

DEVELOPING CHRIST-CENTERED, HEALTHY GROWING PARISHES



MATERIAL IN PREPARATION FOR THE 16TH ALL-AMERICAN COUNCIL PARISH DEVELOPMENT WORKING GROUP, SEATTLE, WASHINGTON

The purpose of this “Read-Ahead” is to provide participants in the All American Council (AAC) with the benefit of the initial thinking that has been done to date on this important issue in the life of the Church. It is meant as **STARTING POINT FOR YOUR OWN DISCUSSIONS AND DELIBERATIONS** and does not represent *official* Church positions. Please feel free to add to, modify, take away, correct, or challenge any of the ideas in here. It is through your collective inputs and the guidance of the Holy Spirit that we will be able to discern the best path forward in this area for the life of the Church during the next decade.

These materials are designed to provide delegates to the 16th All American Council with background, specific goals and objectives and worksheets to assist them in understanding, reviewing and adding their input to the “Developing Christ-Centered , Healthy, Growing Parishes” Section of the Draft Strategic Plan.

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1. Background

The Draft Strategic Plan defines the Orthodox Church in America as follows:

"As the Body of Christ, the Orthodox Church in America is committed to bringing the Gospel to all the people of North America - embracing all languages, cultures and races. This is Christ's commandment to "Go into all the world and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things that [He has commanded us]" (Mt. 28:19-20)."

To achieve these aims, many activities and the contributions of all of us who make up the Body of Christ in North America will be necessary. The place where much of this will be accomplished, and where most people will experience the Church, is the parish.

The theme of the 13th AAC (Orlando, July, 2002) was “The Parish Community: Our Life in Christ.” In his address to that Council, Fr. Thomas Hopko said:

"After the family, we experience our life in Christ primarily in the parish. From birth to death, the parish community is where God "raises the infants, guides the young, supports the aged, encourages the faint-hearted, reunites the separated, leads back those who are in error and joins them to His Holy, Catholic and Apostolic Church." (from the Anaphora prayers of St. Basil) The vitality of spiritual life in our families and personal prayer is nourished by the parish. All outreach to, and our relationships with, our neighborhoods, dioceses, the national church as well as the worldwide church flow from the parish community....

An Orthodox parish has only one God-given reason for being. It exists to be the One, Holy, Catholic and Apostolic Church of Christ. Whatever the original reasons and conditions for its founding, whatever other services and activities it may provide, whatever other desires and needs it may fulfill for its members, a community of Orthodox Christians must be Christ's one holy Church. If it is not, then it is neither Christian nor Orthodox, whatever else it may be and do.

A parish must be the Church of Christ, and not simply a church, because, according to the Orthodox faith, every local community of Orthodox Christians with a priest must be, and theologically understood actually is the one Church of Christ. Theologically speaking, there are not many Orthodox Churches; there is only one. An Orthodox parish is this one Church or it is not an Orthodox church at all. Each parish, therefore, must be the one and only Church of Christ. The parish must be holy because Christ's Church is holy. Everything in the parish, and everything about it, must be holy because God and Christ are holy. There can be no part of a parish that is not sanctified by the holiness of God and His Son Jesus Christ, "the holy One of God." There can be no aspect of a parish not inspired and empowered by God's Holy Spirit, who is the Spirit of God and of Christ. Everything in and about a parish—its organization, structure, administration, finances and properties, as well as its theological

and moral teachings and practices, and its liturgical and sacramental rites and services - must be of God. They must be determined by God, inspired by God and submitted to God for His glory and the good of His people.

Taking as its starting points the Definition of the OCA (page 3, above), Fr. Hopko's Keynote Address and a review of activities already undertaken, the Strategic Planning Committee developed an initial set of goals and objectives to foster the development of Christ-centered, healthy and growing parishes.

The Committee then established a Working Group of experts from around the OCA to reflect upon and strengthen these goals and objectives. The resulting Steps Forward in Section 3 represent the combined efforts of the Committee and the Working Group.

The Parish Development Working Group members were:

- Michelle Janakos, Chair
- Fr. Christopher Foley
- Joseph Kormos
- Daria Petrykowski
- Alexandra Safchuk
- Dr. Dmitri Solodow, scribe (Member, SPC)

2. Past and On-going Parish Development Activities:

Much work has been done by the Departments of the OCA regarding Parish Development. Department materials, including handbooks, best practices, archives, outcomes of the 2010 OCA Parish Ministries Conference, educational tools, AAC studies, etc. can be found on the OCA website.

It is not clear the extent to which parishes have used, or indeed are aware of, these materials. It will be critical that, as the Strategic Plan process goes forward, a connection is made between what is needed, what is available and what further collaborative work the Departments will need to undertake.

The Parish Development Ministry of the Diocese of the Midwest has convened conferences, done research and elaborated a model of development for parish use (<http://www.midwestdiocese.org/parishhealth.html>) . In addition, the Natural Church Development Model has been implemented in several parishes (<http://ncdnet.blogs.com/encdine/2008/05/natural-church.html>).

Experience demonstrates that before any truly effective action plans can be developed, a parish must be willing to undertake an honest evaluation of its current parish life and be willing to change even though this will be hard and painful. Our Church leadership must provide active support for this change, including: training priests and laypeople in turnaround ministry; providing regional resources for coaching priests and parishes through a program of renewal and change; recognizing the need to close parishes and transfer their priests when truly necessary; and holding priests and parishes accountable in their efforts to strengthen their communities. Each parish's unique circumstances should dictate specific actions to be taken.

3. Proposed Goals and Objectives:

Objective 1: Commit Ourselves to a Gospel-centered Vision in our Parishes

- Build on the biblical studies of Parish vision (13th All American Council: Fr. Hopko).
We are the “living stones” (1Pt. 2:4-8) being built into a spiritual house to be a royal priesthood.

Objective 2: Celebrate vibrant worship

- Educate and train people in the: “Liturgical Arts”: music, reading, rubrics, the “why” of worship.
- Develop turnaround ministry teams (clergy and laity) available to stay at parishes in severe decline and rebuild internal ministries (choir directors/cantors, etc.) or to serve as “visiting advisors”

Objective 3: Provide Tools to Help with Parish Development and Revitalization

- Dioceses and/or the Orthodox Church in America should agree on an inventory and improvement model and provide the necessary training.
- Regularly offer Parish Health Conferences similar to the OCA Parish Ministries Conference.
- Provide training for facilitators who can assist parishes in intentional efforts to strengthen their life in Christ; and identify a few ‘lighthouse parishes’ (examples of positive turnaround) that provide hope and confidence for others.

Objective 4: Provide Opportunities for the Development of Lay Leadership

- Identify gifted individuals through planned lay development activities and utilize them in parish, Diocesan and Central Administration leadership roles.
- The identified individuals can prepare short videos for the OCA website, focusing on topics in their areas of expertise or they can serve as trainers, experienced consultants and visiting advisors.

Objective 5: Develop a Sense of Authentic Community

- Part of a parish’s self understanding is its own history. Tell the story of the parish and the OCA through oral histories: how those raised in the Church have made the faith their own and how those who have converted to Orthodoxy have made their journey.

Objective 6: Support Personal and Family Formation

- Much of Christian formation occurs in the home, ‘the little church’ (St. John Chrysostom). Support this formation through developing appropriate materials (e.g. revised version of The Orthodox Faith Series, with workbook, audio-book, and vital short videos in You Tube format. These are expected to be available from the Chancery by the end of 2012).
- Organize and sponsor local and regional Orthodox Family Formation Conferences, targeting three conferences in 2012 and seven conferences in 2013.

Objective 7: Active Service to Others

- Reach out to help those most in the need in the community: visit the sick, feed the hungry, and clothe the naked (Mt. 25).
- Many parishes are already successfully engaged in community activities. The Chancery should inventory these efforts and develop a “best practices” set of approaches.
- Provide for/seek internal or external grants for seed money for projects.
- Partner mission parishes with older parishes.

4. Gathering Your Input:

At the AAC, you will join with other delegates who have signed up to work on Parish Development. The Group will be facilitated by a member of the Strategic Planning Committee and use forms developed to aid its work. Members of the Work Group will also participate.

During Breakout Session I, you and your colleagues will be asked :

- To identify the most critical things the Church as a whole must do to achieve this goal
- To list up to four specific objectives/initiatives for achieving the goal.

During Breakout Session 2, the group will identify and agree upon specific action steps (concrete projects or programs) it will undertake to achieve the objectives identified in Breakout Session I.

Specifically you will be asked to:

- List up to 3 specific programs and/or projects to which the group commits itself. You will be asked to consider your answers in the context of “What could we do with the Lord’s help? What is “impossible with men but possible with God?”
- Develop, for each program/project, a concrete work-plan, including what will be achieved, how will it be achieved, and what people and other resources will need to be required.

In preparation for this work, you may want to consider and to seek input from others in your parish, deanery and Diocese about, the following. They come from the Diocese of the Midwest’s Parish Development Ministry:

- As a parish, do we clearly understand that our reason for existence is to serve the Living God and to share our love of God with others?
- Is joyful, ascendant, worship at the center of our life?
- Do parish lay leaders see themselves as leaders of a Christian community, co-responsible, under the rector’s guidance, for the health and vibrancy of the parish?
- Do we work to develop a culture of consensus about matters important to parish life?
- Can anyone who enters see the hallmarks of a Christian community: love, selfless giving, mutual encouragement, forgiveness, kindness, patience, personal initiative and responsibility and compassion?
- Have we committed to lifelong learning and personal spiritual growth?
- Is our parish a place where members are regularly and actively encouraged to discover their gifts and to use them for God’s glory?
- Do we see ourselves as a closed community, or do we have a personal responsibility to share the Good News?

APPENDIX

The Parish Community: Our Life in Christ

“The Orthodox Parish in North America” by: VRev. Thomas Hopko

ORTHODOX CHURCH IN AMERICA

Thirteenth All-American Council

Orlando, FL ~ July 21-26, 2002

The theme of the Thirteenth All-American Council of the Orthodox Church in America is “The Parish Community: Our Life in Christ.” After the family, we experience our life in Christ primarily in the parish. From birth to death, the parish community is where God “raises the infants, guides the young, supports the aged, encourages the faint-hearted, reunites the separated, leads back those who are in error and joins them to His Holy, Catholic and Apostolic Church.” (from the Anaphora prayers of St. Basil) The vitality of spiritual life in our families and personal prayer is nourished by the parish. All outreach to, and our relationships with, our neighborhoods, dioceses, the national church as well as the worldwide church flow from the parish community.

Many people today lament the state of our parish life in modern and secular North American society. There are many crises to be dealt with daily, simply because the devil hates and opposes the holiness and unity of a true parish community whose life is fully in Christ.

The purpose of this paper is not to despair over these crises, but to examine our parish life, rejoice and give thanks for the godly aspects of our communities and enable us to see the shortcomings as challenges and opportunities to strengthen and grow our life in Christ.

Self-examination, whether as an individual or a community, is often a painful experience. It is not easy to admit failures. Change is never comfortable. It is also not our purpose to place blame for why failures and shortcomings exist. The task at hand is rather to state the essential things to be believed, understood and done if Orthodox parishes in North America today are to be Christian according to traditional Orthodox teaching and practice.

One, Holy, Catholic and Apostolic

An Orthodox parish has only one God-given reason for being. It exists to be the One, Holy, Catholic and Apostolic Church of Christ. Whatever the original reasons and conditions for its founding, whatever other services and activities it may provide, whatever other desires and needs it may fulfill for its members, a community of Orthodox Christians must be Christ’s one holy Church. If it is not, then it is neither Christian nor Orthodox, whatever else it may be and do.

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The Christian parish must also be catholic. For the parish to be “catholic” means that it is full, complete and whole, lacking nothing in its mystical and sacramental being and life as Christ’s holy Church. In an Orthodox Christian parish the whole fullness of God must dwell, as in Christ’s body, with all the fullness of life and grace and truth, by the indwelling of the Holy Spirit.

The word catholic literally means full or whole or complete. It does not, in the first instance, mean universal or worldwide. Thus every local Christian community, every “parish” in the contemporary American meaning of the word, theologically, mystically and sacramentally is, in apostolic words, “Christ’s body, the fullness of Him who fills all in all.” (Ephesians 1:23) It is the “household of God, which is the church of the living God, the pillar and bulwark of the truth.” (1Tim 3:15) Everything expresses this. Everything testifies to this. This obviously does not mean that a parish will not be particular and limited in its human empirical, cultural and sociological forms. It has to be, since it is made up of human beings. But all of a parish’s particular aspects, with all of its teachings, services and activities, if they are Orthodox and Christian, will be open to the boundless fullness of God and will thereby be inclusive to everyone and everything that is good and holy and true.

And, according to the understanding of Christ’s Church in the Nicene creed, the Orthodox parish that is truly Christian will not only be the same Church of Christ with every other parish - one with God’s unity, holy with God’s holiness, and catholic with God’s fullness. It will also be apostolic with God’s own apostolicity which is found in the Church of Christ in all times and places.

An Orthodox parish, if it is Christ’s one holy Church, will be apostolic in at least two meanings of the term. It will be apostolic because it is founded upon Christ’s apostles and firmly rooted in apostolic doctrine and tradition. It will keep and live “the faith which was once and for all delivered to the saints.” (Jude 3) It will preserve and pass on the apostolic “deposit” (paratheke) which has been guarded and developed by Orthodox Christians, particularly through their bishops, in all times and places, from apostolic times to the present. (cf. 1Timothy 6:20 ; 2 Timothy 1:12,14)

An Orthodox parish is apostolic also because it exists with God’s mission, which is the mission of Jesus Christ, the Holy Spirit, and the apostles of all ages, beginning with Christ’s own. The Greek word apostolo, from which the words apostle and apostolic are derived, means “to send.” So does the Latin word mitto, from which are derived the words mission and missionary. According to the scriptures, Jesus the Messiah is himself “the apostle.” (Hebrews 3:1) According to his scriptural testimony, especially the Gospel according to St. John, Jesus speaks the words, does the work, and accomplishes the will “of the Father, the One, who sent Him.” (cf. John 6:29,44; 7:28,33; 17:3,18) In the same scriptures, the apostles, being filled with the Holy Spirit who proceeds from the Father and is sent by the Son, are themselves sent into the world by Jesus to proclaim the gospel of God’s Kingdom. “As the Father has sent me, even so I send you...Receive the Holy Spirit.” (John 20:21)

An Orthodox Christian parish, however it was founded and for whatever purpose it was organized, must understand itself to be an apostolic community with a missionary purpose. Its members, especially its leaders, must be conscious of themselves as people sent by Christ from God and empowered by the Holy Spirit to bring God’s unity, holiness and fullness to all human beings in this divided, sinful and fragmented world. If a parish has no awareness and consciousness of being “sent” by God to speak His words, to do His work, and to accomplish His will in this world, then it is not an Orthodox Christian parish. At best it is a bunch of decent people carrying on a bundle of benign activities for their own benefit. At worst, to use apocalyptic words, it is a “synagogue of Satan” perverting God’s gospel by its “blasphemy against the Holy Spirit (which) will not be forgiven, either in this age or in the age to come.” (Revelation 2:9, 3:9; Matt. 12:31- 32; Mark 3:28)

The members of an Orthodox parish must be motivated to keep God’s commandments as their essential and ultimately exclusive reason for being. The life and activity of an Orthodox parish should be perfectly described by Jesus’ answer to the question concerning the first and great commandment of the law of God. And one of the scribes...asked him, “Which commandment is first of all?” Jesus answered, “The first is, ‘Hear, O Israel, The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your strength.’ The second is this, ‘You shall love your Neighbor as yourself.’ There is no other commandment greater than these.” (Mark 12:28-31)

In the Gospel according to St. Matthew, Jesus teaches that “on these two commandments (Deut. 6:5 and Leviticus 19:18) depend all the law and the prophets. (Matthew 22:40) For our present purposes we can also say that on these two commandments depend the whole being and life of an Orthodox Christian parish.

Heart: Liturgical Worship and Sacramental Service

Jesus says that God must be loved first of all with all one’s heart. In biblical usage, the heart is the center of a person’s being. It is the ground of a person’s life, the seat of a person’s will, and the source of a person’s activity, beginning with one’s words. It is the “place where God bears witness to himself,” according to St. Isaac of Syria; the place in a person, according to St. Macarius, which contains God himself, and Christ and the Holy Spirit, and the whole of creation, visible and invisible, spiritual and material, good and evil.

A person’s heart reveals what he or she really is, and really thinks, and really wants and really does. “For where your treasure is,” Jesus tells us, “there will your heart be also.” (Matthew 6:21)

The heart of a parish, if it is Christ’s one holy Church, will be totally given to God. In this sense, the heart of an Orthodox Christian parish will be its liturgical and sacramental worship. Worship will constitute the parish’s core. It will be the parish’s essential mode of self-realization. It will be its basic reason for being, the foundational purpose for its existence and life.

An Orthodox Christian parish is first and foremost a worshipping community. It exists to praise, bless and glorify God, to ceaselessly sing the thrice-holy hymn to the life-creating Trinity. Its essential purpose is to baptize people in the name of the Father and the Son and the Holy Spirit; to enable them to die in Christ and to be raised with Him to newness of life; to be sealed with the gift of the Holy Spirit; to hear God’s word, to respond to God’s gospel, to confess and repent of our sins, to participate in the eucharistic sacrifice of Christ’s Body and Blood; and to actualize God’s Kingdom on earth, in spirit and truth, by faith and grace, until Christ comes in glory at the close of the age.

Soul: Spiritual Life and Pastoral Care

An Orthodox Christian parish must also be a community of people loving God with all their souls, as God’s law commands and Jesus confirms. The word soul (Greek psyche, Hebrew nefesh) literally means life and is often rendered as such in contemporary translations of the Bible in English.

Loving God with all one’s soul means loving Him with all of one’s thoughts, words and deeds in all of the routine thinking, talking and acting involved in everyday living. For an Orthodox Christian parish, if it is Christ’s holy church, this means that the community as a whole, and each individual member of it, is personally committed to living a Christian spiritual life by struggling to keep God’s commandments. “If you love me,” Jesus says in St. John’s Gospel, “you will keep my commandments. And I will pray the Father, and He will give you another Comforter (Greek: parakletos; counselor, advocate) to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.” (John 14:15-17)

Christian spiritual life relates to every aspect of a person’s being and to every area of a person’s life and work. It has to do with his or her body and behavior, as well as to his or her thoughts and feelings. It has to do with sexuality as well as spirituality, with public and political action as well as with private and personal activity. People need help in living a Christian spiritual life in its fullness and depth. People do not mechanically become “members of Christ” and “temples of the Holy Spirit.” (1Corinthians 6:15-19) and do not magically possess the “mind of Christ” (1Corinthians 2:16) and become “one spirit” with the Lord. (1Corinthians 6:17)

Members of Christ’s Church must have spiritual guidance and direction. They require pastoral attention and care. They need instruction in “fighting the good fight” by learning how to resist temptation, to reject evil thoughts, and to overcome spiritual passions by partaking, through faith and grace, in Christ’s victory through the Holy Spirit. Such spiritual and pastoral services must be present in an Orthodox Christian parish if it is truly Christ’s holy Church. They need not, and indeed cannot be provided by the clergy alone. It is the duty of bishops and priests, however, to see that these services are provided by people capable of doing so, for the benefit of those willing to receive them. T h e

Orthodox Christian parish is the proper place for this to happen. If it is not happening, then, once again, the parish community is not Christ's Church.

Mind: Education and Enlightenment

Essential also to an Orthodox parish, if it is Christ's holy Church, is total mobilization of efforts to love God with all of one's mind through enlightenment and education.

Jesus' first title in the scripture is rabbi, which means teacher or master (Grk: didaskalos, Latin; magister). As messianic pastor and priest, Christ is also "the prophet" who brings ultimate and lasting judgment upon those who hear and reject him. (John 1:21, 6:14; Acts 3:22-26) The Lord's first followers are called disciples or students. And the first thing that is said about those who believed in God's gospel of Christ crucified and glorified is that they "continued steadfastly in the apostles' doctrine." (Acts 2:42)

An Orthodox Christian parish, therefore, is essentially a teaching and learning community for all its members. It is a school of disciples whose master is Christ as He speaks within the community of believers, especially through the pastors and those with the charism and training for teaching and preaching.

An Orthodox parish without well-prepared evangelical and exegetical sermons at its liturgical services, and well-prepared doctrinal and catechetical sessions as part of its educational ministry, whatever else it might do, including having lots of liturgical services and loads of social events, can hardly be an Orthodox Christian Church. This is especially true now in North America when Christianity generally, not to speak of Orthodoxy, is not a respected, accepted and supported part of public life and education, but is rather warred against, scorned and ridiculed by powerful forces in society.

Strength: Mission and Philanthropy

Loving God with all one's strength, particularly according to the Hebrew text of holy scripture, means that we are to love God with all that we possess, primarily our money and property. Strength, in this context, does not merely mean mental, emotional or physical might, though these, of course, are not to be excluded from our love for the Lord.

An Orthodox Christian parish, when it is Christ's holy Church, is obliged to use all of its powers for God's glory and the people's good. Christians as individual persons, as well as families, parishes and dioceses, will have to give account to Christ for how they used their God-given strength. We will have to answer for our use of money and resources, property and possessions, positions and profits. We will be asked how we loved "in deed and in truth," and not merely "in word or speech," through concrete acts of charity for the hungry and thirsty, the sick and suffering, the homeless and naked, the persecuted and imprisoned. (cf. 1 John 3:18; Matt. 25:31-46)

On judgment day, the Lord will not ask us about our parish size and facilities. Nor will He be interested in our liturgical schedule or style. He will not ask us how we dressed or what we ate. He will be indifferent to how large our church temples were, or where they were located, or how they were decorated and appointed. Nor will He ask us to recite the Nicene Creed, or to explain the doctrine of the Holy Trinity. All of these things are important, but their significance has only one end: the love of God with all one's heart, soul, mind, and strength, expressed as it can only be expressed in this present age, in concrete acts of love for our neighbors, first of all the members of our own families and parishes, and most of all for those who hate and oppose us.

Love of God with all our strength through acts of love for our neighbors and enemies is enacted primarily in acts of evangelism and philanthropy. While sacramental participation in an Orthodox parish is strictly reserved for committed Orthodox Christians who take full responsibility for the Church's faith and life, and completely identify with the Church's path through history, the philanthropic and evangelical activities of an Orthodox Christian parish as well as its services of teaching, counseling, and prayerful intercession, have no bounds or limitations of any kind. They are to be exercised freely and without discrimination for all people regardless of their religion, nationality, race, sexual behavior, or relation to Christ's church. The first Christians, as witnessed in the New Testament, and such saints as John Chrysostom and Olympia, and Fr. John of Kronstadt and Mother Maria Skobtsova, taught and practiced this Christian truth without the slightest hesitation, equivocation or compromise.

A parish without carefully planned and implemented evangelical and philanthropic activity directed both within and outside its parochial bounds, is, once again, simply not Orthodox or Christian.

Structure and Administration

In order for these aspects of parish life to be actualized, a parish community must have the proper Christian structure and administration. The head of the parish in its total life is the presbyter, who is ordained and assigned by the diocesan bishop. He is also embraced and accepted by the parish as the community's spiritual and sacramental leader, father and pastor. The parish priest, properly understood in Christian Orthodoxy, is neither domineering nor servile. He is neither an authoritarian "stand-in" for an absent hierarch, nor a hired underling at the beck and call of a secularized board of trustees. He is rather a called, trained, tested and ordained teacher, pastor and priest who guarantees the presence and action of Christ in the community. His God-given task, confirmed and supported by the faithful, is to empower every parishioner to find and fulfill his or her calling as a member of Christ's Body. He is the servant of servants, for God's glory and the good of all people. When functioning properly in love, this structure maintains its identity and integrity as Christ's Body, the household of God.

Unity and Variety

Until God's Kingdom comes with power and the end of the age, Orthodox Christian parishes around the world will be struggling to be Christ's holy Church. These parishes, certainly in the United States and Canada, will be of a great variety of sizes, shapes and styles, though each one, theologically and mystically, will be the very same Church of Christ. The parishes will be composed of different kinds of people. They will be of different cultures and traditions. They will have different emphases and possibilities in worship, education, pastoral care, and philanthropic and evangelical activity. None of them will claim that they can do everything by themselves. They will acknowledge that they need each other, that they are constrained by truth and love to cooperate with each other, that they must complete each other, but must complete each other in Christian service and ministry. They will know that the only way in which they should strive to outdo each other is in expressing godly zeal, brotherly affection, due honor and mutual respect. (cf. Romans 12:9-13)

Whatever confusions and difficulties confront Orthodox Christianity in North America today, whatever their origins and causes, and whatever temptations and trials they bring to believers, there is no good reason why an Orthodox Christian parish in the United States or Canada cannot be Christ's holy Church. All that is required is that its members, beginning with its leaders, be firmly resolved to have it so. Their afflictions will be great, as Christ has promised, but their successes are assured by His victory. "In the world you have tribulation," Jesus says to his apostles, "but take courage, I have overcome the world." (John 16:33)"For what is impossible with men is possible with God." (Luke 18:27)