

## Report of the Chancellor

*Protopresbyter Robert S. Kondratich delivered the Report of the Chancellor to the Thirteenth All-American Council at Plenary Session III, July 23, 2002.*

*Come, O faithful, let us work zealously for the Master, for He distributes wealth to His servants. Let each of us according to his ability increase his talent of grace: let the one be adorned in wisdom through good works; let another celebrate a service in splendor. The one distributes his wealth to the poor; the other communicates the Word to those untaught. Thus shall we increase what has been given to us, and, as faithful stewards of grace, we shall be accounted worthy of the Master's joy. Make us worthy of this, Christ our God, in Thy love for mankind!*

*- Apostikha verse, Holy Tuesday*

### Introductory Greeting and Remarks

Your Beatitudes, Members of the Holy Synod, guest Hierarchs, Delegates, Brothers and Sisters in Christ:

Glory to Jesus Christ!

It is with great joy that I greet all of you - Metropolitans, archbishops and bishops, clergy and lay delegates, observers and guests - assembled at this historic 13th All-American Council in the city of Orlando. The work of the Council has been planned around the theme of The Parish Community: Our Life In Christ. Our purpose is to reflect on strengthening our life in Christ within and between our parish communities. However, it is said that 'man proposes, but God disposes'. As we are all aware, events have made this Council into an extraordinary moment in the life of the Church. The Lord in His good pleasure has chosen to mark the work of this Council by blessing us with the opportunity to witness the grace of the Holy Spirit active in the nomination and election of the new Metropolitan of our autocephalous Orthodox Church in America, His Beatitude HERMAN, Metropolitan of All-America and Canada. It is with thanks to God that we are also able to honor at this Council our beloved Metropolitan Theodosius upon his retirement after twenty-five years of primatial service - thirty-five years of Episcopal service - and forty-one total years of pastoral service to Christ and His Holy Church.

It has become very clear to me in these past few months just how much Metropolitan Theodosius has touched and shaped the life of our Church through his ministry. His kindness and generosity, his deep personal commitment and integrity, the way in which he has made himself available to our bishops, clergy and faithful, his patience, humility and self-knowledge, his forgiveness and embrace, the character of his pastoral care, have all won him the widespread love and admiration we have witnessed so intensely. He has worked tirelessly and at personal cost to build up the Body of Christ. I have seen over the years - and never more clearly than now - how his service has been a witness encouraging others as they strive to follow Christ.

When the news of Vladyka's retirement was announced, many members of the online OCA clergy list shared their memories of him. The picture emerged of a kind, generous, and encouraging man: kind to those around him; generous with his time and the resources at his disposal; always encouraging those he met to persevere in their love for God and the things of God, and in good works. Not at all distant or imperious, never causing anxiety, he is universally felt to be supportive and helpful. His words and actions always conveyed a warm and genuine good will. Of the clergy who shared their memories, many felt that it was his example and gentle encouragement that led them to a life of service to Christ in the Church. In Pennsylvania, in Alaska, and eventually throughout all of North America in the Orthodox Church in America, our faithful are bearing witness to their trust and love for one they have known as a true shepherd of the flock. We now know that Vladyka's health has been the price he paid for this constant archpastoral care.

Thank you, dear Vladyka! Please keep us in your holy prayers as we will be keeping you in ours!

In the canonical election process defined by the Statute of the Orthodox Church in America and exercised here in prayerful and conciliar love, we have all shared in a truly Spirit-filled and historic moment that is closely related to our theme. For the parish exists for the salvation of souls and at its best, it is the place where the will of God that all people be saved and come to the knowledge of the truth is realized. When we reflect on the parish, we measure it by how it manifests this fundamental saving purpose. Indeed we measure every aspect of Church life according to this. As in the parish so too here at a Church Council and in the election of our new Metropolitan, the Lord continues to bless and order the life of our

Church for our salvation! All things change, people come and go, but the truth of the Lord endures forever. We give thanks to God for His providential care for us and we wish to assure our new Metropolitan that in every way the entire Church is ready and eager to assist him in this time of transition as with God's help he strives to meet our very real challenges and opportunities with faith, hope, and love .... Eis polla eti Despota!

### ***Introduction to the Theme***

I wonder how many people know that our newspaper, The Orthodox Church, was the first mass-circulation Orthodox newspaper in the western world!

The first issue was published in January 1965. Fr John Meyendorff was Editor and Stephen Kopestonsky the Managing Editor. Fathers Vladimir Borichevsky and Paul Shafran were the Assistant Editors. The Contributing Editors were Fathers Daniel Donovan, Thomas Hopko, Vladimir Soroka, Nicholas Vansuch, as well as, Constance Tarasar and Michael Pavuk. Regional Correspondents included Frs. George Benigsen in Berkeley, Sergei Glagolev in Encino, Paul Lazor in Milwaukee, Paul Miller in Lakewood, John Nehrebecki in Paramus, Makarius Targonsky in Kodiak and Sava Onami was the Tokyo correspondent. The Editorial Board consisted of Frs. Joseph Pishtey, Alexander Schmemmann, John Skvir, Joseph Kreta, Colonel Boris Pash and Ivan Czap. Just recalling these names brings back so many wonderful memories! The newspaper included international, national, and parish news; official acts from the Chancery; sections devoted to liturgical practice, church music, our seminaries, church school, theology; essays on controversial topics and letters to the editor. Inter-jurisdictional and ecumenical news had a high profile, as did the formation of new missions.

Our newspaper was enormously popular. Each monthly issue was printed in ever-greater numbers: 5,000; 7,000; 10,000; 12,000 ... Today our circulation stands at over 53,000. Handling the growing circulation and rising printing costs was a challenge, but these challenges were met and creatively addressed. Indeed, reading the pages of these early issues of The Orthodox Church we sense a great optimism and enthusiasm. Orthodoxy was coming of age in North America. Our Church had something important and compelling to say to our society. There were new and exciting developments in our church life everywhere. It was a time of opportunity for church growth, evangelism and witness.

It was also a time for coming to terms with our humble beginnings and with the challenges facing us as we took our rightful place as a major voice of the Orthodox Church in our nation.

The first issue contained a remarkable article by Fr Nicholas Vansuch, of blessed memory. It was a report on a clergy seminar held by the Diocese of Chicago and Minneapolis in October 1964. The seminar addressed the question: What are the most practical issues the Church faces in the next ten years?

Twenty-seven issues were identified. Allow me to mention the four major themes into which these issues seem to fit:

The first is Church Administration and Finance, including questions concerning the administrative structure of the Metropolia, the best way to administer dioceses, statute revision, how the work of the Metropolia might best be financed, and the need for communication with the membership of the Church.

The second involves issues of Church and Society: the Church in a pluralistic society, facing contemporary moral issues; connecting Church life with the civil calendar; the discipline of fasting in the workplace and at school; the Typicon in light of American experience; race relations in America and Orthodox mission. There was discussion concerning the Church's responsibility to witness to non-Orthodox Christian groups and organizations.

The third major theme is that of this Council: Parish Life. The seminar highlighted as urgent needs: new parishes and missions, evangelization and English-language outreach, official liturgical translations, and educational programs for youth and adults.

The fourth theme involves Canonical and Clergy Affairs: the need for the establishment of an autocephalous Church; issues of canonicity and concelebration - with whom could our clergy serve or not; standard procedures for clergy transfers; the possibility of open discussion concerning the sometimes stressful relations between bishops, clergy, and laity; the urgent need for vocations (in the late sixties, retired clergy were being strongly encouraged to return to service on short-term commitments to meet the needs of vacant parishes); how best to deal with the pressure to bury non-communicants and to re-integrate people married outside of the Church.

The word ***need*** plays an important role in this discussion of the practical issues confronting the Church. Our Church had

needs. Our Church has needs. The concerns of the clergy seminar of 1964 are concerns - *needs* - that remain with us today - yes, even at this All-American Council. And why is this? How is it that the issues from thirty-eight years ago are still with us? It seems to me that this is because they are perennial issues - issues that always face the Church in one form or another as she attempts to live up to her sacred and saving responsibility. How can we best educate and involve our youth in a living faith? By what means can we stir up and renew all the faithful in their Christian life? What are the most effective ways of giving an Orthodox witness in our society? How can we find and then train the leaders so desperately needed? How can we expand the work of the Church in missionary outreach and good works? How can we communicate effectively with one another? What would be the right way - the best way - to finance the things we feel we must do as a Church?

Yes - these are good questions. Although they come from our past, they continue to speak to us today and always. They reveal a Church that is alive and takes on the challenge of being "The Church" - seriously!

Dear fathers, brothers and sisters in Christ! I want you to know, in case you had any doubts: we are a living Church! Reflect on this for a moment: since 1970 we have established 223 new parishes. I think that this fact alone points to our serious commitment to our vocation as the Orthodox Church in America.

Our parishes are local communities of Orthodox believers knit together by a common faith. It is true that parishes can sometimes lack this unity. Some are more concerned with self-preservation than with people's salvation. And yet astonishing love and concern, the very hallmarks of a lived faith, find vibrant expression throughout our Church. In my travels, I have witnessed countless examples of parish life grounded in a zeal for salvation that bears the fruit of mutual love and service.

The pastoral care of our parishes is entrusted to pastors under the authority of the diocesan bishop. The bishop is the ARCHpastor - the FIRST pastor - of his clergy and diocesan flock, and it is his archpastoral care that nurtures the life of the parishes of his diocese. Through the pastoral care of the bishop and his clergy, the life of a parish is directed towards the salvation of the faithful, their talents are transformed into service, and an Orthodox witness before the world is made. Pastors and the faithful work together with divine grace in living out the remarkable project of being an Orthodox Christian parish.

Our parish priests initiate believers into the Holy Mysteries and the entire grace-bearing liturgical and sacramental life of the Church. It is this very life through which our salvation is being realized. Gathered in the parish, the faithful are united to Christ and have a share in the gifts of the Holy Spirit. Gathered together, they are fed spiritually and nurtured, taught and empowered, renewed and strengthened. The parish manifests the presence of the Lord in good works and mutual love.

At this Council we wish to affirm the parish as the foundation for our life in Christ. The Official Reports of the Council highlight the ways in which the various components of our Central Church Administration assist our diocesan bishops, our parishes and all of our faithful people. Our keynote address by Fr Thomas Hopko poses the question of how our parishes can live up to their high calling. Our workshops will suggest practical means for renewing and enriching parish life. We will be discussing ways and means of funding important church-wide programs and activities dedicated to strengthening our parishes. Throughout our time together, in prayer and conversation, in the business of the Council and in our fellowship, we pray that the Lord will be at work to encourage and strengthen and inspire us with a zeal for the well being of our parish communities.

It is in this context that I wish to deliver my report as Chancellor. Giving thanks to God for the precious gift of the life of our parishes, I will review some of the challenges and opportunities facing our Church today, highlight aspects of our life since the 12th All-American Council, and outline the ongoing work and achievements of our Church Administration.

### ***Challenges and Opportunities***

The past three years have offered our parishes, dioceses, and Central Church Administration many opportunities to meet the challenges of living as Orthodox Christians. This would be true, of course, of any three-year period in the life of the Church, and life being what it is, the Church is always engaged in the struggle to be true to her call and her mission. But recently there have been some extraordinary events and concerns confronting the Church. It is likely that they will continue to have an impact on our lives in the years to come.

The shock of September 11 has led many people in North America and many of our own faithful to think about how they

live and work. The values implicit in day-to-day attitudes and choices have come into question. Such critical spiritual reflection is an ongoing and important element in Christian life - in our repentance, in our daily renewal and in our good works. It is clear that in coming to terms with issues of terrorism and security we are discovering a unique opportunity for spiritual growth and the strengthening of our families and our community life. We have witnessed the dramatic awakening of the instinctive Christian values of kindness and sympathy in our people, and, in the face of unprecedented need; we have seen a magnanimous generosity in charitable aid and intercessory prayer. Our Orthodox Church in America is responding to the tragic events of last year in a timely, responsible, and useful manner in a church-wide witness centered at Ground Zero but demonstrated in each diocese throughout our whole Church..

Everyone has been grieved and wounded by the terrible sins of sexual abuse that have come to light. We all suffer when the innocent suffer and when those who call themselves Christians and exercise Christian ministry betray Christ. Our Orthodox Church has also known such temptations and sins. We have shared the pain of victims and their families and experienced the scandal that can discredit ministry and institutions and the very name of Christ. Our Holy Synod of Bishops has recognized and strongly affirmed the importance of dealing with allegations of sexual abuse in an appropriate and just manner, in conformity with the Gospel, the Canons of our Church, and civil law. In 1994, the Holy Synod issued Guidelines for Initial Response to Allegations or Charges of Sexual Misconduct, and as a Church we insist on compliance with the policies and procedures spelled out in this document. In April of this year, the Holy Synod restated and re-affirmed these Guidelines, emphasizing recourse to civil authorities where indicated, and pastoral care for victims, their families and parish communities. We are constantly reviewing and, where necessary, updating and revising our policies and procedures in response to the best available professional, pastoral, and legal advice. Above all, we are concerned with healing, reconciliation, and renewal in Christ for all the people hurt by such criminal and immoral actions. At the same time we must all honor and support the many hardworking, dedicated and courageous clergy of this church who have undeservedly been tainted by the actions of a very few.

A further challenge to the Church has come from certain new biomedical technologies and techniques of genetic manipulation that treat human embryos as a commodity to be harvested, dissected and engineered. The attitudes underlying the development of these technologies violate moral law and contradict the overall vision of Orthodox Christian Truth. The application of these technologies in day-to-day life is as fundamental a break with the norms of Orthodox Christian life as are abortion, cloning and euthanasia. Our Church addresses these issues in the work of our Medical/Ethics Commission; the Statements of the Holy Synod of Bishops concerning Human Cloning and Embryonic Stem Cell Research; and through our ongoing dedication to the affirmation of the sanctity of human life.

Terrorism and security, sexual abuse, and the moral challenges of technological developments: while these are issues of global proportion, they are also challenges with local impact. The parish is the battleground on which they - and countless other concerns - are engaged. How Orthodox Christians think through and respond to these issues draws upon the moral vision and spiritual life encountered in our worship, preaching, and teaching. And, if we are to accept these challenges as opportunities for spiritual growth and witness, the quality of parish life - and especially of its leadership - becomes a matter of critical importance. The theological education, pastoral skills, and the spiritual formation of our seminarians, the resources and opportunities for life-long learning on the part of our clergy, and the encouragement and nurture of lay ministries in our communities, are absolutely essential if we are to meet the real needs of our parishes today. As we undertake the business of this Council, we pray that the Lord will inspire the vocations we so urgently need and, through the generosity of the faithful, provide the means necessary for this work.

### ***Church Life Since the 12th All-American Council***

In the three-year period from August 1999 to May 2002, the Orthodox Church in America established forty-seven new parishes and missions and closed twenty-three. Two bishops were consecrated; ninety priests and one hundred and five deacons were ordained. Forty-two clergy were canonically received. On the other hand, twenty-six priests retired and thirty-four clergy died. Nineteen were released to other jurisdictions. Twenty-three priests and deacons were deposed.

Beyond statistics like these, there are many stories to tell concerning the life of our Church. There are many noteworthy things documented in the reports and other texts prepared for the Council. I encourage you to look carefully at all these materials. Our Church is an active Church, with innumerable ongoing projects and programs. We have witnessed a great many accomplishments, changes, and challenges in the past three years! I can highlight only a few of these this morning...

Two years ago, we were deeply edified by the glorification of St Raphael of Brooklyn at St Tikhon's Monastery. Working closely with the Antiochian Archdiocese in preparing the biography, liturgical services and iconography of this praiseworthy and miracle-working hierarch, we experienced a taste of Orthodox unity, so close to our hearts. May the common

witness of the Orthodox faithful in North America be strengthened by the example and prayers of this holy saint.

There have been a number of changes at our seminaries. We must note the retirement this year of Protopresbyter Thomas Hopko as Dean of St Vladimir's Seminary and thank him for his many years of dedicated and inspiring service to the Orthodox Church in America. Father Tom has made a tremendous contribution to Orthodox theological education and reflection here and abroad. Professor John Erickson is the new Dean of St Vladimir's and Dr Paul Meyendorff takes on the responsibility of Academic Dean. St Tikhon's Seminary also has a new Administrative Dean, Archpriest Michael Dahulich, and at St Herman's Seminary His Grace Bishop Nikolai now serves as Rector and Archimandrite Benjamin as Dean.

The 12th All-American Council established two church-wide initiatives: the FOCUS Curriculum program and the Seminarian Internship Program. I will be remarking on these projects at a later point - and fuller reports are found in the Council materials - but I would like to say here that these initiatives have made a positive impact on the life of our Church and generated a new level of enthusiasm in developing and funding programs of practical and direct assistance to parishes. Another example of practical parish support is our program of Church-planting grants. Four of our communities completed this program in the past three years, and others are at various stages in the process.

Last year, the Fellowship of Orthodox Christians in America celebrated its 75th anniversary. Its long tradition of service to the Church has included outstanding support for humanitarian aid projects such as children's homes in Russia and medical aid in Alaska. This Fellowship has also helped to underwrite important church-wide activities, notably support for departmental youth interns and youth activities. In thanking the Fellowship of Orthodox Christians in America, we look forward to close cooperation with them as our comprehensive OCA Youth Movement continues to take shape.

We are happy to report that SS Cosmas & Damian Adult Home on Staten Island has officially petitioned to become an institution of the Orthodox Church in America. This has a special significance in light of the growing movement within our Church to find ways to meet the needs of Orthodox seniors through assisted care facilities.

Our Representation Church in Moscow has played an important role in maintaining contact with the Russian Orthodox Church and other churches. The relationship with the largest Orthodox Church in the world is essential for us - AND is deeply valued by the Russian Church. We would like to thank Fr Daniel and Matushka Evdokia Hubiak for developing the OCA community in Moscow and for compiling a network of supporters and contacts. Archimandrite Nicholas continued the work of the Hubiak's over the past year. The current acting representative and rector of St Catherine's Church is Fr. Leonid Kishkovsky and the priest-in-charge and administrator is Archimandrite Zacchaeus.

The Orthodox Church in America is involved to one degree or another in many and diverse inter-Orthodox organizations and associations. The list is a long one; preeminent among them are: the Standing Conference of Orthodox Bishops in America (SCOBA); International Orthodox Christian Charities (IOCC); the Orthodox Christian Missions Center (OCMC). We are also active in the Orthodox Theological Society of America; the Orthodox Inter-Seminary Movement; the Orthodox Christian Association of Medicine, Psychology, and Religion; The Orthodox Christian Adoption Referral Service; Religious Books for Russia; the Voice of Orthodoxy; Orthodox Christian Fellowship (OCF) - and numerous other projects and programs.

### **Volunteers**

Here I must say something to volunteers. Your dedication makes all the difference in the life of our Church! Thank you! We need you! May God bless and renew you!

It is time that we take the work of volunteers seriously in the Orthodox Church in America. Every parish knows how important the service of volunteers is. This is true in our deaneries and dioceses, in the Central Church Administration, and in all of our Church organizations. Every level of our church life attracts and involves a diverse and talented group of clergy and lay volunteers. These volunteers are working out their salvation by reaching out to contribute their time and talents in service to the community. They have the deep satisfaction of knowing that their participation in parish activities is of benefit to others. They strengthen and enhance our parish life. Our volunteers are truly an inspiration for all the faithful.

But there is MORE to say! Volunteer work is a form of Stewardship. It is an expression of love for God and neighbor. Orthodox Christian Volunteers put their talents to work and their faith into action. To volunteer is to minister. Being of service - at any level of Church life - is to minister to the Body of Christ. Be it ever so humble an offering of time and resources, volunteer work is a way in which the faithful share in the saving ministry of our Lord Jesus Christ Himself. As Orthodox Christians, we affirm that the work of the Church is the work of all the faithful. And it is a fact that most of the

work of the Church is supported and accomplished by volunteers.

The clergy are NOT substitutes for volunteers. Their sacramental ministry and pastoral leadership serve to empower and direct the stewardship and ministry of lay volunteers, enabling the laity to exercise the royal priestly ministry each of us acquired at baptism (1Pet 2:9). Clergy and laity must work together and share responsibility for the well being of the parish community and the whole Church.

Therefore, dear brothers and sisters, we need not only to recognize and celebrate the efforts of volunteers, but to encourage the spirit of volunteer service. We need to recruit and inspire volunteers at all levels of church life. In our parishes we need to find ways to involve everyone - including youth and young adults - in meaningful volunteer activities. Volunteer leaders must be given opportunities to develop their skills.

We must do this. We can do this. With God's help, we will do this!

The parish is the context of our life in Christ. In it we are nurtured and directed on the path of salvation. The parish is the place where this salvation is offered to the world. What is more important than this? It seems clear that the training of effective pastoral leaders and the development of volunteer or lay ministries can, with God's help, build strong and healthy parishes. But training and development requires the financial support of institutions and programs dedicated to these goals.

### ***Devoted To The Service of the Saints (1 Corinthians 16:15): The Work of the Central Church Administration and Church Ministry Units***

#### ***Work of Central Church Administration***

Our Central Church Administration exists for one basic purpose: to serve the Metropolitan and Holy Synod of Bishops in providing support for all of the pastoral ministries of the Orthodox Church in America. If we are concerned with the ways and means of managing the business of the Church, or with developing and implementing programs, it is because we are putting people and their salvation first.

Administration does not exist for itself nor does it operate within a vacuum. We are mindful of the fact that whether in the parish, in the dioceses, or on behalf of the entire local Church, those entrusted with administration are charged with managing the resources needed to support the saving ministry of Christ. They are called to do so as wise and faithful stewards. They are accountable before God. Administration in the life of the Church is call to service, and administrative ability is truly a grace which bears grave responsibilities. As such it is important for administrators and administrations to understand their work as a ministry of service to and for the Church. It must never be for themselves but always for others.

The Central Church Administration at the Chancery in Syosset, New York, serves at the pleasure of the Metropolitan and the Holy Synod of Bishops. It is our responsibility to provide the support the Metropolitan needs to fulfill his canonical duties to oversee the welfare of the whole Church. The Central Church Administration also provides services and resources for the Church as a whole, especially, but not limited to, those areas that are most effectively managed through its central offices. These include coordination in administrative and canonical matters affecting the whole Church, as well as managing all of the practical matters required to support the work of our Metropolitan, the Holy Synod of Bishops, and many advisory councils, boards, ministry units, and commissions, including church courts. It develops resources and assistance for parishes and dioceses in Church-wide programs and initiatives in such areas as communications, religious education and youth ministries, humanitarian aid, clergy care, theological education, church-planting and mission support, leadership and lay-ministries training. It supports the important work of representing our autocephalous Church at home and abroad in inter-Orthodox conferences and projects. It works to make a responsible witness in the public arena and the ecumenical forum. It attempts to develop appropriate relations with the government and various agencies. In this work, the Chancery draws upon a remarkable range of talent and energy. We give thanks to God for the extraordinary skills offered in His service to the administration of the Church at all levels by our faithful in the United States, Canada, and Mexico. It is the faithful who, through their personal stewardship and freewill offerings to our parishes, dioceses, and the Office of the Metropolitan, provide the financial resources for the support of the ongoing saving ministry of the Church.

At this time I would like to encourage you, when time permits, to carefully read through pages 10 through 16 of my written report. The sheer quantity of information prevents me from offering this summary in my presentation this morning. I would also like to encourage everyone to read the published reports made by each ministry unit and to attend the forums on Tuesday afternoon and Wednesday evening.

## **Church Ministry Units**

**Education and Community Life Ministries** The many and diverse programs of this unit address important and exciting areas in the life of our parishes. These include Christian education for all ages, youth and young adult ministries, camping programs, lay ministries and outreach, and programs related to the family, community life, women, seniors and the elderly. Under the leadership of Bishop Job as Episcopal Moderator and Dr Constance Tarasar as coordinator, a dedicated team of experienced and enthusiastic clergy and lay workers strive to plan, develop and enhance the work of this Unit.

**Christian Education** is a responsibility of the entire parish community. It involves all aspects of the church's life. The new **FOCUS Curriculum** program, adopted as a Church-wide initiative by delegates to the 12th All-American Council, is a comprehensive religious education series for all age designed for use in both parish education programs and at home. The Unit continues to publish and distribute - free of charge - materials for use in Church schools, summer educational programs, camps, and youth groups. Workshops and other forms of practical assistance are available for teacher training, curriculum development, and for the special needs of small church schools.

This unit has been active in publishing resources for parishes in several areas of community life. **Eldercare: The Church's Ministry with Seniors** has proved to be a useful tool in helping parishes deal with issues of aging, the housing needs of seniors, health care and support services, and the integration of seniors into parish life. **The Resource Handbook for Lay Ministries** has been a valuable tool for parishes for nearly 20 years. Two installments of the Handbook are distributed each year to subscribers and parishes. Collections of articles from past editions have been published for wider distribution and ease of use by individuals and parish groups. **Family Life: Christian Family in Today's World** is a resource book featuring articles from the Resource Handbook and new material. **Parish Life: Basics for Church Life and Growth** provides suggestions and checklists for various aspects of parish management and finances, education and music programs, service organizations, and outreach ministries. **Lifelines: Ministry to Those with Special Needs** offers practical suggestions for a variety of community ministries. The unit has also encouraged many women in our Church to participate in leadership retreats and activities devoted to networking with other women and sharing resources of interest and concern to the ministry of women in parish life.

We are especially grateful for the far-ranging and fruitful work of our **Office of Youth and Young Adult Ministries**. The Youth and Young Adult Program at this All-American Council is eloquent testimony to the enthusiasm with which youth work in our Church is planned, implemented and received! The Office has published workbooks and articles for assessing youth ministry needs, educational study units, and plans for organizing youth ministry programs. It offers four workshops - Keys to Youth Ministry, Helping Youth at Risk, Youth Ministry in the Home, and A Blueprint for Regional Youth Ministry - to equip and support individuals engaged in youth ministry. Resources provided to the flourishing camping movement in the dioceses and deaneries of the OCA include hands-on assistance through an annual camp consultation, camp visitations, and Your Back Pocket, a resource publication featuring a wealth of ideas. Office personnel are available to lead retreats for parishes and deaneries. Information on Orthodox religious scouting awards, how to start a parish scouting program, and news of upcoming Orthodox scouting events is available, and the Office provides materials for the St. Peter the Aleut Community Service Award for youth and young adults. Our office is active in campus ministries by assisting in organizing Orthodox Christian Fellowships, maintaining the online North American Campus Directory of Orthodox Christian Fellowships, and publishing the well-received online YOmail newsletter. The Office participates in the work of SYNDESMOS, the World Fellowship of Orthodox Youth, and maintains close contact with the Junior Fellowship of Orthodox Christians in America [FOCA], the American Romanian Orthodox Youth [AROY], and the Albanian Orthodox Youth Council [AOYC].

### **Mission and Stewardship Ministries Unit**

The Mission and Stewardship Ministries Unit works in support of programs in mission, humanitarian aid and outreach, stewardship, church growth and evangelism, and development. Archbishop Herman is the Episcopal Moderator, and Fr Paul Kucynda serves as the coordinator. In consultation with local diocesan bishops and mission programs, our **Church Planting Grant Program** provides financial assistance to qualifying missions, helping to support full-time resident priests. The Unit provides Consultant Services and an informative resource, **Guidelines for Missions**, which offers practical information to fledgling communities. The **Office of Humanitarian Aid and Community Outreach** coordinates aid and relief efforts among OCA parishes and dioceses. It assists parishes in distributing humanitarian aid. It co-ordinates church-wide support for the **Christmas Stocking Project** - last year, over 15,000 Christmas stockings filled with gifts were sent to children in Alaska, Albania, Belarus, Guatemala, Mexico, Poland, Russia, and Ukraine. The well-known and successful **Orthodox Christian Mission Center** has seven OCA representatives on its Board of Directors and many volunteer workers from our parishes around the United States and Canada continue to offer their time and talents. The OCA is deeply committed to working with the pan-Orthodox **International Orthodox Christian Charities (IOCC)**, and we have been able

to provide office support, personnel, and volunteers in addition to the generous support that comes from our parishes. The unit coordinated OCA participation in the ***Gift of the Heart*** program, enabling over 70,000 supply kits to Afghani refugees in Pakistan. Through its ***Adoption Program***, coordinated with the Orthodox Christian Adoption Referral Service [OCARS], the unit assists Orthodox Christian couples interested in adopting children from abroad. The ***Parish-to-Parish Program*** helps parishes develop relationships for mutual encouragement and support with Orthodox parishes abroad or OCA mission communities throughout North America. The ***Office of Church Growth and Evangelism*** is coordinated by Fr John Reeves. It provides an on-site analysis and evaluation for parishes, as well as offering assessment of ministry potential and development of Church growth plans. We are grateful to all the people who have participated in this important area of Mission and Stewardship Ministries.

Our dedication to Christian stewardship and stewardship education has led us to develop a Bible-based ***Stewardship Orientation Workshop***, introducing the important concepts of personal spiritual growth and commitment to Jesus Christ. It is available to parishes and deaneries through the Fellowship of Orthodox Stewards. How we are to fund the work of the Church - all these necessary activities, all these important programs, all these wonderful projects - is a critical issue. Tomorrow - on Wednesday - we have set aside time to discuss the Fair Share resolution that will be proposed to this Council. This is an urgent matter and we believe it is of the utmost importance that we reflect together on the ways and means of funding the vision of our Church.

The ***Office of Development***, under the direction of Fr Joseph Fester, is dedicated to helping people use the gifts that God has given them to help further the Church's mission to spread the Gospel. Our ***Planned Giving Program*** assists those desiring to make current or deferred gifts and provides assistance on making wills and bequests, setting up trusts, arranging gifts of life insurance, real estate, stocks, bonds, retirement plans and gift annuities. These financial tools enable the faithful to support the practical work of the church administration by providing grants to seminarians, support to missions, support for the programs or materials of the Church's program ministries and the normal operations of the Central Church Administration, support to retired clergy needing health care coverage beyond Medicare, support for domestic and international charitable endeavors. Since its founding twenty-two years ago, the ***Fellowship of Orthodox Stewards*** has given spiritual and material help to the OCA Ministry Units and the administrative work of the Church. This wonderful contribution to our church life is the ongoing legacy of the efforts of Metropolitan Theodosius, Fr Sergei Glagolev, and Fr Basil Summer, for which we give thanks to God. Today, FOS has over 2,100 members. Their freewill gifts make a significant contribution in direct support of important OCA programs and activities. These include the Office of Youth and Young Adult Ministries, the *Resource Handbook*, the Office of Church Growth and Evangelism, the Office of Humanitarian Aid, the Stewardship Orientation Workshop program; the *Pastors-To-Pastors* newsletter, *The Orthodox Church* newspaper, and the OCA website. The new ***FOS Endowment Fund*** enables members to enhance their annual commitment and ensure the long-term support of our outreach programs. This endowment has already received over \$100,000 in contributions. Every year the faithful of the Orthodox Church in America are invited to contribute to the work of the Church in three specific areas: Missions in February, Seminaries in June; Charity in November. Together with the FOS Special Appeal in September, these appeals help the planting of new mission communities, support leadership development, supplement the budgets of our three seminaries, and assist thousands of needy people and families at home and abroad.

### ***Pastoral Life Ministries***

The work of our Pastoral Life Ministries Unit is led by Archbishop Nathaniel and coordinated by Fr Alexander Garklavs. This Unit encompasses a wide spectrum of activities focused on the quality of pastoral life and care in our Church. Because parish life depends on pastoral leadership, no issues are of more concern than the well being of our clergy - and their families - and the need to support and enhance parish ministry. It is our belief that the Orthodox Church in America has established policies and programs, guidelines and projects, which reflect this deep and abiding concern. These require very patient and flexible management and ongoing communication among clergy, parishes, dioceses, and the Chancery. Where our good intentions sometimes fail to make good, it is often because of a lack of communication concerning the availability of resources or the need for compliance with church-wide programs. The 10th AAC established - and the 11th Council mandated the implementation of - standards for Clergy Compensation and Benefits in the Orthodox Church in America. These standards represent a goal that needs to be affirmed and transformed into reality throughout the Church. This is not an easy task. In some dioceses much work has been done to implement standards for clergy compensation, in others it remains an issue yet to be effectively addressed.

For the past ten years, the OCA Pension Board has overseen an effective and very healthy plan for all full-time clergy and Church workers. Archbishop Herman chairs the Pension Board. Fr Dimitri Oselinsky is Group Leader, assisted by Elizabeth Kondratik, the Pension Plan and Benefits Coordinator, and the Pension Plan Administration Office. Our Plan is fully funded, with a market value in excess of \$18.8 million, and undergoes regular professional valuation and audits. It includes clergy widow and disability benefits.

The crisis in health care in the United States is of concern to everyone, and for our part we have worked hard to provide our clergy with access to solid group health insurance. It is perhaps time to look at creative solutions to the tremendous burden that health care insurance places on clergy and parishes. It may be appropriate, for example, for the Church to explore the possibility of a church-wide Health Care Endowment to meet the health care costs of our clergy and church workers.

An important benefit to clergy of the Orthodox Church in America, provided through our dioceses, is the church-wide Personal Assistance Program. This is a quality professional program delivered in strict confidentiality. It was established with the blessing of the Holy Synod in fulfillment of a mandate of the 10th All-American Council, and is available to all active bishops, priests and deacons, together with certain retired clergy, monastics, lay Church workers, and their families. Our program exists to help resolve a broad range of personal problems through independent professional counseling. While professional assistance is not a substitute for the ongoing spiritual conversation and direction envisioned by the Church as part and parcel of the personal discipline of our pastors, it is an extremely helpful service. A number of our clergy have benefited from this confidential counseling and referral to appropriate resources in meeting their needs in times of personal, family, or professional crisis. The **St Silouan Retreat**, together with some of our monasteries, offers spiritual refreshment for both clergy and laity.

Over 160 clergy gathered in prayer and fellowship at the 2nd **Pastoral Life Ministries Conference** at St Tikhon's in June 2001, to consider the theme of *The Pastor and His Parish*, anticipating our focus on the parish at this Council. The **Pastor-to-Pastor** newsletter fosters discussion of pastoral issues and concerns and is distributed free of charge to all our clergy. The **Clergy Wife Newsletter** is published on an occasional basis. It shares resources and offers encouragement to those who deal on a daily basis with the pressures of clergy family life.

The Orthodox Church in America is committed to the training and formation of clergy in our seminaries. A Late Vocations program exists for the training of deacons and is administered by the **Board of Theological Education**. The Board also coordinates the reception, training and ordination of non-Orthodox clergy.

Our **Seminarian Internship Program** is a highly successful initiative. At present, it provides eight seminarians each year with practical pastoral experience in selected parishes under the direction of seasoned pastors. To date, twenty-four internships have been served, and all the interns who have completed the program have gone on to ordination. The number of applicants and interested parishes far exceeds the funding currently available. The upcoming Fair Share proposal includes a commitment to maintain and expand the program.

The **Task Force on New Orthodox Immigrants** assists clergy and their communities in meeting the pastoral needs of new immigrants. **Liturgical Worship** projects include translations of liturgical texts and publication of liturgical music. Many of these worship resources are made available to parish communities online at the OCA website.

Our **Medical/Ethics Commission** keeps up to date on the latest developments in the fields of medical science and bioethics on behalf of the Holy Synod. It provides resources and recommendations on contemporary medical and ethical issues. Articles on these issues are posted to the website every month.

The OCA is a member of both the National Conference of Ministry to the Armed Forces and the Endorsers Conference for Veteran Affairs Chaplaincy. Through the **Office of Chaplaincy Ministries**, we certify and endorse chaplains to serve in the armed forces. Our Orthodox military chaplains are full-time priests and full-time military officers. They conduct Orthodox liturgical services, hear confessions, offer personal, marital and family counseling, visit hospitals, units, barracks, flight lines and ships, advise Commanders on religious, moral and social issues, and attend command-level briefings.

### **Witness and Communication Ministries**

This Unit oversees a broad range of Church-wide activity, including communications, publications, information management systems, inter-Orthodox relations, ecumenical witness, archival work and research. The Episcopal Moderator is Archbishop Peter, and the coordinator is Archpriest Leonid Kishkovsky. The **Office of Communications** produces and distributes official statements and press releases, maintains relations with the media, responds to various requests for information, and oversees the content of the OCA's website. Our comprehensive website features directories, local and international news, doctrinal resources, and a wealth of other resources for pastors, Church workers and the general public. Consulting services are available to dioceses and parishes regarding electronic communication and computer based services through **Management Information Services/ Communications Networks**. The Office also publishes *The Orthodox Church*, our official newspaper, as well as the annual *OCA Sourcebook and Church Directory*, the annual *Desk Calendar*, and special press packets dealing with major Church events or in response to national or world events. We are able to provide

consultant services for dioceses and parishes interested in improving and expanding their involvement with the media, outreach, publications, and public relations.

The **Office of Interchurch Relations and Ecumenical Witness** provides the Holy Synod of Bishops with updates on the latest developments in the Orthodox world, maintains good relations with sister Orthodox Churches in North America and throughout the world, and coordinates official delegations, visits, and meetings with leaders of other Orthodox Churches. Work is coordinated with the Standing Conference of Canonical Orthodox Bishops in America [SCOBA] and its commissions for cooperative Orthodox projects and ministries, including the Orthodox Christian Missions Center [OCMC], International Orthodox Christian Charities [IOCC], and the Orthodox Christian Education Commission [OCEC]. The Office advises the Holy Synod of Bishops on matters ecumenical importance and participates in official dialogues with various denominations and ecumenical agencies. It maintains regular communication with various government and other organizations and agencies. It also coordinates appointments to boards, commissions, and initiatives of inter-Orthodox and ecumenical organizations. Our representatives are highly respected by Orthodox and non-Orthodox colleagues alike, and we continue to play an important and positive role in making Orthodoxy and the witness of the Orthodox Church in America known in these circles. Recently we have made an important contribution to the process of re-thinking and re-defining the nature and scope of Orthodox participation in the ecumenical movement.

The **Office of History and Archives** maintains the official Chancery records of the Orthodox Church in America (dating back to 1793 as well as the personal papers of church leaders, and materials from our dioceses, parishes, and church organizations. Historical publications, periodicals, photographs, and audio and video recordings also form an important part of the collection. The Office collects and updates these resources, catalogs records, and offers consultant and research services. The Office is a primary resource for the Central Church Administration and Ministry Units. Information and documentation is also provided to our dioceses, institutions and parishes and to other Orthodox Churches as well as to non-Orthodox bodies and researchers. There is an urgent need to expand and upgrade the facilities for our archival collection according to the best principles of conservation. An ongoing project of the Office is preparing materials for the massive Orthodox Encyclopedia being produced by the Russian Orthodox Church.

The **Orthodox Christian Publications Center** publishes and markets a wide variety of materials and resources produced by the Church's ministry units and administrative offices.

### ***Church Order Ministries***

The Episcopal Moderator of this Unit is Bishop Tikhon. The coordinator is Professor John Erickson. This Unit comprises commissions dedicated to canonical, legal and other matters. The **Legal Commission** provides counsel to the Orthodox Church in America. The **Canonical Commission** advises the Holy Synod of Bishops and the Church Administration on matters pertaining to Canon Law. The **Statute Commission** receives proposed changes to the Statute of the Orthodox Church in America and prepares proposals and responses to proposals brought before the All-American Council. The **Preconciliar Commission** coordinates preparations for the All-American Council, including study papers, resolutions, physical arrangements, liturgical services, exhibits, the invitation of guests and speakers, and the actual convening of the Council. The **Canonization Commission** investigates and prepares materials on those being considered for official glorification by the Orthodox Church in America.

You will see that the tasks are many, and the work load enormous. None of this could be accomplished without the tireless efforts of the chancery staff and countless volunteers who staff these units and commissions. I give thanks to God everyday for each one of them!

Before concluding my report as Chancellor, I would like to affirm on behalf of the Central Church Administration our commitment to managing the resources of the Orthodox Church in America to further its mission as an autocephalous Church and to assist all our dioceses, deaneries, and parishes in their ministries. We undertake this service to the Church only with the blessing of His Beatitude and the Holy Synod of Bishops and in full recognition of the priority and prerogatives of our Dioceses. We strive to provide the Metropolitan and the Holy Synod with appropriate resources and relevant services to support and implement their directives. We believe that our responsibility to the parishes of the Orthodox Church in America is best fulfilled through church-wide consultation and partnerships. Therefore, as officers of the church and staff of the Chancery, we seek to develop collaborative relationships with the church workers and volunteers of our dioceses and their parishes, and to be enriched by their initiatives and experiences. Our goal is to help to identify the needs of parish communities, develop training programs and other resources for enhancing pastoral leadership, parish ministries and initiatives, and, ultimately, to deliver effective and relevant services and training. By your prayers, our work is being blessed!

### ***Summary, conclusion and thanks***

With what words can I express my gratitude and thanks to His Beatitude, Metropolitan Theodosius? How deeply I treasure our long and close association! A loving archpastor and true father in God, OUR Vladyka and MY DEAR friend! And who in this room has not been moved by this great man? This is truly a bittersweet moment. Bitter in that it marks change and the passage of time and, for so many who have had regular - even daily - contact him, a parting of ways. Sweet in that it comes to him as a well-deserved respite from arduous years of faithful service. As I reflect on the retirement of Metropolitan Theodosius and his legacy of unstinting service, it seems to me that we all have an important lesson to learn: we need even more holy fathers and brothers and sisters, and we need to learn to lovingly care for one another, as we have been taught by the example of our beloved Metropolitan Theodosius!

I would like to express my profound gratitude to Metropolitan Herman and the entire Holy Synod of Bishops for bearing the heavy burden of the hierarchical office in these trying times. Through our bishops, who by virtue of their consecration share in the one episcopate, we find our own place within the one Body of Christ. Gathered around our bishops, the parishes of the Orthodox Church in America find the Church, the Spirit of God and the call to salvation. Through their prayers may our work at this Council be blessed to the glory of God and the building up of His Holy Church!

I wish to acknowledge with thanks those who worked to bring about this Council: Bishop Job and the entire Preconciliar Commission; Archpriest Myron Manzuk, Council Manager; Dr Alice Woog, Project Manager; Mr. Joseph Kormos, Commission Facilitator; and the Chancery Staff in Syosset. We also wish to convey our deep gratitude to our host, Archbishop Dmitri, to the Diocese of the South, to the Central Florida Deanery, and especially to Mr. Steve Gidas and all the members of the Local Committee. These volunteers have worked so hard - and are working at this moment - to ensure the smooth running of the Council. All these people, and all those who have contributed their time, energy, and material resources in loving service to help bring about the 13th All-American Council, deserve our gratitude.

I would also like to thank the Church Officers, Archpriest Dimitri Oselinsky, the Treasurer, and Archpriest Paul Kucynda, the Secretary, for their devoted and honorable service and for their friendship and personal care. I am grateful to Archpriest David Brum, Secretary to the Metropolitan, and to every clergy and lay member on our Chancery staff, for their extraordinary dedication and commitment. It is impossible to name all the many consultants and advisors who assist the Central Church Administration, but believe me: they are known and deeply valued for their service! I would like to express my heartfelt, deep, personal thanks to Fr Sergei Glagolev and Fr Leonid Kishkovsky for their constant and considerate support, care and counsel. Each of these dear friends has in his own way sustained a spiritual conversation with me over the years for which I am profoundly grateful. I thank you all!

The Lord has blessed me with a true friend and companion whose stability, generosity and encouragement are a constant consolation and refreshment. I thank God for my wife Bette and for all that she does! Bette has consistently, continually endured my many absences with loving patience and gentle understanding. Together with our children Robert, James, Lisa and their families, Bette continues to support me in my work with unwavering and unconditional love even during thousands of hours of my separation from her and our family.

I exhort the married clergy - embrace your wives and children. Thank them regularly for their tolerance, their patience and their love.

Finally, I would like to thank our innumerable fellow citizens with the saints and members of the household of God, who by their prayerful witness, their love and generosity, their stability and commitment, some quietly in a hidden manner and others with an open zeal, are with God's help making so many of our parishes a dwelling place for God in the Spirit.

May God bless you all!