

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**

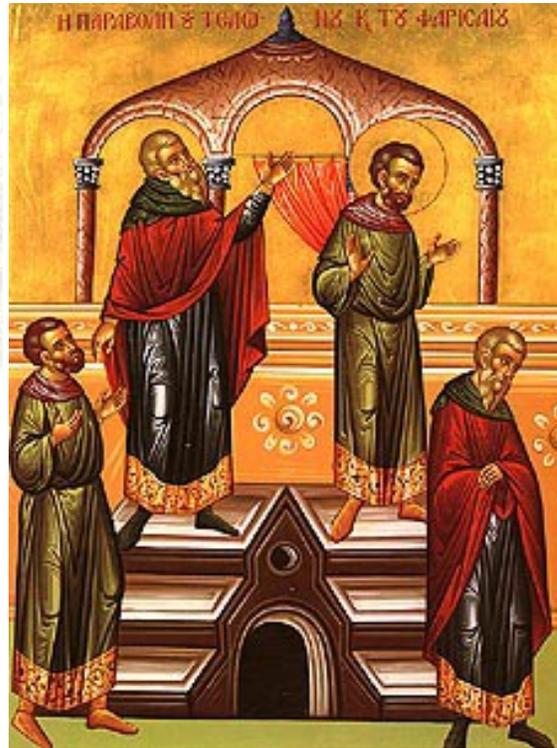
Friday: Moleben to the Cross 6 AM

Saturday: Confession 4:30 PM

Great Vespers 5:00 PM

Sunday: Matins (Orthros) 8:45 AM

Divine Liturgy 10:00 AM



February 13, 2022 – Sunday of the Publican & Pharisee

What is the Triodion?

By Archimandrite Epiphanius Theodoropoulos

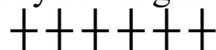
Our ecclesiastical calendar not only includes immovable feasts, such as, for example, that of Basil the Great (January 1st) or the Dormition of the Theotokos (August 15th) or Christmas (December 25th), and so forth, but it also includes movable feasts which are not celebrated on certain and stable dates, but on different dates each year. This is because the whole cycle of these feasts depend on Holy Easter. But Easter is a movable feast. Our Church has decreed, through the First Ecumenical Synod, that it is to be celebrated on the first Sunday after the full moon of the spring equinox. An "equinox" is the time point at which daytime is equal to nighttime. We have two equinoxes: in the Spring we have the spring equinox and in the Autumn we have the autumn equinox. The first is on the 21st of March and the second is on the 23rd of September. Because the full moon of the spring equinox is not fixed, which means that it does not always fall on the same date, for this reason Easter is celebrated on different dates each year. Since Easter is a movable feast, it is natural that all the feasts that depend on it are also movable. These feasts consist of two cycles: the cycle of the Triodion and the cycle of the

Pentecostarion. Regarding the Pentecostarion, we will speak, God willing, another time; today we will speak about the Triodion.

The ecclesiastical book that contains the Services of our Church which are performed during the period beginning with the Sunday of the Publican and the Pharisee and ends on Great and Holy Saturday, that is the Services of the movable feasts that precede Easter, is called the *Triodion*. The *Pentecostarion* includes the feasts that follow Easter. The *Triodion* covers: (a) the three weeks preceding Great Lent, (b) all of Great Lent, specifically the period from Clean Monday to Palm Sunday, and (c) Holy Week. It is called *Triodion*, because many of its hymns, the so-called Canons (especially the Canons of weekday Matins), are not complete, in other words they do not contain eight or nine Odes, but they contain three Odes. Of course, there are also Canons that are complete, but because many, and indeed most (especially those of weekday Matins, as we said), have three Odes, the whole book has been called the *Triodion*. Because it is full of hymns that are solemn, it is also called the *Solemn Triodion*. Triodion is not only the name of the relevant book however, but it is also the period of time which this book covers. The Triodion therefore is a liturgical book and a part of the ecclesiastical year.

The whole period of the Triodion is intended to prepare us, through fasting, prayer and repentance, to accept our Savior as He "makes ready for His Passion" and to become communicants of His Passion and Resurrection. Unfortunately however, this is only theoretical. In action many of our Christians use the period of the Triodion in a way that only makes the devil rejoice. Dances, disguises (commonly known as "masks"), immoral songs, carnivals, drunkenness, sinful fun and a variety of other wretched things, these are the things thousands of people associate with the Triodion! And these people are not idol-worshippers, but Orthodox Christians, baptized in the Name of the Holy Trinity! Be careful, my brethren! These things are unworthy of Christians. Idol-worshippers celebrated like this. Not with dances and carnivals, not with drunkenness and "masks", but with fasting and prayer, with "joyful sorrow", with solemnity and spiritual gladness, we will celebrate the feasts of the Triodion. Let us listen to the voice of our Mother, our Holy Church, that we may carry out Her recommendations:

"The arena of the virtues has been opened. Let all who wish to struggle for the prize now enter, girding themselves for the noble contest of the Fast; for those that strive lawfully are justly crowned. Taking up the armor of the Cross, let us make war against the enemy. Let us have faith as our invincible wall, prayer as our breastplate, and as our helmet almsgiving; and as our sword let us use fasting that cuts away all evil from our heart. If we do this, we shall receive the true crown from Christ the King of all at the Day of Judgment." (*from johnsanidopoulos.com*)



“One who is affected by pride is not even safe in heaven,” says St. John Climacus, because Lucifer was in heaven, yet because of his mad pride he fell therefrom. On the other hand St. John calls humility a “heavenly siphon, which from the abyss of sins can raise the soul to heaven.” He adds, “If the pride of some of the angels made them demons, no doubt humility can make angels out of demons. Therefore, let those who have fallen take courage!” Again he says, “an angel fell from heaven without any other passion except pride, and so we may ask whether it is possible to ascend to heaven by humility alone, without any other of the virtues.” If we listen attentively to the Holy Ascetic Fathers, they resound with the very same truth. Abba Isaac says that “humility, even without works, is enough to save a man; but no matter how many beautiful and wondrous works a man may have, if he does not have humility, all his virtue is in vain, and will only harm him without humility.”

This is clearly portrayed in today’s very familiar Gospel story. In the Gospel, this parable is preceded by the words, “And Jesus spoke this parable unto certain ones which trusted in themselves, that they were righteous, and despised others...” If we find ourselves today as sinful, wretched, sick, deformed by sin, and afflicted with a multitude of passions, then let us take heart; for we can still find the very accessible virtue of the most-sinful publican: humility.

We are not told this story in order to justify ourselves. God forbid! Nor are we told this story so that we will say with those, who St. Paul says are in error, “let us therefore sin, that grace may abound! Let us do evil that good may come!” God forbid that we should think this—that the boundless mercy and ever-present forgiveness of our God and Savior is a free license to sin without regret. St. Paul warns those who think this way that “we are servants of whomsoever we serve—whether sin, or righteousness.”

We are told today’s parable in order that we may set humility above all else as the cornerstone of our struggle for virtue and holiness. In fact, if we are honest with ourselves, what other virtue could we possibly set forth as our beginning? Is not humility ever before us? Is it not an ever-present opportunity waiting to be seized by us? Aren’t we able to humble ourselves at any moment and be justified with the most sinful publican? Let us remind ourselves what the Gospel-commentators always point out, that publicans were one of the worst types of sinners which one could imagine. They were sell-outs to their God, and their own nation and people. They were Jews who worked for the Roman pagans. They collected, and often unjustly extorted much more money than called for, from their own flesh and blood. They forsook the True God and bowed down to the Roman-pagan idols, to demons! They were seen by the Jews as traitorous, wicked blood-sucking parasites. In the mind of the Jews, they were so hated and unclean that, when the Lord was teaching His apostles how to deal with stubborn, recalcitrant heretics, and all those

who remained uncorrected and unrepentant in the face of constant exhortation and rebukes, and would not even hear the Church and Her highest authority lovingly calling them countless times to repentance, that finally, such ones were to be seen as “heathen men and publicans.”

Have we become this depraved? If so, let us not yet despair of our soul’s salvation. Because, we yet have hope; and it is to be found in the sincere, heartfelt repentance manifested by the publican in today’s parable. The Church holds up this parable above all others as the head of our yearly Lenten season of repentance. Let all of us who are afflicted by vainglory, self-conceit, self-trust, pride, self-complacency and spiritual numbness hear a thundering warning: such will be greatly humbled. Let all of us who are afflicted by a multitude of countless passions, and humbled by our sins, let those of us who are so hear a gentle voice: repent and be justified, and you will be exalted by the Most High Lord Himself.

Yet, what if we find that our many sins are only multiplied by vanity, boasting, spiritual blindness and vainglory? Is there hope for such as us who are like this? Yes! It is true, Christ states that “all who exalt themselves shall be humbled,” but while we are yet in this life, we can still pass from such pride-caused humbling into a state of exaltation; for “all who humble themselves shall be exalted.” We are not sealed in a permanent state of spiritual abasement because of pride until the Last Judgment. Nor are we safe or eternally secure in a state of spiritual exaltation because of humility until that same Day. Abba Isaac, in a brief prayer of confession to the Lord, says, “Truly, O Lord, if we stop humbling ourselves, Thou shalt never stop humbling us.” To the vain, worldly and pleasure-seeking flesh these words are threatening. But to those who have even a speck of desire for the heavenly kingdom, these words bring great comfort and hope. God’s mercy shall pursue us all the days of our life, as the Psalmist says. But sometimes this great, eternal divine mercy manifests itself in our lives in a seemingly-odd way. For instance: maybe we find nothing in this life but hardship. We are constantly overcome by our sins, even by petty and small things which we think we should be able to overcome. We feel embarrassed at our constant failure and spiritual sickness, and we feel as though the whole world can see right through us, and that our shame is open to the eyes of all.

But have we ever stopped to think that God is so incomprehensibly merciful that, although He is all-holy and all-pure, nonetheless if we can only be humbled and saved by being afflicted and overcome by every passion and sin imaginable—and this is the only thing which keeps us from completely separating ourselves from God by mad pride and self-deceived self-trust... Have we ever thought that God is so merciful, that even all of this spiritual garbage which we constantly produce in our soul, even all of this, God, in His long-suffering mercy will endure, just

because He knows that through the hardship and pain which it causes our still spiritually-sensitive soul, it is the only way we can be humbled and saved? Have we ever thought about this?

Christ teaches us that “those who exalt themselves by pride and self-conceit shall be humbled and abased.” But even in these words we can find hope, because they are followed by the words, “but all who humble themselves shall be exalted!” When we are humbled by God, through other people, through painful circumstances, or through our passions, or even by our fits of mad pride; when we are humbled by God, we have a chance to not only be humiliated and humbled, but to lay hold of humility and humble-mindedness themselves, and thus be exalted.

We, however, would like to ascend to heaven without a cross. We would like to become divine sons of God without enduring the same things that the Only True Son of God endured. We would like to be spiritually exalted and joyously-exultant without humiliation. We would like to become pure and perfect and humble without humiliating circumstances. But this is fantasy! No matter how much we humble ourselves in word, in deed, in manner, by bows, by asking forgiveness, even thinking that we are nothing—no matter how much we humble ourselves in this way, we still will not find true humility without involuntary trials and humiliating circumstances coming upon us without our desire, arrangement or liking. We cannot be cured in our deepest soul without the added trials and temptations which come upon us against our will. Amma Syncletica of the Egyptian desert clearly states that enduring sickness and involuntary affliction and misfortune—if borne nobly—is the highest asceticism, higher than many fasts, vigils, prostrations and good deeds. Why does she say this? Because we can exercise ourselves in many good works; we can exhaust ourselves in any number of ways—prayers, fasts, asking forgiveness, choosing the lowest place, etc., but, all of these are self-chosen, all of them are voluntary, and are practiced and exercised by our own will and power.

But when sickness, or unforeseen sorrows, afflictions, persecutions, or whatever else comes upon us without our choosing—and we yet actively and consciously choose to endure it—then this is the highest asceticism, this is bearing the cross in truth, this is the path of the Savior Who voluntarily chose to endure the spitting, the shame, the persecution, the crucifixion and death which was committed against His will by men of depraved minds. This is truly an otherworldly mindset! How far—we say—is this view from the reality of my own mind and soul. We are very far from the otherworldly virtue of that monk who was found on the roadside weeping and lamenting; who, when he was asked what great misfortune came upon him, answered with a disconcerted sigh: “oh, no temptation today, God has forsaken me!” Many times we rather say, “Oh, many temptations today, God has forsaken

me!” But Abba Isaac chides us, saying, “how is it with you, that the trials on the path to the kingdom seem to you to be off the path? Do you not know that this is the path of the saints, and of the Son of God Himself?” What can we say? What can we do? No matter where we find ourselves at this very moment—whether we are enjoying a peaceful and grace-filled morning, or a painful one full of heaviness, passions and sorrow—wherever we find our own souls, we have salvation’s door open before us, and the remedy for all our ills—humility, meek acceptance, noble submission and unquestioning obedience under the almighty hand and incomprehensible mind of God Who loves us beyond all imagination.

The humble man is invincible—truly, invincible. Everyone of us who has at least tasted a slight taste of heavenly, unshakeable, unconquerable and divine humility understand this. Slap a humble man across the face, and he loves you; pierce him with nails and inflict wounds on him, and he prays for you and weeps for your soul. Watch him wither away with sickness and bodily disease, and he glorifies God with an unconquerable hope in eternal life in heaven. Let heaven and earth dissolve in flame—and be amazed as you see the humble man as serene and calm and unaffected just as other men are when they are filled with rich food, much rest and flatteries of all kinds. Tell the humble man he is insane, and he will smile and agree.

But no one can deprive the humble man of the eternal treasure which is hidden within his heart—even Christ and His Holy Spirit, in Whom are found all joy, all rest, all peace, all life, all glory. The humble man is invincible and unconquerable. He is not a push-over; he is not weak; he is not a coward. He is not a servile man-pleaser. He is a son of God, and god by grace, born by the grace of the only God of gods. He follows the Only True God upon the way of the Cross, setting all his joy and hope in what is unseen and divinely-hidden within the boundless and inexhaustible fountain of all grace and gifts, even the very bosom of God the Father, wherein is found His Only-Begotten and Most Humble Son, and the Holy Spirit, and also all who have, through Their grace and mercy, found themselves therein.

Through the grace of our Most-Loving Lord, the All-Holy Trinity, and through the intercessions of all His most-humble and loving saints, the Mother of God, all the angels, the blessed apostles and martyrs, and all repentant sinners who have been saved through the humble-mindedness of the publican—through their prayers, may we also travel their common path in this life, bearing—each and everyone of us our particular, unique, God-given and salvific cross—and being exalted thereby by the grace of God, that through hope and faith in His mercy, we might find the same glory and eternal joy which He has always had, and desires to give all who endure until the end, to His glory and eternal rejoicing for all ages. Amen. (*holycross.org*)

Today's Epistle Lesson – St. Paul's Second Letter to Timothy 3:10-15

My son Timothy, you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured. And out of *them* all the Lord delivered me. Yes, and all who desire to live godly in Christ Jesus will suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived. But you must continue in the things which you have learned and been assured of, knowing from whom you have learned *them*, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.

Today's Gospel Lesson – Saint Luke 18:10-14

The Lord said this parable, "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.' And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified *rather* than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

A Word From the Holy Fathers

Our Lord and Savior, when He was persecuted by the Pharisees, wept for their destruction. He was injured, but He threatened not; not when He was afflicted, not even when He was killed. But He grieved for those who dared to do such things. He, the Savior, suffered for man, but they despised and cast from them life, and light, and grace. All these were theirs through that Savior Who suffered in our stead. And verily for their darkness and blindness, He wept. For if they had understood the things which are written in the Psalms, they would not have been so vainly daring against the Savior, the Spirit having said, 'Why do the heathen rage, and the people imagine a vain thing?' And if they had considered the prophecy of Moses, they would not have hanged Him Who was their Life (Ps. 2:1; Deut.28:66). And if they had examined with their understanding the things which were written, they would not have carefully fulfilled the prophecies which were against themselves, so as for their city to be now desolate, grace taken from them, and they themselves without the law, being no longer called children, but strangers. . . . But those Jews who had conspired against the Lord died, having rejoiced a very little in these temporal things, and having fallen away from those which are eternal. They

were ignorant of this—that the immortal promise has not respect to temporal enjoyment, but to the hope of those things which are everlasting. For through many tribulations, and labors, and sorrows, the saint enters into the kingdom of heaven; but when he arrives where sorrow, and distress, and sighing, shall flee away, he shall thenceforward enjoy rest; as Job, who, when tried here, was afterwards the familiar friend of the Lord. But the lover of pleasures, rejoicing for a little while, afterwards passes a sorrowful life; like Esau, who had temporal food, but afterwards was condemned thereby.

Oh! my dearly beloved, if we shall gain comfort from afflictions, if rest from labors, if health after sickness, if from death immortality, it is not right to be distressed by the temporal ills that lay hold on mankind. It does not become us to be agitated because of the trials which befall us. It is not right to fear if the gang that contended with Christ, should conspire against godliness; but we should the more please God through these things, and should consider such matters as the probation and exercise of a virtuous life. For how shall patience be looked for, if there be not previously labors and sorrows? Or how can fortitude be tested with no assault from enemies? Or how shall magnanimity be exhibited, unless after contumely and injustice? Or how can long-suffering be proved, unless there has first been the calumny of Antichrist? And, finally, how can a man behold virtue with his eyes, unless the iniquity of the very wicked has previously appeared? Thus even our Lord and Savior Jesus Christ comes before us, when He would show men how to suffer, Who when He was smitten bore it patiently, being reviled He reviled not again, when He suffered He threatened not, but He gave His back to the smiters, and His cheeks to buffetings, and turned not His face from spitting (1 Pet. 2:23; Isa. 50:6); and at last, was willingly led to death, that we might behold in Him the image of all that is virtuous and immortal, and that we, conducting ourselves after these examples, might truly tread on serpents and scorpions, and on all the power of the enemy.

– St. Athanasius the Great, *Letter 10* (AD 338)

Also Commemorated Today: St. Martinian of Caesarea

Saint Martinian went to live in the wilderness at the age of eighteen, not far from the city of Caesarea in Palestine. For twenty-five years, he devoted himself to ascetic deeds and silence, and he was granted the gift of healing illnesses and casting out demons. However, the Enemy of the human race would not stop troubling the holy ascetic with various temptations.

One day a prostitute overheard some citizens of Caesarea speaking of Saint Martinian's virtuous life, so she asked them why they were amazed by it. She said that he went to live in the desert because he could not endure the temptations of the

flesh in the city. Furthermore, she made a wager with them that she could topple this pillar of virtue with her beauty and seduce him.

She came to him one night, dressed in shabby clothes, pretending that she had lost her way in the storm, and asking for shelter. Reluctantly, the saint allowed her to enter his cell, because he did not wish to be the cause of her death. He went into the inner room of his cell, telling her she would have to leave in the morning. After chanting Psalms according to his Rule, he went to sleep on the floor, but he was disturbed by carnal thoughts. Meanwhile, the wicked guest opened the bag she had been carrying and changed into her beautiful clothes and adorned herself with jewels.

When morning came, Saint Martinian came out to send the woman away. Though he was tempted by the woman's beauty, he was determined not to fall into sin. Lighting a fire, he stepped into it, saying, "You want me to burn with temptation, but I will not give in to it.. Instead, I choose to burn in this fire in order to preserve my purity and to escape the unquenchable fires of Hell."

Saint Zoe

The woman was astonished at the lengths Saint Martinian was willing to go, and she realized how evil she was. She repented and asked the saint to guide her onto the way of salvation. He told her to go to Bethlehem, and enter the convent founded by Saint Paula (January 26). There she lived as a nun for twelve years in strict asceticism until her blessed repose. The woman's name was Zoe.

After his burns healed, Saint Martinian went to an uninhabited rocky island, and lived on it under the open sky for several years, nourished by the provisions brought by a certain sailor from time to time. In return the monk wove baskets for him.

One day a ship was wrecked by a powerful storm, and a woman named Photina floated to the island on pieces of the wreckage Saint Martinian helped her to survive on the island. "Remain here," he told her, "for I am leaving you bread and water, and in two months a boat will come and return you to the mainland."

Saint Martinian refused to stay on the island with the woman, believing that it would be better to drown than to burn with lust. He jumped into the sea and swam away, and a pair of dolphins carried him to dry land. Thereafter, Saint Martinian led the life of a wanderer. Later, he came to Athens and fell ill. Sensing the approach of death, he went into a church and lay upon the floor. God revealed to the Bishop of Athens who Saint Martinian was, and the hierarch buried his body with honor. This occurred around the year 422.

As for Saint Photina, she did not board the ship when it came to the island, electing to stay there by herself. She asked the captain of the ship to have his wife bring her men's clothing and some wool, promising to make clothes for his family. She also asked the woman to bring her bread and water in addition to the other supplies.

Saint Photina lived on the island for six years, and then she went to the Lord. Two months after her repose, the captain and his wife found her incorrupt relics and brought them to Caesarea in Palestine. He had a vision which revealed many details of Saint Photina's life, which he shared with the bishop. Then they buried her with great honor and reverence. *(from oca.org)*

Social Team for February 20

Team 6 is up next week - Cooper, M. Blaydoe, Roberta Corson, Mary V. 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>

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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.)