranges. He becomes anxious and scared, and she is always there at his side, providing him comfort.

One day, I walk into his room, and she is reading him prayers and telling stories of their younger years. He used to be the stronghold of their little family, and now roles are reversed.

In stark contrast, I recall the 79-year-old dying gentleman who did not want me to call his ex-wife and children when I knew he only had hours left in

this world. I don’t want to bother them. They have children and careers and lives of their own.

In medicine, we tend to focus much on the patient, which is expected. As a hospitalist, I walk into the room, begin my questions, proceed with the examination, and answer any questions the patient or family may have, and move onto the next room.

But let us not forget the caregivers who carry the world on their shoulders and sacrifice so much for their loved ones. Rita had no idea who she was with her dementia nor the man seated beside her. Mr. Johnson’s body was deteriorating, but his mind was sharp enough to know all that his wife was doing for him. Until we walk in their shoes, we won’t know what kind of sacrifice these caregivers were making emotionally and physically.

As a physician, I get the privilege to meet and interact with people from diverse backgrounds. I see patients who are sick and alone, and I see patients who are sick and have that one dotting spouse who takes notes, researches, and listens like its ta job.

Who do you want in your corner? I see young people who say, “Oh, he brought me flowers and gifts, so he will be a great spouse and provider.”

But from a doctor’s perspective, the question to ask is when you get old and toward the end of your life, will he or she push your wheelchair, brush your hair, bathe you and feed you chocolate if you are too confused to recognize anyone? I am privileged as a physician to witness life’s struggles daily, especially towards its very end. Through taking care of my patients and watching Let us not Forget the Caregivers' their caregivers, I am taught about cherishing life, being fearless of death, and knowing real love when it hits you in the face.

G.W. Carter once wrote, “How far you go in life depends on your being tender with the young, compassionate with the aged, sympathetic with the striving and tolerant of the weak and strong. Because someday in your life, you will have been all of these.”

The author, Dr. Lizbeth Hingst is a hospitalist.

[www.kevinmd.com/blog/2021/02/let-us-not-forget-the-caregivers.html](http://www.kevinmd.com/blog/2021/02/let-us-not-forget-the-caregivers.html)

(Editor's Note: May Our Lord Bless all of our caregivers with joy and strength and peace!)

## Which Vaccine Should I Receive?

by [Catherine Creticos](#), [Gayle Woloschak](#), and [Hermina Nedelescu](#)

*As more Covid-19 vaccines begin to be made available to the public, Orthodox Christians are asking important questions regarding vaccine safety, efficacy, the differences between the various vaccine technologies and/or which vaccine they should receive.*

In a document published by the Orthodox Theological Society in America (OTSA), Drs. Hermina Nedelescu, Catherine Creticos, and Gayle Woloschak provide answers to frequently asked questions (FAQs) about Covid-19 vaccines, including how they are made and how they work to prepare the immune system to fight the virus. The goal of the document is to provide bio-medically accurate and timely information.



Vaccination against Covid-19 has become an urgent priority because vaccinating a significant portion of the population as quickly as possible will (1) save lives, (2) reduce illness, and (3) potentially help stop the spread of the virus.

The authors of this document hope that by providing accurate and up-to-date information about Covid-19 vaccines, Orthodox Christians will be able to make informed decisions regarding vaccine options for themselves.

A portion however is presented for your consideration.

### **Which vaccine should I get?**

The goal of all vaccines is the same: to activate the immune system to be prepared to fight against the actual infectious agent (e.g. a virus) should the individual become infected. If we take the approach to never miss an opportunity to vaccinate, we will more easily end this pandemic. Because vaccines are a safe way to prevent viral infections, including Covid-19, physicians and scientists generally recommend that individuals take the authorized vaccine that s/he is being offered. In special circumstances such as pregnancy or immunocompromised individuals, a doctor should be consulted.

### **Should I trust the “new” mRNA vaccines or wait for a vaccine using previous technology?**

Inserting mRNA into cells is not new technology. Both BioNTech (collaborator of Pfizer) and Moderna (Moderna) are established companies with years of expertise in mRNA therapeutics. Scientists simply implemented the mRNA technology into the already established vaccine platforms. The novelty was in merging the mRNA technology with available vaccine platforms.

### **Have the mRNA vaccines relied on fetal cells at any point?**

The Pfizer and Moderna mRNA vaccines (as well as the not yet approved Novavax and Inovio vaccines) were not made from fetal cells that came from aborted fetuses. The vaccines were tested in culture against fetal cells to help ensure that they would not harm a fetus as well as to ensure that the technology works in a human cell. These tests were done with cells derived from the 1960's and 1970's from therapeutic abortions. No new fetuses have been sacrificed since that time for any vaccine tests. It is likely that some future vaccines (e.g. AstraZeneca and Johnson and Johnson) will be grown using these same fetal cells although full information is not yet available.

Some vaccines (e.g. Rubella, chicken-pox) used in the United States also come from viruses grown in aborted fetal cells (again, from those cells from the 1960's and 1970's). The United States government has banned the generation of any new cells or the sacrifice of any embryos for the purpose of investigation. Nevertheless, it is recognized that some vaccines would not be possible without growth of the viral vaccines in these fetal cells.

The Roman Catholic Church has taken the position that vaccines protect life and therefore are acceptable even if grown on fetal cells, if necessary. Most Orthodox hierarchs have also taken this view.

More information regarding the morality of using these cell lines can be found at the following link:

(1) Ecumenical Patriarchate – “Halki Summit IV – Covid-19 and Climate change: Living with and Learning from a Pandemic”.

Metropolitan Nathanael touches upon this question.

<https://www.facebook.com/ecumenicalpatriarchate/videos/900946820672806/>

### **Is it possible to insert a microchip into the Covid-19 vaccine?**

No. First and foremost, today's microchips are too large to be implanted through a vaccine. This false rumor is discussed by Dr. Gayle Woloschak in the following article: <https://publicorthodoxy.org/2020/09/18/ready-for-the-covid-vaccine/>

All in favor of a COVID-19 vaccine,  
raise your arm.



### **Do I still need to wear a mask after I receive the Covid-19 vaccine?**

Yes. The reason for this is because the endpoint or goal of the Covid-19 vaccine clinical trials were to prevent severe Covid-19. Therefore, we do not yet know whether the vaccine will prevent transmission of virus. However, we will find out soon.

### **Does the Covid-19 vaccine cause Covid-19**

No. The Pfizer and Moderna mRNA vaccines use only a piece of genetic material from the virus which makes the SARS-Cov2 spike protein to stimulate the immune system. There is no virus that can cause Covid-19 in these vaccines. Johnson & Johnson and AstraZeneca use an Adenovirus as a vehicle to deliver the piece of genetic material that makes the SARS-Cov2 spike protein to the body; however, Adenoviruses are well recognized by the human immune system and do not cause harm to humans.

### **Will the vaccine still work if I become infected with one of the new SARS-CoV2 variants?**

The different vaccines are still being evaluated against the new variants, and the data to date suggest different efficacy for the various vaccines and variants of the virus. Overall there does seem to be a drop in efficacy against the South African strain but less of a drop in efficacy in cases of the UK variant. It is important to make note of the different types of efficacy or end points scientists talk about. For example, there is efficacy against moderate disease, efficacy against hospitalizations, or efficacy against severe diseases or death. If a vaccine prevents hospitalization or death and is a safe vaccine, then it is worthwhile to take the vaccine and to vaccinate the population. Boosters that cover these variants, and other strains it is hoped, are already being planned and developed. It is too early to know if they will be needed, but it is reassuring to learn that scientists are already working on them. Importantly, at least for the Johnson & Johnson vaccine, which was tested in South Africa, there still appears to be very good protection against severe disease which may normally have resulted in hospitalization and death, even if vaccine participants became infected.

### **Was the safety of the vaccine undermined because it was achieved so fast?**

It is true that this is the fastest vaccine achieved in the history of humankind. However, the speed with which scientists achieved this vaccine is related to other factors. Safety was not undermined. First, the speed was accelerated by the numerous infections and people participating in the clinical trials. The more infections (while unfortunate), the quicker we were able to get an answer about the efficacy of the vaccine. If there were little to no infections, it would have taken years to get an answer regarding the efficacy of the vaccine. Instead, the rampant number of infections has allowed scientists to get an answer within only a few months.

Secondly, there was significant funding to support the development of the vaccine allowing the early vaccine phases to be conducted simultaneously rather than sequentially. For example, the speed was accelerated by funding the mass production of vaccine doses while still conducting the last phase (Phase 3) clinical trial. Funding for mass production of a vaccine is not usually available unless the Phase 3 clinical trial results are completed and show success. However, because this is a public health crisis affecting the world, significant funding was available to start mass production of the vaccine prior to knowing whether the vaccine was as successful as it ended up being.

Lastly, the mRNA technology of inserting genes into cells to express proteins is not new technology. Both Moderna and BioNTech (Pfizer's collaborator) have had years of experience with mRNA therapeutics. This mRNA technology was implemented into the well-established vaccine platforms for a smooth production of the Covid-19 vaccine.

(You can read the entire document produced by the Orthodox Theological Society in America online by clicking onto: [www.otsamerica.net/wp-content/uploads/2021/02/Covid19-VaccineTech-updated-2021\\_2\\_22b.pdf](http://www.otsamerica.net/wp-content/uploads/2021/02/Covid19-VaccineTech-updated-2021_2_22b.pdf))



#### **◀ 1956 THE KING AND HIS FOLLOWERS**

In the mid-1950s, millions of American children received the newly developed polio vaccine. But public health authorities lamented that teens and adults were not getting the shot. Then Elvis Presley, 21, agreed to get jabbed for the cameras before performing on "The Ed Sullivan Show." Photos of the injection helped improve vaccine acceptance: By 1960, polio incidence was one-tenth of the 1950 level.

It is interesting to note that fear of vaccines is nothing new. When the Polio Vaccine was developed in the mid-1950s, many worried that children would catch Polio though the vaccine. The truth is that the vaccine made it possible for generations of children to escape a life in an Iron Lung. Over the years, polio has almost been eliminated throughout the world.

## Pope Francis on Visit to Iraq Honors Contemporary Christian Martyrs

“This is an emblematic trip and it is a duty towards a land that has been martyred for so many years,” Pope Francis said in brief comments to reporters aboard his plane.

The visit of the pope has a highly symbolic value given the importance of Iraqi Christians in the history of the faith and their cultural and linguistic legacy dating back to the time of ancient Babylon, nearly 4,000 years ago.

The systematic persecution of Iraqi Christians at the hands of al-Qaeda first and then ISIL (ISIS) in more recent years has pushed tens of thousands into diaspora and is threatening the community’s survival.

Francis is meeting the dwindling Christian communities of Baghdad, Mosul and Qaraqosh, Iraq’s largest Christian city in the Nineveh Plains, where, in 2014, the ISIL armed group wiped out the remnants of the Christian presence that had survived al-Qaeda’s violent campaigns, causing tens of thousands to flee and find refuge in the autonomous Kurdish region of northern Iraq, Turkey, Lebanon and Jordan.

In Erbil, the pope will meet the Kurdish authorities and some of the 150,000 Christian refugees from central Iraq that have found shelter there. “We hope the visit of the pope will bring some attention to the tragedy of Christians in the East and encourage them to stay,” said Cardinal Louis Raphael Sako, the Iraq-born patriarch of the Chaldean Church, in a news conference on Wednesday. “It will also bring a message of fraternity to the other Iraqi faiths – that religion should not divide but unite and that we are all Iraqis and equal citizens.”

### The Unintended Consequences of War

Before the US-led invasion of 2003, Christians of different denominations numbered about 1.6 million in Iraq. Today, less than 300,000 remain, according to figures provided by the Chaldean Church. Since then 58 churches have been damaged or destroyed and hundreds of Iraqi Christians have been killed for their faith.

Under dictator Saddam Hussein, the Christian communities were tolerated and did not face significant security threats, although they were discriminated against.

The diaspora started after the 2003 US-led invasion and the chaos that ensued when al-Qaeda initiated a campaign of targeted assassinations and kidnappings of priests and bishops, and attacks against churches and Christian gatherings.

In October 2006, an Orthodox priest, Fr. Boulos Iskander, was beheaded and in 2008 the group kidnapped and killed Archbishop Paulos Farah Rahho in Mosul. The same year, another priest and three worshippers were killed inside a church.

In 2010, 48 worshippers were killed in a Syro-Catholic cathedral in Baghdad, where the pope will hold a public meeting on Friday. In 2014, as ISIL occupied Mosul and the Nineveh Plains, the group destroyed more than 30 churches, while the remaining buildings were used as administrative centres, tribunals or prisons, many of which were later bombed as the US-led coalition fought ISIL.

Upon its arrival in Mosul, ISIL asked Christians to convert to Islam, pay a tax or be decapitated. Thousands fled to the semi-autonomous Kurdish region and neighbouring countries.

“When ISIS arrived people had only seconds to gather their things and flee,” Father Karam Shamasha, the reverend of the St George Chaldean Church of Telskuf in Nineveh, told Al Jazeera.

“Iraqi Christians have been the silent victims of the war. They have felt abandoned,” said Father Karam. “With few exceptions, European countries have not given them asylum, they have not been acknowledged as refugees. This is one of the biggest wounds,” he said.

### The Unity of the Blood of the Martyrs

Bartholomew I, Ecumenical Patriarch of Constantinople noted during a 2014 visit of Pope Francis to the Patriarchate that Christians are already united, in persecution and death. “We no longer have the luxury of isolated action. The modern persecutors of Christians do not ask which Church their victims belong to,” said the Patriarch. “The unity that concerns us is regrettably already occurring in certain regions of the world through the blood of martyrdom.”

Christianity in Iraq dates back to the first century AD when Apostle Thomas preached the gospel in the Mesopotamian region. Iraqi Christians speak classical Syriac, an Aramaic language used for the liturgies but also as a spoken language. Aramaic dates back to the 10th century BC, making it the world’s oldest recorded living language.

(The articles here are extracted from:

<https://www.aljazeera.com/news/2021/3/4/pope-francis-embarks-on-historic-visit-to-iraq>

<https://aleteia.org/2014/11/30/patriarch-bartholomew-christians-already-united-by-the-blood-of-martyrdom/>)



# Thank you for Making our First Week of Pirohi 2021 a Delight!

