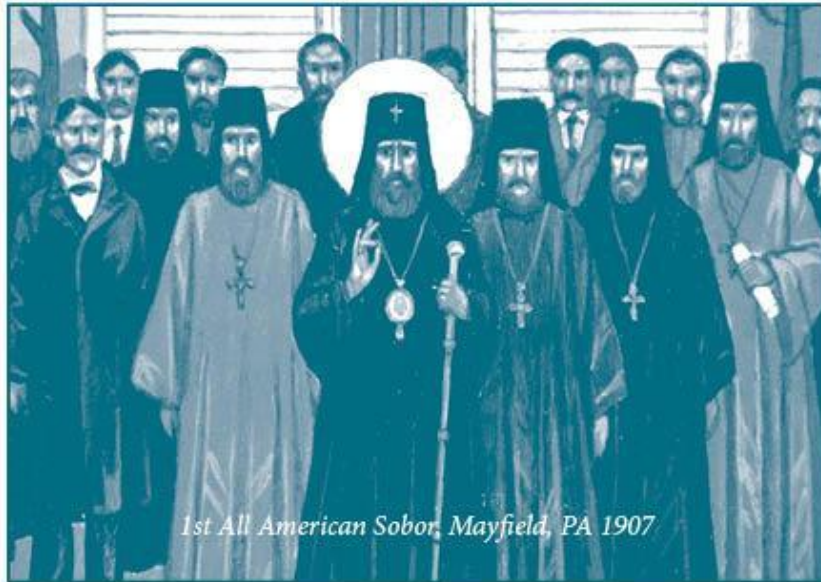


# THE 18TH ALL AMERICAN COUNCIL



## HOW TO EXPAND THE MISSION

JULY 20-24 2015 • ATLANTA, GA

## DEPARTMENTS AND INSTITUTIONS

*BRING THIS HANDBOOK TO THE AAC AND PLACE IT  
IN THE NOTEBOOK PROVIDED AT REGISTRATION*

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This report has been prepared by the Pre-Conciliar Commission of The Orthodox Church in America for the 18th All-American Council to be held in Atlanta, Georgia from July 20 through July 24, 2015.

This report contains numerous sections dealing with the Boards, Commissions, Departments, Offices and institutions of the Orthodox Church in America. It also has a report from the Metropolitan Council and its work. Members and representatives will be available at a selected Plenary Sessions for questions and comments from the floor.

Many of the Departments and Institutions will also have display booths containing additional information. Included in the Finance Report are specific financial reports on the Stavropegial institutions.

The report is divided into three sections: Boards, Commissions and Departments; Institutions; and Metropolitan Council. Please thoroughly read each report in preparation for the Council.

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# A. BOARDS, COMMISSIONS, DEPARTMENTS

## 1. BOARD OF THEOLOGICAL EDUCATION

**Archdeacon Kirill Sokolov**  
**Director of Diaconal and Late Vocations**

### MANDATE

Under the direction of His Beatitude, Metropolitan Tikhon, the Board of Theological Education establishes, maintains, and oversees the general standards and curriculum for the education and formation of clergy in the Orthodox Church in America's three seminaries.

The Diaconal Vocations Program (DVP) is a program of theological study providing academic preparation for men who may be called to ordination to the Holy Diaconate but unable to attend a seminary. It is also designed to address specific academic and pastoral issues of non-Orthodox clergy -- who may have already earned a theological degree such as a M.Div. — who are seeking entry into the Orthodox Church and may eventually be called to Holy Orders.

The Board of Theological Education oversees the general standards and curriculum for the Church's Late Vocations Programs, evaluates those who complete such programs, and offers recommendations on the ordination of individuals completing such programs.

### MEMBERS

His Beatitude, Metropolitan Tikhon  
*Chairperson*

His Eminence, Archbishop Michael  
*Diocese of New York and New Jersey*

His Eminence, Archbishop Irénée  
*Archdiocese of Canada*

Archpriest John Jillions  
*Chancellor, OCA*

Archdeacon Kirill Sokolov  
*Director of Diaconal & Late Vocations*

Archpriest Stephen Voytovich  
*Dean, St. Tikhon's Seminary*

Archpriest John Behr  
*Dean, St. Vladimir's Seminary*

Archpriest John Dunlop  
*Dean, St. Herman's Seminary*

Archpriest Chad Hatfield  
*Chancellor, St. Vladimir's Seminary*

Full contact information for the Board and the DVP can be found at <http://www.oca.org/dvp>.

## **INITIATIVES AND PROJECTS SINCE THE 16TH AAC**

Archdeacon Kirill Sokolov (appointed 2010) continues to serve as Director of Diaconal and Late Vocations and as a resource to the Board of Theological Education. Deacon Dumitru Nita also provides administrative and technical support.

At any given moment, there are approximately thirty candidates actively engaged in study in the Diaconal Vocations Program. Additionally, 5-15 students are enrolled in diaconal formation programs of dioceses at any given time. The Board works to coordinate the efforts of local diaconal training programs and to facilitate clear communication between bishops, candidates, parish clergy, program directors, and the Holy Synod.

Since 2007, Diaconal Liturgical Practicums have been a required component of the DVP. A longer annual practicum is held at St. Vladimir's Orthodox Theological Seminary and shorter programs are held in various dioceses of the Church as requested.

In recent years, online courses were led by Archpriest John H. Erickson on church history and by Protodeacon Peter Danilchick on Christian leadership.

As the conclusion of a long process of reflection and articulation by the Board, the Holy Synod, at its Fall 2013 session, reviewed and approved revisions to a number of documents, including Guidelines for the Ordination, Appointment and Transfer of Clergy; Oath of Allegiance to the Holy Priesthood and Diaconate; Statement of a Candidate for Ordination to the Holy Priesthood and Diaconate; Seminarian Guidelines and Checklist for Requesting Ordination; Guidelines and Checklist for Transfers; Form Letter Requesting Transfer; and Checklist for Transfer. The Guidelines are available on the Church's web site.

## **PROPOSED INITIATIVES AND PROJECTS**

Work on revising the Diaconal Vocations Program and other late vocations programs continues. The Board seeks to find a balance in its program between academic preparation, spiritual preparation, and practical training for the diaconal ministry.

## **COMMENTS**

The members of the Board of Theological Education are grateful for the efforts of dozens of priests throughout the Orthodox Church in America who serve as mentors in its program and for the faithful Orthodox Christians who support men as they seek God's Will to serve as deacons and priests in our Church.

## 2. CANONIZATION COMMISSION

**Alexis Liberovsky,  
Canonization Commission Secretary**

### MANDATE

As directed by the Holy Synod of Bishops, the Canonization Commission studies the lives of individuals being considered for glorification by the Orthodox Church in America according to the following criteria (not all of these criteria are absolute prerequisites in every case of glorification by the Church), established throughout the Orthodox Church worldwide:

- Popular Veneration
- Martyrdom
- Miracles
- Holiness and righteousness
- Orthodoxy of teachings and writings
- Spiritual impact on the Church

The Commission submits its research to the Holy Synod for consideration. When a new saint is proclaimed by the Church, the Commission's mandate extends to preparing the formal Synodal proclamation on the glorification as well as the saint's official vita and hymnography for the new saint's feast.

### MEMBERS

His Eminence, Archbishop Nathaniel  
*Chairman*

His Grace, Bishop Irineu  
*Bishop of Dearborn Heights*

His Grace, Bishop Daniel  
*Bishop of Santa Rosa*

Archpriest Joseph Frawley

Archpriest Sergei Glagolev

Archpriest Remus Grama

Archpriest Basil Rhodes

Dr. Peter Bouteneff

Dr. David Ford

Alexis Liberovsky  
*Secretary*

George Soldatow

## **INITIATIVES AND PROJECTS SINCE THE 16TH AAC**

The Commission is continuing its work in fulfillment of the mandate it received from the Holy Synod in 2010 which renewed a previous directive to study the lives and labors of Metropolitan Leonty (Turkevich) and Archbishop Arseny (Chahovtsev) and to make appropriate recommendations concerning the possibility of their formal glorification as saints of the Church in North America.

Concerning Metropolitan Leonty, preliminary indications suggest that while many people who knew him attest to his personal holiness, his life requires further systematic study. Since the 16<sup>th</sup> All-American Council, the persona of Metropolitan Leonty has become better known. In conjunction with the 50<sup>th</sup> anniversary of his repose this year, a symposium was held in his honor and his veneration is perhaps slowly spreading but it is not yet sufficiently widespread throughout the Church to proceed with his glorification at this time.

Although Archbishop Arseny has been venerated for years within the Archdiocese of Canada, where miracles even have been attributed to his intercession, the Canonization Commission has been aware for some time of a controversy surrounding Archbishop Arseny arising from allegations of serious moral transgressions and unethical behavior. This controversy was publicized on the internet several years ago and some public discussion continues with arguments proffered on both sides. The allegations, which Archbishop Arseny challenged in the courts a century ago, and attendant issues, require further study. Also, widespread veneration of Archbishop Arseny outside of Canada is lacking. These factors point to the need for further work before a recommendation can be made with regard to the possibility of his canonization.

Once they are completed, the Commission will present its findings and recommendations concerning these hierarchs to the Holy Synod, which has final authority in matters of canonization.

## **ONGOING INITIATIVES AND PROJECTS**

As the Commission continues careful study of the lives and legacies of Metropolitan Leonty and Archbishop Arseny, hierarchs, clergy and faithful are encouraged to submit to the Commission any information or documentation that would aid the Commission in this process. First-hand testimonies and primary documents are particularly useful.

Information or documentation regarding the lives of other faithful persons can also be submitted for consideration for canonization through a diocesan bishop or directly to the Commission.

The Commission is preparing a comprehensive list of the saints who labored on this continent, including those glorified by other Churches worldwide, such as St. Sebastian (Dabovich) and St. Mardarije (Uskokovic), who were canonized by the Holy Assembly of Bishops of the Serbian Orthodox Church on May 29, 2015, which the Commission will submit to the Holy Synod in view of its formalization as the revised Synaxis of the Saints of North America.

## **EXPANDING THE MISSION**

The work of the Canonization Commission serves the Church by making recommendations for formal glorification of those through whom God has revealed holiness. There is no greater example to inspire the clergy and faithful than the saints, who by their preaching, church building and witness, have “expanded the Mission” in North America. Moreover, they embody the precept often attributed to Saint Seraphim of Sarov “save yourself and thousands around you will be saved,” which speaks to the heart of Mission.

The process of glorification of an individual involves synergy on many levels in the Church, from veneration and input by the faithful, to systematization by the Canonization Commission, to final discernment and official proclamation by the hierarchy.

Canonization, or glorification, is the recognition by the Church of what God has already revealed. The work of the Canonization Commission is, therefore, not simply an intellectual undertaking relying on human reasoning and ‘proofs’; it is the prayerful discernment of God’s will for His Holy Church as revealed by God. The Canonization Commission requests the prayers of the hierarchs, clergy and faithful of our Church so that its labors might be well-pleasing to God.

## **2. DEPARTMENT OF CHRISTIAN EDUCATION**

**Matushka Valerie Zahirsky**  
**Chairperson**

### **MANDATE**

The Department of Christian Education is mandated to support teachers, clergy, families and others engaged in Christian Education and faith formation at every age level. Serving with the blessing and guidance of His Beatitude Metropolitan Tikhon and the Holy Synod of Bishops of the Orthodox Church in America, the Department strives to fulfill this mandate by providing several services, including written materials, teacher training, and individual consultations.

### **MEMBERS**

Matushka Valerie Zahirsky  
*Chairperson*

Mrs. Veronica Bilas

Matushka Myra Kovalak

Mrs. Daria Petrykowski

Miss Maria Proch

Matushka Alexandra Safchuk

Mrs. Jewelann Stefanar

Matushka Christine Zebrun

Mr. John Pusey  
*Webmaster*

### **OVERVIEW**

*Our website offers:*

- Seasonal activities for various age groups
- Downloadable weekly bulletin inserts
- Study units on saints, feasts, liturgical seasons, faith concepts
- Crafts, plays, activities, stories
- Activity books on saints, presenting material in various ways to meet learning style differences
- Teacher resources (articles, developmental charts, instructional methods and examples)
- Supplemental materials to accompany curriculum produced by the Orthodox Christian Education Commission

*Additional Work:*

- Retreats



- Workshops for teachers, with both practical and theological content
- Cooperative work with Orthodox Christian Education Commission (attending meetings, reviewing materials, planning programs)
- Participation in the annual Orthodox Institute sponsored by the Antiochian Archdiocese (our Department is a co-sponsor on a small scale)
- Parish Ministry Conferences for the whole Church, held in cooperation with other Departments, every few years
- Consultation with teachers and others--in person, by phone or by email--to evaluate curricula and resources, offer help with church school or educational issues, and review resources and curricular materials so as to either recommend them or warn teachers of deficiencies in them
- Departmental writing sessions a few times a year (usually at Holy Transfiguration Monastery) and teleconferences monthly, to plan and carry out our work in a spirit of cooperation and mutual support

## **OUR DEPARTMENT AND THE THEME OF “HOW TO EXPAND THE MISSION”**

Knowledge of the faith is fundamental to the expansion of our Church’s mission. Those who know the faith can explain it, teach about it, and make it attractive to others. They can politely but firmly correct common misconceptions, such as the idea that we are “just like the Catholic Church except that we don’t have a Pope.” They can be examples of prayerful study of the Church’s teachings, traditions, and holy people.

Our Department members work to impart that necessary knowledge to those at every age level, and by methods that will be useful to people with varying styles of learning. So we spend many hours thinking of what needs to be taught, and of ways to teach that will reach the broadest range of people.

Christian Education expands the mission of the Church by equipping her members to be well-schooled and confident representatives of the faith. This enables them to share it effectively with others, who then may well be drawn to it themselves.

## **INITIATIVES AND PROJECTS SINCE THE 16TH AAC**

*Direct Results from Our Presentations at the 16<sup>th</sup> Council:* Our Department workshop at the 16<sup>th</sup> AAC resulted in several invitations to parishes and regional gatherings to continue sharing the teaching methods and theological instruction we had provided in Seattle. This expanded the number of people who benefited from our workshop content but had not attended the Council. We also offered practical teaching ideas at an evening gathering. Father John Behr spoke on Christology at that event and several attendees, hearing him for the first time, told us they were inspired to use his theological insights, as well as the practical ideas we offered, in their teaching. They appreciated the expansion of their own knowledge.

*Weekly Bulletin Inserts:* In these articles, teachers and students find information and stories about saints who may previously been unknown to them. This helps expands their knowledge of the Church's history, which in turn enriches their store of examples of ways people have served the Church. The more varied examples students have, the more possibility they have of finding a means of service that fits their skills and strengths. The inserts also provide Orthodox perspective on cultural trends in our own day, as well as occasional reviews of new Orthodox books, which make more people aware of them.

*Hymnographers Project:* Accounts of the lives of two hymnographers, with accompanying activities, have been written for two age levels. Next the Department of Music will add actual music written by the hymnographers so that students can experience the hymns and also get to know more about the people who composed them.

*The Orthodox Faith Series by Father Thomas Hopko:* Study questions to accompany the revised and updated edition of the "History" volume of the series are completed, and will go up on the Department website when the volume is released. The questions, coupled with an attractive new format, will expand the use and accessibility of this essential book.

*North American Saints Project:* For each of the North American Saints, there is a "life" icon with a central depiction surrounded by smaller depictions of events in the saint's life. We have written the stories of the saints as narratives, and also with numbers to match the smaller depictions so that students can follow the text with the pictures. We have also created a "map" for each, so that students can follow the pictures, which do not go in the same direction on the icons. We are offering the icon, the two stories and the map on our website. Church schools or parishes can enlarge the icons and use the set of items to expand students' knowledge of the lives of these saints.

*Parish Ministries Conference "Equipping the Saints for Worship, Learning and Service":* This conference in July of 2013 was co-sponsored by our Department, the Department of Liturgical Music and Translation, and the Department of Christian Service and Humanitarian Aid. Our Department members coordinated the conference, handled registration, and presented several sessions. In addition to the excellent material presented by all three departments, some popular speakers were invited to parishes post-conference to address people who had not been able to attend. Thus many more people benefited.

*Retreats and Workshops:* Department members have led retreats, addressed various groups, and offered workshops in many locations since the 16<sup>th</sup> AAC. These events impart information, and also attempt to enrich attendees' appreciation of the richness of the Orthodox faith.

## **HOW OUR DEPARTMENT PLANS TO EXPAND THE MISSION OVER THE NEXT THREE YEARS**

*Ongoing Efforts:*

- Creation of study questions to accompany the other volumes of Father Hopko's series The Orthodox Faith as they are published
  - Weekly bulletin inserts on the website
  - Seasonal activities for three age levels on the website (a set of activities for May 2015 will be on the Department site by the end of March)
  - More saints to be covered for the Hymnographers Project
  - More of the North American saints' stories and icons to be put on our website
- New and Nearly-Completed Initiatives
- The fourth in our Department's series of Activity Books, entitled *Saints and Their Animal Companions*. This will offer life stories, illustrations, maps, activities and journaling questions about 12 saints who enjoyed the companionship of animals.
  - A retreat entitled *Orthodox Surprises* which introduces participants to some Old Testament saints who may not be familiar, and shows that the Orthodox Church is a Biblical Church. It uses the Septuagint, and helps participants see that this version of the Bible gives richer pictures of many saints and events than the Hebrew version does. It also ties the experiences of some Biblical figures to those of more contemporary saints and believers. We are offering this retreat to parishes and regional groups.
  - Study units on Saint Mary of Egypt and Saint Maria of Paris (Maria Skobtsova) and other saints who may be suggested to us by clergy or teachers.
  - Curriculum for the Youth Program at the 18<sup>th</sup> AAC, written on four age levels, and based on the lives of ten saints. We have chosen some who might be lesser-known to students, such as Saint Mitrophan of China and Saint Barbara, the attendant to Saint Elizabeth, Russian Grand Duchess. We also cover well-known saints like Saint Tikhon and Saint Seraphim. This curriculum has been the Department's biggest effort for months, and will provide a unit of study that can be put on our website after the Council, containing as it does a host of activities and engaging stories about each saint.
  - Bible studies on the Book of Revelation and other New Testament books.
  - Workshop at the 18<sup>th</sup> AAC, entitled "Train Up a Child..." at which we will share practical teaching suggestions, Biblical and theological reflections, tips for parents as they raise their children in the faith, and a chance for discussion and question/answer about whatever issues participants wish to bring up. Elements of this workshop will be offered as a three-hour workshop to parishes and regional groups after the Council. The underlying theme of this workshop really is expansion of the mission, since we hope it helps parents and teachers bring up children who can be "ambassadors" of the faith.
  - Electronic newsletter to our database, containing reviews and recommendations of resources, teaching tips, materials submitted by parishes for others to share, and answers to questions sent to us by teachers and other educators

## Conclusion

In one of the sessions our Department has prepared as part of the curriculum for the Youth Program at the 18<sup>th</sup> AAC, we quote Saint Tikhon, Patriarch of Moscow, who said that it is the obligation of all Christians, not just pastors, "to share our spiritual treasures, our truth, our light and our joy with those who do not have these gifts."

In all that we do, our Department members try to convey our sincere belief that Orthodoxy is a treasure, that it is true, and that it brings light and joy to those who are part of it. We feel confident that if we can convey this belief in our work, even to a small extent, we will indeed be “expanding the mission” in the way we are called to by Our Lord.

### **3. DEPARTMENT OF CHRISTIAN EDUCATION**

**Donna Karabin**  
**Chairperson**

#### **MANDATE**

The Department of Christian Service and Humanitarian Aid (CSHA) promotes the involvement of clergy and laity in caring for the needs of others according to the Gospel teachings and Tradition of the Church.

#### **MEMBERS**

Donna Karabin  
*Chairperson*

His Eminence Archbishop Melchisedek  
*Archbishop of Pittsburgh and Western Pennsylvania*

Archpriest Thomas Moore

Priest Timothy Yates

Popadija Kitty Vitko

Arlene Kallaur

Diana Pasca

Nancy Van Dyken

#### **Consultants**

Archpriest Steven Voytovich  
*Compassion in Action*

Matushka Wendy Cwiklinski  
*Disabilities Advocate*

Subdeacon Dennis Dunn  
*Prison Ministry*  
Archpriest George Gray

Matushka. Elizabeth Lien

Alexa Geeza  
*Faith Community Nursing*

Archpriest David Lowell  
*Homeless Shelter*

Archpriest John Shimchick

Matushka. Deborah Belonick

Ryan Platte  
*Resource Handbook Working Group*

#### **OVERVIEW**

The department focuses on four areas:

- Parish Life - ministering to one another within our faith communities;
- Matthew 25 Outreach Ministries - serving those in need locally, nationally and internationally;
- Senior Life - addressing the needs of both active and frail seniors; and
- Family Life - supporting parents and children in everyday life and times of challenge.

CSHA encourages ministries in these areas on all levels of OCA life: parishes, deaneries and dioceses. In coordination with clergy and laity throughout the Church, resources are developed for ministry programs involving the faithful of all ages. CSHA collaborates with other OCA Church Ministries, members of the Orthodox jurisdictions in North America, and U.S. and worldwide humanitarian organizations, e.g. IOCC, OCMC, FOCUS North America, Church World Service, and Orthodox Christian Prison Ministry.

Resources, program promotion and ministry news is communicated through the [CSHA page](#) on the OCA Website, OCA News Features and Facebook Page, CSHA's [OCA Parish Ministry](#) Facebook page, E-mail Newsletters, Diocesan Assemblies and Meetings, Parish Ministries Conferences, All-American Council Workshops and the Diocesan Ministry Network. CSHA is appreciative of the technical support and advice of the OCA Web Team, Archpriest John Matusiak, Ryan Platte and Jessica Fuhrman.

**Parish Ministry Resources (PMR)**, formerly known as the Resource Handbook for Ministries, is the cornerstone of the CSHA mission. It is a collection of nearly three hundred articles based on effective parish ministry and Matthew 25 outreach programs written by clergy and laity who share their stories to help others begin their own sustainable programs. Coordinator Arlene Kallaur continues to gather new articles on the eight ministry themes: Theology of Lay Ministry, Stewardship, Parish Development, Community Service, Witness and Mission, Family Life, Youth and Young Adults and Senior Life. The PMR includes authors from other Orthodox jurisdictions. It can be accessed from the OCA homepage under "Work of the Church", from the PMR photo at the bottom of the homepage and [here](#).

OCA Chancellor Fr. John Jillions referred to PMR in his October 31, 2014 Chancellor's Diary as an "enormous treasure-trove of parish-tested ministry". Especially now as we consider the 18<sup>th</sup> All-American Council theme, "How to Expand the Mission", we must appreciate PMR as a resource for implementation of our Mission.

## **REFLECTION ON CSHA AND THE COUNCIL THEME, "HOW TO EXPAND THE MISSION"**

The Mission of the Orthodox Church in America is to be faithful in fulfilling the commandment of Christ to "Go into all the world and make disciples of all Nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all [things that He has] commanded" so that all people may be saved and come to the knowledge of the truth; ... to witness to the truth, and by God's grace and in the power of the Holy Spirit, to reveal Christ's way of sanctification and eternal salvation to all. (Excerpt)

The OCA mission can be achieved and expanded as we in the Church strive to live holy lives following the commands and example of Our Lord Jesus Christ that are communicated to us through Holy Scripture and the teachings of the Saints and Holy Fathers. We are taught to “Love the Lord our God with all our hearts, with all our souls, and with all our minds, and love our neighbor as ourselves” (Matthew 22:36-40). We fulfill these commandments in our worship, personal and corporate prayer, and in merciful and humble service to others.

We are created to be in relationships and in community where different and unique gifts are given by God to each one of us for the building up of all. We may not be fully aware of our gifts or know how to use them to fulfill the Lord’s will in our lives. The Holy Spirit inspires us and our hierarchs, clergy, monastics and parish communities help guide us in spiritual discernment of our life purpose, our calling and our mission.

The Department of Christian Service and Humanitarian Aid, through its *Parish Ministry Resources* and events, strives to help the faithful personally and in parish communities discern their gifts and talents, to open their spiritual eyes to see the needs and sorrows of others, and to learn wise and effective ways to meet those needs. When we see Christ in the faces of others and serve them with compassion in His Love without Limits, they see Christ in us. We become witnesses for Christ through our service, thus fulfilling our God-intended purpose – our personal mission. Together in community we fulfill our parish mission and ultimately expand the mission of the Orthodox Church in America “that all people may be saved and come to the knowledge of the truth”.

All Saints of North America, pray for us!

## INITIATIVES AND PROJECTS SINCE THE 16TH AAC

### Parish Ministry Resources

Nine new articles were posted in this reporting period on a variety of ministry topics:

- [“Teen Education - Passion, Prayer, Education”](#) by Alexandra Lucs
- [“Spiritual Lives of Soldiers - After the Fighting is Over”](#) by Navy Chap., Fr. Jerome Cwiklinski
- [“A Parish Prison Ministry”](#) by Fr. Demetrius Nicoloudakis
- [“Unbind Him”](#) (Prison Ministry) by Fr. Stephen Powley
- [“Helping the Hungry with a Church World Service Crop Hunger Walk”](#) by Arlene Kallaur
- [“Introducing Children to Hymnography through Iconography”](#) by David Lucs
- [“Aging with Alzheimers Disease - Work for All the Church”](#) by Matushka Natalie Stavrevsky
- [“Where is Your Jerusalem?”](#) by John Demakis, M.D.

- [“The In-reach-Outreach Committee at Holy Cross Orthodox Church, Medford, NJ”](#) by Diana Pasca

Relevant articles from the PMR files were submitted for News Features on the OCA website to coordinate with the Liturgical Calendar and current events: “Communal House Blessings”, various Lenten projects, IOCC Sunday, Orthodox Prison Ministry Awareness Sunday, September 11 National Day of Prayer and Remembrance, Disaster Preparedness and Response, and Older Americans Month.

### **Compassion in Action: Parish Ministry Training**

Compassion in Action (CiA) has been a long time in development in collaboration with the Department of Institutional Chaplaincies chaired by V. Rev. Dr. Steven Voytovich. CiA is an advanced level of visitation ministries where volunteers are trained and certified to provide an Orthodox caring presence in one-on-one visits to someone in the parish or in the local community who is struggling with a life event or circumstance causing physical, emotional or spiritual suffering. The parish priest is in partnership with the laity as their mentor. “To clarify, this ministry of caregiving does not focus on ‘doing things’ for the sufferer (e.g., cleaning the house, helping him/her get into the shower) but, rather, focuses upon the care receiver’s need for an Orthodox person’s presence as the center and sole reason for the visit”. (Concept Book p. 7)

There is a Development Kit website to guide the pastor and lay volunteers through the discernment process in making a personal and parish commitment to this level of ministry. CiA provides the foundation for the program while parishes determine the area of ministry they will form, e.g. hospital, hospice, long term care, bereaved, or military, etc. Mentors are provided by the departments during discernment and program implementation.

The CiA Leadership Team of Fr. Steven, Popadija Kitty Vitko and Nancy Van Dyken met annually and at special events. In November of 2014, Fr. Timothy Yates, Popadija Kitty and Nancy met to discuss the status of CiA. A major obstacle is the 2014 OCA budget where funding for CiA was separated from the CSHA budget as a Special Project to be included in a campaign for financial donors. It did not come to fruition. Even though there is no OCA funding, there is still strong CSHA belief in the significance of a CiA ministry in parishes. There was a follow up meeting in February 2015 to further develop an action plan, determine intermediary steps, and to identify mentors, pilot parishes and funding options.

Excerpt of April 3, 2013 letter from His Beatitude, Metropolitan Tikhon:

*“The Compassion in Action: Parish Ministry Training Program has been blessed for use in the parish setting to aid the faithful of our parish communities realize their calling to such a ministry of presence, and likewise aid parish pastors in building mentoring skills to support them ... It is my fervent prayer that the parish pastor and people, working together, will utilize this program with a spirit of love, compassion and humility, developing a variety of compassionate caring ministries.”*



## **Parish Ministries Conference: “Equipping the Saints for Worship, Learning and Service”**

The 2013 OCA Parish Ministries Conference was the department’s major event in the 2012-15 time period. It was held at Marymount University in Arlington, VA, July 10-13, 2013 and coordinated with the Departments of Christian Education, Liturgical Music and Youth and Young Adults. Clergy Continuing Education credits were granted to clergy participants. In addition to four tracks of workshops, there was a keynote address given by Protopresbyter Thomas Hopko. The schedule included Morning Prayers, Vespers and a Hierarchical Divine Liturgy on the closing day. His Beatitude, Metropolitan Tikhon and His Grace, Bishop Mark attended the conference. There were 110 registrants representing ten OCA dioceses, plus a dozen or so attendees from the Greek Orthodox Archdiocese.

CSHA workshops focused on Matthew 25 ministries:

- Challenges of Matthew 25 Parish Outreach Ministries
- Institutional Chaplaincies for Clergy and Lay Men and Women Seminary Graduates
- Parish Prison Ministry
- Compassion in Action: Parish Ministry Training
- Addictions and Recovery
- IOCC Interactive Worldwide and US Programs, including Emergency Disaster Response
- OCMC Mission Teams and Church World Service in Global Outreach
- FOCUS North America: Orthodox Outreach to the homeless and working poor of America

## **Annual Church World Service (CWS) Meetings**

Arlene Kallaur is an official representative of the OCA and CSHA at the Annual CWS Meetings along with Fr. Leonid Kishkovsky from the Department of External Affairs. CWS was restructured in 2013 and is now a separate organization from the National Council of Churches. There are 37 faith groups, two being the OCA and the Greek Orthodox Archdiocese. CSHA continues to promote two parish level programs: the CWS CROP Hunger Walks to help relieve hunger worldwide and the Gift of the Heart Kits, important in disaster response for CWS and IOCC. OCA’s annual \$500 donation to CWS is funded by the CSHA budget.

## **Metropolitan Council and Holy Synod meetings**

The department is most grateful for the invitations to the September 2013 Metropolitan Council Meeting and to the October 2013 Holy Synod Meeting. These were first-time opportunities for in-person presentations on CSHA ministries, discussion and the exchange of information. They served as positive steps in building relationships with diocesan hierarchs, clergy and lay leaders for mutual benefit in strengthening parish and charitable outreach ministries throughout the OCA.

## **FOCUS North America Meeting**

In follow-up to the PMC, our CSHA Chair met with His Beatitude, Metropolitan Tikhon and Nick Chakos, Executive Director of FOCUS NA in January 2014 along with Fr. John Vitko, Chancellor of the Archdiocese of Washington DC, and other diocesan representatives to discuss development of a FOCUS Center in the Nation's Capitol. It was a productive meeting with applications not only for Washington DC but for all dioceses. A great deal of development is needed to establish sustainable centers in this worthy ministry.

### **CSHA Visit to St. Juliana Society at St. Vladimir's Seminary**

At the invitation of Matushka Thekla Hatfield, Donna Karabin visited SVS on October 13, 2014 to meet with St. Juliana Society's clergy wives and female students. A Power Point presentation was given on CSHA's programs. The questions, comments and conversations made for a mutually beneficial event which will hopefully help them in their preparations for parish life and undertaking charitable ministries.

### **Resource Handbook Working Group – “Old Media Meets New Media”**

CSHA held a meeting of the Resource Handbook Working Group at the OCA Chancery on Thursday, October 30, 2014. CSHA members Donna Karabin, Arlene Kallaur and Diana Pasca met with consultants who had agreed to advise the department on effective ways to increase readership and application of the RH throughout the Church. Consultants are Fr. John Shimchick (Holy Cross-Medford, NJ), Matushka Deborah Belonick (St. Vladimir's Seminary-Communications Director and Media Liaison) and Ryan Platte (Technical Manager-OCA Web Team). Matushka Denise Jillions who instituted the RH in the 1980's attended as a special guest. Ryan provided statistics and analysis of RH on-line activity to help the Working Group better understand readers' interests and access points. He gave advice on the expectations of today's technology-minded audience, that we must improve our packaging to draw users into the outstanding content. Of the many action items resulting from the meeting, the name change to “**Parish Ministry Resources**” is the most significant.

Since the meeting, we have used the CSHA Facebook page to build an online presence to better promote the new PMR articles and ministry news. The number of people reached has increased dramatically and is now in the thousands. Ryan offered an encouraging follow up comment, "I think you have an enormous opportunity to succeed online and focus people's attention on ministry opportunities." We take his advice seriously and continue to use Facebook to help us achieve our CSHA goals.

### **CSHA Department Meeting**

CSHA members gathered together at St. Luke Church in McLean, VA on November 18, 2014 with gratitude for the rare opportunity to have the full department meet in person for a day of ministry consultation. Work is otherwise conducted through monthly conference calls. The day proved to be fruitful in evaluating the status of our current programs and planning for the future.

## **Orthodox Living Will Task Force**

In early 2014, OCA and CSHA were contacted by Dr. Tom Neal, Faith and Ethics Advisor of Aging with Dignity in Tallahassee, FL, a non-denominational organization founded on the life teachings of Mother Teresa of Calcutta. Dr. Neal asked us to consider offering their “Five Wishes” Advance Directive to our OCA faithful as a document for end-of-life planning. It is used by millions of people in the U.S. The Greek Orthodox Archdiocese collaborated with Dr. Neal on a customized version of “Five Wishes” they are now using as part of their Planned Giving Packet. CSHA contacted GOARCH and a number of OCA hospital and hospice chaplains, clergy and laity in consideration of possible adaptation of “Five Wishes” for OCA use.

After an in depth discussion at the November 2014 department meeting, a Task Force was established to consider “Five Wishes” and other existing documents to determine the model that would best serve as an Orthodox Living Will and Advance Directive for OCA use. His Eminence, Archbishop Melchisedek gave his approval of the Task Force and his blessing on the members: Fr. Thomas Moore-Coordinator, Columbia, SC; Fr. Paul Fetsko, Director of Ethics at Mercy Health Systems in Fort Smith, AR; Deacon Mark Barna, author of the book “A Christian Ending”, Charleston, SC; and Mr. Nicholas Ressetar, Chief of Staff at Costopoulos, Foster & Fields in Harrisburg, PA. They determined it was best to develop entirely new resource materials based on the Orthodox perspective of end-of-life issues. They have worked diligently to develop comprehensive legal documents - Orthodox Living Will, an Advanced Directive for Medical Care and another for Funeral Care - which will be presented to the Holy Synod for approval. Having informative legal documents available to our faithful and their families, especially before a crisis occurs, will better enable them to make faith-informed decisions on these critically important matters.

## **Diocesan Ministry Network**

CSHA members have been contacting Diocesan hierarchs and chancellors to seek their support in developing a communication network made up of representatives from each OCA diocese in an initiative to strengthen parish ministries and charitable outreach programs throughout the Church. The Network is made up of clergy and lay liaisons who provide information on their diocesan and parish programs to the department and likewise communicate CSHA news to the diocese. We welcome the appointment of clergy, lay men or women of any age to the Network. At the time of this report, the dioceses that made appointments are: Bulgarian – Matushka Krystal (Xenia) Royer; NY-NJ, Diana Pasca; the South – Fr. Timothy Yates; Washington, DC – James (Skip) Mersereau; and the West – V. Rev. David Lowell.

## **Ministry to Deaf Orthodox Christians**

In follow-up to the 16<sup>th</sup> All-American Council resolution on outreach to the deaf, CSHA explored the needs of the Orthodox deaf community through resource professionals and educational materials. E-mail and social media communications with deaf and hearing impaired

persons and others involved with American Sign Language (ASL), especially on the active “Deaf Orthodox Christian” Facebook page, provided a view into needs and attitudes of the deaf culture. In these preliminary steps, a broad scope of needs was found:

- There is an expressed desire of a representative group of deaf and hearing impaired people to be involved in development of a deaf ministry, rather than having the hearing community impose one on the deaf community.
- The deaf and hearing impaired are broadly scattered with small numbers in geographic areas.
- Deaf and hard-of-hearing persons span the spectrum of ages from childhood to the aged.
- There is a need for theologically correct American Orthodox ASL translations of liturgical services.
- There is a need for catechetical resources in ASL for their personal use and for evangelizing others whom they desire to bring into the fullness of the faith.
- The faithful who are hearing impaired because of age need accommodation in liturgical services and other activities to the fullest extent possible.

## **EXPANDING THE MISSION: 2015-18 CSHA PLANNING**

### **Parish Ministry Resources (PMR)**

New articles will continue to be added to highlight successful ministry programs. Implementation of action items from the October 2014 Working Group Meeting will be ongoing. More graphics, photos and videos will be added to the PMR landing page as well as to the documents. The articles will be updated by making sure: content remains accurate; titles are relevant to the content; links to resources are active; and bios have current information. A new PMR logo is being designed. There will be a newly appointed Working Group for the Phase 2 detailed work on the articles.

### **Orthodox Living Will Task Force**

When the archpastoral blessing from the Holy Synod for the Advance Directive, Living Will and Funeral Care documents is received, we will make them accessible online for the OCA faithful.

### **Compassion in Action: Parish Ministry Training**

We anticipate work with a Pilot Program parish in 2015. We will appeal to the OCA to fund travel costs for mentors and ministry trainers in the CSHA budget. Once the program has been field tested, we will research faith-based grants.

### **Parish Ministries Conference**

CSHA will formulate plans for a Church-wide PMC in 2016 or 2017, regional and diocesan ministry events.

### **Pan-Orthodox Partnerships**

CSHA will continue to maintain relationships with Orthodox humanitarian agencies (IOCC, OCMC, FOCUS North America and Orthodox Christian Prison Ministry) and Church World Service by including them in CSHA conferences and promoting their programs and fund-raising activities.

### **Diocesan Ministry Network**

We will continue to invite the diocesan hierarchs and chancellors to appoint ministry-minded clergy and lay men and women to serve with CSHA.

### **CSHA and Seminaries**

Similar to the Diocesan Ministry Network, it would be constructive to have representatives from the seminaries in communication with CSHA to exchange ministry information.

### **Consideration of Ministry to Deaf Orthodox Christians**

The formation of a working group, including hearing and hearing-impaired persons, would be a first step. Because the scope of needs extends beyond CSHA's ministry, it would seem wise to involve the Departments of Pastoral Life, Christian Education, Evangelization and Youth and Young Adults. The most effective approach would be to undertake Deaf Ministry as a Pan-Orthodox initiative.

### **Internet Communications**

CSHA will continue to work with the OCA Web Team to build on the foundational steps taken in recent years towards improved internet resources and social media communications.

## **CONCLUSION**

CSHA's membership is made up of clergy and laity who are deeply committed to the OCA as well as to their own dioceses and parishes shown by their active involvement at each level. The chairperson is modestly compensated as part time from the limited budget resources while members serve as volunteers who generously donate hours of their time, skills and knowledge gained from years of experience in Church work. The counsel and advocacy of the Holy Synod Liaison give moral and spiritual support to the department. Christian Service and Humanitarian Aid along with the other OCA Church Ministries are to be recognized for their essential role in making it possible for the Orthodox Church in America to Expand the Mission, to "become who we are" as the body of Christ, "so that all people may be saved and come to the knowledge of the truth".

## **4. DEPARTMENT OF CONTINUING EDUCATION**

**Archpriest Ian Pac-Urar**  
**Chairperson**

### **MANDATE**

The Department of Continuing Education creates and delivers continuing education offerings and materials, promotes collegial clergy and lay leader experiences, and administers the Continuing Clergy Development program.

### **MEMBERS**

Archpriest Ian Pac-Urar  
*Chairperson*

His Eminence, Archbishop Nathaniel  
*Archbishop of Detroit and the Romanian Episcopate*

The Department is staffed by the Director, who reports directly to the Holy Synod of Bishops, and any necessary support personnel.

### **OVERVIEW**

In general, the Department of Continuing Education performs the following functions:

1. Carries out the continuing education mandate established by the Holy Synod of Bishops for clergy and lay leaders.
2. Recommends standards for Continuing Clergy Development (CCD).
3. Creates and delivers continuing education offerings and materials in response to periodic needs assessments and the demands of the national church.
4. Fosters collegial clergy and lay leader development by recruiting presenters and their offerings.
5. Collaborates with other departments, diocesan and local bodies, and seminaries in the creation and delivery of CCD offerings.

6. Maintains records of CCD accredited offerings and clergy compliance with CCD standards established by the Holy Synod of Bishops.

7. Raises its own funds through grants, gifts and fees for services (e.g., tuition, materials sales, etc.). The Department receives no support from the operating funds of the Orthodox Church in America.

## **REFLECTION ON CSHA AND THE COUNCIL THEME, “HOW TO EXPAND THE MISSION”**

For the participants in that first *Sobor*, the response to St. Tikhon’s question was limited by history and geography. Who could have imagined the myriad ways in which the mission of a tiny, immigrant Metropolia would expand a century later? For the field of Continuing Education, the mission expands without ceasing and in all dimensions:

Intrapersonal expansion: Certainly, our own growth – spiritual and intellectual – is at the core of any educational enterprise. But this is not enough for the Church militant.

Interpersonal expansion: Ministry is, first of all, action between persons. We minister to God and His creatures, our brothers and sisters. So our own personal growth is incomplete unless it finds expression in our outward movements of care and service to our flocks, our local and global communities, and our God. The interpersonal nature of our mission implies that mission must expand in all the outward, geometric dimensions:

Vertically, we grow upward personally, in faith and knowledge. We grow ever downward, as we dive deeply into one or more areas of expertise. Laterally, we discover new areas of expertise, new fields for mission and new calls to service. We grow forward, engaging new opportunities for mission, advancing our parishes and institutions, urging the flock on to all that is pleasing to God, discovering new ways to lead and serve, and growing the skills to seize those opportunities. All the while, we reach backward for stronger understandings of and commitment to the great heritage of the Orthodox Church in America -- who we are and how we came to be the church and people that we are; strengthening our own roots and those of our flocks

## **INITIATIVES AND PROJECTS SINCE THE 16TH AAC**

At the 16<sup>th</sup> AAC, the Department of Continuing Education did not exist. There was no institutionalized, purposeful program of clergy development in the Orthodox Church in America.

The Strategic Plan passed by the 16<sup>th</sup> AAC provided for the “continuing education of clergy and laity.” In the winter of 2012 a needs assessment was conducted and the results reported to the Metropolitan Council and the Holy Synod of Bishops.

The first body to step forward in response to the needs assessment was St. Vladimir's Seminary, followed shortly by St. Tikhon's Seminary. Presently, St. Vladimir's offers a Continuing Education Certificate, which may be completed over several years and is composed of topics taught by seminary faculty. St. Tikhon's offers an annual Clergy Continuing Education Symposium at the seminary campus.

In the summer of 2012 the Holy Synod created the Department of Continuing Education, and adopted a standard requiring clergy to undertake twenty hours of continuing education annually, of which five hours must be taken from the Department. In the period 2013-2015, the Department focused primarily on the development and delivery of on-site, live presentations, offered at the invitation of the local diocese or deanery, and on its record-keeping and reporting functions. In addition, the Department began to grow its online presence. Below is a brief summary of those activities:

**On-site presentations:**

2013: "Clergy Sexual Misconduct: Professional Ethics, Healthy Boundaries and Appropriate Responses"

2014: "The Clergy Life Cycle" "The Role of the Shepherd" "The Mantle of the Priesthood and Finishing Well"

Each of the above offerings involved 5 contact hours, and fulfills the CCD requirement of 5 hours annually, in *Legal, Professional and Ethical Topics*.

**Accreditation and Reporting:**

Link to online self-reporting form for clergy installed at <http://oca.org/about/departments/department-of-continuing-education>.

345 self-reports were received from 2013 to early 2015.

Approximately 475 clergy have taken at least some Continuing Education

Highest levels of participation in Romanian Episcopate, NY/NJ, Washington, Bulgarian, West and Canada,

Approximately 180 offerings accredited during 2013-2015

Approximately 121 providers approved during 2013-2015

Approximately 112 venues for CCD during 2013-2015

In addition to the Department's initiatives, continuing education has been promoted and pursued at all levels of the Church.

**Diocesan Initiatives**

Several dioceses responded to the Holy Synod's mandate by initiating continuing education programs. The Department was invited to present its offerings at diocesan gatherings in 2013 and 2014. Five-hour sessions were offered to the Archdiocese of Canada, the Archdiocese of Washington, the Bulgarian Diocese, the Diocese of New York and New Jersey, the Diocese of the West, and the Romanian Episcopate. Several dioceses had the Department present in both years.



In addition to inviting the Department, the Diocese of New York and New Jersey, and the Romanian Episcopate each offered full programs of continuing education that enabled their clergy to fulfill the twenty-hour requirement simply by attending diocesan programs.

### **Local Initiatives**

Local deaneries and clergy brotherhoods also began to initiate continuing education, and have their offerings accredited by the Department. Notable among these are the Indianapolis Clergy Brotherhood and the Carolinas Deanery (Diocese of the South.)

### **Individual initiatives**

Individual clergy also responded enthusiastically to the Synod's new mandate, as evidenced by the number of self-reports to date. A complete list of individual initiatives is too long for this report, but may be viewed at the Department's webpage.

## **HOW OUR DEPARTMENT PLANS TO EXPAND THE MISSION OVER THE NEXT THREE YEARS**

Over the next three years the Department will continue to expand offerings in response to the Strategic Plan adopted by the 16<sup>th</sup> AAC, focusing especially on the areas of Leadership and Management,

Although the level of clergy participation in continuing education is encouraging, it is far from ideal. During the next three years the Department will seek to involve hierarchs and clergy in every diocese of the Orthodox Church in America.

The Department will begin to develop continuing education opportunities for lay leaders, in response to the 2012 needs assessment.

The Department's online presence will be expanded. Online courses will enable clergy to pursue Continuing Clergy Development, who are unable to attend on-site sessions. The Department also will grow online repositories of free and inexpensive resources for clergy and lay leaders.

The platform for Online Reporting will be reconfigured, to provide timeliness and ease of access for clergy to their own records, as well as instantaneous reporting for diocesan bishops.

The Department plans to continue as a self-funded entity, with the hope of building sufficient funds to subsidize fees for clergy in financial need.

## **CONCLUSION**

St. Tikhon's exhortation is as important to us today as it was then. Expanding the missions necessarily means expanding our own understandings – of the myriad opportunities presented by

the new century, of the skills and attitudes needed for success, and indeed of the nature of mission itself. The Department of Continuing Education is the church's manifest commitment to the principle that learning never stops for the earthly, militant Body of Christ.

**TABLE 1. CONTINUING CLERGY DEVELOPMENT SESSIONS  
ACCREDITED 2013-2015**

2013 Annual Department of Christian Education Conference	CO Clergy Brotherhood Meeting with OCMC's Fr Martin Ritsi
2013 Diocese of NY&NJ Clergy Conference	Communicating your parish
2013 Parish Ministries Conference	Conflict Resolution
3rd Annual Parish Council Conference: "Parish Growth and Evangelization"	Constitutional Promises of Religious Liberty and Civil Rights in Employment
40 days for life-all things new	Cross-Culturalization
A Good End to Ministry	Cultural Awareness
Adobe Photoshop Elements	Deacon Practicum
Advance Directives and POLST	Deacons and Subdeacons practicum
Advanced NCD (Natural Church Development) Training - Phase 2	Deanery Meeting NY State Deanery - Pastoral care of the ill, elderly,
Advancing Bioethics Education	Death Notification for a Traumatic Death
Alms, Labor, and the 'Holy Poor': Early Monasticism between Syria and Egypt.	Dementia Symposium for Faith Communities
Annual Lenten Clergy Retreat	Diocesan Clergy Conference
Archdiocese of Washington DC Clergy Retreat	Divorce Mediation
Building Vibrant Parishes	Diaconal Formation Class
Building Vibrant Parishes, Session Three	Dogmatics
Building Vibrant Parishes, Session Two	DSLR Photography and Videography
Byzantine Liturgy: Evident History & Hidden Meaning	Care in Disasters; Grief Following Trauma
Camp Logos 1 (2-Day Workshop on Logos Biblical Study Software)	Encounter with Contemporary Culture and Morals
Care of the Elderly	Encountering the Holy
Caregiver Stress	Evangelization Conference, Sharing Orthodoxy
Catechism and ReCatechism	Exorcism: A Current Perspective
CCD: Module 2	Exploration and Development of Ministry of Presence
Characteristics of Healthy Hopeful Orthodox Parishes	Family and Bereavement Support Team Training
Church School and Sexual Misconduct	Family, Marriage, Love in Eastern Orthodox Perspective
Church School Conference for teacher and coordinators	For Heaven's Sake, You Can Regulate Religious Uses, But...
Clergy Conference, Episcopal Diocese of Newark NJ	Handling Sexual Assault Cases from Investigation to Trial
Clergy Continuing Education Symposium	Healing Reconciliation and Forgiveness in Orthodoxy
Clergy Sexual Misconduct	How to get morale up in bad times
Clergy Synaxis for Diocese of W PA	

Internet and Social Media  
 Jermyn - Dr. Daniel Hinshaw - End of Life  
 Pastoral Care  
 Life Balance -  
 Living with ALS Health Care Chaplaincy  
 Winter Clinical Pastoral Care Symposium  
 Healthy boundaries and relationships with  
 the faithful  
 Holiness, bad religion, demographic changes  
 affecting the parish  
 Homiletics  
 Improving Care for Veterans Facing Illness  
 and Death  
 Keeping Faith in Mind - 6th Annual  
 Workshop for Chaplains  
 Mandated Reporter Training, Adult  
 Protective Services  
 Man's Search for Meaning / patient care  
 Managing without Authority within Team  
 setting 14-16 Oct  
 March 11, Wilkes-Barre -  
 Men Can Stop Intimate Partner Violence  
 Merton's Reading of the Russian émigré  
 theologians  
 Mercy within mercy within mercy: Thomas  
 Merton on the mercy of God  
 Ministering to the Elderly  
 Mission Deanery Retreat  
 Missions  
 Mission Planting & Evangelization  
 Motivational interview training  
 New Evidence about the Shroud of Turin  
 OCA Sexual Misconduct Policy  
 Oneness in Marriage Conference  
 Online Annual Ethics Training  
 Operation Thy Kingdom Come  
 Orthodox Approach to Pastoral Life  
 Orthodox College Fellowship and parents,  
 parishes  
 Orthodox Missions  
 Overcoming Worry and Anxiety  
 Palliative Care and P.A.C.T. Integration  
 Pan-Orthodoxy in America  
 Pan Orthodox Clergy Retreat

Paradise and Utopia  
 Parish Growth & Evangelization  
 Parish pressures on the priest/family  
 Pastoral Care Week Symposium  
 Pastoral Counseling  
 Pastoral Life According to Fathers  
 Patristic Doctrine of Creation  
 Priestly Family & the Clergy Family  
 Profiles in Parish Revitalization  
 Proportional Giving, Financials, OCA  
 Statute Revisions  
 Penn State and Beyond: Current Issues in  
 Child Sex Abuse Litigation  
 Pittsburgh Ecumenical Pastoral Conference  
 Practice of Saying No--Nurturing Silence  
 and Sabbath  
 Preventing Embezzlement at Your Worship  
 Center  
 Prevention of Workplace Harassment/NO  
 FEAR Act  
 Reducing the Risk of Sexual Abuse in Your  
 Parish  
 Religion in the Workplace: Religious  
 Accommodation Requirements under Title  
 VII  
 Religious Issues in the Supreme Court: The  
 Affordable Care Act's Contraceptive  
 Provision  
 Religious communication in a modern world  
 Revitalization  
 Prison Ministry for the Priest and His Parish  
 ROAA 7th Annual Theological Symposium  
 ROEA Conference  
 ROEA Family Life Conference  
 ROEA 2013 Clergy Conference  
 Saints without Borders  
 Sanctify those who love the beauty of Thy  
 house  
 Searching for the Sacred  
 Seminar by Archimandrite Irenei (titles  
 below)  
 Senior/Assisted Living & Memory Care  
 (Alzheimer's): A Primer to Aid in Ministry  
 for Families

Sharing Orthodoxy in the New World:  
 Conversations on Faith with Family and  
 Friends  
 Suicide Loss  
 Suicide Prevention  
 Suicide Awareness and Prevention  
 Texts and Practices in the Early Church  
 The Ancient Church in the Bible and after  
 the Bible  
 The Internet and Social Media Ministry  
 The Patristic Doctrine of Creation  
 The Sacrament of Listening  
 The Exploration & Development of the  
 Ministry of Presence  
 The Fields are White for Harvest: Welcome  
 to College Ministry.  
 The Future of the Church and Pastoral Care  
 The Glory of Christ Centered Marriage  
 The Life of Father Arsenie Boca  
 The Love of God and Confession in the Life  
 of a Priest  
 The Making of "Holy Russia"

The Search to Belong Book Study  
 The Synoptic Gospels  
 Theological & Practical Considerations re:  
 Frescoes  
 Theology of the Hymns of Holy Week  
 Theosis: Your Life with God  
 Transforming Psychological States into  
 Spiritual Ones: Some Practical Advice from  
 the Fathers  
 Vision / Mission / Ministry  
 Volunteer Orientation, Sexual Misconduct  
 Wake Up Your Parish with College Ministry  
 Watch and Prayer Retreat  
 What is Divinization/Theosis?  
 When Church and State Collide: Defending  
 Religious Freedom  
 When the Healer is wounded  
 When Hearts Become Flame  
 Workshop for Chaplains & Clergy -  
 "Bringing Comfort"  
 Working Effectively in Missions

**TABLE 2. CONTINUING CLERGY DEVELOPMENT PROVIDERS  
2013-2015**

All Auxiliary Family Life Conference  
 (Romanian Episcopate)  
 Antiochian Orthodox Church  
 Archdiocese of Canada  
 Archdiocese of Washington  
 Archdiocese of Western Pennsylvania  
 Denver, CO. Holy Transfiguration Cathedral  
 Center for Family Care of the Greek  
 Orthodox Archdiocese  
 Diocese of Eastern PA  
 Diocese of New York and New Jersey  
 Diocese of the West  
 Diocese of Western PA  
 Romanian Orthodox Episcopate of America  
 Dept. of Christian Education  
 Dept of Cont Ed

Department of Christian Service &  
 Humanitarian Aid  
 Department of Evangelization  
 Dept. of Liturgical Music and Translation  
 Dept. of Youth, Young Adult and Campus  
 Ministries  
 DOW Missionary District (Deanery)  
 NY State Deanery  
 Rocky Mountain Deanery  
 Colorado Clergy Brotherhood  
 Metropolis of Denver  
 OCMC  
 Saint Tikhon's Seminary  
 Saint Vladimir's Seminary  
 The New Gracanica Monastery and the St  
 Paisius Missionary School  
 40daysforlife.com

Alzheimer's Association New York City Chapter, Rev. Greg Johnson, Rabbi Amy Bolton, Jed Levine  
American Law Institute/American Bar Association  
APS  
Ecumenical Institute  
Episcopal Diocese of Newark NJ Lenten clergy retreat days, Feb. 19-21, 2013  
Erin Rogers--Volunteer Coordinator  
Fairfax County Chaplains Corp  
Florovsky Society Pittsburg Pastoral Conference  
Presidential Commission for the Study of Bioethical Issues  
Princeton Theological Seminary Prof. Peter Brown of Princeton University  
Hospice and Palliative Medicine Fellowship program LVHN  
Institute for Orthodox Christian Studies  
IPS Learning - Stanford University Program Mgt Course  
Mission Deanery of the Diocese of the West  
Moscow University of linguistics  
National Lutheran Communities & Services  
OCA Philadelphia Deanery  
Orthodox Christian Clergy Association of Greater Chicago  
Orthodox Christian Synergy  
Pan Orthodox Hierarchs  
Pastoral Care Department / Rev. Fr. Rod Perez-Vega M.Div, BCC  
Sophia Institute, United theological seminary  
St. John Chrysostom Society/theology faculty Duquesne U,  
Church Mutual Insurance  
Crisis Link -- a national (and local) hotline  
David Wetzler, President and CEO  
ChurchSmart, Inc  
Department of the Army  
Henry's School of Imaging  
International Municipal Lawyers Association

Le Bleu Chateau - Assisted Living Home & Memory Care - Patricia Aguilar, Sr. Director  
Metropolitan Washington Council of Governments, Public Safety Chaplains Subcommittee  
NY chapter of the International Thomas Merton Society  
Oberlin College and OCF, presented by VRev Dr Michael Oleksa  
Safe Schools Training  
Suburban Hospital Pastoral Care Department, Rev. Barbara McKensie, Director  
The Independence Center  
United States Army Intelligence and Security Command  
V.A. Learning University/Talent Management System (VALU/TMS)  
Veteran's Healthcare Network  
Veterans Integrated Systems Network (VISN) 3 Palliative Care Consultation Teams and Hospice Interdisciplinary Teams  
Wayne Oates Center for Ethics, Spirituality, and Pastoral Care. West LegalEdCenter

Most Rev. Bishop Alexander  
Most Rev. Bishop Michael  
Rt. Rev. Bishop Nicholas of Brooklyn  
His Grace Bishop Anthony

Archimandrite Athanasy  
Archimandrite Irenei (Steenberg)  
Igumen Sergius (Bowyer), Abbot  
Fr. Seraphim Aldea  
Fr. Alexander Atty  
Fr. James Barkett  
Fr. Bogdan Bucur  
Fr. Silviu Bunta  
Fr. Dan Daly  
Fr. Andrew Damick  
Fr. John Diamantis  
Fr. Stephen Frase  
Fr. Peter Galadza

Fr. Victor Gorodenchuk at Christ the Savior Church, Paramus, NJ  
 Fr. Alexy Karlgut  
 Fr. John Kowalczyk  
 Fr. Joseph Lickwar  
 Fr Vasile Mihoc, Prof of New Test. Theological Faculty, Sibiu, Romania  
 Fr. Constantine Nasr  
 Fr. Michael Oleksa  
 Fr Stephen Powley  
 Fr. Ian Pac-Urar  
 Fr. Alexander Rentel  
 Fr. Daniel Rentel  
 Fr. Basil Rhodes  
 Fr. Martin Ritsi  
 Fr. David Rucker  
 Fr. Nicholas Solak  
 Archdc. Kirill Sokolov  
 Fr. David Subu  
 Fr. Cornel Todeasa  
 Dc. Stephen Muse

Rev. Jill M. Bowden, BCC, MDiv, MPA

Andrew Boyd, National Youth Director of the Orthodox Church in America  
 Subdc. Liviu Constantinescu  
 Iconographer Monk Patrick (Doolan)  
 Kevin Ellers, D Min.  
 Dr Professor David Fagerberg of the Faculty of Theology of the University of Notre Dame  
 Dr David Ford  
 Rev. George Handzo, BCC, CSSBB  
 Michael Herzak, CRMCS/CIC  
 Joseph Kormos, Ministry Leader  
 Dr. Seraphim Moslener  
 Certified Divorce Mediator  
 Dr. Philip Mamalakis  
 .Dr Pierre Noel, Chair of Faculty of Theology, University of Sherbrooke  
 Penny Poulos  
 Dr. Al Rossi  
 Dr Barbara Rutt Pastoral Care Department head.  
 Rev. Dr. Anne Sims  
 Matushka Natalie Stravrevsky  
 Christopher Veniamin

**TABLE 3. CONTINUING CLERGY DEVELOPMENT VENUES  
 2013-2015**

Acacia Hospice, Burlington, NJ  
 Adult Protective Services, Santa Rosa, CA  
 Alexandria VA  
 Alzheimer's Association, NYC Chapter New York, NY  
 Ancaster, Ontario  
 Ancient Faith Radio  
 Antiochian Village in Ligonier, Pa  
 Archdiocese of Canada Assembly, Gatineau, Quebec, Canada  
 Archdiocese of Washington, D.C., St. Matthew Orthodox Church, Columbia, MD  
 Assumption Greek Orthodox Church, Denver, Colorado

Assumption of the Holy Virgin Church, Clifton, NJ  
 Assumption of the Theotokos Greek Orthodox Cathedral of Denver  
 Assumption Orthodox Church, Clifton, NJ  
 Berwick PA, Holy Annunciation Church  
 OCA  
 Burbank, CA  
 Cambridge Theological Federation, Cambridge, UK  
 Christ the Saviour Orthodox Church Harrisburg  
 Christ the Saviour Orthodox Church, Byesville, Ohio  
 Church of the Annunciation, Milwaukie, OR

Church of the Assumption, Clifton, NJ  
ChurchSmart, St. Charles, IL  
Columbia University  
Corpus Christi Church, NYC  
Diocesan Assembly, Saints Peter & Paul  
Church, Endicott NY  
Dormition Church Binghamton, NY  
Dunlap, California  
Duquesne U. Pittsburgh, PA  
E-Seminar  
St Andrew Church, Dix Hills, New York  
Fairfax County Police Department, Fairfax,  
VA  
Franciscan Retreat Center, Scottsdale,  
Arizona  
Ft. Belvoir VA  
Ft. Myer, Arlington, VA  
Hamilton Ontario  
Holy Cross- Hermitage Pa  
Holy Cross Monastery, West Park NY  
Holy Protection of the Virgin Orthodox  
Church, Santa Rosa, CA  
Holy Resurrection Church, Wayne, NJ  
Holy Resurrection Orthodox Church,  
Tacoma, WA  
Holy Resurrection Serbian Orthodox  
Cathedral in Chicago, Illinois  
Holy Trinity Orthodox Church Stroudsburg,  
PA  
Holy Trinity Orthodox Church, Wilkes  
Barre  
Holy Theophany, Colorado Springs,  
Colorado  
Horsham PA - Janssen (Johnson&Johnson)  
WestGate Church, San Jose, CA  
Interactive Webinar online  
James J Peters Veterans Affairs Medical  
Center, Bronx NY  
Jermyn - St. Michael Church  
Lehigh Valley Health Network Allentown,  
PA 18105  
Loyola-Marymount University, LA  
Marygrove College, Detroit, MI  
Marymount College Arlington, VA

Metropolitan Detention Center, Brooklyn,  
NY  
Metropolitan Washington Council of  
Governments Office, Washington D.C.  
Mission Deanery Retreat at Holy  
Annunciation Orthodox Church in  
Milwaukee, OR  
Middletown CT  
New Gracanica Serbian Monastery, Third  
Lake, IL  
Oakville, Ontario  
Oberlin College, Oberlin, Ohio  
Online Program with Study Materials  
Online training for Coos Bay school district.  
Online, interactive webinar  
Our Lady of Kazan Orthodox Church Sea  
Cliff, NY  
ON-LINE  
Philadelphia PA St. Stephen Cathedral OCA  
Pittsburgh PA  
Pittsburgh Presbyterian Theological  
Seminary  
Princeton Theological Seminary Princeton,  
NJ  
Princeton University  
Rocky Mountain Orthodox Clergy  
Brotherhood (RMOCB)  
Saint Nicholas' Church, Cohoes NY  
Saint Tikhon's Monastery  
Saints Peter & Paul Church, Syracuse NY  
Scottsdale, AZ  
Serbian Orthodox Monastery of New  
Gracanica, Lake Villa, IL  
Sophia Institute, Union Theol. Seminary,  
NYC  
St John's Syracuse  
St Nicholas Ranch  
St Seraphim Orthodox Church, Santa Rosa,  
CA  
St. Alexander Nevsky OC Allison Park, PA  
St. Mark Church, Bethesda, MD  
St. Paul's Greek Orthodox Church in Irvine,  
California  
St. Stephen Cathedral, Philadelphia



St. Stephen's Orthodox Cathedral  
Philadelphia  
Sts Constantine & Helen Greek Orthodox  
Church  
SS. Peter and Paul Church, Endicott, NY  
St. Basil's Church Watervliet, NY  
St. Michael the Archangel Orthodox  
Church, Pueblo, CO  
Strasbourg, France  
Suburban Hospital, Bethesda, MD 20814  
Temple Rodef Shalom, Falls Church VA  
The Village at Rockville - 9701 Veirs Drive,  
Rockville, MD  
Toronto, Ontario  
University of Saint Francis, Fort Wayne, IN

University of St Mary of the Lake  
(Mundelein Seminary)  
University of Sherbrooke, Longueuil  
campus, Montreal, Quebec, Canada  
Vatra Romaneasca - Grass Lake MI  
Vatra Romaneasca, Grass Lake MI  
Wayne Oates Institute for Ethics,  
Spirituality, and Pastoral Care  
Wayne, NJ  
WestEd Legal Center  
Wilkes-Barre PA Holy Trinity Orthodox  
Church OCA  
Youngstown OH  
Соединенные Штаты

## **5. DEPARTMENT OF EVANGELIZATION**

**Priest John Parker**  
**Chairperson**

### **MANDATE**

The Department of Evangelization bears witness to the One, Holy Catholic, and Apostolic Church to all who ask, seek, and knock, while encouraging every Orthodox Christian actively to engage his or her missionary vocation.

### **MEMBERS**

Priest John Parker  
*Chairperson*

Hs Eminence Archbishop Michael  
*Archbishop of New York, Diocese of New York and New Jersey*

#### **Consulting**

Archpriest John Matusiak

Archpriest David Rucker

Archpriest John Reeves

Archpriest Eric G. Tosi

Archpriest Jonathan Ivanoff

Mr. Joe Kormos

Archpriest Antonio Perdomo

#### **Planting Grant Mentors**

Priest Timothy Hojnicky

Priest Christopher Foley

Priest Jason Foster

### **INITIATIVES AND PROJECTS SINCE THE 16TH AAC**

1. Manages the Church Planting grant program, which provides up to three year's matching grant (\$24,000; \$20,000; \$16,000) to allow a full-time pastor in a recently formed mission parish. This include receiving annual applications, recommending grants to the Synod, and appointing mentors to help oversee the grant during the three years. Each successfully graduated planting grant priest becomes eligible to be a mentor to new missions.

2. Manages [www.goodnews.oca.org](http://www.goodnews.oca.org), a newly-established website of vast quantities of resources helpful to establish and encourage mission-mindsets in parishes.
3. Offers a regular Ancient Faith Radio Podcast: Lord Send Me—thoughts and reflections on the Great Commission.
4. Writes a monthly essay for the [www.myocn.net](http://www.myocn.net) -- the Orthodox Christian Network, on matters related to the Good News.
5. Takes an active role in dialogue with those interested in moving towards the Orthodox Faith.
6. Consults on planting of mission parishes in various diocese
7. Partners with the OCMC, specifically with Short-term Missions team to Mexico. Represents the OCA on the Board of the OCMC.
8. Seeks to establish a coordinated missionary effort using the talents of Spanish-speaking clergy and lay people.
9. Offers motivational talks/retreats at diocesan and parish levels.
10. Teaches/speaks at the OCA seminaries on Missions and Evangelism
11. Builds bridges with similarly-tasked departments in the Greek and Antiochian Archdioceses.

## **EVANGELIZATION *IS* THE THEME**

Evangelization is the very heart of the Mission of The Orthodox Church in any and every time and place. The Christian life has often been articulated in three words: “Come, Grow, Go”. “Come” is the catechumenate. “Grow” is discipleship, ongoing Christian life. “Go” is the commandment of Christ, given to those who have submitted their lives to him, and whose love for God and gratitude to him for their salvation and healing compels them to share this Good News with others. This is mission. This is evangelization. This is the theme of our lives.

## **EXPANSION OF THE MISSION SINCE THE 16<sup>TH</sup> AAC**

The Chairmanship of the Department was changed with the 16<sup>th</sup> AAC. So in intervening 3 years, the Chair has visited 6 dioceses and spoken at 4 Diocesan Assemblies, including 2 visits to the Diocese of Western Pennsylvania, in an effort to survey the evangelistic landscape of the Orthodox Church in America. The Chair has given numerous talks at both St Vladimir’s and St Tikhon’s Seminaries, and in several parishes. Though not formally a part of the Department’s

work, Archpriest David and Matushka Roseanne Rucker are teaching on missions and evangelism at St Herman's Seminary through the OCMC at least for the Spring 2015.

In 2013, an Evangelism Summit was held, organized by the Chair and led by the Metropolitan, bringing together numerous departments and evangelistically minded clergy of the OCA. This was a first effort to see where we have been and where we might go formally speaking. This Summit included three former Chairs of the Department, the Youth and Christian Education Department Chairs, various missionaries and missions specialists, two College Campus Chaplains, the leader of our Spanish-language resources, and a few others.

Also in 2013, our first OCA short-term mission to Mexico was inaugurated. Faithful and capably organized and led by Archpriests Theodore Pisarchuk and Antonio Perdomo, and served by nearly a dozen laypersons, a teaching/discipleship team was sent to San Esteban, a rural village about 8 very long hours from Mexico City. In 2014, the second team was organized, this time partnered with the OCMC. A third will have been completed by the time of this AAC.

Early in 2014, with the glorious news of a \$1,000,000 bequest earmarked specifically for evangelism, the chair suggested a possible 10-year course of action for the faithful use of those funds. As a result, the Metropolitan called a task-force together to suggest and evaluate a dozen and a half proposals, from which the Mission School was inaugurated, after being blessed by the Holy Synod at their Spring 2014 session. The first intensive, week-long class—taught by some of our OCA's most talented missions-and-evangelism-minded clergy will have been concluded by this AAC (late April 2015), but following the preparation of this report.

The Planting Grant continues to support some of the most talented and mission-minded clergy and their mission parishes through the three year grant. In the last few years, the talents of 'graduated' grant Priests have been captured and focused in a mentoring ministry. Priests whose missions were successfully transitioned off the grant now serve as mentors to new Grant-receiving pastors. They are involved in monitoring the growth of the new missions, counseling and mentoring the mission priests in their new vocation, and encouraging the missions through an annual retreat weekend visit. This weekend often includes a talk given to the public, a talk or two directed to the parish, meeting with the parish council and preaching at the Divine Liturgy. This mentoring program allows the graduated priests to use their talents for the next round of missions, and offers them the opportunity to give back by an action of gratitude and good will.

### **THREE YEARS HENCE**

In the Orthodox Church in America, there is remarkable evangelistic outreach going on in every corner of the Church. From our mother diocese to our newest, we are baptizing and Chrismating scores and scores of people—young and old, native and newcomer, those from heterodox backgrounds and formerly faithless, and those from other religions. Do we know their stories on a broad scale?

Since the foundation of the One, Holy, Catholic, and Apostolic Church, faithful Christians have been missionaries. Some have converted whole nations. Others sanctified local people groups. Others shared the Good News with their neighbors. The Orthodox Church in America was founded by such missionaries. Do we know them? Their stories? Their story IS our story!

The Orthodox Church in America, of all the jurisdictions in this land, articulates her vision to be the Local Church for the local people more so and better than any. It is who we are, especially as a function of our founding documents. Do we know our missionary story? Can every member of the Orthodox Church in America tell how the Church came to this land, how his or her home parish is related to that mission, what his or her parish is doing to continue in that same mission, and how he or she is directly called to assist in that?

For reasons of our broader history, many corners of our Orthodox Church in America have either lost or once held only lightly the parochial and personal commission to be bearers of the Light of Christ to others. Of all places in the world, we are among the freest to do so, but often the least active in taking action.

In the next three years, the Department of Evangelization, in addition to its current work, aims to illumine and inspire every member of the OCA, each parish and diocese to see the mission imperative as a natural outpouring of the gratitude of one's heart. And to be able corporately and personally to connect all of the dots mentioned above. In a sentence, a major work of the Department shall be to develop and/or rekindle a personal, parochial, diocesan, and national evangelistic imperative.

This can and must be done in various ways, and all forms of media should be used.

## **CONCLUSION**

Christ is Risen from the Dead, Trampling Down Death by Death, and Upon Those in the Tombs, Bestowing Life. This is the Gospel in a sentence, in a hymn. You and I, Orthodox Christians, were once lost, and are found. We were once dead, and we are now alive in Christ. Which of us, truly grateful and cognizant of this, can refrain from sharing this with others, and how they could find the same?

## **6. DEPARTMENT OF LITURGICAL MUSIC AND TRANSLATIONS**

**Dr. David Drillock**  
**Chairperson**

### **MANDATE**

The Department of Liturgical Music and Translations serves as an advisory body to the Metropolitan and the Holy Synod of Bishops in matters concerning liturgical translations and music, liturgics, and other matters affecting the liturgical life of the Church.

In addition to providing appropriate musical settings for use in worship, the Department produces publications and workshop materials on liturgical singing, develops a coherent and liturgically sound approach to the singing of the divine services, especially in the English language, and coordinates the weekly postings of music, text, and audio file resources available on the OCA web site.

The Department also develops standard liturgical texts, translations, and guidelines which accurately reflect the original texts, while taking into consideration the complexities of usage and nuance.

### **MEMBERS**

Dr. David Drillock  
Chairperson

Archimandrite Sergius (Bower)

His Eminence, Archbishop Irénée  
Archbishop of Ottawa and Archdiocese of  
Canada

Archpriest Sergei Glagolev

Archpriest Paul Lazor

His Eminence, Archbishop Benjamin  
Archbishop of San Francisco and the West

Archpriest Lawrence Margitich

### **Special Consultants**

Mark Bailey

John M Black,

Doreen Bartholomew

Priest Benedict Churchill

David Barrett

Deacon Nicholas Denysenko

Deacon Gregory Ealy	Walter Obleschuk
Archpriest John H. Erickson	Dr Mark Pearson
Archpriest Joseph Frawley	Mother Raphaela
Robin Freeman	Dr Nicholas Reeves
Jessica Fuhrman	Benedict Sheehan
Hierodeacon Herman (Majkrzak)	Alexei Shipovalnikov
Archimandrite Juvenaly (Repass)	Deacon Kevin Smith
Dr Kevin Lawrence	Archdeacon Kirill Sokolov
David Lucs	Philip Sokolov
Monk Martin	Sophia Sokolov
Archpriest Stephan Meholick	Dr Elizabeth Theokritoff
Dr Paul Meyendorff	Cindy Voytovich
Dr Vladimir Morosan	Carole Wetmore

## INITIATIVES AND PROJECTS SINCE THE 16TH AAC

### A. Music Downloads

Since January, 2002, the Department of Liturgical Music and Translations has produced “downloadable” sheet music on a weekly and seasonal basis for the “Liturgical Music Downloads” section of the OCA website. As of April 7, more than 5,000 pages of sheet music have been posted on the website and are currently available for free download.

#### I. *Troparia and Kontakia Project*

The Troparia and Kontakia Project was initiated in order to provide music for all the troparia and kontakia appointed to be sung throughout the year. Each year, music for troparia and kontakia for the commemorations that fall on Sundays has been added to this section. This Project now has been completed as all days of the liturgical and calendar year are provided with troparia and kontakia. Over 2,400 individual settings of troparia and kontakia representing a variety of chant

settings (Russian Common Chant/Bakhmetev-Lvov Obikhod, Kievan, Greek (Russo), Galician, Carpatho-Russian, Serbian, Byzantine, and Bulgarian) are now available on the website. A variety of chant traditions are represented, including the Russian Common Chant (Bakhmetev-Lvov Obikhod), Kievan, Greek (Russo), Galician, Carpatho-Russian, Bulgarian, Serbian and Byzantine. Special “pattern melodies” (Podoben) have also been provided as called for in the Typikon.

This project has been well received and is used not only by pastors, choir directors, and singers of churches in the Orthodox Church in America but also by those responsible for church singing in many churches of other Orthodox jurisdictions.

## II. *Musical Settings for Liturgical Services*

During the past five years most of the required music for the services of Vespers, Matins, and the Divine Liturgy for the major feasts of the Church, Pre-Lenten and Lenten Sundays and Palm Sunday, has been prepared and posted on the website. The Department plans to fully complete this project by the end of 2015.

Last year we began working on the texts and music of the Kanons for Resurrection Matins and the stichera on the Praises at Matins. The texts for Tones 1 through 4 have been reviewed, corrected, and revised. Kanon tones 1, 2, 3, and 4 have been completed and posted on the website. We hope to complete Tones 5-8 by the end of 2015.

Music for the Vigil services for the individual American saints is currently in production. The music for the Vigil to St Herman (Glorification, Aug 9) and St Raphael of Brooklyn has been completed and posted. The Department is currently preparing (and posting) music for the commemorations of Hieromonk Juvenaly and Peter the Aleut (Sept 24), St Innocent (March 31, Oct 6), St Tikhon (April 7, Oct 9), St Alexis (May 7), St Jacob the Enlightener (July 26), and the Holy New Martyrs of Alaska (Sept 24). Sources of texts for newly-canonized saints – i.e., St John Maximovich, etc. need to be authorized.

The services (music setting of all sung parts plus texts of prayers and litanies) for Baptism, Matrimony, and the Burial of a Priest have been completed and posted on the website. The Department is in the process of preparing similar collections for the Panikhida, the Burial of a Layperson, the Burial of a Child, and the Service for the Anointing of the Sick.

In 1989 the Department of Liturgical Music published a booklet of music, *The Hymns of the Weekly Cycle* that contained the text and music for the Troparion, Kontakion, Prokeimenon, Alleluia, and the Communion Hymn for the days of the week, Monday through Saturday. The Department is currently scanning the music and making it available on the website.

All the texts that are set to music and posted on the website are reviewed, corrected, and revised when necessary by competent translators who are fluent in Greek, Slavonic, and English. Translators include Archimandrite Juvenaly (Repass), Father Benedict Churchill and Dr



Elizabeth Theokritoff. Proofreading and grammatical corrections are done by Dr. Vladimir Morosan. Final texts are then reviewed by Dr. Paul Meyendorff and the members of the Department. Setting of music in *finale* is done by V. Rev. Lawrence Margitich, Deacon Gregory Ealy, Dr Kevin Lawrence, David Lucs, and John Black.

## **B. Texts for Liturgical Services**

Since November 1, 2005, (SS Cosmas and Damian), the Department has posted on the website the texts of the so-called *propers* of Vespers, pointed to be sung according to the Common Chant. Yearly approximately 200 postings cover Great Vespers for all Sundays (Vespers on Saturday evening), the feasts and saints that call for a Vigil in the “official” Liturgical Calendar and Rubrics for the Year of Our Lord, the Presanctified Liturgy for Wednesdays and Fridays of Great Lent, all Saturdays of Great Lent, all Sunday evening Vespers of Great Lent, and all the services of Holy Week with the exception of Holy Friday Matins (12 Gospels) and Holy Saturday Matins (the Praises). The texts for the *propers* for all services for the celebration of the Feast of the Nativity of Christ, Theophany, and Pentecost are also posted. As the postings are in Microsoft Word, these texts can be downloaded and then easily adapted for local and particular use.

The services are put together by the Chairman, rubric outlines are provided by Archimandrite Juvenaly and the texts are proofread by Dr. Vladimir Morosan. Beginning in October, 2014, with the assistance of Hierodeacon Herman of St Vladimir’s Seminary and Benedict Sheehan of St Tikhon’s Seminary, we are also now posting “Texts for Liturgical Services” using the “Thee-Thou” format in addition to the “You-Your” format.

## **C. Outlines for Liturgical Services**

A section of the website is devoted to outlines of the fixed order of services with liturgical and rubric comments on each specific part of the service. Currently this section includes tables with information about the variable portions of Vespers, a section of the use of the Psalter in Orthodox worship, an alphabetical index of liturgical terms and references, and short articles on each liturgical component of Vespers. “Outlines for Liturgical Services” is especially useful not only to pastors, choir directors, and church readers but to all those who are interested in learning more about the structure and the liturgical components of our church services.

## **D. Tutorial for the Study of the Eight Tones**

Part I of the Tutorial for the learning of the Church Tones, including both the Obikhod (Common Chant) and Kievan “melodies” used for the singing of the *stichera* (Part I), has been completed and has been posted on the website. The scheme of the tutorial is to break down each tone and identify its musical phrases. The sequence for the proper use of the melodic phrases is fully explained as well as the “formula” (intonation pattern, the recitation pitch of the body of the phrase, and cadence) for each melodic line. All phrases are illustrated with musical and textual examples.” Recorded choral demonstrations of the written examples for each tone are

presented, including full (SATB) choir, and individual lines for soprano, alto, tenor, and bass. The Tutorial will eventually include analysis and learning tools for the Prokeimena, Kanons, Special Melodies (Podoben), and Psalm verses. Work is now underway on Part II of this tutorial, which will include the tones for the chanting of the Prokeimena. Part I of the Tutorial was written by David Drillock and Deacon Gregory Ealy; Dr Vladimir Morosan did the editing and provided musical assistance.

### **E. Audio Files of Recorded Liturgical Music**

As a teaching tool the Department is making available on the website audio files (MP3) of various hymns that have been prepared by the Department. Thus, not only will a choir director (or singer) be able to download a specific sheet of music for use by his/her choir, but will be able to listen via the audio file and hear the music being sung. In addition to the “Lord, I Call” tones in both Obikhod and Kievan chant arrangements, the Department has made available on the website audio files (MP3) for Tones 1-8 in both Obikhod and Kievan chant arrangements for the “Tutorial for study of the Eight Tones, Part I.” Recorded choral demonstrations of the written examples for each tone are presented, including full (SATB) choir, and individual lines for soprano, alto, tenor, and bass.

The Department will also make available on the website audio files (MP3) for the Prokeimena that will comprise Part II of the Tutorial. Recorded choral demonstrations of the written examples for each tone will be presented, including full (SATB) choir, and individual lines for soprano, alto, tenor, and bass. The recordings for the tutorial will again be done by singers of St. Mary’s Orthodox Church in Minneapolis, MN, under the direction of Deacon Gregory Ealy.

### **F. On-line Course in Choral Conducting**

In Fall and Winter, 2012-13, an on-line course for Beginning Choir Directors was tested and offered by the Department to interested and beginning choir directors in the Diocese of New York-New Jersey. Bishop Michael and the Diocese’s Commission on Liturgical Music promoted the on-line course and assisted in the recruiting of students. Seven of the eight students (not all were from the Diocese of New York-New Jersey) who were enrolled in the class completed all twelve sessions successfully. Based on course evaluations submitted by the participants, minor adjustments were made to the course and the Department offered the course again in 2013. This time the course was open to a limited number of interested and beginning choir directors located throughout the entire OCA. The course was again offered in 2014. This year the course will be open for registration in mid-August and classes are scheduled to begin in September, 2015.

The first part of the course places special emphasis on the relationship between text and music, accented and non-accented syllables; exercises are focused on learning the beat patterns. The second half of the course concentrates on techniques of conducting chant, singing in phrases, analyzing specific examples of both metered and unmetered music, and preparing the music for conducting. Each session consists of video and textual teaching demonstrations. Weekly each

student meets on-line via *skype video system* with the teacher of the course, Prof David Drillock, who also provides written weekly evaluations to the participants.

Music examples presented in the course were sung by choir members of St Paul Orthodox Church, Dayton, Ohio. Video recording for the sessions was done by Dr Mark Pearson, Instructional Technologist and Designer at Earlham College. Dr Pearson designed the online course format and provided technical support and program assistance.

### **E. Joint Conference**

The Department of Liturgical Music and Translations, together with the Department of Christian Education, the Department of Christian Service and Humanitarian Aid, and the Department of Young Adult and Campus Ministries, sponsored the Parish Ministries Conference, 2013, held July 10-13 at Marymount University in Arlington, VA. The conference, *Faith in Action: Equipping the Saints for Worship, Learning and Serving*, provided opportunities for learning, common worship and prayer, and good fellowship for the members of our Church. The Liturgical Music Department again used the multi-track format to offer workshops for beginning singers as well as more advanced directors and church musicians. The workshops covered beginning and advanced conducting, tutorial in the 8 tones, liturgical composition, vocal technique, choir rehearsal skills, and musical analysis. The Department was also responsible for the liturgical services, including the Hierarchical Divine Liturgy, celebrated at the conclusion of the Conference by His Beatitude, Metropolitan Tikhon. It is the hope of the departments that the Parish Ministries Conference will become an annual event.

### **F. Liturgical Music for the Church School Program**

Very few of our church school educational programs have successfully integrated our liturgical music in their curricula. While it would not be correct to say that no attempts have been made in this area, it is fair to say that the musical resources for church school teachers and students are very limited. The Department of Liturgical Music is currently committed to develop, in cooperation with the Department of Christian Education, a series of materials that will acquaint our young persons with the liturgical, poetical, and musical forms that are used in our liturgical services.

Two segments (Cosmas of Maium and Kassiane) have been written by Dr. Elizabeth Theokritoff, and reviewed by the Department of Christian Education which has also prepared lesson plans. Examples of hymns by Cosmas of Maium and Kassiane are being selected and will be set to music and sung by a church choir; with both the music being available on pdf's and on audio files (MP3). The third segment will be devoted to St Germanos of Constantinople, and is being written by Dr. Stig Symeon Froyshov.

## **7. DEPARTMENT OF PASTORAL LIFE**

**Priest Nathan Preston  
Administrator**

### **MANDATE**

The Department strives to support the needs of our Church's clergy and their families, serving them that they may continue to serve the faithful.

### **OVERVIEW**

The Department of Pastoral Life and Ministry was reestablished at the beginning of 2015. After some years of inactivity, it is proud to return to its longstanding mission of providing support to the clergy of the Orthodox Church in America and their families. The department was revived by unanimous agreement of the Holy Synod at their session in the autumn of 2014 and Archbishop Mark named its Episcopal Liaison, Archpriest John Jillions Chair, and with subsequent addition of Priest Nathan Preston as its Administrator. Guided by the firm conviction that healthy parish communities require the ministry of healthy leaders, it is committed to understanding, encouraging, and assisting in claiming this health for all.

Through workshops, seminars, and retreats, the department seeks to equip the clergy of the Orthodox Church in America by providing them with the necessary resources and tools to maintain and enhance their ministries. In encouraging personal growth and fostering supportive relationships between those engaged in ministry, the department works to ensure that the leaders of our parish communities are continuously growing and maturing personally so that they may continue to lead the faithful with wisdom and zeal.

The department also endeavors to respond to the unanticipated, meeting those unplanned challenges that real people in this real world often encounter. Thus, it seeks to offer support for the caregivers of our faith in their times of crisis, helping clergy and their families as they deal with a wide variety of issues.

### **HOW TO EXPAND THE MISSION?**

Being a missionary entity means struggling with what it means to be sent, what it means to be chosen and placed. For the pastoral life department, these questions are arenas of real challenge. We expand the mission by working with those engaged in ministry to reflect and reconsider their project, so that individuals consider themselves each to be also a locus of mission. Their efforts may oftentimes be out there "on the front line", but the rearguard, that sometimes forgotten or presumed stable ground of personal and spiritual health, must also be guarded and sometimes

fought for. The mission is expanded when we consider those who minister to be part of the mission and part of it worth taking care of.

## **INITIATIVES AND PROJECTS SINCE THE 16TH AAC**

Because this department exists to serve the needs of those who have, will, or do serve in parish ministry, its first objective was to strive to be attentive to those needs. Thus, on April 29 of this year, a cadre of clergy and advisors representing all dioceses of the Orthodox Church in America came together at the chancery offices in Syosset to begin an honest and open dialogue on the problems and joys of their lives in service. Each diocesan delegate came chosen by his respective hierarch ready to discuss issues and needs both within his own experiences and within those of his brother priests. Each diocesan delegate came prepared, readied in advance through participation in an online survey and prompted with questions he was to have directed to his diocesan presbyterate. The results of this day spent together were fruitful in a way that only face to face and side by side discussion can be. A synopsis of the colloquium is appended to this report. There were not easy answers to take away from this day spent in conversation. That there are sometimes uncomfortably real problems among our priests and their families, among our communities and their faithful, is without question; yet that there is a great power to address these, to work towards changing them and making better, is too often left unsaid, the skills, talents, and passionate dedication of our pastors unacknowledged. A palpable enthusiasm imbued the day, and all participants at this event gave voice to their desire to meet again—a meeting scheduled already to take place at the forthcoming All American Council.

The Department of Pastoral Life was happy to respond to a request from the Diocese of Eastern Pennsylvania, partnering with them to augment their diocesan offerings of programs for clergy education and self-care. In May an exploratory delegation from the diocese and department were able to travel to a seminar in California addressing the topic of clergy peer groups. There they received training on the founding, funding, and managing of clergy communities of practice. Under the auspices of the Pastoral Excellence Network, an endeavor supported by the Lilly Endowment, the delegation spent two days in intensive workshops learning principles and techniques that other religious communities and institutions have found move their clergy to greater health and transparency by means of trusting and structured relationships between peers. Though the diocese of Eastern Pennsylvania had begun already a pilot program of clergy peer groups with many parallels, they were excited to learn from the successes of others, particularly to see how these more established programs had proven to be beneficial for their participants over the course of years and even decades. The conference concluded with a question and answer session in which all attendees were strongly encouraged and given pertinent details by which to apply for start up or sustaining grants through the Pastoral Excellence Network. At the time of this writing, the Diocese of Eastern Pennsylvania has submitted a grant application to the Pastoral Excellence Network for \$25,000 with which greatly to increase its program of small groups for priests and their spouses. The Pastoral Life Department has continued to work with the Diocese of Eastern Pennsylvania in the implementation of these groups with the hope that the efforts of the one diocese may ultimately benefit the entire Church.

## HOW OUR DEPARTMENT PLANS TO EXPAND THE MISSION OVER THE NEXT THREE YEARS

Though the first five months since its return to activity have been busy ones for the department, successive months and years promise to be yet busier. A number of proposals follow below, each with its own demands of time and resources; nevertheless, the commitment to be attentive remains chief among these. This department is resolved not to let our listening be a solitary or only first step but to aim always to solicit honest input of how better to meet its mandate of being an aid and partner and support to priests, bishops, parishes, and dioceses as they work towards health on all levels of ministry.

### **Proposal**

One of the most fondly remembered projects from the history of the pastoral life department is its newsletter, *Pastor to Pastor*. A quarterly published in the late 1990s and intermittently throughout the 2000s, its interviews with prominent and senior priests are recalled as richly informative and insightful. These need to be returned to accessibility as a digital archive so that their wisdom is made available to a new age. Similarly, a program of downloadable audio interviews with contemporary senior and prominent OCA priests should be initiated and made available online.

The Lilly endowment provides significant grants to fund clergy sabbaticals, yet participation by OCA priests in this program has been somewhat limited either from lack of awareness of this opportunity or difficulty negotiating the application process. A facilitator to guide interested individuals through this must be sought out and an online space allocated to raise the prominence of the program.

The department anticipates soliciting funds to support the endeavors of students' wives groups and organizations at OCA seminaries. Since ministry is a vocation of the family, the training for ministry must include the whole family.

The department wishes also to solicit funds for a restricted account from which to make financial contributions to support initiatives from our OCA seminaries which seek to address issues concerning pastoral practice.

The department aims to host two additional colloquia in 2016. Where the initial gathering began by inviting priests to come and speak broadly on aspects of their life and ministry, the subsequent gatherings will be focused more specifically. The first will be an invitation for a panel of clergy wives to come together and speak about parish ministry as a family vocation—its promises and challenges. The second will reach out to celibate clergy whose vocation is parish ministry, asking them to grapple with the particulars of how they live out this call.

There is a notable and often noted absence of extensive seminarian internships which, in years past, were provided by the OCA summer internship program. Because these were “full time”

(and fully funded) commitments, they allowed participants to experience a wider and more thorough variety of pastoral experiences under the tutelage of an experienced parish priest. The department is exploring how to bring back this tremendously valuable opportunity. In conjunction with the Albanian Archdiocese, it is assessing the viability of conducting a similar albeit less extensive program to be administered from the diocesan level. A pilot program is tentatively slated for 2016, and, if successful, the relevant content can then be shared with those dioceses wishing also to pursue this objective.

As mentioned above, the pastoral life department has partnered with the Diocese of Eastern Pennsylvania to help them formalize, structure, and increase the diocesan resources to their clergy through peer groups. As they find success in this, they will be invited to share the benefit of their experiences with other dioceses so interested. The department hopes to make travel grants available to representatives of this program so that lack of funds does not preclude invitation and the benefit of sharing in this project. Additionally, through the work of the Diocese of Eastern Pennsylvania and in conjunction with the Pastoral Excellence Network, it is the ambition of the department within three years to develop the necessary materials and training that would permit such a program to be more easily implemented and encompass the particular differences inherent when conducting it within our Orthodox Church.

## **CONCLUSION**

As a renewed and still being shaped venture of the Church, the mission of the Department of Pastoral Life cannot be anything but expanding. Because our clergy change and because the fields in which they serve also change, so must we. We will work to keep up, to be there for those individuals and families who serve so vitally in the mission, but we must work hard also to keep ahead, to dream solutions for problems as yet unknown.

## 8. DEPARTMENT OF YOUTH AND YOUNG ADULTS

**Andrew Boyd**  
**Chairperson**

### MEMBERS

Andrew Boyd  
*Chairperson*

His Grace, Bishop Irineu  
*Bishop of Dearborn Heights*

#### Scouting

Archpriest John Bacon

Archpriest Eric G. Tosi

#### Orthodox Christian Fellowship

Deacon Alexander Cadman  
*Representative to OCF Board of Directors*

#### All-American Council Coordinator

Priest Benjamin Tucci

#### Social Media/Digital Resource Team

Priest Christopher Rowe  
*Team Leader*

Justin Nescott

Fr. John Vitko

Catherine Addington  
*Intern*

Matthew Andrews

Emma Solak  
*Intern*

#### Peter the Aleut Grant Committee

Andrew Boyd

Jeremy Pletnikoff

Priest Christopher Rowe

### OVERVIEW



I was appointed to this position unexpectedly effective July 1, 2012 by Metropolitan Jonah and reconfirmed in it following the election of His Beatitude, Metropolitan Tikhon in November of that same year. I had been involved in the Department in various capacities (intern, resource editor, project manager) for several years before that. Ever since the departure of Father Michael Anderson (who was full-time in this role) for parish ministry ten years ago in August 2005, this Department has struggled to find its role and mission and to produce tangible programs and resources that match that mission. Though I serve in a part-time and limited capacity, I am assisted by an incredible team of people that have helped in the last three years to again offer something to the wider Church that is helpful, useful, and supportive of so many of the good local efforts in youth ministry.

There has been very little direction as to what the this department “should be” doing and in the absence of that, we have attempted to respond to perceived needs creatively and cost-effectively in ways that aren’t prescriptive or “top-down” but are supportive of existing local ministries and/or engaging of individuals. When evaluating our existing offerings or contemplating new ones, we generally focus on these criteria:

1. Is it cost-effective? (can we do it for little or no money)
2. Is it meeting an expressed or perceived need?
3. Is it being done already and better by someone else, are we competing with other Orthodox or our own local ministries?
4. Can this be a vehicle for our youth and young adult to participate in the greater life of the Church and in ministry?

In general our programs are focused on the following areas:

- Inward-focused support (i.e. partnering with local parishes, dioceses, deaneries, etc.)
- Outward-focused partnerships (Assembly of Bishops, Other Jurisdictions and Other Christians Groups/Forums)
- Engaging Digital Content (our Social media account, video projects, etc.)

## **“HOW TO EXPAND THE MISSION”**

Our mission expands when we embrace the vocation of our Autocephaly to be truly the local Church here in North America. We do not achieve this by historic argument, complex rhetoric, or flashy marketing, but by simply acting like that local Church. As we build a cohesive youth ministry that takes into account the local, diocesan, and national church, that is well-funded and sacrificially supported, we expand our mission first and foremost to our own children, potentially our greatest investment. By so doing we ensure our viability as the local Church and that we

truly are making the fullness of the Gospel made known first to our own, empowering them to expand the mission started by our own forefathers.

## **INITIATIVES AND PROJECTS SINCE THE 16TH AAC**

### **Inward-Focused Support (Building up the Life of our Church)**

#### **- Peter the Aleut Grant Program**

Before my time leading this department, there was a substantial bequest made. Working with the Metropolitan Council and Melanie Ringa, our Treasurer, and within federal and state guidelines for endowed funds, this bequest has now been invested and a certain amount is set aside each year to be spent via this grant program. This grant is currently supervised by myself together with Fr. Christopher Rowe (Diocese of the Midwest) and Jeremy Pletnikoff (Diocese of Alaska, Metropolitan Council Finance Committee) This grant is intended to be as broad as possible and can be used for:

1. Youth/Young Adults wanting to attend qualifying retreats/educational programs, conferences, pilgrimages, events and workshops
2. Clergy and lay leaders seeking continuing education in Youth Ministry
3. Youth/Young Adults traveling to discern a calling at an OCA Seminary or Monastery

Some examples include funding a young adult from the Diocese of the West to attend several weeks of intense iconography training at a monastery of the Romanian Episcopate, Covering the cost of a young adult catechumen from the Diocese of the South to visit Saint Vladimir's Seminary for a conference and further education, Helping a young adult from ROCOR attend an OCA parish ministries conference with a focus on youth ministry, covering transportation costs. One challenge with this project is awareness and promotion. On the rare occasion that we have been unable to fund a request through a grant, we have often been able to through private gifts and simple Christian charity.

#### **- All-American Council**

This Department has been charged by the Holy Synod to reignite the Youth/Young Adult component of our All-American Councils which hopefully is an objective realized here in Atlanta. The bulk of this work has been under the capable guidance of Fr. Benjamin Tucci, himself a veteran of the department, a leader at several past AAC youth programs, and in charge of youth ministry at our Minneapolis Cathedral. It is my hope that this time serves as a catalyst for more regional and national "in person" events for our youth that build relationships and identify and belonging as members of something bigger than (often small) local parishes. As someone who grew up in one our missions, experiences like this were integral to my own life as

a youth growing and choosing to be an adult in the OCA. Fr. Ben and his team of volunteers are to be commended for their hard work and labors.

- **Diocese of New York/New Jersey Campus Ministry Training**

Once a year for the past three years we have been blessed to partner with Fr. John Diamantis and the Diocese of New York and New Jersey to offer hands on training for clergy and lay leaders in parish-based campus ministry and outreach. This model, in which the diocese takes the initiative and is helped and supported by resources from the national Church is certainly one we have found to be beneficial and we hope to continue it in other venues. Fr. John and the Diocese certainly provide an example to us all in the imperative they see in campus ministry, and the resources they are willing to put behind it.

- **Job Skills Webinars**

We partnered with several professionals in our Church to offer to our young adults a free “job search skills” webinars focusing on topics such as “Personal Branding” “Interviews” “Navigating the Campus Job Fair.” This probably lies a bit outside the traditional remit of our department’s work, but seemed an easy way to connect the large amount of corporate expertise in our Church to our youth who are in need of guidance and mentorship. In addition, the technical lessons learned in this project are being used in further ones.

- **Pilot Retreat**

In 2013 we were pleased to offer a small retreat for youth and young adults in partnership with St. Mary’s Cathedral in Minneapolis on the topic “The Gospel We Preach.” In the past, this department has often published retreat guides and outlines. There seems to be an appetite for such resources again, though how exactly we produce these may change as we would like to make sure such ideas are properly “road tested” in an actual parish/deanery/camp/diocese setting.

- **Hub Content**

Under Father Michael Anderson’s leadership and with the support and backing of the Fellowship of Orthodox Christians in America, a large online resource for Youth and Young Adult Ministry at the local setting. The site had not been well-maintained in recent years, and with the help of the OCA’s web team we’ve transitioned all the content directly onto the OCA website where it is easier accessed and better maintained. It’s currently housed in the “Work of the Church” tab in the upper-right corner.

- **Camping Programs**

Our camping programs remain strong and locally run (parish/deanery/diocesan-level depending). Encouraging in recent years have been the strengthening of some of our more historic programs, the addition of winter camps and winter retreats to supplement our camping programs, and the

deploying of various “Vacation Bible Schools”, especially taking advantage of many of the facilities of our more established parishes. These programs represent in many places a strong point of locally-based ministry to our youth, connecting them better to the Church and to each other.

- **Parish Ministries Conference**

We were delighted to partner with many of our Church’s other departments for another successful parish ministries conference in 2013 in the Washington, DC area. Our department was able to provide a track specifically for campus/young adult ministry training for the first time with workshops and discussions in connecting with OCF’s resources, reaching out to campuses from the parish, ministry in the social media space, and a really fruitful discussion on the challenges of ministry in the “culture wars” age.

- **Ongoing Advice and Pointing out Resources**

Harder to quantify and report are the many phone calls and emails received from all over the Church asking for advice or looking for resources in the field of youth and young adult ministry. These range from organizing training sessions at our seminaries, pointing our discussion resources for our clergy and lay leaders, to assisting in diocesan webinars and accepting invitations to speak at or visit campus ministry and young adult groups. I very often do not have “the answer” but given our network of hard-working volunteers, can often locate one shortly. Please reach out if you need help, that’s why we are here.

**Outward Focused Partnerships**

- **Episcopal Assembly Youth Committee Consultation**

I represent the OCA on the Episcopal Assembly Youth Committee’s Consultants group which meets in person once a year. The youth directors of the various jurisdictions now also meet together via conference call about once a quarter. Cynical as I am, especially on the topic of inter-Orthodox cooperation, I have been joyfully surprised with the atmosphere of support, mutual respect, and the desire to come together to build up a truly unified vision of youth ministry on this continent. Some of the concrete projects coming out of this are our resource book following the tragic Boston Marathon Bombings in 2013 on [Responding to Public Tragedies and Violence](#), Our yearly conference (in late January) for youth and camp workers, which will be hosted by the OCA in 2016, and coming this fall, a series of regional pan-Orthodox retreats. We have also established a committee, which I serve on, to formulate a common theological framework and approach for youth ministry and youth formation.

- **ROCOR**

I’ve been blessed to develop a working relationship with Fr. Andrei Sommer, who runs youth ministry from ROCOR over these past years. This has culminated with the first official

participation of OCA youth and young adults at their All-Diaspora Youth Conference last summer. This meeting of youth and the building of relationships and simply knowing each other more and better helped each “side of the equation” to share their strengths, from ROCOR the zeal for their culture, family, and tradition, and from the OCA the lessons learned from living that tradition intentionally in a new and different culture.

- **Academy of Preachers (AoP)**

AoP is an ecumenical group that seeks to identify, network, support and inspire young people in their call to Gospel preaching. I’ve been involved with this group for the past three years as well often bringing OCA young adults to their national and regional festivals alongside students and faculty from Saint Vladimir’s Seminary. These festivals serve as an opportunity for our youth to meet serious and committed Christians like themselves growing into leadership positions in other faith traditions, witness to the truth of our own tradition, and most importantly they provide a vehicle for our youth to stand up and make a good defense for the hope that is in them. AoP provides a training ground for our youth to, in the words of Metropolitan Leonty, “preach Holy Orthodoxy everywhere, in every place, and to everyone.”

- **OCF**

Few would argue that OCF is not one of the most imperative ministries in our Church today. Over the past three years, we have dramatically ramped-up our support of and engagement with OCF. Apart from the dozens and dozens of OCA priests and lay-people who support OCF by donating, leading local chapters, volunteering to support their programs, and welcoming in students, we now also support OCF at the national level in a more tangible way. We are represented officially on their board by Deacon Alexander Cadman, who is also the OCF chaplain at Penn State. He contributes his calm pastoral demeanor to their administrative proceedings as well as his wealth of hands-on experience in campus ministry. We are also funding OCF directly from our budget in the amount of \$13,000/year. We’ve been able to give scholarships to every OCA attendee at both college conferences now for the past several years. Now OCF can often point to the OCA as one of its most generous and stable partners.

- **FOCA**

FOCA has traditionally been a generous and helpful partner of ours and that relationship has continued these past three years. I’ve been able to attend two of the past three national conventions to see the work of FOCA in person. I’ve also been glad of the help of Marge Kovach, who runs their junior division and youth outreach who is always supportive of our work and ready to lend a hand or help find funding for our projects.

- **Scouting/EOCS**

We continue to be represented in the scouting ministries by Frs. John Bacon and Eric Tosi. Fr. Eric often represents us at the Eastern Orthodox Committee on Scouting Meetings (we are

usually the only jurisdiction besides the Greek Archdiocese there). Fr. Eric is often also a chaplain at large national and international Boy Scout gatherings. Fr John Bacon has been working with the Boy Scout's for over 35-years and continues to be an excellent resource to our whole church for those wanting to explore how their Orthodox faith can be coupled with scouting.

- **One Conference**

A yearly conference in the New York-area for young adults bringing together Eastern and Oriental Orthodox from across all major jurisdictions and traditions. This event, held in the fall, has quickly grown into a phenomenon with close to one thousand youth attending. Many from the OCA (bishops, priests, professors) have participated as speakers and workshop leaders, but a goal for us should be more participation from our youth. As Christian persecution becomes even more serious in places like Syria and Egypt, forming relationships and standing in solidarity with Coptic, Syriac, and all of our Orthodox and Non-Chalcedonian brothers is becoming even more of an imperative. I've been blessed to help in the planning of several of these conferences.

- **Youth Equipped to Serve (YES)**

A program of FOCUS North America that guides youth in a service experience to those in need, I've been glad to see many more OCA parishes becoming involved with it. It is a stellar program that is pan-Orthodox in nature and has been life-changing for many who have participated in it.

- **Digital Initiatives**

One of the imperatives charged with this department after the 16<sup>th</sup> All-American Council and the OCA's Strategic Plan was to reach out to our Youth via social media. When I started in July of 2012, I inherited an excellent team of volunteers led by Fr. Christopher Rowe. Working with them, and our two excellent interns we have produced the following:

- [www.facebook.com/yyaoca](http://www.facebook.com/yyaoca) Our Facebook page, updated daily with lives of saints, photos from OCA parish/youth groups, liturgical texts, articles for discussion, etc. We now have almost 2,000 people following the page

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- <https://www.youtube.com/user/ocayouth> Our YouTube channel which houses some of our video projects including our social media promotional video, the "Journey to Pascha" series created by Rachel Billings of our parish in Colorado Springs, and a new series of short, personal reflections called "The Road We Travel." We also hope to launch a new series soon called "Saints You Missed in Sunday School".

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- <https://twitter.com/ocayouth> <http://ocayouth.tumblr.com> Since many from our key demographic are moving away from Facebook as their primary social media tool, we've recently tipped out toe into Twitter and Tumblr as well.

- **YouTube Challenge**

We hosted two “YouTube challenges” which acted like online oratorical festivals where youth and young adults could submit video responses to our questions and receive feedback from clergy and seminary professors while competing for prizes.

- **Praxis: Christian Life Realized**

This is a new program we hope to be soon piloting in collaboration with the Greek Archdiocese. We will utilize google hangouts once a month to host specialized discussions on applying our faith to our life. One month might focus on faith in workplace, another on the transitions from high school to college, another on being single/dating, still another on the newly married, with a different specialized discussion leader each month. The goal is to give tangible tools and advice to a specific group of people that changes every month. Our first round should be ready to go in late May and will focus on “How to Speak about Your Faith, Answering Common Questions on Orthodoxy.”

## **HOW OUR DEPARTMENT PLANS TO EXPAND THE MISSION OVER THE NEXT THREE YEARS**

- **Service Trips**

I’ve tried to reestablish our youth service trips to Alaska that existed when I was in high school in college but have not been able to due to my own limitations. This is a top priority for me in the coming years.

- **Pilgrimages**

We are currently in talks with several sister Churches to offer youth/young adult pilgrimages to several holy sites and areas of historic importance. I hope to be able to share more details by the time of the All-American Council

- **Pro Life Activities**

We’ve recently been approached by Catholic pro-life groups to join them in some of their pro-life young adult activities. We’re currently vetting them and hope to be able to provide a model of cooperation soon.

- **OCF Chaplain Training**

We had an exploratory meeting in 2013 combing our expertise from our Institutional Chaplains with OCF’s leadership to see if there were areas for cooperation in terms of offering more specialized training for OCF volunteers in skills such as trauma counseling and response. There is a great deal of need an interest but concert way forward

- **Support System for those “In the Field”**

I was recently approached by a sister jurisdiction to help craft a support system for their parish youth ministry volunteers using technological solutions and models well-honed in the Clinical Pastoral Education system. In my mind, this is something we should be including for those in the OCA engaged in youth ministry. We need to have a tangible support system in place for the exchange of ideas, support, and even frustrations to hold us all better accountable and prevent burnout.

- **“Pan-Orthodox United”**

Started by several young people, this weekend conference in Ohio combines sports competitions, ethnic dancing, and liturgical services. It is my goal to help this excellent model for fellowship and cooperation expand and they are already eyeing locations on the West Coast for 2016. It’s a particular point that one of our lay people from the Romanian Episcopate has been one of the main driving forces behind this grass-roots effort.

- **Further Retreat Models/Curricula**

There is demand for this but I am interested in assembling a small team to carry out this work. Conscious of the tremendous diversity in our Church and that one size rarely fits any, I would want any materials to be tested in the field. If you would like to volunteer for this team, or to volunteer your parish or deanery to be a test market, please let me know.

## **CONCLUSION**

A constant theme of my reports to the Holy Synod and the Metropolitan Council over my tenure is what should this department be doing? Should we be engaging with our youth directly? Should we be building national programs? Should be supporting local parish/deanery/diocesan activities? Or should we be doing nothing but representing the OCA on the various inter-jurisdictional boards and committees (OCF, EOCS, Episcopal Assembly)? Direction and mandates from our Church are needed but in the meantime this department walks a bit like a child making its initial steps, grasping for workable solutions and sometimes even tripping over itself or unintentionally causing injury. Hallmarks of the past three years have been solid engagement and relationship building outside of the OCA, supporting of select local programs, creative expansion of social media and digital resources, and stable funding and staffing (not always a given in the past). Much has been accomplished but so much more remains yet to be done.

Many are often surprised to find out that we do not have a “full-time” youth director in the OCA. In fact, this was something brought up both in the OCA’s recent Strategic Plan and in the Preparatory Documents for the 16<sup>th</sup> All-American Council. Still others would be dismayed at the thought of adding another full-time staff member to our central administration. There is of course plenty of work to be done and more than enough for a full-time position. I only ask that if the



Church so will's to go in that direction that they consider a full search for the most ideal candidate and that we consider creative ways of funding the position so that it does not rely on our traditional assessment model for its support. This creative ministry must be creatively funded, appropriated, and executed.

As we have over these past years decreased the assessment to the national Church, more funding has theoretically become available both to our dioceses and to our local parishes and institutions. As this trend continues, I look forward to hearing of and even assisting in and being a part of the many new and innovative youth ministries and efforts that are developing or will develop as a result of this resource redistribution. May God bless that good work.

Lastly, at the risk of playing into a common trope in our Church, I would like to end this report by quoting the ever-memorable Father Alexander Schmemmann, in an address he gave to students at Oberlin College in 1968 on "The Mission of Orthodox Youth in North America." One can only imagine how much more could be added today:

We shall always live in tension and conflict, in the rhythm of victory and defeat. Yet if the Puritans could have had such a tremendous impact on American culture, if Sigmund Freud could change it so deeply as to send generations of Americans to the psychoanalytical couch, if Marxism, in spite of all its phenomenal failures, can still inspire presumably intelligent American intellectuals, why can't the faith and the doctrine which we clam to be the true faith and the true doctrine have its chance? "O ye of little faith..." Marx and Freud never doubted and won their vicious victories. The modern Christian, however, has a built-in inferiority complex. One historical defeat pushes him either into an apocalyptic fear and panicking or "death of God" theologies. The time has come, maybe, simply to recover our faith and apply it with love and humility to the land which has become ours. And who can do that if not those who are given a full share of American culture?

## 10. OFFICE OF INSTITUTIONAL CHAPLAINS

### **Archpriest Steven Voytovich Chairperson**

#### **MANDATE**

The Office of Institutional Chaplaincy supports the ministry of full and part-time hospital, hospice, long-term care, prison, fire, police chaplains, and those in other settings.

The Orthodox Church in America is a member of the Commission for Ministry in Specialized Settings (COMISS Network) and endorses chaplains to serve in specific institutional settings and toward certification with the Association of Professional Chaplains (APC), the Association for Clinical Pastoral Education (ACPE), and the College of Pastoral Supervision and Psychotherapy (CPSP).

His Beatitude, Metropolitan TIKHON is the Orthodox Ecclesiastical Endorser for OCA clergy and laypersons who are clinically trained and serving as institutional chaplains; this office initiates recommendations for endorsement.

Archpriest Steven Voytovich serves as the Office's Director, supporting the formal endorsement process for institutional chaplains and facilitating dialogue among those ministering in a variety of institutional settings.

#### **MEMBERS**

Archpriest Steven Voytovich  
*Chairperson*

Priest Christopher Stanton

Archpriest John Maxwell

Deacon David Neff

Priest John Brown

Sarah Byrne

Priest Paul Fetsko

Logan Johnson

Priest Alexandre Ioukhaievskikh

Elaine Mayol

Priest Michael Medis

Anna Nikitina,

Priest Timothy Hasenecz

#### **Resource People**

Archpriest Theodore Boback

Jessica D'Angio

Archpriest Sergei Bouteneff

Larisa Waya

## **OVERVIEW**

Institutional Chaplaincy has formally functioned since 2003, and was identified as department in 2006, to formally endorse those engaged in ministry in specialized settings such as hospitals, hospices, long-term care, correctional, emergency response, and other settings. With some ambiguity persisting between identification as a department and yet functioning directly under the Metropolitan, at the Spring 2015 session of the Holy Synod clarity was restored in Institutional Chaplaincy being identified as an Office directly under the Metropolitan.

Clergy and laypersons need this formal endorsement to accept employment positions, and to be certified as chaplains. Like military chaplains, institutional chaplains receive their endorsement from the Office of the Metropolitan. As we are a formal endorser, this Office Chair represents our Orthodox Church in America in an endorsing capacity, as well as attending credentialing body meetings. At the writing of this report we are no longer the only jurisdiction with a formal endorsement process, and a further question lies ahead in terms of any role the Assembly of Canonical Orthodox Bishops may have in the future where endorsement is concerned.

## **A SHORT REFLECTION OF THE THEME AND HOW IT RELATES TO THE DEPARTMENT WORK**

This department's very function continues to be directly related to *expanding the mission* of the Orthodox Church. The ministry contexts where our chaplains serve are in what we can call the greater community context beyond that of the local parish, so our chaplains are witnesses to the Orthodox Faith in the greater community. And in like manner, that we are now represented in interfaith settings, endorsing, and pastoral care tables representing diverse religious traditions, the Orthodox Faith has played a more active role in shaping this ministry. This is something our OCA can surely celebrate as we together reflect on this important theme.

For the following two points, please note that in looking back, identification of "department" is used, while in looking ahead, "office" is used instead denoting the change reflected from the Spring 2015 Holy Synod meeting.

## **INITIATIVES AND PROJECTS SINCE THE 16TH AAC**

- Fr. Steven served for two years as Chair of the Association of Religious Endorsing Bodies (AREB), 2012-2014.

- Our department assisted another jurisdiction to develop a formal endorsement process.
- The OCA became a faith tradition member of the Association for Clinical Pastoral Education (ACPE), May 2013.
- First formal chaplain visitation made through this department occurred in 2011.

## **HOW THE OFFICE PLANS TO EXPAND THE MISSION OVER THE NEXT THREE YEARS**

- To continue building our endorsement practices in conjunction with best practice models and in keeping with our unique Orthodox ecclesiastical frame.
- Prepare new leadership to continue advancing the work of the department.
- Continue collaborating with OCA Departments such as Compassion in Action with CSHA, and in offering continuing education in concert with the new department bearing this name.
- Bring the good training and background connected to chaplaincy arena to our clergy, such as Self-Care Program being offered at this AAC.
- This Office stands ready to be an active participant in the Assembly of Canonical Orthodox Bishops in shaping next steps with respect to chaplaincy, now reflecting over ten years of real experience and development.

## **CONCLUSION**

In reflecting on the theme of expanding the mission of the Orthodox Church in America, it is exciting to identify and even celebrate institutional chaplaincy as a real example of what this expansion was intended to be. The American pastoral care and counseling movement really came into its own in the 1920's while our church was in turmoil, and now as that movement prepares to celebrate its centennial, the Orthodox Church in America is a leading formal and active presence in this movement both here and abroad. Our very meaningful and rich Orthodox pastoral heritage is making a difference in a variety of institutional settings through our chaplains serving in them, and through the work of this office our OCA is an active participant as the greater pastoral care and counseling movement itself faces challenges in our rapidly changing American context. Thanks be to God for the dedication of the members of this office who continue to bear witness to our historical faith in their daily ministry, and to our church leadership that has had the foresight and wisdom to bless the developmental work that has been accomplished. May God continue to bless the work of this office: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:" (Eph. 4:12)

## 11. OFFICE OF MILITARY CHAPLAINS

**Archpriest Theodore Boback Jr.**  
**Dean**

### MEMBERS

Archpriest Theodore Boback, Jr.,  
*Dean/Executive Director OCA Military and VA Chaplaincy*

Archpriest Joseph J. Gallick,  
*Assistant Dean/Deputy Director OCA Military and VA Chaplaincy*

### MANDATE

The Orthodox Military Chaplain is an Orthodox Priest in uniform serving in the Armed Forces of the United States of America. The Veterans Affairs Medical Center Chaplain serves in the Department of Veterans Affairs in a medical center. They are active members of the respective chaplaincy and share a common core of professional responsibilities for worship services, personal counseling, administrative duties, pastoral visitations, cultural activities, humanitarian projects, moral leadership, and appropriate collateral duty assignments.

They in addition to fulfilling the disciplines, dogmas, doctrines of faith and other canonical directives required of all Orthodox Priests, comply with the administrative requirements of their Ecclesiastical Endorsing Agency.

They exercise their priestly mission in three ways: to those of the Orthodox Faith, to those of other faiths, and to those who have no religious affiliation.

### OVERVIEW

The mission of the OCA's military chaplain is the propagation of the Orthodox Faith; to serve, worship, and love our Lord and Savior Jesus Christ; and to bring spiritual nourishment and enlightenment to thousands of Orthodox military personnel and their families serving their country throughout the world.

The mission of the Veterans Affairs (VA) Chaplains is to counsel and to bring spiritual nourishment through the Holy Sacraments to hundreds of Orthodox veterans in VA Medical Centers throughout the United States of America.

The Office of Military (VAMC) Chaplaincies currently operates directly under the supervision of the Metropolitan and forms a unique deanery of the Church. According to the Statutes of the

Orthodox Church in America (Article II section 5) deaneries within the boundaries of a diocese are established by the diocesan council. However, the Dean of Orthodox Military Chaplains is appointed by and directly responsible to the Metropolitan (Cf. Article II, section 7p).

The Executive Director and Dean of Chaplains is the chief administrator for the Metropolitan in all matters concerning the OCA chaplains in the Air Force, Army, Navy, Marines, Coast Guard and the Veterans Administration. The Executive Director/Dean is the representative of the Metropolitan to the National Conference of Ministry to the Armed Forces (NCMAF) and the Endorsers Conference for Veterans Affairs Chaplaincy (ECVAC). The Assistant Executive Director works together with the Executive Director.

The Executive Director/Dean and the Assistant Executive Director recruit and screen candidates for the chaplaincy, prepare ecclesiastical endorsement for the Metropolitan and maintain contact with all Orthodox chaplains and with the Executive Director of the Armed Services Chaplains Board, Military Chief of Chaplains and the VA National Staff Chaplain and chaplain staff. They do this through telecommunications, email, correspondence, and by participating in various meetings and site visitations throughout the world. The Executive Director/Dean provides guidance to chaplains serving throughout the world on spiritual matters and ensures that Orthodox personnel, regardless of where they are stationed can freely exercise their religious beliefs. The Executive Director/Dean attends all conferences and executive board committee meetings of the NCMAF and ECVAC.

The Military chaplains from the Orthodox Church in America serve in the United States Armed Forces in the United States, Germany, Korea, Japan, and the Middle East, Iraq and Afghanistan. The Veterans Affairs Medical Center Chaplains serve within the United States at VA Medical Centers.

## **INITIATIVES AND PROJECTS SINCE THE 16TH AAC**

- The department successfully recruited chaplains for service in the US Armed Forces and Veterans Affairs Medical Centers.
- Metropolitan Tikhon made Archpastoral visits to Military Installations, Bases and Camps.
- Metropolitan Tikhon participated in the retirement ceremonies of Fr. Jerome Cwiklinski and with Fr. John Jillions of Fr. Peter Baktis.
- The Executive Director/Dean attended the retirement of the Navy Chief of Chaplains and the installation of the new Navy Chief of Chaplains.
- The department, in January of each year, participates in the National Conference on Ministry to the Armed Forces (NCMAF), the Endorsers Conference for Veterans Affairs

Chaplaincy (ECVAC) and the Armed Forces Chaplains Board which is the Chiefs of Chaplains from each branch of service.

- Fr. Theodore Boback currently serves on the executive board of the ECVAC and has served on NCMAF committees.
- The office provided updates to Metropolitan Tikhon, Fr. Eric Tosi and Fr. John Jillions
- The office provided updates to Archbishop Nikon, the OCA member on the committee for military chaplaincy of the Assembly of Canonical Orthodox Bishops of North America.
- Fr. Theodore Boback and Fr Joseph Gallick presented a briefing to the members of the Members of the Metropolitan Council (2014) and to Holy Synod of Bishops of the Orthodox Church in America (2015)
- The office submits a written report to the Holy Synod of Bishops and Metropolitan Council twice a year.
- Prepared ecclesiastical forms for submission by the Metropolitan to the various agencies
- Attended the graduation ceremonies at the United States Army Chaplain Basic Course of several of our chaplains.
- Met with some of the members of the COMISS while attending the NCMAF/ECVAC Conferences in Washington, DC
- The office writes and presents position papers to the Metropolitan as requested and required.
- The office members made visits to Saint Tikhon and Saint Vladimir Seminaries.
- Participated in the annual Memorial Day Memorial Service for deceased veterans at St. Tikhon Monastery
- The office members attended workshops and conferences of the Orthodox Church in America, and made presentations as requested.
- The office is continuing its work on the Memorial Shrine for Veterans and chaplaincy.
- Re-emphasized the financial responsibility of active duty chaplains for designated offerings (Special Appeals) and annual assessments fair share.

- Worked with (partnered) FOCA in supporting the military chaplaincy program through providing various religious materials through their gifts of love program.
- Worked with (partnered) churches, which wanted to do an outreach program.

### **Endorser's Conferences**

The annual National Conference on Ministry to the Armed Forces (NCMAF), the Endorsers Conference for Veterans Affairs Chaplaincy (ECVAC) and the Armed Forces Chaplains Board which is the Chiefs of Chaplain from each branch of service held each January. Metropolitan Tikhon attended and participated in the Chief of Chaplains annual update to endorsers in January 2013 and January 2014. Metropolitan Tikhon was introduced to many of the endorsers, staff members, and Chief of Chaplains from the various branches. It was beneficial for him to attend the sessions and to meet the various personnel from the offices of the chaplains as well as the other endorsing agents. Fr. Joseph Gallick also participated in the meetings of NAMCF and ECVAC.

Additionally, the OCA Office of Military and VA Chaplaincy is a member of the Commission on Ministry in Specialized Settings. Very Reverend Steven Voytovich, Director of the OCA Institutional Chaplaincy Department attends the COMISS meetings.

### **Military Chaplains**

Orthodox Military Chaplains perform a full cycle of liturgical services including Vespers, Matins, Divine Liturgy, Feast Days, and services during Advent, Great Lent, the Dormition and Apostles Fasts, Liturgy of Pre-Sanctified Gifts and administering the

#### **- Sacraments of the Church.**

In addition to Orthodox Priests assigned with their units in the Middle East, other Orthodox Priests were deployed also to the Middle East during the Nativity of Christ and Theophany, Holy Week and Pascha, and Dormition Fast and Feast days over the years. This was based upon a request initially written by his Beatitude, Metropolitan Herman. Our Orthodox Priests continued to rotate on assignments to the Middle East. Most if not all of the Orthodox Military Chaplains have served in the Middle East.

#### **- Deployment of Chaplains**

With the recent drawdown of troops in that area of operations these additional deployments of Orthodox Priests during the above mentioned time frames has been curtailed.

Our Orthodox Priests have been deployed in support of the Global War on Terror. They provided worship services during Holy Week and Pascha in tandem with other Orthodox Chaplains from other branches of the services. Others have served with coalition forces, for



example from Estonia, Georgia, and Romania, and others have mentored and have served with the first Orthodox Chaplain in the Canadian Forces since WWII. Others have advised on various issues and concerns such as those who served with the Coast Guard in Alaska where they assisted coastal Alaskan communities which are indigenously Orthodox.

- **Concerns**

Included among the continued Ministry Concern of our chaplain are: Spiritual Renewal, Ministry of Present, Readiness, Interfaith and Ecumenical Ministries Programs, outreach programs, service on various boards such as family action; biomedical ethics, advisory councils.

- **Military and VA Chaplain Personnel Strength**

Personnel Statistics have changed through the years and continue to change based on requirements of the United States Armed Forces and the Veterans Affairs Medical Centers in fulfilling their mission.

**Military Personnel Strength**

Five Orthodox Priests retired from the United States Armed Forces this past year. Two priests from the Orthodox Church in America: Fr. Peter Baktis, United States Army and Fr Jerome Cwiklinski, United States Navy; Two priests from the Antiochian Orthodox Archdiocese: Fr Stephan Close and Fr Mark Sahady; and one priest from the Greek Orthodox Archdiocese: Fr. Milton Gianulis. Their dedication and devotion to their pastoral ministry to the service members and families was outstanding and resulted in the spiritual nourishment and enrichment for those served.

*Our current personnel outlook is reflected in the following table: In each column the figure at the left indicate the number of OCA Chaplains while the figures within the parentheses indicate the number of non-OCA Orthodox Chaplains at the time of the writing of this report. The bottom line – “Totals” shows the total number of Orthodox Chaplains from all jurisdictions.*

<b>BRANCH</b>	<b>Active Duty (AD)</b>	<b>Reserve Component (RC)</b>
Air Force	3 (2)	1 (1)
Army	3(4)	5 (1)
Navy	2 (5)	1 (0)
Subtotals	8 (11)	7 (2)
Totals	19	9

15 (54%) of Orthodox Chaplains in the AD and RC are Orthodox Church in America  
 .6 (21%) are priests of the Antiochian Orthodox Archdiocese  
 4 (14%) are priests of the Greek Orthodox Archdiocese  
 3 (11%) are priests of the Russian Orthodox Church outside of Russia Diocese

## **Chaplain Candidates**

Currently there are several seminarians who are participating in the chaplain candidate programs at St. Tikhon Seminary and Saint Vladimir Seminary.

## **Chaplaincy Specialized Training**

The Military and VA Chaplains received training in their particular areas.

Most if not all Orthodox Military Chaplains have training in suicide prevention, moral leadership training, personal value/values clarification, stress management, marriage enrichment, chaplain orientation, and crisis incident response and critical incident stress management.

Some chaplains receive specialized training in areas including: ethics, family life, alcohol and drug counseling, fund management, administration, combat developments, training and curriculum development, task analysis and development, total quality management, facility management, security management, interpersonal relationship development, leadership development, organizational effectiveness and development, marriage and family life training and counseling; clinical pastoral education; hospital ministry; and confinement ministry and volunteerism.

All military and VA chaplains are good resources for speaking at retreats and workshops.

Military Orthodox Priests are assigned throughout the world. The following is a list of current Orthodox Church in America military Priests serving our nation and location.

## **Active Duty**

### **- United States Air Force**

Father Ioan I. Dumitrascu, Chaplain, Captain, USAF

Father Eugene Lahue, Chaplain, Major, USAF Keesler AFB, MS

Father Thaddeus Werner, Chaplain Captain, USAF Joint Base, Lackland, San Antonio, TX

### **- United States Army**

Father George Hill, Chaplain (MAJ), USA Graduate School, University of Virginia

Father Sean Levine, Chaplain (CPT), USA Fort Bliss, Texas

Father George Oanca, Chaplain (CPT), USA Fort Carson, Colorado

### **- United States Navy**

Father Stephen Duesenberry, CDR, CHC USN, Camp Lejeune, NC

Father Eugene Wozniak, LCDR, CHC USN, Camp Lejeune, NC

## **Reserve Component**

- **United States Air Force**  
Father Oliver Herbel, Chaplain, Captain, USAFR

- **United States Army**  
Father Ian Burgess, Chaplain (CPT), USAR  
Father Peter Dubinin, Chaplain (LTC), USAR  
Father Danut Palanceau, Chaplain (CPT), USAR  
Father James Parnell, Chaplain (CPT), USAR  
Father James Sizemore, Chaplain (MAJ), USAR

- **United State Navy**  
Father Herman Kincaid, LTJG, CHC USNR

### **Retired Military Chaplains**

There are over 30 retired Orthodox Priests from the United States Armed Forces with many serving within the OCA in various ministries. Retired chaplains have a range of special skills and are an additional resource within our Orthodox Church. Please review the Continuing Education Report within the Strategic Plan as well as the paragraphs above for more information.

### **Veterans Affairs Medical Center Chaplains**

Father Joseph Martin, VAMC, Wilkes-Barre, PA and Father Sergei C. Bouteneff, VAMC Newington, CT, serve as the Chief of Chaplain Services at their respective VAMC. Father Philip Reese was recently given a full time position at the Miami VAMC. We are grateful for their ministry and congratulate them on their assignments within the VAMC.

VA Chaplains might attend training that equips them to perform specific tasks and or to fill certain positions such as Post Traumatic Stress, palliative care, substance abuse; etc.

- **There are nine OCA Priests who serve our VAMCs**

Father Sergei C. Bouteneff – Newington, CT  
Father Igor Burdikoff – Albany, NY  
Father Daniel Degyansky – Manhattan, NY  
Father John Klembara – Brecksville, OH  
Father Joseph Martin – Wilkes-Barre, PA  
Father Philip Reese – Miami, FL  
Father Paul Suda – Pittsburgh, PA  
Father Michael Westerberg – New Haven, CT  
Father George York – Pittsburgh, PA

### **The Need for Military Chaplains**

Recruitment of seminarians to serve in the various branches of our US Armed Forces and discussions with the Holy Synod of Bishops reference this need for chaplains will continue.

### **Endorser's Conferences**

The Orthodox Church in America continues to be an active member and participant in the National Conference of Ministry to the Armed Forces (NCMAF) and the Endorser Conference for Veterans Affairs Chaplaincy (ECVAC).

The Orthodox Church in America is recognized by each of these organizations and the Military Chief of Chaplains and the VA National Chaplain Center as the endorser for OCA priests. To be considered for the military or veterans affairs medical center chaplaincy, a candidate must first have his Diocesan Bishop's Blessing, then an ecclesiastical endorsement from the Metropolitan Tikhon, which is prepared by the Dean/Director of the OCA Chaplaincies and the candidate must meet the requirements of the United States Armed Forces or the Veterans Affairs Medical Center National Chaplain Office.

Some highlights of past NCMAF/ECVAC meetings in the three years include:

Operation heal our patriots Samaritans Purse, Guarding Religious Free Exercise with policy representatives of the chief of chaplains, presentation by the branch recruiters, improving patient-centered care via integration of chaplains into mental health care, support for the defense centers of excellence for psychological health and traumatic brain injury, domestic violence, child abuse and neglect and looking ahead; safeguarding religious free exercise; pluralism workshop and presentations by the staff of Chiefs of Chaplains; and the VA National Chaplain Office.

### **PLANS FOR FUTURE**

- Ensure that the Orthodox Tradition is upheld in a pluralistic environment
- Participate on the committee for military chaplaincy of the Assembly of Canonical Orthodox Bishops of North America through direct (as member and consultant on the commission) and indirect (Archbishop Nikon who serves as a member on the committee).
- Continue to update the Metropolitan, the OCA Chancellor (Fr Jillions), the OCA Secretary (Fr Tosi) and the OCA Episcopal Assembly Hierarch liaison on military committee of the Episcopal Assembly (Archbishop Nikon)
- Conduct the 2<sup>nd</sup>, Joint Conference of OCA Military, VA and Institutional Chaplains
- Provide materials for parish clergy and faithful about the deployment cycles, the spiritual and emotional challenges, helping caring for the caregiver

- Develop a data base of training qualifications of the Orthodox Military and VA Chaplain have and provide a link of this information to the various departments and offices as the need for certain skills and resources are needed required.
- Network with the Institutional Chaplain Department and other departments and offices of the OCA
- Develop materials for the resource handbook
- Ensure that Orthodoxy is not dismissed as a religious body within the Department of State, Department of Defense, Department of the VA as well as in the various support organizations such as NCMAF and ECVAC.
- Maintain our role and Orthodox voice in NCMAF and ECVAC
- Be proactive with discussion and interaction with the chaplaincy programs of other autocephalous Orthodox Churches.
- Participation and interaction with the Military Chaplaincy Commission of the Assembly of Canonical Orthodox Bishops
- Ensure our leadership within military and VA Chaplaincy support organizations
- Recruit and procure Orthodox Priests for active and reserve component military duty and VA Chaplaincy
- Advise the Chiefs of Chaplains and recommend the requirements for Orthodox Chaplains
- Request increased budget for the visitation of Orthodox Military and VAMC Communities
- Ensure that Orthodoxy speaks with one voice
- Continue review and work from previous meetings and workshops (sometimes limited because of funding needs and requirements)
- Update the military and VA Chaplaincy handbook
- Review and update strategic plan for military and VA Chaplaincy
- Continue to work the erection of memorial shrine for veterans and chaplains
- Diocesan recruitment plan for military chaplain

- Expand seminarian chaplaincy program
- Chaplaincy newsletter
- Interface with Fr John Perich regarding Chaplaincy displays at the Metropolitan Museum
- Continue to encourage chaplains to submit articles and photographs for the TOC, Diocesan newspapers, web page, etc.
- Chaplaincy recruitment booklet and DVD
- Continued partnership with Fellowship of Orthodox Christians in America and other such organizations
- Continued partnership with churches who desire to do outreach programs for our chaplains, service members, and veterans

### **Budget/Funding**

The Office of Military and Veterans Affairs Medical Center Chaplaincies will continue to submit annual operational budget requirements. In addition, a proposed list of unfinanced, prioritized requirements, as part of the annual budgetary process, will continue to be submitted should additional funding be made available for implementation.

We are grateful to our Hierarchs for their support of the chaplaincies by providing qualified clergy for ecclesiastical endorsement.

Since the first Orthodox Priest to serve as a chaplain in North America with the Canadian Armed Forces and the first United States Armed Forces Orthodox Priests through to our current chaplains who are listed in this report and who serve today, the mission of our chaplains continues. Whether in peace time or war time, during WWII, Korea, Vietnam, “Cold War”, Afghanistan, Iraq, Middle East, Bosnia, Balkans, or other conflicts, our priests volunteer to serve our Church, and our nation with a viable and dynamic ministry to not only the men and women serving in the United States Armed Forces, but also to their families, coalition forces, and authorized civilians. Many of our Orthodox Chaplains along with the men and women to whom they minister have had multiple deployments. Let us remember our Chaplains and their families in our daily prayers.

Our Priests in uniform serve and minister in all parts of the world in all types of environments and conditions as they provide the continued dynamic ministry for our Orthodox men and women, and service members of other faiths and those who have no faith preferences with spirituality, dedication, love and professional competency at all times and hours. Our priests in the VA Medical Centers ensure that seamless transition of the requisite ministry from the military to the VA health care system continues for those who serve and who served our nation.

All of them should be commended for their ministry and for their assistance. Let us remember our Orthodox chaplains and their families in our prayers as well as our men and women who serve in the United States Armed Forces and the Veterans Affairs Medical Centers. We have seen great changes in the last century and the beginning years of this the 21<sup>st</sup> century and in the recent months, if not even the recent days of this year. We continue to see changes in our nation and throughout the world with an impact on the pastoral skills required of our chaplains. We need to ensure that the Orthodox leadership role within all forms of chaplaincy are provided and are performed. In diligence and steadfastness, we need to continue on the journey before us in the 21<sup>st</sup> century so that we will go forth with faith, hope and love in all our endeavors for the Glory of God and our Church.

## 12. OFFICE OF REVIEW OF SEXUAL MISCONDUCT ALLEGATIONS

**Cindy Heise**  
**Coordinator**

### MANDATE

The Office for Review of Sexual Misconduct Allegations is responsible for assisting the Holy Synod of Bishops and the Church with matters concerning allegations of sexual misconduct. The Office is under the authority of the Office of the Metropolitan, who reports to the Holy Synod of Bishops. The Chancellor of the OCA is Director of ORSMA but the Coordinator carries out its day-to-day activities and supervises its collaboration with the dioceses. ORSMA works closely with the Holy Synod's Sexual Misconduct Policy Advisory Committee (SMPAC.)

### MEMBERS

Archpriest John Jillions  
*Director, Chancellor*

Cindy Heise, LMSW  
*Coordinator*

Mrs. Heise, a licensed social worker, has a background in child protective services and mental health counseling.

### Consultants

**Robert Koory, Legal** - An attorney, Mr. Koory has experience in private practice and as longtime chancellor of the Antiochian Archdiocese in developing policy and investigating reports of sexual misconduct. As the Special Legal Liaison to ORSMA and SMPAC, Mr. Koory provides legal advice on matters of policy and procedure.

**Bernard Wilson, Investigative** - Mr. Wilson is a retired police chief with 40 years experience in law enforcement and security, both public and private sector. He has expertise in crisis management, security, management consulting and investigations. He also serves on SMPAC.

**Dr. Albert Rossi, Mental Health** - Dr. Rossi is a licensed psychologist who has been practicing for 30 years and teaches at St. Vladimir's Seminary and formerly Pace University. He has worked extensively with individuals, specifically clergy, with sexual addictions. He continues to serve as a member of SMPAC as well.

### OVERVIEW

ORMSA assists the Dioceses in receiving and investigating complaints of sexual misconduct. It works closely with SMPAC in developing and revising policies pertaining to the response and



prevention of misconduct in the Church. ORSMA provides guidance to diocesan administrators in implementing the *Policies, Standards, and Procedures on Sexual Misconduct (PSP)*. The Office also assists in providing prevention education to individual parishes and dioceses.

**Coordinator activities:**

- Receive reports of sexual misconduct and coordinates investigations
- Provide education on the prevention of sexual misconduct and abuse
- Present information on the PSPs at various diocesan assemblies
- Maintain a database of all sexual misconduct allegations and inquiries
- Liaison with diocesan administrators to ensure PSP compliance
- Provide consultation to diocesan administrators during investigations
- Improve internal office procedures and processes
- Draft agenda and oversee follow-up for bi-weekly SMPAC meetings

**REFLECTION OF THE THEME AND HOW IT RELATES TO THE DEPARTMENT WORK**

Many of our parishes and missions attract young families that are drawn to the beauty of the Church. As these communities grow in size, it is critical that the parish create a culture of safety. To become a thriving parish, missions are in a perfect position to establish this culture of love, safety, and belonging from the very beginning. A good understanding of the policies of the Church in regard to the prevention of sexual misconduct will help each community create a safe environment for all to enjoy. Most of the OCA’s parishes and missions are relatively small, and this makes it easier to implement safety measures. But experience has shown that larger parishes too can put these measures into practice. Once these safety measures are part of the parish culture, the faithful will be vigilant in keeping safe their children and vulnerable adults. Whether large or small, a community can be a thriving parish if everyone feels welcome and safe to immerse themselves in the life of the Church.

**INITIATIVES AND PROJECTS SINCE THE 16TH AAC**

ORSMA as it is today is a pioneering effort that did not yet exist at the 16th AAC. In a relatively short period it has provided the framework for ensuring the most basic safety upon which church life and missionary expansion depend.

## **HOW THE DEPARTMENT PLANS TO EXPAND THE MISSION OVER THE NEXT THREE YEARS**

Goals for the Office:

- To achieve 100% compliance in meeting PSP standards
- To improve the process of misconduct investigations
- To ensure all volunteers working with youth are fully trained in the prevention of sexual abuse of children.
- To ensure proper support is given to survivors of sexual abuse
- To identify and ensure support is given to those who are at high risk of committing sexual misconduct.

## **CONCLUSION**

If our parishes aren't safe the mission can't expand. ORSMA helps everyone who steps into our missions and parishes know that the OCA is doing all it can to ensure that our children and adults will be kept safe from harm.

## 12. PENSION BOARD

**John Sedor**  
**Chairperson**

### MANDATE

The Orthodox Church in America Pension Plan (the “Plan”) was established in 1976. The administrative management of the Plan is assigned to the Pension Board. The assets of the Plan are held in the Orthodox Church in America Pension Plan Trust (“Trust”).

The mission of the Pension Board is to provide a dependable retirement vehicle for OCA Clergy and Lay Staff.

### MEMBERS

The Pension Board is comprised of seven members. Each member also serves as a Trustee of the Trust. The All American Council elects six members (three clergy and three non-clergy) and the Holy Synod appoints one hierarch as the Episcopal Moderator. The Trustees elect one member to serve as Chairman of the Board. The Board supervises the Pension Office Staff.

#### Trustees

Mr. John Sedor  
*Chairman*

Archpriest Matthew Tate

His Eminence, Archbishop Nikon  
*Episcopal Moderator*

Priest Gleb McFatter

Archpriest John Zdinak

Mr. Barry Gluntz

Mr. Theodore Bazil

#### OCA Pension Board Staff

Ms. Maureen Ahearn  
Administrator

Ms. Barbara Anderson  
Bookkeeper

#### Four Trustee positions are eligible for re-election at this 18th All American Council

Archpriest John Zdinak

Mr. Barry Gluntz

Priest Gleb McFatter

Mr. John Sedor (retiring)

## OVERVIEW

The Board and consultants hold regular quarterly meetings and collaborate with intermittent conference calls and special meetings as needed. The Board has met at least sixteen times since the 16th AAC in November 2011 for both regular and special meetings.

OCA Pension Board Trustees, jointly with key professional investment, legal, actuarial, accounting and auditing providers and the Plan Administrator regularly evaluate Plan provisions and capabilities, with a goal of providing the best benefits possible based upon the expected contributions and earnings.

The OCA Pension Plan is a non-ERISA pension plan that complies with United States Internal Revenue Service (IRS) regulations to meet the requirements for favorable tax status as a “qualified” pension plan. The Pension Board seeks to uphold the parameters of the Plan as defined by the Plan Document and legal controls as defined by the IRS.

Professional Consultants are:

Actuarial Services: Milliman Inc.

Investment Services: Morgan Stanley Wealth Management

Legal Counsel: Semo Law Group

Auditor/Certified Public Accountant: Saslow, Lufkin & Buggy, LLP

## REFLECTION OF THE THEME “HOW TO EXPAND OUR MISSION” AND HOW IT RELATES TO THE PENSION BOARD’S WORK

The Orthodox Church in America Pension Board offers OCA participants the opportunity for a secure financial income in retirement. Therefore, through membership in the Plan, participants can focus on expanding the work and witness of the Church while having the peace of mind of concurrently developing a retirement income for their own future and the future of their fellow clergy and church workers.

## INITIATIVES AND PROJECTS SINCE THE 16TH AAC

- **Increased outreach** – Seminaries have been encouraged to include retirement planning and pension information in the curriculum. Pension Board representatives have been available to facilitate curriculum development and to visit seminaries for membership and benefit information Q & A’s.
- **Increased membership** – The Plan currently has the highest active member count to date: 325 active contributing members and 169 monthly benefit recipients. The board has

introduced a plan with Bishops/Designees to assure that newly hired clergy and their parish employers are provided with pension enrollment information at the point of hire.

- **Increased communication** – The Board has updated and distributed the Plan Booklets. Annual statements have been sent to all active participants. Board representatives have been available to attend diocesan and deanery meetings.
- **Improved technology** - Electronic billing, cybersecurity, digitized data storage, and efforts to improve efficiency in procedures and processes are ongoing.
- **Improved funding** – At the time this report was written, the Plan’s investments totaled \$26.4 M (3-31-15). For three of the past five years (2010 – 2014), the OCA Pension Plan’s assets have earned an investment return in excess of the actuarial assumed return of 7%. The average compound return over the five-year period was 6.97%. During those five years, the funded status of the plan improved from 82.1% to 87.0%. Effective January 1, 2015, the mortality assumption was updated to reflect the impact of increased longevity, thereby, lowering the funded status of the plan to 83.6% (see attached graph).

## **HOW THE PENSION BOARD PLANS TO EXPAND THE MISSION OVER THE NEXT THREE YEARS**

The OCA Pension Board, with actuarial support, always conducts all business with a projected 30-40 year outlook. With this in mind, the Board will continue working to encourage a greater level of participation from all clergy and eligible lay staff. An increase in membership will strengthen the current 83.6% funding to project the Plan toward full funding.

The Pension Board will continue to focus on education by providing meaningful retirement information for seminary educators, clergy, and eligible lay staff. In addition, Pension Plan information will be periodically distributed by Bishops/Designees to confirm participation expectations for clergy and parishes.

As you may know, retirement plans are not often available for many vocations in our current economic climate. It is important that the OCA clergy and eligible lay employees understand, appreciate, and utilize the benefit opportunity the Pension Board has developed through the years. We are thankful for the foresight of the original founders (back in the 70’s) who planted the seed that the Plan could build and improve upon to reach the stability it has today and the potential to continue to grow.

## **CONCLUSION**

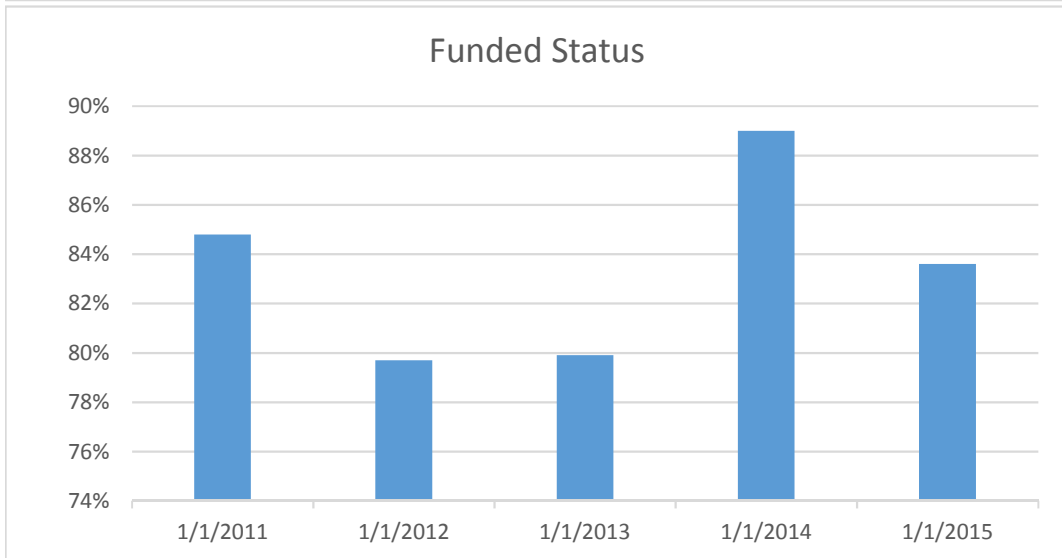
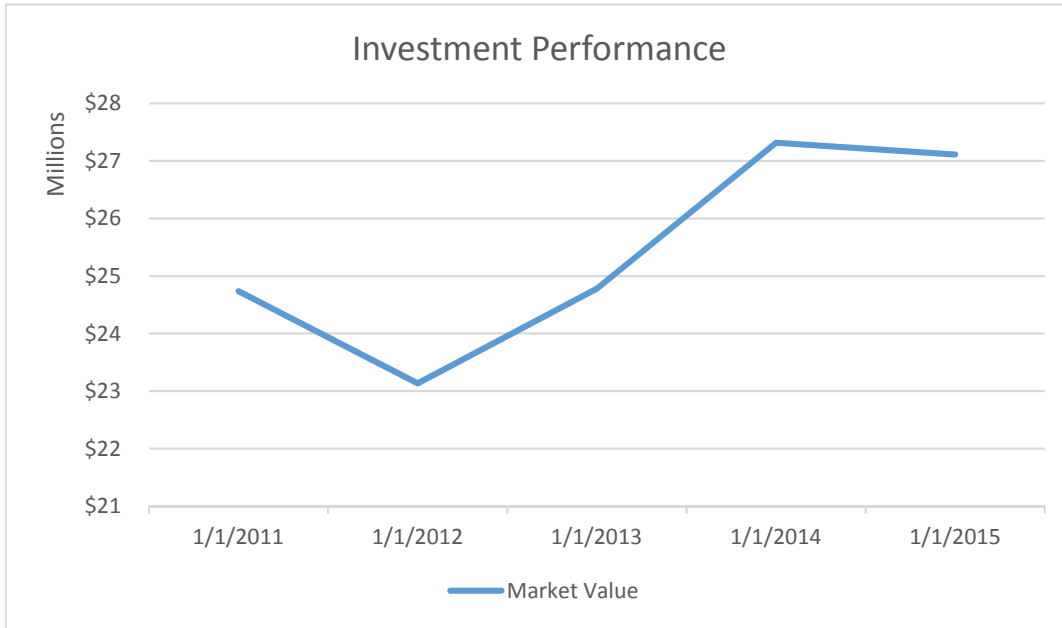
With our ever-changing political and economic climate, the Pension Board acts as responsible stewards of the Plan. The Pension Board Trustees take the fiduciary duty to all members very seriously throughout their volunteer tenure of service. The Plan is healthy and strong. We address our Mission to provide a dependable retirement vehicle for the OCA, and with

determination, we strive toward our vision of offering participants the opportunity to focus on expanding the work and witness of the Church while having the peace of mind of concurrently developing a retirement income for their own future and the future of their fellow clergy and church workers.

We encourage and welcome your questions and comments. Please contact the Pension Board at:

Pension Administrator  
OCA Pension Plan  
516-922-0550 x142  
Email: [pension@oca.org](mailto:pension@oca.org)

## Orthodox Church in America Pension Plan



### NOTES:

- 1) Results for 2011-2014 were shown in each of the respective actuarial valuation reports and are based on assumptions and provisions in that year's valuation report.
- 2) January 1, 2015 results under the proposed mortality basis with an interest rate of 7.0% are based on the January 1, 2013 census with liability projected to January 1, 2015 at 7.0% interest rate, RP-2000 mortality table with generational projection scale BB and the unaudited market value of assets as of December 31, 2014.

## **13. FELLOWSHIP OF ORTHODOX CHRISTIANS IN AMERICA**

**Rebecca Tesar**  
**President**

### **MANDATE**

*Witnessing Our Faith by Charitable Works Through Fellowship*

We are the Fellowship of Orthodox Christians in America, an official organization of the Orthodox Church in America, and our mission is to proclaim, share and reveal our Orthodox Christian Faith through service, fellowship and example.

We strive to accomplish this by:

- studying the tenets of our Faith
- supporting and encouraging Orthodox Youth ministries
- supporting and encouraging missionary growth of our church
- encouraging and promoting unity among all Orthodox jurisdictions
- establishing practical means for Orthodox Christians to endure lasting friendships on local and national levels through networking
- providing educational, cultural, social and athletic activities for the people of our Orthodox Faith

### **MEMBERS**

#### **EXECUTIVE BOARD**

Archpriest Theodore Boback  
*Spiritual Advisor*

Allison Steffaro  
*Secretary*

Rebecca Tesar  
*President*

Michael Bowan  
*Treasurer*

Margaret Kovach  
*Vice President*

Dr. John Schultz  
*Immediate Past President*



## OVERVIEW

Just two decades after “How to Expand the Mission” was chosen as the theme of first Sobor, the Federated Russian Orthodox Clubs was founded in 1927 as a national organization uniting Orthodox Christians in faith, fellowship and service. Throughout its history, the FROC served an important role in expanding the mission work of the Church by providing talent and resources in such areas as youth ministry, religious education, liturgical music and financial assistance for the seminaries, missionary work and countless special projects. Through the organization's network of chapters coast-to-coast, a multitude of religious, educational, cultural, social and athletic activities were organized to provide an ideal way to meet others within the faith, beyond the boundaries of the local parish. Over the years, many ideas have been shared, many dreams have become realities and many friendships have been developed into marriages. In 1994, the convention body of the FROC successfully petitioned the Holy Synod of Bishops to be officially recognized by the Orthodox Church in America. At the 1998 National Convention the organization was renamed the Fellowship of Orthodox Christians in America.

The Fellowship is served by its organization of national, district and local chapter levels. The National Executive Board is elected each year by the national convention body and oversees the projects, communication administration of the Fellowship. His Beatitude, Metropolitan Tikhon is the Spiritual Leader of the FOCA. To better serve its membership, the organization has two divisions: Senior division for ages 18 and beyond and a Junior division for youth ages 10-17.

### **MISSION: Fellowship**

"When ye frequently, and in numbers meet together, the powers of Satan are overthrown, and his mischief is neutralized by your like-mindedness in the faith."

--*Ignatius of Antioch*

The FOCA places tremendous value on the idea of uniting Orthodox Christians of all ages in fellowship. We live in an increasingly secular world where Christian morality and values are often seen as “old fashioned”. We have been conditioned to expect instant gratification, to live for the moment. Society tells us that religion doesn’t matter and often ridicules those who practice their Christian faith. The original founders of the FROC/FOCA recognized the need to bring Orthodox Christians together, uniting people of similar values, similar moral standards and encouraging friendship amongst them through social interaction.

We continue this work today, using many social functions and sporting events, to serve a dual purpose: bringing like-minded individuals together in social settings and using those social events to raise funds for our outreach programs. Our largest outreach initiative to date is the support of St. Tikhon’s Orthodox Theological Seminary by pledging a donation of \$300,000 to their Married Student Housing project. The pledge was initiated at the 85th National FOCA Convention in Pittsburgh (2011) and comes due at the conclusion of the 89<sup>th</sup> National FOCA Convention which is being held here in Atlanta in conjunction with the 18<sup>th</sup> All American Council. Chapter, District and National fundraisers along with personal donations have contributed to fulfilling this pledge.

In addition to select, large scale outreach programs, we also encourage our members to complete local service projects as well as raise funds for and participate in several ongoing initiatives including, but not limited to:

- Scholarships for higher education
- Annual Gifts of Love Campaign-- *Recent recipients: ZOE! For Life; Creating prayer kits for Orthodox service men & women, St. Vladimir's Orthodox Camp and Retreat Center*
- Fulfilling Seminarian Family St. Nicholas Day/Christmas "Wish lists"
- Financial support of Orthodox Seminaries

## **THE NEXT 3 YEARS AND BEYOND**

The FOCA is at a pivotal point in its existence. Like many fraternal and religious organizations, we suffering through a steady decline in membership. We fight for a share of our members' time, talents and financial resources, praying that they continue to see the value in belonging to our organization. With this in mind, we have made strides within the FOCA to better communicate with our membership and those that we support. We have begun to evaluate our methods and strategies with the goal of not only safe guarding our position within our parishes and communities, but also ensuring that we continue to focus on our mission of working together to proclaim, share and reveal our Orthodox Christian Faith through service, fellowship and example.

## **CONCLUSION**

We strive to perpetuate a mutually beneficial relationship amongst our parishes, chapters and the national FOCA. This relationship ensures that we can continue to promote our mission of fellowship and the joining together of Orthodox Christians in service to other members of our Orthodox faith as well as non-Orthodox charities and causes. It also affords us as individuals, the opportunity to remain good stewards of the talents, resources and finances with which we have been blessed. Membership in the FOCA provides the network, leadership and resources by which we can accomplish this on a large scale outside of our individual parishes. What we do, we do together in faith and love, to the Glory of God.

# B. INSTITUTIONS

## 1. HOLY MYRRHBEARER'S MONASTERY

### MANDATE

A Stavropegial monastic community for women under the omophorion of Metropolitan Tikhon. As of March, 2015, we number 4 life-professed members:

### MEMBERS

Mother Raphaela  
*Abbess*

Mother Anna  
*Store Manager and worker*

Mother Katherine  
*Farm Manager*

Mother Michaela  
*Guest Mistress, general housekeeper and gardener*

### OVERVIEW

In addition to providing a monastic environment where women may grow for a lifetime into the fullness of the Christian calling, our monastery offers an outreach to individual guests and small groups of pilgrims. We offer an opportunity for solitude and silence, an experience of the traditional life of prayer away from cell phones and television, within a beautiful wild and rural farm environment. We are especially a “safe place” for women who have experienced abuse from within their Church communities. We also have a growing publishing outreach, sharing especially the fruits of the liturgical life we have developed in our chapel over the years in addition to essays written from the experience gained from our monastic life. We also support the Myrrhbearers “Melia” Center of Jerusalem, an outreach and life-line for the women of Palestine. The fruits of their labors and ours may be found and purchased from the store on our website noted above.

### REFLECTION OF THE THEME “HOW TO EXPAND OUR MISSION”

While the number of women living out a life-commitment to Christ within our monastery has not grown, we have seen an enormous growth in our extended community. In addition to occasional pilgrims and guests, a growing number of women depend on regular visits and time spent in the monastic environment in order to face the demands of their life in the world. Others depend on the correspondence and prayers of the monastics. They also see clearly that their contribution to the monastery's life is critical. As a result, their pledges and support have easily taken care of

the monastery's financial burden, even over this past winter when heating bills have been astronomical. We have developed an "apprentice" program for women wanting to spend a longer time living with us in community. While this has not yet brought an increase in numbers of monastics, it has greatly added to our extended community.

## **INITIATIVES AND PROJECTS SINCE THE 16TH AAC**

We continue to work and publish in order to bring the crisis in Christian life vocations before the Church. While clerical vocations are certainly central to its life, without a sense of calling among the faithful in parish communities, both the Christian marriages which must undergird parish life and monastic vocations will continue to be endangered. Since our vocation is also primarily a witness to the reality of God's working in our midst through prayer, our primary effort is to work on ourselves, taking to heart the wisdom of St. Seraphim: Save your own souls and a thousand around you will be saved. We trust that in living out our lives in the solitude offered by our environment, our growth may be like that of St. Seraphim's, even though his monastic community died out around him so that he died alone and forgotten by all but his immediate Eskimo neighbors.

Over the years, we worked with the Diocese of New York and New Jersey to plant a mission in this area. This past year, St. Innocent's Mission finally left our chapel to begin its own ministry in nearby Oneonta. We are grateful to have been a part of their initial founding. Now in addition to our own daily monastic "readers'" services, we and our guests depend on local clergy to provide occasional liturgies in our chapel. Knowing that it would be a unique calling, we nevertheless look towards the time when a priest will serve regular Sunday and feast day liturgies in our monastery chapel. In the meantime, we and our guests attend liturgy with nearby Church communities, while continuing to save towards providing housing for someone like a retired priest who would appreciate the chance to serve, while not having the burden of parish obligations.

## **CONCLUSION**

We do invite any of you who are seeking to deepen your life of prayer in the Church to spend time with us. Our guest facilities are small but comfortable, set in a beautiful, scenic environment. There is more to growth in the Church than numbers; we invite you to grow with us in other ways.

## 2. NEW SKETE MONASTERY

### MANDATE

New Skete is a monastic community of men and women rooted in the tradition of the Eastern Church. Through prayer, worship, and the work of our hands, we seek to respond to the mystery of God and the Gospel's power to transform human living. Welcoming all, we seek to bridge the old with the new and to witness to the sacredness of all creation.

To carry out this mission...

We embrace our responsibility to foster the single-minded search for God in each other and in those we meet.

We are open to others of all beliefs through retreats, days of recollection and liturgical services.

We interact with the wider community in accord with our way of life.

We are firmly committed to the equality of all persons, and, in very simple ways, we reverence all of creation as the dwelling place of God.

### MEMBERS

Br Christopher (Savage)  
*Prior, Hieromonk*

Br Luke (Dorr)  
*Econom*

Br Stavros (Winner)  
Ecclesiarch

Br Peter (Kushner)  
*Archdeacon*

Br John (Hoffman)

Br Mark (Labish)  
*Hieromonk*

Br David (Ferencz)

Br Ambrose (Miles)

Br Gregory (Tobin)

Br Isaac (Strickland)

### OVERVIEW

We aim to be responsive to the prophetic character of our vocation which from the very beginning of monasticism in the desert of Skete has made monks and nuns responsible not only for attaining the end for which they were created but for that of all God's people.

As heirs of these primitive Christian monks and nuns, we want to live in harmony with their spirit especially that of the Eastern monastic fathers and mothers. In adapting our own everyday life from tradition; we hope to show in our own lives the perennial nature of Christian monasticism, especially for contemporary America.

Though the emphasis may vary in monastic life at different times and places, our life emphasizes the liturgical offices of each day. Every aspect of our life receives impetus and nourishment from the daily and seasonal celebrations of the church. We live in union with the praying church. Our worship seeks to edify, to inspire and to raise us all to that reality for which we were made: union with God.

Monastics strive for enlightenment and wisdom by seeking to grow in knowledge and understanding. Therefore we continue day-by-day to reflect on all aspects of the spiritual life.

We live with the conviction that an authentic and vibrant monasticism is an essential ingredient to healthy Church life. By nature, the monastic vocation is contemplative and apostolic, challenging both the Church and the world at large to fuller life.

Monasticism has always incarnated itself within a particular cultural context, so throughout our history we have worked to express the mystery and dynamism of our vocation in a manner appropriate to our culture and times.

Monastics pray in the secret of their hearts, in the privacy of their cells, fostering a spirit of silence and recollection which permeates all other aspects of our lives. Personal prayer is cultivated with the simplicity and freedom of the children of God. Like all else, personal prayer is nourished by and benefits from the choral worship of the entire community.

In accord with the simplicity that characterizes monastic life, we earn our daily bread by our own hands. As all the fathers and mothers of the monastic life have taught and practiced themselves, so do we value and esteem this work. We find in work a time-honored means of self-discipline and growth.

We hold in special esteem the virtue of hospitality. Though our own means are limited, we extend to all who come our way the basic courtesies of Christian charity and hospitality. Whenever possible, we are ready and willing to provide whatever may be asked of us in a friendly and cheerful way with respect and compassion. What we do to others so do we do to Christ, mindful always that we are brothers and sisters of all.

## **GENERAL OVERVIEW THE LIFE IN THE MONASTERY**

While we strive to live the injunction to pray always, we also gather twice per day to celebrate the offices of Matins and Vespers and the Divine Liturgy on Sundays and Feast days.

We make our living through the breeding of German Shepherd Dogs and the training of various breeds of dogs for outside owners. We also smoke cheese for a couple of cheesemakers in the area and engage in various other endeavors, including the writing of books on dog training and spirituality, to make the money needed to keep body and soul together.

We engage in development in part to fulfill the requirements of being a 501(c) 3 Not for Profit organization, in part to gain the funds we need to operate and maintain our tax-exempt status, but also, and perhaps most importantly, to engage and involve those who cannot live the monastic life in the life and mission of our community.

In addition, we offer hospitality to various and sundry guests. We welcome all sorts of visitors, Christians as well as non-Christians, Orthodox as well as Non-Orthodox. We are also the center for the sacramental life of a number local people (our chapel community). We also offer the ministries of retreats and days of recollection as well as spiritual direction to all and sundry who wish to avail themselves of these opportunities.

**This is a typical weekday:**

Many of us rise well before the 06:45 bell for prayer and the reading of Scripture.

05:45 – 06:45 am: Kennel morning chores (usually performed by two brothers who are on duty for that week in their respective kennels, either the training or breeding kennel)

07:15 am: Matins

08:00 – 08:30 am: breakfast

08:30 – noon: Morning work in the various industries, ministries, and upkeep requirements of the community.

10:00 am (during Lent) the Third Hour

Noon: the main meal for the day followed by dishes and clean up.

01:00 pm Tersext (during Lent: the Sixth Hour)

01:00 – 03:00 pm: afternoon work

03:00 pm (during Lent) the Ninth Hour

03:00 – 04:45 pm: Free time for prayer, exercise, study, etc.

05:00 pm Vespers (Presanctified Liturgy on Wednesdays and Fridays of Lent)

After Vespers: a light supper followed by recreation. Recreation usually consists of watching some of the news and then spending about 30 minutes talking, reading, being together. On Friday evenings, we have what we call a “sharing” which is a time for each brother to talk about what is going on in the various domains of his life. Some of these are facilitated by outside people to take us deeper into our experience of intimacy with each other.

We retire by 11:00 pm although most of us are in our cells well before 10:00 pm. For most of us most of the time, the evening is a time for reading, recollection, and prayer.

## **REFLECTION OF THE THEME “HOW TO EXPAND OUR MISSION”**

Mission, spreading the word of and knowledge of God, is core to the monastic witness. From the Egyptian desert to the caves of Kiev and the starsti of Optima and to the example of our father among the saints, Herman, witnessing to the love of God and the goodness of God and letting all people know that this God is accessible and wants to be known, is of the essence of our lives.

We begin this witness by witnessing to each other – by living in such a way that the love of God is palpable in the monastery. This love, like the love of God (because all true love is ultimately the love of God) is diffusive of itself: it spills out to every encounter we have with every person and every thing.

Our work with the dogs has given us an opening into many people’s lives. It would not be a stretch to say that many people come for the dogs but stay for God. In addition, our care of the land here touches a number of people who come to hike our trails. It is not unusual for such people to attend a service – perhaps out of politeness but often a second time out of genuine interest.

Invariably, people ask us what “this place” is about; it is then that we can talk about Orthodoxy and monasticism and how that “works.” There are a few who have entered the church because of such encounters but perhaps even more importantly people have (re)discovered their relationship with God in Christ. So perhaps our sense of mission is a little broader than what is normally thought: while we have received people into the Church it is first because, through the grace of God working through our example and hospitality, they have been converted to Christ.

## **REFLECTION OF THE THEME “HOW TO EXPAND OUR MISSION”**

We think details here will go a long way.

We have expanded our retreats so that more people can attend. These are both explicitly religious as well as retreats that focus on the dogs. “The Art of Living with your Dog” seminar is solidly based in a Christian, Orthodox view of the created order. We have found that people hunger for



such a connection with God through creation, and we've been able to provide nourishment to them based in their experience with their dogs.

We are also doing a Lenten retreat in mid-March which will focus on the experience of God's unconditional love, confession, and tools for transformation with emphasis on fasting, silence, and solitude and how we deal with "thoughts." We will have 35-40 in attendance for that event.

One other event which has proven itself in the last few years is our blessing of the animals on October 4, the Feast day of St Francis of Assisi. This has grown steadily over the years.

With the last couple of the Companions of New Skete now living in a retirement setting, we have taken over that building and renovated it to provide a larger guest facility. This will allow us to host more people as well as to provide greater possibilities for retreats to parish groups and others.

While we have always had some presence in the local religious scene, we are now taking a more active role in the local council of churches which has led to more people taking the advantage to "come and see" what we are about.

## **HOW THE MONASTERY PLANS TO EXPAND THE MISSION OVER THE NEXT THREE YEARS**

For the future, we have been exploring the possibility of a residential internship program where men can live with us and experience the life of the monastery for an extended but limited period of time (perhaps 6–9 months). This is not to "get people to join" although we certainly would not discourage such a person from joining, rather it is to expose them to monastic and Orthodox values to give them better tools to discern the will of God for them at what is likely to be a critical juncture in their lives.

Additionally, we are working to establish non-residential Companions of New Skete. These would be people who, alone or in small groups, have found value in the example of our lives and who wish to incorporate those values into their own lives in closer association with us. While being Orthodox is not a requirement for either of these programs, the participants would be exposed to Orthodox values and practice.

We are also cultivating a number of possible vocations to the monastic life and hope to have some new faces in the community in the next few years. Many of the men who are considering joining us have come to know us through our work with the dogs.

## **CONCLUSION**

Since New Skete's beginning in 1966, we have envisioned ourselves as a bridge between East and West. We began in the Byzantine Rite Franciscans and came to the Orthodox Church 36 years ago. Our belief, ethos, and practice had always been Orthodox: our entry into the

Orthodox Church under Metropolitan Theodosius and with the assistance of Frs John Meyendorff and Alexander Schmemmann was much more a change of jurisdiction than an act of conversion. In the years since, we saw many people come to the Orthodox Church through our ministries, some of whom joined our chapel community, some of whom went to Orthodox churches closer to where they live.

As we continue to live out our vocation almost 50 years later, we find ourselves continuing to grow in those ministries to which we first dedicated ourselves these many years ago, to be a conduit for the grace of God so that He may continue to draw all people to Himself. The liturgical and sacramental life of the monastery; our ministries of preaching, teaching, and counseling; our work with dogs and their owners; our outreach to local church communities – all of these have been historically part of our life and will continue to be so for as long as New Skete exists. New ventures such as residential Associates and non-resident Companions will allow God's Word, the Logos, to speak to even more people through the work of our hands and hearts.

Meanwhile, we continue to pray that the Lord of the harvest send workers to this vineyard. Through our website and Facebook pages, we continue to make known the possibility of monastic life to a world increasingly unfamiliar with this radical commitment to Christ. It is not that we are trying to make monasticism, and though it Orthodoxy, relevant to the modern world, rather we are seeking to make known the timeless reality through which God draws us to God's self. We are showing that the works of John Cassian, Maximus the Confessor, John Climacus, Nil Sorskij, the Apophthegmata, and other monastic writers and theologians provide instruction and inspiration on a par with and often surpassing those of other fashionable spiritualities like Yoga and Zen. We do all of this though a quiet witness. We are rarely in the spotlight and often avoid the possibility. But people come. People see. And people fall in love with God.

### **3. ST. CATHERINE’S REPRESENTATION CHURCH**

#### **MANDATE**

The parish of St. Catherine is located in central Moscow. It consists of faithful from throughout Moscow that have spiritual ties to St. Catherine’s, both Russian and foreigners living here, some have ties to the OCA, others to the English language. The parish is served by the Dean a cleric of the OCA, who is appointed by the Metropolitan and received by the Patriarch of Moscow that is Archimandrite Alexander (Pihach) , also in the parish are two priests and two deacons clerics of the Moscow Patriarchate.

#### **MEMBERS**

Archimandrite Alexander (Pihach)  
*Dean*

Priest Ioann Kechkin

Archpriest Christopher Hill

Deacon Kirill Dotsenko

Sergey Alikov

#### **OVERVIEW**

The parish functions in both English and Slavonic/Russian serving the needs of both the Russians and the foreign communities. Liturgies, mysteries, study groups, Akathists are served in both languages. We attract non- Orthodox English speaking and are a witness to them of our faith in an understandable language for them in this huge Orthodox sphere. Many come to be baptized and/or married from these types of people at the parish. .

The representation aspect to the Patriarchate of Moscow, includes invitation to major events in the life of the Patriarchate, meetings with other Orthodox Churches, through their representatives here or when their church is visiting Moscow. Exchanges of letters and communication as needed between our church and the Moscow Patriarchate. Represent our church, as I am closer, at functions in other Orthodox churches in Europe/ Asia.

#### **REFLECTION OF THE THEME "HOW TO EXPAND OUR MISSION"**

The theme of the 18<sup>th</sup> All American Council is “How to expand our mission”, we are a part of that mission. Our church has only one representation like this one in Moscow, most autocephalous churches have many such representation all over the world. This is important for us to be known by our sister churches and especially because we are so far in distant from the core churches in Eastern Europe/ Middle East. We need to see this are part of our mission, to expand representations to all the sister churches. A representation church by example teaches

the faithful about our church, this can be a great human resource/ experience for clerics and faithful from abroad, either to know us better or come to serve in our countries.

We have in the last three years started serving liturgies in English, again. Classes for preparation for marriage and baptism and have study groups in English. We want to expand our mission in Moscow with having a bookstore that would cater to the needs of students and members in English language. Develop programs to encourage pilgrimages to come to Russia and also groups to visit North America.

## **CONCLUSION**

St. Catherine the Great Martyr Representation in Moscow sees itself representing you and the North American Church to Moscow and the rest of Orthodox World.

We have a lot to learn from the older sister churches but we also have things for them to learn from us. We are living a church life in a pluralistic society and how to tend the sheep and keep the faith in that environment may be something that a church in a more homogeneous like Russia could learn.

### **3. ST. TIKHON OF ZADONSK MONASTERY**

#### **MANDATE**

The Monastery of St. Tikhon of Zadonsk, funded in 1905, is the first and oldest monastery in this land and in the western world.

#### **MEMBERS**

Archimandrite Sergius  
*Abbott*

Monk Kyril

Metropolitan Herman (retired)

Monk Andrew

Bishop Michael

Riassaphore Monk Michael

Archimandrite Athanasy

Riassaphore Monk Basil

Igumen Gabriel

Novice Stephen

Hieromonk Alexander

Novice Anton

Hieromonk Innokenty

Novice Maxim

Novice Daniel

Hierodeacon Herman

Postulant Stephen

Monk Nicodemus

#### **GENERAL OVERVIEW THE LIFE IN THE MONASTERY**

Liturgy and the personal life of prayer are the most important tasks of the monastics at St. Tikhon's Monastery. We serve the Liturgy daily and pray for the mission and work of the Church with constant supplications. We also teach and form the Seminarians at the Seminary attempting to convey the life and mind of the Church to each Seminarian as best we can. Our publications are increasing as we focus on quality and excellence for Liturgical and Theological publications.

#### **REFLECTION OF THE THEME "HOW TO EXPAND OUR MISSION"**

The life of the Monastery is one of ceaselessly expanding the mission as we sacrifice ourselves, pouring our life into the future priests of America, night and day praying for “the welfare of the Holy Churches of God.”

## **HOW HAS THE MONASTERY EXPANDED THE MISSION SINCE THE 16TH AAC**

Our continued effort in Liturgical excellence through publishing and in serving adds greatly to the quality of our Church and the need to increase our focus on the primary evangelical tool the Church has at its disposal: our Liturgy and Liturgical life.

## **HOW THE MONASTERY PLANS TO EXPAND THE MISSION OVER THE NEXT THREE YEARS**

We hope to continue faithfully our life of repentance and service, prayerfully enduring with hope in God. We will also continue to rework, republish and expand our liturgical publications in cooperation with St. Vladimir’s Seminary Press. The joint venture between the two institutions we hope will provide a model for future inter-institutional work and cooperation.

## **CONCLUSION**

St. Tikhon’s continues to be and hopes to continue to be “a center of Orthodoxy” for expansion of the mission. Our task is the same, the time is different, and yet the vision of St. Tikhon of Moscow our founder continues. We pray that God will continue to help us to “fight the good fight” and to finish the race, passing the shining baton onto another generation.

## **4. ST. TIKHON'S ORTHODOX THEOLOGICAL SEMINARY**

### **MANDATE**

“The primary mission of the Seminary lies in providing the necessary theological, liturgical, spiritual, and moral foundations for Orthodox men to become, as God so wills, good shepherds of His Holy Orthodox Church.” (Seminary Bulletin) By continuing to vigorously support this mission, St. Tikhon's Seminary in turn “enables the Church Herself, in turn, to successfully carry out Her Divinely-ordained task in contemporary society.” Therefore St. Tikhon's has sought to also provide educative and formational experiences to those preparing for ministry and those serving in leadership roles.

### **MEMBERS**

His Beatitude, Metropolitan Tikhon  
President

His Eminence, Archbishop Michael  
Rector:

Archpriest Steven Voytovich, DMin  
Dean

### **OVERVIEW**

The Seminary also recognizes that many individuals choose to enroll in a professional theological training program for the fulfillment of needs other than those of ordained ministry. Among these are:

- Preparation for general religious leadership responsibilities in parishes and other settings
- Advanced theological study
- Specialized ministry as religious educators or choir directors
- Personal spiritual enrichment

Therefore, St. Tikhon's Seminary continues to support all honorable reasons for matriculation at the Seminary and participation in class.

At St. Tikhon's Seminary, the experience of personal and spiritual life in Christ is providentially illumined by the presence of St. Tikhon's Monastery, with which the seminary has historically maintained traditionally deep ties. The special accord of spirit, interdependency, and mission that are shared by the monastery and theological school is not only recognizable historically within our tradition, but continues, renewed, in the present day. Like the Apostles of old, seminarians are called to deepen their personal relationship with Christ, answering His call: *"Follow Me, and I will make you fishers of men."* (Matt 4:19). Members of the monastic community: teach at the seminary, celebrate daily services, and carry out work throughout the campus, all the while reflecting "the one thing needful." Within this deeply spiritual context seminary formation flowers as seminarians seek to discern the will of the Lord in their lives, some finding that answer in entering monastic life.

## PROGRAMS OF STUDY

At the present time, St. Tikhon's Seminary offers the following program to those who wish to deepen their pursuit of theological knowledge:

A 3-year **Master of Divinity** (M.Div.) program is offered to graduates of North American accredited colleges, universities, or seminaries, who either have a baccalaureate degree (B.A., B.S., etc.), or who may wish to fulfill the baccalaureate equivalency requirement through articulated transfer of credit from an accredited two or four year college, university, or seminary.

The diaconal training program is currently under review and revision. This program has offered many candidates desiring to serve the church as deacons an opportunity for formation toward that goal.

Each year in the months of September and October, as part of its community outreach, St. Tikhon's conducts an annual **Adult Education Lecture Series** for those residing within traveling distance of the school, providing members of the wider community a rich opportunity to explore topics of contemporary theological and ecclesiastical significance. Continuing Education Units (CEU) are offered to interested registrants.

The past few years St. Tikhon's has also offered a weeklong **Clergy Continuing Education Program** in June. This offers another important opportunity for continuing education, fellowship, and renewal through monastery community services for a week in mid-June. Like the fall lecture series, this program is approved for continuing education credit for clergy!

In order to better enable students to fulfill particular requirements of their academic programs, the Seminary maintains articulation agreements and consortial arrangements with a number of institutions of higher education. Students who may wish to pursue academic options offered by such arrangements would normally consult in advance with the Registrar and Dean to explore the possibilities offered.

## INSTITUTIONAL RELATIONSHIPS



Apart from articulated agreements and consortial arrangements with other institutions of higher education and accreditation with the Association of Theological Schools (ATS), the Seminary holds institutional memberships in the Association of Theological Field Education (ATFE), the American Theological Library Association (ATLA), and the Southeastern Pennsylvania Theological Library Association (SEPTLA), the nation’s largest theological library consortium. Through the libraries of SEPTLA, in particular, Seminary students and faculty enjoy direct access to more than 2 million volumes of books and periodical literature in the various theological and related disciplines.

## DEMOGRAPHICS

The community of faith, theological inquiry, and learning at St. Tikhon’s is comprised of both students and faculty. Students are the primary constituency served by the school’s programs and curriculum. In the past several years, the seminary has experienced significant growth of its student population. Currently, a total of 33 matriculated students, and several auditors are enrolled in the Seminary’s program of theological education.

Year *	Total Reg	Married	OCA
2011-12	47 (43/4)	23	19
2012-13	48 (41/6)	23	22
2013-14	29 (27/2)	18	18
2014-15 **	33	16	23

### Registration Figures:

\* Registered Students as of the beginning of the AY in MDiv and Lower Division only.

\*\* Lower Division (Diploma/Certificate of Priestly Formation/BA Completion) Discontinued.

## RESOURCES AND OPERATING BUDGET

As the Church labors for the extension of the Kingdom of Heaven on earth through the best use of time, talent, and treasure by the People of God, so too, the Seminary labors to achieve its purpose and fulfill its mission through good stewardship of human, financial, physical, and institutional resources. Denominational seminaries in the United States are run on tight budgets. St. Tikhon’s is no exception here, having come through a difficult time of transitions on multiple levels that include the loss of annual appeal income from the greater church. Though losses from the past two fiscal years are significant, our current year is on track to nearly reach a balance between income and expenses. It is important that our greater church give significant consideration to more substantive financial support of the seminaries as a direct investment toward the future. We remain realistically hopeful, through initiatives already underway, to continue to at least maintain if not grow the educational and formational quality of the seminary in the coming years.

Year	Annual Budget	Annual Income
2011-2012	<i>\$1,331,748.00</i>	<i>\$1,440,549.92</i>
2012-2013	<i>\$1,251,457.00</i>	<i>\$877,431.20</i>
2013-2014	<i>\$1,251,457.00</i>	<i>\$727,649.43</i>

## **REFLECTION OF THE THEME "HOW TO EXPAND OUR MISSION"**

Expanding the mission by equipping our current seminarians to go out into the greater North American context, and beyond, and in turn reach out to those who are thirsting for greater depth and experience of the spiritual life is no small contribution! Our goal at this time is to further enhance the strengths of our formation process to more fully equip future pastors to share Christ's love with those who are suffering and struggling, and meaningfully serve as shepherds amidst the growing complexities surrounding parish and community life. And, though the priesthood is the central focus of our mission, we are working to support other ministries in the life of the church. A recent review of our alumni of the past ten years revealed that 83% are serving either as clergy or lay leaders in our church today!

Ways in which we have expanded the mission during the past few years includes:

- Liturgical Music initiatives through our Mission Choir and the Patriarch Tikhon Choir
- Turning the Kiprian House into a Women's Dormitory
- Offering educational opportunities such as fall lecture series and continuing clergy education, as well as diaconal program
- Regular updates on seminary life with Holy Synod and Metropolitan Council

## **HOW THE SEMINARY PLANS TO EXPAND THE MISSION OVER THE NEXT THREE YEARS**

- Build further on our already strong field education program
- Aggressively work to complete our married student housing project
- Explore establishing other programs and responses to aid in meeting needs of our church today

- Continue to foster strong and health interdependence between seminary and monastery communities
- Strengthen our curriculum at all levels through direct evaluation and assessment
- Successfully reaccredit the seminary with the Association of Theological Schools (2016)

## CONCLUSION

Though the challenges and transitions of the past several years have been significant, St. Tikhon's Seminary remains committed to the formation of priests and others who desire to serve the Holy Orthodox Church. With the strong relationship of the seminary and monastery communities, St. Tikhon's Seminary prayerfully and actively supports the current effort to expand the mission of the church here and abroad, and is proactively working to be positioned as both a resource and partner in our collective effort to embrace the mission of our Orthodox Church in America. St. Tikhon understood the importance of the clergy being: "missionaries in America and for America." Further points of his mission included: *"It was to be a Church that maintained diversity in unity, ministering to "our people," but at the same time open to the world, with a mission to wider society, in which all – clergy and laity – were called to participate in responsible ways."* May God continue to bless our efforts to manifest the local church of the New Testament here in the American context for today and tomorrow!

## 5. ST. VLADIMIR'S ORTHODOX THEOLOGICAL SEMINARY

### MANDATE

The years since the last regular All-American Council have been a tremendously positive, vibrant, and productive period for St Vladimir's Orthodox Theological Seminary, extending our mission to serve the Church and address the world in many different ways, some of which are highlighted below.

### FACULTY

Over the past three years, a number of faculty members have moved on, but we are delighted with the long term appointment of a number of outstanding sessional faculty, for instance V. Rev. Dr. Eugen Pentiu (in Scripture; Professor at Holy Cross Greek Orthodox School of Theology) and Dr. George Parsenios (in New Testament; Professor of New Testament at Princeton Theological Seminary), in addition to our new D.Min Faculty.

Our current Faculty members are:

#### Professors

Dr. John Barnet, in New Testament

Archpriest Chad Hatfield, DMin in Missiology

Archpriest John Behr, PhD in Patristics

Dr. Paul Meyendorff, in Liturgical Theology

Dr. Peter Bouteneff, in Systematic Theology

Dr. Nicholas Reeves, in Liturgical Music

Priest Sergius Halvorsen, PhD in Homiletics and Rhetoric

Archpriest Alexander Rentel, PhD in Canon Law and Byzantine Studies

#### Lecturers

Hdn Herman (Majkrzak) in Liturgical Music

Ms. Mariam Ceena Varghese, in Malayalam

Mr. Rassem El Massih, in Liturgical Music

Priest Thomas Zain, in Liturgics

Mat. Robin Freeman, in Choral Conducting

#### Sessional Faculty

Dr. Kate Behr, in Literature

Priest Adrian Budica, in Clinical Pastoral Education

Dr. George Parsenios, in New Testament

Archpriest Harry Pappas, PhD in Pastoral Theology

Dr. Albert Rossi, in Field Education

Archpriest Eugen Pentiu, PhD in Scripture and Semitic Languages

Prof. Richard Schneider, in Hermeneutics and Liturgical Art

### **D.Min. Faculty**

Priest Gregory Edwards, ThD in Missiology

Archpriest Nicholas Solak, DMin in Pastoral Theology

Dr. Daniel Hinshaw, in Palliative Care

Archpriest. John Jillions, ThD in Religion and Culture

Dr. Grant White, in Liturgical Theology

Archpriest Joseph Purpura, in PhD Youth Ministry

Dr. Gayle Woloschak, in Bioethics

We therefore continue to have an outstanding faculty, in both breadth and depth.

For a complete list of faculty and their work see

[www.svots.edu/academics/faculty](http://www.svots.edu/academics/faculty)

<http://www.svots.edu/academics/faculty>

<http://www.svots.edu/academics/faculty>

## **MISSION STATEMENT**

St Vladimir's Orthodox Theological Seminary (SVOTS) serves Christ, his Church, and the world through Orthodox Christian theological education, research, and scholarship, and the promotion of inter-Orthodox cooperation.

In this way, the Seminary prepares students for ministry as bishops, priests, deacons, lay leaders and scholars so that they may build up Orthodox communities, foster Church growth through mission and evangelism, teach the Orthodox faith, and care for those in need.

For the full "Mission, Vision, and Values" statement see

[www.svots.edu/about/mission](http://www.svots.edu/about/mission)<http://www.svots.edu/about/mission>

<http://www.svots.edu/about/mission>

SVOTS serves the Church as a school of theology by preparing students to serve in Christ's church in ordained and lay ministry and by undertaking the task of theology in a variety of forums and media (such as sponsoring conferences and publications), discerning and understanding the tradition as it address contemporary issues to be able to give an account of our faith to further the spread of the gospel

### **I: Students and Their Education – Our Core Mission and Service to the World**

In the academic years since the last AAC in November 2011, St Vladimir's has graduated (including anticipated figures, at the time of writing, for graduation in May 2015) 94 students (16 more than in the previous period): 43 M.Div., 37 M.A., and 13 Th.M. Of these, 26 were ordained at the point of graduation, and many more have, of course, been ordained since, and 18 were women.

Our diversity of students (male and female, different jurisdictions, Oriental orthodox, and international students) has been enhanced over recent years by an increasing number of Oriental orthodox students, mostly born in this country, reflecting the vibrant character of their churches—we now have two Oriental Chapels (Malankara and Coptic) on campus, in addition to the Three Hierarchs Chapel, the heart of our campus.

Work has continued to enhance our core programs, especially the M.Div., with the introduction of CPE training, prison ministry, and more focused instruction in priestly and pastoral formation and musical training. For full details of our curriculum see

<http://www.svots.edu/academics/catalog>).

Our newly approved and accredited D.Min. program has now been successfully launched, with an excellent incoming cohort of 11 students. Unlike our previous D.Min. program, which required students to come to campus on day each week for two or three years, the new iteration of the D.Min. is a “hybrid program,” meaning that students come to campus for one full week twice a year, preparing for and following up this intensive session with on-line instruction. It is our first venture into on-line education, and so far all indications are that it is a great success. Serious planning is underway considering other options for the coming years. We are very pleased to be able to serve the Church by providing the highest level of continuing education, and look forward to being able to extend our offerings to a broader reach in due time.

Most importantly, building on all the work that had been done over the past decade and more, and carefully preparing our “Self-Study” and developing a Strategic Plan, “SVS 2020,” and following a comprehensive site visit, our application for reaccreditation with the Association of Theological Schools (ATS), in Fall 2013, was a great success. The ATS Reaccreditation Team recommended to the ATS Board of Commissioners that we be awarded a full ten years reaccreditation, although, in light of our continuing state of financial exigency, the Board

approved seven years (as is increasingly the case across the board in the world of theological schools these days).

## **II: Promoting Orthodox Theology and Witnessing our Faith**

St Vladimir's Seminary has vigorously pursued its responsibility of serving the Church through advancing the understanding of the Orthodox faith, beyond the Seminary, over the last three years.

### **Extending our Theological Witness, Expanding our Mission**

In the three academic years (2011/12, 2012/13, 2013/14; figures for 2014/15 are not available at time of writing), the core faculty of SVOTS have published 7 books, edited many more volumes (in the Popular Patristics Series and the Foundations Series), and written 27 articles or essays, and given 190 talks, national and international, in parishes, retreats, diocesan assemblies, academic conferences etc. In addition they have travelled countless times, representing the Seminary, the OCA, the Church at large, and their discipline, in a variety of settings.

### **Witnessing our Faith; Extending our Mission Further Afield**

In addition to the work of our faculty, and of course, our graduates, St Vladimir's has really begun to 'hit' the New York cultural scene in a major way.

Following the success of our production of premiere concert in the US of the English version St Matthew's Passion, by His Eminence Metropolitan Hilarion (Church of St Paul the Apostle, Manhattan, Feb. 2011), and discovering just how many people can be spiritually touched through the performance of sacred music, we have continued our program of outreach through musical offerings.

The St Vladimir's Seminary Chorale offered "Orient: Sacred Song and Image" (May 2012, St Malachy's, the Actors' Chapel, Manhattan), a multi-media program that interwove luminous icons, sacred texts, and a rich acappella sound, including pieces from many Easter Christian traditions, sung in their original languages—Greek, Georgian, Estonian, and Slavonic—as well as sacred music written for the concert hall. Two visual projections—one with images of icons, the other with translations of musical texts—ran simultaneously as the chorale sang.

The high point of our missionary activity over the past few years was without doubt the Arvo Pärt Project, culminating in the performance of the music of Arvo Pärt, the most performed living classical composer in the world, with his personal presence, at the Carnegie Hall on May 31, 2014, and followed by a further performance at the Metropolitan Museum of Art on June 2, 2014, two bastions of high culture in New York.

These events have made a huge impact on the seminary's profile in the media and the cultural scene: articles in the *New York Times* (May 18) and the *Wall Street Journal* (May 14), a full-page

advertisement in the *New Yorker's* April 14 issue, posters on New York city streets, all prior to the event; and many, many more ecstatic reviews after the event.

These concerts were, by any standard, a major cultural event, and, much more significantly, a spiritual testimony. Having "Adam's Lament" sung at Carnegie Hall, with the beautiful spiritual poetry of St Silouan the Athonite and the seal of St Vladimir's Seminary projected on screen behind the choir, were a profound and unprecedented missionary activity, the significance of which is still being unfolded.

For a full listing of, and further details about, all of our activities, please visit our website:

[www.svots.edu](http://www.svots.edu)<http://www.svots.edu/>

<http://www.svots.edu/>

### **Reaching the World through our Press**

SVS Press continues to be the leading publishing house of Orthodox materials in the English language. Since the last AAC, it has produced:

- New books: 37
- Reprints:
  - Offset: 98
  - Short-run Digital Printing: 33 books available
- Books made available in digital format: 35
- OCPC titles reprinted: 12
- New Liturgical CDs: 3
- New Lecture CD: 1
- New books in Progress with projected release by Fall 2015: 6

SVS Press has reestablished distribution in the UK. The Society for Promoting Christian Knowledge (SPCK), a venerable English publishing institution, was founded in 1698 and is under the patronage of Her Majesty Queen Elizabeth II. We will be releasing a website for our UK customers in Fall 2015. SPCK's extensive distribution network and professional contacts have resulted in a significant increase in SVS Press's presence across the UK and in Europe.

SVS Press also continues to manage and distribute OCPC materials. In conjunction with this, we are working on a new edition of Fr Thomas Hopko's renowned "Orthodox Faith" series, which includes a revised and expanded *Volume 3: Church History*, co-authored by Fr Thomas and Prof. David Ford of St Tikhon's Seminary.

**SVS/STM:**



St. Vladimir's Orthodox Seminary and St. Tikhon's Monastery, South Canaan, PA, signed a landmark agreement detailing new cooperative efforts in the publication and distribution of Orthodox Christian books and other materials. The purpose in doing so is to combine the intellectual, operational, financial, and spiritual resources of St Vladimir's Seminary Press (SVS Press) and St. Tikhon's Monastery Press (STM Press) in order to provide quality publications and materials for the Orthodox Church, while "preserving the corporate autonomy of each institution." The first project approved by the Editorial Committee will be *The Orthodox Psalter*, a fresh translation of the Septuagint version of the biblical Book of Psalms. Providing quality translations of Orthodox liturgical materials is just one way that this partnership will result in a great benefit for the Church at large,

SVS Press has increased its presence at academic conferences, church conferences, and parishes both in the US and internationally. Our reputation precedes us at parochial and academic gatherings alike, which has resulted in increases in the number of Press materials that are adopted by university professors and clergy for use in both the classroom and the parish.

For more information see: <http://www.svspress.com/http://www.svspress.com/>

<http://www.svspress.com/>

<http://www.svspress.com/>

### **III Other Items: Funding and Securing our Extended Mission**

#### **Funding and Securing our Extended Mission**

It should be noted that SVOTS now has over 50 years of clean external financial audits. For three out of the last five years we have had a net surplus. Our financials are posted on the SVOTS website at [www.svots.edu/about/governance/financials](http://www.svots.edu/about/governance/financials). Our Annual Report continues to receive high marks from stakeholders and benefactors. You may see the Annual Report on the SVOTS webpage also at [www.svots.edu/about/governance/financials](http://www.svots.edu/about/governance/financials).

In response to our ATS reaccreditation visit in 2013 and through the new Strategic Plan steps have been taken to restructure the finances in both our investments and the debt being carried on our Married Student Housing.

SVS Press remains the only non-subsidized press among the ATS Seminaries that continues to be profitable. Our new cooperative venture with St. Tikhon's Monastery Press is an example of using limited resources for a better gain.

Our now three-year old tuition initiative that provides a path to graduate tuition debt-free through dioceses and parishes of all jurisdictions has been a great success.

For the academic years 2013-2015 69 students received matching grants from 79 different parishes/dioceses/organizations, totaling \$263,135 in scholarships.

Our growth in the number of 1% OCA parishes/missions supporting the seminary through the unanimously passed resolution from the 16<sup>th</sup> All-American Council in Seattle has grown slowly. We encourage our Holy Synod to assist in promoting the 1% Resolution as the most effective way to offer seminary support.

# **C. METROPOLITAN COUNCIL**

## **1. METROPOLITAN COUNCIL REPORT**

### **MANDATE**

The Metropolitan Council is the permanent executive body of the Church administration which exists for the purpose of implementing decisions of the All-American Council and continuing its work between sessions... (Article V, Section 1, of the OCA Statutes). The Metropolitan Council consists of the Metropolitan, the Chancellor, the Treasurer, the Secretary, as well as one clergy and one lay delegate from each diocese, and six at-large delegates, three clergy and three lay, elected at the All-American Council. Section 4 of the same article then describes the competence of the Metropolitan Council, including primary responsibility for all budgetary, financial, property, and legal matters of the Church.

The concept of clergy and laity having a strong voice in the affairs of the local church, together with the bishops, has historical roots in the 1917-18 Council of the Orthodox Church of Russia. Even before this Council, St. Tikhon, as Archbishop in North America, sought to change the more imperial model of church governance for one based on a conciliar model that included both bishops and lay persons. Sadly, the Bolshevik Revolution kept these inspired revisions from being implemented in Russia. However, the vision was not lost, and the Metropolia, which in 1970 gained autocephaly and became the Orthodox Church in America, adopted this form of church governance, with the All-American Council and the Metropolitan Council as the primary means for clergy/laity participation in the governance of the OCA.

Since the last All-American Council, this conciliar model has been further enhanced, as the members of the Lesser Synod now attend all meetings of the Metropolitan Council, thus greatly facilitating and increasing communication between the Holy Synod and the Metropolitan Council.

### **OVERVIEW**

Following are only some of the highlights of MC activities from 2012 to the present:

- 1) Much time and discussion with matters related to the Sexual Misconduct Policy Advisory Committee (SMPAC) and the Office of Review of Sexual Misconduct Allegations (ORSMA). In 2011 SMPAC and its charter were revised to place it under the authority of the Holy Synod, and the POLICES, STANDARDS, and PROCEDURES OF THE ORTHODOX CHURCH IN AMERICAN ON SEXUAL MISCONDUCT (PSPs) were implemented. SMPAC was also

placed under the authority of the Lesser Synod. Sadly, the issue of sexual misconduct takes up much time and requires very careful review and consideration.

- 2) Post-Conciliar Committee work, headed by Priest John Vitko was also carefully executed with the following committees & team leaders: *Evangelism & Parish Development* – Archpriest John Reeves; *Leadership & Management* – Archpriest David Lowell; *Youth & Young Adults* – Priest Christopher Rowe; *Revitalizing Diocesan Relations* – Mrs. Donna Karabin; *Inter-Orthodox Relations* – Matushka Wendy Cwiklinski; *Contemporary Issues* – Priest Caleb Abetti; *Continuing Education* – Archpriest Ian Pac-Urar. A member of the MC acted as the liaison for each of the above committees. The MC approved the creation of these committees to assist in the implementation of the Strategic Plan. Funding for the Strategic Plan, though limited, was included in the 2012 budget.
- 3) The MC voted to increase the existing budget line item for the Office for Review of Sexual Misconduct Allegations, not to exceed \$125,000.
- 4) The MC created a working group consisting of Maureen Jury, Janet Van Duyn, and Archpriest John Shimchick, working together with the Lesser Synod and the OCA officers, to prepare an initial draft report on the work of the Church and where, centrally or locally, it can be most efficiently and effectively done.
- 5) The MC voted to increase the 2012 budget in the amount of \$160,855 to allow for the repayment of \$100,000 to the Permanently Restricted Endowments, as was strongly recommended by the external auditors, \$31,200 for the severance package for Archpriest Alexander Garklavs, and \$30,417 to fund a Coordinator for ORSMA.
- 6) The Council Development Committee and the Internal Governance Committee, chaired respectively by Archpriests David Lowell and Chad Hatfield, suggested that the bulk of the work of the MC should be done in committees, with proposals to be brought to the MC meetings for action. The goal was to facilitate a more efficient structuring of time and resources and to enhance the MCs focus on the Church's mission & evangelism. These two committees were subsequently merged into one Committee on Internal Governance.
- 7) The MC addressed many matters related to the resignation of Metropolitan Jonah, including financial concerns.
- 8) At the Fall 2012 meeting of the MC, Protodeacon Peter Danilchick led a Focus Discussion on issues facing the OCA as we prepared for the election of a new Metropolitan. The top priorities of the five working groups included: *Evangelization, Streamlining Operations, Handling Crises & Sexual Misconduct Cases, Improve Relationships & Infrastructure, Core Mission of the Church and the Metropolitan Council; Preach the Gospel & Bring Others to Christ, Outreach to Immigrants, Overcoming a Contentment with a Ghetto Mentality, Mission Work.*

- 9) The MC heard reports from Alexei Krindatch, Research Coordinator for the Assembly of Canonical Orthodox Bishops of North America, on Demographics & Statistics that will impact the future of the OCA.
- 10) Two retreats were held for the MC membership. The first on “Conflict Resolution” was led by Dr. Al Rossi and Fr. Nicholas Solak. The second retreat, led by Fr. Robert Holet of the Ukrainian Archdiocese, focused on “Christian Stewardship.” A third retreat on “Leadership” is being planned.
- 11) The MC directed that the OCA Investment Portfolio be moved from the Honesdale National Bank and Wells Fargo to the Philadelphia Trust Company.
- 12) The MC acted on a complex issue of land titles, involving the reconstitution of the Orphanage at South Canaan, PA, and resulting in the OCA’s leasing to St. Tikhon’s Orthodox Theological Seminary the former Orphanage Building located on the parcel that is being transferred to St. Tikhon’s Monastery for \$1.00 for a term of 99 years.
- 13) The MC devoted much time to issues related to the OCA Statute Revision. The Council is most grateful to Archpriest Alexander Rentel from SVS and Judge E.R. Lanier for their hard work and wise counsel.
- 14) The MC heard regular and extensive reports by Archpriest Leonid Kishkovsky, Director of External Affairs & Interchurch Relations, on a variety of topics, including The World Council of Churches, the National Council of Churches, Religions for Peace, The Assembly of Canonical Orthodox Bishops, The Proposed Great & Holy Council of 2016, ecumenical activities, and travel by various delegations where the OCA was represented around the world.
- 15) Treasurer Melanie Ringa has worked tirelessly with members of the MC Finance Committee seeking to address the challenges of shrinking sources of revenue for the OCA, and to develop a new funding methodology. A resolution was passed, with one abstention, that the MC recommends to the 18<sup>th</sup> All-American Council: “In order to facilitate the transition of the dioceses to a proportional funding model, while supporting the work of the national church, for the budget years 2016, 2017 & 2018, each diocese of the Orthodox Church in America shall annually remit its diocesan financial obligation for the work of the central administration in an amount no less than the greater of 1) the 2015 assessment, with a 4% decrease permissible in cases of diocesan need as determined by the Metropolitan Council with the approval of the Holy Synod of Bishops; or 2) 33% of total annual diocesan revenue.”
- 16) The MC received regular and detailed reports from the Metropolitan, the Chancellor, the Secretary, and the Treasurer. These reports, together with the minutes of each meeting of the Metropolitan Council, are posted on the OCA website.
- 17) By invitation of the MC, OCA Department Heads have begun, on a rotating basis, to make presentations on the work of their respective departments. The Council places continued

emphasis on the need for Evangelization and on the challenge of shrinking financial resources to support the work of these various departments. This challenge includes the critical financial strains faced by the three OCA seminaries.

## **COMMITTEES**

The following are the various committees of the Metropolitan Council and their chairs:

Charity – Protodeacon Michael Myers

Crisis Management Team – Archpriest Eric Tosi

Ethics – Prof. Paul Meyendorff

Human Resources – Archpriest David Garretson

Internal Governance – Archpriest Chad Hatfield

Financial Development – Mr. David Yeosock

Finance/Investment – Priest Gleb McFatter

## **COUNCIL MEMBERS**

In addition to the members of the Lesser Synod and the Officers of the OCA the following are members of the Metropolitan Council:

Members elected by the All-American Council – Archpriests David Garretson & Chad Hatfield, Dr. Paul Meyendorff & Maureen Jury.

Diocese of Alaska – Archpriest John Dunlop & Patrick Pletnikoff

Albanian Archdiocese – Archpriest Joseph Gallick & Donna Dimitri

Bulgarian Diocese – Priest Robert Royer & Protodeacon Michael Myers

Archdiocese of Canada – Archpriest Anatolij Melnyk & Deacon Justin Mitchell

Diocese of Eastern PA – Priest James Weremedic & David Yeosock

Diocese of the Midwest – Archpriest Alexander Kuchta & Sam D’Fantis

Diocese of New England – Archpriest Robert Dick & David Zavednak

Diocese of New York/New Jersey – Archpriest John Shimchick & Janet Van Dyun

Diocese of the South – Priest Gleb McFatter & Judge E.R. Lanier

Diocese of Washington – Priest John Vitko & Elizabeth Mikhalevsky

Diocese of the West – Archpriest John Dresko & Deacon Antony Dyl

Diocese of Western PA – Archpriest William Evansky & Dr. John Schultz

## **2. INTERNAL AUDITOR REPORT**

**Michael S. Strelka, CPA**  
**Chairperson**

### **MANDATE**

The Audit Committee of the Orthodox Church of America has as its mission to

*Audit all accounts of The Orthodox Church in America on a semiannual basis and review the audited accounts of all Stavropegial institutions on an annual basis and to report same to the Metropolitan Council*

### **OVERVIEW**

The Metropolitan Council solicited nominations for the positions on the Committee. In April of 2009, the current members of the committee (along with Deacon Martin Watt, who asked not to be appointed to a second term, due to his acceptance at St. Tikhon's Seminary) were notified of their approval by the Holy Synod of Bishops to constitute the Committee. We held an organizational meeting in late May of 2009, and in late June were invited to the Chancery to meet with His Beatitude Metropolitan Jonah and the senior Chancery staff. At that point the Committee learned we would need to be formally elected by the Metropolitan Council later that fall before commencing our work.

In late spring 2010, as the Committee prepared to make site visits to some Stavropegial institutions, the legal authority of the Committee, and in turn the authority of the All-American Council, to require audits was called into question.

In the absence of consensus about proper procedure, the Committee recommended that each independent community be allowed at their discretion to invite the Committee to review their activity and report same to the Holy Synod of Bishops and the Metropolitan Council. With the blessing of the Metropolitan, member(s) of the committee made one on-site visit to Holy Myrrhbearers Monastery, and have obtained information from each of the other Stavropegial institutions as outlined below.

Two Stavropegial communities – St. Tikhon's Monastery and Holy Myrrhbearers Monastery – opted to invite the Committee for a site visit. New Skete directed us to the consulting group they had hired to perform similar tasks. Other communities submitted financial documents from their outside accountants. The Committee uncovered no issues requiring our attention. We did recommend the restructuring of the ownership of properties within the St. Tikhon's community, and the dissolution of some defunct corporations.



St. Tikhon's Monastery and Bookstore have engaged the accounting firm of ParenteBeard to perform a review of the Monastery and Bookstore's financial statements. A review provides somewhat lower level of assurance than a full audit, however it will ensure the reasonableness of the financial statements. With the implementation of these reviews, the committee opted to discontinue site visits and rely on the reports of the outside accountants.

As required by the Statute, we have reviewed the annual audited financial statements of St. Tikhon's Seminary and St. Vladimir's Seminary, and have found no issues to report to the Council. The June, 2014. Audit of St. Tikhon's Seminary had not been released as of the date of this report.

The primary purpose of the Audit Committee is the assessment of the operations within the Chancery proper, as it concerns the accounting and fiscal systems and reports issued to various bodies and committees within the Church. Beginning in the Summer of 2010, we have visited the Chancery on an annual basis and reviewed the accounting records as well as source documents and found a few minor issues that were immediately resolved by the Treasurer. These issues did not affect the financial reports issued by the Treasurer.

You will note that the Statute directs the Committee to visit the Chancery on a semi-annual basis. After our first visit it became clear that we were able to adequately review a full year's accounting records during one visit, and due to the few issues we decided that semi-annual visits would be superfluous and not cost effective. We are hopeful that, barring any unforeseen circumstances, the new committee will be able to continue with annual visits.

One last visit to the Chancery is tentatively planned in the spring of 2015. If any issues of substance are noted in that review they will be reported verbally to the Metropolitan Council and All American Council. Inclusion in this report was not possible as the deadline for submission of the reports for this Council was prior to our visit date.

On a final note, the Statute of the OCA, as amended, implies a requirement for all Stavropegial Institutions to be audited. For some institutions, this requirement demands significant expense and is of marginal value. We recommend that the proposed revision to the Statute contain a lesser requirement. Our recommendations will directed to the Statute Committee.

## CONCLUSION

The Auditing Committee is in the enviable position of stating that it believes that its mission has actually contracted rather than expanded, and hopes to maintain that status in the next three years.

The terms of all three of the committee's members are expiring with the conclusion of this Council. Thank you for allowing us to be able to serve our Church. We pray that our efforts have been acceptable. I will make myself available to the new committee members to answer any questions they might have and provide any documents they may need.

The Committee deeply appreciates the cooperation and responsiveness of the Chancery Staff, Fr. John, Fr. Eric, and Melanie Ringa, as well as Jessica Linke (staff accountant). The Committee also expresses its appreciation to Fr. Martin Watt, who chaired this committee during its first term and played a large role in initial guidance.

For the Committee, In Christ,

### **3. STRATEGIC PLAN SUMMATION REPORT**

**Priest John Vitko  
Chairperson**

#### **OVERVIEW**

To expand our mission – to bring Christ to those around us near and far – we all need to be centered in Christ and living our faith – for we are the body of Christ in this present world and in this present age. The financial and administrative troubles that we, the OCA, struggled with in the first decade of this century had the potential to threaten this all consuming focus on Christ and His good news. Therefore the Church, in its wisdom decided to formulate a strategic plan – or more accurately an action plan – to keep the focus on the ministries of the Church. A Strategic Planning Committee was chartered and formulated an initial draft plan. This Plan was subsequently discussed, revised, improved upon and overwhelming approved by the delegates of the 16<sup>th</sup> All American Council held in Seattle in 2011. Also, for the first time ever, the 16<sup>th</sup> AAC approved the formation of a Post Conciliar Committee (PoCC) to oversee the implementation of the Plan. This is the report of that PoCC.

This is in fact, the final report of the PoCC. We are delighted to report that almost all the goals set by the 16<sup>th</sup> AAC have been met and that they have been transitioned into the daily life of the Church at the central, diocesan and deanery levels as appropriate. The top level accomplishments against each of the goal areas are summarized below:

#### **CONTINUING EDUCATION FOR OUR CLERGY**

- The Holy Synod has mandated 20 hours/annually of continuing education for each clergy and has established a Department of Continuing Education to oversee and facilitate this.
- St. Vladimir's Orthodox Theological Seminary (SVOTS) has established a 3- year hybrid distance and residential learning program for obtaining a Doctor of Ministry degree in Pastoral Theology (D.Min.)
- St. Tikhon's Orthodox Theological Seminary (STOTS) has instituted a highly successful annual multi-day Continuing Education program.
- A number of dioceses are also providing their own continuing education programs.

#### **DIOCESAN AND PARISH REVITALIZATION**

- The Dioceses of Eastern Pennsylvania, Western Pennsylvania and the Bulgarian Diocese have implemented revitalization programs based on Joe Kormos' Parish Health Inventory Model (PHIM).
- The consensus seems to be that the tools are there for those parishes that have a strong desire to change but that such change takes a strong commitment and a lot of work.
- A number of dioceses have initiated other activities including a grants program; diocesan benefactor funds; more frequent gatherings with clergy, matushki and laity.
- The OCA is 'restarting' the Department of Pastoral Life.

## **LEADERSHIP AND MANAGEMENT**

- This leadership portion of this goal has emphasized the deanery as a powerful structure for dealing with the challenges posed by the wide geographical distances in many of our dioceses.
- One example of the increasing use of deaneries may be found in the Diocese of the West. It has implemented a sixth deanery, mandated deanery meetings, and provided funding for deanery activities out of the diocesan budget.
- The OCA has initiated annual meetings of the Chancellors and Treasurers
- The management portion of this goal has developed several financial tools to aid parishes and has provided them to the OCA Treasurer. Specifically they have provided: (1) an Excel-based Income and Expense Reporting Tool; and (2) Guidelines to Aid Parish Treasurers and Auditors.

## **BROADER OUTREACH TO OUR YOUTH AND YOUNG ADULTS**

- Has developed a highly successful Facebook page that is nearing 1900 likes and has a typical reach of 3,000 – 5,000 people.
- Updated nearly daily, it provides a daily liturgical presence for viewers through photos, prayers, short videos, etc.
- The age demographics are skewed a little older than our original intent and so we have brought on 2 young interns and a volunteer to help us with other social media used by young adults
- These activities have now transitioned to the Department of Youth and Young Adults

## **EVANGELIZATION**

- Has developed and annotated a selected compendium of 45 existing resources (Orthodox and non-Orthodox) and provided these to Fr. John Parker and the Department of Evangelization
- All future evangelization activities are to be done out of that Department

## **CONTEMPORARY MORAL ISSUES**

- Developed and successfully piloted a format for presenting and discussing the Churches teachings on contemporary moral issues and how to apply these teachings in a pastorally caring manner
- Powerful tool – but given the emotions around some of these issues – will take episcopal leadership and discernment to apply

## **PAN-ORTHODOX UNITY**

- Focused on ‘grass-roots’ efforts to complement the top-level Assembly of Bishop efforts
- Developed a representative survey of existing pan-Orthodox activities at the city, state, and regional levels
- Other commitments of the lead on this precluded going to the next step of a “How to Get Started & FAQ Guide”.

## **CONCLUSION**

In summary, we, the Church, have accomplished most of the goals established at the 16<sup>th</sup> All American Council and these have been transitioned into the daily life of the Church. For this, we offer our thanks to the original formulators of the draft Strategic Plan, to the critics who helped make it a better product, to the delegates of the 16<sup>th</sup> AAC for building upon and improving that plan, to the PoCC and the various implementation teams, and most especially to Christ our God in whose name all this work was undertaken.