

SOBORNOST

St. Thomas the Apostle Orthodox Church

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

**Wednesday: Moleben to the
Theotokos 6 AM**

Friday: Moleben to the Cross 6 AM

Saturday: Confession 4:30 PM

Great Vespers 5:00 PM

Sunday: Matins (Orthros) 8:45 AM

Divine Liturgy 10:00 AM

February 6, 2022 – Sunday of Zacchaeus

St. Photius the Great, Archbishop of Constantinople

Today, as we stand at the threshold of Great Lent, the Holy Church gives to us in the Gospel story of Zacchaeus an icon of the Lenten journey which lies ahead. It is precisely an icon, because everything happens as it were in a flash, in one single image passing before our eyes. We hear nothing of Zacchaeus' past, and after these few short verses he never again appears on the pages of the New Testament. In fact, it is only in St. Luke's Gospel that we hear of him at all. Yet for all its brevity, this Gospel passage contains within itself the entire narrative of salvation.

Zacchaeus was the chief among the publicans. The publicans, the tax collectors of the Roman Empire, were considered to be the lowest of the low by the Jewish people. This was not only because they had betrayed their own people, becoming officials of the hated Roman occupation. It was not only because they enriched themselves by preying upon the poor, the weak, and the defenseless, openly committing thievery and extortion among their own neighbors and kinsmen. No, they were considered to be abominations above all because in order to become officials of the Roman Empire, they were required to voluntarily make pagan vows



and to offer pagan sacrifice. In exchange for the fleeting riches of this life, they had willingly betrayed their God, their people, and their own souls.

Here is vividly shown the ineffable compassion of our Savior. Even before Zaccheus showed any sign of repentance, the Lord not only did not disdain him, but was even willing to voluntarily take upon Himself this greatest of shames before the people of Israel by eating and lodging in Zaccheus' house. Truly, the Lord gives nobody up as lost, not even those who have deliberately and knowingly betrayed God and cut themselves off from their divine inheritance as "the seed of Abraham, and heirs according to the promise." Such is the hope and the power of repentance, which the Church places before our eyes on this last Sunday before the Lenten Triodion is opened and the "Season of Repentance" begins.

And truly, all of us have betrayed and continue to betray our ineffable and divine calling, choosing to turn away towards the riches of this present life, whatever the form they may take in each of our sinful hearts....

This is tragic, and yet we will never pass out of the reach of our own failings so long as we are on this earth. In the words of the Apostle James, all of us stumble in many things. Each of these stumblings has idolatry at its heart; in every fall, we sacrifice a bit of our souls which rightly belongs to God. And yet, though seeing more clearly than we do our deep impurity and ingratitude, the Lord does not reject us as we have rejected Him. He yet comes to us, and even now He is coming to us in the Holy Gifts about to be consecrated, coming to lodge with us in the unworthy and neglected house of our soul.

Seeing this, we must all like Zaccheus hasten to come down and prepare a place for the Lord. As the Holy Fathers teach us, to "come down" is to humble ourselves, which is the absolutely necessary prerequisite to any work of virtue. Had Zaccheus not come down and humbled himself, then doubtless he would have been filled with vainglory and smug self-satisfaction at such a great deed as his giving away of all his goods to the poor and to those he had wronged – and he would have thereby lost Christ, who "resists the proud but gives grace to the humble."

These works of virtue, however, are still quite necessary, especially – as Zaccheus practiced – those virtues which oppose the passions that run strongest in ourselves. It is a spiritual law that if we are not progressing in virtue then we are falling back into sin, and consequently falling away from the presence of the Lord. Yet at the beginning of this Lenten journey, it is essential to firmly remind ourselves that all virtue, all asceticism, and all piety will serve only for our condemnation if they are not accompanied by a sincere striving for humility.

Yet even more than all of this, there is one aspect of today's Gospel story which we must learn without fail in order to properly begin our Lenten struggle. What

happened to Zaccheus which wrought such a great change in his soul? What was it that not only brought about sincere repentance for his former deeds, that not only filled his heart with longing for a better way of life than that of treachery and ill-gotten gain, but which also inspired him to imagine that such a great change was even possible for such a one as he? Certainly not the hatred, scorn and derision of the righteous ones of his day. In short, what turned him away from all the false glamour, ease and pleasure of this life toward the Kingdom of Heaven, and what made him believe that even one who had fallen so far as he had any hope of entering therein?

The answer is quite simple: he caught a glimpse of Christ. We do not know what was happening in his heart up until that time, but we do know that when he saw Christ, everything changed. His life was instantly and forever transformed. Though he was not touched by the healing hands of the Savior, though he was still separated from the Lord by the crowd of his own sins and passions, yet one glimpse which he caught from the top of a sycamore tree was enough to renew and recreate his heart.

And though all of us standing here have betrayed our God like Zaccheus, yet all of us have also, at least once in our lives, in a brief and fleeting instant, beheld His saving face. Some of us may be given the grace to perceive His presence often. For some of us, that moment may never come again on this earth. But it is enough. It is enough, as long as all the rest of our life is a striving (even if through constant failure) to remember that Holy Face, and to purify – as far as we are able – the house of our heart, in the knowledge that He is coming again at the end of the ages to abide there forever. This was the real meaning of Zaccheus' asceticism, of his total renunciation of all his former life. It was this that led him to his holy death as a martyr. And so it must be for us also, during this Lenten season and during all the season of our life on this earth. All the righteousness and all the asceticism in the world will avail us nothing if at its heart there is anything other than the all-merciful, all-compassionate, and all-forgiving Face of our Lord and God and Savior Jesus Christ, to Whom be honor and dominion, together with His Father Who is without beginning and His all-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen. (*from holycross.org*)

Saint Photius, Patriarch of Constantinople, “the Church’s far-gleaming beacon,” lived during the ninth century, and came from a family of zealous Christians. His father Sergius died as a martyr in defense of holy icons. Saint Photius received an excellent education and, since his family was related to the imperial house, he occupied the position of first state secretary in the Senate. His contemporaries said of him: “He so distinguished himself with knowledge in almost all the secular

sciences, that it rightfully might be possible to take into account the glory of his age and compare it with the ancients.”

Michael, the young successor to the throne, and Saint Cyril, the future Enlightener of the Slavs, were taught by him. His deep Christian piety protected Saint Photius from being seduced by the charms of court life. With all his soul, he yearned for monasticism.

In 857 Bardas, who ruled with Emperor Michael, deposed Patriarch Ignatius (October 23) from the See of Constantinople. The bishops, knowing the piety and extensive knowledge of Photius, informed the emperor that he was a man worthy to occupy the archpastoral throne. Saint Photius accepted the proposal with humility. He passed through all the clerical ranks in six days. On the day of the Nativity of Christ, he was consecrated bishop and elevated to the patriarchal throne.

Soon, however, discord arose within the Church, stirred up by the removal of Patriarch Ignatius from office. The Synod of 861 was called to end the unrest, at which the deposition of Ignatius and the installation of Photius as patriarch were confirmed.

Pope Nicholas I, whose envoys were present at this council, hoped that by recognizing Photius as patriarch he could subordinate him to his power. When the new patriarch proved unsubmitive, Nicholas anathematized Photius at a Roman council.

Until the end of his life Saint Photius was a firm opponent of papal intrigues and designs upon the Orthodox Church of the East. In 864, Bulgaria voluntarily converted to Christianity. The Bulgarian prince Boris was baptized by Patriarch Photius himself. Later, Saint Photius sent an archbishop and priests to baptize the Bulgarian people. In 865, Saints Cyril and Methodius were sent to preach Christ in the Slavonic language. However, the partisans of the Pope incited the Bulgarians against the Orthodox missionaries.

The calamitous situation in Bulgaria developed because an invasion by the Germans forced them to seek help in the West, and the Bulgarian prince requested the Pope to send his bishops. When they arrived in Bulgaria, the papal legates began to substitute Latin teachings and customs in place of Orthodox belief and practice. Saint Photius, as a firm defender of truth and denouncer of falsehood, wrote an encyclical informing the Eastern bishops of the Pope's actions, indicating that the departure of the Roman Church from Orthodoxy was not only in ritual, but also in its confession of faith. A council was convened, censuring the arrogance of the West.

In 867, Basil the Macedonian seized the imperial throne, after murdering the emperor Michael. Saint Photius denounced the murderer and would not permit him to partake of the Holy Mysteries of Christ. Therefore, he was removed from the patriarchal throne and locked in a monastery under guard, and Patriarch Ignatius was restored to his position.

The Synod of 869 met to investigate the conduct of Saint Photius. This council took place with the participation of papal legates, who demanded that the participants sign a document (Libellus) condemning Photius and recognizing the primacy of the Pope. The Eastern bishops would not agree to this, and argued with the legates. Summoned to the council, Saint Photius met all the accusations of the legates with a dignified silence. Only when the judges asked him whether he wished to repent did he reply, "Why do you consider yourselves judges?" After long disputes, the opponents of Photius were victorious. Although their judgment was baseless, they anathematized Patriarch Photius and the bishops defending him. The saint was sent to prison for seven years, and by his own testimony, he thanked the Lord for patiently enduring His judges.

During this time the Latin clergy were expelled from Bulgaria, and Patriarch Ignatius sent his bishops there. In 879, two years after the death of Patriarch Ignatius, another council was summoned (many consider it the Eighth Ecumenical Council), and again Saint Photius was acknowledged as the lawful archpastor of the Church of Constantinople. Pope John VIII, who knew Photius personally, declared through his envoys that the former papal decisions about Photius were annulled. The council acknowledged the unalterable character of the Nicene-Constantinople Creed, rejecting the Latin distortion ("filioque"), and acknowledging the independence and equality of both thrones and both churches (Western and Eastern). The council decided to abolish Latin usages and rituals in the Bulgarian church introduced by the Roman clergy, who ended their activities there.

Under Emperor Basil's successor, Leo, Saint Photius again endured false denunciations, and was accused of speaking against the emperor. Again deposed from his See in 886, the saint completed the course of his life in 891. He was buried at the monastery of Eremia.

The Orthodox Church venerates Saint Photius as a "pillar and foundation of the Church," an "inspired guide of the Orthodox," and a wise theologian. He left behind several works, exposing the errors of the Latins, refuting soul-destroying heresies, explicating Holy Scripture, and exploring many aspects of the Faith.
(from oca.org)

Today's Epistle Lesson – St. Paul's First Letter to Timothy 4:9-15

My son Timothy, this *is* a faithful saying and worthy of all acceptance. For to this *end* we both labor and suffer reproach, because we trust in the living God, who is *the* Savior of all men, especially of those who believe. These things command and teach. Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all.

Today's Gospel Lesson – Saint Luke 19:1-10

At that time, *Jesus* entered and passed through Jericho. Now behold, *there was* a man named Zacchaeus who was a chief tax collector, and he was rich. And he sought to see who *Jesus* was, but could not because of the crowd, for he was of short stature. So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that *way*. And when *Jesus* came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house." So he made haste and came down, and received Him joyfully. But when they saw *it*, they all complained, saying, "He has gone to be a guest with a man who is a sinner." Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold." And *Jesus* said to him, "Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost."

A Word From the Holy Fathers

Why have slanders and calumnies against priests been the subject of my narrative? Why? That you may learn, beloved ones, and keep it in mind that to devise calumnies and weave deceits against Christ's bishops is an invention of heretics, who have risen against the Son of God, our God, in drunken fury; that it is the outgrowth of men who have received in their souls so great a seed of impiety; that it is the foul deed of men who have hawked away our Christian faith; so that, when you see some of them making a show of their abuse of bishops and priests, you may remember their begetters and teachers, and recognize them for what they are, of what stock they happen to be (for, "by their fruits," the Lord's saying proclaims, "you shall know them" (Mt. 7:16)); that you may avoid the imitation of those whose impiety you have abominated, and lest, having severed conversation with them but partially, you become accustomed to suck in little by little the rest of their

irreverence. Is the shepherd a heretic? Then he is a wolf, and it will be needful to flee and leap away from him, and not be deceived into approaching him, even if he appears to be fawning gently. Avoid communion and conversation with him as snake's poison; for fish are caught with hook and bait, while an evil conversation, which contains the poison of heresy concealed therein, has captured many of the more simple-minded who came close and expected to suffer no harm. Wherefore it is fitting to avoid such men with all our might. Is the shepherd orthodox, does he bear the seal of piety, does he have none of the heretical crew trailing after him? Then submit to him, since he presides in the likeness of Christ. You show honor not to him, if you show it with all your soul; Christ receives it. Do not meddle in other matters. God is their examiner; leave the judgment to Him. However, show him obedience and a pure disposition in accordance with your love of Christ. To others it is said, "Son of man, I have set you as a watchman to the house of Israel" (Ez. 33:7); to you it is said, "What the priests bid you observe, but do not do their works." (Mt. 23:3) Oh, how sweet and pleasant this saying is to me, and so desirable, yet now quite impossible for me to observe! 'Tis not your toil, He says, nor your labor to meddle in and scrutinize the priest's works; and do not do his works if they do not correspond to his words; but obey his teaching, and do not meddle in his conduct. Observe yourself, watch yourself. Leave the others to the Judge, and commit the care of them to their appointed shepherd.

– St. Photius the Great, *Homily 15.10*

Also Commemorated Today: St. Bucolus, Bishop of Smyrna

Saint Bucolus, Bishop of Smyrna, was a disciple of the holy Apostle and Evangelist John the Theologian, and became the first Bishop of Smyrna (Asia Minor). By the grace of God, Saint Bucolus converted many of the pagans to Christ and baptized them. As a wise and experienced guide, he defended his flock from the darkness of heresy. He died in peace between the years 100-105. He entrusted his flock to Saint Polycarp (February 23), one of the Apostolic Fathers, who was also a disciple of the holy Apostle John the Theologian. At the grave of Saint Bucolus grew a myrtle tree, which healed the sick. (*from oca.org*)

Saints Barsanuphius the Great and John the Prophet

Saints Barsanuphius the Great and John the Prophet lived during the sixth century during the reign of the emperor Justinian I (483-565). They lived in asceticism at the monastery of Abba Seridus in Palestine, near the city of Gaza. Saint Barsanuphius was born in Egypt (the year of his birth is unknown). From his youth, he began to lead an ascetic life. Arriving at the cenobitic monastery of Abba Seridus, he built a small cell outside the monastery. Here he lived in solitude.

Later, Saint John, disciple of Saint Barsanuphius, lived in this cell for eighteen years until his death. Saint John imitated his teacher in silence, ascetic deeds and in virtue. Because of his gift of clairvoyance, he was known as “the Prophet.”

After a certain time, Saint Barsanuphius built another cell near the monastery. At the beginning of his solitude, the monastery sent him only three loaves of bread per week. He dwelt for fifty years in work and ascetic deeds.

When Patriarch Eustochios of Jerusalem heard about the ascetical life of Saint Barsanuphius, it seemed unbelievable to him. He wanted to see Barsanuphius for himself, so he and his companions tried to dig under the wall, and to enter the monk’s cell from beneath. Those attempting to enter were almost burned by flames suddenly bursting forth from the cell.

In his hermitage Saint Barsanuphius devoted himself entirely to prayer, and he attained a high degree of spiritual perfection. We have manuscript accounts about the life, the deeds and talents of Saints Barsanuphius and John. The precepts of Saints Barsanuphius and John clearly show the degree of their moral perfection, and their love for people, but contain scant facts about their lives. We do not know exactly when Saint Barsanuphius died. Some sources say the year of his death was 563, others say more cautiously before the year 600.

After spending a long time in seclusion, Saint Barsanuphius thereafter and until the death of Saint John the Prophet began to serve others by instructing them on the path to salvation, as Abba Dorotheus (June 5) testifies. Saint Barsanuphius replied to questioners through Saint John, sometimes instructing him to give the answers, or even through Abba Seridus (August 13), who wrote down the saint’s answers.

In the answers of Saints Barsanuphius and John the Prophet, who were guides in the spiritual life not only for their contemporaries, but also for succeeding generations, it is clearly possible to see the monks’ gradual spiritual ascent “from strength to strength.” By deeds of fasting, silence, guarding the heart, and unceasing prayer, Saint Barsanuphius attained the heights of humility, reasoning and fiery love. The Lord gave him the gifts of discernment, clairvoyance, and wonderworking. By the power of his prayers, he was able to free the souls of people from sins. Sometimes, he took the sins of others upon himself.

The venerable one knew the dispositions of hearts, therefore he gave advice according to the spiritual state of each person. In the Name of the Lord he raised the dead, he cast out demons, and healed incurable illnesses. Things that he blessed received divine power and grace (for example, kukol or furrow-weed took away a monk’s headache). Even the name of Abba Barsanuphius, when invoked mentally, gave help to those who called upon it.

Through the prayers of Saint Barsanuphius, God sent rain upon the earth, withdrawing His wrath from the multitudes of the people. The saint's predictions always came true. Thus, he predicted that a certain monk, the Elder Euthymius the Silent, would be placed with him in a single grave, which indeed came to pass. Saint Barsanuphius acquired these gifts after many years of patiently enduring great temptations and illness.

(Besides the Orthodox ascetic Barsanuphius the Great, there was another Barsanuphius, a Monophysite heretic. Sophronius, Patriarch of Jerusalem, anathematized him in his "Confession of Faith," sent to the Sixth Ecumenical Council).

We do not know when Saint Barsanuphius arrived at the monastery of Abba Seridus, nor anything about the home and family of Saint John the Prophet. Following the instructions of Saint Barsanuphius, John attained the heights of perfection, and became like his teacher in all things. Out of humility, he sent those who came to him with questions to Abba Barsanuphius.

Saint John foresaw and predicted many things, even his own death a week after the death of Abba Seridus. Abba Elian, the young igumen of this monastery, begged John to remain with him for two more weeks, in order to teach him the Rule and how to govern the monastery. Saint John fulfilled his request and died after two weeks.

Saint Barsanuphius the Great survived his disciple and friend, but after St. John's death embraced complete silence and refused to give answers to anyone. These two ascetics have left the soul-profitable book, GUIDANCE TOWARD SPIRITUAL LIFE: ANSWERS TO THE QUESTIONS OF DISCIPLES by the Holy Monastic Fathers Barsanuphius and John as their spiritual legacy. This book was known to many saints who lived at a later time, as evidenced by the writings of Saint Theodore the Studite (November 11 and January 26), the hieromonk Nikon Chernogorets (+ 1060), Saint Simeon the New Theologian (March 12), and other Orthodox ascetics and writers. (*from oca.org*)

Social Team for February 13

Team 5 is up next week - Vallandingham, Papadakis, Andrew and Katy. Thank you!

Message from Fr. Joseph

Prayer is powerful, and we need more priests in our Diocese. So, this year, Metropolitan Gregory is asking that each one of us pray daily that we have more vocations to the priesthood. He also wants us to pray by name for our clergy and seminarians--they aren't sick! The clergy that we are to pray for are: Fr. John Zyboyovski, Fr. Marc Wisnoski, and Protodeacon Gregory Benc. The seminarians

are: Dylan Kelemecz, Thomas Kovalak, Nicholas Woroby, Aydin Zill, Seamus Murray, Samuel Loposky, Timothy Paproski, Nicholas Fong, and Nicolas Laliberte. We started this last June, and we already have more seminarians! I can't wait to see what happens next!

Prayer for vocations

Master of all, You promised us, "I will be with you always, even until the very end of the world," and You have taught, "I will build My Church and the gates of hell shall not prevail against it." Mindful of this pledge, we beseech Your great goodness to inspire men to the Holy Priesthood, the service of Your Holy Orthodox Church, so that she may properly be able to fulfill Your will for Your people in this age. There are children to baptize, the sick to heal, and the dying to care for. There is the Bread of Life to distribute, and the Word of God to teach. There are sins to forgive, and charity to be done in Your Name. Send Your Church in this hour and in every age "vessels of clay" to be instruments of Your presence. Hear us, O Lord, and have mercy.

Prayer for the priesthood

O Lord Jesus Christ, Good Shepherd of Your sheep, light the fire of ardent love in the hearts of all Your priests, that they may ever and in all things seek only Your glory. Remember especially, Lord, our Metropolitan Gregory, and our spiritual father Joseph, who are laboring in Your vineyard for the salvation of all those whom You have entrusted to them. Remember also, O Lord, our priests Fr. John Zyboyovski, Fr. Marc Wisnoski, and Protodeacon Gregory Benc, and seminarians Dylan Kelemecz, Thomas Kovalak, Nicholas Woroby, Aydin Zill, Seamus Murray, Samuel Loposky, Timothy Paproski, Nicholas Fong, and Nicolas Laliberte. Make their lives as holy as the word they preach. Keep them from being discouraged. Hear their prayers for our salvation. Give them wisdom and courage to proclaim Your truth. Make them priests after Your own heart. For You are a merciful God who loves us, and to You we give glory, together with Your eternal Father and Your all-holy, good and life-giving Spirit, now and ever and forever. Amen.

CAMP NAZARETH SUMMER CAMP 2022

The time for Summer Camp is Rapidly Approaching!!! The clock is ticking!!

***REGISTER ONLINE STARTING MARCH 15, 2022
@ 6PM (Eastern Time)!!!***

Dates for the Summer Camping Program

Week 1: Sunday, July 17 – Saturday, July 23, 2022 – Pittsburgh, Mid-Atlantic, Tri-State and Washington D.C. Deaneries

Week 2: Sunday, July 24 – Saturday, July 30, 2022 – New England, NY, NJ, Florida and Canada Deaneries

Week 3: Sunday, July 31 – Saturday, August 6, 2022 -- Johnstown, Pocono, Southern Tier, Youngstown and Chicago Deaneries

Science and Nature Camp: Sunday, August 7 – Saturday, August 13, 2022

BEFORE you register, please read the information below carefully!!!

Register Online Starting March 15, 2022 @ 6pm (EDT)

Register at – campnazareth.org

Registration for Camp will be on a **First-Come First-Serve Basis!!** Once capacity for a given week is filled, all other campers will be put on a waiting list.

\$20 Early Bird Discount Per Child!!!!

(one-time only, not per week)

Must Register & pay by May 1, 2022!!!!

Online Registration **MUST** be complete AND payment must be submitted by May 1 in order to qualify for the Early Bird Discount.

Registration will close on **June 1, 2022 @ 12pm!**

Important Information Re: 2022 Diocesan Summer Camping Program

- 1. A camper must be 8 years old BY the beginning of their camping week AND must have completed 2nd Grade in order to register for Camp!!!**
- 2. We are planning to have Camp at full capacity, which means up to 16 campers in each cabin.**

3. **You must register by June 1, NO EXCEPTIONS!** Once registration has concluded on June 1, no one will be able to register for Camp. No exceptions!!
4. **Registration will be done on a First-Come First-Serve basis.** Once we've reached the limit, the rest of those registering will be put on a Waiting List. If a spot opens up, those on the Waiting List will be contacted, again on a First-Come First-Serve basis.
5. Because of the number of Male and Female Counselors and the number of cabins Camp has, the maximum number of females or males attending any one week will be 80. Once that limit has been reached for males or females, the rest will be put on the Waiting List.
6. **VERY IMPORTANT: You may ONLY register for 1 Week!!!** It does not have to be your Deanery's Week, but you may only register for 1 Week! You may NOT register for multiple weeks. Exception: Any camper whose Senior Year it is, may register for multiple weeks. The Science and Nature Camp is NOT included as 1 Week. In other words, a camper may attend 1 Diocesan Camping Week **AND** the Science and Nature Camp as well.

Once you register, Camp will email you instructions, including the Physical Form and other necessary information.

Also, those who are of age (at least 18 by the beginning of the Summer Season and have completed High School) are encouraged to be part of the Camp's Summer Staff. This is a wonderful opportunity for you to get involved in this vital and meaningful Diocesan apostolate, form lasting friendships, and use your God-given talents for the benefit and up-building of our Church. We have worked with a number of students to design internship positions that help them earn credit in their program of study as well. Staff Applications can be found on the Camp's website campnazareth.org. **Staff applications are due by March 15.** If you have any questions, please contact Fr. Stephen Loposky at 724-662-4840 or campnazareth@acrod.org.

On Tuesday, March 1st and Thursday, March 3rd (prior to Registration opening on March 15), Camp will be offering two informational webinars (they are the same webinar, but will be offered twice) about the 2022 Summer Camping Weeks for all our campers, parents, clergy, volunteers and potential Staff. Both webinars will be offered at 7pm. Plan on attending one of the webinars to get the latest information on our 2022 Summer Camping Weeks including information about the Camp's facility, kitchen, medical and program plans as they relate to up-to-date information about the Coronavirus. The links to register for the Webinars are as follows (registration just requires your name and email and then you will be sent a link to the webinar):

- o Tuesday, March 1, 2022 at 7pm: [Register for March 1, 2022](#)
- o Thursday, March 3 2022 at 7pm: [Register for March 3, 2022](#)

Follow Our Diocese On-Line

Diocesan Website: <http://www.acrod.org>

Camp Nazareth: <http://www.campnazareth.org>

Facebook: <https://www.facebook.com/acroddiocese>

Twitter: <https://twitter.com/acrodnews>

You Tube: <https://youtube.com/acroddiocese>

In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Joseph & Family, His Grace Bishop Neofitos of Nyeri & Mt. Kenya, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Jon Church, Tina Crull, Mary Diane David, Howl family, Andrew Kinn, Kopan family, Valentina Makowelski, Susan Matula, Anna Meinhold, David & Kathryn Newman, John Reece, Mary Reed, Rose Song, Dcn. Nectarios & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, and those in need of our prayers. (Please advise Fr. Joseph of changes.)