
Mission Planter's Resource Kit

·THE SOWER OF GOOD SEEDS·



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Department of Evangelization
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Metropolitan Herman, Primate

September 28, 2004

Dearly Beloved in Christ:

I am pleased to introduce the first edition of the Mission Planter's Resource Kit that has been developed by the Department of Evangelization of the Orthodox Church in America. This resource kit is being offered as an instrument to assist both clergy and laity in fulfilling the Lord's mandate to "make disciples of all the nations" (cf. Matthew 28:19).



This year marks the 210th anniversary of the landing in Alaska of Saint Herman and the original group of Orthodox missionaries to North America. And while times have changed, our own mission as the Orthodox Church in America has not. We are bound to the legacy of the Alaskan missionaries to continue to offer the Gospel to a diversified culture. Like St. Herman and his fellow missionaries, we are to know and engage the cultural and religious diversity that form the context we live in.

For the Church in America to proclaim and rightly define the word of Truth we must discover, again and again, that Orthodox Christianity is the life in Christ that leads us to communion with God and our neighbor. Because our fidelity to the missionary imperative of the Gospel compels us to be a people who love God, we in turn are awakened to the presence and needs of others. Love for God draws us into the joy of human fellowship from which the Gospel of Christ may be shared and lived.

It is my hope that the knowledge and experience that is shared by the writers of this handbook will be utilized for the glory of God and the building up of His Holy Church.

Invoking God's blessing upon all who will use the materials contained herein and assuring you of my steadfast prayers, I remain

With love in Christ,

+HERMAN
Archbishop of Washington
Metropolitan of All America and Canada

P.O. Box 675
Syosset, NY 11791-0675
Tel: 516.922.0550
Fax: 516.922.0954
Website: www.oca.org

Chancellor:
Protopresbyter
Robert S.
Kondratieck

I. Introduction

A. Background and Purpose

Just before His ascension, our Lord commanded His disciples (and therewith the whole Church) to spread the gospel to all peoples (Matthew 28:19ff., Acts 1:8). Historically, this command has been implemented through an ever-expanding network of mission stations, monasteries, and parishes. Existing parishes pooled their resources (physical, financial, clergy) in order to establish and/or expand networks of new parishes/missions, which fanned out across surrounding regions carrying with them the gospel. In most cases, clergy were sent by the existing network and unconditionally supported. The assumption was that the clergy would need to have adequate resources, both for their own livelihood and the needs of the mission, in order to succeed. During the early phases of the mission, that support would have to be supplied by existing parishes. As each new group was transformed into a fully functioning mission/parish, it gradually assumed financial responsibility for itself. Thus, it was added to the pool of established parishes/missions, whose combined resources fueled even more expansion.

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...”

Matthew 28:19

Unfortunately, this model has fallen into disuse in the modern era. In some parts of the world, government opposition has prevented the Church from expanding its network. In other places, persecution has robbed the Church of the resources needed for expansion. However, in many cases the difficulty seems to be a lack of vision or obedience to Christ’s command. This has led to a myopic, self-centered mindset that is reluctant to offer support outside of the local parish/mission. This is often true even when a parish/mission has acquired adequate funding for local operations. Any additional funding is used to upgrade facilities, increase clergy salaries, etc., but almost never for evangelistic mission work, especially of a regional nature. Sadly, this leads to a lack of growth, i.e., the network does not expand, the gospel is not spread, and spiritual stagnation sets in. We are robbed of the vitalizing experience of participating in mission work.

However, things are beginning to change. In light of the importance of Christ’s command, the Orthodox Church in America’s Department of Evangelization is spearheading an effort to rearticulate a national church mission strategy. To that end a number of priests (all active in mission work) have begun the task of creatively reevaluating current mission practice with a view to revitalizing the mission effort around the country. In addition to nurturing a mission planting mindset, this group has also been charged with developing practical resources and support structures for those engaged in mission. The materials offered here are the result of their efforts.

B. How to Use This Manual

The information contained in this manual is intended to help and inspire anyone interested in or involved in starting an Orthodox mission. It can also be useful for individuals in established parishes. The manual is divided into three major sections:

1. Foundations

Material of a theoretical and theological nature intended to provide a basis for teaching on and motivating to mission:

- Church as Mission
- Spiritual Growth
- Theology of Growth

2. Mission Start-Up Strategy

An overview of the stages in the life cycle of a mission:

- Preparatory Period
- Pioneer Period
- Period of Growth and Organization
- Period of Reproduction

3. How-To

Provides practical help on ten different aspects of mission planting:

- Facilities
- Catechism
- Support
- Evangelism
- Legal
- Stewardship
- Training
- Liturgics
- Stores
- Finances
- Development

Disclaimer

None of this material is to be considered normative. Rather, it is intended to provide examples that may be adapted for use at almost any stage of mission development, from initial mission outreach to full parish. As a general framework for our discussion, we are using a booklet published by the OCA in 1989, *Guidelines for Missions*, the contents of which can be summarized as follows:

Mission Effort	Mission Station	Mission Status	Full Parish
8-25 adults	12-25 adults	25+ adults	50+ adults
Visiting priest, occasional liturgies	Supply priest, regular liturgies	Own priest, full liturgical life	Full-time priest (with housing)
Core group, Lay coordinator	Officers	Mission name, By-laws, Council	Own Temple

II. Foundations

A. The Church as Mission

1. Introduction

The key to understanding the Church as mission is found in Christ's identification of the mission of the Apostles with His own. "*As my Father hath sent me, even so send I you.*" (John 20: 21) The Lord's specific commandment (often called the Divine Commission) defines this mission:

"Go therefore, 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 that I have commanded you, and lo, I am with you always, even to the close of the age." (Matthew 28:19-20)

The Apostles understood that the work of sanctification (Hebrews 13:12), the forgiveness of sins (Acts 13:38), and the reconciliation with God (Colossians 1: 21, 22) was committed to them after they were "*clothed with power from on high.*" (Luke 24:49) This is obvious from the record of their missionary activity in the Acts of the Apostles and from the whole missionary career of St. Paul.

Not only was the Church intended to be catholic, that is, for all men and for the whole man (I Timothy 4:10; II Peter 3: 9) but it was to transcend narrow nationalisms and, in fact, rise above all exclusiveness. "*Where there is neither Greek nor Jew, circumcised nor uncircumcised, Barbarian, Scythian, bond nor free: but Christ is all and in all*" (Colossians 3:11). As proof of this and of the universality of their mission, the Descent of the Holy Spirit at Pentecost provided the Apostles immediately with the capacity to tell the good news in all languages: "*. . .we hear them telling in our own tongues the mighty works of God*" (Acts 2:11). Thus they baptized and incorporated into the Church all those who received their teachings and desired to be saved (Acts 2:41, 47).

In conveying the gospel to the people of every nation, the motivation of the Church of the Apostles, and subsequently of the Church of all ages, was the conviction that the message of Christ was necessary for the life of the world and for its salvation. "*And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved*" (Acts 4:12).

Every segment of the Church has, in its turn, inherited its own area of responsibility, and the mission to bring men to Christ through His Church has never been passed over as someone else's obligation.

In no sense has the Church been content to be understood as simply a part of the cultural heritage of a people or of a nation, although, in some extraordinary situations, and because of the pressures brought to bear on the Church, especially in modern times, there have been attempts to limit the mission of the Church.

Once the faith has been planted in any area of the world, the Church has an obligatory concern for the salvation of all who inhabit that area. (Limitations imposed upon the Church in this respect during times of Muslim domination produced a situation that must be described as abnormal, yet it has now come to be considered quite normal for the Orthodox not to proselytize among the adherents of Islam.) In no sense has the Church been content to be understood as simply a part of the cultural heritage of a people or of a nation, although, in some extraordinary situations, and because of the pressures brought to bear on the Church, especially in modern times, there have been attempts (even among churchmen) to limit the mission of the Church. The Orthodox Church has sometimes been wrongly and inappropriately described as non-missionary and non-proselytizing. Both the missions of the Orthodox Church to non-Christian peoples and the willingness of the Church to encourage individual conversions from the non-Orthodox Churches serve to contradict this erroneous characterization.

Being convinced that he that “*does not abide in the doctrine of Christ does not have God*” (II John 9), that Christ is, as He said, “the truth,” and that no one comes to the Father except by Him, (John 14: 6), the Church naturally must desire that all men know Christ and follow Him. This means, of course, that our doors must be open and that we must be zealous about bringing men to Christ. In addition, it is equally a part of the Church’s vocation not only to pass judgment on any explanation of the meaning and purpose of life that may be in conflict with Christ’s revelation, but also to provide society with an authentically Christian reaction to all its social trends and movements. This is especially important both because of the pluralism of contemporary society and of the increased secularization of religion in recent times. Not only have traditional Christian values been abandoned by the world, but even by religious groups themselves, and we witness the outright adoption of new moralities and attitudes toward human relations that are in direct conflict with Holy Scripture and the teachings of the Fathers. The Orthodox Church can no longer depend on the religious community or any religious agency to give a real Christian answer to life’s problems, but must itself take the lead in pointing to God’s absolute and unchangeable truth.

The purpose of this section is to survey briefly the Church as a society conscious of its mission to unite within its fold all people and to outline the Church’s responsibility to proclaim the gospel and evangelize in whatever places the Holy Spirit may lead us.

2. The Historical Background

The missionary activities of the Orthodox Church are rooted in the experience of the Apostolic Age, after which Christianity proceeded to convert the populations of Asia Minor, Northern Africa, and Europe in the patristic and medieval periods. When the Byzantine missionaries undertook the conversion of the Slavs, they understood well that the most effective missionary method was to preach, teach, and worship in the language of the people.

The accomplishments of the Russian Church in the mission field in the eighteenth, nineteenth and twentieth centuries are now generally known. The vast territory of the Russian Empire, especially Siberia, with its hundreds of different peoples, was the primary mission field of the Russian Church. Many missionaries devoted their lives to teaching the people and to studying languages in order to

They understood well that the most effective missionary method was to preach, teach, and worship in the language of the people.

provide translations of the Scriptures and the service books, so that all could hear of the wonderful works of God in their own tongues. Most people in the Western world have probably never even heard of these languages and dialects, Kirghiz, Telengut, Yakut, and Zyrian, to mention only four, the study of which absorbed the time and efforts, even the whole lives, of the Russian missionaries.

When the opportunity arose, the missionaries extended their activity beyond the borders of the Empire into China, Korea, Japan, and Alaska. The same zeal for giving all people the gospel in their own language also characterized this period of missionary activity. As a result, the Japanese Autonomous Orthodox Church today has the Scriptures and almost all the service books of the Church in Japanese.

The great lesson to be learned from the Russian Church insofar as mission is concerned is that in all circumstances, the Church always considered it her obligation to bring the message of Christ to all people wherever she had the opportunity to do so.

3. Our Responsibility

The presence of the Holy Orthodox Church in North America is no accident, but rather the result of missionary activity begun in 1794 and fulfilled in 1970 with the granting of permanent canonical status to the Orthodox Church in America as an autocephalous Church. By virtue of her autocephaly, the OCA is the local Church whose mission in North America is to bring all persons to salvation. It is through her that all may come to the knowledge of the truth and be made partakers of life everlasting.

It is our task to present the Christian view of human life and, in so doing, develop a lifestyle consistent with that view. The Church must preach the gospel in an unadulterated manner. It must not adjust its doctrine and ethics to the values of the world, but must present its doctrines and clearly provide guidance in leading a Christian life.

In order to be effective among the unchurched Orthodox and non-Orthodox, missionaries must be fully or partially supported by the Church. It is necessary, therefore, that the Orthodox faithful reevaluate the whole question of material wealth in the Christian perspective. As the faithful open their hearts to the Lord's commandment to evangelize, there is no reason in this land of abundance why the Department of Evangelization within the Orthodox Church in America could not raise funds in the coming years to sustain missionaries, establish mission centers, and fund the printing of literature.

The Church must preach the gospel in an unadulterated manner. It must not adjust its doctrine and ethics to the values of the world, but must present its doctrines and clearly provide guidance in leading a Christian life.

B. Spiritual Growth

“Illumine our hearts, O Master who lovest mankind, with the pure light of Thy divine knowledge. Open the eyes of our minds to the understanding of Thy Gospel teachings... So that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto Thee. Grant also ... O God, growth in life, and faith, and spiritual understanding...” (Prayer Before the Reading of the Gospel and the Second Prayer of the Faithful, Divine Liturgy of St. John Chrysostom)

1. The Meaning of Growth

We generally think of growth as a physical and material process. Plants, animals, and people come into being, grow, and mature. But the Christian idea of growth refers to a process of the human heart, mind, and spirit. It stresses the need for spiritual, moral, and mental growth. It forbids the Christian to remain a spiritual baby and a moral infant. It calls him and expects him to grow in Godly truth and devotion, in virtuous character and behavior, in divine knowledge and wisdom, in spiritual insight and intelligence.

Spiritual Growth

Spiritual growth is the development of one’s inner being, the internal change of the human heart, mind, and spirit. It is progress from a lower quality of life to a higher one; by it, we grow in love and mercy, in knowledge and understanding, in goodness and holiness. Such growth is evident even in the life of our Lord: *“And Jesus increased in wisdom and in stature, and in favor with God and man”* (Luke 2:40).

The Church is not simply a building or edifice, nor is it an organization or institutional structure. It is essentially a community of people who are supposed to be of God and imbued with His Spirit.

Church Growth

The Church is not simply a building or edifice, nor is it an organization or institutional structure. It is essentially a community of people who are supposed to be of God and imbued with His Spirit. In the words of St. John Chrysostom, *“The Church is a community made up of the souls of us men and cannot be built by stone and mortar, but must be built by the spiritual growth of its members into the full reality of Jesus Christ.”* This is what Church growth is all about and how we must understand it.

After years of teaching and ministering, St. John Chrysostom saw very little spiritual growth in the members of the Church and, being disillusioned, was ready to give up in his preaching and pastoral endeavors. He writes, *“It is better to serve the Liturgy with only two or three who keep God’s Law than to have a multitude of transgressors brought together.”* For while he saw magnificent church buildings and properties, flourishing congregations, a multitude of members, and large attendance at all the services, he said that the growth of the Church couldn’t be judged solely by any of these things.

Instead, he judged the Church by the quality of Godliness and spiritual life. Since he saw little or none of this, he viewed the Church as dead:

“Now I behold the whole Church prostrate, as though it were a corpse. And as one may see eyes and hands and feet and neck and head in a newly dead body, and yet find not one limb performing its proper function, so it is the same here with the Church also. Truly all who are here are faithful members, but their faith is not living and active. And so we have made the Body of Christ a corpse: we have quenched its life. Now if this appears awful when said, just think how much more awful it is when it actually appears in reality.” (Homily 27, II Corinthians)

2. The Orthodox View of Church Growth

Church growth must be determined first of all by the quality of the spiritual life of its members individually and as a community. It is self-evident that the Church must consciously strive to add members. Christ’s command to “*go and make disciples*” prompts the Church to evangelical efforts, but the addition of members does not necessarily mean that the Church is growing spiritually. It may be growing only in an external, superficial way. Both the Scriptures and the tradition of our Church see Church growth as inward spiritual growth. The Church is seen as a community of spiritual beings, who must embody a quality of life that is Godlike and who must be the Body of Christ.

The Church, therefore, must be more than a fellowship with common human, social, and religious interests. To be a Church in the true and fullest sense, the members of the community must first know God. If they do, they will be a community of love, dedicated to proclaiming the word of God and serving Him on earth. These three qualities — knowledge of God, love of Christ and each other, and dedication to His service — are fundamental to the Orthodox concept of a Christian community.

The First Priority — Knowing God

To be a Church in the true and fullest sense, the members of the community must first know God.

For the Church to grow there are certain priorities, or prerequisites, that must be met. The first of these is not acquisition of new members. That comes later, and only if other spiritual conditions are met by the existing members. The first and most important priority is for each and every member to know God. The First Commandment is to love God with our whole being. “*You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.*” This means giving ourselves completely over to unification with God, and to the arduous work of developing our interior being. Christ affirms this priority of loving God by telling us to “*seek first His [God’s] Kingdom and His Righteousness.*”

Our first task in helping the Church to grow is to enter into the reality of God, and to be in personal communion with Him. We must strive to enter into the realm of God and to experience coexistence

with God. The essential meaning of our faith is integration with the Divine and realization of that divine fullness, thereby purifying and freeing ourselves from the state of our own sinfulness.

Baptism asserts that our goal is to know the One True God, the Father, Son, and Holy Spirit. This means more than having thoughts, ideas, and information about God; it means having actual spiritual contact with God's own nature. The spiritual directives of our Church Fathers show us how such spiritual knowledge can be actualized in our life. (For such spiritual direction, read the *Philokalia*.)

Essentially, what our Spiritual Fathers say is this: There is a "spiritual method," which requires "spiritual work" if we are to grow spiritually. The key to this growth is the "attention of the mind." The spiritual life begins by immersing the mind in the Word of God, and by withdrawing it from worldly occupations in order to focus its attention on God. The focus of the mind determines our spiritual condition and affects our spiritual quality of life. The mind that is fragmented and dissipated by the world can never know God and, therefore, can never grow spiritually.

This growth can only come about when the mind is quiet. In silence, the quieted mind frees itself from all material attachments, passions, and thoughts, and is thereby able to be in communion with the ultimate spiritual reality. Thus, the activity of the mind becomes a crucial factor in the development of our spiritual life and growth. "*You keep him in perfect peace, whose mind is stayed on [God]*" (Isaiah 26:3).

The Second Priority — A Community of Love

The second priority is to build and to manifest a spiritual quality of life throughout the whole community. We must love one another in Christ and strive to become one undivided body in Him. St. Paul writes that we are not spiritual beings if jealousy and strife are operating among us, but are men of the flesh (I Corinthians, chapter 3).

"Where there is hatred, bitterness, resentment, and hostility, the community of love is destroyed; and without love, the spiritual character of the Church is destroyed," said St. John Chrysostom. He stated that there are two ways of dismemberment and separation from the Church:

"when we grow cold in love, and when we do things that are impure and unworthy, and that contradict the body." Either way we destroy the fellowship or community that must contain the "fullness of Christ," and we inhibit its growth.

Salvation is not an automatic fact wrought by the sacraments, but a grace that is made manifest more as we grow in the knowledge and love of God:

"You have been born anew, not of perishable seed but of imperishable, through the living and abiding Word of God ... Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation.... Grow in the grace and knowledge of our Lord and Savior Jesus Christ." (I Peter chap. 1, 2; II Peter chap. 3)

*"Spiritual birth
must always
be followed by
spiritual growth."*

- St. Gregory of Nyssa

Baptism calls us to become new creatures and to begin a new life. The divine quality of life, while given in baptism, is not complete. Rather, it is something that we have to develop and that must come to be. *“Spiritual birth must always be followed by spiritual growth,”* writes St. Gregory of Nyssa, otherwise baptism is meaningless.

The idea is very simple. The person who is truly born anew from above must come to embody and manifest a whole new lifestyle and being that reflects the nature of God. Without such a change of nature, he remains outside the realm and spirit of God. He remains alien to the godly character of life, even though he has been baptized and still continues to be a member of the Church.

This newness of life transcends all distinctions of race and culture, because God Himself is beyond all these things. Any identification with such things contradicts the meaning of Christ, for all such associations are part of the “old nature of man.” We are expected to *“have put off the old nature with its practices and to have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free men, but Christ is all, and in all”* (Colossians 3:11). Both the individual and the community must transform in order to reflect the “mind of Christ.” There is no room for any classification of gender, race, social status, nationality, or ethnic attachment. Any such fragmentation destroys the fundamental unity of human beings in Christ.

How is it possible for individuals and groups in the Church to hate other groups and individuals, even nurturing this hate in their children, and yet know the love of God? How can a person say, “I cannot accept the idea that I must love the enemy,” and yet have the spirit of God within him? Jesus said, *“A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know you are my disciples: if you have love for one another”* (John 13:34).

The Third Priority — Proclaiming and Serving

Awakening the interest of others to the message and person of Christ is thus essential to Church growth.

The third priority is to go out into the world proclaiming the message of the gospel and leading men to its truth through incorporation into the Church. This aspect of growth must also concern itself with serving human beings in their distress and providing for their essential needs in this world. The Church grows by manifesting sacrificial love, which gives freely, expecting nothing in return. The light of God must be allowed to illumine through us, and God’s goodness must be made to season life by our activity. To make disciples, to baptize, and to teach is God’s command, and is an integral part of Church growth.

If one actually has a personal experience of the illumination, beauty and goodness of God, then surely he will want to let others know about it. If one has truly tasted the peace, joy, and love of God, then he will want to share those things with others. Awakening the interest of others to the message and person of Christ is thus essential to Church growth. Leading others to see and experience God personally is a spiritual work required of every member. This is why Jesus

said, “Not everyone who says to me, ‘Lord, Lord,’ shall enter the Kingdom of Heaven, but he who does the will of my Father, who is in Heaven. On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many other mighty works in your name?’ and then I will declare to them, ‘I never knew you; depart from me, you evildoers’” (Matthew 7:22ff.).

The way to make the Divine Nature known is not simply to talk about it, but also to live a life of character and behavior that truly reflects the reality of the Divine Nature. In all relationships, our personal and communal life must reveal the Divine in our actions and thoughts. This is done by serving man as if we were serving Christ Himself. We must manifest the sacrificial love that seeks only to relieve our brother’s sufferings, expecting nothing in return. Such love is divine and seasons human life with the divine ingredient that is otherwise missing in the world. The Church grows in this way because God’s love is growing and being manifested in the world.

Although we are commanded to make disciples, we must never forget the nature of true discipleship. Who is the disciple? Is it he who is merely incorporated into the social fabric of a congregation? Or is it he who is also imbued with God’s love? Disciples are not made simply by adding names to a list or by designating them as such. Disciples are made from those who assimilate and become the substance of God’s love. Christ defined the disciples as the ones who love as He loved, with a love that gives of itself even unto death. Such love is a *state of being* and not merely an occasional good deed or an isolated act of charity.

Furthermore, we must never reduce God, salvation, and truth to packaged commodities that can be commercialized, advertised, and sold in the marketplace like any other product. As St. Paul said, “*We are not...peddlers of God’s word*” (II Corinthians 2:17) who huckster and sell without any reservations. Rather, sincerely, we call man to a deep, organic, spiritual, and ontological relationship with God, and to renewal in His Spirit.

3. Ways and Means of Spiritual Nurture for Church Growth

To grow from every perspective, the Church must establish systematic ways and means of spiritual nurture. It must set up procedures to promote and nourish spiritual growth in the personal and communal life of the Church. The whole teaching effort of our Church must be directed toward the inner man and must concern itself with the self-knowledge and understanding that enables one to deal with the interior condition of men’s hearts and minds.

Self-Knowledge

Our teaching must not be limited to conveying ideas and information; it must enable the listener to truly understand the condition of his inner being. Our teaching must be directed toward dealing with the internal life of thoughts, desires, feelings, motivations, and attitudes. For example, a Christmas lesson could discuss the greed and self-indulgence of both children and adults during the various activities of the holiday celebration; or the subject of thankful prayer for the Nativity of Christ could be addressed more deeply.

Ascetic Training

The presence of God is realized in and through the human person. Thus, the individual's most central aim is to work for and realize that holy endowment within. This is accomplished only by opening up to the power and energy that emanate from God. In this regard, the ascetical activities or training exercises of our spiritual tradition are crucially important. They allow us to receive that presence, to realize God, and to embody the Divine Nature. Our relationship with God and our spiritual life are nurtured by such things as fasting, vigilance, silence of mind, prayer, almsgiving, and the knowledge of God's Word.

To grow from every perspective, the Church must establish systematic ways and means of spiritual nurture.

Ascetic training is important precisely because there is a tendency today to confuse spirituality with participation in Church-sponsored activities such as singing, dinners, bazaars, picnics, and youth and adult groups. There is an inclination in the Christian world to equate spirituality with almost every kind of human social activity, both religious and worldly. Spirituality has been reduced to an external activism ranging from putting up buildings and organizing cultural festivals, to going on a tourist pilgrimage to the Holy Land.

(1) Fasting

Fasting and abstaining from various worldly activities have an effect on our conscious being. By negating our continual self-indulgence, we become more aware of the divine reality and more accepting of its influence. The spiritual dimension in us is also enhanced by watching the inner and outer man, by being attentive to our inner nature as well as our outer behavior. Such attention generates a change of the mind and transforms our inner being.

(2) Silence

Silence and quietness of the mind are also conditions of spiritual being. As St. Basil says, "*Silence is the beginning of the purification of the soul.*" The "*Peace of God, which passes all understanding,*" comes only when the inner conflict of the mind is stilled. This is why the psalmist directs us to "*Be still and know God.*" Mental turmoil, noise, conflict, and activity tend to disrupt spirituality and to promote sin. This is why silence is absolutely necessary for the spiritual life. Only a tranquil mind, in which all thoughts, desires, and sensations have been stilled, can nurture spiritual growth. "*Silence means setting aside all thoughts about things, whether induced by the senses or the mind,*" writes St. John of the Ladder. Silence frees us and disconnects us from all things, and, thereby, enables us to be attuned to God. In fact, silence is an integral condition of the spiritual life and growth. "*Silence is the cutting off of all evil,*" says St. Mark the Ascetic. "*Silence is the mystery of eternal life,*" says St. Isaac.

(3) Prayer

The true aim of prayer is communion of the mind with God. Without such prayer of the mind, the spiritual life cannot flourish. Prayer means giving oneself, without word, thought, or desire, simply to being alone with the Divine Presence. Such prayer comes about by reaching out with the consciousness and centering the mind in the reality of God. St. Basil describes this prayer of the mind as the only true prayer: "*A mind not dispersed among external objects and not carried about through*

the world by the senses, recollects itself and rises to God ... such prayer actually implants the mindfulness of God in the soul. The dwelling of God in the inner being means to have God actually present in oneself by being mindful of Him.”

Almsgiving

Almsgiving is also an essential factor in our spiritual life and growth. It must be an expression of sincere thanksgiving and love, and not merely an outward mechanical act. Here is its meaning for our spiritual life, for its value is not found in giving something that is external to ourselves, such as money or possessions, but in the condition of the heart that prompts that giving. Spiritual charity is not found in a good deed done with reluctance or resentment, but in a good and loving disposition of the heart. True almsgiving comes when we give for the well-being of another, with no consideration for ourselves. It is the offering of our very selves in a humble spirit of compassion, mercy, and goodness. Almsgiving of this sort is the extension of Christ’s own mercy and love.

God’s Word

God’s Word is the seed by which we live and grow. This growth, though, is not brought about by simply reading the words of the Bible, but rather by digesting and assimilating them to the spiritual reality to which the words point. Communion with the Word of God entails being in contact with the reality that the words represent. Only by understanding the Word of God in depth can the mind of God be implanted in our heart and result in spiritual growth.

The essential point of this section is that spiritual life and growth in the individual and the Christian community are prerequisites for true Church growth.

Summary

The spiritual life is essentially a union of the interior being with the Divine Spirit through silent, prayerful awareness. It is the experience of communion with the Incomprehensible, a communion that is beyond the senses and beyond what is intellectual and emotional. It is a discerning mindfulness of the Invisible and a perception of the Inconceivable that transcends our own human reason. It is a direct intuitive union of the soul with God through love and attention.

The essential point of this section is that spiritual life and growth in the individual and the Christian community are prerequisites for true Church growth. This growth must be continuous, ever expanding and seeking new horizons. We can never be fully satisfied with our lives and ourselves, and at no point can we say, either individually or communally, that we have grown enough. For we know that we are called to grow into “*mature manhood, to the measure of the stature of the fullness of Christ.*” We must realize that we can always change and move ahead to higher things. We can always come closer to God, we can always deepen our understanding, and we can always increase in love. As Christ says, even when we have done everything expected of us, we should still realize that “*we are unworthy servants; we have only done what was our duty*” (Luke 17:10).

How is such growth nourished and realized? First of all, by God's gracious power and energy. God is the supreme and ultimate source of our spiritual growth. As St. Paul writes, "*Neither he who plants nor he who waters is anything, but only God who gives the growth*" (I Corinthians 3:7). It is God Who provides us with the ability to grow into something that transcends our sinful way of life and being. Thus, we must open ourselves to the Spirit of God, for it is that Divine Spirit working in our human hearts that can make us spiritual beings.

Basically, our job is to prepare and dispose ourselves so that God can stimulate this process of spiritual growth within us. We can be successful only by giving ourselves to being with God, by submitting to the operation of His Holy Spirit, and by living in the reality of His Son, Jesus Christ. The goal of spiritual and Church growth is nothing less than the fullness of being as found in the nature and character of God, and as manifested in the person and life of Jesus Christ.

The Church must grow and function in the world just as Christ did. He endeavored to bring men into relationship with God and to help meet the basic needs of a suffering and lost humanity. To accomplish this, the Church must establish efficient procedures for acquiring new members, establishing new parishes, and providing for man's essential needs in this world. The Church must have precise, systematic, and planned methods, with specified objectives and goals, and ways to measure ongoing activities and results. There must be an honest evaluation of conditions, possibilities, resources, and experience through research and consultation. The Church cannot grow by chance or haphazard "methods"; rather, there must be a planned and coordinated effort if it is to succeed.

The practical details of how this can be accomplished are addressed in the following two sections which deal with the parish as a Christian community and the role of the laity in Church growth. The point that is emphasized here, and that should be borne in mind while reading these other sections, is simply this: Church growth must begin with, and be founded on, the spiritual life and growth of its members, individually and collectively. Planning and organization are important, but unless the entire effort is rooted in a deep and spiritual union with God, it can produce no real or lasting results.

C. Theology of Church Growth

1. Introduction

In reading about history or theology, many people assume that these subjects have no practical application. This way of thinking is fallacious. For example, a weak theology of the redemption of the cosmos (that is, the salvation of the entire world, not just mankind) has produced a blind side in the way the people of North America view their natural environment. The conflict between the North American tradition of viewing nature as hostile, and the Orthodox tradition of the redemption of nature, can be characterized by two personages: Davy Crockett, who is said to have killed a bear as a young child, and St. Sergius of Radonezh, who befriended a bear. If the world is to be redeemed for us all, then the environment is an important part of that redemption, and a correct theological understanding has very direct, concrete applications.

God's Word is the seed by which we live and grow.

It is the purpose of this section is to set forth a practical theology of Church growth under the classical headings of evangelism and catechesis. For complicated historical reasons, we Orthodox have allowed the development of a blind side regarding Church growth in our own Tradition, with consequences that need to be reversed. Our Orthodox Church will experience healthy growth only on the foundation of its own traditional theology of evangelism and catechesis.

2. Historical Overview

Evangelism and catechesis, preaching and teaching, are inseparable. This point is not an obvious one, and has frequently been violated. For example, modern “media evangelism” employs individuals who only preach and take no educational (not to mention liturgical and pastoral) responsibility for those to whom they have preached. A statistical analysis of people who have “made a decision for Christ” during a “crusade” reveals that fewer than 1% remain active Christians. Contrast this with the example of our Lord Jesus Christ, Himself the Evangel or Gospel of the Church, and also a rabbi (or teacher). He told His apostles to “Go, therefore, and make disciples of all nations, baptizing them ... teaching them ...” (Matthew 28:16ff.), and after Pentecost, the disciples “were teaching the people and proclaiming in Jesus the resurrection from the dead” (Acts 4:2). No one can teach about the Kingdom of God without evangelizing, and no one can properly evangelize without teaching.

Our Orthodox Church will experience healthy growth only on the foundation of its own traditional theology of evangelism and catechesis.

The Alienation of Humanity from God

Both John the Baptist and Jesus preached that people should repent and be baptized. In this preaching, as in the whole of the Old Testament, each human being is characterized as being alienated from God and in need of returning to Him. The word for “sin” in both Hebrew and Greek means “to miss the mark,” that “mark” being God. The word “repent” in Hebrew literally means “to turn,” and in Greek “to change the mind.” We remember the many parables and stories Jesus told about lost people and things (especially Luke chap. 15). All were told with this special view of humanity’s alienation and its absolute need to return to God. For our part, we must realize that to turn away from God without baptism and repentance is to create a hell for ourselves in which we are eternally lost. This is the fundamental insight that prepares us for Christ and His Kingdom.

North American society is generally indifferent to the content of a person’s belief, all religions being viewed as having more or less equal value. But inasmuch as the Orthodox Church has always affirmed the necessity of Christian faith and membership in the one, true Church, the Orthodox in this country need to examine their own attitudes toward those outside the Church, lest religious indifference undermine the Church’s evangelistic mission among the non-Orthodox.

The primary proclamation and teaching of Jesus Christ was the Kingdom of God. The Kingdom of God is a present reality. It is within each of us. It is the true Paradise and more valuable than any other gift that God has prepared for us. Jesus had a ministry that was native to those whom He wanted to

The primary proclamation and teaching of Jesus Christ was the Kingdom of God.

meet. After Pentecost the Church proclaimed Jesus as Lord, crucified and resurrected, and His Divine Message as the Gospel of the Kingdom of God.

Faith in the Resurrection gives insight into who Jesus was and is. The three synoptic gospels (Matthew, Mark, and Luke) have as their turning point the Transfiguration, before which Peter answers Jesus' question, "*Who do you say that I am?*" The Gospel of John does not have the same structure, but John continually turns the

question, "Who do you say that I am?" back to the listener/reader of his Gospel, awaiting an answer coming from faith.

Contrast the above teaching on the Kingdom of God and faith with the temptation of our society's religious indifferentism: "We Orthodox Christians are tempted to believe that, while we may foster our beliefs in our own church communities as much as we desire, we must agree that these beliefs are exclusively our own and not intended for all people, in all times and in all places. On the contrary, true religion is not a matter of individual choice, but the revelation of God. As Orthodox Christians we must never have any other gods than the one true and living God, the Father of our Lord Jesus Christ" (*Holy Synod Encyclical: Spiritual Life*, p. 11).

The Impact of the Kingdom

At a certain point, if we call ourselves Christians, we have to decide whether all these things, the alienation from God, the teaching of His Kingdom, and the resurrection of His Son, really make a difference. For St. Paul they certainly did. In Acts, Luke portrays Paul as making three intentional missionary journeys in order to bring the Gospel of Jesus Christ from Jerusalem to Rome. No one would doubt that Paul saw evangelism as a necessity. He evaluated his resources, set his goals, and created an intentional program to realize them.

Let us take one example from St. Paul, that of his fellow-workers, and describe it in modern terminology. We must remember that St. Paul is speaking about just a few people who were not ordained clergy. St. Paul had the ability to:

- identify and select those who would be effective evangelists
- recruit them to work with him
- train them when necessary
- deploy them to the areas where they would be effective

Many contemporary Orthodox Christians, on the other hand, might describe their evangelism with the following four points:

- we are not making an impact on non-Christians
- we are planning to make an impact on non-Christians
- it's OK if we do; and
- it's OK if we don't

We can imagine St. Paul's reaction to that attitude! Such a lukewarm, casual attitude might be brought

on by relativism, secularism, etc. (cf. *Holy Synod Encyclical: Christian Unity and Ecumenism*); but in any case, that attitude is simply unthinkable for Paul, or, for that matter, for any committed Christian.

The Networks of Communication

The single most comprehensive, contemporary lesson in Church growth (specifically, how to evangelize effectively in your parish) can be learned by standing in any Orthodox church on the first Sunday of Great Lent (Great Lent being a traditional time for the catechumenate) and listening to the Gospel reading (John 1:35ff.). A paraphrase of the events in this passage is as follows:

- Jesus told Andrew, “*Come and see,*” and they did.
- Because it was important, Andrew went and found his brother Simon Peter and brought him to Jesus.
- Jesus told Philip, “*Follow me,*” and he did.
- Because it was important, Philip went and found his friend Nathanael and told him, and Nathanael came to Jesus.

Anyone who can fully grasp the implications of points 2 and 4, and is willing to apply them actively, is on the way to successful evangelism in their local parish.

The following statistics on recruited membership are generally accepted by Church analysts in North America. Typically, members of any parish have joined their church because of:

- Visitations (by priest or member of parish) 1-2 %
- Walked in off the street 2- 3 %
- Special need met by parish 2-3 %
- Program offered by parish 3-4 %
- Sunday School 3-5 %
- Clergy 3-5%
- “Crusade” .001 %
- A relative or friend 70-90 %

Chances are very great that if you are reading this, you are a baptized Christian because a relative or a friend brought you to the Church. (It would be strange to expect anything else.) Further analysis of the 70-90 % in the last category is illuminating: If a majority of the people were brought by relatives, then the parish is more static; if they were brought by friends, then the parish is more dynamic.

A principle related to the family-friends phenomenon illustrated above is found in the New Testament emphasis on evangelism through households. The calling of Zacchaeus and the bringing of salvation to him and to all his house is (not coincidentally) the Gospel reading that alerts us to preparation for Great Lent, the time of the catechumenate, as mentioned above. Similarly, we note the same paradigm in Acts when Paul evangelizes Lydia and her house, the jailer and his house, and the leader of the synagogue and his house, to mention a few. Our Church normally appoints the Zacchaeus passage for the prayer and blessing of a new house, recognizing the principle of the natural growth of the Church through the family and the associations of the household.

Throughout the New Testament, it is assumed that the primary mode of Church growth is evangelism.

Throughout the New Testament, it is assumed that the primary mode of Church growth is evangelism. Sometimes individuals from native Orthodox cultures lose sight of this reality because of their native situation. There are only three means whereby people become members of parishes: birth, transfer, and evangelism. Christian parenting cannot be expected to be the process by which the entire world becomes Christian. Likewise, transfer of membership to a “new” parish means that an “old” parish has lost a member, so the process is a “wash.” The icon or image that we are given to imitate is that of evangelism, the draught of fishes, the making of disciples. Individuals who hear

the Gospel are expected to proclaim the Gospel.

The Way (or the Two Ways) in Scripture

According to the Scriptures, participation in the Kingdom of God and salvation are tied to ethical and mission-oriented action. This action is symbolically described as “The Way of the Lord.” For the Christian, this simple expression can have a profound, even mystical context. Let us take a deeper look at “The Way of the Lord” as we find it in Scripture. There are for men and women two ways:

- 1) **The Way of the Lord**, or the good and right way (Genesis 18:19; Psalm 18:21, 25:9; I Samuel 12:23); and,
- 2) **The way of evil**, that of sinners and the wicked (Psalm 1:1; Proverbs 2:12; Jeremiah 18:11; Ezekiel 3:18).

Although a person’s way may be either good or evil (I Kings 8:36; Genesis 6:12), depending on his free will, the Way of the Lord is always right, perfect, just, and true. As we often repeat in the prayers, that quote the Old Testament texts, the Lord desires not the death of the sinner, but that he turn from his evil way and live. This repentance is necessitated by the fact that, of the two ways described above, only one leads to peace and life, while the other leads to misery and death. Everyone’s ways are known and seen by God, and each is rewarded according to his way. When God began to teach and lead His people under the Old Covenant, the Way of the Lord was identified with the Mosaic Law.

Jesus talks about the Way in His teaching ministry: *“Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few”* (Matthew 7:13-14). The New Testament writers saw the Way of the Lord, as it was proclaimed by the prophets, completed and fulfilled in Christ (Matthew 3:3; Mark 1:2-3; Luke 3:4; John 1:23; I Corinthians 12:31). In John’s Gospel (14:4ff.), Jesus says to the disciples: *“and where I go you know the way... I am the way, and the truth, and the life; no one comes to the Father, but by me.”* The “new and living way” (Hebrews 10:20) to God was made possible by Christ as a way of salvation, truth, and peace. Thus, Luke rightly identifies Christianity as “the Way” and emphasizes this repeatedly. (For more scriptural references, see the article “The Way,” by M.H. Pope, in *The Interpreter’s Dictionary of the Bible*.)

The Two Ways in Early Christian Writings

Let us turn to specific examples of the teaching of the Two Ways in early Christian writings. This

exercise is designed to acquaint us with useful literature for the teaching of ethics, which is historically the first step in evangelism and catechesis.

(1) The Doctrine of the Apostles (Doctrina Apostolorum)

This short document is basically a Christian version of the Old Testament theme on the Two Ways, and, therefore, appropriate as a basic “first exposure” piece for catechumens.

(2) The Teaching of the Twelve Apostles (Didache)

This is also found in later documents in a similar form, such as The Apostolic Order and the Apostolic Constitutions, thereby indicating its continued importance. The first six chapters of the Teaching tell of the Way of Life (I-IV) and the Way of Death (V-VI), but also make an important shift into the familiar Gospel idiom: “*First, you shall love the God who made you, secondly you shall love your neighbor as yourself,*” the Teaching instructs us. Love of neighbor is later equated with showing others the love that God has shown, “*for the Father’s will is that we give to all from the gifts we have received.*” When each individual accepts the Teaching personally, it prepares that person as an ambassador for God’s Kingdom. At that point the catechumen becomes an evangelist, the recipient becomes an ambassador.

(3) The Epistle of Barnabas

This epistle was considered as part of the New Testament in Alexandria for some time. In its concluding chapters, 18-21, the Way of Light and the Way of Darkness are described. Barnabas identifies the Way of Light with Christianity and expects his readers to be good lawgivers and advisers to one another, as well as to those who still need to be brought into the Way.

(4) The Shepherd of Hermes

With the recent increased fascination for apocalypses, it would be natural for this book to become popular reading today. It is an apocalypse consisting of a series of revelations made to Hermas. Although the book is apocalyptic, its purpose is ethical and practical. For every revelation there is an accompanying ethical explanation. The fascination that the second century readers had for apocalypses was used by the Shepherd to teach them ethics and practical Christianity. The chapters of the book called Mandates 6-8 speak of the righteous way which is straight and level, and the unrighteous way which is crooked and rough. He explains simply that there is an objective right and wrong for the Christian.

Classical Formats of Catechesis

(1) Following the Way of Jesus Christ

As early as the seven epistles of St. Ignatius of Antioch, we begin to see credal statements addressed to those who are about to be baptized. These credal statements make it plain that those to be baptized have already “graduated” from their ethics instruction, such as the Two Ways, and are now focusing on the spiritual events of Christ’s life. These events can be taught today, as they were in ancient times, through the hearing of the Gospels, or additionally through following the course of the festal celebrations of the liturgical year. The latter choice would require a long catechumenate. Please notice that both vehicles of instruction are an active bestowal by the Church of the Church’s own faith and life.

Bringing people outside the Church into Her life is a sacrament that must be administered personally and actively. At no time in its history did the Church assume that following the Way of the life of Christ could be taught merely by mailing someone a book or by having them “sign on the line.”

(2) The Creed and the Lord’s Prayer

In the Orthodox world of the early Church both the Creed (including the Trinitarian Formula) and the Lord’s Prayer held a very special place in catechesis. These two pillars were taught only at the end of the catechumenate. As late as the fourth century, the Creed was considered so sacred that it was not given in written form to the catechumen, but was only to be committed to memory just before baptism. This served two pastoral functions:

- 1) The Creed was personally explained as it was taught, and explained in sufficient depth to be memorized.
- 2) The Creed served as a preparation for baptism since it was used primarily at baptism and not at all in the eucharistic liturgy. It was seen as a prerequisite for being a Christian, rather than as an exhaustive description of a Christian’s belief.

The Lord’s Prayer was not known outside of the Eucharist. It, too, was kept as a secret. The reason for secrecy was that this prayer, more than any other, describes the unique parent-child relationship existing between God and the Christian. No one outside the bounds of participation in the Eucharist was seen as having access to this relationship. Thus we continue to say the prayer today before we partake of Holy Communion, as well as at our daily table, which is considered an extension of the altar table.

(3) Baptism, Chrismation, Eucharist and other sacraments

In our highly rationalistic twenty-first century world view, it is difficult for us to imagine that almost all local churches of the early period taught nothing of these sacraments until a person had personally experienced them. The content and significance of all the sacraments were taught in detail shortly after baptism. In addition, at this particular time after baptism, the bishop, priest, or catechist took special occasion to go back and re-teach ethics in view of the Christian’s new life in the sacraments. When thus sealed by and closely tied to the Mysteries, Christian ethics (the Two Ways) take on a new meaning. Our new relationship with God expressed in the Lord’s Prayer and Eucharist, and our transformation from death to life in baptism, make Christian ethics a natural outpouring of God’s grace rather than a legalistic adherence to arbitrary rules.

In the first four centuries of the Church’s history, the teaching of ethics followed by Baptism, Chrismation, and reception of the Eucharist took place during a catechumenate that lasted from one to three years. This situation changed drastically in the fifth century when the Christianization of the Empire meant that infant Baptism became the prevalent way to receive people into the Church.

The focus of this study has been the first four centuries because we see the context for effective evangelism and catechesis in the Western Hemisphere today as more closely paralleling the situation before the fifth century than after. For example, the changes that occurred during and after the fifth century include the following: The long catechumenate and the teaching of Christian ethics dissolved into a simple but concentrated Lenten catechesis, and sermons began to cover both the content of Scripture and the ethics of Christian life-style. Explaining the Liturgy became a catechetical disci-

pline. The Liturgy eventually grew to include all of the theological impact of the previous institutions that we have discussed. A case in point was the baptismal Creed, which was subsequently moved into the Liturgy. All of this happened because of the Christianization of the Empire and society as a whole.

Now we in North America find ourselves in a much different society and culture. Orthodoxy is not native, or even extensively known. Our situation recalls the first Christian centuries, when liturgy did not have to bear the full burden of both evangelism and catechesis. Many pastors and parishes in the Western Hemisphere are finding that the early institutions that aided Church growth can be called upon to help us today, albeit in programs tailored for our time and place.

Our situation recalls the first Christian centuries, when liturgy did not have to bear the full burden of both evangelism and catechesis.

Restoration: Our Liturgical Heritage

In the Orthodox Church today we have preserved the institution of the catechumenate liturgically but not functionally. We have lost the fullness of our understanding of this vehicle of entry into the Church. The restoration of our liturgical heritage can lead us to the revitalization of the catechumenate itself. Our attention falls on three areas:

1. The service of reception into the catechumenate.
2. The litany of the catechumens.
3. The Sunday lectionary readings and seasonal times of evangelism, catechesis, and baptism.

(1) The Service of Reception into the Catechumenate

A good, brief summary of the Church's understanding of adult responsibilities in regard to infant baptism can be found in the introduction to the 1972 OCA Department of Religious Education pamphlet *Baptism*, by Fr. Paul Lazor. What we are interested in here are adult responsibilities in regard to adult baptism, some of which are relevant for understanding infant baptism as well.

Sponsors

Classically, the sponsor is the person who guarantees the character and motives of an individual seeking to enter the Church. Today, we consider it an honor to be a godparent, while in the classical system, the honor fell entirely to the catechumen. The godparent would be held accountable to the Church for the actions of the individual whom he sponsored. There was a risk involved — so much so that the Greek name for “sponsor” in Asia Minor was the same term used for an individual who provided surety for a bank loan: a “guarantor.” It was expected that the sponsor would work closely with the catechumen, attending all catechetical classes with him or her, and helping with instruction. It was also assumed that the sponsor had an active life in Christ that could be shared on a personal, experiential level with the catechumen. The sponsor and the catechumen basically went through the entire procedure for entrance into the Church together.

Sponsor:

Should be someone with an active Church life who can assist in instruction

Length:

Longer catechumenate can lead to a stronger candidate

Exorcisms:

As part of catechumenate will naturally lead to Confession

Creed:

Must be personally and completely taught

Length of the Catechumenate

The instruction of the catechumens lasted for a prescribed one to three years. Instruction was not usually given by bishops and priests until the last phases. Although many people came from pagan backgrounds, this fact alone did not account for the length of the instruction in comparison with later practice. Much more information was thoroughly taught in the early centuries. For example, it was common for catechumens to attend a daily Matins service. Over the course of the instruction, the entirety of the Scriptures would be read to them and explained by specially appointed teachers. It was also expected that the length of the catechumenate would be sufficient to test the ethical behavior of the individual. It was long enough to secure that person's full participation in and assimilation into the Christian community.

Just as many priests today are beginning to use long periods of time for a couple's preparation for Holy Matrimony, so, too, should the length of time for preparation for the catechumenate be taken very seriously. Beginning formally with the Prayer of Reception into the Catechumenate, the catechumenate should be long enough to include instruction in all of the topics listed in the section "Teaching," as well as to allow the catechumen to experience those realities listed under "Significance." Care should be taken that baptized Christians

from non-Orthodox denominations have this same education

and experience of the Church. Even though all of this culminates in reception into the Church, continuing adult education for everyone as a regular part of the parish's life insures that all understand that the Christian life is not static. The Christian life must exhibit a continual movement toward God, not only through prayers and fellowship, but also through education.

Exorcisms

We do not know as much as we would like about the content and expression of the daily exorcisms that accompanied instruction. The texts we have are the same as or similar to those that begin the reception into the catechumenate, and these are known to be markedly different in scope and specificity from the daily exorcisms that were performed by the catechists. It would be safe to say that the exorcisms we now have were the summary statements made by the clergy over the newly enlisted Christian, claiming that person for the Church and removing him from the power of the Evil One. Similarly, the daily exorcisms most probably dealt with very specific sins that were to be overcome before baptism could take place. It is pointless to propose for this daily practice any of the curious aspects of exorcism currently popular in the North American media, when what was most likely at stake was good, sound spiritual direction against sin over a prolonged period of time. This approach gives us a principle related to the ethics of the Two Ways, providing practical advice for the daily spiritual life of the catechumen, and at the same time demanding accountability from him.

The first three exorcism prayers should be included at the beginning of the catechetical period, or, perhaps, interspersed throughout it, and fully explained as claiming that person for the Kingdom of God and the Church, and removing him or her from the power of the Evil One. Throughout the catechetical period, the teaching of the Two Ways should serve as a guide to deal with specific sins to be overcome before reception into the Church can take place. This is to provide continuing practical advice for the daily spiritual life of the catechumen. This process should logically and naturally lead to the individual's later participation in the Sacrament of Confession. Both catechesis and Confession require good, sound spiritual direction against sin, and accountability to God.

Creed

The Creed should be personally taught, as described above, and the final session of catechumenate instruction should culminate with the fourth prayer of the Service of Reception into the Catechumenate, with the renunciation of Satan, the acceptance of Christ, and the formal recitation of the Creed.

(2) The Litany of the Catechumens

Unlike the reception into the catechumenate, the litany of the catechumens is a known and controversial part of the Divine Liturgy. On the one hand, those segments of the Orthodox world that would delete the litany and dismissal of the catechumens usually argue: parishes typically have no catechumens, and when there are catechumens, they do not leave the service anyway, so why read the litany and dismissal? On the other hand, those who would include the litany argue: there should be catechumens in every parish, but even if there are not we can pray for catechumens in parishes other than our own, and maybe when we do reinstate the institution of the catechumenate, we should reinstate the dismissal of the catechumens as well. The question is a complex one that deserves a much fuller treatment than we are able to give here. Nonetheless, let us examine the issues involved.

The entire thrust of the 1983 All-American Council was Church Growth, so we can begin by saying unconditionally that there should be catechumens in every parish.

- a. The entire thrust of the 1983 All-American Council was *Church Growth*, so we can begin by saying unconditionally that the Orthodox Church in America believes there should be catechumens in every parish.
- b. The Church has historically differentiated between those people who have already participated in baptism and the Eucharist and those who have not. The lack of differentiation between these two groups seeking to enter the Orthodox Church has clouded the issue of why catechumens were dismissed in the past. Those people without experience of baptism and the Eucharist are not able to understand what happens during the Liturgy of the Faithful.
- c. Lastly, and most importantly, the question of the litany and dismissal of the catechumens brings to the fore one of the most serious problems in regard to church growth and our Divine Liturgy. It is a question that neither of the positions above has addressed; that is, whether our

Liturgy of the Faithful is publicly open and why. Certainly in practice throughout the world, the liturgy of the faithful is open to spectators; just as certainly the very text of the service itself assumes that the Eucharist is closed to spectators (a differentiation is made here between penitents who look on, and a casual spectator with no faith).

The reason that this situation is problematical for Church growth is straightforward. Both the Church historically and people concerned with Church growth today give the same pressing reasons why the Eucharist should be closed to spectators: The understanding of what is happening only comes through knowledgeable participation; for the uninitiated, the service is open to gross misinterpretation, which could drive an individual away from the Church rather than unite him to the Church. The service is holy and is exclusive by its own (stated) nature; and, simply put, it is not a spectator event. This situation is a very difficult one that will not be resolved here. Yet it does need to be addressed in the context of a renewed catechumenate and responsible liturgical action, both of which take into account the pastoral needs of new people attracted to the Church.

(3) The Sunday Lectionary Readings and Seasonal Times of Evangelism, Catechesis, and Baptism

One of the areas that has been glossed over in recent Orthodox commentaries on Holy Scripture is the relationship between the liturgical year and the call to Church growth. It is understandable that this should occur, since God's mandate for Church growth was less recognized in native Orthodox countries. Nevertheless, the Divine Liturgy summons us weekly to offer "on behalf of all, and for all." Within the Divine Liturgy, these stated concerns regarding the universalism of our faith are frequently overridden by important, but less cogent, pre-occupations upon which we place our own priorities, which are not necessarily God's priorities. So, too, is it with the liturgical year. We might, for example, allow our emphasis on personal repentance, as important as it is, to eclipse the evangelistic and catechetical aspects of the Lenten season. Let us, very briefly, examine formats for church evangelism and catechesis that occur within the structure of the liturgical year.

One of the areas that has been glossed over in recent Orthodox commentaries on Holy Scripture is the relationship between the liturgical year and the call to Church growth.

As we celebrate the Divine Liturgy throughout the year, we occasionally hear the Trisagion Hymn replaced by the hymn (taken from Galatians) "*As many as have been baptized into Christ have put on Christ. Alleluia.*" This hymn marks the traditional days of Baptism within the Church, and is sung on Christmas (Dec. 25), Theophany (Jan. 6), Lazarus Saturday, Holy Saturday and the whole of Bright Week (throughout the eight days), and on Pentecost. For reasons too complex to explain fully here, let us simply state that we find evidence that these traditional days of Baptism occur at the end of three catechetical seasons in which catechumens prepared for baptism. Each season ends with a traditional day of Baptism, on which day a text directly relating to Baptism is read.

Baptismal Days

(a) Holy Saturday

Paschal Service - "Go therefore and make disciples of all nations, baptizing them...."

Matthew 28:1-20.

(b) **Pentecost**

“If anyone thirsts, let him come to me and drink....” John 7:37-52, 8:12

(c) **Theophany**

The baptism of Jesus - Matthew 3:13-17

Catechetical Seasons

(a) **The Great Fast** - The 40 days of Great Lent, from Clean Monday to the day before Lazarus Saturday

(b) **The Paschalion** - The 40 days from Thomas Sunday to Pentecost

(c) **The Nativity Fast** - The 40 days of the Nativity Fast, from November 15 to December 24

There are other clues to the existence of the seasons for catechesis and Baptism that we might recognize when they are pointed out. For example, there is the fasting of the faithful, which always accompanied baptismal preparation as a support for the catechumens. There are also the special petitions for those about to be illumined (baptized) given in the Liturgy of the Pre-Sanctified Gifts during Great Lent. Understanding that these days and seasons exist liturgically makes a tremendous difference. The seasons become a key to the meaning of the Sunday lectionary readings that occur within the seasons. That is to say that the seasons tell us the meaning of their Gospel readings.

III. Mission Start-Up Strategy

A. Introduction

As conceived by the Department of Evangelization, the long-term development of a mission parish can be viewed in terms of a cycle with four distinct periods of growth:

- | | |
|---|---|
| 1. Preparatory Period | (can be done by several visiting clergy) |
| 2. Pioneer Period | (should ideally have full-time resident clergy) |
| 3. Period of Growth and Organization | (requires full-time resident clergy) |
| 4. Period of Reproduction | (may require additional clergy) |

Each stage involves a series of significant events, and the progress of a planting project can be measured in terms of these events, i.e., when and if they are implemented, as well as the degree of success they meet.

What is presented here focuses on the first two stages and is only an overview of basic patterns and possibilities. Each new mission planted, while guided by this basic outline, will have to include details specific to its own location, personnel, and resources. In other words, before a new mission planting project is actually initiated, the planting team should develop its own site-specific strategy.

B. Preparatory Period

Most of what is done during this first stage is developed and put into place before the new mission planting actually begins. Giving proper attention to these initial steps will help the clergy and the initiating group launch the new project effectively and may minimize or even eliminate some of the conflicts and setbacks often experienced during the early years of a mission's life.

1. Desire/Vision for New Missions

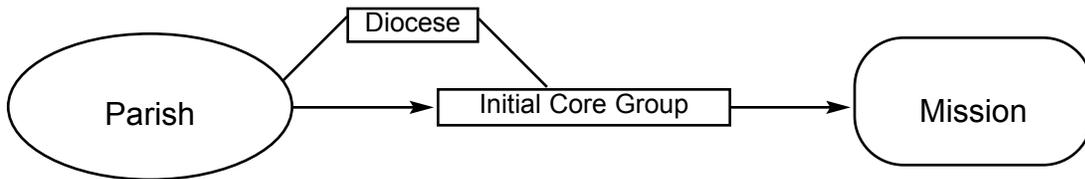
All mission plantings begin with a basic desire to proclaim the Gospel and expand the Church, i.e., with a spontaneous, inner drive necessitated by our faith. In Acts 8:4, for example, we read that the Christians scattered by persecution “*went everywhere preaching the word.*” If that desire is nurtured in our parishes, deliberately taught at our seminaries, and actively envisioned by our leadership, many mission planting opportunities will arise. Priests will provide parishioners with outreach opportunities, our seminaries will supplement their curriculum with courses on mission planting and evangelism, and our leaders will continue to seek opportunities for new growth.

2. Decision to Start a Mission

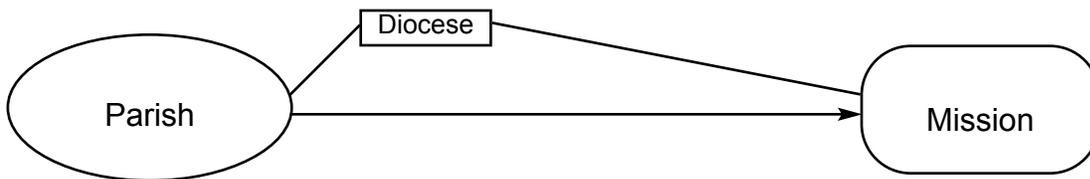
Often the decision to start a new mission results when a group of Orthodox faithful, a priest, or the Church hierarchy recognizes the planting potential of a particular situation. In other words, we need

to develop an “eye” for mission planting opportunities.

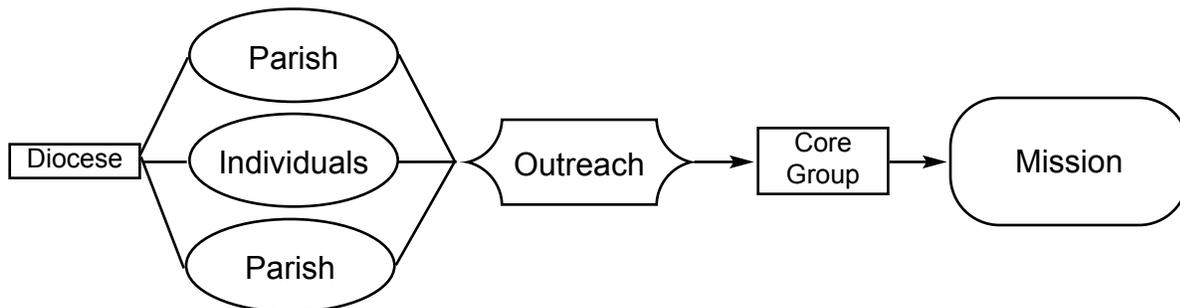
What, then, should we be looking for? An existing parish might have a number of its members living in a particular area and decide, with the help of the diocese, to commission the establishment of a “daughter” mission:



An established parish could, with the support of the Diocese, adopt an existing mission effort and provide support and resources:



Several parishes could, under the direction of the Diocese, initiate outreach in a non-churched area. That should lead to the formation of a local core group, which could become the foundation of a new mission:



These are but a few examples of potential mission planting scenarios. Whenever we recognize a possibility, we should secure appropriate support from the diocesan bishop, diocesan mission coordinator (see list of the Department of Evangelization’s names & addresses), and dean in whose deanery the new mission will be located before any further work on a strategy is undertaken.

3. Choose Target Area

The next logical step is to select a site for the new mission. The preliminary decisions, which may have already been made during the preceding step, are now formalized. In addition to choosing the actual geographic location, developing a strategy for the new mission will involve:

- Locating OCA parishes/missions willing to support the new effort
- Identifying and contacting potential mission members
- Gathering detailed demographic information on the target area
- Analyzing the status and disposition of existing ministries

4. Assess Mission Planting Potential

One of the most important aspects of the preparatory stage is the assessment of the mission planting potential of the target area, as well as of the initiating group.

The Target area: Most of the information needed for this step has already been gathered during the demographic and socio-religious analysis of the target area. Some of the questions that need to be answered are:

- Is the area growing?
- Is the area's economic situation stable or growing?
- Is there new residential construction in the area?
- Are there other Orthodox parishes/missions in the area?
- Do we really need another Orthodox mission in this area?

The Initiating/Core Group: It is absolutely essential to establish a level of commitment that will provide the planting project with adequate local support and resources. Unfortunately, many Orthodox do not realize that starting a mission will require much more of them than does participation in an established parish. In a mission setting, members of the core group may well have to give more, attend services more regularly, support and participate in outreach efforts, etc.

For that reason, it is important to make sure the mission priest and the initiating group:

- Share a common vision, including goals and definition of key terms
- Share a common understanding of the type and level of commitment that will be required
- Share a realistic understanding of financial requirements

5. Establish Initial Organizational Structures

Another important aspect of the preparatory stage is the establishment of adequate organizational structures and resources. These include things like:

- Establishing a local leadership team
- Choosing and assigning clergy whose background, personality, education, and talents match both the ecclesio-cultural environment of the target area and the makeup of the initiating group
- Establishing a preliminary budget. This not only helps the core groups plan for anticipated expenses, but also encourages a sacrificial approach reflective of its members income levels
- Establish the need for a Church Planting Grant (see program description in Appendix)

The Department of Evangelization tries not to offer the the possibility of a Church Planting Grant (CPG) prematurely, thus undermining the possibility of assessing and nurturing responsible financial commitment by the initiating group. Steps the core group should take include:

- Develop support structures for itself and its clergy
- Establish supportive relationships with other OCA parishes
- Request and plan for an early visit by the diocesan bishop
- Request and plan for visits by deans, mission coordinators, and CPG administrators

6. Establish Liturgical Base

With most of the preparatory work done, the new mission will want to start meeting for services. In order to do so the group will have to:

- **Secure temporary meeting place.** Depending on available clergy, resources, and frequency, this meeting place may be a private home or rooms rented as needed (see the Facilities Checklist in Section IV for additional suggestions).
- **Implement initial cycle of services.** If possible, the new group should begin with an evening Vesper/morning Liturgy combination. If a priest is available, the services should be on Saturday and Sunday, and, once started, should take place regularly: monthly, bi-weekly, or weekly, as resources allow.

7. Develop Preliminary Outreach Strategy

For the new mission to grow, it will need to develop appropriate outreach strategies. This core group itself should develop and implement these strategies. It will not do to rely exclusively on the clergy for this aspect of the work. At least three elements need to be considered during the preparatory stage:

- Motivation and training of the initiating group. On the one hand, it may be necessary to help them understand the necessity and importance of the Orthodox mission heritage. On the other hand, it will most certainly be necessary to provide them with practical instruction on how to share their faith.
- Identification of potential target groups. Obviously, the missionary proclamation of the Church is to be addressed to everyone. Nevertheless, there may be segments of the general population that are more receptive than others.
- Appropriate methodologies. However a group chooses to proclaim the gospel, advertise, or promote its services and events, those efforts should be matched to the ecclesio-cultural environment of the target area.

C. Pioneer Period

As soon as the work described above is actually initiated, the new mission will enter the next stage of development. What follows is simply a “road map” that highlights the major milestones and possibilities. Once again it is important to emphasize that each mission will have to supply details specific to its site and group.

1. Plan and Implement Initial Cycle of Services

- Sunday Divine Liturgy
- Saturday Vespers
- Vespers and Liturgy on major feast days
- Special services during Nativity & Great Lent, etc.
- Daily Cycle — e.g., Daily Vespers on Wednesday (or as often as possible)

2. Establish Liturgical Functions (esp. Music, Servers, Readers)

- Obtain necessary service books: Gospel, Apostle, Horologion, etc.
- Purchase music (see Resources for Book Stores in Section IV)
- Choir rehearsals
- Training of readers and servers
- Schedule of readers and servers

3. Assess Need and Establish Pastoral Care

- Setup traditional form of visitation (esp. for house blessings)
- Setup visits to the hospital and the sick
- Plan social gatherings (luncheons, etc.), especially keeping in mind the needs of those who spouses have already died, those who live alone, or those who are not able to come to church often due to health, distance, or other circumstances.

4. Assess Need and Establish Catechesis

- Mini-teaching at the end of Divine Liturgy, done occasionally, to teach about the services, feast days, etc.
- Written teaching material in association with the monthly calendar and post-liturgical instruction, e.g. prayer booklet, invitations
- Catechumen class (see sample outline in Appendix)
- Bible Studies
- Discussion group on missions and evangelism
- Teaching of leadership team
- Church school & youth meetings

5. Initial Evangelistic Outreach

- Small “introduction cards” designed to hand to people we speak with about the Church (See sample in Appendix)
- Follow-up of visitors: letters, phone calls, visits
- Single adult ministry
- Discussion groups in homes of parishioners

- Website constructed
- Public lectures offered at the church (see sample invitation)
- Mini-retreats: men, women, students, youth
- Create Orthodox Christian Fellowship (OCF) chapter for students at local university

6. Formalize Parish Ministry Model

- Simple structure keyed to ministries (see Appendix)
- Modular Ministry Concept (see Appendix)

7. Refigure Budget (Growth Oriented)

- New budgets developed each year
- Tax ID number obtained and incorporation papers filed

8. Continue Search for “Permanent” Meeting Place

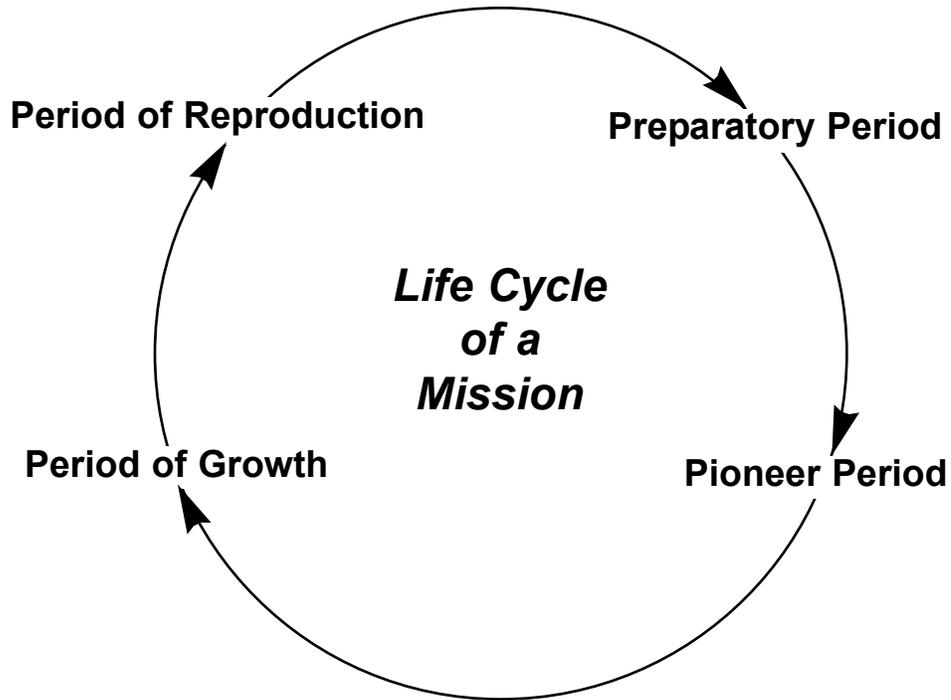
- Establish land/building fund
- Establish property/building needs
- Systematically review properties

D. Period of Growth and Organization

- Implement Parish Ministry Model
- Spiritual Life
- Liturgical Life
- Member Care
- Education
- Stewardship
- Outreach
- Secure permanent Temple
- Transition from Mission to Parish

E. Period of Reproduction

- Establish daughter parishes/missions
- Re-initiate growth cycle



IV. How-To

A. Church Facilities Checklist

1. Introduction

Church facilities are a complex issue for a new church community. A church that is in a poor location, inadequately sized, in bad condition, etc., can severely hinder the growth of a fledgling community. People do judge a book by its cover.

The first thing to remember is that the Church is a community, not a building. Orthodox architecture is sacred, but in its first days it is like the tabernacle in the wilderness (Exodus 25:8ff.) and not the Temple (II Chronicles 2:5ff.). As the community grows, the temple can be built in God's time with God's help.

2. How to Find the Right Facilities

Perhaps the hardest thing to do is to find the proper building to use as a church facility. Because of high rents, zoning, and lack of available/suitable facilities, facility shopping can be frustrating. Unlike searching for an apartment to rent, or a home to buy, searching for a church location that meets all needs can take several months. You have to commit to a long and relentless search, perhaps visiting 100+ locations. This will take a lot of work and prayer. To quote a Father of the Church, "*Work as if everything depends on you, pray as if everything depends on God.*"

Suggestions:

- Existing churches that do not have a pastor
- Seventh Day Adventists and even some liberal Jews have been known to rent space to Christian churches
- Talk to Episcopalian and Roman Catholic priests
- Office-warehouse space (well-designed conversions are nice)
- Storefronts
- Chapels in funeral homes and hospitals
- Veterans Groups: VFW, DAV halls
- Fraternal organizations and lodges (Moose, Elks, etc.)

Rental Agreement

It is important to have a contractual relationship. Churches that have "free" rent often are asked to move suddenly and at the owner's whim. This is disruptive to a young community. This rent is really not free because it causes emotional and even long-term financial loss. Think of the big picture.

Move Frequency

Do not move often! Unless planned, moving should be done only out of extreme necessity. Always

move “up.” To “step back” and go to a smaller or poorer facility can really hurt the momentum of a new mission community.

First Impressions

What does the first time visitor see? To some, our appearance can be an indication of what our view of God is. Remember the importance of first impressions:

(1) Cleanliness

- Are the bathrooms clean?
- Is the kitchen trash emptied?
- Are the floors swept and rugs vacuumed?

(2) Aesthetics

- Neatness — is everything in place?
- Color coordination — is everything hodgepodge or do things match?
- Iconography — straightened, tops dusted, cleaned of lipstick and other smudges?
- “Curb appeal” — what impression does the church give when you pull up to it? Is it inviting? Does it say “church”?

(3) Signage

- Is the church easy to find from the highway?
- Is the church easily identifiable?
- Are the bathrooms easy to find?

Location

As in real estate, location is critical. It does not have to be a high-profile location, but one that is easily accessible. Orthodoxy tends to be a destination church, not a drive-by, drop-in church. The average person, generally speaking, does not drive farther to church than they do to work. Location will influence which socio-economic group is attracted to your church. A bad neighborhood will be a hindrance to those who are concerned about safety.

Size

Nave — Estimate 9-10 square feet per person for the nave. So, for example, if your nave is 1,000 square feet, at 100% capacity you will fit about 100 people. To some, this will feel crowded and perhaps even present a problem for future growth. This is due to something known as the “80% Rule”: If on a Sunday morning a visitor attends church and sees it only 50% full, he wonders what is wrong with the church. On the other hand, if it is more than 80% full it will be perceived as being uncomfortably full, and guests (thus possible new members) may think there is no room for them there. People like their space! So the above example of 1,000 square feet is actually good for only 80 people.

Fellowship Hall — 50-75% of those present at a service stay for fellowship, and a minimum of 10 to 15 square feet per person is needed. A rule might be to have the fellowship hall size equal the size of the nave. Do not neglect the importance of adequate fellowship space. A great deal of ministry is done during coffee hour. This is the time we reach out to visitors and inquirers. Also, round tables, if available, are better for fellowship.

Parking

1 acre = 100 cars. 1 car = 2.5 people (according to typical local zoning ordinances).

Miscellaneous

- In evaluating a facility, acoustics are important
- Can you “tear down” and “set up” for services if necessary?
- Are there on site storage possibilities?
- Can you use a censer and light candles?

3. Building Programs

It is not the focus here to talk about how to run a building program, but to suggest a few precautions. An ill timed, poorly run building program can cause a church to lose vital momentum and even divide a young and growing community. Begin your building program when you are sure it is God’s timing, not your own. Building “fever” can be fatal!

4. Final Thoughts

It can be very frustrating finding the right location. If it is God’s will for your church community to exist, you will find the right location by prayer and fasting, and by beseeching God. When the time is right, it will be revealed to you.

B. Training

1. Guide for Training Altar Servers

Altar servers play an important part in the smooth and orderly celebration of the Divine Liturgy, and they help the priest in his sacred work. It is very important that they receive the proper training. This section is not a complete manual, nor does it encompass the many traditions in our Church, but is meant to be a starting point.

To begin, the altar servers should come to the sanctuary fifteen minutes before the Divine Liturgy starts. They should make the sign of the cross when they enter the altar, do a prostration and get a blessing from the priest. They need to fold their vestments with the cross facing up and ask the priest to bless them. They should be clean and neatly dressed, waiting for the priest’s instructions.

Different tasks should be assigned to each server, whether it be carrying a candle, taking care of the censer, distributing antidoron, or other duties.

Altar servers should pay attention to the service and if possible have service books. Holding classes is a good way to teach and achieve good order in the service. The order of services should follow the guidelines of the OCA and the Diocese.

Inexpensive robes can be made if there are people in the mission who can sew. Material can be obtained at any local store. A suggestion would be to start with a gold color and then, later, purple; other colors can be made still later. Patterns are difficult to obtain, but local sewing stores have patterns for costumes that can be adapted. The Department of Evangelization also has patterns available; contact the Chancery office for further information. Different general sizes are best and can be adapted as servers grow or more are added. Make sure that the servers are properly instructed to clean up after the service and to take good care of the robes so they will last longer.

2. Orthodox Services: Study Guide for Readers

The purpose of this section is to give a brief orientation to individuals who wish to know how to conduct an Orthodox Vigil service in Orthodox parishes or missions. This section is by no means a detailed manual of the church services. The main goal is to present initial information about the services and to direct readers to printed sources that can be used for planning, conducting and studying of the divine services.

All Church services that do not involve sacraments (Eucharist, Holy Unction, etc.) can be conducted with or without a priest. Therefore, those missions that do not have a permanent priest still should not deprive themselves of the Divine Grace that is sent through the Church's cycle of services. In the absence of a priest, a Reader Service (that omits the priest's parts) can be done for Vespers, Compline, Midnight Office, Matins, and the Hours.

The Vigil service is usually done on Saturday evenings, and on the eve of major Church feasts. All the major feasts of the Church can be found in the Church calendar published every year by various Orthodox organizations. Besides the major feasts, a Vigil is also usually conducted on the feastdays of various saints of the Church. Other occasions for a Vigil can include the commemoration of a miracle connected to a particular icon, the celebration of the Church New Year on September 1st, etc. If a priest is not available, the members of the mission community, with the blessing of the priest-in-charge of the mission, can decide to do a Vigil service. In any case, if there is any question or confusion about church services, contact your bishop or area dean and get clarification on the what can be done in the absence of a priest.

Every Vigil contains the Vespers and Matins services. The main parts of these services can be found in the Horologion (The Book of Hours). The basic Horologion provides the major structure of the church services for Vespers, Compline, Midnight Office, Matins, and the Hours. All other parts of the services, the canons and various hymns for a commemorated Church feast (troparions, kontakions, stichera), are added to the main structure of the Horologion from other books. These other main books

are the following:

Octoechos (the book of eight tones) - Contains canons, troparions, kontakions, and stichera divided into eight tones, one tone for each week in an eight-week cycle. We start singing a section of the Octoechos for Tone One on Thomas Sunday, the first Sunday after Pascha, and keep rotating these sections (one through eight) throughout the whole year. Each section for each tone of the week has hymns and canons for every day of that week, and a reader can include them in the appropriate places of the Horologion. A reader can usually find the tone of the week in the Rubrics Guide (published by St. Tikhon's Press). The Church week starts on Sunday. Therefore, most of the calendars mention the weekly tone of that day. According to tradition, this division of the Church hymns into eight tones was mainly accomplished by one of the greatest psalmists of the Church, St. John of Damascus, in the eighth century.

The Daily Menaion - Contains hymns, psalms, and prayers in honor of a saint or commemorated church events for every day of the year. For example, on April 23, the Church always commemorates the Greatmartyr George. The hymns for this commemoration are in the Daily Menaion for April 23. They should also be incorporated in the appropriate places of the Horologion.

The Lenten Triodion - Contains parts that accompany the services in the Horologion during the season of Great Lent. We start using the Lenten Triodion a few weeks before Lent begins and finish using it on Holy Saturday.

The Pentecostarion - A book that contains festive hymns that accompany the main structure of the Horologion during the Paschal season, from Pascha to the Sunday after Pentecost (the Sunday of All Saints).

The question one might have by now is how to combine these divinely inspired prayers and hymns in order to create a harmonious service glorifying God? There is not a simple answer. However, a long detailed answer to this question is contained in the book called the Typicon. Although no extant English translation for the Typicon exists, there are a few very good publications containing the rubrics of the Typicon:

The Order of Divine Services (this is actually what the word “Typicon” means.) This publication of the Orthodox Church in America gives a detailed explanation of how to put together and conduct divine services for every occasion of the Church year. In the back of the book there are many commentaries on usage and reading of different parts of the services. There are chapters explaining the usage of different church books, a glossary of liturgical terminology, and other very useful information. The liturgical calendar is published new for every year. It tells readers which saints or events are commemorated each day, which type of service (rank of service) needs to be conducted, and which Scripture readings are needed for that day. After the type of service and Scripture readings determined, one can refer to the Order of Divine Services, which explains step by step how to conduct the service. (Both books are translated from liturgical sources used by the Russian Orthodox Church.)

These are the main books that can be used by readers to combine and conduct church services for any occasion of the year. There are many other Orthodox publications dedicated to liturgics. One excel-

lent example is *The Law of God* by Fr. Seraphim Slobodskoy (the English edition is available from the Holy Trinity Monastery in Jordanville, NY). The chapters that explain the Church services and their conduct are wonderful. Also, in the Festal Menaion and Lenten Triodion, several beginning chapters are devoted to the structure of the divine services. Readers should read these chapters. They may also find it very helpful to make copies of these and place them on the reader's stand as a reference.

Ultimately, the best training for readers and priests is to do the divine services as frequently as possible.

3. Prosphora (Altar Bread)

Seal	white flour
1 package dry yeast	2 1/2 cups water
1 teaspoon salt	6 to 7 cups unbleached flour

Begin by putting water in the bottom of your mixing bowl and making the sign of the cross. It is good to begin with a prayer and to remain in a prayerful and peaceful state while preparing prosphora. This is a good time to pray. You can store your utensils, mixing bowl, flour, and towel that you use to make prosphora in a separate place when they are not in use and keep them exclusively for this purpose.

Dissolve yeast in lukewarm water. Add salt and 1/2 of the flour and stir. Mix the remainder of the flour until the dough is firm. Knead on a floured board until smooth, about 10 minutes. Let the dough rise in your bowl with a hand towel over the top of it in a warm place for 45 minutes. After the dough has risen, take 1/2 and roll it out on a floured surface to 1/3-inch thick. Using a muffin cutter, cut rounds. You can probably get about fifteen or more prosphora out of your whole batch of bread. Place the rounds that you cut with the muffin cutter on a cookie sheet covered with tin foil. Then cut an equal number of rounds with a slightly smaller diameter cutter. Put a little extra flour to the side and place your smaller rounds in this flour (flip them to do both sides), then take your prosphora seal and, using the smaller side of the seal, press it into the rounds. Place a few drops of water on each of the larger rounds that you have on the cookie sheet and make sure to spread this water over the whole top (the rounds should not be sopping wet), and place a smaller round on the top of each larger round. To secure the top to the bottom take a toothpick and prick the top of your smaller circle four times around the edge, with the holes an equal distance apart. Make sure the toothpick goes all the way through to the cookie sheet. Cover with a towel and place in a warm spot and let the dough rise about 15 minutes. Place in a 350 degree oven for 20 minutes. When done, place the prosphora on a clean towel and let cool. You can use gallon-sized storage bags to store your prosphora when cooled (five in each).

An entire website, www.prosphora.org, is dedicated to the making of Orthodox Christian Holy Bread.

C. Education

1. Introduction

The life-blood of a new mission is to bring in new people and to educate them in the Orthodox Faith. These people may be those raised in the Orthodox Faith, or those who are seeking to enter the Church. In either case, education is critical in establishing the firm foundation upon which the mission will stand.

Thankfully, much educational material is available in English. This material is inexpensive and easy to obtain from many sources, and it is recyclable so that it can be used year to year. Material in other languages may be harder to obtain. Various slavic (e.g., Russian) or balkan (e.g., Serbian or Romanian) languages be found fairly simply with some research, but translations in languages such as Spanish will take more time (the Diocese of the South and Exarchate of Mexico can help in this regard).

Finally, ask around. Find out what other parishes are doing. Some have been quite creative in setting up programs and have put together solid material. Missions often have to be creative in that their membership is smaller and their facilities are often limited, but successful missions have made education one of their primary tasks.

2. Catechism

The models for catechism vary from mission to mission. One thing is absolutely clear: The catechumens must be guided through an established and formal training period. This allows the person not only to be integrated into the Church in stages, but also allows time for the priest to examine the person. There are many stories about a catechumen who was rushed into the Church only to leave a short time later. So ensure that your mission's catechism is complete.

Many missions follow the already established tradition of using Great Lent as a time to train catechumens and then receive them into the Church on Holy Saturday. Other missions hold sessions as the need arises. Another system is to meet individually with catechumens throughout the year as opposed to holding one large class. The mission priest should examine the different systems and find one that best fits the mission. It is important to be flexible at this stage; if one way does not work, use another that will. The important goal is to successfully bring new members to the Church. This must always be kept at the forefront.

There is no single uniform catechism for the Church, so it is important to talk to other priests and utilize their experience. The plan for the catechumenate needs to be explained to the person so they know exactly what to expect and what is expected of them. Do not rush them into catechumenate status. Let them come to the mission and become comfortable before starting formal classes. A catechumen can be enrolled in a formal way by doing the service of the Reception into the Catechumenate (found in Volume I of *The Great Book of Needs*, published by St. Tikhon's Press).

Make sure there is material available for both inquirers and catechumens to read. Some good introductory material is found in the Conciliar Press pamphlets covering a host of areas. The Orthodox Christian Publications Center (OCPC) also publishes the “Tract Master” series, which is inexpensive and easy to reproduce. A place should be set aside in the meeting place for people to get these materials and read them at home. There should also be cards available for the inquiring visitor or guest to fill out with their name, address, and phone number so that the priest can contact them and put them on the mailing list.

These are the stages of the process of bringing a person into the Church:

Guest

This is someone making his or her first visit to an Orthodox church. Make sure they are made to feel welcome and get to meet the other members of the mission. There should be contact information for them to fill out. Put them on the mailing list. Most people will return if they feel welcome and not pressured to explore the Orthodox Faith. Personal contact will always be the key to success.

Inquirer

When a person has come around a few times, then it is time to see if they are interested in the Church. A low-key talk is often the best way, to find out about them, their interests, and what they think of the Church. An introduction to the Faith is often helpful. Some people feel very uncomfortable while attending their first few services because they are unfamiliar with actions that others are doing (e.g., crossing themselves, venerating icons). Be patient and explain what is happening so that they feel more at ease. Do not force them to do anything they are not ready to do (e.g., some former Protestants need time to understand the veneration of icons.)

Some missions have formal inquirer’s classes from time to time. You can announce these in local newspapers or by some other means, and have a simple one-hour class with plenty of time for questions. This is less threatening for people, as they are in a group. Festivals and other events are a good time to have shorter miniclasses; make these serve as simple introductions to the Faith.

There are many books to recommend, but perhaps a good start is *The Orthodox Church* by His Grace Bishop Kallistos (Ware). Protopresbyter Alexander Schmemmann’s *For the Life of the World* is another fine educational tool. These books provide a good foundation in the Church and the sacraments. There are many other books that are focused on Protestants, Roman Catholics and general catechism. Stay away from controversial books as they may be too much for inquirers initially.

Make sure you follow up with a personal letter to every inquirer so that they feel welcome. Thank them for visiting with you and recount certain recommendations, such as a reading list. At some point, extend a formal invitation to them to begin classes. Make sure the person is ready, and do not force the issue.

Catechumenate

This can be formal or informal. Outline the classes and requirements in detail. Make sure the person knows what is expected. A few suggestions: Prepare them to attend a weekly one-hour class for at least twelve sessions, to attend as many services as possible, and to integrate into the mission.

Keep the classes focused and simple. Introduce the person to the Faith, have them read, and always encourage questions. Different people will have different requirements. For example, a catechumen from a Protestant background may need to be more focused on liturgical life, as opposed to one from a Roman Catholic background, who will have other issues. Non-Christians will need to begin simply by understanding who Jesus Christ is.

Whatever the arrangement, augment the classes with readings. Select books that are simple and direct, and do not engage in controversy. Remember people come to the Orthodox Church because they are seeking the truth. Tailor the reading to the person. Some may need simple readings, while others may like to tackle more difficult readings. Take your time and do not rush anything.

The length of time for the catechumenate should be established by the priest. We recommend a *minimum* of six months of spiritual formation, three of them in formal classes, as the foundation of a catechumenate program (in some places, this may be a year or even longer). The important thing is not to rush, but to bring the catechumens along in the proper time. God will let you know when it is time. As early as possible, the catechumen should look for a sponsor with the advice and guidance of the priest, as well as a Christian name if they do not already have one. Be especially helpful to the catechumen during these early days. Also make sure to check their former status against the OCA Clergy guidelines to determine how they will be received, be it baptism, chrismation or simply confession.

When a date is chosen for formal reception into the Church, make sure it is announced so the whole mission can share in it in some way. Make sure the person knows exactly what will happen and how. Be sure the sponsor knows what is expected of him or her before and during the service. A gift from the parish such as an icon would be good. The person should also receive a certificate from the priest indicating the date the service was held and the manner of reception (i.e., baptism, chrismation, confession). Try to use traditional days in the Church, such as Holy Saturday, Feast of the Nativity, etc. Make sure the family agrees with this so as to avoid future problems; many families have come into the Faith after one member converted, so be sensitive and accommodating, without compromising on essential points.

One final note: It is often common for a new member to drop out after a few months. It is as if they have burned themselves out. Pay special attention to them for a while so that they do not have this letdown. Follow-up is always key. The goal is not merely to have people become Orthodox, but rather, to retain faithful Orthodox.

3. Church School

One of the biggest challenges in a small mission is how to set up a church school. The school can be large with many grades and classes, or simple with just one class. The Orthodox Christian Education Commission (OCEC) and OCA Department of Christian Education (FOCUS) websites have much material to help (see p. 116 for both). The most important thing is to appoint a church school coordinator who will manage the program. This person can sift through the material and make recommendations. Use the model that best fits the community, then recruit adults who would like to teach. They need not know everything; they simply need a willingness to be there and learn. Most teachers

end up growing in their faith as they learn it so they can in turn teach others. Try to have assistants to help the teacher manage the classroom. Make sure there is a complete list of those enrolled in the classes. Parents should also be informed as to what is being taught. Enlist their support!

It is important to hold classes regularly. Only special circumstances should interrupt a class. Find appropriate spaces and try to allow the youth to decorate so that they can see the fruits of their labor. Try to follow a schedule that is similar to the normal school year. Before the new church school year, do the Prayers for a Child Beginning Instruction (*Great Book of Needs*). At the end of the school year, try to give each student a small token of completion. The HUB CD by the OCA Department of Youth, Young Adult and Campus Ministry (www.yya.oca.org) has many suggestions.

You can find material in a great variety of sources such as the OCA Department of Christian Education and the OCEC, the Greek Orthodox and Antiochian Orthodox Archdiocesan departments of religious education, as well as others. Look through it all and familiarize yourself with the material. Find that which best fits the circumstances. Be creative with the very young and the teens!

Times for holding classes are also important. Some missions and parishes hold classes before Liturgy or after Liturgy. Never hold classes during Liturgy as it takes too many people away from the worship of the Church. Some have classes on Saturday or weekdays. Do whatever works best and feel free to change the routine to find the best result. Some missions have people who live so far away that they cannot be there often. Give material to the parents so they can, in effect, home school their children. Also integrate education with other activities, such as social events, working at a local soup kitchen, and prayer services.

An up and coming practice is to have a “super Saturday” every so often. On these occasions, the youth gather together for a day of prayer, education, and fun. Even the smallest missions can hold a summer camp. There are good materials available on how to do this. Encourage the youth to attend deanery, diocesan and churchwide events. Often, Orthodox parishes can combine their schools and camps. Talk to other parishes and find out how to cooperate. Try to fund all of this with donations or as a line item in the mission budget. People respond greatly when the mission pays attention to their children.

Adults should also be offered continuing education. Classes can use a variety of books and material. Of course, central to this is Bible study. Hold classes at a good time and encourage people to attend. Hold classes regularly and, in some cases, tailor them to different groups within the mission. In time, small groups can form and meet regularly on their own without the priest (but with, of course, his blessing). This is a powerful model that augments the education process.

Remember, education is for all in the parish, the priest and the laity alike. Set realistic goals within the limits of the mission. The only failure is not to do anything.

4. Bookstore

Even the smallest mission can establish a modest bookstore. It can bring in some needed cash and support itself after a short time. Make sure that the inventory moves and is not gathering dust in a

box. Crosses, icons, simple books, tapes, CDs, videos, as well as service books always sell well. A manager should be appointed to manage the inventory. There are many sources for items presented elsewhere in this handbook.

Remember that bookstores often get discounts from suppliers. Take advantage of this. Suppliers may need your Federal and state tax-exempt ID. Some allow credit or consignment accounts. Some vendors may require you to do business with them for some time before allowing special accounts.

A big question is whether to establish a separate checking account for the bookstore. Some missions find it easier to manage this way while others like to integrate the bookstore proceeds with the mission's main account. It does not matter, as long as income and expenditures are reported to the mission at council and annual meetings. Items that do not sell in effect become a waste, so think out purchases wisely to get the most out of limited funds.

The bookstore can be portable and be set up each week, or it can have a permanent spot. Make sure people know it is there and whom to talk to about purchases. Advertise new items that have come in. Seasonal advertising and sales can be particularly valuable; for example at Christmas and Pascha. Remember Christmas is a good time for parents to buy Orthodox items for their children! Be creative, and the bookstore will be an important tool for the mission.

5. Library

Libraries can often be a luxury for small missions, but they do provide a valuable educational tool. Small, portable libraries of essential books can go a long way. A library can provide books for inquirers and catechumens so they do not have to purchase lots of books. Appoint a librarian who can manage the program. A modest budget can build up some essentials.

As with the bookstore, the library can be set up weekly or be in a permanent place. Make sure everyone knows whom to see to check books out. A simple checkout system can be established with 3x5 cards with the book's name and author, which the person can sign and return to a box. This is a way to keep track of the books. Many a library loses books over time, as people forget to return books or simply keep them.

Also remember that the library doesn't have to be just books. There are now many multimedia items available. These can be slowly integrated into the collection. Remember to have a children's section. Places like St. Vladimir's Press have package plans for establishing libraries, and they offer these at reduced prices. Address all audiences, and include non-English materials when necessary. Remember, however, a library should be restricted to Church material; otherwise it can lose focus and become a dumping ground for people's old books, which may have nothing to do with Church.

One final note: Remember to record your own mission's history. Picture albums, news clippings, and even oral history become invaluable over time. It is wonderful to be able to pull out an old picture and reminisce about the mission's past. And when anniversaries come around, these "memory joggers" can be even more exciting. Remember to leave a record of what you have done to the next generation so they can rejoice! The librarian can also be in charge of this project.

D. Liturgical Resources

1. Introduction

Most new missions will not be able to offer a full cycle of services. However, make every effort to serve Saturday Vespers and Divine Liturgy, as well as Vespers on the eve of major feasts. The Church provides adequate resources for service preparation. These resources can be divided into several categories.

2. General Resources

(Unless otherwise noted, these resources can be obtained from either St. Tikhon's Seminary Press or St. Vladimir's Seminary Press. All sources are listed in the Appendix under Orthodox Church Supply Services and Sales, p. 115)

A. Liturgical Calendar and Rubrics: published annually by St. Tikhon's Seminary Press. This book provides basic information on readings, prescribed services, as well as the order of services for each day of the year.

B. Festal Menaion: provides a general overview of all Orthodox services as well as detailed information (such as readings, Troparions, etc.) for the major feasts of the Church year.

C. Lenten Triodion: similar to the Festal Menaion but covers the services throughout Great Lent.

D. Pentecostarion (Holy Transfiguration Monastery) provides information for the services from Pascha through Pentecost.

E. The Great Horologion: provides all the materials necessary for the reading of the Hours.

F. The Apostle: contains all the Prokeimenons, Epistle texts, and Alleluia verses for the year.

G. The Psalter: (Holy Transfiguration Monastery) contains the Psalm readings (Kathisma), used especially during Vespers.

H. The Great Book of Needs, Vol. 1-4

Volume I. The Holy Mysteries

Volume II. Ecclesiastical and Liturgical Blessings

Volume III. The Occasional Services [including funerals and memorials]

Volume IV. Services of Supplication [thanksgiving]

3. Service-Specific Resources

A. Vespers & Matins

The Priest's Service Book Vol 1. by Archbishop Dmitri (currently out of print, but available online at <http://www.sspeterpaul.org/priest.html>).

B. Vespers & Matins - Music

Vesper Service (Fr. Vladimir Soroka)

C. Divine Liturgy (St. John Chrysostom & St. Basil)

The Divine Liturgy (2 volumes)

The Priest's Service Book Vol 2. by Archbishop Dmitri (currently out of print, but available on line at <http://www.sspeterpaul.org/priest.html>)

D. Divine Liturgy - Music (St. John Chrysostom & St. Basil)

The Divine Liturgy of the Orthodox Church

The Divine Liturgy: Liturgical Music (Fr. Vladimir Soroka)

The Liturgical Year (Two volumes, Fr. Leonard Soroka)

E. Great Lent - Music (Pre-Sanctified Liturgy)

The Liturgy of the Pre-Sanctified Gifts

F. Holy Week - Music

Holy Week, Volumes 1-3

Pascha

G. Special Music - The following are four-part arrangements for parish choirs in several settings. They are available from the Orthodox Christian Publication Center (OCPC) and may be duplicated for liturgical use only:

1. The Sundays Before the Nativity of Christ
2. The Feast of the Nativity of Our Lord
3. Forgiveness Sunday Vespers
4. The Sundays of the Lenten Triodion
5. Palm Sunday
6. The 40 Holy Martyrs of Sebaste
7. The Hymns of the Weekly Cycle

4. Additional Resources

A. Small Booklets for most services are also available from OCPC, SVS Press, STS Press, and other Orthodox Christian publication outlets. These include:

- Orthodox Prayers (adults)/We Pray to God (children)
- Prayers for the Sick
- Panikhida (Memorial Service)
- Baptism
- Holy Matrimony
- If We Confess Our Sins (adults)/We Return to God (children)
- Reception of Converts
- The service books for Holy Week and many of the Great Feasts

B. The Menaion of the Orthodox Church (St. John of Kronstadt Press) provides the movable parts (esp. the Troparions of the Saints of the Day) of most services for each day of the year.

C. The Octoechos (Orthodox Monastery of the Veil of Our Lady, France) provides the movable parts of Matins, Vespers, and Divine Liturgy for all eight tones.

D. The Lenten Triodion Supplementary Texts (Orthodox Monastery of the Veil of Our Lady, France; St. John of Kronstadt Press) provides material for services not included in the Lenten Triodion.

E. Service Book of the Holy Orthodox-Catholic Apostolic Church (Isabel Hapgood) provides material for services often not found in other sources in English.

F. Metrical Books and Sacramental Certificates (OCPC) used for the recording of baptism and chrismation, reception of converts, marriage and death.

E. Support

1. Introduction

The Department of Evangelization works together with diocesan mission departments and local sources to provide financial support to new missions.

In mission building, we are guided by the counsel of St. John Chrysostom: “*In things which be necessary, to seek nothing more than need requires; but in spiritual things, to get for ourselves a large superabundance*” (Homily XX: I Corinthians 9:10.)

Thus our funding is for sowing the seed of the Gospel in order to produce a harvest of souls for God. Funds are both given and received only for the necessities that will produce speedy growth of mission efforts toward full parish status according to the will of God.

2. What Are These Necessities?

1. A mission field and willing workers in that field.
2. A mission priest to gather and serve those whom God is calling to establish a mission, in a place where potential exists for a new Orthodox presence.
3. Whatever is necessary to develop the Orthodox sacramental life in the local area.
4. Whatever is necessary to develop an effective outreach to the community.
5. A location for meeting, not necessarily property and a building, from the start

New missions should resist getting too comfortable with a profusion of material things, but place emphasis always on the richness of spiritual things. With this in mind, the Department and dioceses attempt to do as much sowing as possible with the resources provided to them by the generosity of

the faithful.

3. What Are the Financial Needs of a Mission?

An initial core group might need about \$400-\$500 a month to pay a priest for occasional services, modest rent, liturgical items, advertising, etc.

When the mission group has Liturgies on a *bi-weekly* basis, the mission may need around \$600-900 a month. When the mission group has Liturgies on a *weekly* basis, the mission may need about \$1,200 a month. (When the mission is ready to apply for a mission grant, it will need to find \$1,250 locally to be used solely for the priest's salary. This amount will be matched by the OCA CPG if the mission qualifies to receive one.)

A mission on the way to becoming a full parish would have up to \$5,000/month income. This presumes a minimum of about 30 families with a total of 50 adult members.

4. How Can Funding Be Found?

The OCA is unique because it often works with core groups at the very inception of a mission effort without requiring money reserves or even large amounts of pledged income. However, a large commitment of time, talent, and treasure is necessary for a small initial core group to take the first steps. (As the worship and ministry of the mission attracts new members, the burden on the core group will be shared by others.) Often, the lack of sufficient start-up funding means that the mission priest must have part-time or even full-time secular employment. Of course, this shifts the financial burden of the mission to the priest and his family. The best arrangement is to have a full-time mission priest. The OCA Church Planting Grant is designed to meet this goal.

5. Who Is the Key to Finding Additional Financial Support?

The diocesan mission director links local mission efforts with the following:

- A. OCA Church Planting Grant
- B. Diocesan funding programs
- C. Deanery and local parish sponsorships and partnerships.

6. What Are Some Funding Programs in the OCA?

- A. OCA Church Planting Grant
 - (i) Three one-year grants equally matching the financial support of members
 - (ii) Supports a full-time, residential priest
 - (iii) Applies educational and training resources to the priest and mission community
- B. Diocesan Support Programs
 - (i) Support is available in several dioceses, but varies
 - (ii) See the Diocesan Mission Director
- C. Deanery and Local Parish Sponsorships and Partnerships

- (i) Deaneries and local parishes are encouraged to sponsor missions
- (ii) New developing idea: parish-to-mission partnerships (parish financial and other support given directly to partner missions)

7. Where Can an Interested Group Find More Information?

Mission parishes are encouraged to contact the Orthodox Church in America's Department of Evangelization and their Diocesan Mission Directors for further information.

E. Evangelism: Spiritual Basis of Mission

1. Introduction

Throughout history, the successful mission work of the Church has always been centered in spirituality. Spiritual centers of the Church are:

- Monasteries: where monastics devote themselves to the ascetic labor of prayer for the salvation of the world.
- Mother Churches: which practiced evangelization and were willing to share their own resources with others.
- Family Units: which willingly left the world behind and devoted themselves to the spiritual work of missions.
- Individuals: lay people, clergy, and monastics who, through prayer and holy living, attracted those around them to faith in Christ.

In every case, there was a recognition of the fact that “the most effective means of proclaiming the Gospel came through living Christ-centered lives.” (Veronis, *Missionaries, Monks, and Martyrs*) No mission work is possible without a vibrant spiritual base!

Mission is often thought of as having passive (spiritual base) and active (proclamation) components — centrifugal versus centripetal aspects. However, this distinction, while descriptively useful, tends to obscure the fact that it is impossible to do mission work without a vibrant spiritual base from which a proclamation of the Gospel emanates. In other words, there is only one task/aspect/component — true spirituality — that fully occupies the faithful and naturally radiates the life of the Gospel.

Evangelism, then, is first and foremost a spiritual activity. For that reason it cannot simply be organized, marketed, managed, or resourced into being. If the spiritual context is ignored or divorced from the presentation of the Gospel, that proclamation devolves into a purely human enterprise. For that reason we must carefully examine 1) the nature of fallen human beings and their culture, 2) the nature of the Gospel (the message we intend to communicate), and 3) the divine resources for evangelism (the role of the Holy Spirit). Once we have done that, we may well be in a position to suggest a practical course of action.

2. Nature of Fallen Human Beings and Their Culture

Much has been written on the state of modern or post-modern society. Most observers point to a few basic characteristics:

- Secularization (drift or separation from the sacred to the secular)
- Modernism/Post-Modernism: Absence of any life integrating an ethical system
- Privatization of Religion (The one thing you can't talk about)
- Narcissism/Consumerism (The bottom line: What's in it for me?)

Each one of these cultural characteristics inhibits evangelism, perhaps even to the point of rendering it nearly impossible and causing a sense of helplessness among Christians. Many appear to have come to the end of their missio-strategic ropes. They are convinced that they have tried almost everything, to little or no avail. As a result, they feel powerless and helpless.

However, the prevailing world-view of the West seems to have undergone one significant change that could provide an opening. The modern rationalistic, godless orientation appears to be crumbling. Many are no longer so sure that the supernatural and God can be denied. In fact, the bankruptcy of our social and intellectual programs have left us without answers and receptive to whatever might be out there. This openness is expressed, among other ways, in the renewed interest in the occult, Eastern mysticism, and New Age. These trends can be seen in films, literature, and even music.

3. The Nature of Salvation and the Gospel

Soteriology (salvation) in Eastern Christian thought has been developed in a broad context defined by creation and deification. The basic outline of the Church's teaching on salvation can be summarized as follows:

- Man was created in God's image and called to become like God
- Man, by virtue of having been created in God's image, has a free will and used that freedom of choice to turn away from God, to reject communion with Him and the potential of deification
- As a result, man's nature was corrupted, which lead to death
- Although the image of God informing man's being was not destroyed by sin, it was distorted
- That distortion is expressed in a continuous misuse of man's tainted free will
- In order to save mankind, two things were necessary:
 - a) a restoration of human nature and
 - b) a healing of human will
- The Incarnation, Death, and Resurrection of the Son of God effectively addressed these needs
- In the Incarnation, the divine and the human natures were perfectly united
- In the Death of Christ, our sins were assumed, and the fundamental consequence, death itself, was defeated
- In the Resurrection, we have the actualization of the defeat of death and the healing of human nature

- Salvation, then, consists of a recapitulation, i.e., a restoration of human nature and a healing of human will, as well as a forgiveness of sin. Restored to the position Adam had before the fall, we have been given a second chance to accept God's plan, and to move toward Him — deification.
- Salvation is not an instant, once-and-for-all, never-to-be-lost change of status, but the culmination of a lifelong struggle to become more and more like God.

The Gospel, then, can be defined as the good news of the incarnate Christ's work, which has defeated death and restored to the forgiven, justified, and sanctified believer the potential of becoming like God.

4. The Nature of the Missionary Task

To evangelize is to proclaim the Good News of the risen Christ, to announce that the Gospel of salvation and eternal life in God's Kingdom is truly with us, here and now, in the life of the world. In essence, evangelization is the act of proclaiming the Truth. It affirms that the knowledge of God through His only-begotten Son Jesus Christ is not only possible but is, in fact, the very essence of human life. *"This is eternal life,"* the Lord prayed in the midst of His disciples, *"that they know Thee, the only true God, and Jesus Christ whom Thou hast sent"* (John 17:3).

The key to the understanding of the Church as mission is to be found in Christ's identification of the mission of the Apostles with His own. *"As my Father has sent me, so I send you"* (John 20: 21). The Lord's specific commandment (often called the Divine or Great Commission) defines this mission:

"Go ye therefore, and teach [evangelize] 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 whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world. Amen." (Matthew 28: 19-20)

That the Apostles understood that the work of sanctification (Hebrews 13:12), the forgiveness of sins (Acts 13:38), and of reconciliation with God (Colossians 1: 21-22) was committed to them after they were *"clothed with power from on high"* (Luke 24:49) is obvious from the record of their missionary activity in the Acts of the Apostles and from the whole missionary career of St. Paul.

Not only was the Church intended to be catholic, i.e., for all men (universal) and for the whole man (wholistic and complete) (I Timothy 4:10; II Peter 3: 9), but was to rise above all narrow nationalisms and above all exclusiveness. *"Where there is neither Greek nor Jew, circumcised nor uncircumcised, Barbarian, Scythian, bond nor free: but Christ is all and in all"* (Colossians 3:11). As proof of this and the universality of their mission, the Descent of the Holy Spirit at Pentecost provided the Apostles immediately with the capacity to tell the Good News in all languages. *". . .we do hear them speak in our tongues the wonderful works of God"* (Acts 2:11). Thus they baptized and incorporated into the Church all those who received their teachings and desired to be saved (Acts 2: 41, 47).

Thus, the motivation of the Church throughout history, in conveying the Gospel to the people of every

nation, was the conviction that the message of Christ was necessary for the life of the world and for its salvation. *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved”* (Acts 4:12).

God has not left the Church without the resources to do this work. Matthew 10:20 gives us an early indication of this Divine resource. When Jesus sent out his disciples, he told them not to be concerned about what to say because the “Spirit of your Father” would speak in them. Later he promised them the fullness of the Holy Spirit, Who gave them the power to be His witnesses in all the world (Acts 1:8). A quick review of the expansion of the early Church as described in the Book of Acts clearly points to the Holy Spirit as the primary ally. On the Day of Pentecost it was the Holy Spirit who made the message of the Gospel understandable to all (Acts 2); He filled Stephen and empowered and led Philip. It was the Spirit of God who led Peter to Cornelius (Acts 10), and moved the Christians at Antioch to send out missionaries. This can be summarized as follows:

The Spirit Awakens a Missionary Spirit Within Believers:

- Willingness to Sacrifice: (Acts 13:3) to give up valuable resources, and to invest their lives (Acts 15:26)
- Courage: (Acts 4:13, 31; 21:3)
- Love: (I Timothy 1:5)

The Spirit Guides the Work of Evangelism:

- Initiates: (Acts 13:1-3)
- Inspires their speech: (Matthew 10:19-20), convincing others (Acts 2:4)
- Establishes contacts/links with those He has already prepared for the Gospel: (Philippians 8:2)

The Spirit of God Achieves the Results (Conversion):

- Opens the eyes of the sinners, enabling them to see their need of repentance and salvation (John 16:8)
- Validates the proclamation of the Word

The clear teaching of the Holy Scriptures, then, is (a) that we have a specific message to proclaim to the world (Christ’s Incarnation, Crucifixion, Resurrection, Ascension into heaven, and Second Coming), (b) that prior to evangelism the messengers have to be transformed and sanctified by Christ, and (c) that the only way to effectively communicate that message is with the help of the Holy Spirit, who guides, empowers, and inspires.

5. Suggestions for the Development of an Effective Strategy

How many pastors have been able to start from scratch and raise up mega-churches? How many missionaries have been able to penetrate the bastions of resistant peoples? In spite of the promise and potential of recently developed strategies, few pastors and missionaries have experienced the kind of success envisioned by the proponents of these new schemes.

When one set of tools or strategies prove inadequate, we must seek new ones. Could it be that the

frustration of disappointed pastors and missionaries should rekindle our interest in the ancient principles of the Church? Could it be that a sense of powerlessness might bring us to our knees? With the clarity of vision occasioned by humility and utter dependence on our Lord, we just might discover — that is rediscover — the very weapons we have neglected. After all, St. Paul did tell us what the battle was about and what our armor should be, and it was not a marketing strategy. Does our failure represent an opportunity? With these things in mind let us consider the following:

Transform the Parish into a Spiritual Base of Power

Speaking of the 14th century revival of hesychast spirituality in Russian monasteries one author likened the communities' spiritual power to "... a magnetic field ... spiritual energy [which] attracted loose elements and filled the surrounding area with invisible powers" and triggered "one of the most remarkable missionary movements in Christian history" (Billington, James H. *The Icon and the Axe: An Interpretive History of Russian Culture*). There is no reason why our local parishes cannot become such centers of spiritual power. There is no reason why our parishioners cannot become what Morris Berman calls "new monastic individuals." (Morris Berman, *The Twilight of American Culture*). These are people who have little or no interest in business success or mass consumerism. They will go to school, take secular jobs, pay taxes, and so on, but they will view all of those things as secondary, as they are engaged in them only to facilitate the primary goal of becoming more like Christ and spreading the faith, like the "living books" of Ray Bradbury's *Fahrenheit 451*.

In order to do this, our people will have to be (re)introduced to the teaching of the great masters of Orthodox spirituality and encouraged to actively participate in the sacraments and services of the Church. They must also be taught prayer of the heart, pure prayer, and stillness of the mind (hesychia). This stage of evangelism must not be neglected or underestimated, for it is only true communion with Christ that will shine forth in a dark and resistant world. It is only a community of truly committed, God-like worshippers that will transform our parishes into inviting havens of warmth and acceptance. Without that spiritual base, evangelism has never succeeded, and never will.

Equipping the Saints - Our Parishioners

Potentially our parishioners are our most valuable resources. For that reason we will need to provide them with adequate training that should focus on:

- a) understanding the teaching of their own Church, in particular the Gospel itself.
- b) understanding the world around them (here we can take advantage of sociological studies such as Berman's *The Twilight of American Culture*).
- c) the fundamentals of personal evangelism, i.e., teaching them how to recognize and take advantage of the many evangelistic opportunities we have in everyday life.
- d) making every effort to capitalize on their insights, suggestions, and experiences. After all, they are living and working in the very world we seek to win.

Outreach Opportunities

We will also have to provide our parishioners with opportunities for outreach within the context of the parish. In light of the realities of our society, we should probably concentrate on establishing small

discussion groups in intimate, nonthreatening settings such as homes. Relaxed, informal discussions of topics centered on the biblical texts, current events, or religion and society can be combined with a social component, such as a meal. Such a gathering could also be centered on an Orthodox service (Vespers, Compline) and a discussion of its structure, meaning, etc.

Also, do not underestimate the importance of a well-planned and well-designed website! In some parts of the country, priests are reporting increasing numbers of people who are finding their parish through their parish's website rather than through the Yellow Pages or other, more "traditional" means. If a parish cannot afford its own website, it should know that the Orthodox Church in America provides parishes with their own pages as part of the OCA's online parish directory. Here, the new mission can list their contact information, directions, services and times, and other useful information.

6. Conclusion

No mission work is possible without a vibrant spiritual base! The words of St. Seraphim of Sarov summarize our conviction: "*Acquire inner peace, and thousands around you will find their salvation.*"

F. Mission Finances

1. Introduction

It should be the goal of every mission to execute its financial policies in a way that is effective and above question. To that end, each mission should designate/elect a treasurer (a member of the leadership team).

2. Treasurer's Responsibilities

Bank Accounts

Setting up bank accounts: initially checking (for operating expenses) and savings (for such things as building fund monies, etc.).

Collect, Record, and Deposit Collections

- Generally speaking, it is prudent to have someone help the treasurer count the money from the collection and then sign off on the deposit slip (both initialing it) before the money is taken from the church. Never have the treasurer count the money alone.
- A spreadsheet (e.g., Excel) can be used along with accounting software (Quicken, MS Money, Swift Express) to keep track of donations, bank accounts, and the budget.
- The collections should be deposited into the accounts as soon as possible.

Meeting Financial Obligations

- Priest's salary, retirement, insurance, housing, and travel allowance, etc. (see sample budget categories below)
- Other mission-related bills (e.g., rent, utilities)
- National assessments (for 2004-2005 this is \$85 per person, per year)
- Diocesan Tithe/Assessment (where applicable)
- FOS (Fellowship of Orthodox Stewards)
- Special Appeals such as the OCA's three national appeals for Missions (February), Seminaries (June) and Charities (November)

Reporting

The treasurer should also provide the following reports:

- Monthly Income and Expenses
- Year End/Annual Report
- Tax Statements for all contributors

Annual Budget

Along with the other members of the leadership team, the treasurer is to assist in establishing and monitoring the mission's annual budget. The following categories are taken from an actual mission budget and reflect the kinds of income (including a Church Planting Grant) and expenses that might incur.

(I) Income

1. Regular contributions
2. Miscellaneous Income
3. Restricted Gifts
4. OCA Church Planting Grant
5. Diocese Grant
6. Candles
7. Land/Building Collection
8. Special Appeals

(II) Operating Expenses

1. Clergy Compensation
 - a. Salary
 - b. Housing Allowance
 - c. Health Insurance
 - d. Travel Allowance
 - e. Pension Fund
 - f. Life Insurance
2. Building
 - a. Rent

- b. Deposits
 - c. Electricity
 - d. Gas
 - e. Telephone
 - f. Insurance
 - g. Maintenance
 - h. Other Utilities
3. Ministry-Related Expenses
- a. Advertising
 - b. Office Supplies
 - c. Copying/Postage
 - d. Flowers
 - e. Candle Expense
 - f. Liturgical Supplies
 - g. Choir
 - h. Education
 - i. Outreach Ministry
 - j. Youth
 - k. Visiting Clergy
4. Miscellaneous
5. Diocesan Tithe
6. National Assessment

G. Legal Matters

New missions must understand that there are indispensable steps they must take to properly set up the new mission with laws of each state or province. A systematic approach (as is presented here) will ensure that all areas are covered. It is especially important for the new mission to have a qualified attorney involved with the process so that all issues are completely covered. Often the diocese will have legal counsel to help review the material, and the local dean and diocesan chancellor may have experience to share in the filing of legal papers. Finally, the approval of the diocesan bishop will be needed before any of the papers are actually filed. A good resource for information can also be the state's secretary of state, who handles and approves many of the legal procedures necessary for tax-exempt, nonprofit organizations like a new mission.

The legal material can be divided into four areas:

- Bylaws
- Incorporation
- Insurance
- Taxes

Each will have subcategories that should help the mission navigate through this maze of material. Again, remember that legal requirements do vary from state to state and it is best to contact a local attorney who is familiar with those requirements.

1. Bylaws

An important foundation to a mission is the creation of a complete set of bylaws. It is essential that the bylaws incorporate all the elements dictated by the Statutes of the Orthodox Church in America and the local Diocese. This will ensure smooth operation of the mission, as well as provide for proper order in conducting the life of the mission. So often, problems have arisen because a mission or parish's bylaws were not in accord with the tenets of the Church. Such conflicting procedures and instructions cause division.

When putting together a set of bylaws, the mission must have a copy of the OCA Statutes, diocesan bylaws, and copies of bylaws from other parishes in the diocese. These should be used for reference and as an example of proper structure. It is essential that an attorney be contacted when a mission puts together its bylaws, as they will be needed for incorporation (see Incorporation, p. 61). Remember that the mission is being organized as a 501(c)3 religious nonprofit organization. When the bylaws are completed, a proper diocesan authority (bishop or an appointed diocesan attorney) should review and approve them prior to presentation to the mission. A completed and approved copy should be on file at the Diocese and the Chancery of the Orthodox Church in America.

First Steps

The first step is to obtain the information and reference material. This will include copies of the OCA Statutes, diocesan bylaws, any decision of the All-American Councils that affect the Statutes, as well as samples of other parishes' bylaws. An attorney should be consulted to ensure that the state's requirements for bylaws are met.

Basic Elements

Generally, the bylaws should contain the following elements:

(1) Preamble

A statement that the mission is under the Orthodox Church in America and its local diocese.

(2) Parish Membership

Requirements for membership and other relevant membership information.

(3) Clergy

Job description and requirements of the clergy. (Note: such a section may not be necessary. The work of the clergy is clearly defined in the Holy Tradition of the Orthodox Church, including the Church's canons and synodical decrees. Care must be exercised here that tasks are not assigned to the priest that would be contrary to his priestly calling and vocation, or that would inhibit him in the full exercise thereof.)

(4) Parish Meeting

An explanation of how meetings are to be held and the voting requirements for passage of differing elements.

(5) Parish Council

How the council is constructed and is to meet, as well as a description of the offices on the council.

(6) Parish Property

Explanation of how property is obtained and disposed of by the mission.

(7) Parish Organization

How the parish is organized and operates.

(8) Other Requirements

As dictated by the Orthodox Church in America, diocese, and state.

(9) Adoption

When, where, and how the bylaws were approved and adopted for use. It should be clear that they do not go into effect until the Diocesan Bishop has approved them for use.

Review by an Attorney

After the completion of the bylaws, they should be reviewed by an attorney. After review, they should be sent to the appropriate Diocesan authorities for review and approval. They are now ready for adoption.

Approval

For bylaws to be put into use, they must be approved by a 2/3 quorum of membership at a special meeting. The meeting should be announced for three consecutive Sundays from the ambo, be listed in bulletins, and be public. Copies of the bylaws should have been either mailed or made available to all members prior to the meeting so that people would have plenty of time to review them. There should be time set aside at the meeting for questions and revisions. The vote to approve the bylaws may be private or public, with a 2/3 majority required for approval.

Copies On File

Upon approval, the meeting date, time, place, and a statement that the bylaws have been approved needs to be printed on the cover. A reference copy should be put on file in the mission so that people can have easy access to it. The bylaws need to be filed with the Chancery of the Orthodox Church in America, Diocese, and the attorney who is handling incorporation of the mission.

Elements Unique to the Orthodox Church

There are certain elements of the bylaws that are unique to the Orthodox Church. First: the Church is hierarchical, and the bishop approves all appointments of clergy. Second: the property of the mission belongs to the diocese and is held in trust on behalf of the bishop by the mission. All property reverts to the diocese if the mission is dissolved. Third: the priest is the president of the parish. Fourth: there should be a rotating council with the minimal elements of president, secretary and treasurer. Fifth: not

all items are subject to a vote (e.g., morals, liturgics, and doctrine). Sixth: a canonical appeal process should be put in place that follows the structure and Canons of the Orthodox Church. Finally, be clear on parish membership requirements, including new membership, transferred membership, and voting requirements. For other elements of a sound set of bylaws, refer to the statutes of the OCA and other material.

2. Incorporation

All new missions and churches should be incorporated as 501(c)3 nonprofit religious organizations. This incorporation will then allow the mission to open bank accounts, receive charitable donations, rent space, and provide a host of necessary services and functions that will require documentation of the legitimacy of the mission. The articles of incorporation will also enable a mission to receive a tax-exempt ID number on the state and federal level. This will exempt the mission from paying taxes (see Taxes, p. 64). In addition, the OCA and Diocese will require proof of incorporation in order for the mission to get on the master list and be recognized.

If a mission or church is coming into the OCA from another jurisdiction, they will be required to reincorporate as a mission of the Orthodox Church in America in order to protect their assets.

Diocesan Recognition

First and foremost, a mission must petition the diocesan bishop for recognition. This is done by filling out a petition to the bishop and having all the people in the mission sign it. Make sure that proper protocol is followed in drafting the letter. After the bishop receives the letter, he will consider its merits and decide whether to issue a letter of acceptance.

Letter from the Diocese

In order to file for incorporation, the mission will need a letter from the diocesan bishop formally announcing and recognizing the mission. The letter will need to be dated on official letterhead with contact information and the signature of the bishop. This is essential because it ties the mission into a recognized legal entity.

State's Requirements

Next, the mission must find out the state's requirements for incorporation. This is best handled by contacting a local attorney who specializes in corporate law. The attorney will provide the mission with the necessary forms, and the mission will have to pay a modest fee for filing and attorney services.

Name

The mission will need a name for incorporation. The process of naming the mission will vary from diocese to diocese but there are some general guidelines. First, the bishop assigns the name in a gen-

eral way, e.g., City X Orthodox Mission. This identifies the mission with a specific location. When the mission is established, often the people petition the bishop to assign a particular patron saint or feast to the mission. Some dioceses name a mission as soon as it is founded. Some bishops allow input on the name; others will assign one. Check with your local dean about this procedure.

Announcement

After the diocese sends you a letter of establishment, it is best to announce this in a local paper and in other public ways. Announcing the establishment of an Orthodox mission will bring in inquiries from those of the Orthodox faith, or those interested in it. Make sure you list contact numbers.

Officers

The next step is to establish officers to be named in the articles of incorporation. Most states require that there be a president, a secretary, and a treasurer. These can be selected from among the people by any harmonious method. If there is a priest assigned to the mission, he should be listed as president. If a priest is not yet assigned, then the lay leader for the group can be selected with the approval of the dean. Officers should be of high moral character, trusted by all in the mission, and dedicated to the vision of the mission.

Articles Of Incorporation

The next step is actually preparing articles of incorporation. An attorney who has handled the incorporation of churches can do this, with an eye to certain unique elements of the Orthodox Church. These unique elements are found in the Statutes of the Orthodox Church in America. Have a copy of this to assist the lawyer in preparing the articles. They can be obtained from the Chancery of the Orthodox Church in America. It is also best to obtain a copy of the Diocesan bylaws, as this document will cite specific elements required by the Diocese. A copy can be obtained from the bishop's office.

Submission of Document

After the drafting and approval of bylaws (see Bylaws, p. 59), which are necessary for incorporation, the packet will be submitted by the attorney, along with the letter of establishment and other required paperwork, for approval. Upon approval, a notarized letter will be sent to the mission stating the approval of the mission as a nonprofit religious organization, along with a copy of the approved bylaws and other paperwork. These should be filed and kept safe, as they are vital for legal reasons. Make sure additional copies are kept safe at separate locations.

3. Insurance

Often a small mission community neglects to have insurance because either they cannot afford it, or they think that since they own no property they do not need insurance. This is far from true; certain liability issues can arise very quickly (such as issues involving sexual misconduct; see p. 64). In addi-

tion, many landlords will not allow a mission to occupy rental space until proof of insurance is given. All parishes in the OCA are required to have insurance that covers particular areas of property and liability.

Many different companies specialize in insurance for churches. They offer packages that cover almost all areas that require coverage, and they even have packages for small missions. The following are just two of those companies, with clients throughout North America:

1. Church Mutual Insurance Company
3000 Schuster Lane
Merrill, WI 54452
Phone: 800-542-3465
2. Insurance Systems Agency
Michael G. Herzak, CIC, CPIA
7000 Fitzwater Road
Suite 104
Cleveland, OH 44141
Phone: 888-526-7733

Insurance Agent and Guidelines for Insuring a Parish

After selecting an insurance company, the mission will need to speak with an insurance agent who handles churches. Most major insurance companies have a person designated and trained in this area who is able to guide the mission through the process. A copy of any Church guidelines for insuring a parish (e.g., the sexual misconduct guidelines issued in 2002) should be obtained from the Chancery of the OCA and provided to the mission's insurance agent.

Inventory

A complete inventory of the mission's possessions should be taken, with an approximate value listed next to each item. This will be required when the package is being put together to determine coverage in case of loss, theft, or other cause. Remember to cover any items used by the mission, but not necessarily owned by it. Also remember that if any personal items of the clergy are stored where the mission meets, this should also be covered. This list should be updated regularly and frequently and kept on file not only with the insurance company, but also with the mission's records.

Appraisal

If the mission owns any property, then an up-to-date appraisal of the property should be submitted to the insurance company. This will ensure coverage in case of damage to the property, as well as replacement after catastrophe. This also should be kept up-to-date, filed with the insurance company, and kept with the mission's records.

Accusations of Sexual Misconduct

Make sure your mission has appropriate levels of coverage for accusations of sexual misconduct. Make sure the mission meets the guidelines for working with children. This can be found through the OCA Chancery and on the OCA website (go to “Policies, Standards and Procedures of the Orthodox Church in America on Sexual Misconduct”) and must be strictly followed. Every parish and mission is required by the OCA to sign a statement that it is in adherence with the guidelines, and to provide copies of this statement to the Chancery of the Orthodox Church in America, where they will be kept on file.

Coverage on Rental Property and Personal Transportation

Make sure that your mission has coverage for the use of rental property (if appropriate), personal transportation (if someone uses a personal vehicle to transport people to and from church events), special events (if the mission has a church camp, for example), and any other riders that may cover events held by the mission.

Level of Liability Coverage

There is much debate on the suitable level of liability coverage and deductibles, since these affect the monthly insurance premium. The best advice is to consult with the insurance agent, the dean, and other priests to find what best fits the mission’s circumstances. Under-coverage can be a serious problem, but so can over-coverage when a mission is trying to piece together a workable budget. Don’t get caught in either situation. Remember that insurance can always be updated and changed.

Keep Policy on File

Make sure that the policy is kept on file and that at least the Council is familiar with the coverage. Often, missions will forget that their insurance policy may cover certain areas and can save the mission a sizable bill. Be judicious when making a claim, since too many claims can cause the insurance company to cancel coverage.

4. Taxes

This is an absolutely essential area that must be handled correctly. Missions and parishes are excluded from paying most taxes as 501(c)3 nonprofit religious organizations. However, there may be some taxes that apply, especially when property is owned (e.g., taxes the city may levy). This varies from state to state and city to city. Make sure that the mission is fully aware of any taxes it may have to pay when purchasing property, as that can add to monthly bills. It is best to talk to other clergy and established churches in the city to find out what they pay.

By applying for and receiving a tax-exempt letter, the mission can simply show a copy to claim exemption on certain taxes. This can help when purchasing supplies for the mission, if your state or city imposes a sales tax. There are two levels of taxation: state and federal. Check with a tax attorney

to learn what is exempt at each level.

State Tax Exemption

This can be obtained by submitting a letter to state officials asking for a state tax ID. Usually they will require a letter with information on the mission, a copy of the articles of incorporation, bylaws, and other paperwork. An attorney can help with the local requirements.

After a review, a notarized letter will be issued that will give the mission a tax ID and explain how it applies. Keep this letter safe. Copies can be made and given to those who request them when you purchase items for the mission.

Federal Tax Exemption

This will enable the mission to be recognized as an entity of a larger organization and allow the mission to be exempt from certain federal taxes. This is especially needed when purchasing property and other items, as well as receiving donations for federally recognized charitable organizations.

As a mission in the Orthodox Church in America, it is covered under the blanket OCA Federal tax-exemption number and there is no need to apply separately. The mission simply needs to be put on the master list at the Chancery of the OCA. This is done by submitting a letter of request, the letter of establishment by the bishop, a copy of the articles of incorporation, and the mission's bylaws. The OCA will review this and send a letter giving the tax exemption number, name of the mission, and the purpose of the exemption. This also should be kept on file and copies given out to those who request it for various purposes.

Other Taxes

There are many other taxes that a mission may need to pay. These vary from state to state and community to community. While many do not apply until property is obtained, others, such as worker's compensation tax, may be necessary from the start. It is best to check with a local accountant or tax attorney to find out what may apply to the mission.

H. Development

The health of a mission depends on a strong structure that will enable the mission to mature. There are, of course, many different models that can be used, depending on the size, location, and demographic profile of each mission. However, the general model offered in this section can also facilitate growth and help the mission evolve into a parish.

This section is divided into five areas that help chart and plan the growth of the mission. These five areas are: evaluation, leadership, small-group ministry, structure, and vision. The material is meant as

a suggested model only. However, the experience of many existing missions has shown the model's value.

1. Evaluation

There are differing ideas on how to evaluate the health and growth of a mission, and these will often depend on national Church and diocesan requirements. For example, a mission receiving an OCA Church Planting Grant (CPG) would be required to use certain prescribed formats during the time it is on the grant. The diocese or local dean may have other requirements beyond these; missions should contact their deanery and diocese for any additional requirements. In any event, evaluation can be a critical component in assessing a mission's current status and helping chart the course it may need to follow.

Mission Vital Signs Grid (see chart on page 103 in the Appendix)

The Mission Vital Signs Grid is a helpful tool in tracking the progress of a mission from a synaxis (a gathering of people) to a parish. It is simple to fill out: one looks at the grid and finds where the mission fits in each of the categories along the top. These areas are: number of people at the Liturgy; number committed in core; shared vision; building/property; clergy and liturgical life; financial components; and leadership structure. By finding where the mission is in each area, members can measure the mission's progress toward parish status and establish goals.

A mission will not always be at the same level in all categories, and this can show members where development is needed. Missions receiving a CPG should submit this form with their annual report to the diocese. The mission's leadership can also share it with the entire mission to help plan the mission's future.

Monthly Progress Report (see sample on page 101 in the Appendix)

The monthly report is another tool for tracking the mission's progress. Missions on the CPG are required to complete and send this report to the diocese and the national Church each month. All missions can use it to grade themselves and to gauge their work and progress. Many dioceses require monthly reports from their missions, and this is a useful format to follow.

The form tracks eleven major categories: attendance at services, other services held, monthly income, monthly expenses, number of visitors, how goals are prayed for and worked on, number of sacraments performed, progress on the building program, progress on outreach programs, education programs, space for other remarks, and request for the mission's monthly minutes and reports. Finally, space is provided to list visitors to the mission, so they can be included in the OCA's official data base.

While this may not cover all areas, it does allow a mission to have a snapshot of the work it has done during the month.

Church Planter Performance Profile (see chart on page 111 in the Appendix)

This profile, while required for the CPG, can also be useful in helping to identify the skills and talents needed in mission leadership, since not every mission and leader may have the same skills, talents, strengths, and weaknesses. This profile can also be helpful on a personal level. It can be used as a self-evaluation tool by the mission clergy or by the diocese or national Church in evaluating the potential for mission work or for counseling mission workers.

The profile is divided into ten major areas: pastor-teacher skills, growth orientation, community outreach, leadership skills, administrative skills, interpersonal communication skills, personal adjustment, family adjustment, problem-solving skills, and theological/technical knowledge. All can be tracked and evaluated on a 1 (poor) to 5 (great) scale.

2. Lay Leadership

It is common for missions not to have a resident priest until the mission can support him. Some missions will have assigned clergy who service the mission on a regular basis. Because of this, strong lay leadership is absolutely necessary so that the life of the mission continues in between visits by clergy.

The lay leader should be appointed by the priest-in-charge of the mission with the conciliar approval of both the diocesan hierarch and the mission. While the appointment method may differ from diocese to diocese, the basic principle is to appoint the person best qualified to assist the priest and to be the mission's contact person with the world (e.g., media, public officials). The priest must submit the name of the person in an official letter to the diocesan bishop for blessing and approval. This person should be willing to do whatever tasks the priest assigns him that would be beneficial for the growth, health, and development of the community. Often, the lay leader will serve as the reader for lay services, as well as assist in organizing the community.

It should also be recognized that one person cannot do everything. As God has gifted each of us with gifts (Romans 12, I Corinthians 12, Ephesians 4), missions should enlist gifted members who can assist the lay leader and take on some of the tasks of leadership and ministry. The more people are involved, the more they gain a sense of ownership and responsibility for the life of the mission. For example, if someone has the gift of music, they should be given the training and responsibility for developing a choir. If someone has the gift of administration or organization, they should be given the job of treasurer or secretary. Remember that not everyone can be a "chief"; the mission needs workers, and often the greatest help comes from the person in church who prays.

The lay leader should be willing to accompany the priest to represent the mission at various functions such as the All-American Council, diocesan assembly, deanery retreats and such. By their presence at such gatherings, lay leaders can become advocates for their missions and help witness to the work being done. Likewise, they connect the mission to the larger Church and are able to report back to the mission on what is happening on a larger scale. This prevents isolation, which can so often happen when a mission is far from other Orthodox communities.

The lay leader should be trained in simple rubrics and typicon material. If necessary, the person should be able to set up and take down the mission, know where all the mission's items are, and keep them in good order. Remember that only a priest can handle certain holy objects such as the chalice and reserved sacrament. These should be stored in a place where only the clergy can retrieve them, but the lay leader can guard them. The lay leader should be able to read the rubrics book that is published by St. Tikhon's Seminary Press so that he can put together a simple Reader's Service under the guidance of the priest and according to diocesan guidelines. He should be familiar with the liturgical books such as the Menaion, Octoechoes, Pentecostarion, and Triodion. He should be able to assist the priest in services and at least know simple chanting, if possible. Whenever the lay leader can be tonsured as a reader, the community stands to benefit. Often, small isolated missions gain from this as they are able to do more. The priest should organize appropriate training for all these areas.

Finally, the lay leader should be the main point of contact for the local community. This person should be prepared to help the priest and direct issues to him. He should be able to direct the mission's members to the priest, as well as facilitate communication from the priest. In all things, the lay leader needs to be obedient to the Church and the priest-in-charge of the mission.

Again, the more that leadership roles are developed in the mission, the easier the growth and the greater the harmony of the mission. This area needs to be supported and strongly developed.

3. Small Group Ministry

This area is one of developing interest and necessity in the mission field. The goal of small group ministry is to utilize the gifts, talents and interests of as many members of the community as possible. This gives people a greater sense of participation in the life of the mission. It has been proven that the more people are involved in the mission and feel a sense of ownership of it, the better the chances are of the mission succeeding.

Small group ministry enables this to happen by channeling the members' gifts, skills and talents into appropriate areas that can be managed by the priest. It can free the priest up from many tasks that do not require a priest. Often a mission priest has to wear many hats and, at the same time work a part-time job to support his family. The effective budgeting of his time and the resources of the mission can allow for greater growth. It also ensures that as many people as possible are involved.

One of the most effective results of the small group ministry is that leadership is developed among the lay people. If properly run, such a ministry can provide a constant source of enthusiastic people who can help in the operation and life of the mission. With time, as people rotate out of leadership in the mission, new leaders are being developed to take their place seamlessly.

There are two basic requirements for implementing the small group ministry model. The first is the identification of gifts, skills, talents, and interests. The second is the formation of groups that fit the needs of the mission. Of course, follow-through will ensure success. This will take time to develop in a mission, but perseverance will bring results.

Time and Talent Survey (See form on page 113)

A simple survey given to all members of the mission will enable the leadership to identify not only what areas of strength the mission has, but also what areas need to be developed. The sample form provided shows some different ministries, but the mission is not limited to these. Make the form easy to read, simple to fill out, and as inclusive of the mission as possible. Provide space for people to write in specific skills and talents that are not listed, as well as areas they would like to see developed. Parish leadership can look through the returned forms and assign people to ministry teams in different areas. Each team leader can be a member of the council who in turn can report back to the council.

Ministry Groups (See Appendix Charts on pages 109-110)

Once talents and needs are identified, the leadership can develop the best model for the mission. Only lack of imagination and resources limits the groups. Not every mission will have the same group or groups of the same size; the idea is simply for members to participate.

While many different ministry group models are possible, the chart in the Appendix shows two different models, one for small missions and one for larger missions or parishes. Each of the groups can be represented on the council and in the leadership of the mission, and each can have subgroups as well. Some groups can work in educational or social ministries led and developed by lay people. The priest must be the overseer of all the groups, and no group can act independently of the mission or clergy.

4. Structures

Ensuring proper structure in the mission will enable it to grow into a healthy parish. Thus, the leadership system must be in place from the very beginning. The size of the mission will often determine the structure of the council (leadership). Some missions operate with a minimal structure of a clergyman and a lay leader while others have councils of varying sizes. The dean, priest, and lay leadership should together determine what best suits the mission.

The ultimate goal is to have a council that assists the priest but does not control him. In modern North America, the parochial tendencies of some parish councils can often be detrimental to growth, with council elections being no more than popularity contests. This prevents greater participation by members of the mission who do not want to get involved because of politics, etc. In a healthy environment, conciliarity combines harmoniously with hierarchy. There are no contests between the priest and the mission; instead, all work together in synaxis (i.e., by coming together).

In fact, it may be vital in the early stages for the priest to appoint members of the mission who demonstrate the gift of leadership to key positions such as vice-president, secretary, and treasurer. A larger and more open council can be developed later. The goal is to have a healthy structure based on servant leadership, not one based on popularity or politics.

The Mission Vital Signs Grid (see chart on page 103 in the Appendix) illustrates how a simple leadership structure matures into a council structure. Use the chart to measure the mission's growth as an evaluation tool. If the Small Group Ministry (see Appendix chart) model is implemented, then the council and leaders will organically develop along these lines, each member of the council will have a defined role in the life and leadership of the mission. However, always remember that the priest is the president of the parish as provided for in the OCA Statutes.

Remember also that the incorporation process provides for the appointment of a president, a secretary, and a treasurer. This is an excellent starting point. Take care when putting together the bylaws for the mission that the council be defined clearly and allow for growth. A healthy council rotates on a regular basis, has the priest in the ultimate leadership position, and allows for full participation by the members of the mission. Remember that the diocesan bishop must approve any person(s) appointed or elected to serve in an official position in the parish. The priest must submit an official letter to the bishop asking for his blessing for that person(s) to serve. Council members should be officially sworn in at the conclusion of the Divine Liturgy. A sample of this service can be found in the Book of Needs.

5. Vision

Vision may be one of the most used and least understood words in the mission field. Vision is necessary for the mission to move forward, but it is often difficult to understand and create, let alone implement. Many people will have different views of what the vision of the mission should be, and it is up to solid leadership to help define and enact it.

The mission should take time to talk about what its vision is rather than simply allowing it to “happen.” This discussion can proceed through sermons, meetings, or retreats. Some missions have brought in formal facilitators to help the mission define itself with mission and vision statements. However, the goal of “one mind, one heart” should always be held up to the mission as a standard. At the very least, people need to be willing to talk about the mission, its direction, goals, and the vision that they all share.

Several resources offer solid assistance in this area:

- *Oriented Leadership* by Benjamin Williams and Michael McKibben (OCPC, Wayne, NJ, 1994). This book, written by two Orthodox Christians for Orthodox churches, can help guide a mission through the process of articulating its vision. Full of useful suggestions, it has been used by a host of missions and churches throughout North America.
- *Church Growth and Evangelization: The Basis and the Basics* (OCA, 1986). This very useful book examines the “nuts and bolts” of parish and mission life and contains many good suggestions and helpful ideas.

Both books can be obtained easily through the Orthodox Christian Publication Center (OCPC). Mailing, phone, fax, and e-mail and website information for the OCPC can be found at the end of the

Appendix on page 116.

Other excellent resources for developing and fostering vision within the new mission are listed below. While most are written by Evangelicals, they nevertheless contain valuable insights and teachings that can prove helpful to the new mission. They are available from Amazon.com and other online bookstores:

- *The Power of Vision*, by George Barna. The author distinguishes mission from vision, corrects myths that prevent us from gaining God's vision, and gives steps on how to become a parish of vision
- *Turning Vision into Action*, by George Barna. A follow-up and companion volume to *The Power of Vision*.
- *Developing a Vision for Ministry in the 21st Century*, by Aubrey Malphurs. One of the first vision books on the market, this book's first edition was recognized as a groundbreaking resource. It was given a Christianity Today Your Church Recommended Resource award in 1993.
- *The Purpose Driven Church*, by Rick Warren. The thesis of *The Purpose Driven Church* is that when churches think first about their health, growth is sure to follow.

I. Stewardship: Healthy Church Finances

Stewardship is a difficult issue in the Church because man has always had a problem with money and possessions. The most important thing to understand is that the eternal truths concerning stewardship are greater than money. In the Scriptures there are approximately 500 verses on prayer, fewer than 500 on faith, and more than 2,000 on money and possessions. In fact, the majority of our Lord's parables concern money and possessions. Christ knows we struggle with financial issues and addresses the problem often in the Scriptures.

This section is an outline for priests who want a better understanding of how to teach stewardship effectively. The purpose of this module is to better equip the local priest to nurture stewardship in his parish. While the Orthodox Church in America has made great strides in developing and teaching a sound, Scripturally based theology of stewardship, the main problem in the Church today is that we are unable to communicate this theology effectively. Many bricks must be placed on the foundation of stewardship before we can effectively introduce any Christian to Orthodox stewardship. Tithing is ultimately not an issue of finances but of spiritual health.

1. Money, Inquirers and New Members

For many good reasons, do not talk about money to new members of the community or to inquirers. The first thing the newcomer wants to know is that you are concerned about them and their soul. To speak about money early in a relationship will make them question your motives. Some priests make this fatal mistake many times. Not only does it not add to the bottom line, it runs the person off. The

church is about Jesus Christ. There is a natural progression of commitment. The first thing that arrives to church is the person; the second is the heart; and the third is financial commitment. (Money is also the first thing that leaves!)

2. Relationships Are Important

Until a solid relationship is built between the priest and the parishioner, issues of stewardship cannot be discussed with integrity. The parishioner has to feel ownership in the parish. Remember that parish leadership is not solely “positional”; it is built upon foundations of trust and mutual respect that help open parishioners’ hearts to receiving Church teaching on any subject.

3. The Issue Of Lordship

The issue of Lordship must be settled in people’s lives. Who is really the Lord of our lives? This issue takes a minimum of one to two years to settle in the parish and is a function of time. It is the Holy Spirit who does the persuading and convicting over time, not us. Effective evangelical preaching calls people to a deeper relationship with Christ, always living for Christ, zealously seeking Christ in every part of their lives. Christ is the way, the truth, and the life.

4. Spiritual Dimension

Prayer

Only people of prayer will tithe. Prayer is what makes us Christians. People who do not pray do not expose themselves to the Holy Spirit, and thus they do not recognize the Lordship of Jesus Christ in their lives. Praying people tithe. People who don’t pray see giving in the Church as something unspiritual. The priest must be committed to prayer, and serve as a model for a prayerful life marked by Christian action and integrity.

Asceticism

Teaching Orthodox asceticism figures importantly in this area, e.g., fasting improves prayer.

- Sanctification/Theosis: People need to be taught that God seeks to sanctify us through baptism, chrismation, prayer, the Eucharist, etc.
- Tithing is eucharistic, so extensive understanding of the Eucharist is needed (John chap. 6). The basic teaching is that God created everything and owns everything. This needs to be an underlying theme of many sermons. The breath in our lungs comes from God. It is a gift of God that we exist.
- Worship: There is a definite connection between Orthodox worship and the tithe. Over time, this needs to be explained. Themes to explore include: the origin of the Great Entrance, what people originally brought to church for their offering, what was done in the Old Testament.

5. Preaching the Tithe

Approximately two-thirds of our Lord's parables were about money in some form: money, finances, stewardship. Our Lord felt comfortable talking to people about their money, and priests should feel just as comfortable talking with parishioners about the same things. Do not be afraid to preach and teach openly — and boldly — about the proper understanding of stewardship, including the Scriptural admonition to tithe. Tithing is a necessary component of a healthy and growing church. Once tithing is established, set aside two or three weeks a year as “tithing season,” so that people are reminded annually of their pledge.

General Principles

- Be highly organized, using well-polished sermons founded on prayer.
- Focus on the Lordship of Christ and not on money.
- Schedule sermon “series” on tithing during appropriate seasons of high attendance — for example, January.
- Let the Holy Spirit work, never the priest. The Holy Spirit is the most effective preacher. He will whisper in your parishioners' ears.

Sermon Suggestions for the First Year

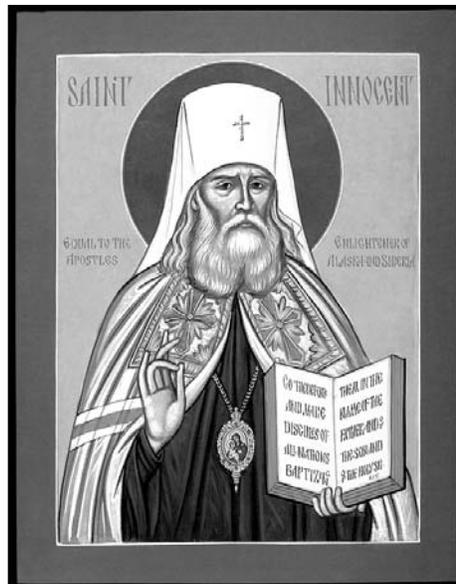
- Psalm 24:1 — The earth is the Lord's and the fullness thereof. Everything is God's - He owns the cattle on a thousand hills.
- Genesis 3:17 — We are made from the dust of the earth, filled with the breath of God and stewards of the Holy Spirit (Acts 2, Luke 24:49).
- Proverbs 3:1-10, Malachi 3:8-11 — Trusting God and tithing. You can preach a sermon just on trust.
- The faucet, pond, and river principle. We are ponds with a river flowing out. God has a faucet in heaven. He opens it and pours in the blessings. When we dam the river, we dam the blessings. God shuts off the faucet. His blessings flow through us and bless others. The same concept applies to the ministry of the Church. God pours his blessings through us and blesses others.

The Orthodox Church in America's Department of Stewardship will be publishing its new handbook in the fall of 2004. This new handbook will be a valuable tool and resource both for new missions establishing new programs for giving and existing churches that want to review their current methods of giving in light of Christian stewardship.

Instructions from Bishop Innocent (Veniaminov) to Hieromonk Theophan, 1853

This letter is reprinted from Alaskan Missionary Spirituality by Michael Oleksa (Paulist Press, 1987). While some of the language and instructions may be specific to the time and place (and may therefore have little relevance today), there are many good instructions here for missionaries to follow and implement. The Christian spirit of St. Innocent's instructions is timeless and invaluable.

To leave one's native country and seek places remote, wild, devoid of many of the comforts of life, for the sake of turning to the path of truth men who are still wandering in the darkness of ignorance, and of illumining with the light of the Gospel them that have not yet beheld this saving light — this is an act truly holy and apostolic. Blessed is he whom the Lord selects and appoints to such a ministry! But doubly blessed is he who labors with undivided zeal, sincerity and love in the work of conversion and enlightenment, enduring the hardships and sufferings which he encounters in the course of his ministry, for "his reward is great in heaven!" But woe unto him who is called and appointed to tell the good news, and who does not tell it! And woe still more unto him who, after traveling over land and seas to convert men, makes them he has converted into sons of Gehenna, worse than himself!



And so thou, O priest, art now appointed to a work for which thou shalt either "enter into the joy of the Lord," as a good and faithful servant, or receive condemnation, as a false, wicked, and slothful servant. And may the Lord preserve thee from the latter fate and grant thee the will and the strength to compass the former! When thou findest thyself in the place of thy ministry, thy duties shall be many and peculiar: 1st spiritual, as celebrant at the altar and preacher of the word of God; 2nd temporal, as a member of a well-ordered community's government, and therefore do I here offer thee, for thy guidance, a few instructions bearing on both classes of duties.

First Part

Most Essential Instructions concerning a Missionary's spiritual duties

The instructions bearing on this subject are very clearly set forth in the Ukaz of 1777, in which it is said "that he should not regard as his duty the hasty administration of baptism (to converts), but should do his best to instill into them the force of Christian teaching, and to guide them towards all manner of good morals, without which baptism administered to savages can hardly be called anything but an abuse of one of the greatest Sacraments of the Christian religion."

I. Preparation to Missionary Work

- 1) The first and most efficient preparation is prayer, which alone can open the spring of highest teaching and bring down a blessing upon every good beginning and work. Therefore always, and especially before addressing those whom thou wishest to illumine with the light of truth, turn towards God in ardent prayer.
- 2) Cultivate always a modest and lowly spirit, and do not presumptuously promise thyself extraordinary or certain success in thy labors. Such expectations proceed from pride, and grace is not granted unto the proud. Remember always that the conversion of a sinner or a heathen to the right path cometh not from us or from our skill, but directly and solely from God. If it be His pleasure to convert anybody, then the simplest words (so they be full of the truth) from the lips of a simple reader will touch the hearer's heart and sink deep into it, and bear fruit in due time. If it be not His pleasure, the most convincing words from the lips of the greatest orator will have no saving effect. For we all, from the first to the last, are nothing but tools in the hands of God.
- 3) Every time that thou addressest thyself to thy work, strive to be calm and to have full control of thy faculties, else canst thou not put into words what thou knowest most thoroughly.
- 4) Do not begin any work without previous thought, and do not perform it in a careless and absent-minded way, for thy work is God's work, and he is accursed that does it negligently.
- 5) Remember always that if the preacher has not within himself love to his work and to them to whom he is preaching, the very best and most eloquent expounding of the doctrine may remain absolutely without effect, for love alone creates, therefore do thou strive to cultivate within thyself the spirit of holy love.
- 6) Make it a rule, when thou visitest remote localities (where the foundations of Christianity have already been laid), not to begin any service, nor to administer any Sacrament, without first giving to them thou visitest if only some brief instruction.
- 7) Thou shouldst naturally begin to preach the word of God there where thou hast thy permanent residence. But should circumstances compel thee or opportunity induce thee to visit remoter places, then, even though thou shouldst not as yet have accomplished much among those who live in thy own vicinity, do not miss a chance of going anywhere, and be ready to teach in any place and anybody, according to age, condition and time.
- 8) Choose for thy teaching and for talks with the natives preferably such times when they are all assembled together. For this purpose thou mayest either go to them, or, if feasible, invite them to come where thou shalt be thyself.
- 9) At first, while still ignorant of the natives' language, thou shouldst employ an interpreter, to translate thy words for them. Take care to select for the post a man from among the most pious and well intentioned, and instruct him in good time in the Catechism. It will be best to employ always the same interpreter.

II. The Order of Preaching

10) Christianity is a need, and a comfort which appeals principally to the heart, not to the mind alone, and therefore, when instructing in the faith, the teacher should aim at acting more on the heart than on the mind. The mind's curiosity is insatiable; but he who feels in his heart the craving for faith, who tastes of its comfort, he will receive it quickly and with ease, and it shall not remain within him barren of fruits. But in order to act on other men's hearts, a man must speak from his own heart. "From out of the abundance of the heart the mouth speaketh." Hence his lips and wisdom only shall prove irresistible to the hearts of his hearers, whose own heart overflows with faith, and he alone shall know without fail how and when to speak, and what to say. Do thou therefore note and take advantage of such moments when the hearts of them that listen to thee are well disposed. That is the favorable time for the sowing of the Word.

11) Methods of instruction vary according to the state of mind, age, and faculties of him who is to be instructed. Bear in mind, with regard to this, that those with whom thou shalt have to deal, are, in manners and ideas, heathens and erring, and in grade of culture — children. To these facts should be adapted the method and order of instruction in the saving truths.

12) The order of instruction should be made to conform to that which Providence itself points out to us.

The law of Moses was given earlier than the law of the Gospel; and even before the written law of Moses, the unwritten natural law was known and the author of it — God Almighty, the Creator. Just before the law of Moses solemn signs were manifested of God's power, almightiness and glory.

Keeping in view this great and universal model, do thou order thy small and individual work as follows:

a) Starting from the existence and harmony of visible things, demonstrate the existence (which, however, none of those people appear to doubt), the almightiness, power and glory of the Creator of the Universe, His goodness, knowledge of all things, etc. At the same time with this, tell them the story of the creation of the first man, and of his being the progenitor of all men and peoples, who, in this respect, are living monuments and visible proofs of the Creator's supreme power and wisdom. Then explain how man consists of soul and body, in what he differs from other animate beings, how he is possessed of an immortal spirit, and indicate the intent of God in creating man, i.e. — blessedness.

b) Further, show them the moral law of Moses, as being the divinely written natural law, the means towards achieving blessedness; all this do simply and concisely.

Note. When speaking of the law, thou shalt surely hear from the crudest savages things confirming that law, which is graven indelibly upon the tablets of every human heart. Thus, for instance, who does not know that a man should honor his parents, that he should not steal, kill, etc.?! Try to arouse this feeling in them, and make use of it for thy purpose.

c) When thy hearers shall have become convinced of the existence of God and the law, then (but not

before) show them the necessity of observing the law, as being the will of God, and the visible consequences of not observing and of breaking it. Illustrate this with a brief narrative of the Deluge — the tradition of it, though confused, exists among savage races — as being the consequence of not keeping the law of God; tell them of the blessing bestowed by God upon the Patriarchs after the Deluge, and especially upon Abraham (whose descendants exist to this day) as being the consequence of keeping the law.

d) Only now begin the Evangelical instruction proper, in the way that Jesus Christ Himself began it, i.e., by announcing repentance and consolation, and the approach of the Kingdom of Heaven. Try to lead them to a feeling of repentance or of something nearly akin to it. This can be accomplished by convincing them that they will inevitably be punished for disregarding the law written within their hearts, in this life and the next, or not in this life, so much more heavily, and for all eternity, in the next; that no one can, of his own power, escape these punishments, etc.

Here thou shouldst shape thy speech so as to arouse in them a certain dread of the future; and when thou shalt have brought them into this frame of mind, then do thou announce to them Jesus Christ, the Savior, Redeemer and Hope of all men, to give them comfort.

Note. To bring souls to a state of repentance and contrition is one of the preacher's most difficult tasks. But this condition is one of the most important factors in the work of conversion; it is as the ploughed up soil, ready to receive the seed of Christianity, which then can sink into the very depth of the heart, and, with the later assistance of grace, can bear abundant fruit.

When thou announcest the Savior to a sinner who feels guilty before the law, thou dost suddenly and without any persuasion thereto implant in him the love of this Savior, Whom as yet he does not know. And one who has in this manner learned to love Christ, will love Him all the more when he does know Him, and will believe all that He said and all that thou shalt say about Him. It will then be easy for thee to preach to unfold the mysteries of our salvation, and for those who listen to thee in such a disposition of mind to receive them.

e) Having demonstrated the necessity of the redemption of the human race and shown the greatness of God's love towards men, thou shalt tell of the coming into the world of the promised Redeemer, of His birth before the ages from the Father (this will be the time and place to touch on the mystery of the Holy Trinity), of the incarnation, nativity, and earthly life of Jesus Christ, of His teaching, sufferings, and death, of the resurrection of the dead (in which all savages believe in their own peculiar way), of the future life, and the retribution to be dealt to the good and the wicked, according to their deeds.

f) Lastly shalt thou tell them that Jesus Christ, during His life on earth, had many disciples, out of whom He chose twelve, imparting to them a special grace and power, and whom he sent forth into the world, to preach the Gospel unto all creation; tell them how all that these chosen ones taught, and all that Jesus commanded, is recorded in their writings, which have come down to us, and which are known to nearly all the nations of the earth, and how all good and simple-minded men to whom it has been given to hear their teachings, have received them with joy and have followed, and are following, in His steps. Tell them that such men are usually called Christians, and that those among them

who have strictly kept the commandments of Jesus Christ have become Saints, and the bodies of many among them have reposed these many centuries exempt from corruption, etc.

After this (on no account before), thou mayest make them an offer, and ask them whether they should like to join those who believe in Jesus Christ and hope to obtain through Him eternal salvation, blessedness, etc., etc. This instruction will be sufficient at first for such as have not before heard the word of saving truth.

13) In expounding matters concerning the faith, thou shouldst express thyself with deliberation, clearness, precision, and, as far as possible, concisely; otherwise thy preaching will have but poor success. In imparting the teaching of Jesus Christ it is not necessary to expatiate too much; i.e., thou shouldst not repeat all that He said, but only say that the entire doctrine of Christ is comprised in this: that we repent, believe in Him, and have towards Him and all men a feeling of pure, disinterested love. In confirmation of His teaching, thou mayest briefly mention His miracles.

14) When thou shalt see that thy hearers have understood thee, and when they express a wish to be counted among the flock of Christ, then tell them: a) of the conditions upon which they may be admitted among the faithful; b) of Holy Baptism, as the mystic means of regeneration through water and the Spirit, which opens the new Christian life, and of the other Sacraments as the means of receiving the grace of Jesus Christ; and, c) of the manner after which he should live, who aims at being a true Christian and, consequently, at obtaining all the fruits of salvation.

a) The conditions upon which one who wishes to become a disciple of Jesus Christ may be admitted are the following: 1) he must renounce his former creed, give up Shamanism and not listen to the Shamans; 2) he must not observe any customs contrary to Christianity; 3) he must agree to perform all things that shall be demanded of him by the new law and the Church; 4) he must confess his sins.

b) Those who are willing and desirous to fulfill all the above-named conditions must be told that entering the Christian fold is a great and important act, which must be performed solemnly, the neophyte renouncing in the presence of witnesses all that is opposed to Christianity, pledging himself to be a disciple of Christ and confirming all this by receiving holy Baptism, which is at once the visible token of having entered the community of Christians, the means of purifying the soul from sins, and the door for the reception of the other gifts, or means for imparting the grace of God in other words — the Sacraments of Holy Church, which should here be explained.

This also is the time for explaining the importance and dignity of the Holy Cross and the virtue of the sign of the cross; also the reason for the reverence which the Church pays to the holy icons, and her beneficent intent in so doing.

Note. In speaking of icons, it might be advisable to mention, among other things, that, for the unlettered, they supply the place of books, etc.

c) As regards the instruction about how a Christian should conduct himself, it is best not to go into too much detail at first, but merely say that whoever wants to be a true Christian, i.e., a disciple of Jesus Christ, and to profit by all the gifts which the Redemption has brought to man, should 1) with

faith, hope and love, give himself up to Jesus Christ; and 2) imitate him in all things, i.e., try, as far as possible, always to act as He acted. Here Christ's virtues as described in the Gospel should be briefly touched upon, so that the neophyte may understand exactly how he ought to act.

Note. For instance: Jesus Christ forgave His enemies, and we should do likewise.

15) Lastly it should be shown that no one, especially if he rely on himself and his own strength alone, can, without divine assistance, be a true disciple of Christ, and that if Jesus Christ, out of His great love towards men, had not granted us His help, no one ever could become a true follower of His; but that now every one who wishes for it may receive assistance from Him. This assistance is the Holy Spirit, Which is given for the asking, and is obtained chiefly through prayer. And prayer is a turning of the heart towards God with submission, faith and hope. We can pray at all times and in all places; but divine grace and help are especially near when we ask for them in the prayers of the Church.

16) Such a course of instruction is sufficient for new converts. Further Christian instruction — as an extensive and more spiritual interpretation of the Ten Commandments, etc., expounding the words of Christ written down in the Gospel, the teachings of the Apostles, and (in part) the traditions of the Holy Fathers — such instruction cannot be called elementary and offers spiritual nourishment not fit for infants in the faith, but for the maturer, or at least for those who are growing up in Christianity.

Second Part

Special Directions concerning instruction, public worship, the Treatment of Natives, etc.

17) The dogmas of the faith and the substance of actual doctrine should be kept to so strictly as not to allow anything contrary to them in word or deed, though in the face of death itself. But some allowance should be made for new converts, as regards certain imperfections in the rites, partly in consideration of local conditions, partly in expectation of their growing firmer in the faith and the new mode of life.

18) The nature of those countries makes it almost impossible for the inhabitants to observe the fasts after the usual manner, i.e., by changing animal flesh diet to a wholly vegetable diet, and their fasting can more conveniently modify not so much the quality as the quantity of the food and the time of taking it. Therefore they should not be compelled to observe the fasts by change of diet; but, in the first place, the object of the institution of fasts should be explained to them, and the good of it; then, as their conviction and zeal increase, they should be led to observe the fasts on certain days in this manner: that they should, according to circumstances, diminish the quantity of the food they take, and not take that in the early hours of the day. As regards the Holy Week, and especially the last days before Easter Sunday, all converts should be urged to spend them in the utmost self-mortification, bodily and spiritual, in memory of the passion suffered by Jesus Christ for our salvation.

19) Attendance at ordinary services, with the exception of the Liturgy, should not be made an absolute duty. Hence, in the course of thy travels in the remoter localities, when those whom thou dost visit are bound to confess and receive the Sacrament, thou must not make it absolutely incumbent on them

to go to church during a whole week, as is customary with us, but only so much as circumstances will permit, and thou must be content with reminding and advising them that they should, during this time, pray to God as frequently as possible in their hearts for forgiveness of their sins, and also observe as strict a fast as they can. For such converts, instruction in the Word of God is always a better preparation for partaking of the Sacrament than reciting the usual Psalms and prayers, because none of them will, for a very long time yet, understand what is read and recited in church.

20) With regard to the celebration of marriages, departures from the strictness of existing rules can be permitted only for the most cogent reasons and in cases of extreme necessity; and in what these departures may consist, that shall be specified in special instructions which shall be given thee. In view of the scantiness of local populations, recalling the patriarchal times, it will not be advisable to extend overmuch the forbidden degrees of relationship. Still, the prohibitions recorded in this matter in Leviticus (ch. XIV), should be unswervingly kept in view.

21) Ancient customs, so long as they are not contrary to Christianity, need not be too abruptly broken up; but it should be explained to converts that they are merely tolerated.

22) Natives who have not received holy baptism, if only there is no reason to fear that they may in any way commit sacrilege or violate decorum, should not only not be forbidden from being present at our services, such as vespers, matins, or Te Deums, if they so wish, but should be invited to attend. As regards the Liturgy, it is against church rules to allow their presence at the Liturgy of the Faithful. Still, as the envoys of St. Vladimir in Constantinople were permitted, though they were heathens, to remain during the entire Liturgy, to the unspeakable benefit of all Russia, thou also mayest grant the same favor, in the hope that the sacred act may have a salutary effect on hearts as yet unenlightened.

23.) No matrimonial unions or contracts entered into before baptism must be considered as hindrances to the administration of the Sacrament; and no marriages contracted before baptism (with the exception of such incestuous ones as can scarcely occur at all) must be annulled, nor must such marriages be inquired into.

24) Neophytes must be given no presents, either before, or at, or soon after baptism, nor must the sponsors be allowed to give them any, in order that the expectation of gifts may not serve as an inducement or suggest various cunning devices; therefore nothing must be given at baptism, neither shirts nor anything else, except the small crosses they are to wear.

25) Upon the holy Antimins given to thee thou art empowered to celebrate the Liturgy in any place whatever — in a clean dwelling or under the open sky. But for many reasons, it is preferable to have for the purpose a special tent, which should be pitched in places as clean as possible; and on such places the natives should be persuaded to erect crosses, which may later on serve as landmarks, to show where the Bloodless Sacrifice has been offered, and also be a consecration to the place, so the people may assemble there for common prayer in thy absence.

26) Thou art to take up thy residence more or less permanently where thou shalt judge thy presence to be most needed and useful. Happy indeed is the preacher, whose presence among them the natives regard as a privilege!

27) While shaping thy course of instruction after the order indicated above, be careful not to proceed to a new subject before the hearers — all or at least the majority — have well grasped the preceding ones, even though this may delay the baptism of many. The more firmly the foundation is laid, the more durable will be the building and the easier to erect it.

28) Thou shalt not bring in support of instruction in the faith and the Christian law any proofs not confirmed by Holy Writ, nor, still less, false miracles and invented revelations, under penalty of the severest censure. But, should the Lord in any place manifest His power, either by some miraculous cure or by some extraordinary revelation, thou shalt not conceal such divine manifestations, but, after instituting a proper and most impartial investigation, with all possible proofs, report the matter to us.

29) Thou shalt on no account attempt to increase the number of those who are to receive holy baptism by any measures or means inconsistent with the evangelical spirit and unbecoming a preacher, such as compulsion, threats, bribes or promises (of exemption from taxes and the like), nor by any vain allurements; but thou shalt always act with apostolic sincerity.

30) Thou shalt not proceed to administer holy baptism to natives before they have been thoroughly instructed by thee in the above-named matters, nor then, unless they shall have expressed the wish to receive it.

31) On arriving in some settlement of savages, thou shalt on no account say that thou art sent by any government, or give thyself out for some kind of official functionary, but appear in the guise of a poor wanderer, a sincere well-wisher to his fellow-men, who has come for the single purpose of showing them the means to attain prosperity and, as far as possible, guiding them in their quest.

32) From the moment when thou first enterest on thy duties, do thou strive, by conduct and by virtues becoming thy dignity, to win the good opinion and respect not alone of the natives, but of the civilized residents as well. Good opinion breeds respect, and one who is not respected will not be listened to.

33) On no account show open contempt for their manner of living, customs, etc., however these may appear deserving of it, for nothing insults and irritates savages so much as showing them open contempt and making fun of them and anything belonging to them.

34) From thy first interview with natives, do thy best to win their confidence and friendly regard, not by gifts or flattery, but by wise kindness, by constant readiness to help in every way, by good and sensible advice and sincerity. For who will open his heart to thee, unless he trust thee?

35) In giving instruction and talking with natives generally, be gentle, pleasant, simple, and in no way assume an overbearing, didactic manner, for by so doing thou canst seriously jeopardize the success of thy labors.

36) When a native speaks to thee, hear him out attentively, courteously, and patiently, and answer questions convincingly, carefully and kindly; for any question asked by a native on spiritual subjects is a matter of great importance to the preacher, since it may be an indication both of the state of the

questioner's soul and of his capacity, as well as of his desire, to learn. But by not answering him even only once, or answering in a way at which he can take offense, he may be silenced forever.

37) Those who show no wish to receive holy baptism, even after repeated persuasion, should not in any way be vexed, nor, especially, coerced. And although justice demands that converts and such as are ready to become converts should be treated with greater kindness and consideration, still thou, as preacher of the Gospel, shouldst not be insulting in thy treatment of such as show no disposition to listen to instruction, but shouldst be friendly in thy intercourse with them. This will be to them the best proof that thou dost really and truly wish them well.

38) Among some savage tribes in those parts polygamy is to be met with, but only among the rich and powerful. Therefore, while striving to incline them to monogamy, do thou proceed with caution and tact, never in a masterful spirit, but so as not to anger and embitter them.

39) From new converts or neophytes thou shalt not on any account whatsoever demand contributions or donations for the church or for any good work; yet shalt thou not refuse, but kindly accept gifts from such persons as may voluntarily offer anything, taking care however, to explain on each separate occasion the object of the gift and the use it will be put to, in order that they may not get the idea that God, or their own spirits, demands offerings, or that such gifts are expiatory or propitiatory sacrifices, and the like.

40) Henceforth, unless a special instruction be given thee, thou shalt take laborers or guides in thy travels from among the new converts or the natives of the places thou visitest. In this matter thou shouldst act in such a manner as not to lead them to fancy that, in becoming Christians, they at the same time become in some sort the slaves or bound laborers of their teachers. Hence, whenever such an occasion arises, thou shouldst request the natives' assistance in a friendly manner, and thou shouldst pay guides and all other help for their services.

41) On no account shalt thou require of new converts or any natives presents or contributions; nor art thou to enter into any commercial transactions with them, either personally or through third parties, under penalty of severest censure. Even what is needed for food thou shalt receive only in case of absolute necessity and against payment, or else what is offered spontaneously at the hospitable board.

42) Journeys are to be undertaken at seasonable times, i.e., when the inhabitants are comparatively at leisure from hunting and fishing, so that, by undertaking a journey at an unseasonable time, thou mayest not interfere with the earnings of either the natives or the Company. But, shouldst thou find it impossible to visit some locality to the greatest possible advantage at any other time than the working season, thou shalt report the matter in good time to us, explaining all the reasons for and possible consequences of the one or the other course.

43) In order to be of the greatest possible service to thy parishioners, thou shouldst quickly learn at least so much of their language as will enable thee to understand them. But the acolyte who is with thee as thy assistant must regard it as his bounden duty to study the language thoroughly, and thou art to see that he does.

44) Make it thy business to find out all about the religion, rites, customs, tastes, disposition, and all that makes up the life of thy parishioners, more especially in order to be able the more surely and easily to influence them.

Note. It imports not a little for thy success that thou shouldst do justice to any good customs they may have.

45) During thy visits and residence in that or the other locality, give the natives, as far as time will permit, advice and directions for the improvement of their manner of living, avoiding, however, anything like coercion, and taking care not to give offense in any way, all in a friendly, open-hearted spirit; and the advice and directions should be adapted to the local conditions and the simplicity of their manners.

46) Do not meddle with any temporal affairs, and do not, either openly or by secret insinuation, discredit in their eyes any of the authorities placed over them either by the government or by their own choice; for Jesus Christ Himself, while He dwelt on earth, insulted no existing powers and touched nobody's rights of property. But should the actions of an official and his treatment of the natives be too cruel and unbearable, exhort him at first in all gentleness and friendliness; then, should this prove inefficient, report the matter confidentially to us, with every detail and in all fairness or, in case of our absence, to the dean of the district, who will bring it before the higher authority.

47) In all matters exceeding thy powers, thou shalt apply to us, and of any scruples or misunderstandings that may arise, thou shalt write to us, officially or confidentially, according to circumstances.

48) Judging from the gentle temper of many of the natives of the American coastland, it would seem that, if thy conduct be peaceable and such as beseems a preacher of the Gospel, no attacks or attempts against life are to be expected. Yet, should thy life, against all expectation, be in any way endangered, thou shouldst have recourse to the last and decisive measures for thy defense only in a case of absolute extremity. But a hundred times blessed shalt thou be if thou be found worthy to suffer for the name of Jesus Christ.

49) That thy labors, acts, and progress in the work entrusted to thee may be the better seen and thy services the more correctly appreciated, thou shalt keep a diary, in which thou shalt set down all thy acts, all the principal thoughts and words that shall have occurred in thy talks with the savages, and everything noteworthy generally. This diary thou shalt submit to us each year, together with thy other reports.

50) Concerning the order in which the church matters are to be held, such as the keeping of the books, of various registers, and the forms to be observed in both, special instructions shall be given thee.

51) Wherever possible or convenient, try to start a primary school for the instruction of children in the Catechism, reading, etc., after the model of those which are ordered by imperial decree to be organized in monasteries and in connection with churches. Should it not be possible to organize schools on these principles, then at least assemble in thy own dwelling or in the chapel, once or twice a week, the children of both sexes, first those of resident Russians and half-breeds, then those of new

converts; instruct them in their duties to God, their parents, the authorities, to each other and to their neighbors. Thou mayest employ thy acolytes to assist thee in teaching the children to read and write.

52) It goes without saying that thou art, in addition to all the above rules, to fulfill strictly and faithfully the general and particular rules concerning churches and the persons attached to them conformably to local conditions and institutions, and all such directions as shall be given thee from time to time, and also all the regulations and ordinances of any kind whatever, issued by the local authorities for the general community, and, by thus fulfilling them, thou shalt give a good example.

Bear in mind that thou art in a position where it is possible for thee to receive greater rewards, and more promptly, than do many others, rewards both heavenly, in the future, and temporal, in the present. The heavenly rewards are in the hands of the Great Distributor of needs, Who will constantly behold thee and thy actions, thy intentions, and the spirit in which thou wilt act. As regards temporal rewards of this earth, notice shall be taken of the number of converts thou shalt have made; but still more of the zeal and ardor thou shalt bring to thy labors, of any translation thou mayest make of portions from books of the Scriptures into the language of thy parishioners, of thy efforts to teach them to read the portions thus translated; and if thou succeedest with at least fifty pupils, this shall be considered as sufficient proof of thy zeal, and as a merit deserving of the highest rewards open to the clergy.

Do thou strive to stand before God, a laborer unashamed, righteously administering the Word of Truth. Devote thyself to thy teaching and abide therein, and by thus doing, shalt thou save both thyself and them that listen to thee.

The grace of our Lord Jesus Christ be with thy spirit.

Signed on the original:

Innocent

Archbishop of Kamchatka, of the Kurile and Aleutian Islands

V. Appendices

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Many of the documents listed here (some may not be posted until the fall of 2004) may also be obtained online at www.oca.org

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Orthodox Church in America

Department of Evangelization

evangelization@oca.org

Rev. Eric George Tosi,

Chairman

3623 Rawhide Street

Las Vegas, NV 89120

Phone: 702-898-4800

E-mail: marsaba@aol.com

ADMINISTRATIVE COMMITTEE:

Rev. Basil Aden

6651 Nestlewood Drive

Roscoe, IL 61063

Phone: 815-623-3788

E-mail: adenre@inwave.com

Rev. Stephen Freeman

109 Ditman Lane

Oak Ridge, TN 37830

Phone: 865-482-7043

E-mail: stephenfree@cs.com

Rev. Edward Rommen

12064 Harnett-Dunn Highway

Dunn, NC 28334

Phone: 910-897-6067

E-mail:

fateredward@mindspring.com

Rev. James Dank

703 N. 30th

Lincoln, NE 68505

Phone: 402-475-7049

E-mail: frdank@msn.com

Rev. Jonathan Ivanoff

8 Surdi Place

Babylon, NY 11702

Phone: 631-587-9460

E-mail:

frjonathan@hotmail.com

Rev. David Rucker

601 Apple Grove Drive

Nicholasville, KY 40356

Phone: 859-887-5811

E-mail: dcrucker@aol.com

DIOCESAN CONSULTANTS:

Diocese of Alaska

Rev. Chad Hatfield

414 Mission Road

Kodiak, AK 99615

Phone: 907-486-3524

E-mail: frchad@hatfield.net

Archdiocese of Canada

V. Rev. Lawrence Farley

9642 139th Street

Surrey, BC V3T 5H3

Phone: 604-588-6166

E-mail: lrfarley@sprint.ca

Exarchate of Mexico

**V. Rev. Igumen Alejo Antonio
(Pacheco Vera)**

Rio Consulado E Irapuato

Col. Penon De Los Banos

Mexico City, Mexico 15520

Phone: 57-71-11-89

Bulgarian Diocese

Dn. Michael Myers

1511 MacPherson Drive

New Haven, CT 46774

Phone: 260-749-6272

E-mail: deacmikem@aol.com

Diocese of Eastern PA

V. Rev. Daniel Kovalak

1725 Holy Cross Lane

Williamsport, PA 17701-2732

Phone: 570-322-3020

E-mail: dck1725@aol.com

Diocese of the Midwest

Rev. Basil Aden

6651 Nestlewood Drive

Roscoe, IL 61063

Phone: 815-623-3788

E-mail: adenre@inwave.com

Diocese of New England

Rev. John Kreta

75 Hospital Hill Road

Sharon, CT 06069

Phone: 860-364-1070

E-mail: fjkreta@snet.com

Diocese of the South

Rev. Theodore Pisarchuk

12451 Muscovy Drive

Jacksonville, FL 32223

Phone: 904-262-4835

E-mail: tedd@bellsouth.net

Diocese of the West

V. Rev. Matthew Tate

3550 SE Aldercrest Road

Milwaukie, OR 97222

Phone: 503-659-3646

E-mail: fmtate@attbi.com

**Diocese of New York
and New Jersey**

V. Rev. Paul Kucynda

285 French Hill Road

Wayne, NJ 07470

Phone: 973-696-6572

E-mail:

pkucynda@optonline.net

**Diocese of
Washington, D.C.**

Rev. Raymond Velencia

10771 Bridlerein Terrace

Columbia, MD 21044

Phone: 410-992-0608

E-mail: raw@erols.com

Peter Schwalbenberg

1236 16th Avenue

San Francisco, CA 94122

Phone: 415-664-1292

E-mail: lershov@wco.com

Diocese of Western PA

Rev. Thomas Soroka

207 Parliament Drive

Moon Township, PA 15108

Phone: 412-299-3942

E-mail: tomsoroka@yahoo.com

Romanian Episcopate

V. Rev. Constantin Tofan

6969 W. 90th Ave., #1018

Denver, CO 80021

Phone: 720-898-9633

E-mail: ctofan2@aol.com

**ORTHODOX CHURCH IN AMERICA
CHURCH PLANTING GRANT
PROGRAM DESCRIPTION**

General Information

The Orthodox Church in America's Department of Evangelization coordinates and administers the review and selection of mission communities requesting to participate in the annual OCA Church Planting Grant (CPG) Program. Standard CPG applications (available online) are also available from the Department of Evangelization chairman. They are to be prepared by the mission community seeking to participate in the program. Before submission to the Department, they must be pre-approved by the Diocesan Bishop responsible for the existing or proposed mission community. Funds for this program come primarily from the Mission Appeal of the Orthodox Church in America which is conducted annually during the month of February.

Grant Assistance Amount

A total annual gift of \$15,000 is sent to CPG communities in monthly payments of \$1,250. The grant funding period is for one year with the possibility of reapplication for a three-year maximum, to be reviewed annually by the Department, the Diocese, and the mission community.

The primary purpose of the grant is to make it possible for a mission served by a visiting priest, or a priest who is also secularly employed, to become a mission with a priest-in-residence whose time is exclusively devoted to building up and expanding the work and witness of the mission community.

Once the application is prepared by the mission community, approved by the Diocesan Bishop, presented and preliminarily approved by the Department, before the final recommendation is made to His Beatitude Metropolitan HERMAN and the Holy Synod of Bishops of the Orthodox Church in America for their blessing, an annual budget mutually agreed upon by the mission community and the Department must be established. Since the grant is offered for the sake of having a full-time priest-in-residence, the utmost consideration is given to the priest's salary and benefits remuneration. Funds pledged by the mission, the mission's Diocese, assisting parishes, or other sources can be included when the budget is being developed.

Qualifications

To qualify for an OCA Church Planting Grant, a mission must meet the following conditions:

A. Mission Qualifications

1. Preference will be given to missions that are less than three years old with approximately 50 pledging adult members.
2. The grant funds are to be used solely to stipend the salary and benefits of a full-time priest.

3. A participating mission must set yearly growth goals as part of their monthly reporting process.
4. All missions participating in the CPG program must participate in regional seminars or workshops offered or recommended by this Department.
5. If the diocese of the applicant mission does not have standardized mission bylaws, they will be provided by the OCA's Department of Evangelization.
6. The mission must be presented with and sign the CPG contract (found in this packet, and to be completed prior to finalization of the grant). Failure to adhere to the contract will risk termination of the grant.

B. Mission Priest Qualifications

1. The mission priest is prohibited from working outside the parish while he is receiving a grant.
2. The mission priest must be supervised by a mentor priest of the OCA's Department of Evangelization and may be guided as well by a mentor appointed by the diocesan bishop. The diocesan mentor priest must be identified to the chairman of the Department of Evangelization, and be mutually agreed upon by the diocesan bishop and the chairman before a mission can qualify.
3. The mission priest must supply monthly mission reports to his diocesan bishop, mentor priest, diocesan mission director (or dean), the Chancellor of the Orthodox Church in America and the chairman of the OCA Department of Evangelization. Reporting forms are provided and are also available in this packet.
4. The mission priest must be interviewed by one member of the Department and one member of his local diocese. A set of basic profile questions may be asked. Consultation on the interview results will be shared with the local bishop before any final decision is made.

Termination of Grant Funding

Grant funding will cease when it is demonstrated that any of the following actions have taken place:

1. The annual funding limit has been reached.
2. The mission has failed to adhere to any of the criteria in the contract (provided in packet).
3. This Department and/or the diocesan bishop has recommended cessation of funding.
4. This Department does not have sufficient funds.
5. The mission has failed to adhere to the standards and bylaws of the Orthodox church in America.

**ORTHODOX CHURCH IN AMERICA
CHURCH PLANTING GRANT APPLICATION**

Date: _____

A. General Information

1. Name of the Mission: _____

2. Mailing Address: _____

3. Phone: (_____) _____ Fax: (_____) _____

E-mail: _____

4. Year Founded: _____

5. Priest: _____

Other Clergy: _____

6. Diocese: _____ 7. Deanery: _____

B. Membership Statistics

1. Number of Adults at Founding: _____ Number of Children at Founding: _____

2. Number of Adults This Year: _____ Number of Children This Year: _____

3. Average Attendance at Liturgy: _____ Attendance at Last Pascha: _____

4. Realistic approximation of membership next year: _____

5. Realistic approximation of membership next three years: _____

6. Is the Mission legally incorporated? _____ What year? _____ (If yes enclose copy)

7. Does the Mission:

Hold an annual meeting? If so, please enclose the report.

Have an approved set of bylaws? If so, please enclose a copy and indicate what year they were adopted.

Have a Federal and State Tax ID? If so, please enclose copies.

OCA – Department of Evangelization

- Have a Metrical Book?
- A Seal?
- An insurance policy? If so, what insurance company is presently covering liability and property? _____
- Have an elected council? Number on council: _____
What are their specific responsibilities? (list below)

- A choir director? _____ Number in choir: _____
Choir Director's Name (if applicable): _____
- Trained readers? Number: _____
- Subdeacons? Number: _____
- Deacons? Number : _____
- A Church School Program? Average attendance: _____
- Coordinator? Name (if applicable): _____
Number of teachers: _____
- An Adult Education Program? _____ Average Attendance: _____

Support for FOS and other OCA appeals?

List such support:

8. Other organizations that the Mission has in place?

9. Other organizations that the Mission supports?

10. How is the Mission conducting outreach and evangelization to the community?

11. Briefly explain the catechumen program for the Mission.

12. Who is the Mentor Priest assigned to the Mission? _____

9. Is there:

- An icon of the Mission's patron saint or feast at the facility?
- A monthly newsletter?
- A weekly bulletin?
- A website? Address: _____
- A library?
- A bookstore/kiosk?
- Information available about the Orthodox Church that can be handed out?
- Service books available for the parishioners to follow the services?
- Music for the congregation to follow available?

D. Clergy

Married: Wife's Name: _____

Does wife work? Type of work: _____

Is the priest dependent on the wife's salary for continued ministry?

Children: Names and Ages:

- 1.
- 2.
- 3.
- 4.
- 5.

1. Total Annual Clergy Package: \$ _____

2. Monthly Stipend provided by Mission: \$ _____

3. Other Church sources: _____

4. Total: \$ _____

5. Outside Employment: \$ _____ Monthly income: \$ _____

6. Other Income: \$ _____ From where: _____

OCA – Department of Evangelization

7. Does the Church provide: Monthly Cost: Who Pays:

<input type="checkbox"/> Health insurance		
<input type="checkbox"/> Life insurance		
<input type="checkbox"/> Pension		
<input type="checkbox"/> Travel stipend		
<input type="checkbox"/> Social Security		

8. Other taxes: \$ _____

Who Pays: _____

9. Other regular monthly expenses?

E. Mission’s Financial Health

(Please attach previous year’s budget and next year’s anticipated budget)

1. Income (per month)

Stewardship _____

Collection _____

Fund-Raising _____

Deanery Stipend _____

Diocese Stipend _____

OCA Stipend _____

Building Fund _____

Donations _____

Other Accounts or Funds _____

Other Income _____

Total: _____

2. Expenses (per month)

Priest's Stipend _____

Rent/Mortgage _____

Utilities _____

Insurance _____

Operation _____

Diocese Assessments _____

OCA Assessments _____

Other Expenses _____

Total _____

3. Assets

Real Estate _____

Fixed (Endowments, etc.) _____

Liquid (Checking, Savings, etc.) _____

Other (please indicate) _____

Total _____

4. Liabilities

Mortgage Balance _____

Personal Loans _____

Bonds (public or private) _____

Other (indicate) _____

Total _____

F. Local Planting Grant Participation

The terms of participation in the Church Planting Grant Program require that the mission, its respective Diocese and/or other sources, contribute an *equal* amount (up to \$15,000 per year) that will be matched by the OCA’s Church Planting Grant Program organized by the Department of Evangelization. Please indicate how those funds will be gathered on an annual basis and who will furnish them.

Mission:	_____
Diocese:	_____
Deanery:	_____
Other (indicate):	_____
Total:	_____

G. Please use this space for any additional comments:

H. Mailing Procedure

Please enclose all requested reports and information. Send a copy to your diocesan bishop for approval. Upon his approval, please forward it to the Department of Evangelization in Las Vegas, Nevada. A copy should also be sent to the Diocesan Chancellor, local Dean and Diocesan Mission Director.

Approved Diocesan Bishop: _____ Date:
 Not Approved Comments:

Approved Dept. of Evangelization: _____ Date:
 Not Approved Comments:

Mail, fax or e-mail this report to:
Department of Evangelization
Rev. Eric G. Tosi, Chairman
St. Paul the Apostle Orthodox Church
5400 Annie Oakley Drive
Las Vegas, NV 89120
Phone: 702-898-4800
Fax: 702-898-0303
E-mail: marsaba@aol.com
Department E-mail: evangelization@oca.org

ORTHODOX CHURCH IN AMERICA
CHURCH PLANTING GRANT
MONTHLY PROGRESS REPORT

To: Department of Evangelization, Rev. Eric George Tosi, Chairman

From:

Date: (Send by the 10th of each month for the previous month)

LAST MONTH'S PROFILE

1. Attendance at:
Saturday Great Vespers
Sunday Divine Liturgy

2. Other Services Held Attendance:
[Blank lines for reporting services and attendance]

3. Monthly Income \$ Monthly Expenses \$

(When submitting a Church Planting Grant Monthly Program report to the appropriate recipients, please attach copies of all current monthly financial reports as well as council meeting minutes)

4. Total number of visitors to mission last month? How were the visitors greeted and was there any follow-up contact? (use separate sheets if necessary.)

5. How were your growth goals prayed for and worked on during the last month?

6. During the last month, please indicate the number of:

Inquirers New Catechumens
Baptisms Chrismations
Weddings Memorials
Funerals Other

OCA – Department of Evangelization

7. Indicate the progress in the past month of the Building Program or Purchase Plan:

8. Indicate the progress of the Outreach Program:

9. Indicate the progress of the Stewardship Plan:

10. Indicate the progress of the Leadership Development Plan:

11. Education Program:

Church School

Adult Education

Number of Classes _____

Number of Classes _____

Number of Students _____

Number of Attendees _____

Average Attendance _____

Average Attendance _____

12. Remarks (use separate paper if necessary):

Mail, fax or e-mail this report to: Department of Evangelization
Rev. Eric G. Tosi, Chairman
St. Paul the Apostle Orthodox Church
5400 Annie Oakley Drive
Las Vegas, NV 89120
Phone: (702)898-4800, Fax: (702)898-0303
E-mail: evangelization@oca.org

Copies should be sent to the Diocesan Bishop, Chancellor, Dean, Mission Director and the Chancellor of the OCA.

Mission Growth Vital Signs Matrix

Circle Appropriate Box:

	# People at Liturgy	# People in Committed Core	Shared Vision	Building / Property	Clergy and Liturgical Life	Financial Components	Leadership Structures
Synaxis (Gathering)	5 or less	2+	Low	Home	No Clergy / Mother Parish Support	None or minimal	1 Person
Core Group	6 -10	3-4+	Developing	Home or Rented Space	Occasional / Reader Services	-No Assessments -Pledges<\$400/mo -Reserve=\$0	1-2 Persons
Mission Station I	11 - 20	5+	Vision defined	Lease building	Supply Priest celebrating weekly or bi-weekly	-No Assessments -Operating Budget -Pledges<\$900/mo -Reserve=\$10K	Core Group and Supply Priest
Mission Station II	15-20 Families	7+	Vision / Mission defined	Lease building and/or own property	Regular Priest scheduled weekly	-No Assessments -Operating Budget -Pledges<\$1500/mo -Reserve=\$20K	Priest and Selected Council
Mission I	25 Families or 50 People	10+	Achieving Vision & Mission, Goals Defined	Developing property	Priest assigned w/ regular weekly services	-Pay Assessment -Operating Budget -Other Funds -Pledges<\$3000/mo -Reserve=\$30K	Priest and elected Parish Council with defined ministries
Mission II	30-35 Families	15+	Vision, Mission & Goals being implemented	Own property and building hall	Resident Priest with full liturgical cycle	-Pay Assessment -Operating Budget -Pledges<\$5000/mo -Part-time Priest w/ Salary -Reserve=\$40K	Priest & elected Parish Council with defined ministries
Parish	50 Families	20+	Ongoing Vision renewal	Building Temple	Priest and/or other clergy with full liturgical cycle	-Pay Assessment -Operating Budget -Self-supporting	Priest & elected Parish Council with defined ministries

Sample Catechumen Class Topic Outline

Fundamentals of the Orthodox Faith

Description: This course of study is designed to prepare the catechumen for reception into the Church. It will provide an overview of the basic teachings, practices, and piety of the Orthodox Church.

Procedure: Each class session will consist of an introductory lecture followed by discussion of the assigned topic and/or reading materials. The topics will be grouped around three basic themes: Doctrine, Worship, and History.

Resources: *The Orthodox Faith, Volumes 1-4*, by the V. Rev. Thomas Hopko; *Orthodox Christians in North America 1794-1994*, by Mark Stokoe and the V. Rev. Leonid Kishkovsky. Both are available through the Orthodox Christian Publications Center (OCPC).

1. Orthodox Doctrine

- 1.1 The Sources of Orthodox Christian Teaching
- 1.2 Creation
- 1.3 God
 - 1.3.1 God the Father
 - 1.3.2 God the Son
 - 1.3.3 God the Holy Spirit
- 1.4 Salvation
- 1.5 The Church
 - 1.5.1 Sacraments
 - 1.5.2 History

2. Orthodox Worship and Piety

- 2.1 The Five Cycles of Orthodox Life
 - 2.1.1 Great Lent
 - 2.1.2 Holy Week
- 2.2 Church Architecture and Symbolism
- 2.3 The Services of the Orthodox Church
 - 2.3.1 Divine Liturgy
 - 2.3.2 Evening Worship: Vespers and Compline
 - 2.3.3 Morning Worship: Matins
- 2.4 The Twelve Great Feasts
- 2.5 Prayer
- 2.6 Saints
- 2.7 Icons

3. History

- 3.1 The Apostolic Era and the Early Church
- 3.2 The Era of the Ecumenical Councils
- 3.3 The Great Schism
- 3.4 Expansion to the North and East
- 3.5 North America
 - 3.5.1 Alaska in the 18th and 19th Centuries
 - 3.5.2 The Immigration of the 19th and 20th Centuries
 - 3.5.3 Conversions to Orthodox Today
- 3.6 World Orthodoxy in the 21st Century

Sample Advertising

Join Us!

Holy Transfiguration Orthodox Church

7517 Precision Drive, Suite 108
Raleigh, NC 27617 919-957-8685

The Rev. Fr. Edward Rommen, Priest
919-782-7037

Services:

Saturdays: 6 pm, Great
Vespers
Sundays: 9:30 am, Divine
Liturgy

Orthodox Church In America/Diocese of the South



Welcome

to the

Orthodox

Church

The Orthodox Church is People!

God's People who

- Gather together in His Name for *worship*.
- Share a common *faith* and *hope* rooted in the *love* of God.
- *Affirm* the truth and fullness - the *orthodoxy* - of their faith, belief and experience.
- *Proclaim* the Good News of Jesus Christ to all.

Holy Scripture

The inspired word of God and the written record of His Revelation.

Holy Tradition

Information passed on within the Church from the time of Christ and the Apostles.

The Church

- **One** body with Christ as Head
- Indwelled by the Holy Spirit
- **Catholic**: Universal & complete
- Continuing the **Apostolic** mission.

Salvation

The process by which we enter into eternal life with God through the death and resurrection of Jesus Christ. Salvation. . .

- ends our separation from God
- is attained through faith
- is to be proclaimed to all through mission and witness.

Sample Advertising Sample Invitation to Lecture Series Ministry Based Structure

Spring Lecture Series 2001 Holy Transfiguration Orthodox Church

7517 Precision Dr. Suite 108 - Raleigh NC 27617
www.holytransfiguration-oca.org

Series 1: Theology

The Fundamentals of the Orthodox Church

(Every Other Tuesday)

Today we face a plethora of ecclesiological models, all contending for acceptance, all asserting legitimacy, all claiming to be Christian. But, if there be but one true church, then, at least, some of these views must be false. And indeed, it is our opinion that all inadequate doctrines of the Church are in reality misunderstandings of the central teaching of Christ on salvation. In other words, our understanding of salvation is the key to understanding the Church, for once that has been established, it becomes quite apparent that the Church's primary purpose is the salvation of her members.

This series will be organized around St. Cyprian's famous statement (ca. 253) "Outside the Church there is no Salvation." After defining the Orthodox doctrines of Salvation and the Church we will ask how St. Cyprian's statement might be rearticulated in our modern context.

5/15 "Salvation Outside the Church" Part I: Orthodox Understanding of Salvation.

5/29 "Salvation Outside the Church" Part II: Orthodox Understanding of the Church.

6/12 "Salvation Outside the Church" Part III: How Orthodox should relate to non-Orthodox.

Series 2: Bible

The Teaching of the Early Church

(Every Other Wednesday)

According to Fr. John Matusiak (editor of *The Orthodox Church*) "Orthodox Christians place heavy emphasis on the use of Scripture, both in liturgical worship as well as private devotion." Fr. John also points out that "most Orthodox parishes have bible study groups." And what else would one expect in a Church whose Fathers have for centuries urged the faithful to study the Holy Scriptures and to meditate upon them day and night. As St. John Chrysostom suggests, we should read them continually because "...reading the Scriptures is the key which opens the way to heaven."

By studying the Scriptures Orthodox Christians are also able to guard themselves against false teachings and heresy. In order to illustrate this benefit, we will use selected passages from one of the most tightly argued early Christian documents, St. Paul's letter to the Romans, to help us expose several spurious teachings concerning faith and salvation.

5/9 Justification by Faith Part I: St. Paul's Letter to the Romans 1:14- 3:20

5/23 Justification by Faith Part II: St. Paul's Letter to the Romans 3:21 - 4:25

Series 3: History

Orthodoxy In America

(Once a Month Sunday Afternoon)

The North American context may well represent one of the greatest cultural challenges ever faced by the Orthodox Church. Beginning in the mid-1700's missionaries commissioned by the Orthodox Church of Russia began their efforts to proclaim the Gospel in Alaska. As had been the pattern for centuries in places like Greece, Syria, and Russia, those emissaries sought to plant the Faith into the new cultural context, allow it to take root and to develop into one uniquely American Orthodox Church. By doing so they took advantage of an opportunity, but ran the risk of exposing the ancient faith to change.

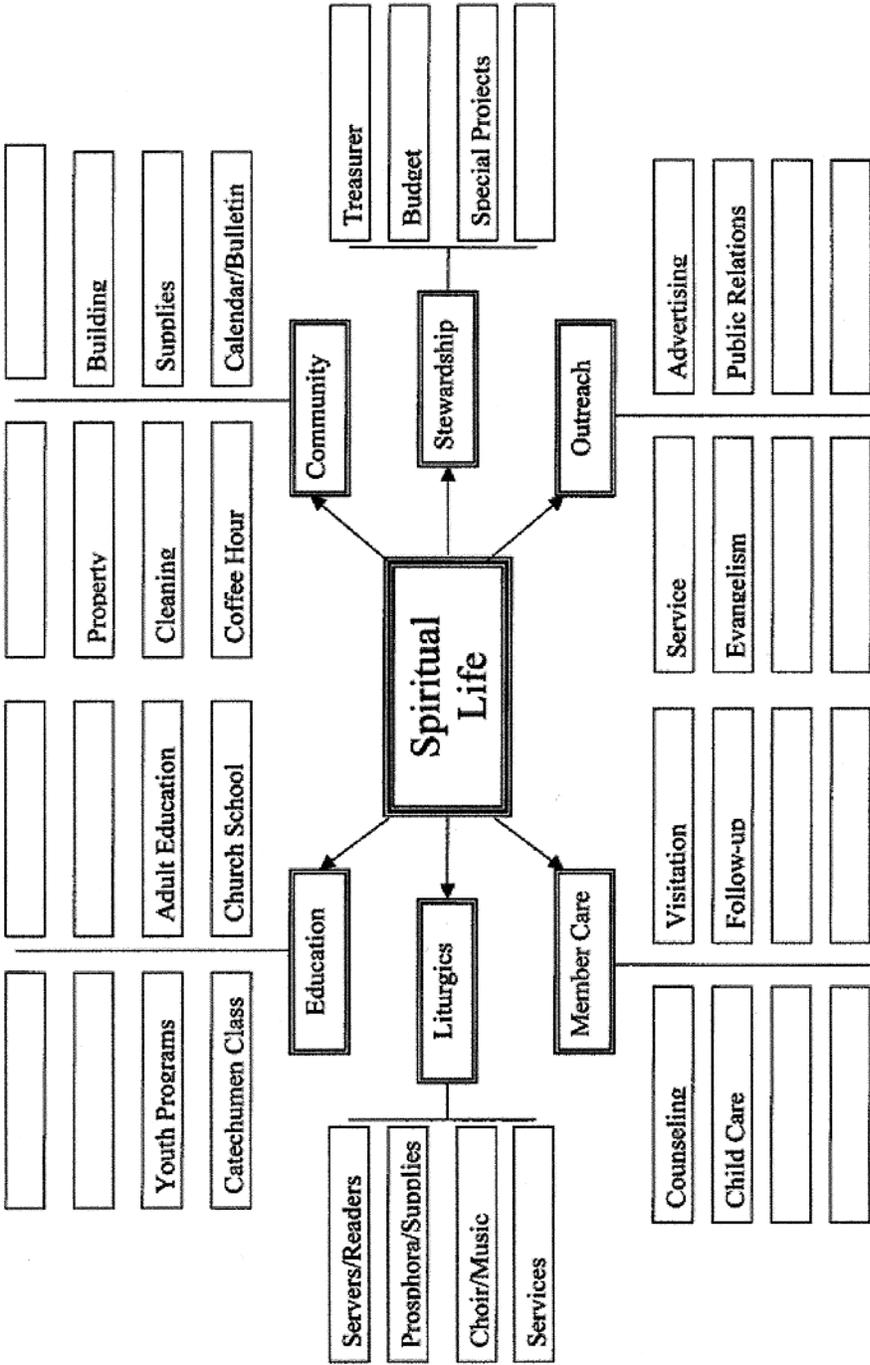
About a hundred years later, waves of immigrants began arriving on the East Coast of America. They too brought the Faith with them, but unlike the Alaskan missionaries, they sought to preserve their own cultural and religious heritage. Rather than planting it in the new cultural soil they carved out sub-cultural enclaves within which they established their own Slavic, Greek, Syrian, etc. Churches. By doing so they may have missed an opportunity, but they did shield the ancient faith against the influence of a mostly Protestant culture.

Today, things are changing. The two streams of Orthodox are mingling and are being forced to come to terms with an aggressively (post-) modernistic, secularistic society. How will the ancient Faith fare?

5/20 Orthodoxy in America: An Historical Review.

6/24 Orthodoxy in America: Ancient Faith in the Land of the Free.

Ministries Based Structure



Ministries Organizational Chart



CHURCH PLANTER PERFORMANCE PROFILE

(1 being least: 5 being greatest)

Pastor-Teacher Skills

Counseling	1	2	3	4	5
Preparing and Conducting Worship Services	1	2	3	4	5
Preaching	1	2	3	4	5
Building Mission Cohesiveness	1	2	3	4	5
Ease with People	1	2	3	4	5

Growth Orientation

Vision Capacity	1	2	3	4	5
Adaptation to Growth	1	2	3	4	5
Commitment to Growth	1	2	3	4	5
Personal Motivation	1	2	3	4	5

Community Outreach

Relates to the Un-churched	1	2	3	4	5
Flexibility of Style	1	2	3	4	5
Evangelistic Outreach Activities	1	2	3	4	5
Church Presence in Community	1	2	3	4	5
Responsiveness to Larger Community	1	2	3	4	5

Leadership Skills

Authority and Influence	1	2	3	4	5
Development of Church Leadership	1	2	3	4	5
Motivating Parishioners	1	2	3	4	5
Utilization of Parishioners' Gifts	1	2	3	4	5
Creating Ownership of Ministry	1	2	3	4	5

Administrative Skill

Tracking & Reporting Information	1	2	3	4	5
Time Management	1	2	3	4	5
Goal Setting and Planning	1	2	3	4	5
Organizing Administrative Structures	1	2	3	4	5
Follow-up/Accountability	1	2	3	4	5

Interpersonal Communication Skills

Listening	1	2	3	4	5
Networking	1	2	3	4	5
Relationship Maintenance	1	2	3	4	5
Relationship Building	1	2	3	4	5
Resolving Conflict	1	2	3	4	5

OCA – Department of Evangelization

Personal Adjustment

Managing Stress	1	2	3	4	5
Self-esteem & Self-confidence	1	2	3	4	5
Emotional Maturity	1	2	3	4	5
Flexibility	1	2	3	4	5
Resilience	1	2	3	4	5

Family Adjustment

Husband's Role & Responsibility	1	2	3	4	5
Wife's Role & Responsibility	1	2	3	4	5
Spousal Cooperation	1	2	3	4	5

Problem-Solving Skills

Discernment & Spiritual Insight	1	2	3	4	5
Creativity and Innovation	1	2	3	4	5
Decision Making	1	2	3	4	5

Theological/Technical Knowledge

Education Level	College	Post-Grad	Degree:		
Ongoing Education	College	Post-Grad	Degree:		
Church Growth Principles	1	2	3	4	5

Time and Talent Survey

Please take the time to fill out this form and return it to the parish office. It will help in record keeping as well as enable you to receive various national, diocesan, and parish publications and mailings.

Name: _____

Home Address: _____

City: _____

State/Province: _____ Zip/Postal Code: _____

Telephone: (_____) _____

Emergency (or other) Number: (_____) _____

E-mail: _____

Place of Employment: _____

Birthday: _____ Name Day: _____

A. Married: Single: Divorced: Widowed:

Spouse: Birthday: Anniversary: Name Day:

B. Children Names: Birthday: Age: Name Day:

Special Days you would like remembered (e.g., saint's day, anniversaries, deaths, etc.):

Any other information we would need to know that would assist us in ministering to you:

OCA – Department of Evangelization

We ask that parishioners participate in the life of the parish by giving of their time, talent, and treasure to assist in the building up of the Church. Please check any areas that my interest you or your family.

Liturgical Ministry

Choir Reader Altar Server

Education Ministry

School Teacher Assist in Class Library Work
Church Camp Assist Children Displays
Youth Group Jr. Youth Group Youth Choir
Adult Ed Small Group Leader

Outreach and Evangelization Ministry

Greeter Outreach Events Advertising/PR

Administrative Ministry

Secretarial work Photography Parish Web Page
Assist with Mailings Computer Editing

Finance Ministry

Auditor Assist in Offerings
Accounting Financial Planning

Stewardship Ministry

Serve on Committee Go on Visits
Assist in Mailings Attend Training

Human Services Ministry

Visit Elderly/Sick Provide Transportation Visit Hospitals
Assist in Food Drive Assist in Projects Remembrances

Church Services Ministry

Assist in cleaning Church Assist at Candle Desk
Assist in Church Decorating Assist with Communion

Building and Grounds Ministry

Landscaping Clean-up Days Plumbing
Carpentry Electrical Work Painting

Fellowship Ministry

Coffee Hour Team Phone Tree Sunshine
Setup/Cleanup at Events General Assistance (sending cards to the sick, shut-ins, etc.)

Orthodox Church Supply Services and Sales

Liturgical and Ecclesiastical Supplies

American Orthodox Church Supplies

317 Cassville Road
Jackson, NJ 08527-4719
Phone: 732-928-8060
Fax: 732-833-0029
E-mail: aochs317@aol.com

Consistory Church Goods Supply

9 St. John's Ave.
Winnipeg, MB R2W 1G8
Phone: 800-804-6040
Fax: 204-582-5241
E-mail: churchgoods@uocc.ca

Eastern Christian Supply Company

PO Box 677
Etna, CA 96027
Phone: 530-467-5620
Fax: 530-467-3996
E-mail: fatherd@sisqtel.net
Website: www.easternchristian.com

FOCA Mission Hotline

6610 Cypress Point Road
Alexandria, VA 22312
E-mail: slanta@erols.com

Holoviaks Church Supply

2211 West Front Street
Berwick, PA 18603-4105
Phone: 570-759-1581/1860
Fax: 570-759-2297
Website: www.holoviak.com

Candles

St. Zosima Candle Supply

PO Box 286884
New York, NY 10128
Phone: 212-987-0537
Fax: 212-426-1517
E-mail: asommer508@aol.com
Website: www.varietycandles.com

Holy Transfiguration Monastery

278 Warren Street
Brookline, MA 02445-5997
Phone: 800-227-1629
Fax: 617-730-5783
Website: www.thehtm.org

Istok Enterprises

Suite 4029
918-16 Ave. NW
Calgary, AB T2M OK3
Phone/fax: 403-220-9316
Website: www.istok.net

Orthodox Church Supplies of America

35 Orchard Street
Jamaica Plain, MA 02130
Phone: 800-632-2260
Fax: 617-524-7142
E-mail: chsupplies@aol.com
Website: www.orthodoxchurchsupplies.com

St. Isaac of Syria Skete

25266 Pilgrim's Way
Boscobel, WI 53805
Phone: 800-814-2667
Website: www.skete.com

St. John of San Francisco Monastery

PO Box 563
Point Reyes Station, CA 94956
Phone/fax: 415-663-1705
Website: www.divineascent.org

NB: St. Zosima Candle Supply donates a portion of their proceeds to the Orthodox Church in America for missions work.

Bookstores and Publishing Houses

The Orthodox Christian Publication Center

4653 Memphis Villas South
Brooklyn, OH 44144
Office: 216-351-1838
Fax: 216-351-1842
Email: ocpc@oca.org

Department of Christian Education

Orthodox Church in America
Alexandra Safchuk, Interim Chairperson
PO Box 675
Syosset, NY 11791
E-mail: christianeducation@oca.org
Website: www.oca.org/focusededucation/home.htm

St. Vladimir's Seminary Press

575 Scarsdale Road
Crestwood, NY 10707-1699
Phone: 800-204-BOOK
Fax: 914-961-5456
E-mail: svspress@svots.edu
Website: www.svspress.com

St. Tikhon's Seminary Press

South Canaan, PA 18459
Phone: 570-937-4390
E-mail: bookstore@stots.edu
Website: www.stots.edu/bookstore.htm

Conciliar Press

PO Box 76
Ben Lomand, CA 95005
Phone: 800-967-7377
Fax: 831-336-8882
Website: www.conciliarpress.com

Office and Business Systems

Theologic Systems

502 Lorlita Lane
Bethel Park, PA 15102
Phone: 800-952-9907
Fax: 412-835-9121
Website: www.theologic.com

Eighth Day Books

2838 E. Douglas
Wichita, KS 67214
Phone: 800-841-2541
Website: www.eightdaybooks.com

Light & Life Publishing Company

4808 Park Glen Road
Minneapolis, MN 55416
Phone: 952-925-3888
Website: www.light-n-life.com

Orthodox Christian Education Commission

PO Box 1051
Syracuse, NY 13201
Phone: 800-464-2744
Website: www.orthodoxed.org

Regina Press

Phone: 800-636-2470
E-mail: info@reginaorthodoxpress.com
Website: www.reginaorthodoxpress.com

St. John of Kronstadt Press

1180 Orthodox Way
Liberty, TN
Phone: 615-536-5239
Fax: 615-536-5945
E-mail: info@sjkp.org
Website: www.sjqp.org

Orthodox Web Solutions

605 Washington Ave.
Manville, New Jersey 08835
Phone: 888-410-1485
Website: www.orthodoxws.com
E-mail: info@orthodoxws.com

Icons, Notecards

Not of This World Icons

553 Mendocino Ave
Santa Rosa, CA 95401
Phone: 707-546-2314
Fax: 707-542-7035

Holy Myrrhbearer's Monastery

144 Bert Washburn Road
Otego, NY 13825-2265
Phone: 607-432-3179
Website: www.holymyrrbearers.com

Festal Creations

3827 Bluff Street
Torrance, CA 90505
Phone: 800-747-9245
Fax: 800-903-ICON
E-mail: festalc@juno.com
Website: www.festalcreations.com

Icon supply sources previously listed: OCPC,
Istok, Holoviak's, Holy Transfiguration
Monastery, St. Isaac of Syria Skete.

Additional Church Supply Services and Sales are listed annually in the Orthodox Church in America's Sourcebook and Church Directory.