

REPORTS OF THE DEPARTMENTS AND INSTITUTIONS

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This report has been prepared by Chancery of The Orthodox Church in America for the Sixteenth All-American Council to be held in Seattle, WA from October 31 through November 4, 2011.

This report contains numerous sections dealing with the boards, commissions, departments, and institutions of the Church. It also has a section on the Metropolitan Council and its associated committees. These Departments, Boards and a representative of the Metropolitan Council will be available at a selected Plenary Sessions for questions and comments from the floor. Many of the Departments and Institutions will also have display booths containing additional information.

Included in the Finance Report are specific financial reports on the stavropegial institutions. The report is divided into three sections: Boards, Commissions and Departments; Institutions; and Metropolitan Council. Please thoroughly read each report in preparation for the Council.

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A. BOARDS, COMMISSIONS, DEPARTMENTS

1. BOARD OF THEOLOGICAL EDUCATION

MANDATE

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

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

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

MEMBERS AND RESOURCE PERSONS

Bishop Tikhon
Chairperson

Archpriest Alexander Atty
Dean, St. Tikhon's Seminary

Bishop Michael
Diocese of New York and New Jersey
Seminary

Archpriest John Behr
Dean, St. Vladimir's

Bishop Irénée
Archdiocese of Canada

Archpriest John Dunlop
Dean, St. Herman's Seminary

Bishop Melchisedek
Interim Chancellor
Seminary

Archpriest Chad Hatfield
Chancellor, St. Vladimir's

Archdeacon Kirill Sokolov
Director of Diaconal and Late Vocations Programs.

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

INITIATIVES AND ONGOING PROJECTS SINCE THE 15TH AAC

Archpriest Andrew Jarmus served as coordinator of the Diaconal Vocations Program through 2009. His Beatitude appointed Archdeacon Kirill Sokolov in 2010 to lead the activity of the Diaconal Vocations Program and to serve as a resource to the Board of Theological Education.

Transitions in Church life in several dioceses fostered some confusion in procedures for various candidates in diaconal formation programs; these cases have nearly all been resolved since the 15th All American Council.

At any given moment, there are approximately thirty candidates actively engaged in study in the Diaconal Vocations Program.

The hierarchs and the Board of Theological Education have been engaged in an active revision of the Church's programs. These revisions seek to engage candidates for the Diaconate in a variety of academic, mentored, online, and in-person programming. The Board is attempting to carefully answer the question "what do we want from our parish deacons" and to address the challenges and opportunities presented by a growing pool of candidates.

Since 2007, Diaconal Liturgical Practicums have been a required component of the DVP. Practicums and seminars have been held at St. Vladimir's Orthodox Theological Seminary, St. Herman Seminary in Kodiak, Alaska, and other venues.

In accordance with its mandate from the Holy Synod, the Board has sought to coordinate the efforts of local diaconal training programs and to facilitate clear communication between bishops, candidates, parish clergy, program directors, and the Holy Synod. Local programs include the offering of the Diocese of Eastern Pennsylvania by St. Tikhon's Orthodox Theological Seminary, the offering of the Diocese of New York and New Jersey, and the St. Arseny Institute of the Archdiocese of Canada. Further clarification and standardization is required to best serve our Church and the formation of the Diaconate.

As the Church's needs develop and as new hierarchs join the Holy Synod, the Board has studied, reflected on, and further articulated standards for the training of clergy and especially cases requiring special consideration by the Holy Synod.

PROPOSED INITIATIVES AND PROJECTS

- In 2010-11, Archpriest John H. Erickson led an online course for the Diaconal Vocations Program on Church History. This pilot program sought to:

- A. Evaluate the feasibility of using online methods to deliver course content
- B. Allow for the study of the desirability of bringing together students from across the territory of the Church to learn with full subject experts
- C. To receive feedback from course participants.

The Board of Theological Education will review the outcomes of this pilot course during its Fall 2011 meeting and consider future use of online delivery methods.

- Work on revising the Diaconal Vocations Program and other late vocations programs continues. The Board seeks to find a balance in its program between academic preparation, spiritual preparation, and practical training for the diaconal ministry.
- The Board of Theological Education is considering revised Guidelines for Ordination that would clarify the policies and procedures of the Orthodox Church in America and its seminaries and vocations programs.

COMMENTS

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

Bishop Tikhon
Chairperson

2. CANONIZATION COMMISSION

MANDATE

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

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

The Commission submits its research for consideration to the Holy Synod. The Commission is likewise mandated to prepare documents for promulgation by the Holy Synod when a new saint is proclaimed including hymnography for the new saint's feast.

MEMBERS AND RESOURCE PERSONS

His Eminence, Archbishop Nathaniel
Chairperson

His Grace, Bishop Tikhon
Vice-Chairperson

His Grace, Bishop Irineu
V. Rev. David Brum
V. Rev. Joseph Frawley
V. Rev. Sergei Glagolev
V. Rev. Remus Grama
V. Rev. Basil Rhodes
Protopresbyter Thomas Hopko *Consultant*

Rev John Hainsworth
Dr. Peter Bouteneff
Dr. David Ford
Alexis Liberovsky (*Secretary*)
George Soldatow

INITIATIVES AND ONGOING PROJECTS SINCE THE 15TH AAC

During its 2010 spring session, the Holy Synod reiterated the Commission's mandate to study the lives and labors of Metropolitan Leonty (Turkevich) and Archbishop Arseny (Chahovtsev) and to make appropriate recommendations concerning the possibility of their formal glorification as saints of the Church in North America.

Concerning Metropolitan Leonty, preliminary indications suggest that while many people who knew him attest to his personal holiness, his life requires further study. Sufficient widespread veneration throughout the Church is yet lacking in order to proceed with his glorification at the present time.

Regarding Archbishop Arseny: current considerations reveal that, although he has been venerated for many years throughout the Archdiocese of Canada, where miracles have even been ascribed to his

intercession, the Canonization Commission has been aware for some time of a controversy surrounding Archbishop Arseny arising from allegations of serious moral transgression and unethical behavior. This was publicized on the internet last year. These allegations, which Archbishop Arseny challenged in the courts a century ago and attendant issues, require further study. Widespread veneration of Archbishop Arseny outside of Canada is also lacking. These factors point to the need for further discernment concerning the possibility of his canonization.

The Commission will present its future findings and recommendations to the Holy Synod, which has final authority in matters of canonization.

PROPOSED INITIATIVES AND PROJECTS

While continuing the painstaking work of further study and discernment about Metropolitan Leonty and Archbishop Arseny, the Canonization Commission invites anyone to submit to the Commission information or documentation on Metropolitan Leonty or Archbishop Arseny that would assist Commission members in their work. In particular, the Commission welcomes first-hand testimonies and primary documents.

The Commission also welcomes information from clergy and faithful bringing to its attention other people for the Commission's consideration. This information can be submitted through a diocesan bishop or directly to the Commission.

The Commission intends to submit to the Holy Synod for formalization as the Synaxis of the Saints of North America a full list of the saints who labored in North America, including those glorified by other Churches worldwide, and who are generally not well known in North America (e.g. St. Basil Martysz, St. Seraphim of Uglich and others).

COMMENTS

The process of glorification of an individual involves synergy on many levels in the Church, from veneration and input by the faithful, to systematization by the Canonization Commission, to final discernment and official proclamation by the hierarchy. Canonization, or glorification, is the recognition by the Church of what God has already revealed.

The work of the Canonization Commission is not simply intellectual undertaking relying on human reasoning and 'proofs,' but rather it is the prayerful discernment of the will of God for His Holy Church. The Canonization Commission requests the prayers of the hierarchs, clergy and faithful of our Church, so that its labors might be well-pleasing to God.

Alexis Liberovsky,
Canonization Commission secretary

3. DEPARTMENT OF CHRISTIAN EDUCATION

MANDATE

The mission and focus of the Department of Christian Education is the support of church school teachers, clergy, families and others engaged in faith formation for every age level. Serving with the blessing and guidance of His Beatitude, Metropolitan Jonah and the Holy Synod of Bishops of the Orthodox Church in America, this Department provides a variety of services including:

- Web-based study units consisting of age-appropriate lesson plans and activities
- Workshops for church school teachers and staff
- Training in the use of available curriculum and resources
- Articles offering timely educational information published in the official newsmagazine of the OCA, *The Orthodox Church*
- Review and recommendation of educational resources
- Production of resources for parish use
- Downloadable weekly parish bulletin inserts

In addition, the Department provides periodic mailings of materials to further support and enhance parish teaching ministries. Working in conjunction with other Church Ministries Departments, the Department also provides educational units of study and activities on topic-related and theme-related subjects.

CONSULTANT SERVICES

The Department provides consultant services in areas of curriculum development, special education needs and other related areas of education and training. Additionally, the Department works in cooperation with the Orthodox Christian Education Commission (OCEC), a pan-Orthodox agency under the auspices of the Assembly of Canonical Orthodox Bishops of North and Central America; it is represented on the OCEC's Board of Trustees, and works in conjunction with the OCEC on a variety of projects including the development of curriculum materials, informational and teacher training workshops, and projects related to Orthodox Christian education.

MEMBERS AND RESOURCE PERSONS

Valerie Zahirsky
Chairperson

Veronica Bilas
Myra Kovalak
Daria Petrykowski
Christine Zebrun

Maria Proch
Alexandra Safchuk
Jewelann Stefanar

John Pusey
Webmaster and Resource Person

INITIATIVES AND ONGOING PROJECTS SINCE THE 15TH AAC

Activity Books III and IV: *Saints Commemorated in the Litiya Prayers*, the third in a series of activity books, was completed and posted to the Department website for free download. The fourth, *Saints Who Loved Animals*, is near completion. Each book contains life stories, iconographic line drawings, activities, prayers and hymns, and maps of travel specific to each of twelve saints.

Weekly Parish Bulletin Inserts: A one-page bulletin insert, with topics including reflections on lives of saints, the daily Bible readings, and reviews of movies and books is provided for each week of the year. These are available for free download on the Department website.

Parish and Regional Workshops and Retreats: Members traveled to several parishes to offer both workshops and retreats, including two at St. Nicholas Orthodox Church in Portland, Oregon. Workshops include displays of materials and resources, information about materials on the Department website, and instruction for teaching at various age levels. Retreats offer theological reflection for teachers' edification.

Memorial Day Pilgrimage at Saint Tikhon's Monastery & Education Day at St. Vladimir's Seminary: Members prepared crafts, games, story telling and other activities for the Children's Booths at both these events, and were responsible for directing the activities during the day. Several hundred children have visited the booths over the years.

Orthodox Institute: Members presented talks and workshops at this yearly event for church school personnel, sponsored by the Antiochian Archdiocese.

Articles for *The Orthodox Church*: The Department offered articles relating to various aspects of Christian Education for publication in each issue of this OCA newsmagazine.

OCEC: In addition to attending OCEC meetings, members have been presenters at OCEC teacher training workshops in locations across the country.

Events at and Sponsored by Holy Transfiguration Monastery (Ellwood City, PA): At the sisters' request, members prepared talks/materials for, directed, and presented at:

- Youth Day
- Annual Mother Alexandra Memorial Lecture
- Annual retreat/lecture for the public

In addition, members met for working retreats at the monastery to develop curriculum materials.

“Conference 2010” (Parish Ministries Conference: *Equipping the Saints*): Members planned, coordinated, promoted, prepared materials, managed registration, and presented several workshops for this June conference addressing all aspects of parish life, held at Baldwin Wallace College in Cleveland. The conference was a cooperative effort of our Department and the Department of Liturgical Music and Translation, the Department of Youth and Young Adult Ministry, and the Parish Health Ministries initiative of the Diocese of the Midwest.

Parish Visitations: Members, during personal travels, have asked and received permission from clergy to visit parishes and talk with church school teachers about their programs, needs, and suggestions. The resulting data helps the Department plan its work.

Website Resources: Members have worked at correcting and updating the curricular and other materials on the Department website, which has been plagued by numerous technological issues over the years. Corrections to one study unit entitled “Journey to Pascha” have been completed, and others are in process. A number of new resources have also been posted to the site, including a unit on Monasticism.

Parish Support: The Department has maintained ongoing correspondence, telephone and email contact with parishes and individuals (clergy, parents, educators from other Christian groups) in response to questions concerning curriculum, specific materials, and the setting up of parish programs. Department members also review materials to help educators decide about using them.

Monthly Teleconferences: These meetings, held at members’ personal expense, keep everyone updated and provide the opportunity for members to receive and report on work assignments.

Preparation for the 16th All-American Council: Members served on several of the Working Groups preparing for the AAC.

PROJECTED FUTURE INITIATIVES

Continuing Projects: Activity books, production of new web resources, updating and correction of existing web resources, weekly bulletin inserts, parish and regional workshops and retreats, parish visitations, parish support, Alaskan Pen Pal project, articles for *TOC*, youth and children’s gatherings, cooperative efforts with other Departments, with OCEC and with the Antiochian Archdiocese’s Orthodox Institute will all continue as parts of the Department’s work.

Follow-up to “Conference 2010”: Department members, noting the enthusiastic response to the 2010 conference, look forward to repeating their major role in a second one. They hope momentum will not be lost by waiting too long.

FOCUS Liturgical Music Unit: A study of lives of saints who wrote music, liturgical poetry and psalmody, plus some teaching of music. This will be created in cooperation with the Department of Liturgical Music and Translation, as a response to the requests of parents and educators.

The Orthodox Faith Series (sometimes known as the Rainbow Series): The Department is willing to continue the work of revision (workbook, discussion questions, format, covers, illustrations, indexing), to which members devoted considerable time a few years ago with the author, Father Thomas Hopko. Saint Vladimir’s Seminary Press is now in charge of the project, and the Department awaits word about its future participation.

The Bishop’s Special Table book: This book for children, explaining and showing what happens at the altar during a service, depends on the schedules and health conditions of people who will be involved in its production.

Pamphlet Project: The Department still hopes to put a number of its pamphlets, which for many years were sold by OCPC, on its website for free download.

COMMENTS

The Department is grateful to have received in 2010 a clear statement of its budget, which had previously been unavailable for quite some time. This has given us parameters for our work and possibilities.

We are also grateful for our talented and committed members, most of whom receive no remuneration for their work. Their dedication is such that they visit parishes when traveling on vacation, take time from their jobs for DCE meetings, conferences and work, use their time and expertise to create materials and programs, and pay to take part in our monthly teleconferences.

Our members bring 250 years of experience of teaching and web experience to their work; three are theologically trained and have worked for a total of 90 years in Christian education.

We believe that Christian Education is not just “a department of the Church” but the basis of all that the Church does, and we know that those we serve as educators are the future of the Church. Our hope is that the Department will receive more support and attention than it does now. More than just financial support, this includes consulting the Department about educational initiatives that others in the Church wish to undertake, being familiar with the Department’s work, and promoting its work at every opportunity.

We are grateful for the efforts that are being made in these areas. When a bishop visits the Children’s Booth at the Memorial Day Pilgrimage or Education Day, when a priest tells us that he uses the weekly bulletin inserts, or when a teacher recommends one of our teacher training programs to a friend in another parish, we feel “rewarded” for our work in the most meaningful way. Yet bigger budget allotments, specific attention to the needs of our church schools, and insistence that seminary curricula include a good basis in Christian Education are all needed and would be welcome.

Valerie Zahirsky
Chairperson

4. DEPARTMENT OF CHRISTIAN SERVICE AND HUMANITARIAN AID

MANDATE

The Department of Christian Service and Humanitarian Aid (CSHA) promotes the involvement of clergy and laity in caring for the needs of others according to the Gospel teachings and Tradition of the Church. Resources are developed for ministry programs by and for people of all ages.

The department focuses on four areas: *Parish Life*, ministering to one another within our faith communities; *Outreach Ministries*, serving those in need in the local, national and international communities; *Senior Life*, addressing the needs of both active and frail seniors; and *Family Life*, supporting parents and children in everyday life and in times of challenge.

Central to the work of the department is the OCA Resource Handbook for Ministries. It contains teachings on the theology of lay ministry and a wealth of articles written by clergy and laypeople describing their successful charitable outreach and ministry programs. Practical applications are provided for parishes, parish organizations, deaneries and dioceses. New articles are posted on a regular basis. The Resource Handbook is available on-line at <http://oca.org/resource-handbook>.

The department collaborates with other OCA Church Ministries, members of the Orthodox jurisdictions in North America, and U.S. and worldwide humanitarian organizations on joint service projects. Large or small, every action taken in the Name of our Lord Jesus Christ will bring human dignity and blessings both to those being served and to the servants.

DEPARTMENT MEMBERS AND RESOURCE PEOPLE

Donna Karabin

Chair

V. Rev. Steven Voytovich

V. Rev. Thomas Moore

Mary Ann Lopoukhine

Lisa Mikhalevsky

Leon Sheean

Popadija Kitty Vitko

Arlene Kallaur

Resource Handbook Editor

Nancy Van Dyken

Compassion in Action Consultant

Matushka Wendy Cwiklinski

Disabilities Advocate

Rev. Jacob Myers

Food Pantry Consultant

V. Rev. George Gray

Parish Nursing Consultant

Alexa Geeza

Parish Nursing Consultant

Matushka Elizabeth Lien

Parish Nursing Consultant

Matushka Natalie Stavrevsky “

Parish Nursing Consultant

V. Rev. David Lowell

Homeless Shelter Consultant

Subdeacon Dennis Dunn

Prison Ministry Consultant

Michael Gullette
Prison Ministry Consultant

Dn. John Protopappas
Sanctity of Life Consultant

Sarah Elizabet Oftedal
Sanctity of Life Consultant

INITIATIVES AND ONGOING PROJECTS SINCE THE 15TH AAC

Resource Handbook for Ministries

The *Resource Handbook* (RH) is the cornerstone of the work of the department. It contains 275 articles under eight themes: Theology of Lay Ministries, Stewardship Education, Parish Development, Community Service, Witness and Mission, Family Life, Youth and College Ministries and Senior Life. Of the total number of articles, sixteen were added in the last three years. It is available on the OCA website under “Work of the Church” and accessible from the CSHA page. Arlene Kallaur continues to faithfully serve as the RH Editor. She solicits ministry articles from clergy and laity in the OCA and other Orthodox jurisdictions. It has the potential to become a Pan-Orthodox resource. Its articles are known beyond the Orthodox community as shown by incoming inquiries. It is a valuable ministry tool that serves those within the Church, and at the same time, opens the door of the Church to others.

Compassion in Action: Parish Ministry Training (CiA)

Known for many years as “Visitation Ministries”, Compassion in Action is a new-generation ministry headed by V. Rev. Steven Voytovich – Director of the Department of Institutional Chaplaincies, Popadija Kitty Vitko (St. Luke – McLean, VA) and Nancy Van Dyken (St. Anthony the Great – Bozeman, MT). It developed through a collaboration of CSHA and the Department of Institutional Chaplaincies. Building upon the history of their work together, the vision expanded at the 2007 Parish Ministries Conference into a lay visitation ministry with training and certification of volunteers who are guided by their parish priest, supported by their parish and mentored by the departments. The ministry focus is self-determined by each parish. Funding for program development was low to non-existent until June 2010 when great strides were made. The work continued in 2011 with three productive meetings of the CiA Team devoted to finalizing the Development Kit materials for pilot programs. During the process and in response to growing interest, CiA introductory presentations were conducted in 2009-11 triennium:

- Diocese of the West Diocesan Assembly in October 2009
- Diocese of New England Diocesan Assembly in October 2009
- Diocese of the South, Carolina Deanery for five parishes in December 2010
- Washington, DC Archdiocesan Assembly in December 2010
- St. Catherine Church in Hagerstown, MD in February 2011
- Washington, DC Archdiocesan Compassion in Action Lenten Retreat held in April 2011 with participants from seven OCA parishes and one Greek Orthodox Archdiocese parish; CiA will be considered for a diocesan-level ministry.

Ministry to the Disabled

CSHA conducts an ongoing Handicap Accessibility Survey to identify parishes that are wheelchair accessible. The information will then be available to those persons temporarily or permanently disabled due to accident, illness or age and to their caregivers in the event they are looking for a church home, or are travelling. The posting of results was not completed on the old OCA website; the work continues on the new OCA website to update parish directories.

CSHA highlighted the June 2009 Statement by the Social and Moral Issues Commission of SCOBA (SMIC) on “DISABILITY AND COMMUNION, Embracing People with Disabilities within the Church”. It was added to the Resource Handbook along with other articles on cognitive and mental disabilities.

Prison Ministry

Sub-deacon Dennis Dunn (St. John the Wonderworker – Atlanta, GA) serves as the CSHA Prison Ministry consultant. He is on the board of Orthodox Christian Prison Ministry (OCPM) as well as Fr. John Kowalczyk (St. Michael’s –Jermyn, PA). Our department has been unable to fund Sub-deacon Dennis’ travel to OCPM board meetings and convocations. His home parish and private donors have generously supported his commitment and OCA’s participation in OCPM’s development. OCPM has also helped with funding. See www.ocpm-scoba.org

Sub-deacon Dennis has made presentations in OCA and other Orthodox parishes and retreats with a focus on the physical, mental and spiritual health needs of inmates, care for their transition upon release, and outreach to their families. He also consults by phone and e-mail with parishes on ministry questions.

Partnership with Humanitarian Organizations

- **International Orthodox Christian Charities (IOCC) and Church World Service (CWS):** CWS and IOCC are partners engaged in relief, development and refugee assistance ministries. The OCA, IOCC and CWS have long-standing relationships. CWS and IOCC representatives participated in our department’s parish ministries conferences. CSHA promotes involvement of OCA parishes in their programs, i.e. CROP Walks (for the hungry and homeless) and Gift of the Heart Kits (for disaster relief). Arlene Kallaur represents the OCA and CSHA on the CWS Executive Board that meets twice a year.
- **FOCUS North America:** Donna Karabin met with Fr. Justin Matthews, FOCUS Executive Director, at the FOCUS Headquarters in Kansas City, MO in late December of 2010. In June of 2011, a teleconference took place between Fr. Justin, FOCUS staff members, Donna and CSHA’s Compassion in Action Team. Both events were opportunities to exchange information and to explore ways to mutually encourage and support one another in Matthew 25 outreach.

Meetings with OCA Leadership

The Department of Christian Service and Humanitarian Aid appreciates the first-time opportunity extended to department chairs in May of 2010 to meet with His Beatitude, Metropolitan Jonah and Chancery Administrators for an informational session on OCA Church Ministries. We also are grateful for the meeting with the Strategic Planning Committee in August of 2010. In early 2011, three CSHA members participated in the Strategic Planning Working Groups analysis. We believe both meetings and the follow up participation provided the higher levels of leadership with a clarification of the roles and structures of departments in the building up of the Church and in fulfilling the Gospel Vision.

Visits to OCA Dioceses

In 2009 and 2010, with the approval of diocesan hierarchs and chancellors, CSHA members visited Diocesan Assemblies in Canada, New England, New York-New Jersey, the South, Washington, DC and the West. The hierarchs and chancellors were gracious in allowing time to address the delegates and in arranging space for displays of resource materials. Meeting with clergy and laity on the diocesan level is valuable for strengthening service ministries throughout the OCA.

Communications

- **OCA Website:** Our department page at oca.org had long standing deficiencies without apparent remedy. We also endured prolonged delays in the posting of resource materials and news releases. In February of 2011, V. Rev. John Matusiak, Virginia Nieuwsma and the Web Team offered us encouragement that problems would be corrected in the course of the website upgrade. The OCA website is a valuable asset to our communication with the faithful, especially for their access to the Resource Handbook. We greatly appreciate the repairs to the CSHA page, the ability to post announcements and new resources, and the prompt and courteous responses from the Web Team to CSHA's questions and requests.
- ***The Orthodox Church (TOC):*** Although we were initially encouraged by the return of the print version of *The Orthodox Church*, we have been told that because of funding restrictions causing limitations on the number of issues and the number of pages in each issue, it is unlikely there would be enough space to include department news and ministry articles. We urge a re-evaluation and increase in funding for *TOC*.
- **Ancient Faith Radio:** CSHA has four audio resources available on the AFR website.
- **Ministry Updates:** CSHA periodically provides e-news to the csa@oca.org distribution list.

PROJECTED FUTURE INITIATIVES AND PROJECTS

Resource Handbook (RH)

- Complete the review and update of all articles and re-publicize
- Seek out new articles from OCA and other Orthodox ministries for a Pan-Orthodox scope
- Encourage parishes and dioceses to provide links from their websites to the RH
- Develop new communication measures to make the RH accessible to a broader audience

Compassion in Action: Parish Ministry Training (CiA)

- The CiA team will provide experienced mentors to assist parishes throughout their work on the Development Kit, their Training and ongoing ministry
- Distribute promotional materials through print and internet communications to encourage greater parish utilization of the CiA program throughout the Church

Ministry to the Disabled

- Maintain accurate Parish Handicap Accessibility updates on the OCA website
- Pan-Orthodox scope: Establish collaboration with the Antiochian Archdiocese (Antiochian Village Special Olympics), the Greek Archdiocese (Challenge Liturgy, Philoptochos Autism program), SCOBA's Social & Moral Issues Commission (Document on the Disabled), and/or others to increase ministry to the disabled.

Prison Ministry

- Encourage parish visits and consultation (Contact consultant through csa@oca.org)
- Promote Orthodox Christian Prison Ministry Events

Partnership with Humanitarian Organizations

- Continue OCA's representation on the Church World Service board
- Pan-Orthodox scope: Further develop relationships with IOCC, FOCUS and OCPM
- Promote CROP Walks to raise funds for the hungry and homeless
- Encourage parishes to increase production of Gift of the Heart Kits for disaster relief
- Promote parish work on FOCUS Care Kits for the homeless

Communications

- Continue to work with the OCA Web Team to enhance CSHA resources
- Explore CSHA independent website options with Orthodox Web Solutions
- Develop social media networks
- Expand E-mail ministry updates to distribution list
- Continue dialogue with *TOC* managing editor on available print space for CSHA news

Dioceses and CSHA

- Identify Christian Service leaders in all dioceses so as to establish a viable and interactive ministry network
- Continue to offer resource materials and resource people to Dioceses
- Promote internet links from diocesan and parish websites to pertinent RH topics
- Encourage diocesan-level charitable outreach programs

Parish Nursing Ministry (PNM)

The medical needs of the aging population in parishes are being addressed in active PNM programs in the OCA, the Serbian Orthodox Church and the Greek Orthodox Archdiocese. The self-evident need of an active Pan-Orthodox PNM can do much to serve the often silent calls for assistance. Our department has in place enthusiastic and skilled resource persons to assist in implementation of this ministry. But these talents cannot be utilized without financial support.

COMMENTS

During the 2009-11 triennium, there were times of uncertainty for the status of CSHA and other OCA Church Ministries. Fiscal and legal challenges had a bearing on the priorities for the administration of affairs of the Church. The work of the departments may not have been completely ignored but were relegated to a lower priority level for a time and there seemed to be minimal awareness of their contributions to the life of the Church.

The Strategic Planning process and the call for Church-wide participation opened new opportunities for department members to engage in meetings with hierarchs, clergy and lay leaders in the highest levels of administration. In these meetings and in others throughout the Church, attention was turned to the Gospel Vision and true work of the Church. As the deliberations continue through and beyond the 16th All American Council, there is hope that the Church Ministries will be integrated into the process of implementing the Strategic Plan's top level goals.

Donna Karabin
Chairperson

5. DEPARTMENT OF EVANGELIZATION

MANDATE

At present, the Department of Evangelization's work has been focused on administering and overseeing the Church Planting Grant (CPG) program. Last year the one community receiving funding completed the CPG program: Holy Cross Orthodox Mission, Greensboro, NC. For 2011 three Church Planting Grants have been granted to Holy Resurrection Orthodox Church, Augusta, GA (full funding); St Aidan Orthodox Church, East Kootenay, BC (full funding); and St Peter the Aleut Orthodox Mission, Lake Havasu, AZ (partial funding). In February, the mission in Augusta, GA was visited by Fr Marcus in conjunction with the local priest's mentor. A visit to the mission in Lake Havasu is in the planning stages for late summer.

DEPARTMENT MEMBERS AND RESOURCE PEOPLE

VRev. Marcus Burch
Chairperson
Rev. Jonathan Ivanoff
Secretary/Parish Revitalization

VRev. Daniel Kovalak
Rev. John Parker
Rev. David Rucker
Rev. Thomas Soroka

INITIATIVES AND ONGOING PROJECTS SINCE THE 15TH AAC

Work has been done as part of the planning for the 16th All-American Council in October/November 2011 to begin reorganizing the Dept of Evangelization into three primary areas: 1. (Local) Mission Planting and Development, 2. Parish Revitalization, 3. (External) Mission.

MISSION PLANTING AND DEVELOPMENT

- Reorganize Mission Planting within the Dept of Evangelization. Identify proven mission planters from each diocese to work with the department to share information, experience, and organize mission plants.
- Help those responsible for missions at the diocesan (or even deanery) level to identify the top 100 prospective new locations from missions and develop plans to reach them.
- Rethink policies and guidelines for forming and funding mission plants. As long as organization and funding comes mainly from the OCA's central administration, there will not be an effective and cohesive church planting effort throughout the OCA. Emphasis needs to be put on local organization and funding. With local funding comes accountability.
- Work with the seminaries (SVOTS mission program and STOTS) to identify and train qualified students and priests for mission planting. Consider not only mission planting priests, but developing mission planting teams including priest, choir directors, catechists, etc. Coordinate efforts among the seminaries and dioceses to find the best placement of mission planting priests and teams. Establish a mission planting program which would

- Undertake a review of the seminary curriculum to include an emphasis on missiology and church planting: emphasis in MDiv on church planting; possible 4th year MTh in missiology; develop MA and DMin in Missiology and Church Planting;
- Coordinate with the Department of Evangelism to integrate Church Planting Grant with a DMin program with which it would run concurrently, that in conjunction with the local bishop, dean, and grant recipient mentor would provide training, oversight, accountability, and a peer group.
- Specifically identify those students who might excel at mission planting. Work the various dioceses and Department of Evangelism to place students in areas they will have the best opportunities.

PARISH REVITALIZATION

Numerous models have been proposed and are currently available:

- **Orthodox Natural Church Development (ONCD):** 8 quantifiable and qualifiable characteristics of a healthy parish with an implementation model. Currently in use in 3 Orthodox jurisdictions with over 2 dozen churches surveyed in the past 10 years.
- **The Diocese of the Midwest’s Parish Health Inventory:** 7 quantifiable and qualifiable characteristics of a healthy parish with an implementation model. Used throughout the Diocese of the Midwest since 2009.
- The OCA’s **“Boot Camp”** program: over 140 people from over 50 parishes were trained in the four-year period between 1999 and 2002. Material and trainers are still available for a renewal of this program.

Instructive and didactic only; no implementation model:

- *The Parish Community: Our Life in Christ* - The **“Healthy Parish”** model presented by Fr. Thomas Hopko at the Orlando AAC in 2002.
- The “ship model” (Worship; Fellowship; Discipleship; Apostleship; Stewardship: Leadership); basis cited is often Acts 2:42-47
- ACTS 2:42 – oft cited basis for the “healthy parish” as demonstrated by the early church shortly after Pentecost.
- Undertake a serious, structured review of parish life, ministries and practices with a diocesan or national church parish health ministry coach/consultant.
- Make commitment to improve. Make a serious rededication to Christ. Submit this in writing to the parish’s diocesan hierarch for review and blessing.
- Provide budget line items for leadership development, education, outreach and ministry.

- Specifically designate a groups of people with the appropriate gifts and talents to form a Church Health Team to learn and use available parish health tools, resources and implementation models.

Beginning to plan for a Missions Conference in the summer of 2012.

PROJECTED FUTURE INITIATIVES AND PROJECTS

- Make a commitment to prioritize action & resources for planting of missions and revitalization of parishes.
- Establish a budget over next ten years to address this area.
- The establishment of mission and parish churches in all of the major metropolitan areas (300,000 or greater) in the US and Canada; systematically evaluate ‘underperforming’ established parishes.
- Encourage the establishment of daughter churches in the larger metropolitan areas.
- Establishing churches in the ‘second tier’ cities (those cities with population between 150,000 and 300,000), as well as in locales where unique circumstances can bring flourishing Orthodox communities.
- Increase funding of Church Planting Grants to a minimum of 10 per year; provide for parish revitalization grants.
- Fund and offer Mission and Evangelism Conferences (Planting and Revitalization), similar to OCA Parish Ministries conference annually (beginning 2012) in different geographical areas.
- Provide travels assistance to assist parishes in sending clergy & laity to the conferences.
- In conjunction with the seminaries provide regular training and oversight for grant recipients.

6. DEPARTMENT OF INSTITUTIONAL CHAPLAINS

MANDATE

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

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

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

His Beatitude, Metropolitan JONAH is the Orthodox Ecclesiastical Endorser for OCA clergy and laypersons who are clinically trained and serving as institutional chaplains, and recommendations for endorsement are initiated by this department.

DEPARTMENT MEMBERS AND RESOURCE PEOPLE

V. Rev. Dr. Steven Voytovich

Chairperson

Rev. John Maxwell

Frs. John Brown

Paul Fetsko

Alexandre Ioukλιαevskikh

Michael Medis

Timothy Hasenech

David Neff

Dn Timothy Jones

Sarah Byrne

Elaine Mayol

Mark Anderson

Resource People

V. Rev. Theodore Boback

V. Rev. Sergei Bouteneff

INITIATIVES AND ONGOING PROJECTS SINCE THE 15TH AAC

- Continuing review and recommendation concerning endorsement of institutional chaplains: new and updated. New applications are reviewed, and updates forwarded as requested. (*ongoing*)
- Collaboration with the Department of Christian Service and Humanitarian Aid (CSHA) concerning Compassion-in-Action: Parish Ministry Training (CiA) (*ongoing*)
 - Conducted Ministry Skill development seminar in South Carolina (Dec. 2010)
 - Co-facilitated CiA retreat for the Diocese of Washington D.C. (Feb.2011)
 - Presented program at New England Diocesan Assembly (Oct. 2009)
- Completion of Commissioning Service (**Complete and in use**)
- Attended International Congress for Pastoral Care and Counseling (ICPCC) held in New Zealand (August 2011)
- Bear witness to the Orthodox Faith in the greater pastoral care and counseling community (*ongoing*)

- Fr. Steven serves on leadership team of Association of Religious Endorsing Bodies (AREB)
- Played a role in ongoing mediation efforts between credentialing bodies
- Interaction with and support of efforts to develop institutional chaplaincy in our sister jurisdictions
 - www.orthinc.org department website **established**
 - Communicated with Bishop NIKON concerning Assembly of Orthodox Bishops Committee for Military Chaplaincy plans and impact on institutional chaplaincy
- Met with other department directors as a group with our Metropolitan and with Strategic Planning Committee
- Seminarians supported in applying for CPE, and support our chaplains in institutional settings
 - Conduct seminars annually at St. Vladimir's to assist students interested in CPE
 - Our department was represented at SVS Women's Ministry Conference (June 2011)

PROJECTED FUTURE INITIATIVES

- Complete Compassion-in-Action program with CSHA Department to empower laypersons to engage in ministry and mentoring skills among the clergy with the support available through those who have received clinical training in ministry represented by our institutional chaplains.
 - The first portion of this program is nearly complete as of the writing of this report.
- We also anticipate another joint conference of institutional and military chaplains to further our involvement in the greater pastoral care and counseling communities.
- A first intentional Episcopal visitation of our institutional chaplains in their ministry settings is planned for September. It is hoped that with this developmental step, our bishops, assisted by this department, can make similar visitations to our institutional chaplains.
- Efforts need to be continued to search out other arenas of pastoral caregivers that might be supported by this department and interaction with those engaged in institutional chaplaincy in our sister jurisdictions.
- Support the Strategic Plan:
 - Our chaplains can assist with clergy continuing education
 - CiA Program will assist parishes in engaging in ministry development

COMMENTS

The Institutional Chaplaincy Department has only been fully formed as of about 2006 after first being established as an office in 2003. We are grateful for the opportunity to form in order to support Orthodox Christians interested in pursuing institutional chaplaincy, and to represent the Orthodox Church in the greater pastoral care and counseling community nationally and internationally, bearing witness to our strong tradition of pastoral caregiving.

This past triennium has been especially meaningful, in that department chairs were brought together in a much more meaningful way, both to meet with our Metropolitan and Chancery Staff, and with the Strategic Planning Committee. A good deal of what has been accomplished here (collectively and in this department specifically) has occurred through voluntary hours, as

well as some travel expense being self-funded on behalf of our church. It is heartening to see a more serious attempt to fund these departments that have continued to quietly work through all the transitions occurring in our national church over the past few years.

To date, we remain the only Orthodox jurisdiction that has taken formal steps with respect to institutional chaplaincy. Much more work needs to be done to raise awareness of this role in and beyond Orthodox parish and diocesan life. Metropolitan JONAH remains the formal endorser for institutional chaplains. It is hoped that eventually institutional chaplaincy will follow military chaplaincy in being represented under the Assembly of Orthodox Bishops to present one united Orthodox witness to the greater pastoral care and counseling community.

V. Rev. Dr. Steven Voytovich
Chairperson

7. DEPARTMENT OF LITURGICAL MUSIC

MANDATE

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

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

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

DEPARTMENT MEMBERS AND RESOURCE PEOPLE

Chair: David Drillock
Chairperson

Bishop Benjamin
Special Consultant

Members:

Abbot Igumen Sergius (Bower)
V Rev Paul Lazor

V Rev Sergei Glagolev,
V Rev Lawrence Margitich

Resource People:

Mark Bailey, Doreen Bartholomew, David Barrett, John M Black, Rev Benedict Churchhill, Dn Nicholas Denysenko, Dn Gregory Ealy, V Rev John Erickson, V Rev Joseph Frawley, Robin Freeman, Archimandrite Juvenaly (Repass), Jessica Linke, David Lucs, Monk Martin, V Rev Stephan Meholick, Dr Paul Meyendorff, Dr Vladimir Morosan, Walter Obleschuk, Hierodn Philip (Majkrzak), Mother Raphaela, Dr Nicholas Reeves, Benedict Sheehan, Alexei Shipovalnikov, Dn Kevin Smith, Archdn Kirill Sokolov, Sophia Sokolov, Dr Elizabeth Theokritoff, Cindy Voytovich, Carole Wetmore

INITIATIVES AND ONGOING PROJECTS SINCE THE 15TH AAC

MUSIC DOWNLOADS

Since January, 2002, the Department of Liturgical Music and Translations has produced “downloadable” sheet music on a weekly and seasonal basis for the “Liturgical Music Downloads” section of the OCA website. As of August 31, 2011, a total of 3,637 pages of sheet music has been posted on the website and is currently available for free download.

TROPARIA AND KONTAKIA PROJECT

The Troparia and Kontakia Project was initiated in order to provide music for all the troparia and kontakia appointed to be sung throughout the year. Each year, music for troparia and kontakia for the commemorations that fall on Sundays has been added to this section. A variety of chant traditions are represented, including the Russian Common Chant (Bakhmetev-Lvov Obikhod), Kievan, Greek (Russo), Galician, Carpatho-Russian, and Bulgarian. Special “pattern melodies” (Podoben) have also been provided as called for in the Typikon.

As of August 31, 2011, the Department has posted on the website a total of 2,151 individual settings of troparia and kontakia. These include:

- 1,617 troparia and kontakia for 431 individual saints and feast days, covering 364 days of the calendar year (365 days).
- 41 troparia and kontakia for the Pre-lenten, Lenten Sundays and Meatfare Saturday
- 36 settings of the troparion, kontakion, and hypakhoe for Pascha
- 38 troparia and kontakia for the Sundays of the Pentecostarion
- 419 troparia and kontakia set to the Serbian Chant (in cooperation with the Music Department of the Serbian Orthodox Church)

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

MUSICAL SETTINGS FOR LITURGICAL SERVICES

During the past three years music for the services of Vespers, Matins, and the Divine Liturgy has been prepared and posted on the website for the feasts of the Nativity of the Theotokos, Entrance of the Theotokos, Theophany, Meeting of the Lord, Annunciation, Pentecost, Transfiguration, Dormition of the Theotokos, St Raphael, and SS Peter and Paul. Music for Vespers has been posted for the Elevation of the Cross. In 2012 music for the feasts of the Elevation of the Cross and for the feast of the Ascension (Vespers, Matins, and Liturgy) will be posted. Music for the Pre-Lenten and Lenten Sundays and Palm Sunday that was published by the department in the 90’s has been posted on the website and is now available for free download.

- A. The service (music setting of all sung parts plus texts of prayers and litanies) for the Burial of a Priest has been completed and posted on the website. The Department is now in the process of preparing similar collections for the services of Baptism, Matrimony, and various services of prayer and thanksgiving (Moleben).
- B. The music for the Akathist to “Our Lady of Sitka” was posted on the website in 2005. As soon as the completed text for the Akathist to the American Saints is reviewed and approved by the Holy Synod, all the music will be prepared and the full service will be posted on the website for downloading. This service was chanted at both the 14th and 15th All-American Councils in Toronto and Pittsburgh and at the 2010 OCA Parish Ministries Conference held in June at Baldwin-Wallace College.

- C. The texts of the Resurrection stichera in the eight tones on “Lord, I call”, and the Aposticha are in the process of being reviewed, corrected, revised and set in *finale*. Translations of texts for tones 1, 2, and 3 of this Resurrection Octoechos project have been completed and are being reviewed and prepared for music setting. Work continues on the texts and music for tones 4 thru 8 for the Resurrection Vespers. When this is completed, the Kanons for Resurrection Matins will be added together with the stichera on the Praises at Matins.

All the texts that are set to music and posted on the website are reviewed, corrected, and revised when necessary by competent translators who are fluent in Greek, Slavonic, and English. Translators include Archimadrite Juvenaly (Repass), Father Benedict Churchhill and Dr Elizabeth Theokritoff. Proofreading and grammatical corrections are done by Dr. Vladimir Morosan. Final texts are then reviewed by Dr. Paul Meyendorff and the members of the Department.

TEXTS FOR LITURGICAL SERVICES

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

In 2010 the Department of Liturgical Music and Translations posted on the website 181 separate liturgical services. Approximately the same number will be posted in 2011.

OUTLINES FOR LITURGICAL SERVICES

The Department is planning for the continuation of the development of this section of the website. In 2012 chapters on the service of Matins will be produced, including outlines of the daily and Festal Matins with liturgical and rubrical comments on each specific part of the service. “Outlines for Liturgical Services” is especially useful not only to pastors, choir directors, and church readers but to all those who are interested in learning more about the structure and the liturgical components of our church services.

TUTORIAL FOR THE STUDY OF THE EIGHT TONES

In progress is the production of a Tutorial for the learning of the Church Tones, including both the Obikhod (Common Chant) and Kievan “melodies” used for the singing of the *stichera* (Part I), *prokeimena* (Part II), *troparia* (Part III), and *kanons* (Part IV). The scheme of the tutorial is to break down each tone and identify its musical phrases. The sequence for the proper use of the melodic phrases is fully explained as well as the “formula” (intonation pattern, the recitation

pitch of the body of the phrase, and cadence) for each melodic line. All phrases are illustrated with musical and textual examples. The plan also provides for recorded demonstrations of the written examples sung by a small choir. Part I, the *stichera*, is in draft form and in the stage of correcting and proofing. This first section is expected to be completed and posted on the website for downloading by December, 2011.

AUDIO FILES OF RECORDED LITURGICAL MUSIC

As a teaching tool the Department is making available on the website audio files (MP3) of various hymns that have been prepared by the Department and posted on the website. Thus, not only will a choir director (or singer) be able to download a specific sheet of music for use by his/her choir, but will be able to listen via the audio file and hear how the music should be sung. Already recorded and posted are the “Lord, I call” tones in both Obikhod and Kievan chant arrangements and in progress are recordings to accompany the music posted for the major feast-days and the examples presented in the first section of the forthcoming Tutorial for the Study of the Eight Tones.

JOINT CONFERENCE

Over 160 participants gathered on the campus of Baldwin-Wallace College from Sunday evening, June 27, through Wednesday afternoon, June 30, 2010, for the Orthodox Church in America’s Parish Ministries Conference and Young Adult Rally. The conference and rally -- the first of its kind to be hosted by the OCA in several years and the largest to date -- was sponsored by the OCA’s Departments of Christian Education, Liturgical Music and Translations, and Youth, Young Adult and Campus Ministry in cooperation with the Diocese of the Midwest’s Parish Health Ministry.

The Music sessions were presented in two tracks, one for beginners and one for advanced singers and directors. Music workshops included “Fundamentals of Choral Conducting”, “Advanced Choral Conducting”, “Styles and Techniques of Reading the Epistle”, “Learning the Church Tones”, “Composition I and II”, “Essential Elements of Good Vocal Production”, and “Essentials of Music Literacy.” On the closing day participants in the composition classes presented their original works at a special mini-concert. With the apparent success of this Joint Conference, it is hoped that a second Joint Conference will be scheduled for 2012. It has also been suggested that such conferences be held in more than one location each year.

PROJECTED FUTURE INITIATIVES

ON-LINE PROGRAM FOR CHORAL CONDUCTING AND LITURGICAL SINGING

The Department is planning to begin an on-line program in Orthodox liturgical music, open to anyone who desires to learn about choral conducting, liturgical chanting and choral singing. This on-line program will provide a structured curriculum with the purpose of enhancing and improving the level of liturgical singing in the Orthodox parish, and will include modules in basic musical skills and musicianship, basic choral conducting including conducting of chant, liturgical worship leadership skills, liturgical rubrics, history of liturgical singing, analysis and practical application of chant forms, and a basic survey of Orthodox hymnography.

Enrollees in this program will be expected to participate in a one week intensive summer institute where, in addition to musical and liturgical teaching sessions, sufficient time will be allocated for practice, interaction, and discussion. The Department is planning to inaugurate this program in mid-January, 2012, with two or three course modules -- fundamentals of music, basic choral conducting, and liturgical rubrics.

POSTING OF ARTICLES ON CHURCH MUSIC AND LINKS TO OTHER WEBSITES

The website can also serve as a venue for the publication of articles on Church Music. Much has been written and published in periodicals and journals with very limited circulation. Making available such articles to our church singers will not only serve as a general educational tool but will also promote good liturgical music and fine musicianship and could result in a general up building of church music in our parishes.

The Department also plans to provide links to other websites, such as the Departments of Music of the various dioceses of the OCA, the Departments of Music of the Greek Orthodox Archdiocese (National Forum of Greek Orthodox Church Musicians), the Antiochian Orthodox Christian Archdiocese, etc. and other general websites that can be useful for the work of our choir directors and singers, such as Orthodox Two Part Music, Musica Russica, PSALM, Podoben, etc. At the time of this writing, the music section of the OCA website is undergoing renovation and upon completion, this project will be initiated.

MATERIALS FOR DEVELOPMENT OF THE SINGER AND THE CHOIR

Vocal exercises to be used at rehearsals and warm-ups before liturgical services will be made available via the web. This is an area of choral development that is so often neglected, yet, if our church singing is to improve, proper pronunciation and vocal production are crucial areas that should be addressed. A “structure” or outline for a mini-workshop that each parish choir could follow in an effort of self-improvement might be established (i.e., first month work on *vowels*, second month work on *consonants*, third month work on *choral blend*, etc.) Our church has a number of excellent teachers who are specialists in this area. Their contribution will greatly enhance the work of the department and the development of church singing in our parishes. This project has been in the planning stages for some time and we hope that the resources, both personnel and financial, will enable its inauguration in 2012.

LITURGICAL MUSIC FOR THE CHURCH SCHOOL PROGRAM

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

COOPERATION WITH OTHER DEPARTMENTS AND ORTHODOX JURISDICTIONS

The Department will also look into the possibility of joining other departments and other jurisdictions for joint sponsorship of regional workshops and annual conferences. The

Conference at Baldwin Wallace is an example of how such conferences can be organized and how it can have a positive effect in bringing together the active workers in our churches for study, prayer, and fellowship. We also plan to work with other jurisdictions in providing more resources to our churches, choir directors, and church singers. The cooperative plan with the Department of Music of the Serbian Orthodox Church is an example of how such activity can be beneficial to the work of our departments. The Department is also in contact with the directors of the departments of music of the Antiochian Orthodox Christian Archdiocese, Greek Archdiocese of America, the Russian Orthodox Church Outside Russia (ROCOR), Serbian Orthodox Church, and the American-Carpatho Russian Orthodox Diocese and discussing the possibility of sponsoring within the next 2-4 years a joint Sacred Music or Church Music Institute, bringing together chanters and readers, choir directors and singers of all Orthodox jurisdictions.

DR. DAVID DRILLOCK
CHAIRPERSON

8. DEPARTMENT OF YOUTH AND YOUNG ADULT

MANDATE

Recognizing that youth and young adults play a vital role in the life of the Church, the Department of Youth, Young Adult, and Campus Ministry works to train clergy, parents, and youth ministers in various aspects of ministry with, to, and by young people. Department members encourage the utilization of existing youth groups, organizations, and programs and their resources to involve youth in the life and ministry of the Church on the Church-wide, diocesan, deanery and parish levels. Working with regional camp directors, the encouragement, development, and training for Orthodox summer camp programs is also a Department priority, as are the maintenance and further development of contacts and programs.

The Department also encourages the development of campus ministries and Orthodox Christian Fellowships on campuses across North America and coordinates its efforts on a pan-Orthodox level. Department members publish the monthly online young adult Wonder Blog, collecting various thought provoking articles aimed primarily at college students.

DEPARTMENT MEMBERS AND RESOURCE PEOPLE

Subdeacon Luke Beecham
Chairperson

V. Rev. John Bacon
Scouting Representative

Mr. Andrew Boyd
Wonder Blog Editor

Protodeacon Joseph Matusiak
OCF Representative

INITIATIVES AND ONGOING PROJECTS SINCE THE 15TH AAC

Since the last All-American Council was held, the department has been actively working on the Wonder blog, as well as having hosted and run the National Orthodox Youth & Camp Directors Conference at St. Seraphim Cathedral in Dallas, Texas in January of this year. Nearly 60 youth and camp workers from all jurisdictions attended this conference to network and learn from one another. It was a wonderful time of renewal and training for all those who attended.

Mr. Andrew Boyd, a seminarian at St. Vladimir's Seminary and a department member, has worked diligently on the expansion of the monthly Wonder blog. He has compiled many outstanding and thought provoking articles from numerous authors, giving young adults and college students many things to ponder and ways to be engaged more in their faith. Circulation of the blog has tripled since it was first launched, greatly due to Andrew's outstanding promotion of and great care for the project.

Our involvement and support of the OCF has continued through the involvement of Protodeacon Joseph Matusiak to the OCF board of directors. The department's support of and encouragement to OCF is crucial to taking care of our youth once they leave for college.

The department worked to compile a current list of OCA camping programs for publication on the national website, as well as compiling photos for a photo gallery of all camp programs to be

posted on the website as well. It was another successful season of Orthodox summer camps and many photos from our camps have been posted online for all to see the excellent work.

Also of note for this year is the department's involvement in the Cornerstone Christian Music Festival in Bushnell, Illinois this past July. Department members worked together with clergy and alumni from St. Tikhon's Seminary, St. Vladimir's Seminary and some Midwest parishes to have a booth at this world-renowned music and art festival. The festival is geared primarily to youth and is run by a group of protestant Christians from Chicago. It regularly attracts 30,000+ attendees, many of whom have never heard of Orthodoxy or been exposed to ancient Christianity. The department funded the booth and some of the materials that were taken for hand out to festival-goers, as well as helped to man the booth and answer questions that were asked as people stopped by the booth during the festival. Daily Matins & Vespers were celebrated on festival grounds, as well as Divine Liturgy on Saturday morning, and all services were open to all to attend. Over the course of the festival we spoke to a few thousand people, gave away hundreds of books, pamphlets, and materials on Orthodoxy and Orthodox organizations to those who were interested, and hosted several people for our daily services, who often stuck around to ask questions. We discovered many youth and young adults who were hungry for the ancient faith and longing to learn more about the Orthodox Church. Many seeds were planted and we have heard from many Orthodox Christians throughout North America as well, encouraged and grateful for this venture into a field ripe for harvest. Many parishes and people have contacted those that went since the festival as well, asking for help with youth outreach and ideas and training for achieving outreach on a local level. We look forward to returning to the festival and to the fruit born from such activities.

PROJECTED FUTURE INITIATIVES

Along with all that has been listed above continuing into the coming years, we have many plans for the next couple of years. First and foremost the department plans to see a national risk management effort put into place and practice that would help local youth ministries and camping ministries achieve 100% compliance in running their background checks and in being trained on minimizing risk of sexual, physical, and verbal abuse at any OCA youth programs. This is a vital first step to building any complete and healthy youth and young adult effort in the Church. The youth as well as those who work with them must be kept safe, and above all, we must strictly adhere to a national policy on risk management and sexual misconduct prevention. This would include a new initiative to audit all camp programs for basic compliance with the Sexual Misconduct Policy set forth by the Holy Synod and Metropolitan Council. Secondly, the department plans to focus on the assistance to regional and local youth and camp programs by working to train and build up local programs and network them with one another. Together with other Orthodox jurisdictions, we will collaborate to form a unified website where all Orthodox who work with youth and young adults can collaborate to put and get their materials and ideas for youth group and camp lessons and game plans. These materials and resources, along with training of local clergy and lay-persons on how to interact and work with youth will build a strong foundation of youth, young adult, and campus ministry in the OCA.

Subdeacon Luke Beecham
Chairperson

9. MILITARY CHAPLAINS

MANDATE

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

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

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

MISSION

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

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

OPERATION

The Office of Military Chaplaincies operates directly under the supervision of the Metropolitan and forms a unique deanery of the Church. According to the Statutes of the Orthodox Church in America (Article II section 5) deaneries within the boundaries of a diocese are established by the diocesan council. However, the Dean of Orthodox Military Chaplains is appointed by and directly responsible to the Metropolitan (Cf. Article II, section 7p).

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

The Executive Director/Dean and the Assistant Executive Director recruit and screen candidates for the chaplaincy, prepare ecclesiastical endorsement for the Metropolitan and maintain contact with all Orthodox chaplains and with the Executive Director of the Armed Services Chaplains Board, Military Chief of Chaplains and the VA National Staff Chaplain and chaplain staff. .

They do this through telecommunications, email, correspondence, and by participating in various meetings and site visitations throughout the world. The Executive Director/Dean provides guidance to chaplains serving throughout the world on spiritual matters and ensures that Orthodox personnel, regardless of where they are stationed can freely exercise their religious beliefs. The Executive Director/Dean attends all conferences and executive board committee meetings of the NCMAF and ECVAC.

The Military chaplains from the Orthodox Church in America serve in the United States Armed Forces in the United States, Germany, Korea, Japan, and the Middle East, Iraq and Afghanistan.

MEMBERS AND RESOURCE PERSONS

Very Rev. Theodore Boback, Jr.
Dean/Executive Director OCA Military and VA Chaplaincy

Very Reverend Joseph Gallick -
Assistant Dean/Deputy Director OCA Military and VA Chaplaincy

INITIATIVES AND ONGOING PROJECTS SINCE THE 15TH AAC

- The department successfully recruited chaplains for serves in the US Armed Forces and Veterans Affairs Medical Centers.
- The department actively participates in the National Conference on Ministry to the Armed Forces (NCMAF), the Endorsers Conference for Veterans Affairs Chaplaincy (ECVAC) and the Armed Forces Chaplains Board with the three branches Chiefs of Chaplains each year in the month of January.
- The Very Rev. Theodore Boback serves on the executive board of the ECVAC and had served on NCMAF committees.
- Provided updates to Metropolitan Jonah and Fr. Eric Tosi, Fr Alexander Garklavs
- Provided an orientation briefing to Bishop Nikon, OCA member on the committee for military chaplaincy of the Assembly of Canonical Orthodox Bishops of North and Central America.
- Provide a report to the Holy Synod of Bishops and Metropolitan Council twice a year.
- Prepared ecclesiastical forms for submission by the Metropolitan to the various agencies
- Attended the graduation ceremonies at the United States Army Chaplain Basic Course of several of our chaplains.
- Met with some of the members of the COMISS while attending the NCMAF/ECVAC Conferences in Washington, DC
- Attended several Chaplaincy Annual Sustainment Training (CAST) conferences in Pennsylvania and in Maryland and met in particular with our chaplains and interacted with the CAST Staff.
- Attended the biannual Veterans Affairs Medical Center and Military Chaplain Association Conference in San Antonio (2009) and Hampton, Virginia (2011).
- The department writes and presents position papers to the Metropolitan as requested and required.
- The department participated in meetings involving the Department of Defense, as well as such institutions as the United States Institute of Peace.
- The department members made visits to Saint Tikhon and Saint Vladimir Seminaries.

- Chaplains spoke at seminars to include Orthodox Education Day SVS 2011
- Reestablished the annual Memorial Day Memorial Service for deceased veterans at St Tikhon
- The department members attended workshops and conferences of the Orthodox Church in America, and made presentations as requested.
- The department is continuing its work on the Memorial Shrine for Veterans and chaplaincy.
- Re-emphasized the financial responsibility of active duty chaplains for designated offerings (Special Appeals) and annual assessments fair share.
- Worked with (partnered) FOCA in supporting the military chaplaincy program through providing various religious materials through their gifts of love program.
- Worked with (partnered) churches, which wanted to do an outreach program.

ENDORSER'S CONFERENCES

The annual National Conference on Ministry to the Armed Forces(NCMAF), the Endorsers Conference for Veterans Affairs Chaplaincy (ECVAC) and the Armed Forces Chaplains Board with the three branches Chief of Chaplains is conducted in January annually.. Metropolitan Jonah attended and participated in the Chief of Chaplains annual update to endorsers in January 2011. I introduced him to many of the endorsers, staff members, and Chief of Chaplains from the various branches. It was beneficial for him to attend the sessions and to meet the various personnel from the various offices of the chaplains as well as the other endorsing agents. Fr. Joseph Gallick also has the opportunity to attend and has participated in past meeting of NAMCF and ECVAC.

Additionally, the OCA Office of Military and VA Chaplaincy is a member of the Commission on Ministry in Specialized Settings. Very Reverend Steven Voytovich, Director of the OCA Institutional Chaplaincy Department attends the COMISS meetings. I have attended on occasion and have met with Fr Steven during the gatherings in that the NCMAF and ECVAC meetings are at the same location.

ARMED FORCES CHAPLAINS BOARD WORKING GROUPS

The Armed Forces Chaplains Board received a letter from the Department of Defense Comprehensive Working Group on “Don’t Ask, Don’t Tell” requesting that the Board contact endorsers for their response on the impact of the repeal of legislation on chaplains. His Beatitude, Metropolitan Jonah wrote a letter of response to them.

A copy of the Tier I (Chaplain) and Tier II (soldiers) briefing slides in reference to the repeal of the legislation have been provided to the endorsers from the Army Chief of Chaplains Office.

The OCA Chancery Office (Fr Eric Tosi) received a call from CNN with questions on the impact of the change in legislation on our Orthodox Chaplains in the OCA. I also received a phone call from them reference the subject.

MILITARY CHAPLAINS

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

Continued deployment in particular of Orthodox Priests to the Middle East during the Nativity of Christ and Theophany, Holy Week and Pascha, and Dormition Fast and Feast day. This was based upon a request initially written by his Beatitude, Metropolitan Herman (Swaiko) and reaffirmed by Metropolitan Jonah (Paffhausen) to the Army Chief of Chaplains. While various Orthodox Priests (Fr. Joseph Gallick, Fr. John Anderson) initially provided the coverage, Fr. Alexander Webster had been the main deployed priest for the Army during this time frame until his retirement in 2010. Our priests such as Fr Peter Baktis deployed in earlier days to Bosnia and then in more recent times to the Middle East. Our Navy Priests, and in particular Fr. Jerome Cwiklinksi and Fr. Eugene Wozniak had several rotations to the Middle East.

Our Orthodox Priests continue to rotate on assignment to the Middle East. Most if not all of the Orthodox Military Chaplains have served in the Middle East.

The US Navy Academy in Annapolis, Maryland, has the first Orthodox Priest assigned in the history of the Orthodox Chaplaincy. Other new programs were established in Fort Bliss, Texas, Naval Support Activity, Naples, Italy; Grafenwoehr, Germany; Marine Corps Recruit Depot in San Diego, California; Fort Benning, Georgia, and other places. Reestablished Orthodox Programs include: The Great Lakes, IL, Fort Carson, Colorado; Fort Lewis and other places.

Our Orthodox Priests have been deployed in support of the Global War on Terror. Our priests for example Fr Stephen Duesenberry provide worship Services during holy Week and Pascha in tandem with other Orthodox Chaplains from other branches of the services. Others have served with coalition forces for example from Estonia, Georgia, and Romania and others have mentored and have served with the first Orthodox Chaplain in the Canadian Forces since WWII.

Others have advised on various issues and concerns such as Fr. Eugene Wozniak is assigned with the Coast Guard where he advises on coastal Alaskan communities which are indigenously Orthodox. Fr Peter Baktis who has served in Bosnia to Iraq and when he was assigned in Heidelberg, Germany as the United States Army Europe Deputy Command Chaplain. The current Deputy Chief of Chaplains worked with Fr Peter in Heidelberg and at a recent CAST Conference in Baltimore the DCCH mentioned Fr Peter's exemplary work. In August 2010, Fr Peter was selected to rank of Colonel and now he serves as the Command Chaplain at Fort Bliss, Texas.

Included among the Ministry Concern of our chaplain are:

Spiritual Renewal, Ministry of Present, Readiness, Interfaith and Ecumenical Ministries Programs, outreach programs, service on various boards such as family action; biomedical ethics, advisory councils.

Military and VA Chaplain Personnel Strength

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

MILITARY PERSONNEL STRENGTH

Six Orthodox Priests retired from the United States Armed Forces since the last All American Council. Four were from the OCA, one from the Greek Orthodox Archdiocese and one from the Carpatho-Russian Orthodox Archdiocese. Among those who retired are: United States Navy: Fr. Andrew Nelko (OCA), Fr. Karl Kish (CR) and Fr. William Bartz (GOA) from the United States Navy; Fr. Paul Schellbach and Fr. Alexander Webster from the United States Army Reserve and Fr. John Tkachuk from the United States Air Force Reserve.. Their dedication and devotion to their pastoral ministry to the service members and families was outstanding and resulted in the spiritual nourishment and enrichment for those served.

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

BRANCH	Active Duty	Reserve Component
Air Force	1 (3)	3 (1)
Army	7 (2)	5 (2)
Navy	4 (6)	1 (0)
Subtotals	12 (11)	9 (3)
Totals	23	12

There are three OCA Priests who have applied for the active duty military chaplaincy. Each priest has applied to a different branch of service; hence, we pray that their application is considered, that they will be accessioned and this will result in an additional priest in each branch for providing ministry. Also, one other priest has applied for the Army National Guard.

ACTIVE DUTY FORCES

12 (51%) of all Orthodox Chaplains on active duty are Orthodox Church in America
6 (26%) are priest of the Antiochian Orthodox Archdiocese
4 (18%) are priests of the Greek Orthodox Archdiocese
1 (4%) is a priest of the Russian Orthodox Church outside of Russia
0 (0%) is a priest of the Carpatho-Russian Diocese

RESERVE COMPONENT

9 (75%) of all Orthodox Chaplains in the Reserve Component are OCA
2 (17%) are priests of the Greek Orthodox Archdiocese
1 (8%) is a priest of the Antiochian Archdiocese

CHAPLAIN CANDIDATES

Currently there are several seminarians who are participating in the chaplain candidate programs in either the United States Army or the United States Air Force. The seminarians attend St. Tikhon and St Vladimir Seminaries.

CHAPLAINCY SPECIALIZED TRAINING

Both the Military and VA Chaplains received training in their particular areas.

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

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

Both the military and VA chaplain are good resources for speaking at retreats and workshops.

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

ACTIVE DUTY

United States Air Force

Father Eugene Lahue, Major, Captain, USAF – Ramstein Air Force Base, Germany

United States Army

Father Peter A. Baktis, Chaplain (COL) USA Fort Bliss, Texas

Father. George Hill, Chaplain (CPT) USA Stuttgart, Germany

Father Sean Levine, Chaplain (CPT), USA, Fort Lewis, Washington

Father David Meinzen, Chaplain (MAJ) USA Camp Atterbury, Indiana

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

Father Paul Rivers, Chaplain (CPT) USA Grafenwoehr, Germany

United States Navy

Father Jerome Cwikslinski CAPT CHC USN MARCENT - Camp Pendleton, CA

Father Stephen Duesenberry LCDR CHC USN Miramar - San Diego, CA

Father Matthew Olson LT CHC USN Medical Center, San Diego, CA

Father Eugene Wozniak LCDR CHC USN Coast Guard, Juneau, Alaska

RESERVE COMPONENT

United States Air Force

Father James Jadick Chaplain, Lieutenant Colonel, USAFR
Father Ioan I Dumitrascu Chaplain, First Lieutenant USAFR
Father Thaddeus Werner Chaplain Captain USAFR

United States Army

Father Ian Burgess, Chaplain (CPT) USAR
Father Peter Dubinin, Chaplain (MAJ) USAR
Father Danut Palanceau Chaplain Captain USAFR
Father Theodore Shomsky Chaplain (MAJ) USAR
Father James Sizemore Chaplain (CPT) USAR

United State Navy

Father David Pratt LCDR CHC USN

RETIRED MILITARY CHAPLAINS

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

VETERANS AFFAIRS MEDICAL CENTER CHAPLAINS

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

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

There are nine OCA Priests who serve our VAMCs

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

Father Joseph Martin, Chief at Wilkes-Barre VAMC and Fr. Theodore Boback, participated in the biannual VA National Chaplain Center Training in Texas and in Virginia. In addition to the

training, they met with the VA National Staff Chaplain Office personnel as well as with the MCA Coordinator and other endorsers, chaplains and presenters at the conferences.

Highlights included mental and spiritual care needs of the returning OEF/OIF warriors PTSD and spirituality; spiritual aspects of mental health care interface caregiver and chaplain; health recovery program; presentation by the Secretary of the VA; VA best practices as well as interaction with the presenters and the VA Chaplain National Staff

NEED FOR CHAPLAINS MILITARY

Recruitment of seminarians in the various branches of our US Armed Forces continues to be conducted. In particular, Fr Peter Dubinin who served for three years on active duty with assignment to the Recruiting Command of the United States Army provided outstanding ministry to our seminarians and diocesan priests who had questions about the ministry as a chaplain in the various branches of the US Armed Forces and who applied for the chaplaincy; he provided each of them with information on the branch requested either directly or through referral.

ENDORISING CONFERENCES

The Orthodox Church in America continues to be an active member and participant in the National Conference of Ministry to the Armed Forces (NCMAF) and the Endorser Conference for Veterans Affairs Chaplaincy (ECVAC). The membership is comprised of more than 200 faith groups and denominations.

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

Some highlights of past NCMAF/ECVAC meetings in the three years include: Spiritually Resilient Ministry with presentations on such subjects as: faith under fire, a presentation by wounded military serviceman; chaplain injured in Iraq and experienced PTSD; Ministry before, during and after deploying; presentation by assistant secretary of VA; presentations by the staff of Chiefs of chaplains; VA National Chaplain Office.

As noted earlier, Fr. Theodore Boback serves as a member of the organizations and has served in the past on the executive board of NCMAF and currently serves on the executive board of ECVAC – having previously served as chair of the group.

PROJECTED FUTURE INITIATIVES

- Examine the military deanery – diocesan structure
- Ensure that the Orthodox Tradition is upheld in a pluralistic environment

- Participate on the committee for military chaplaincy of the Assembly of Canonical Orthodox Bishops of North and Central America through direct (as member and consultant on the commission) and indirect (Bishop Nikon who serves as a member on the committee).
- Continue to update the Metropolitan, OCA Secretary (Fr Tosi) and the OCA Episcopal Assembly Hierarchy liaison on military committee of EA (Bishop Nikon)
- 2nd Joint meeting of OCA Military, VA and institutional chaplains
- Provide materials for parish clergy and faithful about the deployment cycles, the spiritual and emotional challenges, helping caring for the caregiver
- Develop a data base of training qualifications of the Orthodox Military and VA Chaplain and provide a link of this information to the various departments and offices as the need for certain skills and resources are needed required.
- Continue to network with the Institutional Chaplain Department and other departments and offices of the OCA
- Ensure that Orthodoxy is not dismissed as a religious body within the Department of State, Department of Defense, Department of the VA as well as in the various support organizations such as NCMAF and ECVAC.
- Maintain our role and Orthodox voice in NCMAF and ECVAC
- Be proactive with discussion and interaction with the chaplaincy programs of other autocephalous Orthodox Churches.
- Participation and interaction with the Military Chaplaincy Commission of the Assembly of Canonical Orthodox Bishops
- Ensure our leadership within military and VA Chaplaincy support organizations
- Recruit and procure Orthodox Priests for active and reserve component military duty and VA Chaplaincy
- Advise the Chiefs of Chaplains and recommend the requirements for Orthodox Chaplains
- Request increased budget for the visitation of Orthodox Military and VAMC Communities
- Ensure that Orthodoxy speaks with one voice
- Continue review and work from previous meetings and workshops (sometimes limited because of funding needs and requirements)
- Update the military and VA Chaplaincy handbook
- Review and update strategic plan for military and VA Chaplaincy
- Continue work and implementation of memorial shrine for veterans and chaplains
- Diocesan recruitment plan for military chaplain
- Expand seminarian chaplaincy program
- Chaplaincy newsletter
- Interface with Fr John Perich reference chaplaincy in regards the museum
- Continue to encourage the chaplains to provide articles and photographs for the TOC, Diocesan newspapers, etc
- Chaplaincy recruitment booklet and DVD
- Continued partnership with Fellowship of Orthodox Christians in America and other such organizations
- Continued partnership with churches who desire to do outreach programs for our servicemembers, veterans and chaplains

COMMENTS

The Office will continue to submit its budget requirements and suggests that a list of unfinanced prioritized requirements be part of the annual budgetary process so that should additional funds are received that these unfinanced requirements can be funded in a prioritization.

In conclusion, thanks to all who supported the Office of Chaplaincies, to Fr. Joseph Gallick the Deputy Director, to our active duty, reserve component, VA and retired chaplains and various members of the office, to the Chancery Officers and Staff for their consultation on concerns and various items. We express our gratitude to all who worked, consulted in support of the Office for your concerted efforts, selfless service and endeavors in all undertakings as we work in support and in ministry of the chaplains, service members, veterans and families. We thank Metropolitan Jonah for his archpastoral guidance. We are appreciative and we express our gratitude of our Hierarchs of the Holy Synod of Bishops who give their blessings in support of the priests to be candidates to be endorsed by the Metropolitan to serve as chaplains in our US Armed Forces and the VA Medical Centers and for your prayers.

Since the first Orthodox Priest to serve as a chaplain in North America, Protopresbyter John Osvanitsky with the Canadian Armed Forces and the first United States Armed Forces Orthodox Priests (in 1943, Archpriest Vladimir Borichevsky, Army; Archpriest John Kivko, Army Archpriest Michael Kovach Army who lives in Millersville Pennsylvania and continues to serve our Church as needed.) and Fr Alexander Seniavsky, who entered into the US Navy in October 1944, Fr Basil Stroyen the first US Air Force Chaplain (1953) through our current chaplains who are listed in this report and who serve today, the mission of our chaplains continues. Whether in peace time or war time, during WWII, Korea, Vietnam, “Cold War”, Afghanistan, Iraq, Middle East, Bosnia, Balkans, or other conflicts, our priests volunteer to serve our Church, our nation in the with a viable and dynamic ministry for the men and women in the United States Armed Forces, authorized civilians, families and sometimes coalition forces. Many of our Orthodox Chaplains and many of the men and women to whom they minister have had multiple deployments. Let us remember our Chaplains and their families in our daily prayers.

Our Priests in uniform serve and minister in all parts of the world in all types of environments and conditions as they provide the continued dynamic ministry for our Orthodox men and women, and servicemembers of other faiths and those who have no faith preferences with spirituality, dedication, love and professional competency at all times and hours. Our priests in the VA Medical Centers ensure that seamless transition of the requisite ministry from the military to the VA health care system continues for those who serve and who served our nation. All of them should be commended for their ministry and for their assistance. Let us remember our Orthodox chaplains and their families in our prayers as well as our men and women who serve in the United States Armed Forces and the Veterans Affairs Medical Centers. We have seen great changes in the last century and the beginning years of this the 21st century and in the recent months, if not even the recent days of this year. We continue to see changes in our nation and throughout the world with an impact on the pastoral skills required of our chaplains. We need to ensure that the Orthodox leadership role within all forms of chaplaincy are provided and are performed. In diligence and steadfastness, we need to continue on the journey before us in the 21st century so that we will go forth with faith, hope and love in all our endeavors for the Glory of God and our Church.

Archpriest Theodore Boback
Dean

10. PENSION BOARD

MANDATE

The Orthodox Church in America maintains a defined benefit, non-ERISA Pension Plan that complies with U.S. federal regulations, to qualify for favorable tax status as a “qualified” pension plan, to provide appropriate financial support for retired clergy and full-time lay church workers. All parishes, dioceses and institutions of the OCA are mandated by the Holy Synod and the All-American Councils of the Orthodox Church in America to offer the OCA Pension Plan (ie: the Plan) to their clergy and to eligible (full time) church workers who receive salary compensation for their work. Clergy and workers who have private retirement plans are not excluded from eligibility determination. Clergy participation is expected; eligible lay church worker participation is encouraged. This Pension Plan is the only approved retirement support program for Orthodox Church in America workers. [Clergy and full-time church workers in Canada and Mexico are ineligible to participate in this Plan.]

BOARD MEMBERS AND RESOURCE PEOPLE

The OCA Pension Board member/trustees, elected by the All-American Council, oversee the OCA Pension Plan in collaboration with professional investment, legal, actuarial, accounting and auditing service providers. The Board has met twelve times since the 15th AAC in November 2008 for both regular and special meetings. On an ongoing basis, the Board regularly evaluates Plan provisions and capabilities with the administrator and professional providers, with a goal of providing the best benefits possible, while not jeopardizing the stability, financial security and viability of the plan.

By appointment of the Holy Synod, His Grace, The Right Reverend Bishop Nikon serves as Episcopal Moderator. At present, the Pension Board consists of the following members. All members are trustees.

MEMBER TRUSTEES

Bishop Nikon, *Episcopal Moderator*
Mr. John Sedor, *Chairman*
Rev. John Hopko
Very Rev. John Zdinak
Rev. Gleb McFatter
Dr. David Drillock
Mr. Gregory Shesko

ALTERNATES

Very Rev. John Adamcio
Mr. Martin Brown

PROFESSIONAL PROVIDERS

Attorney: Mr. Joseph Semo, Esq., Semo Law Group
Accountant: Mr. Robert Lufkin Saslow, Lufkin, & Buggy, LLP
Actuary: Mr. John W. Ehrhardt, Milliman
Financial Advisor: Mr. Warren Rivetz,
MorganStanley SmithBarney (MSSB)

Plan Administrator: Ms. Maureen Ahearn
Plan Bookkeeper: Ms. Barbara Anderson

The terms of three Pension Board members will expire at the 16th All-American Council in 2011: Rev. John Hopko, Dr. David Drillock and Mr. Gregory Shesko. Dr. Drillock and Mr. Shesko are not eligible for re-election due to statutory term limits. Rev. John Hopko, elected to a three-year

term at the 15th AAC in 2008, is now eligible for re-election to a second term. Terms for alternate members automatically terminate with each AAC. At this, the 16th AAC, we will be electing three trustees to the Pension Board: one clergy and two lay members. Two alternates, one a clergy and one a layperson, will be selected from the group of nominees.

INITIATIVES AND ONGOING PROJECTS SINCE THE 15TH AAC

- Revised the Plan Benefit Assumptions and Structure and provided education for all participants. (Addendum A: Milliman)
- Amended the Pension Plan to include the Housing Allowance for Lay Employee Plan Members at St. Vladimir's Seminary
- Updated the Statement of Investment Policy. The average annual return objective sought over the Fund's investment time horizon is now at a rate of 7 % per year.
- Updated the Collection Policy effective January 30, 2009
- Developed and Distributed a Parish Annual Compliance Checklist for all participating Parishes.
- Mandated that Plan members obtain notarized written spousal consent in order to designate a non-spouse beneficiary
- Established Fidelity Insurance and Bonding to cover the Plan, Plan Staff and all Board Members
- Upgraded technology: Updated the participant database; increased database security by establishing secure Plan member identification numbers in lieu of SSA numbers; instituted Electronic monthly billing statements. IT improvements have made current computing operations more efficient, and positioned our Plan's ability to increase membership capacity (Addendum B: Member Statistics).
- Contracted with an outside payroll service responsible for issuing all benefit distributions, withdrawals, rollovers, and 1099Rs in 2009
- Employed a Bookkeeping staff: May 2010
- Contracted with the firm of Saslow, Lufkin & Buggy, LLP on January 1, 2010, for accounting and auditing services
- Instituted a process for an active search for missing participants, utilizing IRS services
- Established membership in the Christian Benefit Association – An on-line resource exchange with pension Administrators of faith communities of all denominations nation wide

- Periodically met with seminarians to introduce them to the OCA Pension Plan

PROJECTED FUTURE INITIATIVES

- Develop and institute random Audits of parishes and their contributions to the Plan as recommended by our Auditors
- Establish continuing education re: fiduciary responsibilities and practices for Plan trustees
- Coordinate with seminary administrators for programs to introduce graduating seminarians to the OCA Pension Plan
- Develop a format for introducing eligible clergy/lay workers to the OCA Pension Plan by collaborating with OCA and Diocesan leadership
- Research and implement expanded avenues of communication with current Plan participants

FINANCIAL

The Plan is 84% funded as of July 31, 2011 (Addendum A: Milliman) with total investments of \$24,352,030. Financial records of the Plan are audited annually. All records have been found to be in order and accurately reflect the Plan's financial position. Copies of each annual audit statement are on file in the Pension Office of the OCA, in Syosset, NY.

The stock and bond markets have recently been experiencing high levels of volatility. According to many market experts, the recent decline in the equity markets that began in the spring appears to have nearly run its course. While concerns abound over U.S. fiscal policy and sovereign debt issues in Europe, current and prospective US and European policy remains supportive of continued economic and profit growth. While periodic market volatility can be stressful and nerve-racking, the Pension Board as a matter of policy maintains a long term focus in the administration and management of Plan assets. The underlying approach to managing this portfolio is to optimize the risk-return relationship among asset classes. The portfolio is diversified globally employing a variety of asset classes and investment strategies that are also individually broadly diversified among high quality investments.

We are like a ship sailing across the sea to our objective. There will be storms and squalls along the way for which we may need to periodically adjust, but we will ultimately remain focused on the course to reach our destination safely."

COMMENTS

Since 1976, the Pension Board is the only OCA dedicated body that is fully committed to carrying out the assigned mission of implementing a retirement support program for eligible Orthodox Church in America clergy and lay workers. The current Board of volunteers has, without exception, worked with zeal, devotion and responsibility toward this same end. I am thankful to have been able to work with each and every Board member -- members who have committed so much of their expertise and time to discern and dissect issues, then make determinations and difficult decisions. The Board meets year around with one goal in mind: a viable OCA Pension program! Our professional consultants have contributed stability and good judgment throughout the economic upheavals over the years. Their guidance has been invaluable.

However, we all know that for a wheel to turn it needs a good “hub”. Our anchor is the Board’s Administrator, Maureen Ahearn, and her department staff. Most of you “meet” them when you call the Board office. Ms. Ahearn and Ms. Barbara Anderson, the Plan’s bookkeeper, demonstrate their knowledge, reliability and efficiency working with and for the OCA Pension Board professionals, members, participants and recipients. We all greatly appreciate and rely on their contributions and support!

It is a great honor for me to serve on this Board -- to participate in the teamwork and stewardship of all members working together towards one overarching goal: the benefit of the OCA Pension Program.

John Sedor
Chairman



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milliman.com

August 2, 2011

Mr. John Sedor
Chair – Pension Board
Orthodox Church in America
P.O. Box 675
Syosset, NY 11791

Re: Recent Changes in Benefits Assumptions

Dear John:

As requested, I have summarized the recent changes made to the benefit structure and actuarial assumptions under The Orthodox Church in America Pension Plan (the plan) and the impact on the plan's funded status.

Effective January 1, 2010, significant changes were made to the benefit structure under the plan. Due to the economic crisis in 2008 and demographic losses, the plan was in a large deficit position and that deficit was projected to increase over the next 10 years. The Pension Board had asked Milliman to propose a new benefit structure that will return (and maintain) the plan to a positive surplus position while minimizing the impact on the level of benefits provided to the members, especially those near retirement.

Reasons to Change Benefit Structure

There are three main reasons why the benefit structure under the plan was changed:

1. Financial Position of the Plan - The economic downturn in 2008 and 2009 significantly impacted the plan's financial position, producing a large deficit that was projected to increase in future years. The new benefit structure reduces the level of future guaranteed benefit accruals and will bring the plan back to a surplus position. Exhibit 1 shows the projected deficit under the old and new benefit structure.
2. Lack of a Service Component to the Basic Benefit - The Basic Benefit formula did not depend on how long a Member has been participating in the plan. Two Members who have the same salary from ages 60 to 65 would receive the same Basic Benefit even if one Member was hired and started contributing at age 25 and another at age 60. Introducing a service-related component to the Basic Benefit formula (like the Housing Allowance Benefit) corrected this inequity.
3. Changing Demographics of New Entrants - The demographics of the plan have been slowly changing over the years, trending towards an older active population. Recent new entrants to the plan have created actuarial losses as the present value of their future benefits exceeds the value of future contributions, adding to the plan's deficit. The new service-related benefit formula eliminated this problem.

Description of New Benefit Structure

The Basic Benefit formula for active participants under age 65 as of January 1, 2010 was changed from a final average pay benefit (65% of Final Average Earnings) to an indexed career average pay benefit (accruals of 2% of each year's earnings). An initial benefit equal to the portion of Basic Benefit and Housing Allowance Benefit accrued as of December 31, 2009 is also included under the new benefit structure. Participants ages 65 and older as of January 1, 2010 continue to accrue benefits under the old benefit structure.

Under a career average pay plan, a participant's benefit accrual is based on a percentage of his earnings in each year of participation instead of just his highest five consecutive years of earnings. Once the plan returns to a fully funded position, the career average benefit would be periodically indexed by providing periodic adjustments to active members' accrued benefits, granted only when the plan can afford to provide the benefit increase.

Switching to an indexed career average pay benefit structure would address each of the plan's previously identified issues:

1. Financial Position of the Plan – Changing from a final average pay benefit formula to a career average pay benefit formula immediately reduces the plan's current deficit. Tying the awarding of future periodic benefit adjustments to the plan's surplus assets would help keep the plan in a surplus position.
2. Lack of a Service Component to the Basic Benefit – By basing a member's benefit accrual to each year of earnings, a career average plan is directly tied to a member's length of service.
3. Changing Demographics of New Entrants - The service-related nature of a career average pay plan addresses this issue.

As part of the change in design, Milliman reviewed the actuarial assumptions being used to value the plan. The following assumptions changes were recommended and adopted:

1. Withdrawal Rates – Previously, there was no assumption for members withdrawing from the plan prior to retirement. Based on the recent experience under the plan, rates of withdrawal based length of service were adopted.
2. Retirement Rates – Previously, the retirement rates used by the Orthodox Church in America Pension Plan ranged from 65 to 75 with spikes at ages 65 and 70. However, Members have been active beyond age 75 and retiring at more even rates after age 65. The new retirement rates extend to age 80, based on actual experience over the past few years.
3. Mortality Rates – The mortality table has been updated to reflect the tables that corporate plans are required to use.

4. Salary Scale – The prior salary increase assumption was a level 4% a year for all participants for all years of service. Based on recent experience, the salary assumption was lowered to 3% over age 50 and further lowered to 2% over age 65.
5. Discount Rate – Given the need for a conservative funding policy, the discount rate used to value the plan's liabilities was lowered from 7.5% to 7.0%.

Impact on Funded Status

Exhibit 2 compare the plan's funded status under the old plan and old assumptions with the new plan and new assumptions as of January 1, 2010. The changes in benefit structure and assumptions lowered the deficit by \$5.7 million and increased the funded status of the plan from 76.2% to 84.0%. During 2010, the plan enjoyed investment gains that raised the funded status to 86.8%.

Please let us know if you need any further details on the recent changes in the plan's benefit structure, actuarial assumptions, or funded status.

Sincerely,

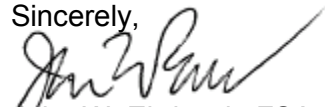
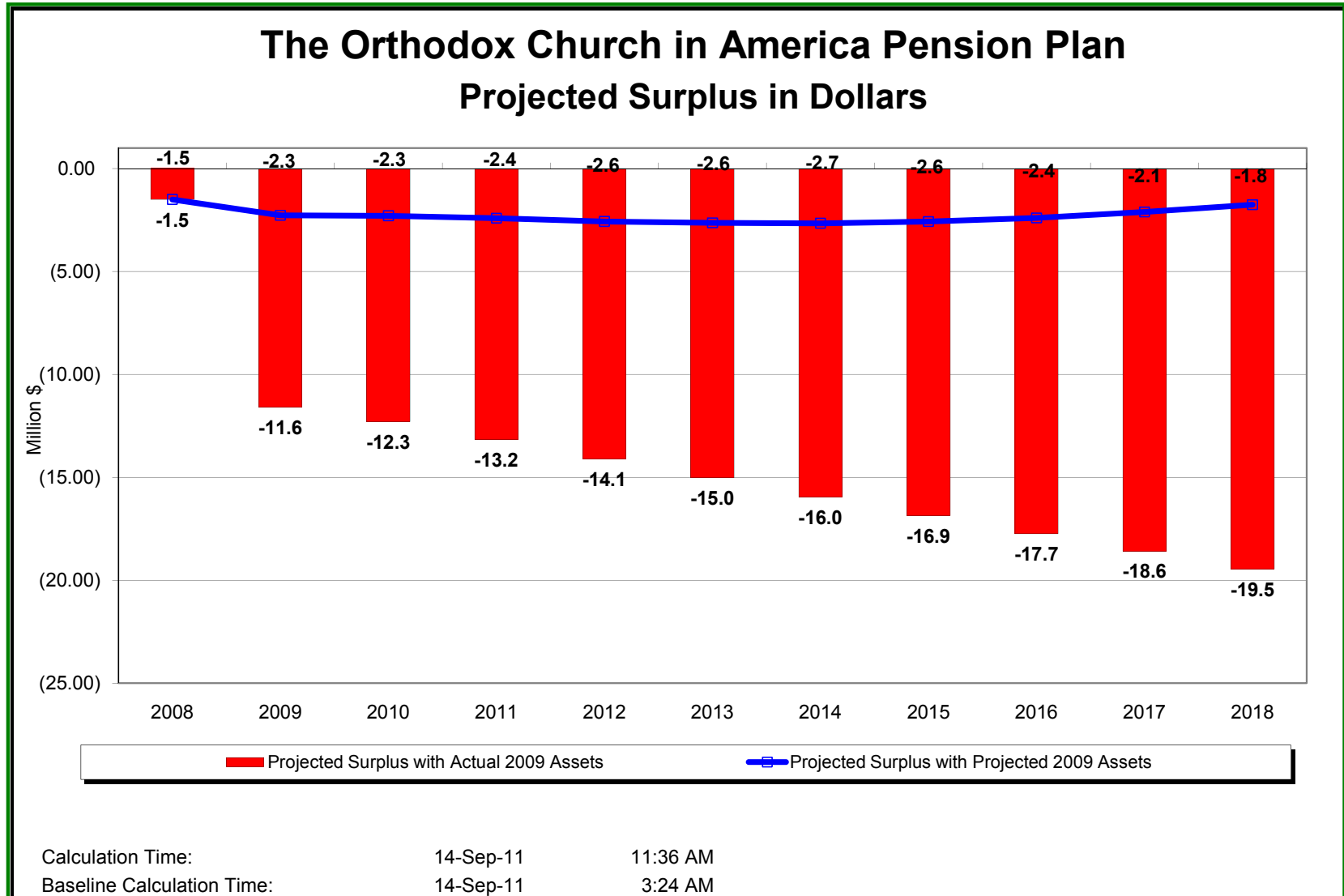

John W, Ehrhardt, FSA, EA
Principal & Consulting Actuary

Exhibit 1

The Orthodox Church in America Pension Plan



**The Orthodox Church in America
Pension Plan**

Exhibit 2

January 1, 2010 Funded Status

Actuarial Balance Sheet

	<u>Old Plan Structure and Assumptions</u>	<u>New Plan Structure and Assumptions</u>
Liabilities		
1. Interest Rate	7.50%	7.00%
2. Actuarial Present Value of Future Benefits		
a. Active Members	\$34,493,719	\$24,987,444
b. Terminated Vested Members	3,493,881	3,693,014
c. Retired Members	<u>13,328,411</u>	<u>13,783,313</u>
d. Total	\$51,316,011	\$42,463,771
3. Present value of future administrative expenses = 1.5% of future covered payroll	2,287,959	1,831,932
4. Total Liabilities (2) + (3)	\$53,603,970	\$44,295,703
Assets		
5. Market Value of Assets	22,556,025	22,556,025
6. Present value of prospective contributions = 12% of future covered payroll	18,303,674	14,655,460
7. Total Assets = (5) + (6)	\$40,859,699	\$37,211,485
Funded Status		
8. Surplus = (7) - (4)	(\$12,744,271)	(\$7,084,218)
9. Funded Status = (7) / (4)	76.2%	84.0%



Pension Office

P.O. Box 675

Syosset, NY 11791

Tel: 516-922-0550

Fax: 516-624-3153

Member Statistics

August 1, 2011

Active Members	313
Inactive Members	
Assigned	31
Unassigned	5
Leave of Absence	2
Military	4
Total Inactive	<u>42</u>
Terminated Members	
Vested	41
Nonvested	37
Total Terminated	<u>78</u>
Monthly benefit recipients	<u>136</u>
Total Members	<u><u>569</u></u>

B. INSTITUTIONS

1. HOLY MYRRHBEARER'S MONASTERY

Again, the rhythm of the liturgical year is the constant for our monastery. The daily services in our chapel along with times of personal prayer and reading remind us that we go always with God. We are grateful that others are increasingly drawn to share in our life as pilgrims, guests and interns, coming to stay for days, months and weeks from around the world.

Next year our monastery will celebrate a number of milestones: Our monastery's 35th anniversary, our Mother Michaela's 50th anniversary of profession in religious life and my 40th anniversary of monastic profession. We plan to have a celebration of these milestones with our friends in August 2012.

Friends, family and neighbors continue to be among the greatest assets God has given us. We are grateful for our continued relationship with St. Innocent's Mission which continues to meet in our chapel for services. With the blessing of His Beatitude, Metropolitan Jonah, Bishop Michael of New York assigned then Father Matthias (Moriak) to serve the Mission; a healing time for us and for the Mission. We gratefully remember him in our prayers, with his work in the Lord's vineyard as Bishop of Chicago. In January of this year, Father Thomas Langdon, a recent graduate of St. Tikhon's Seminary, was assigned in his place. It is a blessing to have regular services in our chapel for ourselves and our guests as well as to see the beginnings of new outreach for the Mission. In addition, for the past two years we have had the joy of Abbot Gerasim (Eliel), currently a student at St. Vladimir's Seminary, joining us for the celebration of Holy Week and Pascha. We have been grateful not only for his serving the daily Hours and Divine Liturgies with us, but also for his sharing the experience he has gained from his years living with monastic liturgy and community life.

We completed the writing of our Typicon in 2009, a three-year project that now helps us to look at ourselves as we are and also challenges us to grow into what we believe God is calling our monastery to become. Metropolitan Jonah visited us shortly after his installation as Metropolitan, and read and gave his blessing for this as well as for our newly revised Bylaws.

Our community numbers five women, four of whom are schema nuns. Two women who had come to test their vocations with us withdrew, another has come and been with us, now as a novice, for two years. A seeker who has been visiting for the past year plans to join us in February, God willing, when her school debts are paid off. We are seeing a change in our seekers and new women. Rather than coming in spite of what they find in their parish church, some are beginning to find that even though they are capable of marriage, employment etc., they are encouraged by their pastors to look at monasticism as a viable calling from God. This is new in our parishes, where many clergy seemed to want to send us only those women they didn't want to deal with themselves.

We continue to be blessed with numerous supporters, including several who have volunteered monthly and quarterly pledges. Nevertheless, the realities of our budget since 2009 have led us

to re-think many things we used to take for granted. By making some difficult choices, pulling in our proverbial belts and paying for items and services only when we can pay cash, we have paid off our mortgage and vehicle loans over the past two years. Being free of debt has been a great blessing and allowed us to do our part in covering the services of a priest for our chapel and St. Innocent's Mission. We continue to work with our own auditor as well as the OCA's auditor. We have been able to keep our own books for the past few years, our annual financial reports are now complete and transparent, and we hope soon that the official audit of these reports will have caught up with the gap we inherited from an outside bookkeeper several years ago.

Our experiences over the past few years, including new liability laws in New York State and the realities of the "new economy" have led us to believe that for now we do best not to be an employer but to hire local contractors who carry their own insurance. Some of the jobs that have been accomplished since our last report are the purchase and placing of a small, prefabricated log cabin "poustinia" for the use of our sisters, deck repair for our guest house, roof repair and the installation of drainage around our barn and its paddocks, the placing of an attractive privacy fence around the back of the monastery, and continued maintenance of our farm vehicles and livestock fencing.

Volunteer work crews as well as enthusiastic interns and guests also continue to help us handle our work load so we do not forget that we are here first of all to be women of prayer. As we write this report, we are looking forward to two weekends with large work crews who plan to do major repairs to the 1840 Baptist church building we inherited some years ago. We will see what use the Lord has in mind for this structure when it is again usable.

We continue to farm with a large garden, sheep and goats, working steers, chickens and ducks. In addition to keeping us grounded and sane, our chores provide us with wonderful food: fresh fruit and vegetables, milk and homemade cheese, free-range eggs. We also bake all of our own bread – one of the items on our "wish list" is an outdoor bake oven. We are not a health spa, but we do believe we are called to be good stewards of our health and that the food we eat as well as the atmosphere we live in should provide healing for us and for our guests, visitors and pilgrims.

Spinning, knitting and weaving continue to be part of our life and we have expanded the wool products from our sheep fleeces that we offer through our online store.

We continue to publish cards and books, offering them as well, along with the embroidery done by the Palestinian women of the Melia Cooperative, through our online store. We maintain this store ourselves with our web site, www.holymyrrhbearers.com.

We are taking on more self-publishing. We plan to offer our photo calendar again for this coming year, and have added the Horologion, or *Readers' Book of the Hours of the Orthodox Church* that we use in our chapel to our already available *Psalter Revised According to the Septuagint* and *The Royal Hours of the Orthodox Church: Christmas Theophany and Pascha*. We are encouraged by the response to these publications, also available through our web site. Our *Manual* prayer books and our service books in contemporary English are our highest selling items and are requested from all over the world. Our long-term plans include publishing more of our liturgical materials, including music, as time and finances permit: The costs of printing and

distribution have taken a quantum leap since the last council and we have reluctantly discontinued our paper catalog in favor of the online catalog on our web site. We do continue to publish and mail our newsletter, *Essays and Notes*, now, however as our budget permits, rather than on a schedule.

We are grateful to everyone, most especially our neighbors, who have reached out to share our concern over the ownership of the dam which forms a lovely pond where our guest house is situated. Our local Otego Town officials and State Senator Jim Seward came out in person to talk with us and view the dam, bringing a committee of experts they persuaded to take over the assessment of our liability. As the local pharmacist put it, “No one wants to see the local nuns put out on their watch.” The Dam Safety Division of New York State’s Department of Environmental Conservation’s new regulations are effectively removing the possibility of private dam ownership throughout New York State and before Senator Seward stepped in, we were being targeted as “poster children” for the new regulations. The latest studies indicate that the dam, previously considered to be extremely dangerous construction, needing a \$2.5 million restoration coupled with annual \$10,000 +/- engineering analyses, was instead built into an existing falls in the 1790’s. In the end, it looks as if our “Hoover Dam” may be classified as a farm pond, and therefore no longer liable to the State’s regulations. We are also keeping abreast of potential oil drilling in our area as faithful stewards of the land, livestock and wild life God has given us.

We have not yet been able to begin the restoration of our woodlands, destroyed by deer as are almost all those in the Northeast. We still do not know whether it will be possible – or even desirable – for us to fence in our entire property of over two-hundred acres, excluding the deer. This is an avenue for research and yet another interesting challenge for our monastery.

I thank all of those who have prayed and reached out to us as I have continued to spend far too much time with the medical profession. I am well and functional through your prayers, once again a cancer survivor. Obviously the Lord thinks I have more work to do, even while He seems to feel I need to learn some of the lessons only illness can teach.

With all of our challenges, we have much to be grateful for. We have a wonderful group of women here, a large and supportive extended network of friends and benefactors and one of the more beautiful spots God has created. We ask for your prayers that we may grow here only as He wills.

Mother Raphaela
Abbess

2. NEW SKETE MONASTERY

Mission/Vision

1. "Our mission as Eastern Orthodox monastics, united in interactive communities of monks, nuns, and married couples, is to grow in the likeness of Christ through a vowed life and to embody and express Christ's love and message for all seekers in a manner responsive to contemporary needs and faithful to the prophetic spirit of the earliest Christian communities."

Our vision is a cenobitic community, and is expressed most succinctly in our mission statement.

Though the emphasis may vary in monastic life at different times and places, our life first and foremost revolves around the liturgical offices of each day. Every aspect of our life receives its impetus and nourishment from our personal prayer and reflection and the daily and seasonal celebrations of the Church. Anchored in this cycle of Matins and Vespers with Divine Liturgy on Sundays and feast days, we try to make ourselves available to all who come to the monastery, in a manner that is in keeping with our vocation. Thousands of people from all sorts of religious backgrounds visit the monastery each year, either to make spiritual retreats, seek spiritual guidance, attend church services, visit the meditation gardens, grounds and gift shops for many varied products, as well as dog customers or simply tourists. We hold in special esteem the virtue of hospitality. While our means are limited, we strive to extend to all the basic courtesies of Christian charity and hospitality.

2. Administration

New Skete is a stavropegial monastic community of the Orthodox Church in America, comprised of three separate monastic houses: the Monks, the Nuns, and the Companions of New Skete. The Typicon of New Skete, first approved by the Lesser Synod on February 1, 1979, and published in 1980 was revised in 2001 to reflect a new form of governance. Each of our three monastic houses is equal in voice, and each house has its own prior. Currently the community numbers 17 members in all. The monks have nine members, the nuns have seven members, while the companions a married couple and a widow.

New Skete lives in the conviction that an authentic and vibrant monasticism is an essential ingredient of a healthy Church life. By its nature, the monastic vocation is fully apostolic. Our primary responsibility is fidelity to the Gospel and through the balance and openness of our way of life; we serve both the Church and the world to a broad vision and deep experience of life in Christ. With God's grace, we strive to express the mystery and dynamism of our vocation in a manner appropriate to our own culture and times.

Our Community life embraces a balanced rhythm of prayer, work, common life, and hospitality. We receive both guests and retreatants. Staying a few days in a place of beauty, and silence, our guests are free to spend ample time in worship, reflection and prayer and if desired, to pursue individual spiritual direction. There are also opportunities for them to interact informally with the members of the communities at meals. In addition, the monastery has a Chapel Community of approximately 45 people who share regularly in our liturgical life, assist in mission and do charitable work. We also have an expanding network of volunteers who share in the work of the monastery.

The St. Andrews Brotherhood, an association of Albany-area Orthodox clergy, hosts the Mission Sundays during Great Lent culminating at Holy Wisdom, at New Skete on Palm Sunday evening. New Skete is also active in the ecumenical association of the local Cambridge churches.

The monastics often host visiting college, high school and even grade school classes, and occasionally travel to schools to make presentations of various aspects of our life.

Major Project and Activities

2009

The Lenten retreat was on Self- Discovery and Spiritual Growth.

In May a special retreat was given to some members of St. Mary Orthodox Church from Boston.

A Consulting firm was hired to help the communities with strategic planning for the future.

Every early June there is a “Cambridge Day Balloon Festival” and the monastic houses join with the village festivities by having open house and giving tours of the churches, bakery, gardens and dog training demonstrations to the public.

The Transfiguration Pilgrimage theme on August 8th was Jesus: The Heart of Renewal presented by Dr. Peter Bouteneff and the Icon of Jesus presented by Sister Rebecca.

On October 4th a special animal Blessing was held by the meditation garden waterfall.

In October a retreat was given on icons repeating the theme of the pilgrimage.

A monk and nun from New Skete participated in a special monastic conference which took place at The Dormition of the Mother of God Orthodox Monastery in Michigan .

In October the Nuns of New Skete celebrated their 40th year on the Feast of Our Lady of the Sign culminating in a special communal meal and viewing of a digital presentation of the past 40 years.

2010

Lenten retreat in March

Zielinski Company was hired to help with the communities Strategic Planning.

On May 17th our temple was filled when the Konevets Quartet from Moscow gave a concert to help support the work of restoring the Mother of God monastery on Konevets Island, Lake Ladoga, in Russia.

Bishop Michael of New York paid a casual visit to the monastery following a visit to a nearby parish

In May a Liturgical Music workshop was given to the communities by Kevin Lawrence

In early June there is a “Cambridge Day Balloon Festival” and the monastic houses join with the village festivities by having open house and giving tours of the churches, bakery, gardens and dog training demonstrations to the public.

The Transfiguration Pilgrimage theme in August on Hidden Holiness: Living the holy Life in Our time was presented by Fr. Michael Plekon and the respondent was Dr. Olga Solovieva.

Fr. Michael Plekon returned to give the Oct retreat.

On Oct 4th the Animal Blessing took place followed by Jim Forest’s lecture entitled: “O Heavenly King: reflections on purity of heart,”

2011

Lenten retreat in March.

In May a special retreat was held for Our New Skete Fellowship group from Portland followed by a combined retreat for the northeast group interested in creating the Fellowship for the Northeast.

In connection with the 20th Anniversary Edition of the Art of Raising a Puppy New Skete were featured on good Morning America.

In early June there is a “Cambridge Day Balloon Festival” and the monastic houses join in.

The Konevets Quartet returned on June 13th to a packed crowd again.

Sister Macrina and Sister Cecelia were some of the presenters at the Women Disciples of the Lord conference at St Vladimir's seminary the weekend of June 17th/19th.

A lecture presentation by Dr. Peter Bouteneff on present day understanding of early Frs. Writings took place in late June.

Special conferences were given to the communities on August 8th and 17th/18th.

Transfiguration Pilgrimage theme was "*PREPARING FOR LIFE: EXPLORING END OF LIFE QUESTIONS*" Presented by Fr. George Gray of St Nicholas Church, Portland, Oregon

Respondent: Sr. Macrina, of the Nuns of New Skete

Sr. Rebecca and Brother Christopher attended the XIX International Ecumenical Conference on Orthodox Spirituality at the Monastery of Bose in Italy in Sept.

In Nov. the Prior Brother Luke, Brother Christopher, Prioress Sister Cecelia, Sister Rebecca attended the 16th all American Council in Seattle.

Each year the communities host two special retreats for those interested in a monastic vocation in the spring and winter. Our formation team has revised our method of monastic formation, based on our collective experience and incorporating outside spiritual and psychological resources, gleaned from numerous consultations and visits to other monastic foundations. This is part of our strategic planning for the future. These efforts have brought us several prospective new members.

Communities of New Skete

Web: www.newskete.org

Monks of New Skete

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E-mail: monks@newskete.org

Temple of the Transfiguration

Temple of Holy Wisdom

Monk Luke, prior

Archdn. Peter

Monk John

Hieromonk Marc

Monk Stavros

Monk David

Hieromonk Christopher

Monk Ambrose

Novice: Brother Benedict

Nuns of New Skete

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E-mail: nuns@newskete.org

Nun Cecelia, prioress

Nun Patricia

Nun Rebecca

Nun Sarah

Nun Rita

Nun Rachel

Novice: Sister Macrina

Companions of New Skete

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PO Box 189

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E-mail: companions@newskete.org

Sister Melanie prioress

Brother Stephen

Sister Brigid

3. PROTECTION OF THE THEOTOKOS MONASTERY

MANDATE

The Monastery strives to be a place of prayer and work in the cenobitic Orthodox monastic tradition. Centered around the Orthodox liturgical services, the monk's life also involves private prayer, especially the Prayer of the Heart, and honorable work. In this way, the monks live as spiritual brothers in the household of God, seeking a life of "peace and repentance," a life directed toward the salvation and deification of the individual monk and of the whole world.

THE MONASTIC BROTHERHOOD

Archimandrite Gregory is the Abbot and director of the Monastic Choir.

Igumen Damian is the Deputy Abbot and Econome.

Hieromonk Nicholas is the Dean (*Blahochiniy*) and is presently continuing graduate studies in Uzhgorod, Ukraine.

Monk Seraphim is the Ecclesiarch (Sacristan) and Music Librarian.

Monk Mark is the Monastery Cook and a certified Master Gardener.

COMMUNITY LIFE

The daily life of the monks begins with each monk's prayer rule in the cells, followed by the liturgical services: Matins, Hours, Vespers, and Compline/Acathist. For Sundays and feast days, there is a Vigil in the evening and, in the morning, the Third and Sixth Hours followed by the Divine Liturgy. The Liturgy of the Presanctified Gifts is served on Wednesdays and Fridays in Great Lent.

By its work, the Monastery seeks to provide for its needs and to spiritually enrich the surrounding community. The monk's work depends on his abilities and the needs of the Monastery. At the present time, the monks are involved with adult catechesis, studies, monastic hospitality, retreats, gardening, securing and preparing firewood from the Monastery forests, grounds maintenance, and construction projects for the Monastery. The Horarium or daily schedule also provides time for community recreation, meals, and private pursuits blessed by the Abbot.

MAJOR PROJECTS AND ACTIVITIES

The Brotherhood has always been involved in education. Since moving to Western North Carolina, the emphasis has been on education in adult catechesis. During the time that the

Monastery has been in North Carolina, there have been seven adults who completed catechesis in the Orthodox faith. Five people have been received into Holy Orthodoxy by Chrismation and two by Baptism. There are currently three catechumens.

The monks have also taken college courses to assist them in their construction efforts and with other needs of the Monastery. These courses included carpentry, surveying, the national electrical code (NEC), computer upgrading and repair, as well as the master gardener program through the county agricultural extension agency.

Throughout the year, but most especially during the warmer months of spring, summer, and fall, the monks are engaged in upkeep of the Monastery property. Meadows have to be mowed, brush eliminated, rotted trees removed, wood must be gathered and cut for use as firewood during the winter, and the garden must be plowed, disked, planted, and carefully tended. The yearly gardens have yielded a good crop of vegetables; many of which were canned for future use by the monks.

2008

In November of 2008, Archimandrite Gregory, Igumen Damian, and Archdeacon Nicholas participated in the 15th All American Council held in Pittsburgh, Pennsylvania. At this Council, Metropolitan Jonah was elected as Primate of the Orthodox Church in America.

During November and December of 2008, two adults were received into Holy Orthodoxy.

In December of 2008, the monks traveled to Washington D.C. for the enthronement of Metropolitan Jonah at Saint Nicholas Orthodox Cathedral. They also attended the Reception for His Beatitude later that day.

2009

In January of 2009, the monks once again traveled to Washington D.C. to march in the Right to Life March with Metropolitan Jonah and other hierarchs, as well as Orthodox clergy, seminarians, and faithful.

In May of 2009, the Monastery hosted a five-day Icon Workshop with Russian Master Iconographer Ivan Rumiantsev. In this comprehensive workshop participants learned about the various aspects of Iconography. Everyone completed an icon of Saints John Damascene, John of the Ladder, and Arsenius. Archdeacon Nicholas also completed his icon of the Presentation of the Theotokos in the Temple which he had started under the tutelage of Ivan Rumiantsev at Saint Tikhon's Orthodox Seminary and Monastery.

Also in May of 2009, the monks journeyed to the Memorial Day Pilgrimage at Saint Tikhon's Monastery. Archimandrite Gregory, Igumen Damian, and Archdeacon Nicholas served at the many Services of the pilgrimage. Some of the faithful who worship at the Monastery in Weaverville also attended and were able to venerate the Wonder-working Sitka Icon. At this time, Reader John Cummings of Asheville, NC was ordained Subdeacon by His Beatitude Metropolitan Jonah.

In August of 2009, the Monastery hosted a Coptic Youth Group from Atlanta, Georgia. Archimandrite Gregory addressed the group, and there was a Bible Study. The Coptic Youth also sang their church hymns with special melodies for the monks.

In October of 2009, the monks traveled to Ukraine for the ordination of Hieromonk Nicholas to the Holy Priesthood by Metropolitan Volodymyr at Saint Elijah Monastery in Odessa. They were joined by friends of the Monastery from this country and from Europe. Their spiritual pilgrimage also took them to the Monastery of the Caves, Hagia Sophia Cathedral, and Pochaev Lavra.

In November of 2009, the Monastery welcomed work volunteers from Saint John the Wonderworker parish in Atlanta, Georgia.

Also in 2009, the monks joined the Orthodox laity of the Asheville area in an ongoing program to feed homeless women and children at Steadfast House in Asheville.

2010

In January of 2010, the monks celebrated the Feast of the Circumcision of Our Lord and St Basil the Great at the newly constructed Orthodox cathedral in Miami, Christ the Saviour.

Also in January of 2010, the monks were invited to serve at the installation of Igumen Sergius as Ruling Abbot of Saint Tikhon's Orthodox Monastery in South Canaan, PA. While they were in Eastern Pennsylvania, the monks served at St. John the Baptist Orthodox Church in Edwardsville and venerated the Sanctity of Life icon.

In February of 2010, Father Demetri of Holy Trinity Greek Orthodox Church in Asheville invited the monks and the community of those worshipping at the Monastery to Great Vespers for the Sunday of Orthodoxy.

In March of 2010, the monks were invited to three Greek Orthodox parishes in the Carolinas. The monks were welcomed at St George Greek Orthodox Cathedral in Greenville, SC, Saint Nicholas Greek Orthodox Church in Spartanburg, SC, and Holy Trinity Greek Orthodox Church, Asheville.

The monks, once again, joined Fr. Demetri for Bridegroom Matins at Holy Trinity Greek Orthodox Church.

In May of 2010, the monks were invited to the Nomination and Consecration of Bishop Michael at Saint Peter and Paul Orthodox Church, Jersey City, New Jersey.

Also in May of 2010, the monks participated in a Pan Orthodox Divine Liturgy in Amboy Park, Asheville. Igumen Damian served at the Divine Liturgy with Priest Demetri of Holy Trinity Greek Orthodox Church and Priest Onouphry of Saint Nicholas Russian Orthodox Church.

In June of 2010, at the Vigil for the Feast of the Nativity of Saint John the Baptist, Father Seraphim was tonsured a monk of the Lesser Schema.

In September of 2010, the monks attended a talk, “The Church in our Home,” given by Metropolitan Jonah at Saint John of the Ladder Church in Greenville, SC

In October of 2010, the Monastery was blessed to have Archbishop Feodor of the Mukachevo-Uzhgorod Diocese in Ukraine celebrate the Patronal Feast of the Protection of the Most Holy Theotokos. The Monastery also celebrated Archimandrite Gregory’s 40th anniversary of ordination to the Holy Priesthood at this time.

2011

In March of 2011, the Monastery hosted a Focus Appalachia Group.

Also in March, the monks were invited to a Liturgy of the Presanctified Gifts at Saint Nicholas Russian Orthodox Church. The Monastery provided the choir for the service.

In May of 2011, Igumen Damian served at the (now annual) Pan Orthodox Divine Liturgy at Malvern Hills park in Asheville. The Monastery also provided the choir.

Archimandrite Gregory (Wendt)
Abbot

4. ST. TIKHON OF ZADONSK MONASTERY

Mission/Vision

The Mission of St. Tikhon's Monastery, which was founded by St. Tikhon, Patriarch of Moscow in 1905, is to provide a missionary base for the work of the Orthodox Church in America. The main work of the Monastery is prayer and the full cycle of the ancient Orthodox liturgical order served every day, which has been done for more than 107 years. The Monastery also is the foundation and backbone of her daughter institution, St. Tikhon's Seminary, which has been forming Orthodox priests since 1938. This work provides an incalculable benefit for the entire Orthodox Church in America. The Monastery also has a publishing house producing the majority of the high quality liturgical books that are available in English for the Church in America. The Monastery has always been an important center for the Church in America, with a rich and long heritage, providing invaluable services for the entire Body of Christ through its work and sacrifices.

Administration/Boards

The Monastery is a stavropegial institution of the Orthodox Church in America under the omophorion of his Beatitude, Metropolitan Jonah. Since the last AAC the Monastery Brotherhood, with the blessing of the Holy Synod of Bishop, adopted a more traditional system of governance whereby the Abbot is elected from within the Brotherhood. Igumen Sergius, the Monastery Abbot, makes day to day decisions as the head of the Monastery in conjunction with the Monastery Brotherhood, (which constitutes the board with oversight provided by Bishop Tikhon.) Fr. Igumen Sergius is also the managing director of the bookstore which has two financial officers, Dn. Marty Watt (CPA) and Matushka Theodora Blom. We also have one purchasing agent at the bookstore along with several other individuals/fathers that help with customer service. The Bookstore and Monastery have regular meetings (except in the summer) to discuss all major decisions that involve finances and the general operation of the Bookstore and Monastery.

Membership

The Monastery currently has 15 monks (whether Bishop, priest, monk, or novices): one Abbot, Igumen Sergius (Bowyer,) one Bishop, His Grace, Tikhon Bishop of Philadelphia and Eastern PA, one Archimandrite, Fr. Athanasy (Mastalski,) one Igumen, Igumen Gabriel (Nicholas,) two hieromonks, Fr. Alexander (Mayba) and Fr. Innokenty (Chmenko,) two stavrophore monks, Fr. Nicodemus (Kentop) and Fr. Kyril (Yefimov,) one riassaphore monk, Fr. Michael (Juk,) six novices; Br. Kenneth (Kasovac,) Br. Peter (Berstein,) Br. Basil (Smith,) Br. Silouan (Romano,) Br. Stephen (Lindell,) Br. Roman (Shaw,) and two Postulants Patrick (Henre) and Athony (Harmon.)

Community Life

The focus of the Monastery's life is the daily cycle of services of which the Divine Liturgy is the heart and center. Services are usually two hours in the morning (midnight office, hours and Divine Liturgy) and two hours in the evening (9th hour, Vespers, Matins and 1st hour) with the Jesus Prayer or Compline with Akathist in the small chapel at 8:30 or 9:00 in the evening. The life of personal prayer is essential in the daily rhythm of each monk as are frequent confession and communion. Every monk strives to work for 5 hours (or more) hours a day, pray in Church for about 5 hours a day, and pray in his cell for at least one or two hours. The Jesus prayer is an essential part of daily prayer and as the Fathers tell all Christians, whether sitting, standing, eating, working, etc., every monk, nun and Orthodox Christian should say: "Lord Jesus Christ, Son of God, have mercy on me."

Facilities

The Monastery has one large dormitory built in 1962 which was recently renovated in the spring of 2011. A second house was built as an addition to the complex in the winter of 2009. The entire complex, which includes a garden and waterfall court yard can house 18 monks. The Monastery Church was built in 1905 and originally housed monks and a small chapel but was converted exclusively into a Church in 1962. Next to the Monastery Dormitory complex is a Dining hall/Trapeza that was built in 1962 and renovated in the winter of 2009. The Bell Tower which formerly housed the Icon Repository was changed into a Chapel (The Chapel of All-Saints of America) for funerals, baptisms, and other monastery needs in the summer

of 2010. At that time it was determined that inadequate climate control was contributing to the deterioration of the collection which was then moved to the museum. The Bookstore and Museum was finished in 2005 and houses the Metropolitan Museum of Orthodox history in America, the John and Lucille Guzey Icon Repository, the Monastery Bookstore, the Publishing Facility, and the coffeeshop. We have a large cemetery which still has plots available for purchase. We also have two guest houses that can house a total of 13 individuals (whether men or women) and all are encouraged to make a spiritual pilgrimage to the Monastery.

Major Projects/Activities

Currently, the Monastery has many projects it is working on:

- 1) A new iconostasis for the All-Saints Bell Tower Chapel which should be completed by November 2011.
- 2) Publishing several new books and reprints, among which is the revised *Abridged Book of Needs* by the beginning of 2012.
- 3) To renovate the Monastery garage and dining hall kitchen in early 2012.
- 4) To renovate the Mausoleum in early 2012.
- 5) To continue to promote the Museum, Icon Repository and guesthouses.
- 6) To continue to visit Parishes giving retreats and promoting awareness of the Monastery and the importance of its life.

In addition to these, the Monastery now puts out a newsletter twice a year with a financial appeal to monastery supporters. The Monastery is also a fully functioning parish with several attached clergy who help with services, funerals, adult education classes, marriage counseling, confessions, etc. The Brotherhood also continues to help and support the Seminary, training priests and deacons, teaching at the Seminary and helping with spiritual formation of the Seminarians and their families. The Monastery proudly plays an integral part in the process of priestly formation, nurturing and helping the future clergy of the Orthodox Church.

Other Comments

Please remember when possible to support our monastery through your parish's purchase of our handmade candles, books, honey and other

monastery products, by sending and supporting individuals interested in monastic life, by visiting the guesthouses (which everyone is welcome to do,) by offering financial contributions, and by hosting our Monastery at your parish. Fr. Igumen Sergius continues to visit parishes throughout North America giving retreats and bringing Icons and Relics from our Repository. If you would like a parish visitation, you can contact us to schedule an event for your parish at monasteryinfo@gmail.com. Remember also our Pilgrimage every year on Memorial Day as well as our Patronal Feastday for St. Tikhon of Zadonsk on August 13th. We continue to serve the Divine Liturgy every day and encourage prayer requests and pilgrims to visit for services whenever they are in the area. For further information and updates please visit our websites. May the Lord bless and keep you all.

Igumen Sergius

Abbot of St. Tikhon's Monastery

www.sttikhonsmonastery.org

stspress.com

abbotsergius@gmail.com

5. ST. TIKHON ORTHODOX THEOLOGICAL SEMINARY

MANDATE

The mission of St. Tikhon's Orthodox Theological Seminary, as noted in the Seminary Bulletin, is "to provide the necessary theological, liturgical, spiritual, and moral foundations for Orthodox men to become, as God so wills, good shepherds of His Holy Orthodox Church." For seven decades, the Seminary has faithfully fulfilled this mission, providing professional Orthodox theological education to all who have sought it, and who have made room in their lives to enroll in Seminary programs.

At the same time, the school has always recognized that there are those who participate in a formal theological program for the fulfillment of other needs—such as preparation as choir directors or teachers of theology, or even simply for the purpose of personal spiritual enrichment. St. Tikhon's Seminary, therefore, continues to support all honorable reasons for Seminary enrollment and class participation.

St. Tikhon's has always defined itself as a school dedicated to pastoral formation, and has achieved excellence in this task. The formative experience at St. Tikhon's encompasses not only personal and spiritual dimensions of preparation for the priesthood, but also a focused academic learning and teaching process, which includes both curricular and co-curricular aspects. Seminarians are challenged to order and discipline the mind, to acquire not only a broad understanding of the richness of the historical Orthodox doctrinal and spiritual tradition, but also to appropriate it personally and in depth, through prayer and study, in order that they might confront contemporary experience in its light, and develop the skills to communicate it effectively to others.

At St. Tikhon's Seminary, the experience of personal and spiritual life in Christ is providentially illumined by the presence, across the road, of St. Tikhon's Monastery, with which the Seminary has historically maintained traditionally deep ties. The special accord of spirit, interdependency, and mission that are shared by the monastery and the theological school have been traditionally in Orthodoxy for at least a thousand years. Like the Apostles of old, seminarians are called to deepen their personal relationship with Christ, and the answer Christ's call: "*Follow Me, and I will make you fishers of men*" (Matt. 4:19). The daily cycle of services and the presence of monks at work in the monastery, or teaching at the Seminary, are constant reminders of the "one thing needful". On the fertile soil of the monastery, Seminary formation flowers in students in personal ways, as they discern for themselves the will of the Lord in their lives. While the majority of our students respond to their calling by ordination to the Holy Priesthood, some respond to the monastic calling as well, dedicating their lives completely to the Lord, to prayer and spiritual struggle.

ADMINISTRATION

His Grace, Bishop TIKHON, *Rector*
V. Rev. Dr. Alexander Atty, *Dean and Chief Operating Officer*

PROGRAMS OF STUDY, OUTREACH AND SERVICE TO THE CHURCH

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

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

An **integrated 5-year Dual Degree B. A./M. Div.** program is offered to students who have completed at least two years (61 credits or more, including core liberal arts distribution requirements) in a North American four-year college or university, or who have previously earned a liberal arts associate degree from a two-year community college.

A **2-year Extension Studies** program in Diaconal Formation is offered in Philadelphia, PA, and Endicott, NY, to those who are unable to attend the Seminary as students in residence, but who may wish to pursue introductory theological study and/or take courses for purposes of personal enrichment and inner spiritual growth.

Each year, in the months of September and October, as part of its community outreach, St. Tikhon's Seminary conducts an annual **Adult Education Lecture Series** for those residing within traveling distance of the school, providing members of the wider community a rich opportunity to explore topics of contemporary theological and ecclesiastical significance. Continuing education units (CEU) are offered to interested registrants. In addition, from time to time, invited lecturers and speakers offer occasional lectures and retreats to the Seminary community.

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

St. Tikhon's Seminary Press produces English-language service books, liturgical calendars, rubrics, and other theological and spiritual works for the wider Orthodox community.

INITIATIVES AND ONGOING PROJECTS SINCE THE 15TH AAC

Since the All-American Council of November 2008, much has transpired at St. Tikhon's Seminary. Under the leadership of then V. Rev. Michael Dahulich, the Seminary underwent an intense institutional self-study in 2009. In the fall of that year, Fr. Michael was elected as Bishop of New York, and the Diocese of New York and New Jersey. Upon his consecration as Bishop in the spring of 2010, the Seminary community bid a fond farewell to His Grace, Bishop MICHAEL as Dean of the Seminary after eight years of dedicated service in his administrative role. Bishop MICHAEL happily remains with the Seminary as a member of the Board of Trustees as well as an associate professor on the faculty. With the departure of His Grace in Spring 2010, the Board of Trustees elected V. Rev. D. Alexander Atty as Dean and Chief Operating Officer of the Seminary. Fr. Alexander assumed his office on July 1, 2010, and was formally installed in October of 2010.

Under the leadership of Fr. Alexander, the Seminary has undergone several major institutional projects. During the 2010-2011 academic year, St. Tikhon's began a major capital campaign for the renovation of the main seminary building, the purchase of a facility for married student housing, as well as the addition of a new seminary library. Through a major bequest given to the Seminary by Mrs. Mona Marich Hanford in January of 2011, St. Tikhon's is in the midst of completing the renovation of the main seminary building. The completion of the new married student housing project is slated for 2013. The Seminary is planning on completing the new library by 2014. In reference to all these projects, the Seminary has worked diligently to foster close relations with alumni and has developed more effective strategies for communications and institutional development.

In addition to the major efforts being made in reference to the Seminary's campus, several major developments have taken place within the academic program of the Seminary as well. In spring of 2011, the Board of Trustees approved a new 5-year dual B. A./M. Div program for students who have already completed an Associate's degree at a two-year college. This program is aimed at providing access to prospective students who have completed two years of study at the college level, but have not moved on to completing their Bachelor's degree. Following their self-study evaluation visit in 2009, the Accreditation Committee of the Association of Theological Schools (ATS) granted the Seminary an accreditation extension to 2014. Following the recommendations made by the evaluation team, the Seminary is taking a proactive approach to dealing with improvement to its academic program and is devising more effective strategies for institutional assessment and curricular development.

Institutional Relationships

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

volumes of books and periodical literature in the various theological and related disciplines.

CONCERNS

Besides the obvious fiscal and enrollment problems facing all theological schools—the need for more money and more vocations—several important spiritual concerns remain in the forefront of our attention. The formational standard that seems to have been established by Orthodox seminaries in America granting graduate degrees is a 3-year program that serves as both a foundation and graduate professional program. This simply is not adequate for a well-rounded and thorough training (both theological and spiritual) for future priests of the Church. In countries where the Orthodox population is sizable, several years of “seminary” training must be completed before one can even consider admission to an “academy” (graduate school). In Russia, for example, the current seminary formation standard is a 5-year program.

In the U.S., a 4-year program for Master of Divinity students has already become the norm for Roman Catholic schools and for an increasing number of Lutheran schools. It should also be noted that the Greek Archdiocese and Holy Cross School of Theology have adopted the 4-year norm, retaining the 3-year program only for graduates of Hellenic College. Hence, if we are to be serious about adequately preparing candidates for the priesthood, St. Tikhon’s Seminary feels that a minimum 4-year program needs to be adopted as the “standard” for ordination, with additional time spent in parish internship.

Of great importance in this consideration is the reality of the significant demographic shift among the wider Orthodox population. The majority of seminary students are converts from other faiths, just entering the Church. This in itself presents two challenges:

The first is to “reclaim” our own parishes as a primary source for vocation. The Seminary must reach out to men who are already involved in parish life—altar servers, readers, choir members, parish council members—and encourage them to consider Christ’s call to “follow Me, and I will make you fishers of men.”

Secondly, there is the need to ensure that every theological student has a proper grounding in parish life before coming to Seminary, since essential nurturing in the faith is accomplished in the parish setting. Active participation in the life of the parish community ensures that no candidate’s exposure to Orthodoxy is minimal, and that no candidate is significantly lacking in traditional Orthodox perspective and spirituality.

While, in accordance with guidelines of the Holy Synod, St. Tikhon’s admission policy states that candidates for priestly formation should have a general familiarity with ecclesial life at the parish life, and be communicant members of an Orthodox parish for at least 3 years prior to applying for admission to the Seminary, guidelines issued by other diocesan authorities have already lifted the bar, as it were, to a 5-year parish membership

requirement. We wholeheartedly support such diocesan initiatives, and strongly urge that no parish priest should recommend an applicant who does not have a working familiarity, acquired through personal experience, with the essentials of worship and the liturgical life of the Church, i.e., of having previously assisted at the holy altar as an acolyte or altar server, and having participated in the parish choir.

The Seminary administration and faculty applaud the statement of the Holy Synod that only candidates who have graduated from a seminary be considered for ordination to the Holy Priesthood. While we concede that the needs of the Orthodox Church in America, including the need for vocations, are pressing, we affirm that the greatest need of all is an adequately catechized, trained and disciplined clergy, who would be able to effectively and professionally deal with the many varied and complex issues and challenges facing the Church in North America.

Archpriest Alexander Atty
Dean

6. ST. VLADIMIR'S ORTHODOX THEOLOGICAL SEMINARY

MISSION STATEMENT

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

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

For the full "Mission, Vision, and Values" statement see www.svots.edu/about/mission

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

STUDENTS AND THEIR EDUCATION

STUDENTS

In the three academic years since the last AAC in November 2008, St. Vladimir's has graduated 78 students: 48 M.Div., 19 M.A., 11 Th.M.

Of these 27 were ordained at the point of graduation (25 Priests and 5 Deacons), and many more have, of course, been ordained since.

Our diversity of students (male and female, different jurisdictions, Oriental orthodox, and international students) has been enhanced over recent years by an increasing monastic presence on campus, as students. Our Director of Liturgical Music is also a monk. We were particularly blessed to be able to witness two monastic tonsures.

Our new curriculum commenced in the academic year 2007/8. The impetus for this came from our last strategic plan (SVS 2010) and its focus on "The Good Pastor," responding to the changing demographics of our incoming students (over the past decade an increasing majority of our students have been converts, coming from diverse backgrounds and with a varied experience of the Church) and our desire to prepare them to serve as effectively as possible.

The new curriculum was the product of many years of hard work in consultation with the Church at large, including all the leading bishops from each jurisdiction in North America. It reconfigured the curriculum to emphasize the three dimensions of instruction and formation of

students: liturgical instruction in chapel, pastoral formation in fieldwork, and theological education in the classroom, each with a team of faculty ensuring a coherent and comprehensive education in these three areas. In particular, Prison Ministry was introduced as the field-work component for first year students (Hospital in the second; and Parish ministry in the third year, where students can experience the diverse manifestations of parochial life available in the NY area). For full details of our curriculum see (<http://www.svots.edu/academics/catalog>).

Although always having provided informal instruction for the spouses of our students, their increasing number over the last years and their increasingly diverse backgrounds led us to introduce an intentional and comprehensive program for the spouses.

The Student Handbook has been thoroughly revised to refine policies relating to student life on campus. A “Formation Handbook” has also been drawn up by Fr. Steven Belonick with other members of the SVOTS Formation Committee over the past years, to help focus our students understanding of their time at SVOTS as a period of spiritual formation.

We have also begun collaborating with overseas Orthodox schools, and are pleased to announce that in summer 2012 two new programs will be launched: an exchange program with the Sts Cyril and Methodius Postgraduate School of Theology in Moscow, whereby a number of our students will be able to take courses in Moscow for credit towards their M.Div. at SVOTS, and Russian students will come to NY in exchange; and a collaborative program with the St Ignatius School of Theology in Sweden, a joint Eastern and Oriental venture, in which students and a faculty member from SVOTS will travel to the Middle East to take, for credit, a classes taught by our and their faculty members in the field. We expect to be able to announce other such ventures in the near future.

FACULTY

Over the last few years, a number of our long-time faculty members have retired: Frs. John Erickson, Paul Tarazi (who continues to teach a few courses), and Paul Lazor, and Prof. David Drillock. These, and other former faculty members, have left us with a tremendous legacy, which we are confident that our new appointments will continue.

Rev. Dr. Sergius Halvorsen, in Homiletics and Rhetoric
Dr. David Wagschal, in Church History and Canon Law
Hdn. Herman (Majkrzak), the Director of Liturgical Music

Our other Faculty members are:

Professors:

Rev. Dr. John Behr, in Patristics
Dr. Peter Bouteneff, in Systematic Theology
V. Rev. Dr. Chad Hatfield, in Missiology
Dr. Paul Meyendorff, in Liturgical Theology
Dr. Nicholas Reeves, in Liturgical Music

Rev. Dr. Alexander Rentel, in Canon Law and Liturgics

Instructors:

V. Rev. Elias Bitar, in Liturgical Music
Mr. Timothy Clark, in Scripture
Ms. Miram Ceena Varghese, in Malayalam
Rev. Thomas Zain, in Liturgics

Being in the New York area, we are also able to draw upon a wide and rich range of other scholars, from institutions such as Princeton Divinity School and elsewhere, as adjunct and visiting faculty:

Dr. Kate Behr, in Composition and Literature
Dr. Edward Matthews, in Languages (Syriac and Armenia) and Patristics
V. Rev. Dr. Harry Pappas, in Pastoral Theology
Dr. George Parsenios, in Scripture
Dr. Albert Rossi, in Pastoral Theology
Prof. Richard Schneider, in Hermeneutics and Liturgical Art.

And finally, by our newly redefined cooperation with St Nersess Armenian Seminary, approved by the ATS in 2009, not only are their students enrolled in our M.Div. program, but their eminent faculty are counted as our faculty, and so their courses are fully accredited, providing further enrichment for our and their students:

Dr. Roberta Ervine, in Armenian Studies and Patristics
Rev. Dr. Daniel Findikyan, in Armenian Studies and Liturgics

We therefore continue to have an outstanding faculty, in both breadth and depth.
For a complete list of faculty and their work see www.svots.edu/academics/faculty

A new component of our faculty work here has been the implementation of a Professional Growth Contract, reviewing the work of each faculty member over the past year and looking ahead to the following year. This has been introduced in order to ensure that each faculty member is working as effectively as possible and at the same is not being over-burdened by other responsibilities, both internal, such as administrative tasks, and external, such as serving on various committees of the Church or other bodies. Our faculty continue to be extensively called upon, nationally and internationally, for the expertise that they offer.

PROMOTING ORTHODOX THEOLOGY

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

FACULTY ACTIVITIES

In the last three academic years, the faculty of SVOTS have published 6 books, listed below, edited many more volumes (in the Popular Patristics Series and the Foundations Series), and written 40 articles or essays, and given 166 talks, national and international, in parishes, retreats, diocesan assemblies, academic conferences etc. In addition they have travelled countless times, representing the Seminary, the OCA, the Church at large, and their discipline, in a variety of settings.

Behr, *The Case against Diodore and Theodore: Texts and Their Contexts*, OECT (Oxford, 2011)

Behr, *Being Human* (SVS, forthcoming 2011)

Bouteneff, *Beginnings: Ancient Christian Readings of the Biblical Creation Narrative* (Baker Academic, 2008)

Meyendorff, *The Anointing of the Sick* (SVS, 2009)

Meyendorff, *The Service of the Anointing of the Sick* (SVS 2009)

Tarazi, *Matthew and Canon* (OCABS, 2009)

EVENTS

Over the last few years, has responded to the increasing difficulties that people have with taking a full week off work (as was required for the SVOTS Summer Institute) and to the increasing variety of the needs of different people around the country, by diversifying what was the Summer Institute into a number of different, shorter and more focused, conferences and workshops.

In 2008, our main summer conference, a joint venture with the Fellowship of Saints Alban and Sergius, was on “Mother Churches: Rome, Constantinople, and Moscow,” attracting speakers of the caliber of Metropolitans Philip, Kallistos, and Hilarion (Alfeyev). In 2009, our main conference was on “The Council and the Tomos: Twentieth-Century Landmarks towards a Twenty-First Century Orthodoxy,” including speakers such as and Archimandrite Cyril (Hovorun) of the Moscow Patriarchate. In 2010, we tackled the topic of “Hellenism and Orthodoxy,” with the keynote address given by His Eminence, Archbishop Demetrios of the Greek Orthodox Archdiocese and a presentation by Archimandrite (now Metropolitan) Elpidophoros of the Ecumenical Patriarch. And in 2011, we explored the topic of “Women Disciples of the Lord,” with many eminent speakers, including Mrs Juliana Schmemmann and Dr Mary Ford.

Alongside this conference, during the month of June, we have run a variety of workshops and seminars on topics such as:

Diaconal Liturgical Practicums

Iconography

Missiology and Evangelism

Internet Pornography and Chastity

Orthodox Christianity and Higher Education

Church Architecture

It is our plan to increase the range of our workshops and to begin offering them around the country, so as to serve Orthodoxy in America ever better.

We have offered programs at other times of the year, especially Orthodox Education Day in October, and also around the Feast of the Three Hierarchs and the annual Fr. Alexander Schmemmann Lecture. In 2009, the twenty-fifth anniversary of Fr. Alexander's repose, we held a seminar on "The Past and Future of Liturgical Theology," with Fr. Robert Taft as the Schmemmann Lecturer, also receiving an honorary doctorate from the school, and including many other eminent speakers from around the world. In 2010, the Archbishop of Canterbury, the Rt. Rev. Dr. Rowan Williams, delivered the Schmemmann Lecture, and received an honorary doctorate. In September 2010, Professor Christos Yannaras inaugurated the new school year with a public lecture, and received an honorary doctorate, as did His Eminence Metropolitan Kallistos in September 2011.

Of special note was the production of the premiere concert in the US of the English version of the St Matthew's Passion by His Eminence Metropolitan Hilarion, held at the Church of St Paul the Apostle in Manhattan (February 7, 2011), with assistance from the Roman Catholic Archdiocese of New York and funding from the Bradley Foundation and the St Gregory Foundation. This was a major event in the cultural life of New York, something we hope to be able to again.

We have also been blessed with many other eminent visitors and invited many others to speak to our students and the community at large, such as Fr Alexander Atty, delivering the Annual Public Lenten Retreat in 2009, Mother Raphaela, as the commencement speaker in 2009, and His Eminence Metropolitan Krystof of the Czech Lands and Slovakia, who also received an honorary doctorate.

SVS PRESS

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

New books: 31

Reprints: 44

- Offset: 24
- Short-run Digital Printing: 20

Books made available in digital format: 23

OCPC titles reprinted: 9

New Liturgical CDs: 3

New books in Progress with projected release by 2012 fall: 14

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

OTHER ITEMS

There are several other items regarding the life and work of SVOTS since the last AAC which should be noted.

To respond to the desire of the faithful of the Church to hear about our work, and to demonstrate our transparency and accountability, SVOTS has developed a new *Annual Report*, providing core institutional information, together with accounts of and from our faculty, students, and alumni. The response to this *Annual Report* has been overwhelmingly positive. For the online version, and to receive a paper copy, see: <http://www.svots.edu/subscribe/vine>

In order to fulfill responsibly our duty as stewards of God's creation, SVOTS has launched a "Going Green" project. Besides many smaller aspects pertaining to our campus, our \$150,000 first solar project, to install solar panels on our buildings, was completed by a matching grant from NYSERDA and \$75,000 from a major gift, settled 14 years ahead of scheduled date.

In 2010, after several years of work, and with assistance from the Virginia H. Farah Foundation, we launched our new Seminary website (www.svots.edu). Our Press website has been updated (www.svspress.com), and we plan to launch new stand-alone websites for both the Press and the bookstore shortly. Please visit them. With SVS Press, we are very pleased to have entered into the digital market, already having 23 volumes available for e-readers. Further and new projects are currently being considered.

International recognition the work of SVOTS in the field of theological education was demonstrated in January 2010 when the Dean and Chancellor received from His Holiness, Patriarch Kirill of Moscow the "Unity of Orthodox Peoples Award"; three other awards were given to ecclesial, cultural, and political, leaders.

Finally, we have begun our new strategic planning process (SVOTS 2020), in anticipation of our ten-year reaccreditation visit in 2013. We are looking to expand our range of educational offerings, such as a reconfigured hybrid D.Min. program, undertaken online but with a residential component, to serve the continuing educational needs of those in the field, further collaboration with other schools and jurisdictions, and enhancement of our campus. We are also planning ahead for our Seventy-Fifth anniversary celebrations, a year of events both in the NY area and around the country. We are all looking forward to exciting times ahead!

V Rev. Dr. Chad Hatfield, Chancellor
V. Rev. Dr. John Behr, Dean

C. METROPOLITAN COUNCIL

1. OVERVIEW

MANDATE

“The Metropolitan Council is the permanent executive body of the Church Administration which exists for the purpose of implementing the decisions of the All-American Council and continuing its work between sessions.” OCA Statute Article V, Section 1

ACCOMPLISHMENTS

- Joint meetings/ retreats/ open discussion sessions with Metropolitan and Holy Synod
- Implementation of many of the SIC recommendations
- Handled lawsuits involving the OCA and related legal issues
- Financial performance essentially within budget
- Greatly improved financial accountability/ transparency/ internal auditing process
- Progressed development of OCA Strategic Plan
- Significantly increased Council activity via Committees
- Internal education on MC fiduciary responsibilities via Members’ Handbook
- Significant attention paid to issues of sexual misconduct allegations and compliance
- Transfer of the Alaskan lands to the Diocese of Alaska

ONGOING CHALLENGES AND FUTURE PLANS

- Continue emphasis on financial accountability/ transparency/ internal auditing
- Improve understanding, trust and openness among Holy Synod, Metropolitan and MC
- Implement Crisis Management Plan
- Continue focus on processes for handling of sexual misconduct allegations
- Implement the AAC decisions regarding the Strategic Plan
- Implement the financial decisions of the AAC; work to acquire additional funds for ministries

Protodeacon Peter Danilchick
Council Development Committee Chairperson

2. CHARITY COMMITTEE

MANDATE

Article V of the Statute of the Orthodox Church in America stipulates that the Metropolitan Council “Provides for the establishment and maintenance of institutions of charity and education, as well as for publications for the propagation of the Orthodox Faith.” The Charity Committee, in its current configuration, deliberates when charitable requests are made to the Chancery of the Orthodox Church in America. Additionally, the Charity Committee responds to or issues appeal requests for natural disaster relief. Finally, the Charity Committee understands its ultimate responsibility to seek funding, ultimately, for new initiatives.

Additionally, the Handbook for Metropolitan Council Members states that, in terms of disbursements the Committee issues “grants to eligible applicants from designated and budgeted appeals funds. In doing so, the Committee proposes guidelines for grant-making to the Metropolitan Council for approval. In general, consideration is given to benefiting local OCA charities, to helping individuals in need, to providing assistance across jurisdictional and geographic lines and to providing emergency relief. The Committee solicits applications for grants, ensures the applicant(s) meet the approved criteria and determines which grants are made (either in part or in full). Grantees are expected to provide the Committee with an end-of-grant report detailing how the funds were used and with what success.” (2009)

It should be noted that no existing guidelines for disbursement of Charity Funds could be found in the Church archives for the period 1987-2005. Further information about disbursements during the years prior to 2007 may be found in the SIC Report, presented at the 15th Council. Much of the time from 2007-2009 was spent determining a true balance of Charity Funds available, the restoration of funds which were inappropriately applied, or went missing, and the adoption of guidelines for disbursement.

As well, since there is no longer an annual Charity Appeal by the OCA, funds are very limited. The primary source is an annual line-item in the Operations Budget of the OCA in the amount of \$10,000 and designated contributions.

MEMBERS AND RESOURCE PEOPLE

His Grace Bishop Benjamin is the Episcopal moderator of the Charity Committee, which is chaired by Archpriest John Reeves, (Western Pennsylvania). Dr. Dimitri Solodow, (West), has served since 2007, and Protodeacon Michael Myers, (Bulgarian) began serving at the fall, 2009 session of the Metropolitan Council. More recently, Fr. David Mahaffey, (Eastern Pennsylvania) joined the committee in the spring of 2011. Finally, Fr. Maximus Urbanowicz has been a consultant to the committee, and the committee also thanks Andrea Diamantis for her advisory role.

All those serving on the Committee, or as advisors, must have had previous experience as members of a Not-for-Profit.

SUMMARY OF ACTIVITY: JANUARY, 2009 THROUGH SEPTEMBER, 2011

The summary of funding and disbursements can be seen on the spreadsheet on the next page.

During the time between the fall 2009 and spring 2010 sessions the Committee learned that Metropolitan Jonah had consulted with Chancery Staff and then requested and received the following disbursements:

- \$132.68 to a widowed clergy wife for expenses incurred writing to clergy widows
- \$666.00 to an as yet unnamed bishop in Russia
- Two requests totaling \$7,450.00 to Orthodox Christian Fellowship

While noting that the widowed Matushka deserved to be reimbursed, and that OCF is worthy of the support of the faithful, this activity is clearly outside the purview of the Metropolitan and Chancery staff.

As is clear in both the Statute and the Council Members' Handbook quoted above, it is the Metropolitan Council through the Charity Committee that is charged with receiving requests and disbursing funds. More troubling is that these actions were taken with absolutely no consultation with Committee members; indeed, the actions were not known to the Committee until just before the spring 2010 MC session.

In its report to the Metropolitan Council and the Holy Synod the Committee issued the following conclusion:

“Finally, we remind the Chancery, the Holy Synod and the Metropolitan Council that the Charity Committee was established in 2006 as a safeguard against the rampant misapplication of charitable funds from the OCA’s various charitable and humanitarian appeals. The Committee further exists to provide objective standards and professional oversight. We once more state that we find the practices detailed above to be highly objectionable. We are gravely concerned that the current administration is in danger of returning to ‘business as usual.’ We remind all concerned that it is precisely this kind of fiscal behavior on the part of a prior administration that has cost the national Church not only untold millions of dollars, but the trust and confidence of the faithful as well.”

The Committee is pleased to report that this was rectified by returning these funds to the Charity Committee line item. There has been no more of this type of behavior and the committee is grateful to Fr. Alexander Garklavs, Treasurer Melanie Ringa, and the Interim Chancellor, His Grace Melchizedek, for their professionalism and their adherence to policy.

NEW POLICY

At the fall 2010 meeting of the Metropolitan Council, the Council approved the following additional policy for future requests to, and decisions by, the Charity Committee:

“-All requests for charitable assistance from the OCA will be forwarded to the Charity Committee for review and disposition.

-The primary focus of charitable disbursements is for food, medical care, shelter and clothing.

-Clergy are expected to request charitable assistance from their diocesan hierarch. Any request for Charity Committee assistance will be accompanied by documentation that

such request has been made and has been denied or is insufficient to the need.

- Laity are expected to request charitable assistance from their parish priest and/or hierarch. Any request for Charity Committee assistance will be accompanied by documentation that such requests have been made and have been denied or are insufficient to the need.

-Recipients of Charity Committee assistance are not eligible for additional assistance for one year.

-Applicants who are denied Charity Committee assistance cannot re-apply until six months after the date the Charity Committee denies the first application.

-Typical Charity Fund grants will not exceed \$10,000. The Committee may, by unanimous decision, exceed this amount in extraordinary circumstances.”

Respectfully,

Archpriest John M. Reeves

Orthodox Church in America			
Schedule of Temporarily Restricted Funds - Charity			
Through August 26, 2011			
Beginning Balance, January 1, 2009			\$34,559.36
<i>Donations Received</i>			\$6,269.00
<i>Distributions:</i>			
- June 8, 2009 to Emmaus House		(\$5,000.00)	
- Nov 3, 2009 to OCA Clergy		(\$1,000.00)	
Total Distributions			(\$6,000.00)
Ending Balance, December 31, 2009			\$34,828.36
<i>Donations Received - 2010 (See note 1)</i>			\$3,592.02
<i>Distributions:</i>			
- 1/14/10 - IOCC for Haiti		(\$10,000.00)	
- 4/6/10 (OCA Clergy)		(\$78.28)	
- 4/6/10 (OCA Clergy)		(\$3,793.06)	
- 4/6/10 (OCA Clergy)		(\$1,128.66)	
- 8/23/10 IOCC for Moscow Fires		(\$5,000.00)	
Total Distributions			(\$20,000.00)
Ending Balance, December 31, 2010			\$18,420.38
<i>Donations Received - 2011</i>			\$2,162.00
Transfer from Operating Funds			\$2,500.00
<i>Distributions:</i>			
- 3/15/11 - IOCC for Japan		(\$5,000.00)	
- 3/15/11 (OCA Clergy)		(\$3,500.00)	
- 6/02/11 - IOCC for Tornado Relief		(\$5,000.00)	
Total Distributions			(\$13,500.00)
<i>Funds Payable</i>			
Balance of budgeted funds not yet transferred from Operating Funds			\$7,500.00
Ending Balance September 30, 2011			\$17,082.38

3. COUNCIL DEVELOPMENT COMMITTEE

COUNCIL DEVELOPMENT COMMITTEE CHARTER (SEPTEMBER 2009)

- Assist MC members in utilizing their talents and strengths in service to the Church
- Develop and maintain a Council Members' Handbook for new and existing members to enable better understanding and fulfillment of their responsibilities
- Assist in evaluating Council performance and recommend ways to improve

ACHIEVEMENTS

- Issued Members' Handbook Dec 2009; updated Feb 2011
 - Contents of Handbook judged very useful, especially for new members
 - Handbook publicly available on OCA website
- Reviewed skills and assessed MC effectiveness in March 2010
 - Reasonable balance of skills; need more team-building/ interaction with Synod
- Recommended retreat facilitated by Fr Thomas Hopko in Sept 2010
 - Involved both Holy Synod and MC members; open discussions on major issues
- Proposed a charter for new MC Financial Development Committee
 - Charter approved by MC in March 2011

PLANS FOR NEXT TRIENNIUM

- Continue to maintain Council Members' Handbook
- Evaluate desirability of restricted MC Member Forum on OCA website
- Re-assess MC effectiveness once every two years
- Conduct at least one Holy Synod/ MC retreat per year
- Devote one-half day intensive MC discussion to one important issue per year

Protodeacon Peter Danilchick
Chair, MC Council Development Committee

4. CRISIS MANAGEMENT COMMITTEE

1. Mandate:

The establishment of a Crisis Management Committee was mandated by the 15th AAC in its acceptance of the Report and Recommendations of the Special Investigating Committee and in the Holy Synod's Blessing of that action:

" 13. The MC's selection of a committee during its September 3-5, 2008 meeting to develop a comprehensive crisis management plan, developing and adopting a policy of immediate action within the Church, and a commitment to provide effective communications with members of the Church, while problems, issues, and crises are being addressed. The committee will present a progress report to the HS and MC no later than the Spring 2009 HS and MC sessions."

2. Members and Consultant:

The original members of the Committee were:

- Subdeacon Dmitri Solodow, PhD, Chair
- Gary Popovich
- Fr. Eric Tosi
- Subdeacon Bernard Wilson, Consultant

Subdeacon Wilson is a retired Chief of the Los Angeles Airport Police Department and a consultant in public safety and crisis management.

Rosalie Luster joined the Committee when Gary Popovich's MC term was concluded and served until June, 2011. Fr. Alexander Kuchta joined the Committee in 2011.

3. Initiatives and On-going Projects Since the 15th AAC:

Although the Crisis Management Team was not formally established and empowered until the Fall, 2011 meetings of the Metropolitan Council and Holy Synod, an *ad hoc* Team has been in place and called upon to respond to specific situations (for example, those involving investigations or official requests of the Chancery).

4. Comments:

We have recommended that the Crisis Management Team be a group which can come together quickly, evaluate the situation, bring together the necessary expertise, propose a response and have that response vetted as necessary. The Team will then propose this action plan to the Lesser Synod for discussion and action.

The Crisis Management Team we recommended, which the Metropolitan Council approved and the Holy Synod blessed, consists of:

- A member of the Lesser Synod (the Holy Synod appointed His Grace, Bishop Benjamin)
- The Chancellor of the OCA
- The Secretary of the OCA
- The Chair if the Metropolitan Council Legal Committee
- The Chair of the Metropolitan Council Crisis Management Committee

The Team's technical consultants will be the OCA General Counsel, a Crisis Management Professional and any other person with expertise necessitated by the situation.

Once the Team has constructed a plan to deal with or proactively respond to a given situation, the Metropolitan or, in the case of his unavailability, a designated member of the Holy Synod, will authorize its implementation.

We also recommend that crisis management training be provided to the Holy Synod and the Metropolitan Council, both of which bodies need at least a conceptual background in the subject.

Respectfully submitted,

Dmitri Solodow, PhD, Chair

V. Rev. Alexander Kuchta

V. Rev. Eric Tosi

Bernard Wilson, CHS-V, Consultant

5. ETHICS COMMITTEE

MANDATE

According to the Best Practice Principles and Policies document (which all those working in central church administration, including bishops and Metropolitan Council members are expected to read and sign a statement agreeing with said policies), the “Metropolitan Council Ethics Committee is responsible for investigating and making recommendations for resolving all reported complaints and allegations concerning violations of the Ethics Policy and shall advise the Chair of the Metropolitan Council and work with the Metropolitan Council until the matter is resolved. The Chair of the Metropolitan Council Ethics Committee is required to report to the Metropolitan Council at least semi-annually on activities.” The Ethics Committee is required to investigate any or all reports of violations of these Best Practice Policies. All “supervisors and managers” are required by Best Practices to report violations to the chair of the Ethics Committee who reports the Committee’s findings to the Chair of the Metropolitan Council. All employees may report ethics violations to the Chair of the Ethics Committee though they may opt instead to report the violations to someone in a managerial position.

The Ethics Committee is to be elected each year by the Metropolitan Council. The activity of the Committee is determined by the number of cases brought to it for investigation. Upon investigating a complaint the Committee makes a recommendation to the Metropolitan Council for action to be taken.

MEMBERS

Archpriest Theodore Bobosh, Chair
Archimandrite Alexander (Pihach)
Archpriest David Mahaffey
Priest Matthew-Peter Butrie
Rosalie Luster

RESOURCES: Legal Committee, OCA General Council, The Synod of Bishops

INITIATIVES AND ONGOING PROJECTS SINCE 15TH AAC

The Ethics Committee was relatively quiet in the first two years after the 15th AAC, dealing with one case in each year. The complaints were handled and resolved.

In 2011, six different ethics complaints were filed against one person in the central administration of the OCA. The Ethics Committee considered the complaints and reduced them to four different complaints. The Committee has been working in close cooperation with the Holy Synod regarding these issues.

One complaint was received against a member of the Metropolitan Council which the Ethics Committee considered and decided the issue raised was not within the purview of the Ethics Committee.

The Chair was asked to consider another complaint against a member of the Metropolitan Council. Because the issue involved work the person had done in their diocese and not in or for the OCA, the question was referred to the diocese for disposition.

PROJECTED FUTURE INITIATIVES AND PROJECTS

The work of this Committee is dependent on the number of complaints/allegations it receives, so we cannot project the number of future projects.

One initiative which is needed: Since the Metropolitan Council's membership constantly changes, those who are on the Ethics Committee would benefit from some basic training in how to carry out their responsibilities, including techniques for doing investigations as well as proper ways of providing written reports, since often issues dealt with are confidential. Few sit on the MC long enough to gain experience enough to be proficient in dealing with these issues.

Archpriest Theodore Bobash
Chairperson

6. FINANCIAL DEVELOPMENT COMMITTEE

MANDATE

Originating from the Statutory Authority of the All-American Council, the Financial Development Committee (FDC) was brought into existence in the fall of 2010 and subsequently defined its Charter during the Spring 2011 Holy Synod/ MC Joint Meeting as follows:

“The [Financial] Development Committee offers guidance, suggestions and support to the central administration for annual, major, and planned giving programs. It assists the Metropolitan and Giving Officers/ Staff in identifying, cultivating and soliciting donors to the OCA. It reports to the MC, presenting appropriate recommendations for action concerning the OCA’s fund-raising policy and activity.”

MEMBERS AND RESOURCE PEOPLE

V. Reverend David S. MaHaffey
*Diocese of Philadelphia and
Eastern Pennsylvania*

Protodeacon Peter Danilchick
*Romanian Episcopate
AAC – Elected Member*

David M. Yeosock, PE, Chairman
*Diocese of Philadelphia and
Eastern Pennsylvania*

Melanie Ringa, OCA Treasurer
*Orthodox Church in America
Chancery Liaison*

RESOURCES

The primary resource for the FDC will originate from an invigorated umbrella gift giving organization which will act “to articulate a compelling vision and plan for funding the outreach ministries of the Church and other Church needs.” An Advisory Board (not restricted to MC members) would formulate the “case” for funding and train solicitors in the fundraising strategy. Donors, in turn, would be cultivated and solicited to provide earmarked and sequestered funds for individual ministries.

INITIATIVES ON-GOING AND COMPLETED SINCE THE 15TH AAC

The FDC, in its current inchoate form, has primarily worked to define its Charter and put forth a Vision for consideration during the 16th AAC. The FDC, not charged with actual solicitations, is

a part of a step-wise approach to creating a process which will be formulated as a working document in conjunction with Strategic Planning and the outcomes from the 16th AAC.

PROJECTED FUTURE INITIATIVES AND PROJECTS

At this juncture, we are seeking input from the MC and posit the vision of the Fellowship of Orthodox Stewards for consideration:

“Invigorate an umbrella gift giving organization as a means by which the faithful of the Orthodox Church in America would be encouraged to use their time, talents, and their treasures for the building up of the Church in North America. The new organization will, in the coming decades, encourage and solicit support for youth ministries, humanitarian aid, pastoral life, communications, Church growth and evangelism. Donors would be cultivated and solicited to provide earmarked and sequestered funds for individual ministries.”

COMMENTS

His Beatitude, Metropolitan JONAH along with Diocesan Hierarchs from the OCA blessed the formation of a Financial Development Committee (FDC) to begin the process of evaluating an effective stewardship program for the OCA. The committee members elected a Chairman and began the task of future planning during the Spring Joint Meeting of The Holy Synod and the Metropolitan Council conducted May 4st thru 5th in Chicago.

An open format discussion including the cursory fundamental principles of fund raising was presented in the Spring 2011 Holy Synod/ MC Joint Meeting. Rather than re-inventing a program, the preliminary fundraising model was gleaned from St. Vladimir’s Seminary and other charitable institutions and their experience in this arena. Furthermore, the question of the revival of the Fellowship of Orthodox Stewards (FOS) or the need to establish another such foundation to attract funds was discussed. In either configuration, an Advisory Board would formulate the “case” for funding and train solicitors in the fundraising strategy. The solicitors, in turn, would employ one or several vehicle(s) of gift giving commitment. The solicitors (clergy and lay spokespeople) would then acknowledge the gift or commitment, its receipt, and its subsequent renewal and increase on an annual basis. In all, the solicitors would tap into their own spiritual and inner gifts such as: listening, perspective, hope, championing, technology, context, inclusion and love.¹

Members of the Committee are soliciting comment and will be available to answer any specific questions about the proposed future actions of the FDC and the vision statement during the 16th AAC.

David Yeosock Chairperson

1 Andresen, Katya. "The 10 reasons you're not getting gifts: A mini-manifesto." Network for Good, 2011. Web. 13 Sep 2011. <http://www.nonprofitmarketingblog.com/site/the_10_reasons_youre_not/>.

1. **The Gift of Listening:** Listening is the first step to real rapport. Build an emotional connection with donors by making them feel seen and heard.
2. **The Gift of Perspective:** Know that fundraising is all about the relationship you build with those donors – not the transaction of giving.
3. **The Gift of the Right Brain:** Unlock right-brain thinking and tell emotional stories about your work.
4. **The Gift of Impact:** Focus on the impact your donors can have, not the need you have.
5. **The Gift of Champions:** Turn your donors into solicitors. Third parties can be more persuasive than we are.
6. **The Gift of Hope:** Don't make your donors feel their gift is a drop in the bucket. Speak of the lives they change rather than the ones they haven't.
7. **The Gift of Technology:** Technology isn't magic alone, but it can work magic on the right fundraising approach.
8. **The Gift of Context:** Create an environment for donors that's more conducive to giving.
9. **The Gift of Inclusion:** Don't let fundraisers be relegated to the sidelines – architect fundraising into the whole "Church".
10. **The Gift of Love:** These nine gifts will yield a tenth: the gift of love for what you do. Giving makes people happy, and so you're in the wonderful business of joy.

7. FINANCIAL INVESTMENT COMMITTEE
SEE TREASURER'S AND FINANCE REPORT

**8. HUMAN RESOURCES COMMITTEE
NO WRITTEN REPORT COMPLETED**

9. INTERNAL AUDIT COMMITTEE

Deacon Martin D. Watt, CPA, Chair
Karen L. Simons-Durkish, CPA, Member
Michael S. Strelka, CPA, CVA, Member
Vera Bozko-Summer, Alternate

c/o 451 Madison Avenue
Jermyn, Pennsylvania 18433

July 22, 2011

Holy Synod of Bishops of the Orthodox Church in America
Metropolitan Council of the Orthodox Church in America
16th All American Council
c/o V. Rev. Eric Tosi, Secretary
P.O. Box 575
Syosset, New York 11791

Your Beatitude, Your Eminences, Your Graces, Reverend Fathers, Brothers, and Sisters:

A Brief Historical Recap of Audit Committee Activity

The Statute of the Orthodox Church in America was amended at the 15th All American Council to reconstitute the Audit Committee of the OCA (hereinafter, "the Committee"). Article 3, Section 15 (as amended) states:

Auditing Committee

*An auditing committee consisting of three members shall be nominated and appointed by the Metropolitan Council at its first meeting following the election of Metropolitan Council members at the All-American Council. The term of service shall be from appointment to the end of the next All-American Council. Its duties shall be to **audit all accounts of The Orthodox Church in America on a semiannual basis and review the audited accounts of all stavropegial institutions on an annual basis** and to report same to the Metropolitan Council. The Chairman of the auditing committee shall attend sessions of the Metropolitan Council only to make the committee's reports. At least one auditor shall have relevant professional experience. An auditor shall succeed himself for only one additional term, and may only be removed for cause by a two thirds vote of the Metropolitan Council. Vacancies in the auditing committee are filled by the Metropolitan Council. (Emphasis added)*

The Metropolitan Council solicited nominations for the positions on the Committee. In April of 2009, the current members of the committee were notified of their approval by the Holy Synod of Bishops to constitute the Committee. We held an organizational meeting in late May of 2009, and in late June were invited to the Chancery to meet with His Beatitude Metropolitan Jonah and the senior Chancery staff. At that point the

Committee learned we would need to be formally elected by the Metropolitan Council later that fall before commencing our work.

Once the formalities had been concluded, the Committee set about to attempt to better understand the structure of the OCA, with particular attention to the stavropegial institutions and their relationships with the Central Church Administration and the All American Council in particular.

In the late winter of 2010, the Committee distributed a questionnaire to begin to identify areas of fiscal risk and occasions where internal controls might be strengthened. We distributed this questionnaire to all institutions listed as stavropegial in the OCA directory. The committee was pleased with a 100% response rate.

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

To the knowledge of the Committee, there is no legal definition or relationship established by the term "stavropegial". Our understanding of the relationship is that these institutions fall under the direct oversight and pastoral leadership of the Metropolitan, but these institutions are legally and financially independent from the organization (OCA) which is incorporated in the State of New York and governed through the Holy Synod of Bishops and All-American Council.

Any governance authority of the Holy Synod of Bishops and the All-American Council (and by extension the Metropolitan Council) would need to be referenced within the governing documents of each institution. The Committee cannot find any such reference in the governing documents we requested in the Spring of 2010. The predominant governance is vested in the Board of Trustees of each individual seminary, and in the Brotherhood or Sisterhood of each monastic community. To a varying degree, the monastic communities place themselves under the spiritual leadership of the Metropolitan, however very little governance authority, or even formal veto authority, is vested in the person of the Metropolitan.

To the Committee it appears we have a conundrum. We are charged with reviewing the audits of institutions that do not answer to the group giving us our charge.

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

In short, the spirit of Orthodoxy seems to be one of mutual humility, in which each institution asks for assistance and the Committee humbly offers their services to the communities

Two stavropegal communities – St. Tikhon’s Monastery and Holy Myrrhbearers Monastery – opted to invite the Committee for a site visit. New Skete directed us to the consulting group they had hired to perform similar tasks. Other communities submitted financial documents from their outside accountants. The Committee uncovered no issues requiring our attention. We did recommend that the recommendations of the Special Investigative Committee for St. Tikhon’s be implemented on a rapid pace, to ensure the various entities were placed on solid footing. These recommendations involve the restructuring of the ownership of properties within the St. Tikhon’s community, and the dissolution of some defunct corporations.

St. Tikhon’s Monastery and Bookstore have engaged the accounting firm of ParenteBeard to perform a review of the Monastery and Bookstore’s financial position. A review provides somewhat lower level of assurance than a full audit, however it will ensure the reasonableness of the financial position. The Abbot, Igumen Sergius, is hopeful that after this year’s review is completed, they will upgrade the service to a full audit.

As with any reconstituted Committee, during the tenure there were questions raised about the mandate of the Audit Committee. The purpose and mandate of the Audit Committee is addressed in the attachment to this report.

The primary purpose of the Audit Committee is the assessment of the operations within the Chancery proper, as it concerns the accounting and fiscal systems and reports issued to various bodies and committees within the Church. Beginning in the Summer of 2010, after the questionnaires were received, we visited the Chancery and reviewed the accounting records as well as source documents and found very few and very minor issues that were immediately resolved by the Treasurer. These issues should were consistent with the transition that occurred at the Treasurer position, and did not affect the financial reports issued by the Treasurer.

One item of note regarding the operation and financial reporting of the seminaries: The bookstore and printing operations are structured completely opposite between the two seminaries. St. Vladimir’s Seminary controls the operations of the Bookstore and SVS Press. St. Tikhon’s Seminary controls neither the Bookstore nor STS Press, both of which are controlled by St. Tikhon’s Monastery and governed by the St. Tikhon’s Monastery Brotherhood. When drawing comparisons between the two institutions, this distinction must be noted.

We made an additional visit in the Winter of 2011 (January) and have definitive plans to visit again in Summer 2011 (August). If any issues of substance are noted in that review they will be reported verbally to the Metropolitan Council and All American Council. Inclusion in this report was not possible as the deadline for submission of the reports for this Council was prior to our visit date.

Issues requiring resolution

The Committee feels strongly that the relationship of stavropegial institutions to the OCA needs to be examined and further defined. There are several observations that deserve consideration:

1. As the Stavropegial Institutions are independent, yet operate under the spiritual leadership of the Metropolitan, the activities within Stavropegial Institutions reflect on the entire Orthodox Church in America.
2. Stavropegial Institutions are self-governing, and in some cases (i.e., seminaries) are pan-Orthodox in nature.
3. Any support proffered by the OCA, Chancery or Diocese to Stavropegial Institutions is in the nature of free-will offerings. The OCA neither controls governance, nor guarantees support, of those institutions.

Given the nature of these observations, the Committee would make the following recommendations:

1. The OCA Central Administration should take steps to ensure that any creditor, particularly financial institutions, understands that the transactions of Stavropegial Institutions are not obligations of the Orthodox Church in America.
2. The governance documents of a Stavropegial Institution should contain language indicating the independent nature of the institution's governance, while remaining in communion with the Church through the spiritual and communal relationship with the Metropolitan.
3. Due consideration should be given to returning all monastic communities to diocesan responsibilities, and leave only Seminaries as Stavropegial Institutions. Of the Stavropegial Institutions, only Seminaries are granted the right to representation at the All-American Council, according to the OCA Statute. As such, it seems that other Stavropegial Institutions are not represented other than by special accreditation by the Holy Synod of Bishops or the Metropolitan Council. Stavropegial Institutions do not pay assessments to the National Church nor Dioceses.
4. The Statute of the OCA, as amended, implies a requirement for all Stavropegial Institutions to be audited. For most institutions, this requirement demands

significant expense and is of marginal value. Returning monastic communities to diocesan status would eliminate this implied requirement.

Future Plans

The Committee plans to continue twice yearly visits to the Chancery focused on the appropriateness and proper classification of expenditures. We also plan to undertake special projects at the request of the Holy Synod of Bishops and Metropolitan Council. The Committee has made itself available (consistent with our outside employment and other obligations) to perform any work within our competence on behalf of the Church.

Conclusion

Other than the relationship of Stavropegial Institutions to the OCA, the Committee discovered nothing warranting reporting to the All-American Council. The reports to the Metropolitan Council have been released and are available for public review.

The Committee deeply appreciates the cooperation and responsiveness of the Chancery Staff, especially His Grace Bishop Melchisedek, Fr. Alexander, Fr. Eric, and Melanie, as well as Jessica Linke (staff accountant).

For the Committee, In Christ,



Dn. Martin D. Watt, CPA
Chair

The Mandate of the Audit Committee

The Audit Committee report to the Metropolitan Council during the Fall 2010 session included the following comment:

The Committee does feel its mandate requires that we certify to the Holy Synod of Bishops and the Metropolitan Council that management and operating reports, which are significantly more detailed than the audited financial statements, are accurate, complete and timely. To that end, we believe it would be valuable for St. Vladimir's to issue supplemental financial information, either audited by the external auditor or unaudited, that show the operations of the seminary segregated by function.

Protodeacon Peter Danilchick then asked if the Committee felt this was an expansion of the Committee's scope, and in fact, outside of the mandate of the Committee.

The Committee believes the original statement is accurate.

Quoting from the Statutes of the OCA, as amended, Article III, Section 15:
[The Auditing Committee] duties shall be *to audit* all accounts of The Orthodox Church in America on a *semiannual* basis and *review the audited accounts of all stavropegial institutions on an annual basis* and to report same to the Metropolitan Council.
(*Emphasis added*)

The statement raises several questions directly related to the scope of the committee, in that the terms "audit" and "review" are not defined, but have a specific meaning in the professional literature of the accounting profession.

To audit (Webster's): a formal examination of an organization's or individual's accounts or financial situation.

According to the professional literature promulgated by the American Institute of Certified Public Accountants and adopted by most State Licensing Boards, there are three levels of assurance services provided by CPAs:

Compilation CPA prepares financial statements from information provided by management.

A compilation is useful when limited in-house capabilities for preparing financial statements exist.

Review CPA applies inquiry and analytical procedures to financial statements provided by management to determine if they are reasonable. A review provides limited assurance that no material changes need to be made to the financial statements.

Audit CPA examines financial statements by conferring with outside parties, completing physical inspections and observations, and testing selected transactions by examining supporting documents. An audit provides the highest level of assurance that the financial statements fairly represent the entity's financial position and results of operation in accordance with generally accepted accounting principles.

In practical terms, what this means is:

The auditors' report expresses an opinion on the client's financial statements, **not on the accounting records**. A major purpose of the audit is to give outsiders assurance that the financial statements are reliable. The client's accounting records are important to the public accounting firm only because they constitute evidence supporting the financial statements. The CPAs also gather evidence from outside the company and from internal sources other than the accounting records.¹ (*Emphasis Added*)

In our environment the Church is a diverse institution with far-reaching impact, both geographically and personally. Questions have been raised concerning Church Governance and Administration over the past several years. The situation we find ourselves in is not unlike that of the Early Church in Acts 6:

Now in these days when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the twelve summoned the body of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word." (Acts 6:1-4)

We find here how the Apostles decided to resolve the question, which is similar to the way our current OCA statute contemplates the issue of Church Administration. The body of the disciples, the All-American Council, selects people to handle Church Administration, so that the Holy Synod might be able to concern themselves with the ministry of the Word and prayer. That body is the Metropolitan Council.

The Metropolitan Council in turn selects officials (officers) that, with the blessing of the Holy Synod, handle the day to day administration of the Church. Again, this practice is outlined in the Statute of the OCA. The officers are Chancellor, Secretary, Treasurer, and their staffs.

¹ Anderson, Bob, Professor of Economics, University of California – Santa Barbara, retrieved from: <http://www.econ.ucsb.edu/~anderson/132CHAPTER%202.pdf>,

What is important is that this model is not simply an adaptation of the structure of a corporation, but rather a Biblical model set forth by the Apostles to ensure the furtherance of the Church's primary charge: To 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 Christ's commandments. (Mt. 28:16ff)

As such, the Audit Committee sees its mandate, both temporal and spiritual, to provide assurance to the overseers, the Metropolitan Council and the Holy Synod of Bishops, that the information they are being provided is timely, complete, and accurate, with particular emphasis on unaudited information (that is, financial information other than the financial statements), and that the stewardship provided by those appointed from the "body of the Disciples" and confirmed by the Holy Synod of Bishops is sound and reasonable.

We further find our role not as primarily certifying the financial statements themselves, as that is the role of the independent auditor, but rather providing assurances on the systems that produce the statements. It is the exact opposite approach from that of the Independent Audit firm. Combining the approaches of each group provides thorough and complete examination of both statements and systems. We believe this is in accordance with both the spirit and the letter of the Statute of the OCA, as amended at the 15th All-American Council, as well as the relevant professional literature.

Supplemental Material

The AICPA *Guide for Public Company Auditing* states the following:

By law, public companies' annual financial statements are audited each year by independent auditors — accountants who examine the data for conformity with U.S. Generally Accepted Accounting Principles (GAAP). The auditors conduct a systematic examination of a company's accounting books, transaction records and other relevant documents to consider whether the financial statements are fairly presented and free from material misstatements. The auditor prepares a written report containing an opinion on the financial statements. That opinion is filed with the SEC and is available to investors and other interested parties.

The independent audit's overriding goal is to provide investors, capital market participants and policymakers with "reasonable assurance," beyond management's own assertions, that the financial statements can be relied upon for investment decisions and other purposes.

In addition to auditing financial statements, auditors often also assess the effectiveness of a company's internal controls over financial reporting. Internal controls are procedures designed by the company's management to address the risk of material errors and

misstatements in financial statements. Auditor attestation that the controls are effective can boost investor confidence.²

Audit (General Business Understanding):

The objective of a financial statement audit is to provide an opinion, based on the assertions of management, as to the health and stability of the organization being audited. An audit relies on the records of the organization's management. It is the responsibility of the auditor to gather supporting evidence from management's records, customers and creditors to support an opinion.³

² <http://www.aicpa.org/ForThePublic/AuditCommitteeEffectiveness/AuditCommitteeBrief/DownloadableDocuments/GuidetoPublicCompanyAuditing.pdf>

³ http://www.ehow.com/about_5410404_objectives-financial-statement-audit.html#ixzz1E3KWoQSM

**10. INTERNAL GOVERNANCE COMMITTEE
NO WRITTEN REPORT COMPLETED**

11. LEGAL COMMITTEE

MANDATE

Pursuant to Article V of the Statute of the OCA, the Metropolitan Council (MC) “initiates, prosecutes, and defends all legal matters affecting the interest of the Church.” Inasmuch as the MC meets only twice a year, a Legal Committee (LC) was established to facilitate legal affairs of the MC between meetings. The LC has no authority to file new legal actions or settle cases without the approval of the MC and the Holy Synod. Accordingly, the LC sought and received authorization from the full MC for all substantive steps taken in litigation in a variety of matters over the past three years.

Because of the sensitivity and confidentiality of legal matters, this report will review how legal issues are being handled within the Church, and will highlight some of the recent litigation and issues that are now public, without disclosing anything that must remain confidential.

MEMBERS AND RESOURCE PEOPLE

Four attorneys, all members of OCA parishes, presently make up the MC LC. Two of them are members of the MC: Gregg Nescott, LC Chair (Pennsylvania) and Judge Ray Lanier (Georgia). Like other committees of the MC, the LC has consultants who are not MC members: Sergei Givotovsky (Connecticut) and Angela Parks (Alabama). The work of the LC members is handled on a *pro bono* basis. Thaddeus Wojcik serves as the General Counsel of the Orthodox Church in America.

INITIATIVES AND ONGOING PROJECTS SINCE 15TH AAC

Over the past three years, the LC has been in regular, at times daily contact by e-mail. Conference calls have been utilized once or twice a month, or more frequently as demanded, and have generally consumed several hours each in discussion. The LC works closely as a team through these e-mails and calls with OCA outside General Counsel (GC) Thaddeus Wojcik and OCA Secretary Fr. Eric Tosi, who bears primary responsibility within the Chancery for legal matters under the OCA Statute. For much of the past triennium, Fr. Alexander Garklavs, as Chancellor, also regularly participated in most of the work of the LC, and Metropolitan Jonah, as Synodal Liaison to the MC, was also involved in several conference calls.

Although there have been some disagreements among us since the legal team was assembled in 2008, we have been blessed by a spirit of unity and respect that has marked our discussions. The lawyers and non-lawyers truly function as a team.

Apart from the semi-annual briefings to the MC that, depending on what litigation was pending,

consumed as much as four or five hours per meeting, the LC and GC briefed His Beatitude for a half-day in February 2009, shortly after his election as Primate, on all pending legal matters. The LC and GC also met with the Holy Synod for the better part of a day in September 2009, and has discussed legal matters many times with members of the Lesser Synod and individual bishops, in e-mails and calls.

SUMMARY OF LITIGATION AND OTHER LEGAL MATTERS – NOVEMBER 2008 TO SEPTEMBER 2011

The LC has been consulted on more than 50 different legal matters since 2008, some resulting in or related to litigation --- which is always an expensive proposition --- with others unrelated to litigation.

Lawsuits filed by Robert and Bette Kondratick sought \$250,000 payment on a promissory note, and then \$400,000 on the same note. In May 2009, Robert Kondratick filed a new lawsuit, alleging wrongful discharge and defamation by a member of the MC and an officer of the OCA, seeking \$26,000,000 in damages. After hundreds of hours of discussion between and among members of the LC, GC, the MC and the Holy Synod and pretrial litigation, on May 21, 2010, a settlement agreement was signed. The OCA paid \$250,000 to the Kondraticks, and all other lawsuits were discontinued. Authority to settle had been given earlier in a conference call, with virtually all members of the Holy Synod and the MC participating.

In January 2009, Bishop Nikolai filed suit against the OCA, alleging, *inter alia*, wrongful termination, intentional infliction of emotional distress, and deceptive business practices, and seeking at least \$41,000,000 in damages. After the hiring of counsel to represent the OCA in this litigation and the resulting legal skirmishing, Bishop Nikolai agreed to discontinue his lawsuit, and in December 2009, a stipulation of discontinuance was filed in Nassau County, NY, effectively dismissing the suit with prejudice, meaning it cannot be refiled.

In 2008, Kristine Koumentakos filed suit in Howard County, Maryland against the OCA, Metropolitan Herman, Fr. Raymond Valencia, St. Matthew's Church in Columbia, MD, the diocese, deanery, and dean, among others, alleging defamation, invasion of privacy, and employment claims. In August 2009, a judge dismissed all counts against the OCA, finding that to decide the allegations raised by Koumentakos would excessively entangle the courts in religious matters, in violation of the First Amendment to the U.S. Constitution.

In December 2008, the OCA signed a settlement agreement with Paul Sidebottom, a former church worker in the Diocese of Alaska, relating to Sidebottom's allegations of sexual harassment and his resulting retaliatory discharge from employment. The agreement required the Church to meet certain standards in dealing with allegations of sexual harassment.

In 2005, a civil suit was filed in Illinois by Fr. Vasile Susan against the Romanian Episcopate (ROEA). The OCA was not involved until June 2009, when a subpoena was served on

Metropolitan Jonah, seeking records and his testimony in a deposition relating to the lawsuit. The LC sought the approval of the MC and the Holy Synod to file a motion to quash (dismiss) the subpoena, because it would bring the civil courts into an issue of church discipline. Earlier this summer, the judge in Chicago agreed, quashing the subpoena on First Amendment grounds. Fr. Susan has appealed the court's ruling.

The refusal of the OCA's insurers to defend or indemnify the Church in most of the cases that resulted in litigation because of their claims that the matters were not covered led the Church to consider challenging these refusals. Georgia Kazakis, an OCA parishioner and partner in a prominent Washington, D.C. law firm and an expert in insurance law, assisted the Church in trying to overturn these decisions, but when it was decided that filing civil suits against the insurers was not a financially viable option, the OCA was advised of what steps to take to try to avoid such refusals by insurers in the future.

Because Article V of the OCA Statute charges the MC with maintaining an inventory of all properties of the Church and deciding on the purchase, sale and mortgaging of all Church property, a member of the LC was drawn into the tangled web of Alaska lands documents and deeds. Over the past decades, disagreement arose within the OCA as to whether the lands and income therefrom belonged to the Diocese of Alaska, or to the national church. Ray Lanier, assisted by Fr. Michael Oleksa and others, spent a week in Alaska in 2010 and countless additional hours cutting through the paperwork. Based on their investigation and recommendation, in September 2010, the MC and Holy Synod approved the historic transfer of any interest of the national church in all such lands to the Diocese of Alaska.

OCA GENERAL COUNSEL

Since being hired in 2008, Thaddeus Wojcik has continued his exemplary work representing the OCA. As he has taken pain to note repeatedly to the Holy Synod, Chancery, and MC, he doesn't represent the interests of any particular individual or group within the OCA; his client is the OCA, a religious corporation under New York law. As the son of an OCA priest and brother to two others, Thaddeus blends his legal experience with a demonstrated commitment to the Church. He offered the Church a steeply discounted rate for his services, and he has exercised additional stewardship to the OCA by waiving approximately \$150,000 in fees since 2007.

COMMENTS

Over the past three years, the MC LC has been involved in dozens of legal matters, ranging from those needing only a few minutes attention to others requiring hundreds of hours of work. There is little doubt that the total amount of time expended by members of the LC over these years easily exceeds a thousand hours. Appreciation is extended to Fr. Alexander Garklavs and Fr. Eric Tosi and acting Chancellor Bishop Melchisedek for their assistance with this legal work.

Since the membership of the LC is expected to change over the next year or so, capable and committed attorneys willing to assist the LC will be needed. Anyone interested in lending a hand should contact the Chair of the LC.

Finally, I would be remiss if I didn't offer my profound gratitude to Ray Lanier, Angela Parks and Sergei Givotovsky for their brilliant and tireless efforts on the LC during a -- shall we say -- extremely active and litigious period. We are all in their debt.

Gregg Nescott, esq
Chairperson

12. SPECIAL INVESTIGATION COMMITTEE

Immediate Recommendations

1. The retirement, resignation, or removal of +MH and his referral to the HS for discipline prior to the 15th All-American Council (AAC).

Update: Done

2. The referral of +MT to the HS for discipline prior to the 15th AAC.

Update: Done

3. The referral of the former part-time Treasurers Father Paul Kucynda (“Kucynda”), and Father Dimitri Oselinsky (“Oselinsky”) and the former Comptroller Strikis to the HS for discipline prior to the 15th AAC. Given his role in bringing the financial improprieties to the attention of the Church and his dedication in bringing them to an end, the SIC makes no recommendation regarding Wheeler.

Update: Frs. Kucinda and Oselinsky had letters placed in their permanent files and were forbidden from ever holding national or diocesan office again.

4. A joint HS and MC resolution of apology and repentance to the Church prior to the 15th AAC and a joint resolution of apology to and commendation for John Kozey acknowledging his vigilance and dedication to his fiduciary responsibilities in light of the opposition he encountered.

Update: Done

5. A joint HS and MC resolution of commitment to implement the SIC’s recommendations prior to the 15th AAC.

Update: Done

6. To seek the recovery of funds from +MT and Kondratick immediately after receiving this report during the HS and MC joint session, September 3-5, 2008.

Update: the MC Legal Committee recommended that the Church not pursue +Theodosius because the cost of doing so was judged to be greater than any expected return. Seeking recovery from RSK was a matter related to his court case against the OCA which was eventually settled out of court.

7. The OCA Legal Committee and legal counsel to review this report for possible referral to the Nassau County District Attorney and other appropriate authorities no later than September 30, 2008, and report back to the HS and MC on that date.

Update: the SIC Report was shared with the Nassau County District Attorney, who declined to pursue the matter.

8. The publication of the unabridged 13-page SC report on the OCA’s website no later than September 5, 2008.

Update: Done

9. A report by the OCA's external auditors to the HS and the MC regarding the adequacy of the newly established internal financial controls and the release of the same on the OCA's website at the 15th AAC.

Update: The report of the external auditor confirmed the adequacy of the newly established internal financial controls.

10. The establishment by the HS and MC of a committee to oversee and report on the progress of the SIC's recommendations. This committee shall consist of one hierarch chosen by the HS, the three OCA corporate officers, and three MC members selected by the MC during their meeting of September 3-5, 2008.

Update: Done

11. The designation of the MC's Ethics Committee as the OCA's ombudsman, a place for whistle-blowers and others to bring concerns without fear of retribution, beginning at the joint session, September 3-5, 2008.

Update: Not achieved to date. The Charter of the MC's Ethics Committee does not make this function clear, and there is no place on the OCA website where this is mentioned as a resource.

12. The establishment of a presentation by the OCA's legal counsel to the HS and MC concerning their fiduciary and other legal responsibilities as members of their respective bodies during the 15th AAC and annually thereafter.

Update: Done

13. The MC's selection of a committee during its September 3-5, 2008 meeting to develop a comprehensive crisis management plan, developing and adopting a policy of immediate action within the Church, and a commitment to provide effective communications with members of the Church, while problems, issues, and crises are being addressed. The committee will present a progress report to the HS and MC no later than the Spring 2009 HS and MC sessions.

Update: Not achieved to date. The Committee was established at the September, 2008 MC meeting, but its implementation plan remains to be achieved. Some doubt exists as to whether the leadership of the Church is committed to a formal crisis management process.

Long-Term Recommendations

1. Beginning with calendar year 2008, annual external audits of all OCA bodies and institutions (including Stavropegial institutions) are to be mandated. Additionally, the financial records of the former Diocese of New York/New Jersey shall be audited. The results of these audits will be presented to the HS and MC and published on the OCA's website within 30 days of their presentation.

Update: Implementation differs from Recommendation. The costs of external audits were found to be excessive for the stavropegial institutions. The OCA Internal Audit Committee has taken responsibility for these audits.

The auditors report for NY/NJ was presented to the MC. The diocese decided against further audits, determining that the costs of proceeding were high and there was little chance of finding the documents.

2. The establishment of qualifications for election as a member of the OCA's Audit Committee during the 15th AAC.

Update: Done

3. The OCA's Annual Audit Committee reports shall be presented to the HS and MC and published on the OCA's website within 30 days of their presentation.

Update: Done

4. The publication of the OCA's annual budget and monthly financial reports on the OCA's website, beginning October 1, 2008.

Update: Implementation differs from Recommendation. The MC chose to post quarterly, rather than monthly, financial reports

5. Implement changes to ensure the OCA's website is current with the goal of its becoming a reliable source of Church information, and one to which answers readers' questions submitted to the OCA, beginning no later than January 1, 2009.

Update: Not achieved to date. The point of this Recommendation was to allow the OCA website to become the place to go to to get Church news and to engage in open discussion. While the website itself has been revamped, the rules and process governing the publication of content are not known, there is often earlier and more complete information available elsewhere and there is no "forum" function.

6. The establishment at the 15th AAC of a long-term strategic planning committee to review: (a) the relationship of the dioceses to the Central Church; (b) the appropriate division of responsibilities and funding between the dioceses and the Central Church; (c) the separate and joint roles and responsibilities of the HS and MC in the governance of the Church; (d) the role, functions, structure, and funding of the Central Church Administration and its geographic location; and (e) the development, documentation, and implementation of sound business policies, procedures, processes, and practices. The committee will conduct a comprehensive review of *The Statute of the Orthodox Church in America* and all HS, MC, and Chancery policies to ensure accountability, openness, and communication to the Church-at-large. The committee will report to the HS and MC during their Spring and Fall sessions, beginning no later than the Spring 2009 sessions, and semi-annually thereafter.

Update: Done.

**Dr. Dmitri Solodow
Member, Special Investigation Committee**

13. STRATEGIC PLAN COMMITTEE

MANDATE

The initial impetus for the strategic plan was a response to the administrative difficulties that had been troubling the central Church. Seeking to avoid such difficulties in the future, in 2008 the Special Investigative Committee recommended the development of a long-term strategic plan to review the relative roles of the different Church organs and institutions: e.g. the Metropolitan, the Holy Synod, the Metropolitan Council, the Chancery, and the role of the dioceses and the central administration. This recommendation was approved by the 15th All American Council (Pittsburgh, 2008) and subsequently blessed by the Holy Synod of Bishops.

Soon thereafter it was realized that this examination had to be done within the broader context of a vision and plan for the Church's ministry in North America – and that in formulating this vision and plan we should reach out as broadly as possible to the entire Church. In reaching out broadly to the Church, the overwhelming feedback we received is that the Plan should focus on priorities for ministries in the Church and not on organizational change.

Hearing this feedback from the broader Church, in the Fall of 2010 the Metropolitan Council approved and the Holy Synod blessed this shift in emphasis. Specifically, the revised plan now addresses three critical questions:

1. Who are we and where are we going?
2. What should our ministry priorities be for the coming decade?
3. How do the Central Administration, the dioceses, the deaneries, the parishes and the individual parishioners work together to establish and continue these ministry priorities?

MEMBERS AND RESOURCE PEOPLE

The Strategic Planning Committee (SPC) currently consists of 11 members: Archpriests Theodore Boback, David Mahaffey, Michael Oleksa; Priests Robert Dick, John Vitko; Protodeacon Peter Danilchick and Deacon John Zarras; Mr. David Grier, Dr. Eleana Silk, Dr. Dmitri Solodow, and Dr. Paul Witek. Fr. John Vitko chairs the SPC. Archpriest Robert Arida was the original chairman of the SPC and was followed in this position by Archpriest Alexis Vinogradov. The terms of both Fr. Arida and Fr. Vinogradov on the Metropolitan Council have expired, but they continue to remain involved as consultants to the SPC. Priest John Vitko is the current chair. His Beatitude, Metropolitan Jonah is the Holy Synod liaison and Archpriest Eric Tosi is the chancery liaison.

INITIATIVES ON-GOING AND COMPLETED SINCE THE 15TH AAC

Since the 15th AAC, the SPC has sought to reach out in ever-widening circles to the broader Church for their input into a strategic plan for the Orthodox Church in America. We began by discussions with His Beatitude, Metropolitan Jonah, and by reviewing written materials provided

by him. We combined these with our own thoughts, created an initial draft plan, then iterated that plan successively with the Lesser Synod, the Holy Synod and the Metropolitan Council – at each stage revising the prior draft plan. In July, 2010 we felt that we had enough of a beginning to take the emerging plan out to the broader Church. That version of the plan contained an extended discussion of the organization of the Church and a top level description of ministry priorities. This draft was posted on the internet, discussed with the OCA Department heads and seminaries, and presented and discussed at many of the diocesan assemblies. Three dominant themes emerged from all this feedback: (1) the plan needed to contain a clearer statement of our autocephaly; (2) the plan should not address organizational change; and (3) it should focus on our ministry priorities, seeking to make them more concrete and actionable without being overly proscriptive.

The SPC then sought and obtained the approval of the Metropolitan Council and the blessing of Holy Synod to focus the plan on ministry priorities. To accomplish this, the SPC formed 10 Church-wide working groups – one on each of the top level ministry goals called out in the plan – to review and revise these goals as necessary and to call out concrete examples of how these goals could be implemented – so as to serve as the basis for further discussion. A typical working group involved 5-8 individuals – some with previous experience in the area (e.g. from existing OCA Departments) and others new to the area but with a keen interest in it. Each working group elected their own chair and produced a several page summary.

Based on these significant new inputs from throughout the Church, the SPC has recently completed a MAJOR revision of the draft Strategic Plan and has posted it on the internet for comment. Of the 25 pages in this draft, about 20 are new or greatly changed. Major changes include (1) the statement of the Holy Synod of Bishops on the autocephaly of the Orthodox Church in America; (2) removal of any discussion about the organization of the Church; and (3) an extended discussion of recommended ministry priorities for the next ten years and some concrete steps for actualizing them.

PROJECTED FUTURE INITIATIVES AND PROJECTS

Current and near-future activities focus on the preparing for the extensive strategic planning discussions which will take place at the 16th All American Council in Bellevue, WA. Four of the eight AAC sessions are dedicated in part or in toto to strategic planning. At the heart of these four sessions, are two three-hour Workshops in which AAC participants will breakout in Workshops on each of the strategic goals. AAC participants have been asked to pre-register for the Workshop that focuses on the goal of great interest to them. Within a given Workshop, the participants will continue to develop the goal that is the focus of that Workshop, but even more importantly to begin building the human network that will be key to implementing that goal. In the concluding strategic planning at the AAC, we will ask for a ‘sense of the assembly’ (hand vote) approval to: approve the general thrusts of the overall Strategic Plan (realizing that it will of necessity evolve as it progresses); to recommend to the Metropolitan Council that it pursue additional funding to support the implementation of the Plan; and to recommend that the Metropolitan Council form a Post-Conciliar Committee to oversee and facilitate the implementation of the Plan.

In the time between now (Aug., 2011) and the AAC (Nov. 2011) we will continue to socialize the Strategic Plan with as broad a segment of the Church as possible: the next issue of the *TOC* will contain an interview between Fr. John Vitko and Fr. John Matusiak on the Strategic Plan; Fr. John Vitko will be interviewed by Ancient Faith Radio as part of a series of interviews related to the upcoming AAC; read-aheads are being prepared for each of the Workshops and will be distributed to the AAC participants in September and also made available to the broader Church at the same time; and AAC participants who have pre-registered for a particular Workshop will be afforded the opportunity to network with each other prior to the AAC.

COMMENTS

We are often asked what will be different about the outcome of this AAC versus others in which much excellent work has been done but with limited impact because of limited follow-up. To that end, we are taking two major steps that we hope will make a big difference in the follow-up: (1) we are focusing the strategic planning portion of the AAC on building the initial human networks that will be critical to implementing any of the goals and not on producing yet another report; and (2) we are recommending the formation of a Post-Conciliar Committee to oversee and facilitate the implementation of the Plan. We are also open to other ideas you may have.

SUPPORTING DOCUMENTATION

Key supporting documentation includes: (1) the statement of the Holy Synod blessing the revised approach to the Plan (Nov. 22, 2010; <http://oca.org/news/archived/holy-synod-of-bishops-reviews-blesses-revised-approach-to-strategic-plan>);

(2) the draft of the Revised Strategic Plan for the OCA (May 19, 2011; <http://oca.org/PDF/NEWS/2011/2011-0519-studypaperstratplan.pdf>);

(3) the read-aheads for each of the strategic planning goals (to be released in Sep. 2011).

Priest John Vitko
Chairperson