



**MEMBERS OF ONE
ANOTHER IN CHRIST**



15th All-American Council of the
Orthodox Church in America
November 10-13, 2008
Pittsburgh, PA

REPORTS OF THE DEPARTMENTS AND INSTITUTIONS

**Bring this report to the AAC and place
it in the notebook provided at registration**



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This report has been prepared by the Director of Ministries and Communications of the Orthodox Church in America for the Fifteenth All-American Council to be held in Pittsburgh, PA from November 10-13, 2008.

Contained in the report is the work of each department as well as an update on each of the stavropegial institutions. This report should be read beforehand. The Director of Ministries and Communications along with the other officers of the Church will present a short oral report to the Council during the 4th plenary session on Tuesday, November 11, 2008. The report will be followed by a questions/comments from the floor. The chair people and members of each of the departments will also be available for comments.

Thank you for your participation in this year's Council, and may the blessings of the All-Holy Trinity be with you during your time in Pittsburgh!

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Department of Christian Education

Department Mandate

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

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

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

Department members & resource people

Chairs: Alexandra Safchuk, Valerie Zahirsky,
Christine Zebrun

Kovalak, Daria Petrykowski, Maria Proch, Jewelann Stefanar

Members: Veronica Bilas, Victoria Jones, Myra

Web Staff: John Pusey – Webmaster, Dennise Kraus – Web support

Initiatives ongoing and completed since the 14th All-American Council

Regional Conferences – Four held. Others planned, but funding was unavailable or dates could not be secured.

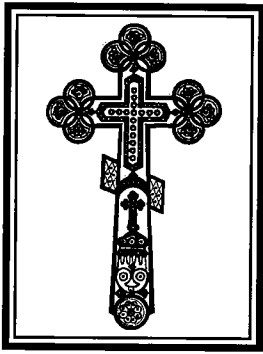
Diocesan Assemblies – The DCE presented workshops at two Diocesan Assemblies. Additionally, information about the Department and our website was sent for inclusion in the packets of other Assemblies.

Parish Visitations – Department members visited at least ten parishes (often while traveling on vacation) and met with clergy, Church School directors, teachers, parents and students. These visits were generally informal, although where possible materials and resources for display were provided.

Parish Support – Members of the Department maintained ongoing correspondence and telephone contact to respond to questions and provide support, materials and resources for parishes and individuals. Generally these questions involved use of specific materials, setting up programs and curriculum information.

TOC – The DCE maintained a regular column (often a page) in the OCA's newsmagazine, *The Orthodox Church*.

SAINTS IN TIMES OF TROUBLE



An Activity Book for Orthodox Children and Parents
Department of Christian Education • Orthodox Church in America

Activity Books – *Saints of North America* and *Saints in Times of Trouble*, two activity books, have been produced and posted to our website for free download. Each book contains the lives of twelve saints, includes iconographic line drawings, activities and maps specific to the saints, and hymnography.

Website - Over the past several years the DCE has been faced with numerous technology issues. Despite the Department's efforts to resolve these issues, errors persist throughout our site, completely inhibiting our ability to post new materials and maintain the existing site's content. The DCE has over 1200 pages of content ready to post. Much of this material is new, including new lessons, book reviews, and reference material plus older material that can now be formatted electronically for posting. Changes in technology have necessitated an overhaul in our site's design and technology backend. The Department members are currently in the process of rebuilding the DCE website from the ground up and it is tentatively scheduled for release in Fall 2008.

OCEC – Members are actively involved as teacher trainers for OCEC and travel to lead these seminars. They also continue to develop materials with OCEC and have directed classes at St. Tikhon's and St. Vladimir's Seminaries, familiarizing students with material produced by OCEC.

Pamphlet series – These are sets of pamphlets, available for download and with instructions for putting parish information directly on the pamphlets, on various topics of importance for Orthodox Christians. One set is currently in production. Others have been available, but not released to the DCE (see below).

St. Vladimir's Seminary Education Day – Members of the DCE directed and worked the children's area at SVS's annual Education Day. Using content from our first two activity books, we offered a wide variety of activities, including crafts, games, contests, singing and story telling.

Projected future initiatives

Regional Conferences – One conference is planned for Holy Transfiguration Monastery in Ellwood City, PA in early 2009. Additional conferences could be held if funding is available.

Parish Workshops – The DCE would like to develop a Workshop-in-a-box that would enable one member of the Department to travel to a parish and present a three-hour workshop with displays of materials and resources.

Weekly Bulletin Insert – Fifty-two weeks a year, one page (front and back) bulletin inserts containing information of Orthodox Christianity, saints and feasts would be available for free download on our website.

The Orthodox Faith revision and printing – This important project has been derailed (see below). Although it would require funding, and cooperation from OCPC, the DCE would like to see the project move forward.

Activity Book III – Twelve saints' lives, activities, iconographic line drawings and maps. Like our other two activity books, this one would be available for free download on our website.

Educational unit on Liturgical Music - A joint venture with the Department of Liturgical Music to provide a series of materials that would acquaint our young persons with the liturgical, poetical, and musical forms that are used in our services and including lives of church hymnographers. (See DLM report for more detail.)

Comments

Chancery support for the Department's work has been inconsistent. Although we were encouraged to contact members of the Reorganization/Transition Team, repeated attempts to do so received no response. Difficulties in communication and follow-through with the new Administrative Team have been ongoing, though not in every instance, or with every member of the Administrative Team. For example, we were informed in January of 2008, after months of problems, that the company hosting the OCA's website felt it could no longer host the DCE's website because of software issues. Although an extremely inexpensive host was available immediately, it was six months before this \$50.00/month expense was approved.

Although the guidance and input of the Reorganization/Transition Team or the new Administrative Team have been sought in a number of areas, concerns about a primary relationship, that of the DCE to the Orthodox Christian Publications Center (OCPC) have never been properly or openly addressed or resolved. Important projects have been stalled or thwarted because of this. Examples:

1. The revision and printing of *The Orthodox Faith* series (sometimes referred to as the Rainbow Series). These books belong to the DCE. The author, Fr. Thomas Hopko, initiated the plan for revision. The DCE requested that OCPC give us advance notice when stock depletion reached 500 copies per volume. Plans for revision were drawn up, prices sought, research concerning altering the book size and adding additional content was completed. The original artist, Fr. John Matusiak, agreed to do additional illustrations as needed. An indexer was secured. A proposal was submitted. Contacts were made for some publication underwriting and the publication monies were located. OCPC has subsequently reprinted all four volumes in the old format without contacting the DCE at all, completely derailing this important work.
2. The DCE has published a number of useful pamphlets that are distributed by OCPC. We wanted to put these pamphlets directly on our website for free download but OCPC has refused to release the originals.
3. In an effort to promote materials printed by the OCA, the DCE requested that specific quantities of materials be sent to regional conferences. Twice, OCPC, was unable to send the materials (once in the city where OCPC is located, even when a Department member offered to pick them up) and once the materials were sent so late that they arrived the day the Conference was to begin. Each time, invoicing was unclear or absent.
4. During the development of the OCPC website (down now for several months), the DCE was asked to write captions for materials, some of which we did not own. OCPC charged the Department (retail, we are told) for copies of materials we used to write captions for their website.
5. All requests for information from or communication with OCPC for the last 2.5 years have been ignored.

Funding remains a constant concern for the DCE. We understand the serious issues that face our Church and are continually amazed at the amounts of money invested in some areas of Church life, while others are left seriously wanting. While it is true that we have three co-chairs, each of us holds other jobs and the three stipends combined would not be enough support any one person. The entire budget of the DCE is less than the salary of other Christian Education directors, even in jurisdictions smaller than the OCA. Additionally, while we each have responsibilities for which we receive a stipend, we also commit volunteer hours to the Department. The three co-chairs have worked in Christian education for a combined total of 90 years and have theological training as well as teaching experience. We are blessed to be working with talented and dedicated Department members and web staff, for whom we are incredibly grateful. The eleven of us bring over 250 years of teaching and web experience to the Department. These people donate their time and talent and also pay for teleconferences themselves, visit parishes and attend conferences on their vacations and take time off from their jobs for DCE work. We are all continually aware that those we serve as educators are the future of the Orthodox Church in North America. We understand that as education is foundational to a civilized society, so religious education is foundational to a spiritual community. In many ways Christian education is only given a passing glance from our administration, and this work in the Lord's vineyard is neglected, not for lack of talent, nor for lack of will, but for lack of vision.

Department of Christian Service and Humanitarian Aid

Department Mandate

The Department of Christian Service and Humanitarian Aid promotes the involvement of clergy and laity in caring for the needs of others according to the Gospel teachings and Tradition of the Church. Resources are developed for ministry programs by and for people of all ages. The department focuses on four areas: Parish Life, ministering to one another within our faith communities; Outreach Ministries, serving those in need in the local and world communities; Senior Life, addressing the needs of both active and frail seniors; and Family Life, supporting parents and children in everyday life and in times of challenge.

Department members & resource people

Chair: Donna Karabin

Members: Arlene Kallaur
Mary Ann Lopoukhine
Lisa Morris

Priest Thomas Moore

Leon Sheean

Natalie Stavrevsky

Kitty Vitko

Archpriest Steven Voytovich

Resource People:

Prison Ministry:

Dennis Dunn

Michael Gulette

Sanctity of Life:

Sarah E. Oftedahl

Dn. John Protopappas

Conference logistics:

John Korello

Initiatives ongoing and completed since the 14th All-American Council

During the first two years of the 2006-2008 triennium, the department was known as Christian Witness and Service (CWS). In 2008, it was reorganized to incorporate the programs of the Office of Humanitarian Aid and was renamed Christian Service and Humanitarian Aid (CSHA).

Resource Handbook

The *Resource Handbook* is the cornerstone of our ministry, now in its twenty-sixth year with nearly 300 articles under eight ministry themes. Articles in the printed version were mailed to parishes in installments until 2006. Then, Volumes 1, 2, and 3 were posted on the OCA website. Twenty-eight new articles were posted in the past three years on charitable outreach and parish development programs. Clergy and laity of any age can use the *Handbook* when searching for how-to information on service projects that match the talents and ministry goals of their parish. Mrs. Arlene Kallaur serves as the *Resource Handbook* Coordinator.

Bioethics Colloquium

The department has long been concerned about the need for the Church to offer guidance on medical decisions dealing with both beginning and end of life issues. Our role in promoting a bioethics discussion is to advocate on behalf of the Church's elderly, disabled, chronically ill, and their caregivers when making end of life decisions, and on behalf of couples of childbearing age who could be faced with medically assisted procreation decisions. Leon Sheean, PhD, has made a number of presentations on reproductive medicine topics at St. Tikhon's Seminary. In June of 2006, CWS raised funds to send Fr. Thomas Moore to the Patriarch Athenagoras Orthodox Institute, Berkley, CA for a seminar on bioethics. Although it provided an excellent exploration of topics, the seminar revealed a lack of Orthodox consensus on certain key moral questions.

On June 13, 2007, the department sponsored a one-day Bioethics Colloquium as part of the annual meeting of the Orthodox Theological Society in America (OTSA) held at Saint Vladimir's Seminary. Fr. John Breck and Protodeacon Basil Andruchow of the Medical and Ethics Committee were vital partners with us in the preparation and conduct of the colloquium. Orthodox Christians for Life and individual contributors provided funding for the event. It served as an important step in the continuing discussion.

Parish Ministries Conference

The Department of Pastoral Life and Ministry, chaired by Fr. Andrew Morbey (St. Mary's Cathedral, Minneapolis, MN), joined with us to co-sponsor the 2007 Parish Ministries Conference at Marymount University in Arlington, VA July 25-28. The theme was "The Heart Assured: Works of Love in Deed and Truth (1 John 3:18-19)" with a dual focus on clergy and laity in parish life and in charitable outreach. Keynote addresses were given by His Eminence, Archbishop Seraphim of Ottawa and CAN, Fr. Andrew Morbey, John Rybicki (St. Luke, McLean, VA) and Nancy Van Dyken (St. Anthony the Great Mission, Bozeman, MT); the audio of their presentations is now available on the internet at Ancient Faith Radio, www.ancientfaith.com. A special evening panel gave information on volunteer opportunities with IOCC, Church World Service, OCMC, Project Mexico and Orthodox Christian Fellowship. Registration fees and a donation from Insurance Systems Agency, Inc. covered conference expenses. Since the conference ended, we have kept in contact with conference participants and appreciate hearing about the ministries they have taken on as a result of the conference.

Christmas Stocking Project

The fifteenth Christmas Stocking Project is currently underway. Coordinator Arlene Kallaur hopes the responses will equal or surpass the 10,500 filled stockings (or equivalent gifts) distributed in seven countries last year. Many parishes and individuals have a high regard for the project because of the extra joy it brings to many children who have little, the bonds of contact that are kept with the Orthodox churches who help distribute the gifts, and the work the project offers to the disabled clients who assemble the stockings here in the US.

Handicapped Accessibility Survey

CWS was assigned the handicapped survey in 2006. It was decided in 2007 to conduct the surveys at diocesan assemblies. From the results, it became evident that we needed to revise the form and specifically define levels of accessibility so accurate information can be posted on parish homepages of the OCA website. In 2008, revised surveys were sent out in August as part of the annual parish updates. The information will benefit the physically disabled and their caregivers when they travel or are searching for a church home. The US government Access Board has complimented the OCA for undertaking this project.

Projected future initiatives

In looking back at potential programs left undone and looking ahead, we have selected three ministries for development in 2009 in anticipation of a funded department budget. The first is Parish Nursing Ministry, a comprehensive local parish program geared toward health promotion on one hand, and the assessment of parishioner needs on the other, with coordination of parish volunteers to help meet those needs.

The second is Prison Ministry. Some Christians may be called to go into prisons to provide worship services and Bible studies. But many, or most, do not feel comfortable visiting a prison, yet everyone can participate in other ways. We will explore what Orthodox communities can do to bring God's blessings to the lives of inmates and their families.

The third is a new initiative, Visitation Ministry, born out of the 2007 Parish Ministries Conference. Fr. Steven Voytovich, CSHA member and Chair of the Department of Institutional Chaplaincies, is working with Nancy Van Dyken and Kitty Vitko to establish a program where volunteers are trained and supervised to provide Christian care to suffering fellow parishioners or others under the guidance of a clergy mentor.

Comments

In early 2006, the department members were stunned by the nature and scope of the OCA crisis. A department meeting had previously been scheduled for early April. In spite of uncertainties in the OCA, we followed through with the meeting plans. The outcome was gratifying in that the members committed themselves to the continuation of parish ministries and charitable outreach development. Insufficient funding was not a new problem. For that meeting and to the present, members paid their own expenses, personally donated to projects, and secured outside funding to implement the goals of our vision and mission statements.

There is a better way. Voices of the faithful in meetings throughout the OCA have convinced the hierarchs and leadership to provide moral and financial support to Church Ministries. The new vision will be the foundation, and every Christian act of charity and outreach will help to build a new Orthodox Church in America.

Addendum for Office of Humanitarian Aid

OCA Christmas Stocking Program

Successful Christmas Stocking Projects have been accomplished in all three years since the last Council. In addition to children in Albania, Belarus, Georgia, Poland, Russia and Slovakia receiving Christmas stockings or gifts, Mexico has been added, with stockings going to three orphanages there. In 2006, 1,000 Christmas stockings and additional chocolates were also sent to victims of Hurricanes Katrina and Rita in Louisiana. In this, our 15th Project year, we will also include gifts for victims of this year's recent US natural disasters.

Special thanks to all parishes, youth groups and individuals who have continued to support this project that has reached many thousands of children each year. We encourage your response again to make this the best year ever!

Photos of children receiving the stockings or gifts in the various countries, reports from the countries and thank you letters can be viewed in the Departmental Display Area at the All-American Council. (Photos can also be viewed on the OCA website, Photo Gallery, Miscellaneous.)

Adoptions

The OCA Russian Adoption Program (Orthodox Christian Adoption Referral Service) has continued to be active and to serve Orthodox families of all jurisdictions. A detriment to the program during this period was the freezing of adoptions once again by Russia for a year and a half. They did this to reassess their program and to re-accredit a smaller number of agencies, applying more restrictive controls. In this triennium only six children were adopted from Russia through our program, including the little boy, Pasha, who had special needs, and for whom we found a family. The children have brought great joy to their new families, as they themselves are the recipients of love and care in a new life. For Orthodox couples interested in adopting, we will continue to offer guidance and referral to accredited, licensed agencies that our families have used.

Church World Service (CWS)

The humanitarian aid arm of the National Council of Churches of Christ in the USA. Representing the OCA on the CWS Board of Directors, along with Fr. Leonid Kishkovsky, I have attended its bi-annual meetings when OCA funds and sometimes personal funds have permitted. It is an inspiration to gather with other Christians who actively care for the poor of the world and who respond to the many needs when disasters strike. Over the past several years CWS and IOCC (International Orthodox Christian Charities) have worked in partnership to provide aid in many parts of the world and in the US.

Orthodox parishes, camp programs, and individuals are responding more and more to the CWS “**Gift of the Heart**” Kit appeal and to participation in CROP Walks (walks to alleviate local and world poverty) held in local communities. Hygiene Kits, School Kits, Baby Kits and Emergency Clean-Up Buckets are especially in demand presently in the wake of US Hurricane Ike. For instructions on how to assemble each type of kit, the items requested, and where to send them, go to www.churchworldservice.org, Tools, blankets & Kits, Learn how to make a CWS Kit. Kits are accepted all year round and are housed in a warehouse in Windsor, MD, ready for distribution when the need arises anywhere in the world.

Specific Donor Gifts to Orphanages in Eastern Europe

This Office has periodically matched specific donor wishes with needs, especially for orphans in Eastern Europe.

The Office of Humanitarian Aid was closed in 2007, but its work will continue under the newly named Department of Christian Service and Humanitarian Aid. The stewards of our Church must ever keep in focus Christ’s command to serve one another in love and to provide for the needs of the least of our brethren on every level of church life.

Department of Evangelization

Department Mandate

The Department of Evangelization focuses its attention on studying and acting upon the Great Commission of Our Lord to “teach all nations, baptizing them in the Name of the Father, Son and Holy Spirit.” As such, the Department develops and promotes guidelines for the planting of missions and new communities, offers assistance in revitalizing established parishes and communities in decline, provides resources for evangelization, outreach and Church growth ministries, and offers workshops, consulting services and other resources to dioceses, deaneries, parishes and missions.

The Department also oversees the Church Planting Grant Program, which provides matching grants for up to three years to support full-time clergy in fledgling mission communities. Through the Church Planting Grant Program, dozens of new communities have been established in regions that previously had little or no Orthodox Christian presence. The annual Mission Appeal provides funding for the Grant program.

While the Department’s central committee develops and implements mission, growth, and evangelization strategies, consultants representing their respective dioceses assist in the process and assess needs and potential on the regional and local levels.

Department members & resource people

Chair: Archpriest Eric G. Tosi to
be changed to Priest Marcus
Burch

Members: Priest Stephen Freeman
Priest Jonathan Ivanoff
Archpriest Daniel Kovalak
Priest David Rucker
Priest Thomas Soroka

Resource People: Deacon Michael Myers
(Bulgarian)
Archpriest Lawrence Farley
(Canada)
Priest Jose Serna-Estrada
(Mexico)
Mr. Joe Kormos
(Midwest)
Archpriest John Kreta
(New England)
Archpriest Ted Pisarchuk
(South)
Archpriest Ray Velencia
(Washington/NY)
Archpriest Matthew Tate
Peter Schwalbenberg
(West)
Archpriest George Yatsko
(Western PA)

Initiatives ongoing and completed since the 14th All-American Council

The Orthodox Church came out of the 14th All-American Council in Toronto with a very clear mandate for evangelization. This mandate was carried through mostly on a local level since most of the strong mission efforts continue to be diocesan. The financial difficulties in the Church forced a delay on some proposed projects. However, due to the good and continuing work of local clergy and lay people, the focus on Evangelization continues to be strong in certain dioceses and developing in others.

The work of the Department focused on two major areas. The first area was missions. The Planting Grant Program continues to ensure successful mission establishment in targeted regions across North America. The program is financed exclusively by the Annual Missions Appeal and selected missions receives up to three years of a matching grant of \$15,000 per year. Since 2005, there were five missions that graduated from the Grant and an additional six that are currently on the Grant. All of the graduated missions successfully transitioned into full-time, self-supporting parishes. Across the Orthodox Church in America there were eleven missions founded in 2005, twelve in 2006, nine in 2007 and three in 2008 for a total of thirty-five new missions founded since the last All-American Council. Other initiatives by the Department included continuing teaching and working with the seminaries, dioceses, deaneries and parishes throughout North America, regular submission of articles and pod casts, diocesan-planning sessions, and contributions to cross-jurisdictional mission work. There are developing plans for evangelism conferences, seminars, books and funding options.

The other major area of department work was parish revitalization. This is becoming an important area, as there are an increasing number of parishes and regions in serious decline. Since the last AAC, there were 8 parishes closed (six in 2005, one in 2006, one in 2007 and none in 2008). There were also a growing number of parishes in decline in various regions across the country. In recognition of this issue, the Department formed a committee that has begun to explore the issues and search for possible solutions. There have been some informal conferences and articles submitted to begin the process. Clearly more work needs to be accomplished in this area.

Projected future initiatives

The major initiatives for the next triennium also fall into the two areas. We must continue the Planting Grant Program that provides direct funding to expanding missions in critical regions of the country. It is planned to increase the annual funding from \$15,000 to \$20,000 so that it can more accurately represent economic realities. Integral to this is a more successful Appeal that had fallen short over the past three years. It is hoped to get to ten funded missions a year in the near future and that would translate to an approximate cost of \$200,000. Other initiatives is to get better funding for non-Planting Grant missions by matching them with established parishes, finally getting a week-long Mission School for training of clergy assigned to missions, and to get more new liturgical items to the missions. Other plans such as seminars, workshops, cross-diocesan strategic planning sessions are essential for a more established and directed evangelism program to succeed.

The other major area is parish revitalization. There is an alarming need for education, seminars and workshops that offer practical advice to declining parishes. There also can be established a “crisis team” which can go into parishes in serious decline and work with them to begin the process of parish turn-around. There needs to be established and accepted a set of guidelines and programs to deal with this reality as well as funding to assist declining parishes to have dedicated full-time clergy dedicated to revitalization. It is recommended that a cross-diocesan team be put together to begin the process and present recommendations to the Holy Synod.

Other programs for the future should include instructional videos on missions and evangelism. There needs to be a better use of the many vehicles of communication available to missions and parishes to assist in their evangelism to the local community. There also needs to be established a mission program at the seminaries to train those clergy and lay people who are called to work in the mission field. Finally, a better set of educational programs needs to be put forward so that the parishioners can better understand their Faith and their involvement in evangelism in their parishes and missions.

Comments

It has been my honor to serve the Church over the past seven years as the Department Chairman. It has been an enormous educational experience for me and I have come in contact with some absolutely amazing missions with incredibly dedicated clergy and lay people. The sacrifice and optimism that I have found is humbling. This is the future of the Church in North America and this generation will make a difference. Lets make sure we give them the tools they need to succeed. There needs to be cooperation and vision so that the vine planted in North America continues to grow with Christ as the center.

Department of History and Archives

Department Mandate

The OCA Archives is the official repository for the inactive records of the Orthodox Church in America dating back to the Alaskan mission in 1794. Among the other collections preserved in the OCA Archives are some 90 sets of personal and institutional archives of hierarchs, clergy, lay leaders, and church-related entities, as well as photographs, films and videos, computer discs and other media, periodicals, church directories, and special anniversary and historical publications and artifacts from throughout the world.

In addition to collecting, organizing, cataloging and preserving these collections, the Department of History and Archives provides the Church's historical vision through research and documentary support to the Holy Synod of Bishops, chancery administrators and staff, and other administrative bodies of the Church. The department provides historical and archival resources for research to scholars, as well as dioceses, parishes and institutions interested in studying the history and life of Orthodox Christianity in North America.

The department provides various consultant services to parishes and institutions in conjunction with the preservation of their own historical records. The department produces occasional books and regularly publishes articles on historical topics in OCA periodicals and a variety of other publications. Department members are available to deliver lectures and other presentations.

Department members & resource people

Archpriest John Erickson
Chairperson

Alexis Liberovsky
Archivist / Director

Members

Archpriest Alexander Golubov
Sergei Arhipov
Dr. Nikolas Gvosdev
Minadora Jacobs
Eleana Silk

Diocesan consultants

Alaska	Minadora Jacobs
Albanian	Professor Gregory Pano Professor Nicholas Pano Neka Doko
Canada	Kathryn Szalasznyj
Mexico	Emmanuel Cruz Reyes
Midwest	Nicholas Groves

New England	Archpriest Dennis Rhodes
Romanian	Priest Remus Grama Alexandru Nemoianu
South	Archpriest Basil Zebrun Priest Seraphim Hipsh

Washington and New York

Dr. Jurretta Jordan Heckscher

Western PA John Rusinko

Orthodox Encyclopedia Task Force

Alexis Liberovsky

Task Force Coordinator

Members

Archpriest Alexander Golubov
Archpriest Leonid Kishkovsky
Archpriest Dennis Rhodes
Dr. Nikolas Gvosdev
Dr. Paul Meyendorff
George Soldatow

Initiatives ongoing and completed since the 14th All-American Council

The ongoing work of processing and integrating newly-received chancery files, donated collections of personal archives, as well as publications, photos and other materials continues. Inactive or older material from the OCA Chancery files is continually being sent to the OCA Archives for perpetual preservation. There has been a particularly heavy influx of such material in the last three years due to the reorganization of the chancery and ensuing personnel transitions. Among the significant donations of personal archives in this triennium were the papers of the late Archbishop Gregory (Afonsky), retired hierarch of Alaska, former archivist and prolific historical author; a sizeable sheet music collection of renowned choir director Nicholas P. Afonsky, received from Holy Virgin Protection Cathedral in New York City, where he had served for many years; and significant historical documentation sent, shortly before his death, by the late Fr. Victor Sokolov, a member of the department who had been an avid archival collector for many years and had greatly enriched the OCA Archives.

The Archives continue to provide documentary support through retrieval, interpretation and synthesis of primary documents as required by the Metropolitan, the Holy Synod of Bishops, chancery administrators and staff, and other administrative bodies of the Church. This has been particularly crucial in the Church's current reorganization and transitions.

The Archives continue to be visited by historical researchers from the world over, and requests for documentation or information are received daily by phone, fax, mail and email. Since the last Council, among the most significant visiting researchers have been an athonite monk studying Saint Herman of Alaska; a film crew from Tatarstan researching the Kazan icon of the Mother of God; and architectural, music and missiology historians from the US and Canada and from abroad.

The Department of History and Archives is currently involved in a cooperative project with the Department of Christian Education to produce a series of videos on the Orthodox saints of North America.

Among research projects, the Department is cooperating closely with the Canonization Commission in conducting historical investigation of Archbishop Arseny (Chahovstev) in the OCA Archives and through other resources elsewhere.

Page from Our Past has become a regular and popular feature in **The Orthodox Church** newsmagazine providing a regular venue for sharing the Church's historical vision through the stories of significant personalities, events and places. More extensive historical and archival studies have also been included in several publications, both foreign and domestic.

The OCA Archives reaches out by hosting group visits of the American Church History class and Youth Institute participants from Saint Vladimir's Seminary as well as through the annual lecture visit to Saint Tikhon's Seminary by the OCA Archivist. This allows future church leaders to become acquainted with the Church's archival treasures and historical vision, enriching them in their preparation for future ministry.

The Department's Orthodox Encyclopedia Task Force provides articles and material for the exhaustive Orthodox Encyclopedia currently being published in Moscow by the Russian Orthodox Church.

Projected future initiatives

- As mandated by the Holy Synod in 2003, a professional feasibility study concerning the possible construction of a new facility on chancery property to more properly house the Archives and modest conference space will be conducted once funding for the study is secured.
- To expand historical content on the OCA website and to create its own departmental website in order to make available to the public at large, extensive historical and archival material through the internet.

- Continue and enhance the recently started database of the collections of the OCA Archives.
- To organize and conduct inter-Orthodox conferences on pressing issues in church life in order, through historical perspective, to foster a common history and a united vision across jurisdictions.

Comments

The Department was saddened by the passing of several members and close collaborators over the last three years. Archbishop Gregory (Afonsky), former OCA archivist and most recently a member of the Department's Orthodox Encyclopedia Task Force, had laid the early groundwork for today's OCA Archives and wrote prolifically, particularly on the Alaskan Mission and jurisdictional divisions in the early 20th century. Dr. Jaroslav Pelikan, the Department's chairman until his death, provided much valued counsel and expert input for the department's work. Archpriest Victor Sokolov was an enthusiastic collector and compiler of archival material and a passionate historical researcher. Archpriest Dmitry Grigorieff, also a member of the Orthodox Encyclopedia Task Force, was an erudite scholar of Russian literature and church history, and his historical writings compellingly present the vision of the early North American missionaries.

The Archives most pressing need to assure the long-term preservation of the archival collections of the Orthodox Church in America remains a new facility to properly house these irreplaceable historical treasures. The Archives have been located in the basement of the aging chancery building for some four decades in environmentally unstable conditions which accelerate the deterioration of the materials. There is also an increasing space shortage. A new, permanent, environmentally sound home for the Archives would be the first such facility among all the Orthodox Churches in North America dedicated specifically to the preservation of primary historical resources.

Department of Institutional Chaplaincy

Department Mandate

The Department of Institutional Chaplaincies supports the ministry of full and part-time hospital, hospice, long-term care, prison, fire, police chaplains, and in other settings. This department reviews requests for endorsement and makes recommendations to His Beatitude as the official endorser.

Department members & resource people

Chair: Archpriest Steven Voytovich,
D.Min., LPC

Members: Archpriest John Maxwell, Priest Paul Fetsko, Priest Alexandre Ioukhaevskikh, Priest Michael Medis, Priest Sergius Clark, Sarah Byrne, Elaine Mayol, Mark Anderson

Resource People: Archpriest Theodore Boback
Priest John Brown
Archpriest Sergei Bouteneff

Initiatives ongoing and completed since the 14th All-American Council

- Formal Recognition by the Commission on Ministry in Specialized Settings (COMISS) (completed)
- Continuing review and recommendation concerning endorsements (ongoing)
- Joint Conference of Institutional and Military Chaplains (held November of 2006 at St. Tikhon's)
- Collaboration with the Department of Christian Service and Humanitarian Aid (CSHA) concerning Visitation Ministries (ongoing)
- Completion of Commissioning Service (almost prepared for submission for review and blessing)
- Develop Mission Statement for Institutional Chaplains (completed)
- Presenter at International Congress for Pastoral Care and Counseling (ICPCC) held in Poland (August 2007)
- Bear witness to the Orthodox Faith in the greater pastoral care and counseling community (ongoing)
- Interaction with and support of efforts to develop institutional chaplaincy in our sister jurisdictions is ongoing.

Projected future initiatives

- Work on Visitation Ministries program with CSHA Department will bring together the desire to empower laypersons to engage in ministry and mentoring skills among the clergy with the support available through those who have received clinical training in ministry represented by our institutional chaplains.
- We also anticipate another joint conference of institutional and military chaplains to further our involvement in the greater pastoral care and counseling communities.
- Efforts need to be continued to search out other arenas of pastoral caregivers that might be supported by this department and interaction with those engaged in institutional chaplaincy in our sister jurisdictions.

Comments

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

Department of Liturgical Music and Translations

Department Mandate

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

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

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

Department members & resource people

Chair: David Drillock

Special Consultant: His Grace Bishop Benjamin

Members: Archpriest Sergei Glagolev, Archpriest Paul Lazor, Archpriest Lawrence Margitich, Monk Sergius (Bowyer)

Resource People: Mark Bailey, Doreen Bartholomew, David Barrett, John M. Black, Bill Churchill, Dn Nicholas Denysenko, Gregory Ealy, Archpriest Joseph Frawley, Archpriest Paul

Jannakos, Karen Jermyn, Helen Erickson, Archpriest John Erickson, Archimandrite Juvenaly, Nicholas Lezinsky, David Lucs, Daniel Manzuk, Archpriest Stephen Meholick, Dr. Paul Meyendorff, Dr. Vladimir Morosan, Walter Obleschuk, Mother Raphaela, Priest Alexander Rentel, Alexei Shipovalnikov, Dn Kevin Smith, Protodeacon Kirill Sokolov, Sophia Sokolov, Elizabeth Theokritoff, Cindy Voytovich, Carol Wetmore, Valerie Yova

Initiatives ongoing and completed since the 14th All-American Council

Music Downloads: Troparia and Kontakia Project – Each year sheet music for troparia and kontakia for the commemorations that fall on Sundays have been added to the “Liturgical Music Downloads” section of the OCA website. Because of the diversity of musical traditions in the parishes, a variety of chant traditions are represented, including Russian Common Chant [Obikhod], Kievan, Carpatho-Rusyn, Russo-Greek, Galician, and Bulgarian. Whenever prescribed by the Typikon, settings using Special Pattern Melodies [Podoben] are provided. As of September 28, 2008, a total of 1,522 individual settings have been posted. These include 1,407 troparia for 375 individual saints and feast days, covering 324 days of the calendar year (366 days); 41 troparia and kontakia for the Pre-Lenten, Lenten Sundays, and Meatfare Saturday; 36 settings for Pascha; and 38 settings for the Sundays of the Pentecostarion.

This project has been well received and is used not only by pastors, choir directors, and church singers in the Orthodox Church in America, but also by those responsible for church singing in churches of other Orthodox jurisdictions. This project will be completed in early Spring, 2009.

Music Downloads: Settings for Liturgical Services – The music for the new “Akathist to all Saints of North America” was prepared for use at the 14th All-American Council. When this text is revised and officially approved by the Holy Synod, the music and text will be posted on the website. The Department also prepared and

posted on the website the music for the “Akathist to Our Lady of Sitka,” made available when the Icon of our Lady of Sitka visited parishes in the lower States, September and October, 2005.

Music for “Lord, I call” and the Dogmatika in the eight tones [Common Chant and Kievan Chant] are available for download with a version of the Carpatho-Rusyn chant in progress.

Texts of the Resurrection Octoechos stichera for “Lord, I call” and the Aposticha are in the process of being reviewed, corrected and revised and set in *finale* according to industry standards. Versions in Common Chant, Kievan Chant, and Carpatho-Rusyn Chant are being prepared and will be available for downloading, beginning in December, 2008. Kanons for Resurrection Matins and the stichera on the Praises will follow.

Propers (stichera, kanons, magnification, etc.) for the major feasts of the Church are being prepared and posted for downloading. In the past two years, 454 pages of music have been posted for the following feasts: i) Theophany (Vespers, Blessing of Waters, Great Compline, Matins, Divine Liturgy) – 110 pages of music; ii) Meeting of the Lord (Vespers) – 28 pages; iii) Pentecost (Vespers, Matins, Divine Liturgy, “Kneeling” Vespers) – 73 pages; iv) Transfiguration (Vespers, Matins, Divine Liturgy) – 69 pages; v) Dormition (Vespers, Matins, Divine Liturgy) – 120 pages; vi) Entrance of the Theotokos (Vespers, Matins, Divine Liturgy) – 54 pages.

Texts for Liturgical Services – On November 1, 2005 (SS Cosmas and Damian), the Department began to post on the website the texts of the *propers* for Vespers, pointed to be sung according to the Common Chant. Since then, postings have covered Great Vespers for all Sundays (Vespers on Saturday evening) and the feasts and saints of the Church that call for a Vigil in the “official” Liturgical Calendar, the Presanctified Liturgy for Wednesday and Fridays of Great Lent, all Saturdays and Sunday evenings of Great Lent, and all the services of Holy Week, with the exception of Holy Friday Matins (12 Gospels) and Holy Saturday Matins (the Praises). The texts for the *propers* for all services for the celebration of the feasts of the Nativity of Christ, Theophany, and Pentecost have also been posted. The postings are in Microsoft Word, so that these texts can be downloaded and then easily adapted for local and particular use. In 2007, a total of 160 separate liturgical services were provided with “pointed” texts and made available on the website.

Outlines for Liturgical Services – This section of the website includes outlines of Vespers with liturgical and rubrical comments on the specific parts of the service. Tables with information about the variable portions of each service are included, with an additional section on the use of the Psalter in Orthodox worship. An alphabetical index of liturgical terms and references completes this section. An additional chapter, “Services during the time of the Lenten Triodion,” consisting of 58 entries has been added. Currently, the Department is in the process of producing a new chapter, devoted to Matins. “Outlines for Liturgical Services” is especially useful not only to pastors, choir directors, and church readers, but to all those who are interested in learning more about the structure and the liturgical components of our church services.

Orthodox Liturgical Music Chatroom – The Liturgical Music Chatroom was open on the 1st and 3rd Tuesdays of each month throughout 2006 and 2007. At each session a “specialist” or “moderator” led a discussion related to church music, hymnography, vocal technique, church rubrics, church music for children, setting music to English, etc. Moderators included Bishop Benjamin, Mark Bailey, Monk Sergius (Bowyer), David Drillock, Helen Erickson, V Rev Sergius Glagolev, John Graham, Rev Sergius Halvorsen, Alice Hughes, Dr Josepoh McLellan, V Rev Lawrence Margitich, Ivan Moody, Dr Vladimir Morosan, Walter Obleschuk, Dr Nicolas Schidlovsky, Alexei Shipovalnikov, and Valerie Yova. Transcripts of the sessions can be downloaded from the website. Presentations were very interesting and informative and the discussions lively and thought-provoking.

Audio Files of Recorded Liturgical Music – In an effort to provide examples of church music sung in a good and liturgically-appropriate style, the Department has posted on the website recordings of the eight tones for “Lord, I call” and the Dogmatika in two versions: Common Chant and Kievan Chant. Plans are underway to expand this section, using selected church choirs to sing and record the music that is posted on the site. The recordings will not be limited to the Resurrection stichera in the eight tones, but will also include the music for the major feasts. Juxtaposing audio and visual components will provide a much needed educational example, enabling church musicians to download a specific sheet of music and hear, via the audio file, how the music should be sung at the church services.

Projected Future Initiatives

Articles on Church Music and Related Subjects – In 2009 a special section of the website will be designated for the posting of articles on Church Music. Much has been written and published in periodicals and journals with very limited circulation. Making available informative and interesting articles on church music, liturgical forms, rubrics, good singing technique, good diction, history of liturgy, chant traditions, etc. to our church singers will not only serve as a general educational tool but will also promote good liturgical music and fine musicianship, resulting in a general up-building of church music in our parishes.

Materials for the Development of the Singer and the Choir – Vocal exercises to be used at rehearsals and warm-up before liturgical services will be made available, via the website, with the intention of producing a program that will integrate all the areas of choral development, i.e., first month (or period) work on *vowels*, second month on *consonants*, third month on *blend*, etc. This is an area of choral development that is so often neglected. If our church singing is to be improved, proper pronunciation and vocal production are crucial areas that must be addressed. Our church has a number of excellent teachers who are specialists in this area. Their contribution will enhance the work of the Department and the development of church singing in our parishes.

A “structure” or outline for a mini-workshop that each parish choir can follow in an effort for self-improvement is also in the planning stages.

Liturgical Music for the Church School Program – Very few of our church school educational programs have successfully integrated our liturgical music in their curricula. While it would not be correct to say that no attempts have been made in this area, it is fair to say that the musical resources are very limited. The Department of Liturgical Music, in cooperation 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 (antiphon, koinonicon, Trisagion, troparion, kontakion, etc.) together with examples of how these forms are employed. (Example: the presentation of the liturgical antiphon – a solo chanter [reader] chanting the psalm verses with the choir [congregation] singing the refrain, as at the Liturgy for the Elevation of the Cross, the Nativity of Christ, Theophany, etc. will demonstrate how the Old Testament psalm verses “point” to Christ, thus connecting the feast with the Old Testament prophecies.) Biographies of our hymnographers will be included in a series of church school “lessons”, together with examples of the hymns that they created, followed by an historical, theological, and poetical explanation. The hymn texts will be provided with music, using a variety of traditional chants as well as new compositions, for actual singing both in the classroom and in the actual church service.

Cooperation with other Orthodox Jurisdictions -- One meeting with the chairpersons/directors of the music departments of the American Carpatho-Russian Orthodox Diocese of the USA, Antiochian Orthodox Christian Archdiocese of North America, Greek Orthodox Diocese of America, the Orthodox Church in America, and the Serbian Orthodox Church in North and South America was held at Antiochian Village. Reports of the activities of each department were given and possible ways of cooperation were considered. In the planning stages is a second meeting to be held in summer, 2009.

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

Beginning in 2009, a cooperative plan with the Department of Music of the Serbian Orthodox Church in North and South America will make available on our website music for the Sunday troparia and kontakia, set to a version of the Serbian Chant, written for two voices.

Department of Military Chaplaincy

Department Mandate

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

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

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

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

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

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

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

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

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

Department members & resource people

Director: Archpriest Theodore Boback, Jr. Archpriest Peter Baktis, Chaplain
Deputy Director: Archpriest Joseph Gallick (LTC) USA; Archpriest
Members: Archpriest Frank Mayenick, Alexander Webster, Chaplain
Archpriest Peter Telencio, (COL) USA; and Priest Timothy
Archpriest Mark Kozak, CDR, Ullmann, Chaplain, Lieutenant
CHC, SUN; Archpriest Carl Colonel, USAF
Cwilinski, CAPT, CHC, USN, **Resource:** Archpriest Steven Voytovich
Archpriest John Stefero, Chaplain,
Colonel, USAF;

Initiatives ongoing and completed since the 14th All-American Council

- The department conducted a successful joint chaplain conference with the Institutional Chaplaincy in November 2006 at Saint Tikhon Orthodox Theological Seminary.
- The department successfully recruited chaplains for serves in the US Armed Forces and Veterans Affairs Centers.
- The department actively participates in the National Conference on Ministry to the Armed Forces (NCMAF) and the Endorsers Conference for Veterans Affairs Chaplaincy (ECVAC).
- The Very Rev. Theodore Boback serves on the executive board of the ECVAC and had served on NCMAF committees.
- The department writes and presents position papers to the Metropolitan as requested and required.
- The department participated in meetings involving the Department of Defense, and such institutions as the United States Institute of Peace.
- The department members made visits to Saint Tikhon and Saint Vladimir Seminaries.
- The department members attended workshops and conferences of the Orthodox Church in America, and presented at the Department of Christian Witness and Service Conference in 2007.
- The department is continuing its work on the Memorial Shrine for Veterans and chaplaincy.
- Re-emphasized the financial responsibility of active duty chaplains for designated offerings (Special Appeals) and annual assessments fair share.
- Worked with (partnered) FOCA in supporting the military chaplaincy program through providing various religious materials through their gifts of love program.
- Worked with (partnered) churches, which wanted to do an outreach program.

The Very Rev, Theodore Boback attended the National Conference on Ministry to the Armed Forces(NCMAF), the Endorsers Conference for Veterans Affairs Chaplaincy (ECVAC). Fr. Joseph Gallick has the opportunity to attend and participate in a meeting of NAMCF and ECAVC also.

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

Continued deployment in particular of Orthodox Army Priests to the Middle East during the Nativity of Christ and Theophany, Holy Week and Pascha, and Dormition Fast and Feast day. This was based upon a request written by his Beatitude, Metroplitan Herman to the Army Chief of Chaplains. While various Orthodox Priests (Fr. Joseph Gallick, Fr. John Anderson) initially provided the coverage, Fr. Alexander Webster has been the main deployed priest for the Army during this time frame.

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.

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

Military and VA Chaplain Personnel Strength

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

Military Personnel Strength.

Each branch of the United States Armed Forces had an Orthodox Priest retire from active duty this past year. Fr. John Stefero retired from the United State Air Force; Fr. Mark Kozak retired from the United States Navy and Fr. John Anderson retired from the United States Army. Their dedication and devotion to their pastoral ministry, to the service members and families was outstanding and resulted in the spiritual enrichment for those served.

Our current personnel outlook is reflected in the following table: In each column the figure at the left indicates 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	2 (3)	1 (1)
Army	7 (2)	5 (1)
Navy	5 (6)	1 (0)
Subtotals	14 (11)	7 (2)
Totals	25	9

ACTIVE DUTY FORCES

- 14 (56%) of all Orthodox Chaplains on active duty are Orthodox Church in America
- 5 (20%) are priests 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
- 1 (4%) is a priest of the Carpatho-Russian Diocese

RESERVE COMPONENT

- 7 (77%) of all Orthodox Chaplains in the Reserve Component are OCA
- 2 (22%) are priests of the Greek Orthodox Archdiocese
- 1 (1%) is a priest of the Antiochian Archdiocese

The Navy Chaplaincy is projected to have a retirement of an Orthodox Priest in January 2009.

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 Orthodox 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.

Chaplaincy Specialized Training

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

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

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

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

Military Orthodox Priests are assigned throughout the world. The following is a list of current Orthodox Church in America military Priests serving our nation and their locations. This report will not give a detailed overview of their duties or accomplishments; however, a handout will be available at the All-American Council Chaplaincy booth with more detailed data of their duties and accomplishments along with other literature.

Active Duty

United States Air Force

Father Eugene Lahue, Chaplain, Captain, USAF –
Travis Air Force Base, CA

Father Timothy Ullmann, Chaplain, Lieutenant
Colonel, USAF, Montgomery AL

United States Army

Father Peter A. Baktis, Chaplain (LTC) USA
assigned Germany serving Middle East

Father. James Sizemore, Chaplain (CPT) USA
serving Middle East

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

Father. Joseph Velez Chaplain (CPT) USA Fort
Leonard Wood, MO

Father. George Hill, Chaplain (CPT) USA Fort
Bragg NC

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

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

United States Navy

Father Jerome Cwikslinski CAPT CHC USN Coast Guard Alameda CA

Father Stephen Duesenberry LCDR CHC USN Great Lakes, IL

Father Andrew Nelko LCDR CHC USN Portsmouth, VA

Father Matthew Olson LT CHC USN Camp Pendleton, CA

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

Reserve Component

United States Air Force

Father James Jadick Chaplain, Lieutenant Colonel, USAFR

United States Army

Father Joseph Gallick, Chaplain (LTC) USAR

Father David Meinzen Chaplain (CPT) USAR

Father George Oanca Chaplain (CPT) USAR

Father Paul Schellbach Chaplain (MAJ) USAR

Father Theodore Shomsky Chaplain (MAJ) USAR

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: Father Joseph Martin, Wilkes-Barre, PA VA and Father Sergei C. Bouteneff Newington, CT VA both have been promoted to serve as the Chief of Chaplain Service at their respective VAMC. This is the first time that Orthodox Priests have been assigned to such a position; we are grateful for their ministry and congratulate them on their assignment within the VAMC.

OCA Priests who serve our VAMCs

Father Sergei C. Bouteneff – Newington, CT

Father Igor Burdikoff – Albany, NY

Father Andrew Harrison – Illinois

Father John Klembara – Brecksville, OH

Father Joseph Martin – Wilkes-Barre, PA

Father Philip Reese – Miami, FL

Father Daniel Ressetar – Lebanon, PA

Father Paul Suda – Pittsburgh, PA

Father Michael Westerberg – New Haven, CT

Father George York – Pittsburgh, PA

Father Joseph Martin, Chief at Wilkes-Barre VAMC and Fr. Theodore Boback, participated in the annual VA National Chaplain Center Training. In addition to the training, they met with the VA National Staff Chaplain Office personnel as well as with the then Secretary Jim Nicholson, Secretary of the Veterans Affairs.

Need for chaplains

Recruitment of seminarians in the various branches of our US Armed Forces continues to be conducted. Recently Fr. Timothy Ullmann, USAF, met with seminarians to discuss the chaplain candidate program as well as the chaplaincy. In past, Fr. John Anderson also met with seminarians.

Projected future initiatives

Plans for the future:

- The military deanery structure
- 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 Veterans Affairs 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 Orthodox Chaplains
- Request increased budget for the visitation of Orthodox Military and VAMC Communities
- Ensure that Orthodoxy speaks with one voice
- Continue to 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 chaplains
- 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: While the Department receives an annual budget which covers participation in the NCMAF and ECVAC endorsing agency and attendance at the Chiefs of the Chaplains of the Armed Forces and the VA National Chaplain Center Annual Meeting and Trainings and some administrative (postal costs). The \$4,000.00 does not permit the development, implementation or publication of materials or resources to support the Military and VA Chaplains in the field. Many of the above listed future plans are curtailed because of non-receipt of monies. Nonetheless, the Department will continue to submit 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.

Comments

In conclusion, thanks to all who supported the Department of Chaplaincies, to Fr. Joseph Gallick the Deputy Director, to the various members of the department for their consultation on various items. There are no stipends or salaries received within the department of Chaplaincies, so, thank you all for your concerted efforts, selfless service and endeavors in all undertakings as we work in support of the chaplains, service members and veterans.

We are appreciative of our Hierarchs who give their blessings in support of the priests to be candidates for endorsement by the Metropolitan to serve as chaplains in our US Armed Forces and the VA Medical Centers. Our priests in uniform 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 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 have seen great changes in the last century and the beginning years of this the 21st century and in the recent months of this year. We need to ensure that the Orthodox leadership role within all forms of chaplaincy is 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 Pastoral Life and Ministry

Department Mandate

The Department of Pastoral Life and Ministry assists clergy in the fulfillment of their ministries through workshops, seminars, retreats, and clergy related publications. The Department also develops resources equipping clergy to address issues involving their own ministries, family concerns, and needs of clergy widows and widowed clergy.

The Department coordinates the *Seminarian Internship Program*, which provides seminarians with an opportunity to spend a summer working in a parish setting under the direction of an experienced pastor/mentor. Each year parishes are invited to host interns, who provide valuable assistance and additional ministry resources to their host parishes.

Members of the Department also work in cooperation with the OCA's Office of Institutional Chaplains, which gives priests and qualified lay people who have Clinical Pastoral Education (CPE) training and are involved in hospital ministry an opportunity to be officially endorsed by His Beatitude, Metropolitan Herman as Orthodox hospital chaplains.

Department members & resource people

Chair: Archpriest Andrew Morbey (2005-2007);
Archpriest Alexander Garklavs (acting chair)

Members: Archpriest Robert Arida; Archpriest Vladimir Berzonsky; Archpriest Paul Jannakos; Archpriest Alexey Karlgut; Archpriest John Behr; Archpriest William Evansky; Priest Sergius Halvorsen; Priest Steven Voytovich; Protodeacon Peter Danilchick

Seminarian Internship Program: Archpriest Steven Belonick; Archpriest John Kowalczyk

Consultants on Military Chaplains: Archpriest John Stefero; Priest Timothy Ullman

Consultants on Clergy families and clergy widows: Diane Pelesh and Susanne Senyo

Initiatives ongoing and completed since the 14th All-American Council

Activities of the Department of Pastoral Life and Ministry included the publication of two issues of the departmental newsletter, *Pastors to Pastors*. While this publication was formerly mailed out to all of the OCA clergy, financial reasons necessitated that these be made available in electronic form on the OCA website. It remains to be seen if future issues will be issued only on the website or both as an e-digest and a hard copy. Currently, the two recent issues are still available at <http://www.oca.org/DOC-PUB-P2P.asp?SearchYear=2007&SID=34>

There were plans to hold a pastoral conference for clergy, but financial constraints prevented its realization. However, the Department worked with the Department of Christian Witness and Service planning the Parish Ministries Conference, which was called "*The Heart Assured: Works of Love in Deed and Truth.*" This took place at Marymount University in Arlington, Virginia, July 25 – 28, 2008. Fr. Andrew Morbey was instrumental as one of the Conference's organizers and also offered a presentation. Over sixty people attended the Conference, including a good number of parish priests and other clergy.

The SEMINARIAN INTERNSHIP PROGRAM (SIP) is part of the Department of Pastoral Life and Ministry, although it functions with its own Chair and staff. Fr. Steven Voytovich, who has been involved with the SIP since its inception, has been coordinating the program during these past several years. His report follows. As the OCA seminaries are beginning their own internship programs, careful thought is being given to expanding the

SIP, to include late vocations candidates and/or persons with non-clerical vocations (such as youth ministry and choir directing). Fr. Steven has done an exemplary job overseeing the SIP and the continuing success of the program is primarily due to his efficient and effective skills.

Projected future initiatives

The Pastoral Life and Ministry Department is now being re-configured. The search for a new Chair is ongoing; and new members may be added as well. Its future tasks will continue to address the many issues that face the pastors in the Orthodox Church in America. Among the more critical issues are the following:

- Formulating and implementing practical methods of pastoral/parish outreach in older, existing parishes.
- Pastoral supervision for newly-assigned and younger priests.
- Continuing education for pastors.
- Medical ethics and morality issues affecting pastors.
- Understanding the relationship of pastoral life in a secular world.
- Priestly morale and “burnout” issues.
- Matters related to liturgical celebrations.
- Pan-Orthodox and ecumenical relations on a local level.
- The priest’s private and family life.

Other pastoral issues and problems are always arising. The specific context of North American society, as well as the unique historical path of the Orthodox Church in America, present a challenging agenda for the parish priest. Steady progress of technological and medical developments may be wondrous and welcome, but they also confront traditional religious life with many issues. The contemporary Orthodox pastor in North America faces numerous complicated problems, the resolution of which will require collective effort by the entire Church.

While the number and scope of these issues are significant, the problem in addressing them remains the great challenge. At the center of problems is of course the lack of funds, which prohibits the creation of realistic programs. However, the development of continuing dialogue between priests, seminaries, church administrators, etc., can be accomplished without the expenditure of large sums of money. A willingness to work together, goodwill and creative thinking can accomplish much. The need for healthy dialogue between bishops, priests and deacons is an indispensable requirement for creating a meaningful pastoral consciousness in the Orthodox Church in America. The recent crisis of financial malfeasance also caused repercussions in matters of pastoral life; the need to address substantive pastoral matters by the Central Administration was compromised by diversion of funds and efforts into other areas. There is also no question that the support and direction of the Primate and the entire Holy Synod will be a key component in moving forward. Pastoral gatherings, such as the three previous conferences held at St. Tikhon’s Monastery, proved to be excellent occasions for learning, sharing and fellowship. The possibility of the Department organizing and holding such conferences in more regional settings is a possibility. The *Pastors to Pastors* newsletter, though a fairly modest publication, provides a viable link between the Department and the clergy at large. It features articles and interviews that offer practical pastoral advice as well as historical information that is valuable for parish priests. The possibility of publishing an expanded pastoral journal or pamphlets is also under consideration.

Seminarian Internship Program

The Seminarian Internship Program (SIP) was initiated as a Church-Wide Initiative at the 12th All-American Council, in Pittsburgh, 1999. Since that time, it has remained a program of the Department of Pastoral Life and Ministry (DPLM). According to the initial proposal, this program “*provides seminarians with extended training on a day-to-day basis in the parish under the direction of an experienced priest to enhance their practical preparation for the priesthood and to serve as an inspiration to church members, especially parish youth.*” A total of forty-nine seminarian interns have since completed the program, from all three OCA seminaries. In the course of these past years, we even had an intern later become a mentor for another intern. Most are now serving as active pastors in parishes of the Orthodox Church in America. By the grace of God, and because of the hard work

of the pastors/mentors and the dedicated efforts of the interns, every season of the SIP has been successful. The implications of the SIP affect and involve every aspect of Church life: hierarchy, church administration, dioceses, parishes, seminaries, mentoring pastors, interns, and their respective families

The program did not run during the summer of the 14th All-American Council due to funding concerns, and likewise in 2006. During the 14th AAC, efforts were successfully made to shift funding from a blending of FOS and budgeted funds to a more fully funded budgeted program under the transitional leadership team's direction prior to the current chancery officers taking office. With V. Rev. Andrew Morbey taking over the role of DPLM Director, efforts were made to launch the program anew in 2007, including reinstating a significant meeting of mentors prior to the program beginning. This summer, once again a limited number of seminarians (four) were sent out with available funds. Parish pastors and parish communities have offered feedback that hosting a seminarian during the summer has been reinvigorating for ongoing ministry.

Perhaps the most significant outcome of this initiative/program is that both St. Vladimir's and St. Tikhon's Seminaries have taken steps to formally incorporate some type of internship experience into their curriculum. This represents a further investment in including intensive ministry experience as a valued component of pastoral formation. At the same time, given this reality, it is not clear what the future of this program will be for multiple reasons and will need to be revisited once DPLM leadership is once again settled.

I want to take this opportunity to thank Frs. Steven Belonick and John Kowalczyk for their continued commitment to seeing this program through the past nine years as our internship committee members, as well as the leadership and support of DPLM directors.

Department of Youth, Young Adult & Campus Ministry

Department Mandate

Training; Development of Resources for youth, youth workers, summer camps & parents; to help development of campus ministry and ministry to those recently graduated from college; maintenance of relationships to other jurisdictions in the area of youth and campus ministry; Creation of new and exciting programs and ideas for the youth of the OCA.

Department members & resource people

Chair: Deacon Joseph Matusiak

Members: Deacon Joel Weir, Deacon Benjamin Tucci, Mr Andrew Boyd, Mr Luke Seraphim Beecahm

Initiatives ongoing and completed since the 14th All-American Council

WEBSITE: Design and production of new department website.

TOC: Maintained regular submissions of articles.

RETREATS /TRAINING: Department members assisted in either organizing or participating in a variety of retreats, talks and training programs. However, a better way must be found to make this department resource known throughout the Church.

INTERNSHIP: With thanks to the Fellowship of Orthodox Christians in America (FOCA) for providing funding for the annual internship program, I can say this has been our most successful program since the 14th AAC. Over the past three years, the department has hired a total of five summer interns.

FOCA: The funding of the internship program by FOCA has provided for a close and continual relationship with the fellowship.

RESOURCES: The department has produced a number of on-line resources and continues to update and fortify those resources already appearing online. Further, department members maintained contact with and responded to correspondence and questions from clergy, youth workers and parents.

OCF: The Orthodox Christian Fellowship (OCF) provides support and resources to on-campus college student fellowships. The OCA, through former youth director Priest Michael Anderson, was a major factor in revitalizing this SCOBA ministry. The department has continued to maintain the role of the OCA in the fellowship. Since the 14th AAC the department has provided scholarships for the annual College Conference to more than fifty students.

INTER-ORTHODOX RELATIONS: While not specifically an initiative, the maintenance and development of close relationships with the youth directors of the SCOBA member jurisdictions has been and continues to be a very important job of the department and is an important way the OCA is represented to SCOBA jurisdictions.

Projected future initiatives

OCF: The department is presently working on a program to identify students who will be studying abroad (more than 90% of students studying abroad do so in Europe), and connect those students with a parish and clergy to assist in maintaining a regular connection to the Church while abroad. Through extensive contacts with student groups in Europe which the youth department possesses, the program also will be able to make the students aware of retreats, pilgrimages and other such youth programs taking place in Europe. Such a program will not only assist in keeping our students connected to the Church but will also facilitate in broadening and deepening their experience of the Church.

WONDER MAGAZINE: *Come, men of discernment, and be filled with wonder! Whose mind is sufficiently wise and marvelous to wonder worthily at the bounty of our Creator? -- St Issac the Syrian*

The department is in the process of creating a monthly on-line magazine called *Wonder*. Each issue of the magazine will explore one single aspect of the richness of our faith presenting it through photography, music, literature, theology and spirituality. Past interns and department members have already created much content for the publication. A design for the online magazine has been conceptualized but funding concerns have made it difficult for the department to move past the concept stage.

ALL-CHURCH YOUTH GATHERING: Recognizing the popularity and importance of the youth program that accompanied the AAC in the past, the department has begun preliminary plans to organize an all-Church youth event in the next year or two.

SPECIALIZED CAMPING PROGRAMS: The department would like to organize or co-organize together with the dioceses specialized camping programs. First and foremost, recognizing the need for trained choir directors, the department would next year like to organize a Liturgical Music Camp. Such a camp would aim to teach basic conducting and choral leadership skills and to also provide instruction and lessons in composition and the history of Orthodox Church music.

DCE/YYA: The department looks forward to a continued and closer relationship with the Department of Christian Education. There is naturally a certain overlap in the two departments. At present, the department is developing online content in the form of audio slide shows to accompany their Activity Books.

Comments

Since the 14th AAC, the department has changed from one with a full time director working at the Chancery Offices of the Metropolitan to one modeled on the other ministries of the OCA. The department looks forward to a time when each diocese can commit to and support at least a part-time youth director on the diocesan level. Ideally, the future of youth ministry in the OCA will have a structure of diocesan youth directors who meet together in conference from time to time and from which there is appointed one to serve as a party responsible for youth ministry throughout The Orthodox Church in America.

Office of External Affairs and Interchurch Relations

Office Mandate

The Statute of the Orthodox Church in America states that the Metropolitan (Primate) of the Orthodox Church in America represents the Church “*in its relations with other Orthodox Churches, religious organizations, and secular authorities*” (Article IV, Section 1).

Acting under the authority and supervision of the Primate of our Church, the Office of External Affairs and Interchurch Relations maintains and coordinates relations with Orthodox Churches in North America and with the sister Orthodox Churches throughout the world. It also coordinates its work with the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA) and its commissions, committees, and agencies for cooperative Orthodox ministries and projects.

The office maintains official dialogues with Christian communities, organizations, and agencies, and maintains communications with various governmental and non-governmental bodies.

Office members provide the Holy Synod of Bishops with updates on developments in the Orthodox world and on matters of interchurch, ecumenical, and interfaith importance, coordinate delegations, visits, and meetings with leaders of the sister Orthodox Churches, and coordinate appointments to boards, commissions, and initiatives of the World Council of Churches, the National Council of the Churches of Christ in the USA, Christian Churches Together in the USA, the Canadian Council of Churches, and bilateral dialogues under the aegis of SCOBA.

Office members & resource people

Chair: His Eminence Archbishop Seraphim
Archbishop of Ottawa and Canada

Director of External Affairs:
Archpriest Leonid Kishkovsky

Member: Archpriest John Erickson

Consultants/Resource People:

Archpriest Dennis Pihach
Archpriest Arthur Liolin
Archpriest Michael Westerberg
Archpriest John Zdinak
Archpriest John Behr
Priest Remus Grama
Priest Alexander Rentel
Dr. Peter Bouteneff
Dr. Nikolas Gvosdev
Dr. Constantine Kallaur
Dr. Paul Meyendorff

Current Challenges and Responsibilities

The witness of the Orthodox Church in America among the sister Orthodox Churches, in season and out of season, pertains to the vision of Orthodox unity in North America. Our Church is not the largest or strongest of the Orthodox churches in the United States and Canada. We are, however, the Church whose core mission in the Orthodox community is to persevere in the pilgrimage towards full Orthodox unity, in faithfulness to Orthodox ecclesiology.

While the Orthodox Church in America is an active and responsible participant in the work of SCOBA, we do not regard SCOBA as the fulfillment of Orthodox unity, but rather as a valuable stage in the journey toward unity.

In its relations with the Orthodox patriarchates and autocephalous churches, the Orthodox Church in America seeks always to strengthen the bonds of communion and common witness. As a Church in North America we

strive to give a good testimony to the worldwide mission of the Orthodox churches, and to the challenges faced by the Orthodox churches around the world.

In its interaction with Christian organizations both in North America and globally, the Orthodox Church in America collaborates with the other Orthodox Churches, and also strives to bear witness to the presence and mission of Orthodoxy in the societies of the United States and Canada. There are times when a critique of the Christian ecumenical organizations is demanded of us. The representatives of the Orthodox Church in America consistently rise to this challenge, articulating the Orthodox convictions clearly and unambiguously.

In its interaction with inter-religious organizations, the Orthodox Church in America offers a clear Orthodox Christian witness in the context of respect for the communities of other religious faiths. In a world full of dangerous challenges to peace, it is important to be unambiguously faithful to the Gospel of Christ and to our confession of the Orthodox faith. At the same time, we are challenged to be obedient to the teaching of the Gospel which enjoins love and charity towards all our neighbors – towards all human beings. Thus, our interaction with other Christians and with believers of other religions – indeed our witness to the Orthodox faith – requires that we respect all of our fellow human beings and their communities.

Projected future initiatives

There is a dimension of the work of the Office of External Affairs and Interchurch Relations which is becoming more insistent and obvious with each passing day. This dimension has to do with sharing information among our Church members about the mission we have as a Church in the field of external affairs and interchurch relations. There are many views within our Church on this subject. Yet there are virtually no opportunities for full and reasoned discussions and exchanges of views. During the next period, it will be important to create opportunities for the sharing of information and the sharing of views and perspectives.

Comments

Candor requires that we acknowledge the obvious – namely that the crisis of morale, financing, and administration in our Church during the past three years has weakened us in every area of our mission and responsibility. This is true also in the area of external affairs and interchurch relations. Nevertheless, we have shown an integrity and credibility during the years of our autocephaly (1970 – 2008) which still serves as a support to our witness and our vision.

St. Tikhon's Orthodox Theological Seminary

Mission

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

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

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

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

Administration

Bishop Tikhon, **Rector**

Archpriest Michael Dahulich, **Seminary Dean**

Archpriest Alexander Golubov, **Academic Dean**

Programs of Study, Outreach, and Service to the Church

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

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

A **4-year non-degree Certificate in Priestly Formation** program is offered to students who have not completed their undergraduate studies, and who are unable or do not wish to pursue degree work at the time of matriculation.

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

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

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

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

St. Tikhon’s Bookstore, operated for the benefit of the Seminary and Monastery community, with a display area of approximately 7000 sq. feet, offers a full line of custom made items including vestments, icons, church furnishings and bells at competitive prices. An excellent assortment of Orthodox and other Christian publications, CDs, audio and video tapes, as well as various other items from all over the world, are available to students, priests, parishes and visitors.

Demographics

The community of faith, theological inquiry, and learning at St Tikhon’s is comprised of both students and faculty. Students are the primary constituency served by the school’s programs and curriculum. In the past several years, the seminary has experienced significant growth of its student population. Currently, a total of 110 matriculated and non-matriculated students and 6 auditors are enrolled in the Seminary’s programs of theological education. Of these, 89 are taking courses in the graduate Master of Divinity (M.Div.) program, 10 in the non-degree undergraduate Certificate program, and 11 are taking courses in the Philadelphia Extension program. In general, students are enrolled from all dioceses of The Orthodox Church in America (57 total), including the Archdiocese of Canada and the Exarchate of Mexico, with the sole exception of the Bulgarian Diocese (OCA). Also enrolled are students from the Greek Orthodox Archdiocese, the Antiochian Archdiocese, the Russian Orthodox Church (Patriarchal Parishes and the self-ruled Russian Orthodox Church Outside of Russia), the American Dioceses of the Bulgarian and Serbian Churches, and the American Diocese of the Malankara Orthodox Syrian Church.

Registration figures

Year	Total students registered	Married	OCA	Philadelphia Extension
2005/2006	77	40	48	—
2006/2007	90	51	52	—

2007/2008	114	58	69	10
2008/2009	110	59	57	11

The faculty of St. Tikhon’s Seminary have been trained at a wide-ranging and impressive variety of both secular and religious institutions of higher learning, not only in the United States, but also in Europe. They are thus able to offer their students a broad spectrum of qualified theological opinion and academic scholarship in the particular academic fields of their expertise, together with extensive experience of practical ecclesial and pastoral service, contributing to their cognitive and scholarly growth not only in the classroom, but also by offering role modeling as a powerful force for formation and intellectual growth.

At the present time, the seminary faculty numbers 23 full- and part-time members, both clergy and lay, representing a rich faculty-to-student ratio of virtually 1:4, able more than adequately to satisfy the instructional needs of the seminary’s curricula and programs of study. Among the universities and graduate programs currently represented by the credentials of St. Tikhon’s faculty at the graduate level are: Drew University; Drexel University; Duquesne University; Fordham University; Graduate Theological Union, Berkeley; Marywood University; Oral Roberts University; Pennsylvania State University; Pontifical Oriental Institute, Rome; University of Kent; University of Oxford; University of Rochester; University of Scranton; and University of Thessalonica. Among the theological schools that have contributed to the academic and theological formation of seminary faculty Holy Cross School of Theology; Moscow Theological Academy; St. Petersburg Theological Academy; St. Tikhon’s Theological Seminary; and St. Vladimir’s Theological Seminary.

Developments

Since 2004, St. Tikhon’s Seminary has maintained full accredited membership in the Association of Theological Schools in the United States and Canada (ATS), the official agency recognized by the United States Secretary of Education for the accreditation of graduate schools of theology, and has received approval by ATS of its graduate first-professional Master of Divinity (M.Div.) program. The Seminary is currently engaged in self-study, in preparation for the expected site visit of the accreditation team in October 2009, and anticipated reaffirmation of its accreditation by the Accrediting Commission of ATS in 2010.

On the basis of a report on the diaconal vocations program, submitted to the Holy Synod in early 2007, which noted that the vast majority of individuals enrolled in a program run by the national church were undergoing theological training and education without being formally required to attend seminary, and a further review of the general status of vocations for the Orthodox priesthood, the need for diocesan vocations, as well as the strong need for seminary-based education for persons engaged in vocational training for ordained ministry in the Orthodox Church of America, the Trustees and Administration concluded that our Seminary should properly respond to the needs both of the national church and these individuals by offering a structured seminary-related program in a joint undertaking with the Diocese of Philadelphia and Eastern Pennsylvania, whose Bishop is also the Rector of St. Tikhon’s Seminary.

At its Winter Meeting in April 2007, in response to the ecclesial needs of both the national church and the Diocese, the Board of Trustees authorized the Seminary administration to explore the feasibility of establishing an extension site in the Philadelphia area and offering a limited Diaconal Formation program at the site. With ATS approval, the Seminary successfully established and launched such a program in conjunction with St. Stephen the Protomartyr Cathedral in Philadelphia in the 2007/2008 academic year. Presently in its second year, the two-year program currently enrolls 11 students, and offers a limited selection of courses, which are taught on Saturdays on a semester basis. Qualified students may, upon conclusion of the program, petition for ordination to the diaconate, or continue their studies in the residential program, on a full or part time basis.

Institutional relationships

Apart from articulated agreements and consortial arrangements with other institutions of higher education, the seminary holds institutional memberships in the Association of Theological Field Education (ATFE), the American Theological Library Association (ATLA) and the Southeastern Pennsylvania Theological Library

Association (SEPTLA), the nation’s largest theological library consortium. Through the libraries of SEPTLA, in particular, seminary students and faculty enjoy direct access to more than 2 million volumes of books and periodical literature in the various theological and related disciplines.

Resources and Operating Budget

As the Church labors for the extension of the Kingdom of Heaven on earth through the best use of time, talents, and treasures by the People of God, so, too, the Seminary achieves its purposes and fulfills its mission through good stewardship of human, financial, physical, and institutional resources. Denominational seminaries in the United States are generally run on tight budgets. In this respect, St. Tikhon’s is certainly no exception. From the time of our last report to the All-American Council, a significant growth of the student population has resulted in a concomitant growth of expenses, together with significant growth of the seminary budget. Over the past few years, however, St. Tikhon’s has maintained a sound fiscal equilibrium. The school’s sources of income have shown a steady and progressive increase, and projected revenues have been realistic and sufficient to maintain the educational quality of the seminary. It goes without saying that the seminary can always benefit from additional avenues of income.

Year	Annual Budget	Actual Income
2005-2006	\$1,045,000.00	\$931,322.00
2006-2007	\$1,045,000.00	\$1,296,292.00
2007-2008	\$1,045,000.00	\$1,000,247.00 †
2008-2009	\$1,143,000.00	—

† 10-month fiscal year

Concerns

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

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

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

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

Secondly, there is the need to ensure that every theological student has a proper grounding in parish life before coming to seminary, since essential nurturing in the faith is accomplished in the parish setting. Active

participation in the life of the parish community ensures that no candidate's exposure to Orthodoxy is minimal, and that no candidate is significantly lacking in traditional Orthodox perspective and spirituality.

While, in accordance with guidelines of the Holy Synod, St. Tikhon's admission policy states that candidates for priestly formation should have a general familiarity with ecclesial life at the parish level, and be communicant members of an Orthodox parish for at least three years prior to applying for admission to the seminary, guidelines issued by other diocesan authorities have already lifted the bar, as it were, to a five-year parish membership requirement. We wholeheartedly support such diocesan initiatives, and strongly urge that no parish priest should recommend an applicant who does not have a working familiarity, acquired through personal experience, with the essentials of worship and the liturgical life of the Church, i.e., of having previously assisted at the holy altar as an acolyte or altar server, and having participated in the parish choir.

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

St. Vladimir's Orthodox Theological Seminary

Purpose and Witness

Through faithful adherence to Orthodox Christianity, St. Vladimir's Orthodox Theological Seminary (SVS) serves the Church and society through graduate theological education and the ministries of its graduates. With a firm commitment to the structural unity of the Orthodox Church in North America and to inter-Orthodox cooperation on all levels of Church life, the seminary accomplishes this through the following programs and activities:

Graduate programs for candidates for holy orders

Graduate programs and special training for scholars and lay workers in the Church

In-depth theological research and reflection

Stewardship of the theological resources of the seminary library

Lectures, seminars, workshops, and retreats on the seminary campus and at other locations

St. Vladimir's Seminary Press publications of books, icons, and audio-visual educational materials in the Orthodox tradition

Publication of *St. Vladimir's Theological Quarterly*

Providing information on the Orthodox Christian faith through outreach by faculty, the library, Internet services, and other media

Support of the Orthodox Church in mission, evangelism, monasticism, family life, social work, and ecumenical dialogue

Service and participation of SVS graduates and students in parish life, pastoral work, scholarship, monastic life, missionary activity, and ecumenical dialogue

Spiritual and practical support of SVS alumni and alumnae

Interaction with other Orthodox Christian theological schools and centers of theological education and training within and outside of the Church

Participation in professional and service organizations both within and outside the Orthodox Church

Administration

His Eminence, Archbishop Dmitri, *Locum Tenens* of the Metropolitan See, **President**

The Very Rev. Dr. John Behr, **Dean**

The Very Rev. Dr. Chad Hatfield, **Chancellor**

Mrs. Melanie Ringa, **Associate Chancellor for Finance**

Mr. Theodore C. Bazil, **Associate Chancellor for Advancement**

The Rev. Protodn. Kirill Sokolov, **Associate Chancellor for Systems**

Dr. John Barnet, **Associate Dean for Academic Affairs**

The Very Rev. Steven J. Belonick, **Associate Dean for Students Affairs**

Administrative Staff

Mrs. Ann Sanchez, **Student Affairs Administrator / Administrative Assistant to the Dean & Chancellor**
The Rev. Dn. Philip Mathew, **Admissions and Alumni Relations Officer**

Degree and Certification Programs

St. Vladimir's Orthodox Theological Seminary is a graduate professional school chartered and approved by the Board of Regents for and on behalf of the Education Department of the University of the State of New York.

The seminary offers three degree programs: Master of Divinity, Master of Arts, and Master of Theology; and one certificate program (beginning Fall 2009), The Peter P. Prokofieff Advanced Certificate in Liturgical Music.

All programs are accredited by the Association of Theological Schools (ATS). Accreditation presupposes nationally accepted levels of academic excellence, without any interference of ATS in the content of what is taught. Accreditation is in accordance with curricula used in all graduate Orthodox theological schools ("faculties" or "academies") with necessary adaptation to the contemporary needs of Orthodox Christians in North America. The seminary's programs are also registered with the Education Department of the University of the State of New York.

The Master of Divinity degree requires a three-year program designed primarily for those called to the priesthood or other positions of church work and service.

The Master of Arts degree requires a two-year program with two possible areas of concentration, general theological studies and liturgical music.

The Master of Theology degree requires a two-year program offering an advanced academic degree in preparation for higher-level studies, teaching, and research.

The Advanced Certificate in Liturgical Music is an intensive one-year (two-semester) program of study primarily focused on training church musicians in a musically advanced and theologically well-grounded manner.

Seminary Life

St. Vladimir's Orthodox Theological Seminary is officially described as a "graduate professional school" and an "institution of higher learning," yet it is neither narrowly vocational nor only academic. As its name suggests, it is above all an Orthodox Christian theological seminary. All aspects of its life are molded by an understanding of theology that seeks to engage the whole person, shunning compartmentalization and fragmentation, which so often characterize higher education.

One graduate described the program at St. Vladimir's as "impossible, but realistic": "Impossible" because of the heavy demands of course work, chapel services, choir trips, field work, parish visits, and work assignments; but "realistic" because active involvement in church life and service is no less demanding. At St. Vladimir's, the knowledge, skills, and reflexes needed for "real" life are developed in every aspect of seminary life, in the refectory and hallways as well as in the classroom.

Visitors to St. Vladimir's are often struck by the sense of common purpose, commitment, and endeavor shared by students, faculty, and staff alike. This is no accident. "Theology," in the Orthodox Christian tradition, is not simply a task of the mind, nor is it an individual matter. It is the life of the mind and heart, body and soul, of persons united in a community of faith. St. Vladimir's seeks to live in this tradition, to keep it alive in daily life.

Visitors are also impressed by the richness of the seminary's liturgical life. Daily worship in the chapel, the observance of the Church's fasts and the celebration of her feasts are not mere ornaments added to an otherwise complete program. The very reality of the seminary as a community is grounded upon a common vision expressed in the sacramental life of the Church and experienced in corporate prayer. Without this, seminary life would indeed be impossible. St. Vladimir's, then, is characterized by its sense of unity and community.

But this does not mean sterile uniformity. The seminary brings together persons of many different backgrounds and cultures. This can be seen not only in the faculty and Board of Trustees—which includes bishops of the

Orthodox Church in America (OCA), the Antiochian Orthodox Christian Archdiocese of North America (AOCANA), the Greek Archdiocese of America (GOA), and the Serbian Orthodox Church (SOC) in North and South America—but also in the student body, past and present. Alumni include 36 bishops and more than 800 Orthodox priests of various jurisdictions not only in America but also in Eastern and Western Europe, Greece, the Middle East, Japan, and Africa. Others teach in institutions of higher learning or are engaged in other forms of church service. Non-Orthodox graduates are active in their own communities as competent spokespersons for the position of the Orthodox Church.

Enrollment statistics for the seminary suggest something of the rich diversity of the seminary community: we have men and women students from the United States and Canada, and in a typical year also from Russia, Serbia, Romania, Bulgaria, Belarus, the Middle East, Armenia, Australia, Indonesia, Japan, India, and Chile. St. Vladimir's thus reflects both the variety and the potential of the world in which the Orthodox Church lives today. Though the seminary is not large, the scope of its witness and mission is global.

Students coming to the seminary from traditional Orthodox Christian families and parish life are now the exception rather than the rule. Also, many have retired from professional careers and are seeking a vocation in the Church. They are frequently married with children. Many of them are converts to Orthodoxy. These changes reflect the current realities of church life and present the seminary with new responsibilities. A large number of candidates also now apply from Eastern Europe and the former Soviet Union.

As an integral part of their campus life, students attend daily chapel services, and the ordained students are assigned to celebrate the various services; seminary students comprise the choir as well. Although liturgical worship is the center of theological education, pastoral training is an integral and required part of the Master of Divinity degree program. Along with courses in liturgical practice, homiletics, Christian education, and various aspects of pastoral ministry, the students' training includes supervised fieldwork, which consists of a parish assignment in the third year of study; an assignment in hospital ministry or similar work is required in the second year of study.

Seminary alumni now include among its 935 ordained clergy 36 bishops—including 8 Metropolitans and 1 Patriarch—800 priests, and 99 deacons worldwide; non-ordained alumni, including 266 women, total 864. Out of its total 1,798 alumni throughout the world, 1,201 work in the Church as full-time laborers for Christ. The SVS Alumni Association, with its President, The Very Rev. David Barr (AOCANA) has revitalized its membership and now is establishing regional class organizers throughout the globe.

Student Enrollment since the 14th All-American Council

Fall 2005-Spring 2006: 103 (OCA: 43)

Fall 2006-Spring 2007: 106 (OCA: 34)

Fall 2007-Spring 2008: 82 (OCA: 20)

Fall 2008: The 86 new and returning students represent a multi-jurisdictional, multi-national presence, and statistically break down as follows: Orthodox Church in America, 29; Antiochian Orthodox Christian Archdiocese of North America, 19; Greek Orthodox Archdiocese of America, 13; Armenian Apostolic Church, 6; Serbian Orthodox Church, 5; Malankara Orthodox Syrian Church, 3; Malankara Syrian Orthodox Church, 2; Russian Orthodox Church Outside of Russia, 2; Romanian Orthodox Archdiocese of America and Canada, 2; the Bulgarian Patriarchal Orthodox Church, 1; and the Patriarchate of Moscow, 1. Additionally, three non-Orthodox students, of the Roman Catholic, Lutheran, and Evangelical faiths, attend the seminary.

Scholarships and Aid

In the fiscal year 2008, the seminary gave direct scholarship aid valued at \$253,607 to 38 students. All SVS seminarians are now required to have health insurance, and the seminary provides information about available health insurance plans in New York State for students.

Financial Accountability

The Administration at St. Vladimir's Seminary (SVS) believes it has a sacred obligation to receive what is given to the seminary and to transform that gift into its vital mission of service to the Orthodox Church.

In 2008, for the first time, the seminary will produce and publish an Annual Report, *The SVS Vine*. It should be noted that SVS began the practice of independent certified audits of its financial records in 1964. Prior to this date all budgets were reviewed and approved by the members of its pan-Orthodox Board of Trustees. This first Annual Report is the seminary's way of continuing to be accountable and transparent to those who have supported its mission, values, and vision.

Financial statistics since the 14th All-American Council

FY2006 Budget: \$4,249,806 (includes bookstore revenue and endowment)

FY2007 Budget: \$6,438,447 (includes bookstore revenue and endowment)

FY2008 Budget: \$4,349,349 (includes bookstore revenue and endowment loss)

The Endowment balance as of June 30, 2008 was \$14,127,501.

During the past two years, St. Vladimir's received from the OCA (through the annual Seminary Appeal) \$58,363 (July 1, 2006 to June 30, 2008).

Buildings and Facilities

The seminary is located in the Crestwood section of Yonkers, New York, in suburban Westchester County, close to nature but only thirty minutes by car or train from the rich cultural and educational resources of New York City. The 12-acre campus is crowned by the beautiful Three Hierarchs Chapel. Seven other buildings, including the John G. Rangos Family Administration Building, completed in Spring 2002, house the impressive library, classrooms, faculty offices, the seminary press, a large and well-stocked bookstore, dormitories for single men and women students, and the refectory. Additionally, thirty-seven on-campus apartments and suites, including the newly built Lakeside Student Apartments, mainly serve as married-student housing. Homes for faculty and staff on the campus contribute to the strong sense of community.

The Fr. Georges Florovsky Memorial Library at St. Vladimir's currently holds some 140,000 volumes and receives over 350 periodicals. The library is considered one of the richest resources available on this continent for research on Eastern Christianity. The collection is especially strong in the areas of Orthodox Christian church history, theology, philosophy and culture, but significant literature in other areas is also systematically acquired. The holdings have been enriched by the donation of several private collections (Anthony Repella, Metropolitan Makary, Fr. Georges Florovsky, John Kolchin, Nicholas Arseniev, Fr. John Meyendorff, Fr. Alexander Schmemmann, Nicholas Ozerov, and others). The library serves the needs of the faculty and students of the seminary, and the worldwide scholarly community as well.

The seminary is a founding member of the New York Area Theological Libraries Association (NYATLA), giving faculty and students ready access to the collections of other major theological libraries in the metropolitan New

York area. All library operations have been computerized, thus speeding the processing of new materials and providing greater flexibility in research techniques. The library is committed to the use of modern technology to assist the student and scholar.

The seminary is pleased to announce the library's software upgrade to Koha, a new online public access catalog (OPAC) available to the public. Koha, an enterprise-class product is a full-featured, open-source integrated library system. The new system is made possible in part by a grant from Protodeacon Peter and Tanya Danilchick and will serve not only the SVS community, but also researchers worldwide who are interested in the Orthodox Church.

- Three Hierarchs Chapel
- The Kunnett Auditorium
- The Boich Family Bell Tower
- The John G. Rangos Family Foundation Building
- The Fr. Georges Florovsky Memorial Library
- The Virginia H. Farah Foundation Reading Room in the library
- The Metropolitan Philip Saiba Auditorium
- The Joukowsky Family Administration Wing
- The Brian and Marilyn Gerich Board Room
- The V. Rev. Anthony Scott Advancement Office
- Offices of the Dean, Chancellor, and other administrative staff
- The Boich Family Courtyard
- The Metropolitan Leonty Educational Building
- The Metropolitan Anthony Bashir Auditorium
- The SVS Bookstore, including customer service, inventory, and shipping space
- Four classrooms
- Annex dormitory for women students
- The Hooda Germack Student Building
- Student refectory
- Office of the Associate Dean for Student Affairs
- Three faculty offices
- Common sitting room and solarium
- Single men student housing
- Guest rooms for invited adjunct faculty and alumni
- The New Facility Building
- Office St. Vladimir's Seminary Press
- Office of the Associate Chancellor for Advancement
- Five faculty offices
- Two classrooms
- Student Housing
- One dormitory for single men student housing, which also includes 8 married-student apartments and 3 married-student suites
- One complex with 8 married-student apartments
- The newly built Lakeside Student Apartments, which mainly serves as married-student housing, includes 18 apartments, varying in size.
- Maintenance Facility
- Faculty residence on top floor, and the maintenance workroom, housing vehicles and equipment, on lower floor.
- Faculty Housing
- Nine homes are within the campus university zone, providing residential housing for many of the seminary's faculty and administration

Publications and Bookstore

The seminary, as a center for Orthodox theological education and scholarship, through its publications and bookstore has introduced the thought and history of the Orthodox Church to thousands throughout North and South America and around the world.

Under the supervision of the faculty's Committee on Publications, St. Vladimir's Seminary Press (SVS Press) has become a major publisher of books on Orthodoxy. SVS Press has published over 300 hundred titles, including many by members of the seminary faculty. Virtually all aspects of Orthodox thought and life are represented: theology, history, patristics, Scripture, spirituality, ecumenical dialogue, biography, iconography, and liturgical worship. In addition, the press publishes an expanding series in liturgical music, music CDs, and lecture CDs, as well as children's books that retell the lives of saints or illustrate Holy Scripture.

Further, the seminary has several highly acclaimed series, written or edited by some of the best Orthodox scholars in the world: The Formation of Christian Theology, The Popular Patristics series, The Foundations, The Old and New Testament, The Church in History, and the AVANT Series, a joint endeavor between St. Vladimir's Press and St. Nersess Armenian Seminary. Books in these series are regularly ordered by Orthodox and non-Orthodox teachers for classroom use, and by discriminating and thoughtful clergy and lay readers.

In 2009, the seminary will reach out into the wider community by publishing a Spanish edition of one of its most endearing and best-selling spirituality titles, *Father Arseny: Priest, Prisoner, Spiritual Father 1893–1973*. The book, first translated from the Russian *samizdat* version and published by St Vladimir's Seminary Press in 2001, has reached more than 15,000 inmates incarcerated in U.S. prisons and offer them much needed spiritual solace and strength. SVS Press and The Human Kindness Foundation in Durham, N.C. have cooperated in a venture to provide prisoners with the book, which recounts the spiritual struggle of a Russian Orthodox priest in a Soviet gulag and his victory in Christ over human depravity. Both English and Spanish-language (*Padre Arsenio: Sacerdote, Prisionero, Padre Espiritual 1893–1973*) editions will be distributed by The Human Kindness Foundation. In addition, two other Spanish-language SVS Press titles have been published by the Antiochian Archdiocese of Chile: *Of Water and the Spirit*, by Alexander Schmemmann and *Marriage: An Orthodox Perspective*, by John Meyendorff.

St. Vladimir's Theological Quarterly (SVTQ), published by the seminary faculty and edited by faculty member Dr. Paul Meyendorff, is an internationally respected journal devoted to doctrinal, spiritual, and historical research related to the Orthodox Church. It seeks to promote understanding of Orthodox thought and life in the world of today. Since the last All-American Council, 9 volumes of the *Quarterly* have been published. Subscription requests may be e-mailed to: svtq@svots.edu or svtq-subscriptions@svots.edu. Copies of back issues may be ordered from the SVS Bookstore (<http://www.svspress.com>) or by calling 1-800-204-2665.

The seminary bookstore provides its services to students, libraries, parishes, conference organizers, and readers throughout the world. While the bookstore specializes in Orthodox publications, recordings of liturgical music, faith-based lecture CDs, icons, and greeting cards, it also carries a wide range of recent publications on biblical, theological, and historical subjects. Further information on the bookstore and seminary press publications can be obtained at <http://www.svspress.com>, 1-800-204-2665 or by addressing a request to: SVS Bookstore, 575 Scarsdale Road, Yonkers / Crestwood, New York 10707-1659.

Office of Institutional Advancement

The Office of Institutional Advancement manages the external relations of St. Vladimir's Seminary with alumni, supporters, and the general public. It seeks to develop relationships with parishes, donors, church leaders, professionals, and others in order to advance the mission of the seminary and deepen connections with the Church and society, which the seminary serves. The office coordinates numerous events that reach out into both the Orthodox Christian and also the greater community: including Orthodox Education Day, the annual Father Alexander Schmemmann Lecture, and summer symposia.

The office also publishes two major magazines: *The SVS Vine*, its Annual Report, which provides the seminary's constituency with full knowledge of the seminary's financial audits, income, and expenditures and demonstrates the seminary administration's good stewardship of its resources; and *SVS News*, a photo-story of seminary campus life throughout the year, featuring the administrators, board members, faculty, students, families, friends, and staff who make up the seminary community.

Mr. Theodore Bazil acts as the Associate Chancellor for Advancement at the seminary, and he may be reached by e-mailing ted@svots.edu, or by calling 914-961-8313, ext 329.

SVS Alumni Association

The seminary's Alumni Association is composed of all graduates and former students of the seminary. Its purpose is to promote spiritual unity and fellowship among its members, to support the development of higher theological education in the world, and to render moral and financial support to the seminary. The members are kept informed of the progress and life of the institution through a monthly electronic newsletter, *Alumni E-News*.

The SVS Alumni Association sponsors informal meetings throughout the year in different parts of the country, and currently is recruiting Class Organizers to develop its work. The Very Rev. David Barr, who graduated *magna cum laude* in 1983 from the seminary, serves as Alumni Board President, and sits on the SVS Board of

Trustees as a voting member. Other Alumni Board members include: The Very Rev. Nicholas Bacalis (Richmond, VA), The Very Rev. Stevo Rocknage (McKeesport, PA), Matushka Alexandra Safchuk (Bethesda, MD), The Very. Rev. Peter Smith (Norcross, GA), Mrs. Dianne Storheim, Secretary (Edmonton, Alberta) and Matushka Valerie Zahirsky (Steubenville, OH).

As a major effort to support their alma mater, the Alumni Board has recently established “The Father Thomas Hopko Alumni Scholarship Fund” to provide financial aid to the children of SVS alumni who are enrolled in any of the seminary’s academic degree programs.

To learn more about the SVS Alumni Association, to donate to the Father Thomas Hopko Scholarship Fund, or to become a Class Organizer, please contact Fr. David at frdavidbarr@sbcglobal.net.

The Rev. Dn. Philip Mathew, Admissions and Alumni Relations Officer at SVS, acts as liaison between the Alumni Board and the seminary. He may be contacted at pmathew@svots.edu. SVS Chancellor, The Very Rev. Dr. Chad Hatfield, acts as an administrative liaison to the Alumni Board.

Faculty

Full-time faculty appointments follow procedures employed in other institutions of higher learning. Normal requirements include a formal Orthodox theological education in a recognized Orthodox school, a doctorate (or equivalent) in one’s specialty, and a record of service to the Orthodox Church. SVS faculty members continue to conduct seminars and retreats in the U.S. and abroad, and to participate in various ecclesiastical, ecumenical, and scholarly activities.

Additionally, faculty spread the Orthodox Christian faith by publishing articles and books both with SVS Press and other major university and academic presses, and appear regularly as guests on American Orthodox media outlets such as Ancient Faith Radio, part of Conciliar Media Ministries, and Orthodox Christian Network, a network agency of the Standing Conference of Orthodox Bishops (SCOBA).

To view the curricula vitae of the accomplished faculty at St. Vladimir’s, please visit the faculty section on the SVS Web site: <http://www.svots.edu/Faculty/index.html/>.

Governance and the Board of Trustees

Today, the Seminary enjoys a new model of governance, designed to be responsive to current challenges and opportunities facing the Seminary and many church-related educational institutions. Our Chancellor (CEO), The Very Rev Chad Hatfield and our Dean, The Very Rev. John Behr, have undertaken new leadership roles in a model of shared governance in consultation with an elected Executive Chair of the Board of Trustees, Mrs. Anne Glynn-Mackoul. While Fr. John is the seventh Dean and Fr. Chad is the first Chancellor of Saint Vladimir’s Seminary, both of these roles—Chancellor and Dean as currently defined—are new to the Seminary.

St. Vladimir’s Seminary is blessed to have a Board of Trustees of not only high professional caliber but also of dedicated service to the faith, and representative of several jurisdictions of the Orthodox Christian Church in America.

Ex-Officio Board Members

President of the Seminary and Chairman of the Board of Trustees

His Eminence Archbishop Dmitri (Royster)
Locum tenens of the Orthodox Church in America (OCA)

Vice-President of the Board

His Eminence Metropolitan Philip (Saliba)
Archbishop of the Diocese of New York and Washington, D.C. and Metropolitan of All North America of The Self-Ruled Antiochian Orthodox

Christian Archdiocese of North America (AOCANA)

His Grace The Very Rev. Maxim (Vasiljevic)
Bishop of the Western Diocese of the Serbian Orthodox Church in North and South America (SOC)

His Grace The Very Rev. Savas (Zembillas) of Troas, Chancellor of the Greek Orthodox Archdiocese of America (GOA)

The Very Rev. Alexander Garklavs, Chancellor of the Orthodox Church in America (OCA)

The Very Rev. Dr. John Behr, Dean of St. Vladimir's Seminary (OCA)
The Very Rev. Dr. Chad Hatfield, Chancellor of St. Vladimir's Seminary (OCA)

The Very Rev. David Barr, President of St. Vladimir's Seminary's Alumni Association

Board Members and Terms

The V. Rev. Michael Abdelahad (2009)
Dean of St. George Cathedral, Worcester, Massachusetts (AOCANA)

Mr. Michael Bress (2008)
Retired partner in the law firm Dorsey & Whitney, LLP
St. Mary's Cathedral, Minneapolis, Minnesota (OCA)

Protodeacon Peter M. Danilchick (2008), *Chair of the Technology Committee*
Retired Executive, Exxon Mobil Corporation
Protection of the Holy Mother of God Church, Falls Church, Virginia (Romanian Episcopate, OCA)

Mr. Brian Gerich (2010)
Senior Vice-President of Public Storage
St. Steven's Serbian Orthodox Cathedral, Alhambra, CA (SOC)

Mr. Anthony Kasmer (2010), *Chair of the Audit Committee*
Chairman of the Board, LTL Color Compounds, Morrisville, Pennsylvania
President of Parish Council, St. Vladimir Church, Trenton, New Jersey (OCA)

Mr. Glenn R. Kubina (2009), *Chair of the Trusteeship Committee*

Rector, St. Elias Orthodox Church, Austin, Texas (AOCANA)

Mrs. Anne Glynn-Mackoul, (2009) *Executive Chair of the Board of Trustees*
Lawyer
St. Philip Church, Souderton, Pennsylvania (AOCANA)

Mr. Albert Foundos, (2009) *Treasurer of the Seminary / Chair of the Finance Committee*
Retired Executive of Fluid Data Inc.
St. Nicholas Church, Jamaica Estates, New York (Albanian Diocese, OCA)

Mr. James G. Bach, (2009) *Corporate Secretary of the Seminary / Chair of the Buildings and Grounds Committee*
Chief Operating Officer of the Louis Berger Group, Inc.
St. Anthony Church, Bergenfield, New Jersey (AOCANA)

Practicing otolaryngologist and President of St. George Parish Council, Wichita
St. George Cathedral, Wichita, Kansas (AOCANA)

Mr. Leon Lysaght (2008), *Chair of the Academic Affairs Committee; Chair of the Legal Advisory Committee; Chair of the Statutes Committee*
Professor, University of Detroit Mercy School of Law
St. Mary Magdalene Church, Fenton, Michigan (OCA)

Mr. Alex Machaskee (2010), *Chair of the Communications Committee*
President of Alex Machaskee & Associates and Retired President and Publisher of *The Plain Dealer*
St. Theodosius Cathedral, Cleveland, Ohio (OCA)

Mr. Eric S. Namee (2008)
Attorney, Hinkle Elkouri Law Firm, L.L.C. & President, Virginia H. Farah Foundation
St. Mary Church, Wichita, Kansas (AOCANA)

Nicholas Pandelidis, M.D. (2008)
Orthopedic Surgeon, Orthopedic and Spine Specialists
St. John Chrysostom Church, York, Pennsylvania (AOCANA)

Mr. Alexander Popoff, Jr. (2009)

Retired engineer and President, Berger/ABAM Engineers Inc.
St. Spiridon Cathedral, Seattle, Washington (OCA)

Mr. Ivan Rudolph-Shabinsky (2008), *Co-Chair of the Capital Campaign Committee*
Senior Managing Director, AllianceBernstein
Three Hierarchs Chapel, Crestwood, New York (OCA)

Dr. Gregory T. Swenson (2010)
Co-founder of Park Dental Group and Past Board Member of ADPI (NASDAQ listing)
Board of Trustees of Hill Museum and Manuscript Library (HMML) at St. John's University in Collegetown, Minnesota

Trustees Emeriti

The Very Rev. Paul Shafran, Trustee Emeritus
Pastor emeritus, St. Vladimir Church, Trenton, New Jersey (OCA)

Mrs. Elsie Skvir Nierle, Trustee Emerita
Retired Nursing Instructor, University of Pennsylvania

St. Mary's Greek Orthodox Church, Minneapolis, Minnesota (Chicago Archdiocese)

Donald J. Tamulonis, Jr., M.D. F.A.C.P. (2010)
Neurologist at Advanced Neurology Associates Inc.
St. John the Baptist Church, Campbell, Ohio (OCA)

Mrs. Anne van den Berg (2009), *Co-Chair of the Capital Campaign Committee and Co-Chair of Advancement*
Lawyer
St. Stephen the Protomartyr Church, Orlando, Florida (OCA)

Holy Cross Church, Williamsport, Pennsylvania (OCA)

Mr. Mitchell Zunich
Semi-retired Manager at Barnes and Wendling CPAs, Inc.
St. George Church, Lorain, Ohio (SOC)

Major Events and Achievements since the 14th All-American Council

Administration

JULY '08 SVS Administrators hosted a Town Hall meeting on campus, as part of an effort to participate actively in the preparation for the 15th All-American Council of the Orthodox Church in America (OCA).

SEPTEMBER '07 The new Dean, Fr. John Behr, and Chancellor, Fr. Chad Hatfield, were formally installed in celebrations that included an academic convocation titled "Orthodox Theological Education in the 21st Century," with papers delivered by the Dean, Fr. John Behr; His Grace Hilarion of Vienna (Moscow Patriarchate); His Grace Maxim (Serbian Diocese of Western America); Fr. John Anthony McGuckin, Professor at Union Theological Seminary; and Fr. Andrew Louth, Professor at Durham University.

JULY '07 The Very Rev. Steven J. Belonick assumed the position of Associate Dean for Student Affairs; Dr. John Barnet assumed the position of Associate Dean for Academic Affairs.

NOVEMBER '06 SVS Trustees voted to restructure the top levels of the St. Vladimir's Seminary administration to a shared governance model, electing The Very Rev. Dr. John Behr as Dean, The Very Rev. Dr. Chad Hatfield as Chancellor, and Trustee Anne Glynn-Mackoul as Executive Chair of the Board.

Faculty

JULY '08 Ms. Alla Generalow assumed the position of Director of Liturgical Music, responsible for the music instruction of the M.Div. and M.A. students and for the supervision and direction of the Three Hierarchs Chapel choirs.

JULY '08 Mr. Mark Bailey assumed the position of Director of the Peter Prokofieff Advanced Certificate in Liturgical Music, a new program for the training of choral directors and church musicians, which will be launched in Fall 2009.

SEPTEMBER '07 Under the direction of the Dean, The Very Rev. John Behr, a new curriculum for seminarians, which allows for more research time and inclusion of special seminars, was instituted by the SVS Faculty.

JULY '07 The Rev. Protodeacon Kirill Sokolov assumed the position of Lecturer in Liturgics.

JULY '07 SVS employed Presbytera Kerry Pappas to oversee an intentional, coherent, and comprehensive "Spouses Program" addressing the needs of the spouses of seminarians, to encourage their growth in life and faith and spiritual understanding, to prepare them for sharing in the ministry of their spouses, and to preserve the spiritual well being of their marriages and families.

JUNE '07 The Very Rev. Paul Lazor retired from over thirty years of service at SVS, serving as the John and Paraskeva Skvir Lecturer in Practical Theology, as priest and animating spirit of the Three Hierarchs Chapel, and as the Dean of Students / Associate Dean of Student Affairs.

JANUARY '07 & May '07 SVS Male Chorale, under the direction of Dn. Kevin Smith toured parishes throughout the New England area.

JULY '06 The Rev. Dr. Harry Pappas assumed the position of Associate Professor of Pastoral Theology.

JULY '06 Dr. Timothy Clark assumed the position of Lecturer in New Testament Greek.

JANUARY '06 Former Dean, and current Peter N. Gramowich Professor of Church History, The Rev. John Erickson, was ordained to the holy priesthood.

Academic Convocations

JUNE '08 SVS hosted a conference of the Fellowship of Sts. Alban and Sergius to mark the 80th anniversary of the Fellowship. This conference had the theme "Rome, Constantinople, and Canterbury: Mother Churches?" and included 200 participants of the Orthodox, Anglican, and Roman Catholic faiths.

MAY '08 SVS Trustees and Faculty bestowed the degree of Doctor of Divinity (honoris causa) upon Professor Anthony P. Gythiel; Fr. John Behr, Fr. Chad Hatfield and Mr. Ted Bazil traveled to St. George Cathedral in Wichita, Kansas for the special convocation.

Public Events

JANUARY '06, '07, '08 The Annual Father Alexander Schmemmann Lecture culminated in JANUARY '08 with the 25th Annual Father Alexander Schmemmann Lecture titled "Father Schmemmann as Teacher and Liturgist," given by His Grace Bishop Basil of Wichita and Mid-America. The lecture was the final talk in a symposium marking the 1600th anniversary of the repose of St. John Chrysostom, with speakers Dr. Margaret Mitchell, University of Chicago Divinity School; Igumen Gregory (Woolfenden), Assistant Professor of Liturgical Studies at Yale Divinity School; and Archpriest Josiah Trenham, St. Andrew's Church, Riverside, CA.

LENT '06, '07, '08 The Annual Lenten Retreat in '08 was led by Archpriest Paul Lazor, who spoke on the theme, "Living the Gospel Today."

JUNE '07, '08 The Composers' Seminar, organized by faculty member Mr. Mark Bailey, was devoted exclusively to the task of composing chant and choral music for use in Orthodox Christian liturgical prayer; the seminar addressed matters of textual and musical form, liturgical practice, musical style, text-setting, and the many ethical choices that face the would-be composer today.

JUNE '07, '08 Protodeacon Kirill Sokolov began leading annual Diaconal Liturgical Practicum sessions, geared toward instructing newly ordained deacons and those preparing for diaconal ordination for faithful service to the Church.

JUNE '06, '07 The Liturgical Institute of Music and Pastoral Practice included keynote speaker Igumen Gregory (Woolfenden) in 2007, who addressed the topic "Why Liturgy Matters: Worship as Witness in a Changing World"; in 2006 seminary faculty and staff addressed the topic, "A Christian Ending to Our Life."

OCTOBER '05, '06, '07, '08 The Annual Orthodox Education Day in '08 celebrated the theme "Holy Icons and Sacred Arts," which drew 1,000 Orthodox and non-Orthodox visitors to campus, and included an exhibition by The Museum of Russian Icons; a keynote lecture, "Holy Images or 'Sacred Art'? Perceptions of Icons in Contemporary Society," by Dr. Vasileios Marinis, Kallinikeion Assistant Professor of Byzantine Art, Queens College, NY; and a concert by the Boston Byzantine Choir.

Building Bridges

SEPTEMBER '08 Seventeen seminary students from Belgrade, Serbia spent one week on the seminary campus as "performers in residence," cultivating important religious, cultural, and academic ties with the seminarians and faculty at St. Vladimir's. Highlights of their visit included a public concert performance and their choral participation in the Vigil of the Feast of the Elevation of the Cross, celebrated by His Grace Maxim (Vasiljevic), Bishop of the Western Diocese of the Serbian Orthodox Church in North and South America.

DECEMBER '07 SVS joined with Orthodox Youth Outreach (OYO) in welcoming 35 high school students to the seminary for a Christmas retreat with a mission. The retreat, entitled "Who Is My Neighbor?" gave teens the opportunity to reflect and act on the Gospel imperative to love one's neighbor as oneself. The teens and speakers who participated represented more than a dozen parishes of several jurisdictions, including the OCA, the Antiochian Orthodox Archdiocese, and the Greek Orthodox Archdiocese, as well as the Coptic Orthodox Church.

JULY '05 The North American branch of the Orthodox Peace Fellowship (OPF) hosted its annual east coast conference, titled "Salt of the Earth, Light of the World: Living the Similitudes in Our Communities," at the campus of SVS.

Community Service

SEPTEMBER '08 Chancellor Fr. Chad Hatfield launched a campus-wide initiative for environmental sustainability, including a campus energy audit performed by the New York Energy Research and Development Authority (NYSERDA); and SVS became a corporate member of "The Orthodox Fellowship of the Transfiguration," an environmental agency under the umbrella of the Standing Conference of Orthodox Bishops (SCOBA).

JULY & OCTOBER '08 Seminary employees are training with the Community Emergency Response Team (CERT), a program developed by the City of Los Angeles Fire Department (LAFD) and subsequently, under the Federal Emergency Management Agency (FEMA), made available to all communities nationwide. The City of Yonkers began CERT training in 2003, and has trained response teams in diverse venues — from Home Depot to the Boy Scouts of America to employees and students at public schools. Protodeacon Kirill Sokolov arranged for the campus training.

FEBRUARY '08 Chancellor Fr. Chad Hatfield organized and hosted a Red Cross Blood Drive on campus, and students, staff, and faculty gave the "gift of life" to local blood banks.

JANUARY '08 A group of seminarians, families, administration, and staff joined with many fellow Orthodox Christians to participate in the National March for Life, to make their first pro-life witness in Washington D.C.

Hierarchs in Residence Program

OCTOBER '07 His Eminence Nathaniel, Archbishop of Detroit and the Romanian Episcopate (OCA) was the first to participate in the new "hierarchs in residence" program at St Vladimir's Seminary. As part of the new curriculum, each semester one bishop is asked to spend at least one full day at the seminary, teaching, having informal exchanges, sharing meals, and monitoring classes.

Other Hierarchs in Residence have been:

His Eminence, Metropolitan Kallistos (Ware) (Diocese of Diokleia)

Metropolitan Mar Barnabas of the American Diocese (Malankara Orthodox Syrian Church)

His Grace Atanasije (Jevtic), retired Bishop of Zahumlje-Herzegovina (Serbian Orthodox Church)

His Grace, Bishop Joseph of the Diocese of Los Angeles and the West (AOCANA)

St. Tikhon of Zadonsk Monastery

Vision

The monastic vision of Saint Tikhon's community remains essentially that of our founders: Saint Patriarch Tikhon and Archbishop Arsenius of thrice-blessed memory. The Holy Founders of this Monastery knew that the monastic life was to be both a Cross for the monk and a source of blessings for the world, and they likewise envisioned the monastery both as a hospital for souls, a place where sinners might come to repent, and as a fountain of Orthodox Faith and piety for the faithful. Hence, St. Tikhon's origin sprang from a need for missionary work in America, whether in deed or through prayer, so that the Church in America might be provided for spiritually and grow in the grace and knowledge of God.

The Monastic Brotherhood

Archbishop DMITRI is the *Locum Tenens* **Abbot**.

Bishop TIKHON is the **Deputy Abbot** and the Spiritual Director of the Community.

Metropolitan HERMAN is the **retired Abbot** and resides on the Monastery grounds.

Metropolitan THEODOSIUS is also **retired Abbot** of the Monastery and resides in Canonsburg, PA.

Archimandrite Jerome is currently in a nursing home after a severe stroke.

Igumen Gregory lives at Saint Arsenius Skete and works on iconography, mosaics, and upkeep of the grounds.

Igumen Gabriel is in charge of the Cemetery, give counsel and confession for students, and teaches Greek at the Seminary.

Hieromonk Alexander is the assistant Ustavchik (typicaros) and the assistant cook and also fulfills various other obediences.

Hieromonk Innokenty hear confessions of many in our Russian Community and teaches at the Seminary.

Stavrophore Monk Nicodemus is the Ecclesiarch (Sacristan), responsible for the upkeep of both the Monastery Church and the Icon repository. He also is responsible for giving tours of the Monastery Grounds.

Stavrophore Monk Kyrill lives in a small hermitage/skete on the Monastery grounds and is responsible for the upkeep of the Monastery grounds, the Monastery bees, and also bakes prosophora.

Stavrophore Monk Sergius directs the Seminary choir and teaches at the Seminary.

Riassaphore Monk Michael is in charge of cooking and fulfills other obediences while attending Seminary part time.

Archdeacon Nicholas, from Holy Protection Monastery in Ashland, North Carolina, is temporarily staying with us while he studies at the Seminary.

Nilus, a postulant and former Jesuit, now Orthodox, is currently discerning his vocation at St. Tikhon's Monastery, assisting in the community obediences and attending classes at the Seminary.

Community Life

The activity, which always accompanies the repentance of the monk, is his prayer to the merciful Lord, whether it be offered in the Monastery Church, while walking on the grounds or in the confines of his cell. Everything else good that is accomplished is ultimately the fruit of this holy work of prayer. The liturgical life is therefore central to the life of the Monastery, with the daily celebration of the Divine Liturgy. The morning services on weekdays begin with Matins and the Hours at 5:00 a.m. followed by the Divine Liturgy at 7:00 a.m. The evening services on weekdays begin with Vespers at 5:00 p.m. and Small Compline following the common meal. On Sundays and

Major Feast days, the Divine Liturgy is celebrated at 9:00 or 9:30 a.m., with a Vigil the previous evening. During Great Lent, the schedule of services is the same except for the addition of Nocturne in the morning and Great Compline in the evening. In addition, the Liturgy of the Pre-sanctified Gifts is served at 10:30 a.m. every Wednesday and Friday.

Prayer, which is born in the heart, bears fruit in the life of community, in the pursuit of the virtues, in the acquisition of divine love and in the growth of brotherly love. Therefore, the liturgical life of prayer finds its fulfillment not only in the unity surrounding the holy altar, but also in the unity of the brothers with each other, with the surrounding community and with the world. The Brotherhood comes together for the work that needs to be done for the upkeep of the monastery, and gathers twice a day for a common meal in Trapeza. The monastics also offer their services to the local parish community and to the Seminary through the printing of a weekly bulletin, the teaching of classes, the editing and publication of the Liturgical Rubrics, and in the past, such theological works as the translation of Fr. Dumitru Staniloae's *Orthodox Spirituality*. Most recently, Fr. Sergius, our Music Director for the Seminary and Monastery, began a website and to print anthologies of Orthodox Two Part Music, presenting many different kinds of traditional Orthodox Chant, offered to the Church for mission parishes, small choirs, and all those who are interested in simplified English adaptations of Znamenny and other forms of Orthodox Chant.

Though much of what the monk does is unseen, his hidden labor and his quiet prayer still have an effect upon the world. "A monk is one who is separated from all and united to all" (Evagrius Ponticus). Indeed, the monk's chief concern is to be in union with Christ, which requires a separation from the world, a retreat to his cell, where he can struggle in prayer and fasting to avoid those things which distance him from Christ and to cultivate those virtues which bring him closer to Him. And yet, if it is God's will to bless this activity, the monk will receive the gift of prayer for the world so that he can say "we are all one in Christ." With the help of Almighty God, the monk's prayer will be for the building up of Christ's Holy Church, both in his own community as well as throughout the world. It is the hope of the entire brotherhood of Saint Tikhon's Monastery that the Holy Church, especially in North America, will continue to grow spiritually and be that light shining in the darkness. This was the desire of Saint Patriarch Tikhon who was truly an Enlightener of North America. May we thus follow in the ways of our holy fathers and thus labor both for our salvation and for the salvation of all mankind.

New Skete Monastic Community

Vision

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

Our monastic life is radically cenobitic, that is lived in community, and is expressed most succinctly in our mission statement and the 1988 edition of our monastic Typicon:

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

"In the deserts of the old world, the first monks and nuns carried on the prophetic ministry of Israel. Thus, their lives bore witness to the essential Christian message before a civil and ecclesiastical world that often suffered from secularization, political intrigue, and expediency. They were thereby reminders to all that the Gospel was a way of life to be sought by all through repentance that leads to the salvation meant for all." [Monastic Typicon, 3:27]

"New Skete lives in the conviction that an authentic and vibrant monasticism is an essential ingredient of healthy Church life.... Through the balance and openness of its own way of life, monasticism serves and challenges both us and the Church at large and the world to a broader vision and deeper experience of life in Christ; therefore, our primary responsibility is fidelity to the Gospel. However, we believe this is not a matter of merely reproducing monastic life as it has been lived in the past, in other places and cultures; rather, it requires a necessary incarnation into a particular cultural context. So, with God's grace, we are striving to express the mystery and dynamism of our vocation in a manner appropriate to our own culture and times." [Monastic Typicon, Preface]

The Monastic Communities

Monks of New Skete

Temple of the Transfiguration

Temple of Holy Wisdom

Chapel Community

250 New Skete Lane

PO Box 128

Cambridge, NY 12816-0128

Office 518-677-3928

Fax 518-677-2373

E-mail: monks@newskete.com

Monk Luke, prior

Archdeacon Peter

Monk John

Hieromonk Marc

Monk Stavros

Monk David

Hieromonk Christopher

Monk Ambrose

Novice: Brother Zacchaeus

Nuns of New Skete

343 Ash Grove Rd.

Cambridge, NY 12816-9704

Office 518-677-3810

Fax 518-677-3001

E-mail: nuns@newskete.com

Nun Cecelia, prioress

Nun Patricia

Nun Rebecca

Nun Sarah
Nun Rita

Nun Rachel
Novice: Sister Macrina

Companions of New Skete

111 New Skete Lane
PO Box 189
Cambridge, NY 12816-0189
Office 518-677-8863

E-mail: companionsofnewskete@wildblue.net
Sister Melanie, prioress
Brother Stephen
Sister Brigid

Community Life

With a balanced rhythm of prayer, work, common life, and hospitality anchored in the daily cycle of Matins and Vespers (with Divine Liturgy on Sundays and feast days), we try to make ourselves available to all who come to the monastery, in a manner that is in keeping with our vocation. People from all sorts of religious backgrounds visit the monastery each year, for spiritual retreats, spiritual guidance, church services, the gift shops and grounds, or as dog or cheesecake customers or simply tourists. An expanding network of volunteers share in the work and life of the monastic communities.

In all three houses, guests are immersed in our daily monastic life, free to spend time in worship, silence, reflection and prayer, individual spiritual direction, work, and to interact informally with all the members of New Skete at meals. Emmaus House has guest facilities for married couples and families. Local families and individuals constitute our Chapel Community, approximately forty five members, who share regularly in our liturgical life, monastic outreach, and charitable work. New Skete is active in the St. Andrew's Brotherhood, an association of Albany-area Orthodox clergy, and we annually host a Mission Sunday during Great Lent.

Major Projects and Activities

In 2006, New Skete celebrated its fortieth year with a series of events and guest lectures reflecting on the history of New Skete and our liturgical studies and renewal, and culminating with the Transfiguration Pilgrimage in August. Metropolitan Herman presided at the Divine Liturgy and the blessing of a new Meditation Garden. New landscaping provides ramp access to the Holy Wisdom temple and slate terraces where processions can form or individuals can sit and absorb the natural beauty. Building the garden was the first phase of a comprehensive development plan, which has attracted many volunteers and benefactors who are eager to participate in the ministries of New Skete.

The 2007 pilgrimage focused on *Encountering God through Creation*, and this past year's on *Healing: New Life in Christ*. The communities also hosted retreats for individuals, and groups such as a Philoptochos society from a Greek parish in Massachusetts, students and faculty from St. Nersess Armenian Seminary, youth fellowships, and women's, men's, seniors', and catechism groups from various Orthodox parishes and ecumenical associations.

After Theophany in 2007, Brother Elias, a founding member of New Skete, fell asleep in Christ after a long illness. Before Dormition this summer, Sister Katrina succumbed to pancreatic cancer. Their passing was a bright sadness, and in each case the community assembled at their bedside to sing the Paschal Canon with them in their last conscious hours. In June 2007, community members and friends also participated in the funeral rites for Archimandrite Laurence [Mancuso]. He had been the spiritual founder of New Skete and its abbot from 1966 to 2000.

The communities host a special retreat for those interested in a monastic vocation each fall. We have formed a team to review our methods of monastic formation, based on our collective experience and incorporating outside spiritual and psychological resources, as part of strategic planning for the future. These efforts have brought us several prospective new members.

Sister Rebecca has conducted icon retreats, both across the U.S and in China. Brothers Christopher and David have given retreats in various parishes and retreat facilities. Brother Stavros was invited to speak at the Academy for Theological Studies in Volos, Greece, and had the chance to return to Mt. Athos after forty-three years, where he enjoyed the hospitality of the Holy Communities of Simonos Petra, St. Paul, and New Skete.

New Skete's German shepherd breeding program and its training work, reflected in several publications (now in several languages), are recognized worldwide as a model and continues to affect the quality of life of many people. In spring and early summer of 2007, the Discovery Channel/Animal Planet network aired an eight-part series on TV, portraying training advice and demonstrations in real-life situations. "Divine Canine" also gave a wide audience a brief glimpse of monastery work and worship. The accompanying book is available, and the new book "Dogs & Devotion" will be out in early 2009. Rachel Ray featured the nuns' bakery on her TV show and various publications with an enthusiastic promotion of their cheesecakes.

New Skete is fostering a Fellowship of non-resident companions in the pilgrimage toward Christ, who commit themselves to join with each other in pursuit of spiritual growth and mutual accountability and assistance to be able more fully to encounter the joy, mystery, and gift of Christian life with the guidance and support of their monastic brothers and sisters.

Holy Myrrhbearers Monastery

Vision

Unless the Lord builds the house, those who build it will labor in vain. Thirty years is a very short time by monastic standards, and we know we have many miles ahead to travel as individuals and as a community. Still, we "*declare the mighty acts of the Lord*" as we have witnessed them in these past years. We go forward, grounded in gratitude for all that we have been given, with the humility to recognize that everything that has come has come usually in spite of ourselves, so that God is glorified in all things. This is our "Good News!" Myrrhbearers Sunday 2007 marked the 30th Anniversary of the first Divine Liturgy we celebrated as a community. That service took place in May of 1977 in St Sergius of Radonezh Chapel at the Chancery of the Orthodox Church in America, where we lived and worked for our first five years. We are now blessed to have our property and have grown to include many facilities. We continue to thank God for all people that he has brought into our lives and assisted in making this monastery a reality.

Monastic Community

Mother Raphaela (Wilkinson), **Abbess**
Mother Katherine
Mother Gabriella
Sister Nektaria

Sister Mary
Sister Susanna
Sister Susan

Community Life

The rhythm of the liturgical year continues to be the constant for our monastery and the daily services in our chapel along with quiet prayer and reading give us the ability to realize that we live always in the presence of God.

Friends, family and neighbors continue to be among the greatest assets God has given us. We are grateful for our continued relationship with St. Innocent's Mission. Since the last council, we have attended most Sunday liturgies with them in Oneonta, providing them with a choir. The Mission recently made the decision to come to our chapel for services beginning in November. This is a tactical retreat for them, allowing them to save money until they can find a more permanent situation where they can pay monthly on a mortgage rather than on rent. They have joined us for years for midweek services, Holy Week, Pascha and Myrrhbearers Sunday. We are grateful for the clergy in nearby Binghamton, especially those on the Old Calendar, who have always come to serve our chapel for New Calendar feasts.

The clergy and women who serve as members of our board of trustees continue to be very supportive of us as we go through a time of growth and change. With their help, since the last Sobor we have written a new set of Bylaws that were presented to our Metropolitan. We hope that as the life of our beloved and beleaguered Orthodox Church in America is able to settle into a more normal rhythm, such things will once again be able to take their place on agendas. Efforts to create a working network of monastic communities with regular convocations along with a council of abbots and abbesses have also been tabled.

Major Projects and Activities

Our sisterhood is hammering out a typicon and finding it to be a job that challenges and strengthens us. We are looking at the Gospel tradition of our monastic fathers and mothers to see what we can and cannot keep unchanged in order to have the essence of the ascetic life in our times.

Since our last report, we have had a number of guests and seekers. As a result, please God, we are now five stable women, four of whom are schema nuns. This summer we also had an historic first: a visit by a serious seeker who is a “cradle” member of the OCA. Clergy have often asked us why our monasteries are so small. Our response is that perhaps such a man might look to see who in his own parish is being prepared for any type of vocation in the Church. Growth of our OCA monasteries has been based almost entirely on converts or immigration from the Old World.

We have taken over our own bookkeeping since January 2007 after discovering some problems. We apologize for the incompleteness of our financial reports. We are working with our auditor and by the end of this year, our financial reports should be complete and transparent.

We have also recently hired a young man to work as a handyman. It is too soon to know whether he will become a long-term employee, partly because we are not certain of our own financial ability to sustain such a salary. On the other hand, he is willing to help with such work as cutting and splitting wood, and this could just allow him to earn his keep.

With your help and your prayers, we continue to farm, with our sheep and goats now accompanied by a pair of working oxen, chickens and ducks. While it will never bring us worldly riches, we believe the farm allows us to be good stewards of the land God has given us. It also provides a healing atmosphere. Many women especially who reach us are badly bruised and battered by their experience of life. We find that being around animals often helps them open up to us and to the presence of God in the Church. Gardening is another healing occupation and we have a large vegetable garden. We recently added a freezer to store more of our own harvest. Spinning, knitting and weaving are also part of our life. Some wives of seminarians from both St. Tikhon’s and St. Vladimir’s are becoming regular “groupies” especially of this part of our life.

We continue to publish cards and books, offering them along with the embroidery done by the Palestinian women of the Melia Cooperative through our online store. We maintain this store ourselves along with our web site, www.holymyrrbearers.com. We are taking on more self-publishing, including a photo calendar that now has a life of its own. We have published our Psalter and a book containing all of the Royal Hours, which we have already needed to reprint. Our long-term plans include publishing more of our liturgical materials, including music, as time and finances permit: The costs of printing and distribution have taken a quantum leap since the last council and the future of our paper catalog is far from certain. One of us is an iconographer whose work beautifies our chapel. She also takes on outside commissions.

Thanks to the generosity of a number of donors, both within the Church and from very different sources, we were able to help a young Palestinian graduate from college here in the States. He and we did this on faith, paying tuition with our credit cards, and by the time he graduated in May of 2007, all of our debt was paid off. He has returned to his home in the Holy Land and waits to see how his plans to return to complete a Master’s degree will work out.

The ownership of the dam that forms a lovely pond where our guesthouse is situated has recently become one of our larger challenges. The Dam Safety Division of New York State’s Department of Environmental Conservation is proposing new regulations that will effectively remove the possibility of private dam ownership throughout New York State. Since we could not even sell a property with such a liability, with the help of our attorney and the support of our local Town Council and Board, we are subdividing the dam with the pond and will abandon it to Otsego County. Whether or not the County will take over the repair and maintenance of the dam or whether they will breach it remains to be seen. We are planning to approach the county as soon as the subdivision has been officially registered in the hopes that they will accept it as a donation at once, rather than waiting for the technical full three years of abandonment. We are maintaining ownership of the entire pond shoreline; the dam and the pond are part of a larger, permanent wetlands easement administered by the Federal government and thankfully there is virtually no chance that this three-acre parcel could turn into anything other than a wildlife habitat. For more on this statewide dam situation, please go to our web site, www.holymyrrbearers.com.

We are seriously looking for a source of wood to use in our furnace this winter. We have a boiler system with the choice of burning oil or wood. However wood is now at such a premium that foresters are tied up throughout the area. One finally came out to give our land a cursory inspection the first week in October and we are aware that this is far too late to hope for firewood from our own trees. We had a period of time when two of the sisters were struggling with serious health issues and the choice to heat with oil made the most sense. By the end of last year, however, our fuel bills were frightening. Now that we are for the most part back in shape, we will do what we need to do to keep our heating system cost-effective.

In addition to firewood for our furnace this winter, our “wish list” includes fencing materials and the work parties to help us install it. We have put in much fencing already. However, we just learned that deer is destroying our woodlands. Although we have worked with foresters since we moved here twenty five years ago, the one who was here recently demonstrated to us that the understory of our woods is now almost entirely made up of Beech seedlings which are shading out all of the more valuable timber trees, simply because the deer do not like Beech and have eaten everything else. Beech trees carry a disease in this area and no longer develop into full-sized timber trees. Whether it will be possible – or even desirable -- for us to fence in our entire property of over two-hundred acres, excluding the deer, remains to be seen. This is another avenue for research and yet another interesting challenge for our monastery.

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

St. Catherine the Great Martyr in-the-Fields Representation Church

Vision

The Orthodox Church in America is blessed to have an official Representation (*metochian, podvorie*) to the Russian Orthodox Church – Moscow Patriarchate in Moscow's St. Catherine the Great Martyr church. Opened in 1994, and consecrated by the Primate of both Autocephalous Churches in 1999, the parish of St. Catherine the Great Martyr is now blessed with a very active liturgical life as well as the ability to host many outreach and educational programs for the local community. This aspect of parish life offers the spiritual foundation needed for other activities that are required of the Dean of the church, who is at the same time the official Representative of the Orthodox Church in America to the Moscow Patriarchate.

Administration

Archimandrite Zacchaeus (Woods), **Dean**
Priest Vadim Leonov
Priest Daniel Lugovoi

Major Projects and Activities

As the Moscow Representation of the Orthodox Church in America, one of the most important missions of St. Catherine the Great Martyr Church is to maintain positive relations with the Russian Orthodox Church. This is accomplished in many ways, but the most joyous is in having the OCA Representative participate in various official events in the life of the Russian Orthodox Church and Her Primate, the Most Holy Patriarch of Moscow and All Russia. Therefore, Archimandrite Zacchaeus is called upon to represent the Orthodox Church in America at the Patriarchal Vespers for the Feasts of Great and Holy Pascha as well as the Nativity of Christ at Moscow's Christ the Savior Patriarchal Cathedral. Also, it is there that the OCA Representative is able to congratulate His Holiness, Patriarch ALEKSY II of Moscow and All Russia on his namesday and enthronement anniversary on behalf of the Primate, Holy Synod of Bishops, clergy and faithful of the Orthodox Church in America annually.

Over the last several years, a very special blessing for St. Catherine church has become the regular visit of His Holiness, Patriarch ALEKSY on the parish patronal feast where he leads the celebration of the Patriarchal Divine Liturgy. These visits bring with them spiritual joy to the community and bear witness to the strong spiritual ties between the Russian Orthodox Church and the Autocephalous Orthodox Church in America. In addition to liturgical celebrations, where our blessed unity in Our Lord and Savior Jesus Christ is most revealed, various formal and informal meetings with the Patriarch of Moscow as well as other Representatives of the Russian Orthodox Church also help in strengthening the bonds between the two Sister Churches.

Understanding that Moscow is in many ways the capital city of world Orthodoxy, St. Catherine the Great Martyr Church, as the OCA Representation, strives to be a place of meeting for all people. Thanks to the now famous hospitality of the parish community, numerous hierarchs, clergy and faithful from various Autocephalous Churches make it a point to visit St. Catherine's during their visits to Moscow.

Since the last All American Council, St. Catherine the Great Martyr Church has been blessed to receive the Primate of the Polish Orthodox Church, His Beatitude, Metropolitan SAWA; and of the Orthodox Church of the Czech lands and Slovakia, His Beatitude, Metropolitan CHRISTOPHER. In addition, shortly after the historic reunification with the Moscow Patriarchate, the (since departed) First Hierarch of the Russian Orthodox Church Abroad, Metropolitan LAURUS also visited the parish during his very last trip to Russia in February 2008. His

successor, Metropolitan HILARION also paid a visit to St. Catherine the Great Martyr church during his first visit to Moscow as head of ROCOR. These visits clearly witness to the fact that the Russian Orthodox Church Abroad is indeed in communion with the Autocephalous Orthodox Church in America.

Likewise, Archimandrite Zacchaeus has received at the parish notable hierarchs of Sister Churches of Antioch; Russia; Serbia; Bulgaria; Romania as well as our very own Orthodox Church in America.

In addition to the Orthodox Church in America, Moscow boasts of six other Representations of Local Autocephalous Churches- the Patriarchates of Alexandria, Antioch, Jerusalem, Serbia and Bulgaria as well as the Orthodox Church in the Czech Lands and Slovakia. This allows for the Orthodox Church in America, through her Moscow Representation to work closely on an inter-Orthodox level.

Community Life

Our life in Christ is manifest in our service to the unity of the human race despite national, cultural, political and linguistic diversity. St. Catherine's regularly hosts Russian, American and other members of the international diplomatic community. The US Ambassador to Russia and many other representatives of the American diplomatic and business communities frequently participate in events organized by the OCA Representation church. While most of the Divine Services are conducted in Church Slavonic to better serve the actual community of worshippers, services in English are celebrated for English-speaking parishioners and our clergy is always ready to celebrate weddings, baptisms and other services of need in English upon request.

The uniquely "American" aspect of our church, in contrast to the surrounding parishes (of which there are seven on our street alone!) is a sense of openness and acceptance that one immediately encounters upon entering the temple. Our visitors are not scolded by our parishioners if they do not arrive in what many consider to be "traditional" dress. One is not accosted by a *babushka* telling them how to light a candle properly or when to cross themselves, as might be the case in other churches. Also, when weather permits, an American style "coffee hour" is provided in the church courtyard, which allows for interaction among the parishioners, thus strengthening relationships and building a feeling of community. Also, annual pilgrimages to holy places outside of Russia are organized for the parishioners. This too strengthens the ties that the faithful of the parish have with one another. Over the last three years we have traveled to Rome and Bari, Italy; Istanbul (Constantinople), Turkey; and Jerusalem and Bethlehem in the Holy Land. For many of us, receiving the Sacrament of Holy Communion together before the relics of St. Nicholas in Bari, at the place of the Nativity of Christ in Bethlehem, or most importantly the very Life-giving Tomb of Our Lord at the Holy Sepulcher will never be forgotten. These spiritual experiences create relationships that not only strengthen us as Christians here on earth, but hopefully will continue into Life Everlasting.

Detailed information about these pilgrimages as well as the daily life of the parish can be found on our website which is maintained in both English and Russian at www.st-catherine.ru.

A very special joy for our faithful of St. Catherine the Great Martyr Church is to receive pilgrims from our Orthodox Church in America. These encounters underscore the fact that we are indeed the OCA Representation in Moscow and they also help build dialogue among people of various cultures. For that reason, with all sincerity, and on behalf of the community entrusted to my spiritual care, I invite you to consider making a pilgrimage to Moscow and praying with us at St. Catherine the Great Martyr Church.

