

Daylight

A Ministry of the American Carpatho-Russian Orthodox Diocese of the U.S.A.

“...now you are
light in the Lord.
Walk as children
of light...”
(Ephesians 5:8)

D.A.Y.
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Christmas At Camp

by Father Stephen Loposky

It was the first time in her entire life that Pani Daria had not been with her family at Christmas, and yet our family's first Christmas at Camp was by all accounts peaceful, joyful, and for Samuel, Joshua, Nicholas and Anna (our 10, 8, 7 and 3 year old children), a great deal of fun. It had not started to snow at Camp yet (when it did, it did not stop for nearly 2 weeks), so our kids had not had the opportunity to try out their St. Nicholas gifts (2 inflatable sledding tubes), but together we found the way to make this Christmas memorable. Certain parts of the celebration are worth mentioning. Services in Sts. Cyril & Methodios Church were beautiful and uplifting throughout the Nativity's cycle of services. The kids had helped me make pirohi for the First Holy Night Supper on Christmas Eve, while Pani took care of pretty much everything else. Together we prayed, read the gospel narrative of the Nativity and enjoyed the quiet delights of that special meal. On Christmas Day, after dinner, we went "out" for dessert. Pani had set up a table in the Rec. Room near the fireplace and filled it with all manner of delicious desserts: kolachki cookies, cheesecake, red velvet cake, chocolates, ice cream and more. We made a fire, sat next to it on our patio furniture (it was the lightest and most comfortable furniture we could get down there), and enjoyed every single dessert. The fire burned late into the evening on Christmas. When it finally went out, I think for Pani, myself and our children, Christmas at Camp was now Christmas at home.

Home for me had been Endicott, NY and our Diocesan Church of St. Mary's there. I had grown up as an Altar Boy under the pastoral eye of Fr. Andrew Hutnyan of blessed memory. Pani Daria had been born and raised at Saint Vladimir's Seminary in Crestwood, NY just north of New York City. We met at St. Vladimir's when I was a seminarian. Two years after meeting for the first time, we were married in



the Seminary Chapel. After another two years of schooling at St. Vladimir's, Metropolitan Nicholas assigned us to the Church of St. Mary's in Corning, NY, where Pani and I had been for just over 11 years until coming to Camp Nazareth. Four of our five children were born in Corning. Our first child, Kathryn, had been taken by our Lord when she was just an infant while we were still at Seminary. Then came Samuel, Joshua, Nicholas and Anna, who are now eagerly awaiting

the arrival of kids for the Summer Camping weeks. Our family arrived at Camp just before the end of October, so the ACRY Encounter weekend and the Greek Orthodox Retreat the following weekend in November, were just a taste for them of the good things to come in the Summer camping weeks. And while they have already enjoyed the most-excellent sledding at Camp (Samuel set the record on the tube: from the Bathroom, gliding past cabin 6 and ending up stuck under the front porch fence of cabins 7 & 8...he may still be stuck there when you arrive for Camp) those Summer weeks are already on their minds.

The weeks they are eagerly awaiting:

July 18-July 24: Pittsburgh, Mid-Atlantic, Tri-State and Washington, D.C. Deaneries

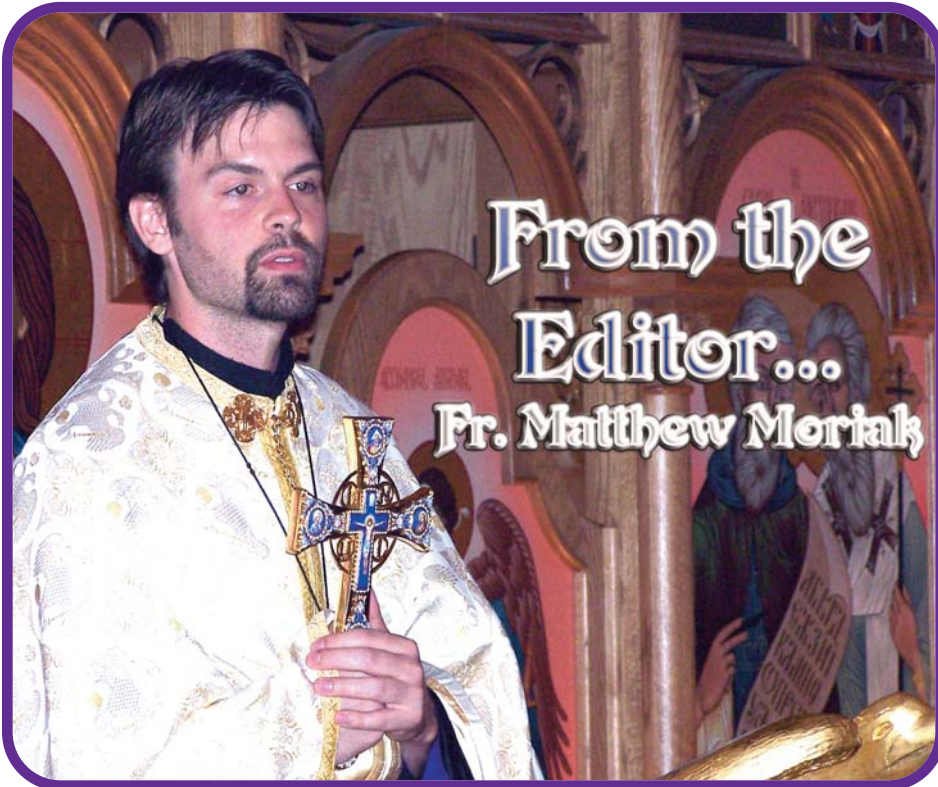
July 25-July 31: New England, New York, New Jersey, Florida and Canada Deaneries

August 1-August 7: Johnstown, Pocono, Southern Tier, Youngstown and Chicago Deaneries

Those weeks will be here before we know it and though it is winter at Camp, it is amazing how much there is to do and learn before they arrive. From plowing out the Camp driveway to counting inventory in the Gift Shop, from learning the American Camp Association's regu-

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DAYLIGHT PULL-OUT SECTION



IT'S TIME FOR FORGIVENESS

One of the most powerful things I ever experienced when I was in seminary was the Vespers on Forgiveness Sunday each year. The Forgiveness Sunday Vespers is the official start to Great Lent. It's so appropriate that we begin Lent by asking each other for forgiveness, because that's a great deal of what Lent is all about. During the 40 days, we are striving to be closer to God. One of the ways that we do that is by going to the Sacrament of Confession and asking God to forgive us for our sins. Before we can do that, we must first be willing to forgive those who have hurt us. That's where Forgiveness Sunday comes in.

At the end of Vespers, we would all form a line and begin asking each other's forgiveness. We even bowed and made full prostrations before each other, and exchanged the kiss of peace. Sometimes, there would be people attending the service that we, as seminarians didn't even know, but we would still ask for their forgiveness and vice versa. By the end of the night, after having prostrated before some 75 people, you really began to feel it, physically. We used to struggle up the stairs back to our dorm rooms because the quadriceps muscles in our upper legs were so sore from bending down and standing back up. That's what made it so memorable though. You weren't just going through the motions, and saying "sorry" just for the sake of it. Your entire being, body and soul, was involved in the process. Many people were so moved, they had tears in their eyes.

The Fathers of the Church tell us that tears are a gift, because it is a sign of true repentance. We may not all cry, and we may not all have the opportunity to experience the service the way I did in seminary, but all of us should take the time to really reflect on the importance of forgiveness in our lives. By the time this issue of *Daylight* is in your hands or on your computer screen, Great Lent will only be days away from starting. If there are people in your life that you need to forgive, or that you need to ask forgiveness from, take the time to do so. It will really help you enter the Great Fast spiritually prepared, and in the right frame of mind to ask God to forgive you for your sins.

THE KONDAK FROM THE SUNDAY OF FORGIVENESS

O Master, Teacher of wisdom

Bestower of virtue Who teaches and protects the poor

Strengthen and enlighten my heart.

O Word of the Father, let me not restrain my mouth from crying to You:

"Have mercy on me, a transgressor, O Merciful Lord."

WE WANT TO HEAR FROM YOU!

If you would like to have an article and/or photos of a parish or individual youth activity printed, or are interested in writing something for *Daylight*, please contact Fr. Matthew Moriak at: daylight@acrod.org or FrMatthewLL@hotmail.com or by calling him at: (908)725-3385. Thanks and looking forward to hearing from you!

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lations to learning how to operate the kitchen equipment, and from celebrating services at the church to writing this article, there is always something to do here and learn about this vital Diocesan Apostolate called Camp Nazareth. Our family looks forward to seeing each of you at Camp this summer. While we work to get the facilities and program ready for you, we hope and pray that we will be good stewards of what is entrusted to us here at Camp. We pray for you too and ask that you keep us in your prayers. We also ask that God would continue to bless this place and all those who care for it and hold it close to their hearts as a genuine blessing. And whether you are a veteran camper or a first-time camper debating about whether to attend Camp, we offer you our Lord's own words: "Come and see." Come and see the blessings God has in store for you here at Camp. Those blessings are friends, the beautiful church, the games, the deepening of faith, the sports, the learning, the pool and so much more.--something for everyone, really. And all you have to do is, "Come and see."



Father Stephen and Pani Daria Loposky are shown with their four children: Anna, Nicholas, Joshua and Samuel.

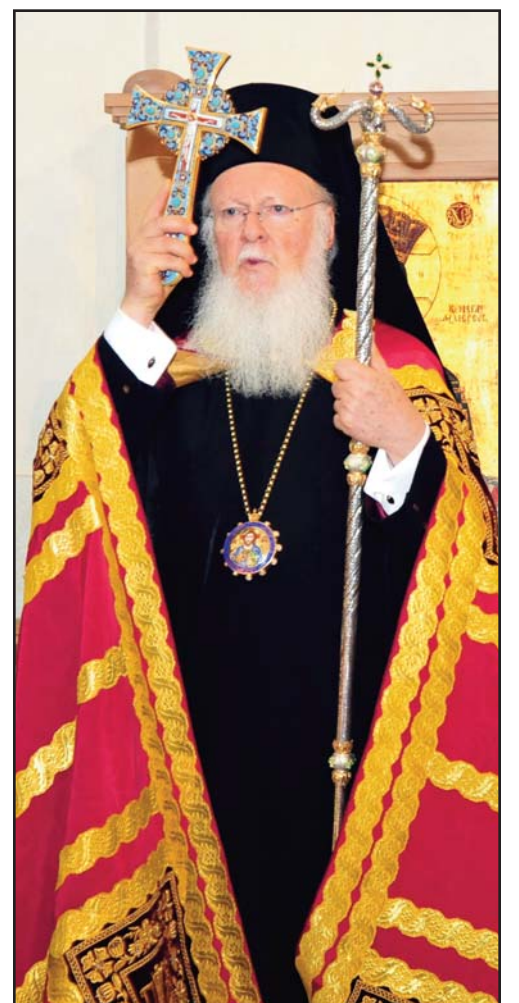
PATRIARCH BARTHOLOMEW ADDRESSES THE YOUTH OF OUR DIOCESE

Editor's Note: As most of you know, His All-Holiness, Eccumenical Patriarch Bartholomew I recently visited the United States. During his stay, he was greeted via video by some of the youth of our Diocese. Below is a transcript of his response to you, the youth of the Diocese.

Thank you very much for this very kind gesture of your dear, Carpatho-Russian brothers and sisters and especially I want to thank the children of the Carpatho-Russian Orthodox Diocese under the jurisdiction of the Eccumenical Patriarchate. I appreciate very much your fidelity, your love and your respect towards the mother Church of Constantinople, the mother Church of all of us. I feel humbled and strengthened by your feelings of devotion and respect. I bless you from the bottom of my heart.

You can view the entire video, including the message to the Patriarch from our youth and from His Eminence Metropolitan Nicholas on our Diocesan website at this link:

<http://www.acrod.org/multimedia/video/featvideo>





The "Soundtrack" to the Divine Liturgy

One of the most important parts of any movie is the music. Music makes a big difference in how we view movies. It sets the mood, and really adds so much to the experience. Many people are moved by the music they have heard in films and if they hear that music on the radio, it immediately reminds them of the film it came from.

Music is a very important part of the Divine Liturgy as well. If we are not moved by the music we hear in church every Sunday, then we have to stop and think about it a little bit more. There is very little that is spoken in our services. Everything is either sung, or at the very least, chanted. Unlike the movies, where large orchestras perform the score for the film, we don't use instruments in the Orthodox Church. Our voices are the perfect instrument for us to use, because they are created by God.

One of the most beautiful and distinctive parts of Liturgy in our Carpatho-Russian Diocese is our Plain Chant. Many of us become so familiar with the melodies just from hearing them sung over and over from the time we are very small. Singing our Plain Chant connects us to our ancestors from hun-

dreds of years ago.

When we sing the hymns of the Church, we are also connected to the heavenly. Did you know that a very large percentage of the words in our hymnography come from Scripture? It's true. The antiphons that we sing after the Great Litany come from the psalms. The prokimen that comes right before the Epistle and the verses that go with it are also taken from the psalms. The hymn, "Holy, holy, holy" sung during the anaphora, is partially taken from the prophecy of Isaiah (6:3). It is a hymn of praise to God. Another form of this hymn is the familiar "Holy God, Holy Mighty One, Holy Immortal One, have mercy on us." When we sing these hymns, we are worshipping God the same way the angels do! When we sing the "Our Father" we are singing words given to us from Christ Himself!

One of my favorite hymns to sing is the hymn to the Virgin Mary: "You are truly deserving of glory..." Did you ever wonder where some of the words to that hymn came from? The middle part, beginning with "More honorable than the Cherubim" had already been written. One night, a monk on Mt. Athos was praying the Saturday evening Vigil service alone in his room when there was a

knock at the door. An unknown monk named Gabriel entered and began praying with him. They prayed before an icon of the Mother of God. At one point, the monk Gabriel began singing something the other monk had never heard: "You are truly deserving of glory, O Birthgiver of God, the ever blessed and most pure Mother of our God." As he sang, the icon of the Mother of God shone with a heavenly light. The monk asked Gabriel if he could write down what he had sung. The monk took down a roof tile and wrote the words using only his finger! The monk realized he was in the presence of the Archangel Gabriel! The angel told him to sing in this manner and all the Orthodox as well. Then, he disappeared as the icon continued to radiate the light. This icon is in the high place, behind the altar of the Karyes monastery on Mt. Athos to this day.

So, whenever you attend Liturgy, know that the music you hear and sing is to be sung in a very respectful way, but also with great joy. When you sing, it is like you are praying twice, so make sure you lift up your voice to the Lord!

You can listen to the Plain Chant from our services at this link: <http://acrod.org/multimedialaudio/liturgicalmusic>

A reflection on Orthodoxy outside our country

by Sarah Sherry



One thing I have been thinking about a lot lately is His All-Holiness Ecumenical Patriarch Bartholomew. Several weeks ago, I saw an interview on "60 Minutes" with His All Holiness. A major concern that struck me while watching this program is what will happen to Orthodoxy and our Diocese when His All Holiness retires or passes away? He explained that in order to be elected Patriarchate of Constantinople one must be a born Turkish citizen; however, because of the dominant and suppressive Muslim religion in Turkey, all Orthodox theological schools and seminaries have been shut down. Therefore, it seems impossible to educate young men about Orthodoxy and train them for this important position, creating a successor for His All-Holiness Ecumenical Patriarch Bartholomew of Constantinople. I think it is important that we as Orthodox Christians, especially young people, start to think about Global Orthodoxy. We go to church and participate in the Liturgy, some of us attend Sunday school, etc., but do we realize what is going on outside of the United States when it comes to our faith?

Windows into Heaven: The Icon of Theophany



The Feast of Theophany is celebrated in the Church 12 days after Christmas (January 6th on the New Calendar and January 19th on the Old Calendar). The feast of Theophany is when Christ was baptized by John the Baptist. We can find the account of Christ's baptism by John in all four Gospels (Matthew 3, Mark 1:1-9, Luke 3:21-22, John 1:31-34).

At first, John did not want to Baptize Jesus, saying, "I need to be Baptized by You, and You are coming to me? (Mt. 3:14). Jesus answered and said, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness. (Mt. 3:15). Jesus' baptism symbolizes what He would do for all of us—lifting us up and cleansing us from our sins. St. Gregory of Nyssa writes, "Jesus enters the filthy (sinful) waters of the world and when He comes out, brings up (purifies) the entire world with Him."

The word Theophany means a "manifestation of God to the world." The events of this feast are a Theophany because it was the beginning of Christ's earthly ministry but also because it was a revelation of the Trinity. The Father's voice is heard saying, "This is My beloved Son, in whom I am well pleased" and the Holy Spirit appears in the form of a dove, resting upon the head of Christ.

We see this and so much more in the icon of the Feast. We see the dove above the head of Christ representing the Holy Spirit. The dove is surrounded by blue and white light, representing the presence of God the Father. Notice the three rays of light below the dove, representing the three persons of the Trinity.

On the left of the icon, we see John the Baptist. One of his hands is on Christ's head, representing that Jesus is man, while one of his hands is pointed towards the heavens, representing that Jesus is also God. We see Christ Himself of course in the center of the icon, in the waters of the Jordan River. On the right side, we see angels, with their heads bowed in reverence to Christ.

In many icons of this feast, there is a tree with an ax resting against it. In Matthew 3:10, just prior to Christ's baptism, St. John the Baptist says, "And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into fire." As we are all baptized in the Church and have received the Holy Spirit, we are all called to bear fruit. The ax and tree in the icon serve as a reminder of this.

Celebrating the Feast of Theophany



There are a lot of different things that are done in connection with the celebration of the Feast of Theophany. Many of us may be familiar with Holy Night Supper. On Christmas Eve, many of our families eat this supper, consisting of strict fast foods—no meat or dairy products—in preparation for Christ's Birth. Many people have a second Holy Night Supper, on the eve of Theophany, which is also a day of strict fast. In fact, many parishes get together and have this meal as a parish family prior to the Theophany Eve service.

At the end of the service, the priest blesses a large amount of water. It is no wonder that we bless water on this feast, because Christ blessed the waters by His being baptized in them. Once the water is blessed, the faithful can take it to have in their homes. Many people will drink it throughout the course of the year. The priest will use this water to first bless the Church and then, in the days following the feast, to bless the homes of the faithful. This feast takes place shortly after the beginning of the New Year, and what better way to start the year than to welcome the blessing of Christ into our homes in this way.

In many places, the service of blessing takes place near an open body of water—a stream or a lake. Blessed water may be poured into the water. Another tradition associated with this custom is to throw a cross into the water to be retrieved by divers.



A Cam Nazareth reunion was held last October in Danbury, Connecticut. Campers, staff and clergy enjoyed the beautiful fall weather and participated in many of the same activities they take part in at Camp.

From the editor: Do you have photos from a youth related event or activity in your parish? Please e-mail them to: FrMatthewLL@hotmail.com and we'll be sure to print them in Daylight.