



Metropolitan Council Meeting
Spring 2010
Other Reports



**Meeting of the Lesser Synod and Metropolitan Council
March 1 to March 4, 2010
Other Reports
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Comparative Costs

PLAN 1

NUMBER OF COPIES TO BE PRINTED AND MAILED

Copies will be sent in bulk to all parishes and missions of those dioceses in which the faithful previously received individual copies as part of their assessments, plus Alaska and Canada, according to the following breakdown.

DIOCESE	10	25	50
Alaska	86	—	2
Eastern Pennsylvania	19	14	3
Midwest	34	22	7
New England	18	7	2
New York/New Jersey	28	22	1
South	49	7	1
Washington	6	1	2
West	39	10	4
Western Pennsylvania	35	10	1
Canada	53	7	2

Number of packets communities 368 100 25

Copies to be printed 3,680 2,500 1,250 **7,430**

Additional copies to be delivered in bulk to the Chancery for 1st class mailing to seminaries and monasteries [1 copy each] and paid subscribers; file copies; etc.

Additional copies 170

TOTAL NUMBER OF COPIES TO BE PRINTED **7,600**

COST – BID FROM TSO GENERAL, BRENTWOOD, NY

Printing of 7,600 copies	\$4,595.00
Packing, mailing prep	1,760.00
Approximate postage *	5,000.00
TOTAL COST PER ISSUE	\$11,355.00
TOTAL COST PER ISSUE	\$45,420.00

* Postage is “on the high side,” based on numbers obtained by Ralph after speaking with postal officials. He noted that the cost varies on individual packets depending on where they are being sent, so he based the cost on the most expensive packets. [That is, a packet of 10 going to New Jersey or the Midwest.

PLAN 2

NUMBER OF COPIES TO BE PRINTED AND MAILED

In addition to parishes/communities in Plan 1, copies will be sent in bulk to all parishes and missions of the “ethnic” dioceses in which the faithful had not been receiving individual copies, according to the following breakdown.

DIOCESE	10	25	50
Albanian	6	4	1
Bulgarian	14	4	—
Romanian	88	6	—

Additional number of packets/communities 118 14 1

Total number of packets/communities with Plan 1 486 114 26

Copies to be printed 4,760 2,850 1,300 **8,910**

Additional copies to be delivered in bulk to the Chancery for 1st class mailing to seminaries and monasteries [1 copy each] and paid subscribers; file copies; etc.

Additional copies 590

TOTAL NUMBER OF COPIES TO BE PRINTED **9,500**

COST – BID FROM TSO GENERAL, BRENTWOOD, NY

Printing of 9,500 copies	\$5,191.00
Packing, mailing prep	2,120.00
Approximate postage *	6,000.00
TOTAL COST PER ISSUE	\$13,311.00
TOTAL COST PER ISSUE PER YEAR [4 ISSUES]	\$53,244.00

PROPOSAL FOR PRINTING AND BULK MAILING OF TOC

TO: OCA Chancery
FROM: Father John Matusiak, TOC Managing Editor
DATE: Monday, 15 February 2010

A number of ideas have been proposed with regard to reducing the cost of printing and mailing *The Orthodox Church* within a budget of \$50,000.00 per year.

The present proposal involves

1. printing four, 24-page issues per year.
2. distributing the issues in bulk to individual parishes and missions, rather than to individual parishioner addresses. The proposal offers a choice of two "plans."

1. Plan 1 involves sending 10, 25, or 50 copies to each parish and mission in those dioceses in with the faithful previously received individual copies at their home addresses, based on reported membership/assessment statistics, with the addition of the Diocese of Alaska and the Archdiocese of Canada.

2. Plan 2 involves sending 10, 25, or 50 copies to all of the aforementioned parishes and missions, as well as to parishes and missions of the Albanian, Bulgarian, and Romanian dioceses. Previously, faithful of these parishes did not receive individual copies at their home addresses.

3. Both plans involve sending individual copies to seminaries, monasteries, paid subscribers, etc. from the OCA Chancery, as had been done in the past by the former TOC circulation manager.

4. A list of all parishes and missions, with the number of copies each is to receive, is available.

With distribution of the first 24-page issue, it is proposed that a letter be included, explaining the change in distribution and inviting the faithful who so desire to enter individual subscriptions, to be sent to their homes, at the current subscription rate.

It is to be noted that the quotes shared on Friday, 12 February 2010, did not include the cost of mailing. TSO General sent mailing costs in a subsequent quote. Hence, the costs given on Friday only included printing and packing – well under the \$50,000.00 budget. Please note that the quoted mailing costs are approximates "on the high side." An explanation appears on the comparative cost sheet attached to this memo. Until the first mailing is completed, it will be difficult to determine the exact cost of mailing, but assurance has been given that it should not exceed the quoted price.

The 24-page issues will not include the "Official" listing – that is, the listing of ordinations, assignments, depositions, etc. – as these can add an additional 4 - 6 pages to every issue, which increases printing costs substantially. The on-line PDF posting of TOC, however, will include these listings, as doing so costs nothing. [This should also generate additional "traffic" to the OCA web site.]

If this proposal is accepted, work may begin on the four 2010 printed issues immediately. Meanwhile, the current winter issue will only appear on-line, as was the case with the fall issue.

Thank you in advance for your kind consideration.



Pension Office
P.O. Box 675
Syosset, NY 11791
Tel: 516-922-0550
Fax: 516-624-3153

Orthodox Church in America Pension Plan
Report to the Metropolitan Council
March 2010

Venerable Hierarchs, Clergy and Members of the Metropolitan Council

Glory to Jesus Christ!

On January 1, 2010, after a thorough search, the Board contracted with the firm of Saslow, Lufkin & Buggy, LLP for accounting and auditing services. The Pension Board also implemented the revised benefit calculation formula for 297 active members.

In preparation for the implementation of the new formula, the Board communicated the details and personal analysis of the effects of the change to all the members. This interaction brought to light various questions that the Board was able to resolve and resulted in an opportunity for us to accurately correct and update our Data Base.

Over the last quarter, we have upgraded our computer technology so that our software is more compatible with the results received from our actuary. With the Data Base improvement and the new software, we anticipate that soon we will have the capacity to report contributions more thoroughly, improve administrative services, and communicate electronically with the membership, e.g. distribute invoices, reports, and information.

Currently we have 157 inactive members, 122 members receiving benefits, and the 297 active members referenced above. The plans investments are valued at \$21,695,439. After more time has passed with the revised benefit calculation formula in place, we will be able to report the actuarial effect of the change.

We thank you for your support of the Orthodox Church in America Pension Plan.

In Christ,

John Sedor
Chairman
Orthodox Church in America Pension Plan

**ORTHODOX CHURCH IN AMERICA PENSION PLAN
PROPOSED PLAN AMENDMENT – MARRIED TERMINATED-VESTED BENEFIT**

Current Plan Provision: Article 7 of the Plan fails to provide for the benefit of married Terminated Vested Members and confuses the right of married Active Members. Also, Article 7 does not clearly provide for the distribution of the Voluntary Contribution Account or preserve the offsets that are charged to the retirement benefit in the event the Member's Contribution Account and the Member's Accumulated Voluntary Contribution Account are paid at the time of death.

Proposed Change: The Pension Board recommends addressing this issue by: (1) restating Section 5.3 to clearly require distribution of a Member's Accumulated Voluntary contribution Account upon termination of Employment; and (2) restating Section 7.1 to provide for the payment of the Member's Contribution Account and Member's Accumulated Voluntary Contribution Account and more clearly explain that the actuarial cost reduces the benefit otherwise payable upon the death of a Member or Terminated Vested Member.

This correction has no actuarial cost implication for the Plan.

PROPOSED AMENDMENT:

Plan section 5.3 is amended by adding at the end thereof before the end of the sentence:

“, which amount(s) shall be paid as soon as administratively practicable[.]”

Plan section 5.3 is amended by adding as subsection (d) the following:

(d) If a Member ceases to be an Employee, other than by death, prior to his being eligible for a Pension under the Plan, the amount of his Accumulated Voluntary Contributions at the time he ceased to be an Employee shall be paid to him in one sum as soon as administratively practicable.

Plan section 7.1 is restated as follows:

7.1 Active Members and Terminated Vested Members Prior to Pension Commencement

Upon the death of an Active Member or of a Terminated Vested Member prior to commencement of his Pension, the following shall apply:

(a) Return of Contribution Account(s): Upon the death of an Active Member or of a Terminated Vested Member prior to the commencement of his Pension, his Beneficiary shall be entitled to the Member's Contribution Account and the balance, if any, in the Member's

Accumulated Voluntary Contribution Account payable in a lump sum as soon as administratively practicable. If an election is made to receive the Member's Contribution Account and the balance, if any, in the Member's Accumulated Voluntary Contribution Account, the Pension otherwise payable shall be reduced as provided below.

(b) Death of Unmarried Active Member or of Terminated Vested Member Before Attaining Age 65: Upon the death of an unmarried Active Member or of a Terminated Vested Member prior to the commencement of his Pension, who has not attained age 65, the sole benefit payable shall be the Return of his Member Contribution Account(s) as provided in subsection 7.1(a), above.

(c) Death of Married Active Member Before Age 65: Upon the death of a married Active Member prior to the commencement of his Pension, who has not attained age 65, a monthly benefit shall be payable to his Spouse equal to the 65% of the Member's vested Accrued Benefit as of the date of the Member's death commencing on his Normal Retirement Date and payable for the life of the Spouse reduced by the Actuarial Equivalent value of the lump sum benefit payable to his Beneficiary attributable to his Member's Contribution Account pursuant to Subsection 7.1(a), above, and without any supplemental benefit attributable to his Member's Accumulated Voluntary Contribution Account, if any, if distributed pursuant to Subsection 7.1(a).

The Spouse may elect to commence the benefit as soon as administratively practicable following the Member's death or any subsequent date up to the Member's Normal Retirement Date subject to actuarial reduction for commencement prior to the Member's Normal Retirement Date.

(d) Death of Active Member or of a Terminated Vested Member After Attaining Age 65: Upon the death of an Active Member or of a Terminated Vested Member prior to the commencement of his Pension, who has attained age 65, a monthly benefit shall be payable to his Beneficiary equal to the amount payable under the Normal Form of Retirement Income as if the Member (or Terminated Vested Member) had elected to commence payment of his vested Accrued Benefit as of his date of death reduced by the Actuarial Equivalent value of the lump sum benefit payable to his Beneficiary attributable to his Member's Contribution Account pursuant to Subsection 7.1(a), above, and without any supplemental benefit attributable to his Member's Accumulated Voluntary Contribution Account, if any, if distributed pursuant to Subsection 7.1(a). After the 120 month guaranteed period a monthly benefit shall be payable to his Spouse for her life equal to the Actuarial Equivalent of 65% of the Member's (or of the Terminated Vested Member's) vested Accrued Benefit as of the date of the Member's death reduced by the Actuarial Equivalent value of the lump sum benefit payable to his Beneficiary attributable to his Member's Contribution Account pursuant to Subsection 7.1(a), above, and without any supplemental benefit attributable to his Member's Accumulated Voluntary Contribution Account, if any, if distributed pursuant to Subsection 7.1(a). If there is no Spouse, no benefit will be payable after the end of the 120 month guaranteed period.

(e) Non-Vested Member: Upon the death of a Member who does not have a vested interest in his Accrued Benefit, there shall be no benefits payable under the Plan except as provided in Subsection (a) above.

(f) Spouse's Election to Waive Subsection 7.1(a) Lump Sum Payment: A Spouse who is the Member's Beneficiary for purposes of Subsection 7.1 (a), above, entitled to a benefit under Subsection (c) or (d), may waive the right to receive the Member's Contribution Account and the balance, if any, in the Member's Accumulated Voluntary Contribution Account as a lump sum, and in lieu thereof receive the unreduced benefit otherwise provided under the applicable provision and, if applicable, elect a supplemental benefit attributed to the Member's Voluntary Contribution Account.

APPROVED: _____ Date: _____

ARTICLE 5

BENEFITS PAYABLE UPON TERMINATION OF EMPLOYMENT

5.1 Upon Retirement

Upon eligibility for Retirement, a Member shall have a 100% vested interest in his Accrued Benefit.

A Member shall have the right to retire on his Normal, Deferred or Disability Retirement Date.

5.2 Special Rules Upon Disability Retirement

As a condition of his continuing to receive a disability retirement Pension, the Employer may require any Member receiving a disability retirement Pension who has not reached his 65th birthday to provide satisfactory evidence of his continued satisfaction of the eligibility requirements for disability insurance benefits under the Social Security Act. Should any such Member refuse to provide such evidence, his disability retirement Pension shall be discontinued until his withdrawal of such refusal, and should his refusal continue for a year, all rights in and to the disability retirement Pension shall cease. If the Employer finds that the Member has ceased to be eligible for such disability insurance benefits, his disability retirement Pension shall be discontinued. In the event that such Member's disability retirement Pension is discontinued, as herein provided, and he is not restored to service as an Employee, he shall be entitled to receive a vested benefit, provided that at the date of his disability retirement he had completed the eligibility requirements for such benefit. The vested benefit shall be equal to the vested benefit he was entitled to at the time of his disability retirement, reduced, but not below zero, by the amount of disability retirement Pension he has received.

5.3 Upon Other Termination of Employment

- (a) A Member shall have a 100% vested interest in his Accumulated Voluntary Contribution Account and his Member's Contribution Account at all times.
- (b) Upon termination of employment by an Active or Inactive Member before qualifying for any other benefits under the Plan and before his completion of five years of Membership Service, there shall be no benefits payable under the Plan, other than provided for in Subsection (a) above.
- (b) Upon termination of employment by an Active or Inactive Member after his completion of five years of Membership Service, he shall have a vested interest in his Accrued Benefit attributable to his Employer's Contribution Account equal to the percentage determined in accordance with the following schedule on the basis of his years of Membership Service.

Number of Years	Percentage of Accrued Benefit
Less than 5 years	0%
5 years	10%
6 years	20%
7 years	30%
8 years	40%
9 years	50%
10 years	60%
11 years	70%
12 years	80%
13 years	90%
14 or more years	100%

- (c) Notwithstanding the above, in the event a Member elects payment of his vested benefit under Section 8.2(b)(i), he shall forfeit the vested portion of his Accrued Benefit attributable to his Employer's Contribution Account.

5.4 Reemployment

- (a) If any Retired Member is reemployed as an Employee, his Pension shall cease.

Any Membership Service to which he was entitled when he retired shall be restored to him and, upon subsequent retirement, his Pension shall be based on his Compensation and Membership Service before and after the period of prior Retirement.

- (b) In the event the Retired Member

- (i) is reemployed after his Normal Retirement Date, the form of payment he elected when he originally retired shall remain in effect and may not be changed upon subsequent retirement. Any Pension payments received by a Member under the Normal Form of Retirement Income prior to his reemployment shall be used to reduce the 120 month guarantee upon his subsequent Retirement.

- (ii) who has made voluntary contributions hereunder is reemployed, his supplemental Pension attributable to his voluntary contributions in accordance with Subsection 8.2(b)(ii) shall continue in the same manner and form as if he had not been restored to active Service.

- (c) If, at the time of his reemployment, he is entitled to a vested benefit, he shall continue to be vested in such benefit. His vested percentage prior to reemployment shall not increase because of additional Membership Service. If the Member subsequently retires on either Normal or Disability Retirement, he will not receive a vested benefit in addition to his Normal Retirement Pension or Disability Retirement Pension. In determining the amount of such a Member's Normal Retirement Pension or Disability Retirement Pension, if he becomes eligible for such a Pension, the Member's Membership Service at retirement shall be equal to either (i) the sum of all his Membership Service before and after restoration to service, if he did not receive the amount of his Member's Contribution Account after he terminated service, or (ii) his Membership Service after restoration to service, if he had received the amount of his Member's Contribution Account before his reemployment. The date the Member first became eligible for Membership shall be his initial date of eligibility for Membership.

- (d) If any former Member entitled to a vested benefit is reemployed after December 31, 2008, as an Employee, his years of Membership Service prior to reemployment and years of Membership after reemployment shall both be taken into account to determine his benefits upon his subsequent termination of employment, or to determine his Normal Retirement Pension or Disability Retirement Pension.

- (e) If a former Member who was not entitled to a vested benefit is reemployed he shall be deemed a new Employee for all purposes of the Plan.

ARTICLE 7

BENEFITS PAYABLE UPON DEATH

7.1 Active Members and Terminated Vested Members Prior to Pension Commencement

- (a) Upon the death of an unmarried Active Member or an unmarried Terminated Vested Member prior to the commencement of his Pension and notwithstanding any of the following provisions to the contrary, his Beneficiary shall be entitled to the Member's Contribution Account and the balance, if any, in the Member's Accumulated Voluntary Contribution Account.
- (b) Upon the death of a married Active Member prior to the commencement of his Pension, who has not attained age 65, a monthly benefit shall be payable to his Spouse equal to the Actuarial Equivalent of 65% of the Member's vested Accrued Benefit as of the date of the Member's death commencing on his Normal Retirement Date and payable for the life of the Spouse.

The Spouse may elect to commence the benefit as soon as administratively possible following the Member's death or any subsequent date up to the Member's Normal Retirement Date.

- (c) Upon the death of an Active Member or a Terminated Vested Member prior to the commencement of his Pension, who has attained age 65, a monthly benefit shall be payable to his Beneficiary equal to the amount payable under the Normal Form of Retirement Income as if the Member had elected to commence payment of his vested Accrued Benefit as of his date of death. After the 120 month guaranteed period a monthly benefit shall be payable to his Spouse equal to the Actuarial Equivalent of 65% of the Member's vested Accrued Benefit as of the date of the Member's death shall commence. If there is no Spouse, no benefit will be payable after the end of the 120 month guaranteed period.
- (d) Upon the death of a Member who does not have a vested interest in his Accrued Benefit, there shall be no benefits payable under the Plan except as provided in Subsection (a) above.

7.2 Retired Members Subsequent to Commencement of Payment of the Benefit

- (a) Upon the death of a Member subsequent to commencement of payment of the benefit, the provisions of the form of Annuity under which the benefit is being paid shall apply.
- (b) Upon the cessation of payments of the supplemental Pension elected in accordance with Section 8.2(b)(ii) payable to or on account of any Retired Member, the excess, if any, of the Member's Accumulated Voluntary Contributions at retirement or prior death over the total supplemental Pension payments made to him or on his account shall be paid in one sum to the Beneficiary designated by the person last in receipt of such supplemental Pension, or if no such Beneficiary is living, to the legal representatives of such person.

7.3 Definitions and Rules Governing Death Benefits

All distributions required under this Article shall be determined and made in accordance with Section 401(a)(9) of the Internal Revenue Code, including the incidental death benefit requirement in Section 401(a)(9)(G), and the Income Tax Regulations thereunder. Such provisions shall be effective for calendar years beginning after December 31, 2002 unless otherwise specified herein.

- (a) If the Member dies before the date distribution of his or her interest begins and there is a designated beneficiary, the Member's entire interest will be distributed, beginning no later than the time described in Section 8.2(f), over the life of the designated beneficiary or over a period certain not exceeding:

- (i) Unless the Annuity Starting Date is before the first Distribution Calendar Year, the Life Expectancy of the designated beneficiary determined using the beneficiary's age as of the beneficiary's birthday in the calendar year immediately following the calendar year of the Member's death; or
 - (ii) If the Annuity Starting Date is before the first Distribution Calendar Year, the Life Expectancy of the designated beneficiary determined using the beneficiary's age as of the beneficiary's birthday in the calendar year that contains the Annuity Starting Date.
- (b) If the Member dies before the date distributions begin and there is no designated beneficiary as of September 30 of the year following the year of the Member's death, distribution of the Member's entire interest will be completed by December 31 of the calendar year containing the fifth anniversary of the Member's death.
- (c) If the Member dies before the date distribution of his or her interest begins, the Member's surviving Spouse is the Member's sole designated beneficiary, and the surviving Spouse dies before distributions to the surviving Spouse begin, this section will apply as if the surviving Spouse were the Member, except that the time by which distributions must begin will be determined without regard to Section 8.2(f).
- (d) Payments made to a Member's surviving child until the child reaches the age of majority (or dies, if earlier) shall be treated as if such payments were made to the Spouse to the extent the payments become payable to the surviving Spouse upon cessation of the payments to the child. A child shall be treated as having not reached the age of majority if the child has not completed a specified course of education and is under the age of 26. In addition, a child who is disabled within the meaning of Section 72(m)(7) when the child reaches the age of majority shall be treated as having not reached the age of majority so long as the child continues to be disabled.

Report on the Progress of the 16th All-American Council

1. Overview

There has been good progress on the planning of the 16th All-American Council. An initial committee has been formed as well as a local committee. A site has been selected and a contract signed after review with the General Counsel. The date has been set for October 31 to November 4, 2011. Two meetings have been held at the site. The first meeting was an initial review of the site and the second was an organizational meeting with the proposed local committee. The next steps will be further organization of the local committee, the establishment of a Preconciliar Committee and the beginning of logistical planning. There are some decisions that will need to be made.

2. Site of the 16th AAC

There were two sites that were given consideration on the recommendation of the Holy Synod and Metropolitan Council. These sites were Denver, CO and Seattle, WA. Over ten sites were initially considered. Some of these were not interested in or capable of hosting an AAC. Conference Direct, a conference search company with a long relationship with the OCA was contracted and recommended these sites. Fr Myron Manzuk and Fr Eric G. Tosi visited two sites and found both to be ideal. It was decided by the Holy Synod to contract with the Hyatt Regency Bellevue, an acceptable site that offered to meet all considerations including price and space. Negotiations with the Hyatt Regency were conducted in collaboration with Conference Direct. Conference Direct is paid by whatever hotel is contracted. The contract was reviewed by General Counsel and signed by Fr Eric G. Tosi as a representative of the Orthodox Church in America.

3. Executive Committee

An executive committee was formed with the blessing of His Beatitude. The committee consists of His Grace Bishop BENJAMIN as Episcopal moderator, Archpriest Eric G. Tosi (Secretary and overall responsible for the AAC), Archpriest Myron Manzuk (Council Manager), and Peter Ilchuk (Logistics Manager). Archpriest John Pierce has been selected as Local Committee Chair and Lynnell Brunswick as Lay Local Chair. Subdeacon Dmitri Pletz has been selected as the Local Treasurer and Michelle Mewhinney-Angel as the Local Secretary. The purpose of the executive committee is to begin the planning process, recommend the local committees and to interface with the Preconciliar Commission.

An initial meeting was held with the Executive Committee on February 11, 2010 at the Hyatt Regency in Bellevue, WA. Procedures were established and responsibilities were assigned which will allow for the planning process and coordination to begin. The local team was presented with a detailed list of the local committees and their requirements. Other perspectives plans were discussed.

4. Local Committees

A detailed list of local committees has been presented. Each of the local committees has a detailed list of responsibilities, actions and a timeline. An introductory meeting with the local clergy and interested lay people was held on February 12, 2010 at the Hyatt Regency in Bellevue, WA. Twenty eight people were in attendance. There was a PowerPoint presentation given on the AAC, the timeline and a review of each local committee's responsibilities. See the attached PowerPoint. Volunteers were solicited and the local team is currently filling the positions. This will be completed by the summer.

The Washington Orthodox Clergy Association is a very strong gathering of all Orthodox clergy in the area. They have also volunteered to assist with the AAC. There is also a consideration to close all Orthodox parishes

during the AAC so that all Orthodox may attend the liturgical services. Overall the local team is very strong and there will be no problems.

5. Preconciliar Commission

The next step is to establish a Preconciliar Commission for the AAC. This will be in accordance with Article III, Section 5 of the Statutes of the OCA. The PCC has the overall responsibility to establish the theme, agenda and materials for the AAC. The PCC is nominated by the Metropolitan Council and approved by the Holy Synod. It is recommended that the local committee be twelve people with a mixture of clergy and lay members. The current members of the PCC will be the Episcopal Moderator (Bishop Benjamin), the officers of the Church (Chancellor, Secretary and Treasurer), and the Council Manager (Fr. Myron Manzuk). It is recommended that the local Chair (Fr John Pierce) be on the PCC to ensure coordination with the local committee. It is also recommended that a member of the Strategic Planning Committee be on the PCC since much of the work at the AAC will be a result of the SPC's work. Fr. John Vitko has been recommended and will also ensure coordination. This comes to six people (not counting the bishop). The remaining membership is recommended to be the following:

- David Drillock (due to his experience with past AAC)
- Lisa Mikhalevsky (due to her experience with past AAC and excellent secretarial skills)
- Valerie Zahirsky (due to her experience in the OCA)
- Priest Alexander Rentel (due to his academic credentials and a representative of SVS)
- Priest Victor Gorodenchuk (due to his academic credentials and a representative of STS)
- Archpriest Leonid Kishkovsky (External Affairs) and Peter Ilchuk (Logistics Manager) will be advisors to the PCC.

The PCC should meet after Pascha to begin the planning process for the AAC. It is expected that they will meet quarterly over the next year. Material should be ready for distribution by the Summer of 2011.

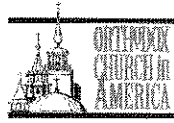
6. Some Initial Considerations

The choice of Seattle will be somewhat controversial as an AAC has not been held in the west. There are financial considerations that need to be addressed. Fortunately the hotel is cheaper than Pittsburgh and very well situated with many dining options. It will also allow for a full contingent of an Alaskan delegation to attend. The current estimate is that close to 70 Alaskan delegates will attend. They are also planning to bring dance troupes and other representations of the Alaskan Church culture to the AAC.

Negotiations with Alaska Airlines have proceeded very favorably. They do fly from most major airports. They are offering a 7% discount as the official airline for the 16th AAC. In addition, they are willing to offer a special charter flight from Anchorage for delegates. This is still to be negotiated but should represent a method to reduce costs.

An important factor in choosing the Seattle area is to have a chance to show the spiritual heritage of the region. There is a planned pilgrimage prior to the AAC to visit Holy Trinity Church in Wilkinson, WA. This church is one of the oldest on the west coast and was consecrated by St. Tikhon. There will also be a pilgrimage to the site of the repose of St. John Maximovitch in Seattle. There is also a plan for a pilgrimage to Sitka to venerate the wonderworking icon. This would take place on the weekend after the AAC. This is a rare opportunity for people from different parts of the OCA to visit this site. Alaska Airlines is also offering a special charter plan to Sitka. These plans are currently being discussed.

A final consideration will be travel time. Since many people will be traveling from across the country, the AAC will probably begin on Monday evening and go to Thursday evening. This will allow time to travel back to the parishes or to Sitka for the pilgrimage. All options are being explored.



16th All-American Council

*Hyatt Regency
Bellevue, WA
October 31-November 4, 2011*



16th All-American Council

- Contract is signed
- Initial Organization
- Preconciliar Commission to be appointed
- Local Clergy and Lay Chair appointed
- Local Committee to be appointed
- Organization of national and local operations
- Initial lay-out and operations



Responsibilities

- Bishop Benjamin is Synodal Representative
- Archpriest Eric G. Tosi, Secretary and overall responsible for AAC
- Archpriest Myron Manzukis Council Manager
- Archpriest John Pierce is Local Clergy Chair
- Lynnell Brunswig is Local Lay Chair
- Peter Ilchuk is Logistics Manager
- Dmitri Pletz is the Local Treasurer
- Michelle Mewhinney-Angel is Local Secretary



General Timeline

- Initial meeting
- Appointment of PCC at March MC
- PCC to establish theme, agenda and material
- Local Committee to establish working groups within areas, set up local accounts and contacts, prepare site
- Chancery to coordinate all activities
- AAC Committees appointed 30 days prior



Mandated Timeline (per Statute)

- ❑ PCC to publish agenda, notices and arrangements 60 days prior (Aug 24, 2011)
- ❑ Chancery to publish credentials and certification 30 days prior (Sep 30, 2011)
- ❑ Agenda to be approved by HS and MC at Fall, 2011 meeting (September 2011)
- ❑ Reports to be distributed by Chancery 30 days prior (Sep 30, 2011)
- ❑ All statute change, resolutions, etc to be submitted 30 days prior (Sep 30, 2011)



General Timeline for AAC

- ❑ Arrival on Oct 29. Possible pilgrimage to Wilkinson. Possible pan-Orthodox Vigil and Liturgy on weekend.
- ❑ Council to be Monday to Thursday
- ❑ Friday to be break-down of site
- ❑ Voluntary pilgrimage to Sitka on weekend of Nov 5-6.

16th AAC Preconciliar Commission

- | | |
|---|--|
| ❑ Bishop Benjamin (Synod) | ❑ David Drillock |
| ❑ Archpriest Alexander Garklavs (Chancellor) | ❑ Lisa Mikhalevsky |
| ❑ Archpriest Eric G. Tosi (Secretary) | ❑ Valerie Zahirsky |
| ❑ Melanie Ringa (Treasurer) | ❑ Priest Alexander Rentel |
| ❑ Archpriest Myron Manzuk (Council Manager) | ❑ Priest John Vitko |
| ❑ Archpriest John Pierce (Local Clergy Chair) | ❑ Priest Victor Gorodenchuk |
| | ❑ <i>Archpriest Leonid Kishkovsky (Consultant)</i> |
| | ❑ <i>Peter Ilchuk (Consultant and Logistics Manager)</i> |



Local Committees

- | | |
|--------------------------------|---------------------------|
| ❑ Local Clergy and Lay Chair | ❑ Exhibits and Displays |
| ❑ Local Treasurer | ❑ Formal Dinner |
| ❑ Local Secretary | ❑ Liturgical Appointments |
| ❑ Bishop's Welcome | ❑ Public Relations |
| ❑ City Guide | ❑ Secretarial |
| ❑ Council Workbook | ❑ Signage |
| ❑ Credentials and Registration | ❑ Meals and Snacks |
| | ❑ Souvenir Booklets |



Clergy and Lay Chair

- Archpriest John Pierce
- Lynnell Brunswig
- Overall local coordination between Chancery, PCC and Chancery
- Sits on PCC
- "boots on ground"
- Need local person to do logo



Local Treasurer

- Dmitri Pletz
- Find local bank and set up account. Seed money from OCA. Get checks
- Bonded through OCA
- Monthly reports and closing report
- Interact with Treasurer of OCA
- Collects local money and pays local fees



Local Secretary

- Michelle Mewhinney-Angel
- Attends and record all local minutes
- Distributes copies to Chancery
- Ensures follow-up on action items



Bishops Welcome

- Coordinate VIP
- Welcome Baskets
- Arrange Transportation
- Help VIP with any local receptions
- Organize the welcome of the Metropolitan/Holy Synod to hotel
- Provide guides for VIP



City Guide

- Put together local website
- Gather lists of restaurants, etc
- Survival Guide
- Organize booth at airport and hotel
- Gather brochures
- Organize any local outings
- Local maps



Council Workbook

- Reports will be distributed electronically
- Arrange binders and bags
- Assemble books
- Obtain pens, paper, etc
- Assemble bags
- Distribute at registration



Credentials and Registration

- Coordinate with Chancery (Greg Sulich) for material
- Provide teams for registration
- Set up and maintain registration area
- Prepare material
- Provide credential team information during council
- Reconcile registration with formal dinner



Exhibits and Displays

- Interface with logistics manager (Peter Ilchuk)
- Determine company and layout
- Arrange for security
- Prepare mailing with Chancery for displayer and exhibitors
- Maintain list and assign space
- Supervise set-up and break-down of areas
- Coordinate deliveries
- Prepare map to hotel displays



Formal Dinner

- Unknown as to level of dinner
- Setup reservation booth and dinner arrangements
- Collect money and distribute tickets
- Prepare program, seating charts
- Negotiate and select menu
- Arrange invitations for VIP and local guests
- Arrange for decorations



Liturgics

- Chapel set-up and maintenance
- Sacristy and vesting rooms
- Arrange for vestments and liturgical appointments
- Coordinate choir
- Assist in collections
- Coordinate with Chancery on serving clergy and altar servers



Public Relations

- Coordinate with local media and coverage
- Assist Media Coordinator (Archpriest John Matusiak)
- Provide media packets
- Coordinate webcasts and recording
- Coordinate any AV needs
- Provide for Press Conferences



Secretarial

- Set up secretary room
- Operations Center
- Arrange for equipment
- Provide printing needs during council
- Messaging and service



Signage

- Company may provide
- Keep up on signage needs and changes
- Ensure local electronic boards have daily updates
- Arrange for local in house TV to show videos
- Ensure directional help is available



Food and Beverage

- Negotiate and establish food and snack requirements of Council with hotel
- Arrange for meals for Synod
- Arrange for all meals for council except formal dinner
- Arrange for any special receptions



Souvenir Book

- Undetermined at this time
- If determined then arrange for souvenir book of council
- Collect, lay out, print and distribute book
- Arrange for paid advertisement
- Arrange for artides, etc for book



Other

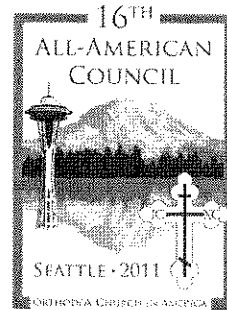
- There are established committees that will operate during the council that will interact with local committees
- All questions, issues, problems come through local chairs to Fr Myron and Fr Eric
- We will try to meet quarterly
- THNAK YOU!



Questions?

Where do we go from here?

And ...the logo



OCA Chaplaincy Report March 2010 for HS/MC Meeting

Director/Dean: Very Rev. Theodore Boback, Jr.

Deputy Director/Deputy Dean: Very Reverend Joseph Gallick

The department of 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 OCA 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 department actively participates in the National Conference on Ministry to the Armed Forces (NCMAF) and the Endorsers Conference for Veterans Affairs Chaplaincy (ECVAC) which was conducted in January 2010 in DC. Fr Theodore Boback attended the NCMAF and ECVAC annual meetings and conference in January 2010. The theme of the conference was Spiritually Resilient Ministry. Presenters included: Chaplain (COLONEL) Michael Dugal, Director Center for Spiritual Leadership, US Army Chaplain Center and School; Chaplain (Captain) Dan Hardin injured in Iraq and PTSD; Chaplain Barry Black, United States Senate Chaplain, former Navy Chief of Chaplains; Roger Benimoff, author of Faith under Fire as well as panel discussion and table talks and business session of NCMAF. The Honorable Tammy Duckworth, Assistant Secretary of the Veterans Affairs (VA) was guest speaker at the combined NCMAF/ECVAC luncheon. Chaplain Keith Ethridge, VA Chief Chaplain and his staff made a presentation at

the ECVAC Session as well as a panel discussion on VA after care and the ECVAC business sessions.

-

Fr Ted Boback and Fr. Peter Dubinin, US Army Recruiting Chaplain and Orthodox Priest have met and had spoken via phone and emails in regards to Orthodox Priests desiring to serve in the US Army.

- Provided an update brief to Metropolitan Jonah and Fr. Eric Tosi
- Prepared ecclesiastical forms for submission by the Metropolitan to the various agencies
- Attended the graduation ceremonies at the United States Army Chaplain Basic Course for Chaplain George Oanca and Chaplain Candidate Aaron Oliver
- Also met with some of the members of the COOMIS in January in DC while attending the NCMAF/ECVAC conferences
- The Very Rev. Theodore Boback serves on the executive board of the ECVAC and had served on NCMAF committees.
- The department members made visits to Saint Tikhon and Saint Vladimir Seminaries.
-
- The department is continuing its work on the Memorial Shrine for Veterans and chaplaincy and the Orthodox military pectoral Cross.
-
- Worked with (partnered) churches, which wanted to do an outreach program.

There is continued deployment in particular of Orthodox Army Priests to the Middle East during the Nativity of Christ and Theophany, Holy Week and Pascha, and Dormition Fast and Feast day. Fr. Alexander Webster has deployed for the Army during this time frame. Fr Jerome Cwiklinski also has been deployed to the Middle East. Fr George Oanca a reserve component chaplain and a priest in the Romanian Archdiocese has been deployed recently with his unit 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.

Military Personnel Strength.

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)	1 (1)
Army	7 (2)	5 (2)
Navy	5 (6)	1 (0)
Subtotals	13 (10)	7 (3)
Totals	24	10

ACTIVE DUTY FORCES

13 (55%) of all Orthodox Chaplains on active duty are Orthodox Church in America

6 (25%) are priest of the Antiochian Orthodox Archdiocese

4 (16%) are priests of the Greek Orthodox Archdiocese

1 (4%) is a priest of the Russian Orthodox Church outside of Russia

There is one packet before the Army Board for possible active duty chaplain this summer. Fr Sean Levine, St Vladimir Seminary has submitted his packet for the active duty chaplaincy in the United States Army.

RESERVE COMPONENT

7 (70%) of all Orthodox Chaplains in the Reserve Component are OCA

2 (20%) are priests of the Greek Orthodox Archdiocese

1 (10%) is a priest of the Antiochian Archdiocese

Chaplain Candidates

Currently there are five 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 and are from the Orthodox Church in America, the Antiochian Archdiocese and the Russian Orthodox Church outside of Russia.

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 the OCA priests. To be considered for the military or veterans affairs medical center chaplaincy, a candidate must first have an ecclesiastical endorsement from the Metropolitan, which is prepared by the Director of the OCA Chaplaincies.

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.

Our current OCA chaplains

Active Duty

United States Air Force

Father Eugene Lahue, Chaplain, Captain - P, USAF – RAMSTEIN GERMANY Father Eugene has been selected by a recent promotion board to the rank of Major

United States Army

Father Peter A. Baktis, Chaplain (LTC) USA assigned Deputy USAREUR and Personnel Heidelberg, Germany

Father Peter Dubinin, Chaplain (MAJ) USA Fort Meade, MD

Father. George Hill, Chaplain (CPT) USA STUTTGART GERMANY

Father David Meinzen Chaplain (CPT) USA Activated late spring 2009 to Camp Attebury, Indiana

Father Paul Rivers, Chaplain (CPT) USA Fort Knox, KY

Father Alexander F. C. Webster (COL) USA Fort Belvoir, VA

Father George Oanca Chaplain (CPT) USA has been activated to active duty with his unit and has been deployed with his unit to the Middle East.

United States Navy

Father Jerome Cwiklinski CAPT CHC USN Coast Guard Alameda CA

Father Stephen Duesenberry LCDR CHC USN Great Lakes, IL

Father Andrew Nelko LCDR CHC USN Portsmouth, VA He is projected to retire from active duty in November 2010.

Father Matthew Olson LT CHC USN Camp Pendleton, CA

Father Eugene Wozniak LT CHC USN Naval Air Station, Virginia Beach, VA

Father Eugene is on orders for assignment this summer to the Coast Guard in Alaska

Reserve Component

United States Air Force

Father James Jadick Chaplain, Lieutenant Colonel, USAFR

United States Army

Father Joseph Gallick, Chaplain (LTC) USAR

Father Paul Schellbach Chaplain (MAJ) USAR

Father Theodore Shomsky Chaplain (MAJ) USAR

Father James Sizemore, Chaplain (CPT) USAR returned from Middle East Tour recently

United State Navy

Father David Pratt LCDR CHC USN

Retired Military Chaplains

There are over 22 retired chaplains from the United States Armed Forces. The retired chaplains have a range of special skills and are an additional asset within our Orthodox Church.

Veterans Affairs Medical Center Chaplains: OCA Priests who serve our VAMCs

Father Sergei C. Bouteneff – Newington, CT serves as Chief hospital chaplain

Father Igor Burdikoff – Albany, NY

Father Andrew Harrison Illinois

Father John Klembara – Brecksville, OH

Father Joseph Martin – Wilkes-Barre, PA serves as Chief Hospital chaplain

Father Philip Reese, Miami, FL

Father Paul Suda – Pittsburgh, PA

Father Michael Westerberg – New Haven, CT

Father George York, Pittsburgh, PA

Plans for future:

- OCA Military Chaplains Conference
- OCA VA Chaplains meeting conference
- Coordinating pastoral visits of Metropolitan Jonah to installations, bases, hospitals and other areas of ministry
- Ensure that the Orthodox Tradition is upheld in a pluralistic environment
- 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.
- 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 OCA 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
- 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 service members, veterans and chaplains

Budget/Funding: The Department 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 be received these unfinanced requirements can be funded in a prioritization.

The following budget had been proposed if the Department were to receive a \$32,000.00.

Priority	Program	AMT	cumulative
1	NCMAF Meeting Annual meeting in DC with the Chiefs of Chaplains and the endorsing agents January 2010	\$1200.00	\$1200.00
2	EVAC Meeting Annual meeting in DC with the VA Chief and endorsing agents January 2010	\$1000.00	\$2200.00
3	NCMAF/ECVAC Fair Share Annual fair share	\$1800.00	\$4000.00
4	Conf Military Chaplains Administrative Costs speakers etc for OCA military chaplain Conference 2010	\$2500.00	\$6500.00
5	Conf VAMC Chaplains Administrative costs speakers etc for VA Chaplains Conference 2010	\$2500.00	\$9000.00
6	Newsletter Combined Military/VA Chaplain newsletter (semi-annual)	\$3000.00	\$12000.00
7	pastoral visitation Director/Deputy Dir visit to installations and bases, VAMC	\$5000.00	\$17000.00
8	telephone reimbursement	\$600.00	\$17600.00
9	DVD Initial work on developing Chaplaincy DVD for recruitment and information purposes	\$1500.00	\$19100.00
10	Recruitment To seminaries and diocese for recruitment of seminarians and priests	\$1200.00	\$20300.00

11	travel coordination	\$1500.00	\$21800.00
Travel costs for Director Deputy Director to meet quarterly or required with Metropolitan			
12	publications materials	\$3000.00	\$24800.00
Buy religious materials and pamphlets in support of military and VA Chaplain Ministry			
13	supplies office	\$1200.00	\$26000.00
14	stipend	\$6000.00	\$32000.00
If the department of Military and VA chaplaincies is included in the mentioned stipends (2009 was the first year for Military and VA chaplaincy to receive stipend, a stipend had never been paid for work before then it would be divided between the director and the deputy director based on workload performed. Percentage split director/deputy director.			

Unfinanced Requirements (over the \$32000.00)

15	Strategic Plan Development	\$5000.00	\$37000.00
16	Veterans and chaplaincy Memorial shrine	\$3500.00	\$40500.00
17	Chaplaincy Pectoral Cross	\$5000.00	\$45500.00
18	Project Development	\$5000.00	\$50500.00
19	WebSite/Blog	\$7500.00	\$58000.00
20	Publications/Materials	\$3000.00	\$61000.00
21	additional military/vamc visit	\$5000.00	\$66000.00
22	other meetings teleconference	\$3000.00	\$69000.00
23	interface with Orthodox Autocephalous Churches	\$75000.00	\$144,000.00
24	salary stipend full time	\$35000-50000	\$179,000 - \$194000.00
25	salary stipend deputy	\$35000	\$214,00.00 – 229,00.00

We are appreciative of our Hierarchs 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 their prayers. In particular, thanks to Metropolitan Jonah for his support. Our thanks to Archbishop Nathaniel for his support of several candidates who are currently submitting packets. Our thanks to Bishop Nikon who celebrated the Memorial Prayer Service for the departed men and women who served in our Armed Forces during the Memorial Day Pilgrimage at Saint Tikhon Monastery in May 2009. Thanks also to Fr. Garklavs and Fr. Tosi for their help. We also recently received correspondence from one of our Priests who serves in the Canadian Armed Forces. This will be incorporated in the future reports of the Military Chaplaincy as is applicable. Our priests in uniform continue serve and minister in all parts of the world in all types of environments and conditions as they provide dynamic ministry for our Orthodox men and women service members with spirituality, dedication, love and professional competency at all times and hours. Our priests in the VA Medical Centers continue to 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. We

are grateful to the Fellowship of Orthodox Christians in America (FOCA) previous FROC for their support of the Gifts of Love Program which had initially sent over 500 packets of religious materials to include: prayer book, Icon, Icon Cards, Cross pamphlets and its recent buy of additional materials which will be sent this Great Lent Pascha period to the chaplains for distribution to the Orthodox Personnel. We need to ensure that the Orthodox leadership role within all forms of chaplaincy are provided and 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.

Department of Christian Education

Matushka Alexandra Safchuk, Co-Chair
Matushka Valerie Zahirsky, Co-Chair/OCEC Representative
Matushka Christine Zebrun, Co-Chair
Veronica Bilas, Member

Matushka Myra Kovalak, Member
Daria Petrykowski, Member
Maria Proch, Member
John Pusey, Member and Webmaster
Jewelann Stefanar, Member

Over the past six months (August 09-January 10) the Department of Christian Education (DCE) has continued to publish weekly bulletin inserts on our website <http://dce.oca.org/page/bulletins/>, directed the children's activities at St. Vladimir's Seminary Education Day, presented the Annual Mother Alexandra lecture at Holy Transfiguration Monastery, developed a new FOCUS curriculum on Monasticism <http://dce.oca.org/page/focus/>, submitted articles for the TOC, led OCEC Teacher Trainings, worked on the Alaskan Pen Pal Project linking children in lower 48 parishes with children in parishes in Alaska, published a new downloadable Activity Book, *Saints Commemorated in the Litiya Prayers* <http://dce.oca.org/assets/files/resources/litiya-saints.pdf>, and coordinated plans for "Equipping the Saints" Parish Ministries Conference 2010, to be held June 27-30, 2010 at Balwin-Wallace College, Cleveland OH.

Current Projects:

- Bulletin Inserts. One insert is published weekly to our website for free download. Covering a variety of topics including the lives of saints, popular movies and book reviews and Scriptural commentary, these inserts are widely downloaded both from OCA parishes and other jurisdictions. Some parishes collect them in a notebook for reference. (We could foresee some inserts being done in conjunction with other departments, for instance one on Evangelism, Humanitarian Aid, etc.)
- Fourth Activity Book on *Saints Who Cared for the Environment* (working title) and a possible fifth on *Saints Who Were Healers* (working title). These Activity Books are available for free download on our website <http://dce.oca.org>. (It might be helpful to add music for the Troparion/Kontakions as part of this project and in conjunction with the Department of Liturgical Music and Translation. Additionally, these books could be supplemented on-line using new media.)
- TOC articles. We submit at least one article per issue for publication in The Orthodox Church newsmagazine.
- Continuation of the Pen Pal Project. Several parishes in the Kuskokwim area of Alaska and in the lower 48 are involved in this project. We will advertise it more broadly when we feel confident that it is working smoothly.
- FOCUS Liturgical Music Unit. A unit on Liturgical Music is being planned. This would include lives of saints who wrote liturgical poetry and psalmody, history and teaching music itself. This is being planned in conjunction with the Department of Liturgical Music and Translation and has been requested by educators and parents attending our teacher trainings.
- Pamphlet Project. For many years pamphlets have been distributed by OCPC for a minimum cost (some for 10 cents apiece). For several years the Department has wanted to put these pamphlets on-line for free download and combine them with a new set that

Fr. John Matusiak is preparing. With the move of OCPC materials to SVS we hope this will be now possible.

- *The Bishop's Special Table* book. The publishing costs for a run of this book are being underwritten by Holy Trinity Cathedral in San Francisco as part of the celebration of their centennial year. We have had some difficulty in coordinating with Bp. Benjamin's schedule to take photographs for our artist to work from. Additionally our artist has required several eye surgeries, which further complicates the project.
- Orthodox Faith Series. This is now being taken over by St. Vladimir's Seminary Press. We do not know to what extent we will be involved in this project from now on though we welcome continuing to plan the accompanying workbook, discussion questions, format and covers.
- Website maintenance and development. This is on-going trouble shooting and posting of new material. Improvements to the website are done as the webmaster is available. He has not received any remuneration since 2008.
- New Media Development. This can be done in cooperation with other departments and as our webmaster is available. (This could be a particularly useful endeavor done in cooperation with the Department of Youth and Young Adult Ministries, Liturgical Music and Translation and/or Communications.)

Activities:

- St. Tikhon's Monastery Memorial Day Pilgrimage. This will be our second year running the youth activities at the Pilgrimage in May. Last year we hosted 100 or more children who toured the museum and participated in activities on the American Saints.
- Christian Education Symposium. Planned for early June at SVS we hope that several members of our Department will be able to participate.
- Holy Transfiguration Monastery Youth Day. We have been asked to coordinate and run the educational and youth activities at the Monastery on Saturday June 26th, 2010.
- Conference 2010. This conference is being run in conjunction with the Departments of Youth and Young Adult Ministry and Liturgical Music and Translations and the Parish Health Ministries of the Diocese of the Midwest and will be held June 27-30, 2010.
- SVS Education Day. This will be our third year handling youth activities for Ed Day. Activities are based on the saints in our Activity Books.
- Department Conferences. Our Department teacher trainings, done regionally, have been very well received. A parish in Michigan has asked for one and we would also like to do one in the Diocese of the West.
- OCEC. A Department Co-Chair and a Member of the Department represent the OCA at OCEC meetings and work on OCEC teacher trainings.
- Diocesan Assembly representation. Where possible we would like to be present at Assemblies to offer information on the departmental work and website and answer questions and concerns.
- Parish Visitations. These are on-going based on the travel and abilities of our members as well as the willingness of parish clergy and church schools to welcome a visit.
- Monthly Teleconferences. These are used to discuss the on-going work of the Department.

Budgetary Needs:

Budget submitted for consideration by the Holy Synod and the Metropolitan Council.

Co-Chair Department Coordinator (approx. 20+ hrs/week)*

Coordinates DCE projects and events; responsible for communications with DCE members and chancery staff; develops curriculum; responds to DCE correspondence; coordinates DCE meetings and submits agendas, minutes and budgets; uploads and edits on DCE website	\$6,000.00
Co-Chair Executive Writer (approx. 20+ hrs/week)*	
Writes and submits TOC articles; writes weekly bulletin inserts (52) for upload to DCE website; develops curriculum; proof reads all DCE materials prior to upload or publication; presents keynote talk at DCE conferences; represents OCA to OCEC	6,000.00
Co-Chair Executive Artist (approx. 20+ hrs/week)*	
Works as artist and general editor for Activity Books (2/year); provides artwork for curriculum and website as needed; does layout and design for event flyers and materials; coordinates vendors for Conferences; creates visual displays for conferences and events	6,000.00
Web support (approx. 50 hrs/month)*	
Formats materials, creating source files and developing software for use on DCE website; troubleshoots website regularly	2,000.00
Meetings	
Teleconferences (members absorb)	0.00
One face-to-face working meeting w/DCE and Diocesan Reps	3,000.00
Department representation to OCEC	500.00
Regional Conferences	
Michigan area (requested) and West	4,000.00
FOCUS unit	
Liturgical Music (planned)	1,500.00
Materials for review – magazines, pub materials, REA	300.00
Department travel – Diocesan Assemblies, Children’s Ministry, Orthodox Institute, Orthodox Schools, OCEC meetings, etc. – includes travel, accommodations, food, registration	2,300.00
Office supplies – copying, displays, supplies, etc	400.00

*DCE co-chairs, as well as all members of the DCE, present general and specific workshops and talks and provide hands-on assistance when requested by parishes, as well as attend meetings, participate in curriculum research and writing, and work at events (SVS Ed Day, STM Memorial Day, etc.), for an average of 10-15 hours per week, which is not factored in above and for which neither the co-chairs nor the members of the DCE receive any remuneration.

Concluding Remarks:

For at least the last third of 2009 the DCE operated without stipends or any indication of how budgetary needs would be considered. This circumstance continues in 2010. Presently we have no indication as to what the future of the DCE looks like, what monies are available and how projects should be prioritized.

**Orthodox Church in America
DEPARTMENT OF CHRISTIAN SERVICE & HUMANITARIAN AID
Report to the Holy Synod
February 15, 2010**

**Members: Arlene Kallaur, Donna Karabin Mary Ann Lopoukhine,
Lisa Mikhalevsky, Fr. Thomas Moore, Leon Sheean, Natalie Stavrevsky,
Kitty Vitko, Fr. Steven Voytovich**

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 with the focus on four areas: Parish Life, Outreach Ministries, Senior Life, and Family Life.

CSHA members are following the progress of Holy Synod, Metropolitan Council and Strategic Planning meetings, with special attention to the role of centralized Church Ministries. With reported support in those bodies for de-centralization, we believe our consultation with dioceses is important to communicate CSHA resources for the benefit of dioceses when undertaking parish and outreach ministries on their own. His Beatitude, Metropolitan Jonah granted us his blessing to contact dioceses and offer our assistance in a support role. Meeting with ministry-minded clergy and laity to exchange ideas about active local parish programs is mutually beneficial.

In the Summer and Fall of 2009, we enjoyed the hospitality of the Dioceses of the South, Washington DC, the West and New England. The hierarchs and chancellors were gracious in allowing us time to address the delegates and in arranging space for displays of resource materials. Meeting with diocesan representatives provided a starting point for strengthening service ministries throughout the OCA.

Principle Programs

Resource Handbook(RH): The RH provides essential information categorized under eight themes to guide parishes in initiating new Christian service projects and programs. There currently are nearly 300 articles with new additions each year. Arlene Kallaur coordinated the 2009 installment of five ministry articles and submitted them for posting on OCA.org in October. Three were posted in January 2010 as part of Volume III: one on pregnancy and infant loss; another on children with special needs (used by permission of Fr. Steven Tsichlis of the Greek Orthodox Archdiocese); the third is the SCOPA document on "Disability and Communion".

The Resource Handbook is valuable not only to OCA clergy and laity, but also to other Orthodox Christians and organizations. We received a request from FOCUS North America to link to RH articles related to their ministries. Other inquiries have come from Orthodox individuals in the past. While further developing our own resource articles, there is an opportunity to research information from humanitarian agencies and other Orthodox jurisdictions for possible inclusion in the Resource Handbook. The potential exists to expand the RH into a Pan-Orthodox resource.

Church World Service: Church World Service (CWS) is a ministry of the National Council of Churches of Christ (NCC) and partner with International Orthodox Christian Charities (IOCC) engaged in relief, development and refugee assistance ministries. Arlene Kallaur and Fr. Leonid Kishkovsky serve on the CWS Board. On

November 24, 2009, they attended a meeting at the Chancery where CWS members met with His Beatitude, Metropolitan Jonah and Chancery administrators <http://www.oca.org/news/2017>. "They discussed ways the OCA could positively participate in CWS' mission to eradicate world hunger."

The OCA and CWS have a long-standing relationship. CWS representatives have participated in our department's parish ministries conferences, and OCA parishes participate in their programs, i.e. CROP Walks (for the hungry and homeless) and Gift of the Heart Kits (for disaster relief). It has been the practice that the OCA offers a minimal donation of \$500 per year to CWS.

Prison Ministry: Sub-deacon Dennis Dunn (St. John the Wonderworker – Atlanta, GA) continues to serve as the CSHA Prison Ministry consultant. He is on the board of SCOBA's 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 meetings. His home parish and private donors have generously supported his commitment and OCA's participation in developing OCPM.

Building on the momentum of the OCPM Convocation in Denver, CO in July of 2009, two events are planned for 2010: "Jail and Prison Ministry 101" on April 10 at St. George Antiochian Orthodox Church in Indianapolis, IN and the 2010 Convocation July 29-31 in Philadelphia, PA. The focus is on the physical, mental and spiritual health needs of inmates, care for their transition upon release, and outreach to their families. With the continuing OCPM development, this is an especially important time for the OCA to fund and promote Orthodox prison ministry www.ocpm-scoba.org.

Handicap Accessibility Survey: Results from our ongoing accessibility survey of parishes were submitted in November for inclusion in the 2010 OCA Sourcebook. We now are informed a 2010 Sourcebook is not possible. With or without a Sourcebook, the results should be posted on diocesan and parish pages of the OCA website. 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 travelling.

New Programs

Visitation Ministry: Fr. Steven Voytovich, CSHA member and Chair of the Department of Institutional Chaplaincies, continues to work with Nancy Van Dyken (St. Anthony – Bozeman, MT) and Kitty Vitko (St. Luke – McLean, VA) to establish an in depth parish-based program where volunteers are trained and supervised to provide Christian care to suffering fellow parishioners and others. Care would be provided in hospitals, hospice settings, nursing homes, at home for the homebound, in crisis family events, and for end of life vigils. The guidance of a clergy mentor is a key component. The Visitation Team members have made introductory presentations to two diocesan assemblies and have invitations to local parishes for visitation ministry development. They plan to meet in March to refine their program.

In addition to the ministry goals, this significant new program can serve as a step by step model for development of other programs. There is great optimism for this significant ministry. Its funding and development are strongly supported by CSHA members and we urge the same from the OCA.

Parish Emergency Response Team: We are interested in the unique role of faith communities in identifying and meeting the special needs of their members and their

neighboring communities in a pandemic, in weather related or man made disasters. IOCC has posted detailed information on roles and responsibilities of clergy and laity at www.iocc.org/swineflu. Mat. Elizabeth Lien (Church of the Annunciation - Milwaukie, OR) developed a parish program following the guidelines of this document. We will follow the progress of their new program. Mat. Elizabeth is a CSHA consultant actively involved with Parish Nursing Ministry.

Future Initiatives

Parish Ministries Conference: CSHA is in early discussions about a Parish Ministries Conference for the summer of 2011, with the options of following the model of our Church-wide 2004 and 2007 conferences or choosing a regional approach. It would likely be coordinated with the Department of Institutional Chaplaincies with a focus on our Visitation Ministries program.

Parish Nursing Ministry: Parish Nursing Ministry (PNM) has been a long time interest of our department. We began planning for a week-long training but last year our certified trainer became unavailable. Other options are possible. Research shows there are active PNM programs in the OCA, the Serbian Church and the Greek Archdiocese. We will consider the Pan-Orthodox opportunities for a comprehensive parish nursing event.

Communications

The OCA website is a valuable asset to Church Ministries, especially for access to the Resource Handbook. The website could be of greater value if I.T. capabilities and support were not so limited. We would benefit from the recovery of lost resource materials previously listed on our department page. The ability to post new resources would make our ministry more effective. Increased I.T. support is an urgent need that we sincerely hope will be considered in financial and Strategic Planning.

Finances

2010 Budget: With funding for Church Ministries coming solely from the 2009 Fellowship of Orthodox Stewards (FOS) Appeal, we realize our budget is severely limited. We have worked as unpaid volunteers for years and organized self supporting conferences. Realistically, we could be more effective with funding for program development, internet and print resources. CWS funding is also needed.

Visitation Ministry	\$3000 (Team Meeting, Parish Visits, Resource Materials)
Prison Ministry	1000 (OCPM Meetings and Presentations)
Diocesan Visits	3000 (Consultation/Collaboration and Resource Materials)
Church World Svc	500 (OCA Annual Donation)
Church World Svc	500 (CWS Board Meeting)
TOTAL	\$8000

Conclusion

Whether OCA Church Ministries are de-centralized or remain intact as they are, it continues to be important to share information about parish programs with the various dioceses. Effective ministry in one place can inspire a new ministry in another. A centralized Department of Christian Service and Humanitarian Aid is the means to facilitate communication of parish and outreach ministries. It also stands as a point of contact for Pan-Orthodox collaboration.

Respectfully submitted,
Donna Karabin, CSHA Chair

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March 2010 Report

VRev. Marcus Burch, Chairperson	Rev. John Parker
Rev. Jonathan Ivanoff, Secretary	Rev. David Rucker
VRev. Daniel Kovalak, Parish Revitalization	Rev. Thomas Soroka

Introduction and Present Programs

The last several years the Department of Evangelization's work has mainly focused on administering and overseeing the **Church Planting Grant (CPG)** program. In 2009 three communities completed the **CPG** program: Holy Apostles Orthodox Mission, Mechanicsburg, PA; St. Christina of Tyre Orthodox Mission, Fremont, CA; St Herman Orthodox Church, Fairbanks, AK. In 2010 two communities were recommended for a 3rd and final year of funding: Holy Cross Orthodox Mission, Greensboro, NC and Christ the Savior Orthodox Mission, Stafford, VA. Furthermore, two missions were recommended to begin the **CPG** program: St Aidan Orthodox Church, East Kootenay, BC and St Susanna Orthodox Mission, Sonora, CA. Budgetary constraints due to the current litigation in the OCA and poor response to the missions stewardship appeal necessitated the grants be limited to one for 2010.

While this **CPG** program has been a success by many standards (approximately two-thirds of the recipients have transitioned to parish status within 5 years of beginning the program), it is clear that it needs to be reorganized and refocused. Those **CPG** recipients that have done best have been those communities with strong local (Diocesan and/or Deanery) support. Clearly there is also a need to focus some of the Church's resources toward revitalizing and turning around established parishes that are in decline due to changing demographics, urban blight, etc. The second best growth area for churches nationwide is actually the downtown or central city of metropolitan areas (second only to new suburbs).

If the **CPG** program is to continue, it is recommended that for 2011 the **CPG** program be divided into three parts:

1. **Full CPG**

Twenty-five percent of the central administrative funding would be used for **CPGs** as they are presently awarded. To maximize the effect of this funding, precedence would be given to new mission plants in highly favorable demographic areas, especially those areas that presently have no or few English-language parishes.

2. **Diocesan (and/or Deanery) Supported CPG**

Fifty percent of the central administration funding would be used for **CPGs** where two-thirds (2/3) of the grant would come from the local diocese (and/or deanery) and mission and one-third (1/3) from the **CPG**. Under this arrangement, the local mission would provide one-third and the diocese (and/or deanery) and central administration would each contribute one-third. This would tend to ensure that there would be local support available to the mission.

3. **Parish Revitalization Grant (PRG)**

Twenty-five percent of the funding would be dedicated to parish revitalization and turnaround.

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This could also be developed along the lines of the Diocesan Supported CPG in which it would be expected that there be some diocesan (and/or deanery) support as well.

To address one common difficulty throughout the history of the CPG program, all CPGs will be frontloaded and stepped down over the three year course of the grant. Eg, a full CPG recipient might receive \$24,000 in year one, \$20,000 in year two, and \$16,000 in year three. All of the other types of grants would be scaled accordingly.

Planned Programs and Projects

Mission Retreats. The DOW has held excellent mission retreats over a better part of the last decade. The last few years these retreats have been increasingly open to and attended by clergy and laity from all over the OCA. Looking at hosting a similar event somewhere east of the Mississippi in late September or October of 2010. A likely host for this event is the parish of the Holy Ascension in Charleston, SC. This sort of event could be fairly easily reproduced for other areas of the OCA.

Department Conferences. Begin department training sessions that are not only geared toward new missions and revitalization, but also evaluating and equipping local parishes for more effective evangelization. Share the 'Parish Health' models that are presently being used in the Midwest Diocese and elsewhere.

Diocesan Assembly representation. Where possible we would like to be present at Diocesan Assemblies to offer information on the work of the department. More work needs to be done encouraging the local leadership --- probably at the level of the deanery --- to look at mission plants, identify likely missionary priests, and suggest possible locations for parish revitalization.

Summer Internship (*for rising senior seminarians*). The goal of the internship is to provide practical parish and mission planting experience. (Several parishes and missions are also interested in establishing such a program and/or perhaps 'sharing' such an intern over the course of a summer.) Two types have been explored: 1. Traditional program where a seminarian (and perhaps his family) spend the summer break at an established parish with an experienced priest (as had been done in the OCA for several years); 2. Program which identifies highly talented seminarians (already ordained to the priesthood) who have great potential as mission builders and places them and their families into developing mission plants. This 2nd type has been executed to great effect in the Wilmington, NC, mission plant. A young seminarian and his family were placed for a summer assignment in a mission that was on the cusp of needing a fulltime priest. The priest worked closely with the local dean and other deanery clergy throughout the summer, provided pastoral care, and help navigate the mission in a building project (the fruit of which has been the mission moving into a building which will accommodate their short-term growth). See two reports appended below (either or both of these could be included in 'The Orthodox Church' as articles).

Seminary Visits. Work with the seminaries to identify likely missionary priests, determine candidates for summer internships, and share the work of the department with faculty and

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students.

Parish Visits. These are on-going based on the travel and abilities of our members as well as the willingness of parish clergy to welcome a visit. Mandatory for all CPG and PRG recipients. Mandatory for all 'non-traditional' summer internships.

2011 Proposed Budget for Department of Evangelization

Budget submitted for consideration by the Holy Synod and the Metropolitan Council.

	<u>2011</u>	<u>Notes</u>
Grants		
Full CPG	24,000	<i>Church Planting Grant Funding</i>
Partial CPG	48,000	<i>Diocesan/Deanery Supported Grants</i>
RPG	24,000	<i>Parish Revitalization Grants</i>
Stipend	6,000	
Travel to CPG/RPG Sites *	1,500	6 total grants for 2011
OCMC representation **	0	
Admin Committee Expense	500	Conference Calls & other meetings
Annual Missions Conference	4,000	Annual gathering of missions (2011)
Printing Mailings	3,000	Mission Appeal
Projects	0	Reports and development
Office Expenses	500	
Seminary Teaching	1,000	Annual teaching at SVS & STS
Total ***	\$113,000	

* \$500 per trip.

** Is this a need? There had been representation in better financial times.

*** This includes 4 missions and 1 parish at an increased rate of a maximum \$24,000/CPG.

Establishment of missions and parishes is the most basic response a local church should have to 'the Great Commission'. For 2009 and now into 2010 most departments have operated without budgets or any consideration how budgetary needs might be considered. At the moment we have little idea what the future of the Department of Evangelization might look like, what monies are available, and how projects should be prioritized.

Respectfully submitted by



Archpriest Marcus C Burch
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St John of the Ladder Orthodox Church

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Appendix

SUMMER INTERNSHIP REPORTS --- SUMMER 2009

PALMETTO WISDOM: WHAT EVERY SEMINARIAN JUST MIGHT NEED

The question that nearly every seminarian dreads upon entering his last year – “so, where will *you* be next year?” – is always acute for an OCA student. It had been hovering around my mind even in my second year, and when I heard that good things were afoot in the Diocese of the South, I thought, “well, even if my family and I do not end up in this very diocese, this is surely a good place to gain experience.” And it was. What surprised me, however, was how much an internship could add to the practical tool-kit of any seminarian.

So off I went to the Palmetto State, that is, South Carolina, for a month’s worth of time and training at St. John of the Ladder Orthodox Church (June 2009). Fr. Marcus Burch, rector of the parish, had no sooner picked me up from the airport than we went to look at an attractive piece of real estate which the parish was considering for purchase. It was the first of many object lessons in the real life of what it takes to build a church. Seminary exams understandably do not usually test aptitude for forecasting town growth, or questions like, “Will the acreage suit?”, “Will the children fall in the brook at the property’s end?”, or “Is this property exorbitantly priced?”; but that is real life in a growing parish.

So, too, is music. All the practice students undergo in St. Vladimir’s Seminary chapel has a purpose which is most readily seen when one, ironically, is singing outside of St. Vladimir’s Seminary chapel. Outreach was one explicit purpose of the Carolina Deanery Choir’s public performance in the gorgeous church of Holy Ascension, Charleston, S.C., on my second day in the South. The local priests in the Deanery yet again put out the call for singers, they came, and so did 125+ mostly non-Orthodox attendees to listen. Our conductors Rowan and Thalia Sheehan mixed Russian, Byzantine, and Georgian music for a result which was surely new for the listeners – an appetizing introduction to the Orthodox musical world. Music “inreach” in a growing parish is harder still. I learned by observation the harmonious truth that a future parish priest had very well learn the Pannikhida, all 8 Tones, and the Festal troparia by heart as, it’s true, choir conductors need vacations too. Sometimes, and perhaps not infrequently, a priest is at the mercy of his memory and the tuning fork.

All of the above helped sharpen my awareness of not only how much one needs to learn in three short years at seminary, but also the opportunities to be had by consciously supplementing the seminary experience. Put briefly, some matters are best learned in parish field work (beyond the typical Sunday parish assignment) because one has day-to-day continuity with the parish. One gets to work through issues as they arise organically. Simply shadowing a priest for three weeks underscored the flexibility needed for very different events on different days. For instance, the priest could be called upon to draft the day’s apostika, speak to catechumens just before chrismation, and answer an 18-year old inquirer’s misgivings about the faith by email. Or he might very well just be *called*: parishioners call by phone for help with their struggle against everything the world, the flesh, and the devil can throw at them. Oh, as a priest don’t forget to call the Chancellor. And lock the church door. Didn’t the family call, too? Now it’s time to go home to them....

How did the experiences all add up, I keep asking myself; what were the ingredients in the successful parishes I saw? The answer might look like the sum of many meetings over coffee, many dinners with parishioners, prison visits, hospital visits, monastery visits, and a maybe a few visits to Protestant organizations to steal a trick or two. In all due fairness, the encouraging thing about the southern states is

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that the growth of Orthodoxy in the disaffected Bible Belt is palpable. Give a talk on C.S. Lewis to a group of literati and tell them you're Orthodox, and they actually *will* come and see an Orthodox service for themselves. Wear a cassock in a supermarket or restaurant and just wait for the curious to ask, because they do. Some even *ran* up to us. The Baptists, Methodists, and check-out clerk all want to know a) if you're saved, and b) a little bit more about Orthodoxy. 'Advertisement in black' may make you warm in the South, but it is like pollen to the bees.

It is a cliché, of course, to say that seminarians need to experience good templates of parish life in order to reproduce such parishes in their own turn. Yet the experience of a good parish in a diocese keen on developing several mission parishes is anything but cliché. It is hard to put into words what it is like to meet a pair of musical missionaries who want to start a parish on the heights of the Blue Ridge Mountains or a quorum of parishioners who think that Asheville, N.C. is worth a serious look for a new mission. Simple handshakes and the aspirations of the laity reassure the nervous seminarian that the Church *does* grow, and deliberately. They also show to a seminarian needs and opportunities which he might otherwise have never known.

Travel generates reflection, and I cannot help but reflect that there is a good deal to be said for a summer parish internship in any of the OCA's dioceses. It is not so much a matter of "being changed" or "coming back inspired", as helpful as that can be. One need not remain a fretful seminarian to the end of one's third year. Instead, one can get a feel for a region of potential future ministry, make connections with strong parishes already in place, and one can see the horizons for what needs to be done in Orthodox outreach. When parishes are willing to host an intern and when a seminarian is willing to tithe simply a month or two of summer, they are both the richer. Certainly the South has its charms: I liked the accents. I did indeed enjoy the "barbecue". I have marvelous images of alligators and thunderstorms in my memory. But more importantly, I wondered when I was sitting by a gently swaying palmetto, whether more of these adventures ought to occur in each diocese, with more seminarians and more parishes, to the benefit of both.

Rev. Fr. Andrew Cuneo is presently completing his M.Div. studies at St. Vladimir's Seminary, awaiting assignment in the DOW.

Seminarians can:

- if musically talented, help train choirs – or vice versa.*
- provide catechesis over a series of weeks*
- learn about evangelism in a given area*
- write the parish newsletter*
- help with the church school, etc.*

A Summer in Wilmington, NC

It was a warm spring day, and I was standing in a courtyard at St. Vladimir's Seminary when the phone rang. It was Fr. Marcus Burch, the Dean of the OCA Churches in North and South Carolina where I resided prior to seminary. He was calling to touch base regarding my upcoming ordination to the priesthood and the progress of my seminary studies. Toward the end of the conversation I said to Fr. Marcus, "I have almost finished my second year of seminary, and I am making plans for the summer. Last year I spent several weeks doing mission work in South Africa, and while that placed me outside of my comfort zone, it was a great learning experience. Would it be possible for you to place me, with my family, in a mission or parish in the Carolinas this summer; it would surely complement my studies and be another great learning experience." Fr. Marcus responded that this sounded like a great idea. He would

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look into it and let me know what he could do.

About three months later I was packing my family of six into our van for a three month assignment to St. Basil the Great Orthodox Mission in Wilmington, NC. In a modified “internship” of sorts, I would serve the mission as the only resident priest while working closely with Fr. Marcus to continue the work that started in 2007 when the mission held its first services with just a few families. For several years the members of the small group were served by visiting priests for twice monthly Divine Liturgies; they held reader services when a priest was not there. By the time I arrived in late May of 2009, the mission had grown to about 19 members (adults and children), and they were thrilled at the possibility of moving on to the next stage of their existence – my job was to help get them there.

The Sunday drive to North Carolina from the New York area took about eleven hours, and we pulled into the driveway of our short-term rental quite anxious to get out of the van and stretch our legs. The mission rented a furnished, three bedroom townhome in a quiet neighborhood just a few miles from the beach; this was to be our home until the end of August. One of the mission members met us at the door with a warm smile and a hot meal. She made sure that we had everything that we needed, and then she left assuring us that we would talk more on Sunday after Divine Liturgy.

We spent the next day in this new city unpacking and exploring our new surroundings – this was our down day. By Tuesday I was ready to start “work,” but I was a bit perplexed. I spent two years preparing to serve as a parish priest, and here I was “parish priest for a summer,” but what to do?

My official “assignment” didn’t start until the following Sunday when I would serve my first Divine Liturgy at the mission. My marching orders from Fr. Marcus were, “Serve the Liturgy, pastor the people and, if possible, help the mission move out of its current, confining worship space.” I couldn’t serve the Liturgy, and I had met only one of the parishioners by this point, so I took it upon myself to become familiar with the commercial real estate market in Wilmington.

What began that day would become a regular part of my routine throughout the summer. I started with an internet search for available properties, and then I left home with a list of addresses. I would drive by the properties noting which ones showed promise and which ones would never work, and then I would call the listing agents to schedule appointments at the feasible properties. While driving, I would stop the car at any “for lease” sign I passed in order to explore the potential. By the end of my time in Wilmington I was intimately familiar with the roads to the point where a long-time resident and member of the mission remarked to me while riding in the car together, “You know this area better than I do, and I live here!”

I had contacted the priest at the local Greek Orthodox Church (the only other active Orthodox parish in Southeastern North Carolina) about one month prior to my arrival and informed him of our temporary assignment. We scheduled tentative plans for lunch, and he invited me to serve Ascension services with him and his parish during our first week in Wilmington. Since it was my first week in town, I followed up on the lunch invitation, and we met on Wednesday. Not only was I warmly received, but a warm relationship was established that would continue. My family joined the faithful at the Greek Orthodox Church for Ascension Vespers and Liturgy that week, and we remained in contact throughout the summer.

My wife and I had dinner with the priest and his wife, and my two youngest children attended Vacation Church School at the Greek Orthodox Church while my oldest children worked as junior counselors. Not only was the establishment of this relationship helpful to me on a personal level, but it set the tone of my time in Wilmington - I was not in town as a Lone Ranger but rather part of a team working toward the same goal.

When Sunday arrived, I showed up at the Church not knowing what to expect. What I found was a small chapel with seating for approximately 30 in the basement of an old and venerable Episcopal Church

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building in downtown Wilmington. What struck me at once was that while the physical space was not ideally suited for Orthodox worship, there was obviously much care and thought invested in the adornment of the space. This was not a group of Orthodox sitting around waiting for marching orders but a group of faithful followers of Christ who, at the very least, cared deeply about the creation of a beautiful space for worship.

There were only a few in attendance before the Hours started, and so I would begin the Divine Liturgy without a good sense of the group that had gathered for worship that morning. At the Little Entrance I caught a glimpse of the faithful, but it was when I exited the altar for my sermon that I was struck by the beautiful diversity of the members who had gathered for the Divine Liturgy that morning. Immediately after this I was struck by the awesome responsibility that lay in front of me. These people were all seated, ready to listen to my sermon and expecting me to do something for this small group with aspirations to be a full-fledged parish. I wasn't sure what they expected me to do or what, indeed, I should do for them, but there was a task at hand; I simply needed to figure out what it was.

It didn't take long before I realized that I was failing to see the forest for the trees. I arrived equipped with all of my class notes and books on the subject of mission development, but what the people needed was Christ. They needed Christ in the scriptures, they needed to see Christ in each other and I needed to offer them Christ in myself. We, in turn, needed to offer this very Christ back to a metro area with a population that exceeded 350,000 by most recent estimates. The task at hand was somehow clear if not more difficult. And so, I proceeded to make this my goal.

In the time that I was in Wilmington, I tried to visit personally with as many members of the mission as possible. Sometimes this took the form of an official pastoral visit prompted by an illness, but more often than not it involved a meal or a cup of coffee and lots of conversation. I realized that if I didn't know the people to whom I was ministering, then I would not be able to effectively minister to them. An extension of this concept prompted me to attempt to foster an environment where the members of the mission would be able to get to know each other better. To this end, several purely social gatherings were scheduled, and I led an all day, long-term planning retreat with the group at the mid-point of my time in Wilmington. We prayed together, and we had conversations about prayer as the foundation of our life in Christ, ministry obligations of the assembly, stewardship and tithing, evangelism, natural Church development/growth, liturgical Life and outreach/evangelism. With this base established, the group had a clear sense of the mission set before it, and we were able to press forward.

With weekly and festal Divine Liturgies already part of the routine, the group decided to focus on growth and outreach. Members of the mission committed to volunteering with Habitat for Humanity on a regular basis, and it was decided that the mission would try to host two outreach events for the public each year. In the fall, the outreach event would take a more cultural tone (St. Basil's will be hosting an Orthodox Choir as part of a public concert series at the end of September) and a spring event would take a more spiritual tone – the mission hopes to bring in a retreat master during lent for this purpose. The process of “scouting properties” that began the day after I arrived continued throughout the summer, and upon my departure the list had been narrowed to two. It is quite possible that the mission will be meeting in a larger, more adequate facility by the time of the concert in September.

The experience afforded by this opportunity was, for me, invaluable. It will be exciting to see where Saint Basil's heads from here. My prayer is that our Lord will look down with favor upon this vineyard which he has planted, and that, through the faithful prayers and work of this vibrant mission, St. Basil's will be firmly established as a local representation of Christ's body in Southeastern North Carolina.

Rev. Fr. Peter Robichau is presently completing his M.Div. studies at St. Vladimir's Seminary and will be placed as Priest-in-Charge of St Basil's Orthodox Church in May of 2010.

Department of Institutional Chaplains
Spring 2010 Report to Holy Synod
Rev. Steven Voytovich, D.Min., Director

Metropolitan JONAH and members of the Holy Synod of Bishops:

May I ask your archpastoral blessing. *EIS POLLA ETI DESPOTA!*

Membership:

Frs: Steven Voytovich, John Maxwell, Paul Fetsko, Christopher Stanton, Michael Medis, Alexander Ioukhaevskikh, Sergius Clark, John Brown. Elaine Mayol, Sarah Byrne. All the above are certified chaplains, and I am also certified as CPE Supervisor. Danny Partin is currently seeking certification, and Dn. David Neff has just reached out to our department while completing his clinical training.

Report highlights:

- Toward a Position Paper regarding institutional chaplaincy for Holy Synod review
- Update on **Commissioning Service** Draft submitted for approval to the Metropolitan/Holy Synod
- Brief Report of the work of the department, including endorsement and collaboration with the Department of Christian Service and Humanitarian Aid
- Plans/Budget for Coming year
- Concluding Comments

In conversation with a respected member of the OCA clergy regarding perceptions about institutional chaplaincy, it has become clear to me that even more education and familiarization is important for members of our Holy Synod and greater church. This is especially true as Orthodoxy in America is currently engaged in strategic planning, and participating in some way in the prelude gatherings ahead of a still unscheduled great and holy council. It is unfair to ask that this ministry be supported without a sufficient understanding undergirding such support. The document is attached, with gratitude for the opportunity to have a realistic “check-in” with respected clergy about this ministry role.

Commissioning Service

A draft of the Commissioning Service has been submitted, and is addressed in the aforementioned document. It is hoped that with clarification about the service and commissioning itself, the pathway toward acceptance may be clearer.

Endorsement:

As stated previously, endorsement is handled in similar fashion to ordination from the standpoint that no one is endorsed without a specific placement. Each year several of our institutional chaplains need either updated endorsement letters, or new requests are received by those completing their CPE and fulfilling other requirements. Each request is reviewed by a member of our department if not me directly, and then a sample letter is forwarded to His Beatitude for preparing a final letter. In addition, every five years, a peer review process now includes an updated endorsement letter, so these requests are handled as well. This past year at least six requests have been fielded, representing new and updated endorsement requests. We are currently reviewing whether there are other ways that department persons may be of assistance at the time of five-year peer reviews.

AREB Meeting

The Association of Religious Endorsers (AREB) met, November 5-7 in Nashville. As funding was discontinued for departments, I paid my own way for this meeting.

Among the areas discussed was Covenant of Care, or how endorsers are caring for those in the field. This is an opportunity for us to compare ourselves with other faith traditions. Out of 14 faith group representatives:

- 71% require at least annual reports from chaplains to endorsing representatives, 14% quarterly. (We ask annually.)
- 64% reported holding a retreat (ours among them (2006)) for chaplains in past several years.
- 64% Host breakfasts at Cognate group gatherings (we celebrated our first in Feb. 2009!)
- 86% Visit chaplains in the field (We are way behind here)
- 50% Have a Chaplain Newsletter (others use web or other means to stay in touch). Good idea!

We also heard from certifying bodies a reaffirmation of the importance of endorsement following real questions being raised in February 2009. AREB celebrated taking an active role in maintaining endorsement as the critical link between faith traditions and those seeking certification to minister in institutional settings. Finally, AREB drafted a letter to be sent to two credentialing bodies who continue to be at odds or in unfair competition with one another in the institutional ministry arena. The meeting this year was most productive. Funding is requested for attendance at this important meeting.

Collaboration with CSHA

Our department members continue to collaborate with the Department of Christian Service and Humanitarian Aid in developing a Visitation Ministries program. Collaboration on this project has already spanned several years, and at this time all involved on this project are seeking opportunities to share this work at respective diocesan assemblies. We remain excited about visitation ministries, and hope to take an active part in assisting parish communities grow in developing and growing visitation outreach. Funding is included for

Plans for the Coming Year

It has now already been several years since our inaugural gathering of military and institutional chaplains, and so it remains our hope to plan for a gathering of institutional chaplains, if possible, jointly with military chaplains. Our interaction as department members has mostly occurred through e-mail, though it will be helpful to plan a conference call to come together as a department. No progress has yet been made on a website dedicated to the ministry of institutional chaplaincy.

Concluding Comments

Concerning the Strategic Plan underway. While the discussion of de-centralizing some departments may make sense, for all the reasons spoken of both in our church and how most major faith traditions handle endorsement, the Department of Institutional Chaplains needs to remain under the Metropolitan at the national church level. I would be happy to speak to our concerns as well as answer any questions regarding our department as this process continues, and I have indicated my interest in participating in the strategic planning process as a department director.

I ask for prayers on the part of the Holy Synod, and Metropolitan JONAH as our Metropolitan, for all those serving as chaplains in institutional settings. We are all aware of the currently stalled effort by Congress to “reform” health care, and many of these persons are attempting to support staff working under intensive stresses and pressures related to caregiving in our existing institutional settings plagued by all the problems that this reform is attempting to remedy. Likewise, given the ongoing financial struggle in the OCA, our activities requiring funding were kept as low budget as possible or postponed during this past year.

Once again it has been very moving for me to see our Church embrace institutional ministry in these recent years, and I look forward to the contribution made by committed men and women who are caregivers in institutional settings and witnesses in our parish communities as well. Please also feel free to contact me with any questions regarding any of the material included in this report. svoytovich@srhs.org or voytsc@earthlink.net

In the Fall 2009 report I shared a bit about the re-accreditation review for the training program I am in charge of, occurring on Sept. 11, 2009. Thankfully, the reviews went well for both the Association for Clinical Pastoral Education (ACPE) and The United States Conference of Catholic Bishops Commission on Certification and Accreditation (USCCB/CCA). That said, follow-up correspondence continued in the process through some time in November, and notification will be received in March/April.

Asking your prayers and archpastoral blessing,

V. Rev. Dr. Steven Voytovich, Director
Department of Institutional Chaplains

Attachments:

- Toward a Position Paper on Institutional Chaplaincy
- Budget

Toward a Position Paper for Institutional Chaplains in the Orthodox Church in America

In my recent dialogue with a well-respected member of our OCA clergy and in light of our present church-wide effort to be engaged in strategic planning, part of the Institutional Chaplain Department Report will be this brief position paper outlining the role and function of institutional chaplains. Before asking for this role be supported and defended, it is important that it is defined and understood in the greater ministry context of our church, especially by our Holy Synod of Bishops. I am grateful for this dialogue leading to the following statements, prefaced by Scriptural passages calling for ministry outreach (RSV).

In Isaiah 58 we read: “Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh? Then shall your own light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and Lord will answer; you shall cry, and God will say, Here I am.”

In Ezekiel 34 we read: “For thus says the Lord God: ... I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord God. I will seek the lost, and I will bring back the strayed, and I will bind up the crippled, and I will strengthen the weak, and the fat and the strong I will watch over; I will feed them in justice.”

In Ephesians 4 we read: “I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body, and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all in and all. But grace was given to each of us according to the measure of Christ’s gift. ... And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ;”

OCA Clergyman: “We already have a department for lay ministries...”

Institutional Chaplains include those who are ordained and those who are not. At the same time, those who are clinically trained chaplains have much more training and preparation for ministry than our well-meaning parish parishioner. This training can be used in a variety of institutional and parish settings.

OCA Clergyman: “But what does this mean?”

Institutional chaplains, whether or not ordained, have completed the following: a three-year Master of Divinity Degree, and at least 1600 hours of Clinical Pastoral Education (CPE). In brief, CPE involves an action, reflection, renewed action model. Those in training visit patients, present those visits in a structured format including opportunity for reflection and analysis, and then present them to their peers and supervisor in a group setting. At least two questions are reflected upon, what was happening for the patient, and how well did the chaplain respond? Beyond that is reflection on related theological themes, personality theory, pastoral assessment models, and many other components. The presenter is affirmed in aspects of the visit that were meaningful, and offered critique in areas to improve. Then, with this feedback, learning, and growth, these caregivers return to make further visits. The resulting spiral of action, reflection, renewed action, is mixed with didactics and group process fundamentals.

The impact is to help those in training develop their pastoral identity and function. For Orthodox Christians this includes integrating our Orthodox Faith as pastoral caregivers.

Those successfully completing 1600 hours of training and M.Div. degree can then apply for certification from national credentialing bodies. Many hospitals require that chaplains be certified or certifiable. Other settings may or may not have this requirement. Those seeking certification are not limited to those who are ordained. Instead, credentialing bodies differentiate specific routes for each.

The distinction between ordained and lay chaplains are dealt with by certifying bodies in terms of *endorsement* (for ordained clergy) and *endorsement with commissioning* for lay chaplains. Let's take these terms one at a time. *Endorsement* is handled by the national office of most faith traditions, and has been handled within the OCA this way concerning military chaplains for some time. Institutional chaplain endorsement was established to parallel the military process. Candidates submit documentation including: theological degree, CPE training, along with an autobiography and responses to other questions including their present ministry setting. These are reviewed by certified chaplains for completeness along with an opportunity for interaction with the candidate. Then a recommendation for endorsement goes to the Metropolitan. It is our Metropolitan who issues the final endorsement. As with ordination for clergy, endorsement is **site-specific**, meaning that a chaplain is not endorsed to minister "at large." Just as ordained clergy are assigned to a specific parish within a diocese, lay chaplains are endorsed for ministry within a particular ministry setting: hospital, hospice, long-term care facility, prison, college, etc. They need to have been offered the position before endorsement can be forwarded.

Those who are not ordained have the additional requirement of *commissioning*. This is recognition, in a worship or liturgical setting, of this person's calling to a specific ministry. A draft of an Orthodox version of a "Commissioning Service" has been submitted to the Holy Synod of Bishops for this reason. Once approved, the candidate being endorsed would request that this service be celebrated within their parish community, setting them apart for a specific ministry. This is no different from our setting apart readers, choir directors, and other roles. The parish priest might best celebrate this service revealing the chaplains connection to his or her community of faith, as well as calling to institutional chaplaincy. Commissioning is a requirement within credentialing bodies for laypersons in ministry.

OCA Clergyman: "Oh, I see. These chaplains would offer something different than parishioners reaching out with well-intentioned cards and flowers to those who are sick. So is endorsement and commissioning a step in the direction of ordaining women?"

No. As is stated in the above Scriptural passages, and affirmed by our Church's theology, we believe in and live out the calling of "priesthood of all believers" ministering to those in need. The Ezekiel passage (Malachi as well) is especially powerful in revealing God's own proactive response when those entrusted in shepherding roles were unable/unwilling to carry out this role.

OCA Clergyman: "So, are these lay chaplains offering sacraments?"

No particular chaplain is a universal caregiver to *all* persons. Institutional chaplains offer intensive listening and meaning-making in the midst of patient encounters. They may also offer prayer, reading of Scripture, and/or an opportunity for patients to unburden themselves concerning difficulties in their lives. In some cases they sit as Job's friends in silent support in the midst of the shock of grief or struggle in the midst of end-of-life decision-making. In situations where sacraments are called for, chaplains partner with faith-tradition specific pastoral caregivers. For example, a patient may ask for communion

(Orthodox or other Christian tradition). The Orthodox lay-chaplain would either, with patient's permission, contact their local pastor, or if acceptable, contact an appropriate priest on staff.

It is important to take a step back to appreciate the ministry of institutional chaplains. By virtue of their presence in hospitals and other settings, the Orthodox Christian Faith is being known more broadly beyond the typical ethnic identity question that follows sharing being an Orthodox Christian. Ministering to patients includes ministering to those with **no** espoused faith tradition. Our Church has a rich resource of prayers, Scripture (available to all persons of Judeo-Christian background but our understanding and interaction with Scripture has many unique facets), pastoral writings, hymnography, iconography, and many others. Many Orthodox and non-Orthodox are comforted by the ministry of Orthodox Christians. In the CPE peer group setting, those of diverse faith traditions are also interacting firsthand with the Orthodox Faith through the Orthodox interns and residents in training and visa-versa. While the focus of ministry in institutional settings is not proselytizing, there are opportunities for the unique dynamics of the Orthodox Faith to be known outside our parish settings. As an Orthodox priest I can also clarify, speak and often respond to the specific needs of Orthodox Christians. Even as a priest, when I encounter an Orthodox Christian, among my initial questions are whether they would like their parish priest notified of their hospitalization.

On another level, it has long been my goal that the Orthodox Church be "at the table" when multi-faith discussions are conducted. For the past three years, when religious endorsers of all the major faith traditions gather together, the Orthodox Church is represented! This is a wonderful outreach and witness of our faith here in North America, and in fact internationally. I also look forward to the day when chaplains having clinical training would be viewed as a resource for our clergy and parish communities in developing skills in pastoral ministry. This is in part what has led to our partnership with the Church Service and Humanitarian Aid Department around Visitation Ministries.

It would be wonderful if this document might serve to ignite further dialogue around the role and function of institutional chaplains. Or, to say another way, it would be great for us as church to be responsive, and offer support and guidance to clergy and laypersons reaching out for this training to enhance pastoral function and ministry in institutional settings. Clinical training can aid in lifting up the level of pastoral care and ministry occurring in a variety of settings, and offer opportunities to more fully live out in today's world our rich Orthodox heritage of pastoral care.

The Rev. Dr. Steven Voytovich

**OCA DEPARTMENT OF INSTITUTIONAL CHAPLAINCY
2010 BUDGET PROPOSAL
\$20,000**

status is for stipend)		6000
OCA Credentialing Body Memberships (formal recognition of OCA as religious endorsing body)		1000
COMISS Membership and Annual Meeting		1000
Religious Endorsing Body meeting (AREB)		1000
Program and Resource Development		
	Visitation Ministry Program (w/ CSHA)	3,000
	Commissioning Service	500
	Travel for Certification, Credentialing Body & Institution Visitations	2000
	Website Dev.	<u>500</u>
Program and Resource Dev. Total		6000
Event Coordination		
	Conference (perhaps jointly with military chaplains)	2500
	Participation with CHSA Dept. Conf.	<u>500</u>
Event Coordination Total		3000
Displays and Resource Materials at OCA Diocesan Assemblies		1000
Office Supplies, Printing, Copying		1000
Conference Calls		0
Department Total		20000

Orthodox Church in America
Department of Liturgical Music and Translations
Report to the Holy Synod – Spring, 2010

I. Troparia and Kontakia Project (Completion of on-going projects)

The Troparia and Kontakia Project was initiated in 2002 in order to provide music for troparia and kontakia for the liturgical commemorations that fall on the Sundays in the given year. As of February 15 2010, a total of 1,798 individual settings of troparia and kontakia has been posted. These include 1,546 troparia and kontakia for 409 individual saints and feast days, covering 350 days of the calendar year (366 days); 41 troparia and kontakia for the Pre-lenten, Lenten Sundays and Meatfare Saturday; 36 settings of the troparion, kontakion, and hypakhoe for Pascha; and 38 troparia and kontakia for the Sundays of the Pentecostarion. It is anticipated that music for the remaining 16 days will be prepared and posted before the end of 2010, thus bringing to completion this project.

Cooperation with the Music Department of the Serbian Orthodox Church

In Spring, 2009, the Department of Liturgical Music and Translations entered into a cooperative arrangement with the Music Department of the Serbian Orthodox Church. Troparia and Kontakia are set to music of the Serbian Chant and included on our website. As of February 15, 2010, a total of 309 troparia and kontakia set to the Serbian Chant have been posted for the Lenten and Pentecostarion periods and for the months of June through December. This project also should be completed in 2010.

II. Music Settings for Liturgical Services (Completion of on-going projects)

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 Theophany, Pentecost, Entrance of the Theotokos into the Temple, Transfiguration, Dormition of the Theotokos, and the Nativity of the Theotokos. Music for Vespers has been posted for the Meeting of the Lord and the Elevation of the Cross. In January of this year, the music for Matins of the Feast of the Meeting of the Lord was posted. Music for the feasts of the Annunciation and Ascension and Matins for the feast of the Elevation of the Cross will be completed and posted in 2010.

Texts for tones 1 and 2 of the Resurrection Octoechos project have been completed and tone 3 should be completed shortly. The texts for tones 4 thru 8 for the Resurrection Vespers and the 8 tones for the Resurrection Kanons for Matins will be done in 2010 as well as the preparation and posting of the music. These texts are reviewed, corrected, and revised when necessary by competent translators who are fluent in Greek, Slavonic, and English. Translators include Archimadrite Juvenaly (Repass), Deacon William Churchhill and Dr Elizabeth Theokritoff. Proofreading and grammatical corrections are done by Dr Vladimir Morosan. Final texts are reviewed by Dr. Paul Meyendorff and members of the Department.

The final draft of the service (music setting of sung parts plus texts of litanies and prayers) for the Burial of a Priest is now in the process of being proof-read and will soon be posted on the website. This complete setting was used for the burial service of Archbishop Job.

The text and music for the Akathist to the American Saints will be reviewed and corrected (if necessary) in 2010 and prepared for posting on the website for downloading.

III. Texts for Liturgical Services (On-going projects)

In 2009 a total of 169 liturgical services containing the so-called propers of Vespers, pointed to be sung according to the Common (Obikhod) Chant, was posted on the website. These include services for all feasts and saints that call for a Vigil in the “official” Liturgical Calendar, in addition to the services of the Presanctified and of Holy Week and all services of the Christmas and Theophany cycles.

IV. Audio Files of Recorded Liturgical Music (On-going projects)

In an effort to provide examples of church music sung in a good and liturgically appropriate style, the Department will renew its project of making available on the website audio files (MP3) of various hymns, sung and recorded by selected church choirs of the Orthodox Church in America.. 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.

V. Orders of Liturgical Services (On-going projects)

Continuing the development of this section of the website, in 2010 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.

VI. Articles on Church Music

In 2010 a special section of the website will be designated for the posting of articles on Church Music and related subjects (rubrics, liturgical forms, vocal and choral development, etc.) Currently articles are being identified and permission being sought from publishers for permission to post such articles on our website. Permission has been received from SVS Press and “Jacob’s Well”, a publication of the Diocese of New York and New Jersey, and an agreement with PSALM has been made in which selected articles from “PSALM NOTES” will be made available via a link from our website to theirs.

VII. Tutorial for the Study of the Eight Tones

In progress is the planning and 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, troparia, prokeimena, and kanons. The scheme of the tutorial will be to break down each tone and identify its musical phrases. The sequence for the proper use of the melodic phrases will be 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 will be illustrated with musical and textual examples. The plan also provides for recorded demonstrations of the written examples sung by a small choir. When completed, the tutorial will be posted on the website and available for downloading.

VIII. Vocal Techniques and Choral Development

Exercises to be used at rehearsals and warm-up before liturgical services will be developed and posted on the website. This is an area of choral development that is so often neglected; yet, if our church singing is to improve, proper pronunciation and vocal technique are crucial areas that must be addressed. A “structure” or outline for a mini-workshop that each parish choir could follow in an effort of self-improvement will be of great help.

IX. Music for the Church School

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, in conjunction with the Department of Christian Education, is in the planning stages for the production of a series of materials that will acquaint our young persons with the liturgical, poetical, and musical forms that are used in our liturgical services.

Budgetary Needs – Department of Liturgical Music and Translations

Troparia and Kontakia Project	2,000
Music settings feast days and Octoechos	5,000
Texts for Liturgical Services	1,000
Audio files for teaching	1,500
Orders of Liturgical Services	300
Articles on Church Music (scanning)	300
Tutorial for Church Tones (Part I)	1,000
Vocal and Choral Development	500
Music for Church School	500
Administrative Costs, including stipend, telephone, travel, supplies (per 2009)	6,500

X. Joint Conference

In an effort to inaugurate a continuing education program for the lay leaders of our Church and provide a opportunity for learning, common worship and prayer, and good fellowship,

the Departments of Liturgical Music and Translation, Christian Education, and Youth, Young Adults and College Ministry, have come together to sponsor a three-day conference at Baldwin-Wallace College, just minutes from Cleveland Hopkins Airport, June 27-30. The multi-track format will offer workshops for beginning singers as well as more advanced directors and church musicians and include such topics as beginning and advanced conducting, tutorial in the 8 tones, liturgical composition, vocal technique, choir rehearsal skills, and reading and chanting technique. For church school teachers and other lay leaders, workshops in skill-building will be offered by the department of Christian Education, and the department of Youth, Young Adults and College Ministry will host a young adult rally for Orthodox youth 18-30 which will include special presentations, lectures, and discussions. Conference 2010 has its own budget which has been presented by the Conference Committee.

David Drillock, Chairperson
Department of Liturgical Music and Translations
February 16, 2010

DRAFT

Department of Pastoral Life Ministries
Report
March 2010

Update: Due to personal reasons, I was unable to make significant progress on the objectives listed in the June 2009 report. However, the first few months of 2010 has seen renewed activity.

Diocesan Coordinators: The following priests have been identified as coordinators for the work of the DPLM.

Midwest	Fr. Zdinak
NY & NJ	Fr. Lickwar
South	Fr. Fester
West	Fr. MacKinnon
Western PA	Fr. Evansky

I have been in contact with Archbishop SERAPHIM and with Bishop TIKHON, and by March 15 I hope to know who they have appointed as coordinators.

Collaboration: Joe Kormos (Parish Health Facilitator, Diocese of the Midwest) and I have been jointly planning a workshop to be held at St. Vladimir's Seminary, *Orthodox Parish Renewal: Finding New Life in Christ*. This work is relevant to the DPLM inasmuch as parish renewal and revitalization appears to be one of the major challenges facing clergy who serve in established or older parishes.

Communications: A Google Group has been created for the DPLM which shall be used to share documents and facilitate online communication and collaboration.

Short Term Objectives: As indicated in the June 2009 report, the first task for the DPLM is to identify the major challenges facing our clergy today. Once these have been identified, then the department can decide how best to address the challenges, working in concert with existing diocesan efforts. This work may include, but is not limited to the following:

- Regional "town hall" style meetings for clergy
- Deployment of an online survey
- Identifying additional personnel to serve on an advisory board

Long Term Objectives: Develop an action plan for the department that is in line with the strategic plan of the OCA.

Respectfully Submitted,
Rev. J. Sergius Halvorsen
Chairperson, Department of Pastoral Life Ministries

**DEPARTMENT OF YOUTH, YOUNG ADULT AND CAMPUS MINISTRY
JULY 2009 – FEBRUARY DEPARTMENT REPORT**

DEPARTMENT MEMBERS: Protodeacon Joseph Matusiak, Archdeacon Kirill Sokolov, Deacon Benjamin Tucci, Mr Andrew Boyd, Mr Luke Seraphim Beecham, Mr Nathan Shackelford, Mr Mark Klinski

EASTERN ORTHODOX COMMITTEE ON SCOUTING (EOCS)

Archdeacon Kirill Sokolov will continue to represent the OCA to EOCS. However, due to his move he will be less available to participate in quarterly meeting usually held in New York City. He continues to sit on the Board of EOCS. The Committee is currently involved in strategic decision-making about the methods it will use to expand the adoption of Scouting as a tool to serve the Church and the Gospel in the 21st century. Fr. Kirill joins Fr. John Bacon who has been a long-time representative of the Orthodox Church in America serving primarily in New England.

ORTHODOX CHRISTIAN CAMP ASSOCIATION

Deacon Benjamin Tucci represented the OCA to the 8th annual Orthodox Christian Camp & Youth Worker Conference. The conference was hosted by the Ukrainian Church, and was held Silver Spring Maryland January 29 - 31, 2010. Over 85 participants from camps and churches all over the United States and Canada were in attendance. The OCA last hosted the conference in 2006. The OCA was asked to host the conference in 2011. We have agreed. Hosting of the conference entails little more than logistic planning. The actual conference content and schedule is done by the Orthodox Christian Camping Association (OCCA).

CAMPING

Deacon Benjamin Tucci and Subdeacon Luke Beecham, both department members, have requested a feasibility look into creating an Camp accreditation regime within the OCA. They are presently working on a proposal, but suffice it to say the idea would see all camps working under parish, deanery, diocesan authority accredited by the Department of Youth, Young Adult and Campus Ministry. In short this would be something akin to the mandatory guidelines all parishes must accept. It also envisions mandatory participation in the annual camp and youth workers conference of at least one staff member from each camp.

ORTHODOX CHRISTIAN FELLOWSHIP (OCF)

The youth department again this year was able to provide scholarships for the annual College Conference to eleven college students from OCA parishes. Many of the students have converted to the Orthodox Faith while at university and thus do not have home parishes or parents who are Orthodox. So the support received from the OCA provides for them a very personal and direct link to the OCA. It should be noted that a majority of students who over the years have received scholarship funding continue to be very active in the Church.

Protodeacon Joseph serves as the OCA representative to the OCF Board of Administration and continues to devote much of his department time to the OCF. At its most recent meeting the OCF Board has charged Protodeacon Joseph with the tasks of content management for the OCF website, director of international initiatives and co-



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chair of the Policy Governance Handbook revision committee. In particular Protodeacon Joseph has been asked to develop international programs that in the near future will lead to an OCF Semester Study Abroad Program.

August 4-7 the department hosted a workshop for the OCF Podcast group. This group consists of a number of students who produce the weekly OCF Podcast. Protodeacon Joseph organized for Mr John Maddux, Ancient Faith Radio and Mr. Steve Edwards, Executive Program Director of National Public Radio Chicago affiliate WBEZ and member of Chicago's Holy Trinity Cathedral, to work with the podcast group to better identify the podcast format and theme. The workshop was held at the Diocese of the Midwest Chancery facilities in Chicago.

PARISH MINISTRY CONFERENCE, 2010, CLEVELAND, OHIO

Our department, working in conjunction with the Departments of Christian Education, Music and the Parish Health Program of the Diocese of the Midwest is currently engaged in the organizing of a national conference to be held at Baldwin-Wallace College, Cleveland, Ohio, June 27-30. An additional report on this event has been created by the three departments involved.

RECOMMENDATIONS

1. The department would like to petition the Holy Synod to appoint an Episcopal Moderator.
2. The department would like to see some movement toward the Department of Christian Education and the YYA becoming more in-sync with one another. Resources are very limited and it behooves us to maximize that which we have especially when much of our work overlaps.
3. It is of utmost necessity that the heads of the departments come together sometime in the near future together with His Beatitude to speak about the future of the ministries in the Orthodox Church in America. Also, we believe it is very important that the Strategic Planning Committee seek our input. We have no opinion of what their final decision should be but we do hold that continuity is essential especially as the departments relate to their counterparts in other jurisdictions.

ORTHODOX CHURCH IN AMERICA
 DEPARTMENT OF YOUTH, YOUNG ADULT & CAMPUS MINISTRY
 2010 BUDGET PROPOSAL

DEPARTMENT COORDINATION:

Maintenance and development of Department web site; Production of content and editorial responsibilities for Wonder Magazine; Coordination of regular submissions to the TOC; Coordination of department communication; Responsibility for all administrative work; Communication with and representation to OCF and inter-jurisdictional organizations; **assisting in the building up of and networking with diocesan youth directorates**; development and coordination of OCF-Abroad project.

\$4,500.00

DEPARTMENT TRAVEL

OCF Board meetings (2x yearly);

\$500.00

OCF FUNDING

OCF COLLEGE CONFERENCE SCHOLARSHIPS (10 x \$175)

\$1,750.00

JURISDICTIONAL FUNDING TO OCF

\$10,000.00

TOTAL \$11,750.00

Respectfully Submitted, 15 February, 2010



Protodeacon Joseph Matusiak