Diocesan Movies
Romanian Episcopate
Diocesan Movies
Diocese of the South
Election to Church-wide Offices

Fr. Daniel Mathewson
Chair of the Tellers Committee
Election Procedures

• **Metropolitan Council:**
  - 2 Clergy positions for 3 (4) year term, 1 Alternate
  - 2 Lay positions for 3 (4) year term, 1 Alternate

• **Pension Board:**
  - 1 Clergy position for 6 (8) year term, 1 Clergy position for 3 (4) year term and 1 Alternate
  - 1 Lay position for 6 (8) year term. 1 Lay position for 3 (4) year term and 1 Alternate
• Each voting delegate gets one ballot
• Mark your three choices for each position on the ballot (i.e. 3 choices for clergy at-large MC member, 3 choices for lay at-large MC member…)
• Fold ballot in half and hand to teller
• Illegible or incorrectly marked ballots will be invalidated
• Two persons with highest votes get positions and third highest is alternate. In case of Pension Board, top vote gets 6(8) year term, second gets 3(4) term and third gets alternate.
Nominees to Church-wide Offices

- Metropolitan Council
- Pension Board
Election to Church-wide Offices

Mark and hand in your ballot to the Tellers
Forum Feedback

Selected Forum Participants
Forums

Forum 1: Spiritual Life
Forum 2: Care of Clergy
Forum 3: Stewardship
Forum 4: External Affairs
Forum 5: Mission and Evangelism
Forum 6: Care of a Community
Assembly of Canonical Orthodox Bishops in the United States Report

Archbishop Michael
Treasurer of the Assembly of Bishops
Departments Reports

Chairs of the Departments of the Orthodox Church in America
Department of Christian Education

Valerie Zahirsky
Chair
Train up a child in the way he should go: and when he is old, he will not depart from it. - *Proverbs 22:6*
Chairperson / OCEC Representative

Valeriy Zavorosky

Members

Veronica Bilas

Maria Proroch

Jewelanne Stefanar

Alexandra Safchuk

Christine Zebrun

Project Manager

Jewelanne Stefanar

Web Developer

John Usey
MISSION STATEMENT

The mission and focus of the Department of Christian Education is the support of church school teachers, clergy, families and others engaged in faith formation for every age level. Serving with the blessing and guidance of 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 and retreats for church school teachers and staff as well as other parish members.

• Training in the use of the curriculum and resources.

• Review and recommendation of educational resources.

• Production of resources for parish use.
Train up a child in the way he should go: and when he is old, he will not depart from it. - Proverbs 22:6

Activity Books
Supplemental Orthodox Educational Activities for Children & Parents

Bulletin Inserts
Weekly Topics Include Scripture Commentaries, Lives of Saints, Movie Reviews & Much More

FOCUS Units
- Journey to Pascha
- My Orthodox Family
- The Nativity Season
- The Theotokos
- View All FOCUS Units

Mini Units
- 2005 OCAY Theme
- 2006 OCAY Theme
- 2007 OCAY Theme
- Charity Appeal
- View All Mini Units

Teacher Resources
- Handouts
- Liturgical Texts
- Activities
- Articles
- View All Teacher Resources

THE ORTHODOX FAITH
Completed study materials for Fr. Hopko’s “The Orthodox Faith” series now available

Learn More
# Biblical Themes of Salvation-History

## A Brief Outline for Teachers and Parents

<table>
<thead>
<tr>
<th>Creation</th>
<th>Fall</th>
<th>Promise</th>
<th>Preparation</th>
<th>Incarnation</th>
<th>Redemption</th>
<th>Church</th>
<th>Kingdom</th>
</tr>
</thead>
<tbody>
<tr>
<td>Life</td>
<td>Death</td>
<td>Covenant</td>
<td>Law/Prophets</td>
<td>God's People</td>
<td>Jesus is</td>
<td>Jesus returns to the Father</td>
<td>New Life</td>
</tr>
<tr>
<td>God creates the World</td>
<td>Sin and Separation</td>
<td>Abraham and Sarah</td>
<td>Moses and God's Law</td>
<td>Jesus calls the disciples</td>
<td>Jesus takes Man</td>
<td>Jesus enters into the Holy Spirit</td>
<td>Jesus will come again</td>
</tr>
<tr>
<td>He makes a rainbow</td>
<td>Assumed disobedience</td>
<td>Father of a great nation</td>
<td>God gives Israel a new covenant</td>
<td>He brings God's Word</td>
<td>Repentance</td>
<td>He saves the Holy Spirit</td>
<td>He will come again</td>
</tr>
<tr>
<td>Made in God's image</td>
<td>Separated from God</td>
<td>God's people</td>
<td>God啴reats the sick</td>
<td>Jesus is born in Nazareth</td>
<td>Jesus meets His Father</td>
<td>Jesus is born as Man</td>
<td>He comes to judge</td>
</tr>
<tr>
<td>Given care of God's world</td>
<td>Expelled from Paradise</td>
<td>The Ten Commandments</td>
<td>God's people</td>
<td>Jesus is born in Nazareth</td>
<td>Jesus meets His Father</td>
<td>Jesus is born as Man</td>
<td>He comes to judge</td>
</tr>
<tr>
<td>Communion with God</td>
<td>No longer live with God</td>
<td>Period of the Patriarchs</td>
<td>Period of the Prophets</td>
<td>He comes to bring new life</td>
<td>He saves the Holy Spirit</td>
<td>He saves the Holy Spirit</td>
<td>He saves the Holy Spirit</td>
</tr>
</tbody>
</table>

## Cognition in Children and Suggestions for Developing Biblical Knowledge and Skills

<table>
<thead>
<tr>
<th>Level 1 (6-7 yrs.)</th>
<th>Level 2 (8-12 yrs.)</th>
<th>Level 3 (13 &amp; above)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intuitive thinking: Pre-logical, Imaginative, &quot;magical&quot; stage</td>
<td>Evolving logical thinking, but limited to concrete realities, understanding</td>
<td>Logical, abstract thinking develops, uses comparisons, metaphors</td>
</tr>
<tr>
<td>Understanding is determined by perceptions (how the child &quot;sees it&quot;), which is not always the reality</td>
<td>Can distinguish the real from the imaginary, can order things in sequence of group into classes</td>
<td>Can reason abstractly, &quot;in his head,&quot; work with propositions and hypotheses, and test his logic</td>
</tr>
<tr>
<td>Persons, stories and events are isolated and/or unrelated</td>
<td>Can tell a story from beginning to end, and relate characters to events</td>
<td>Has a sense of time and space, and emerging consciousness of history</td>
</tr>
<tr>
<td>Main focus only on one element, often peripheral, ignoring others</td>
<td>Can investigate or look up simple information and relate pieces of information to one another</td>
<td>Can develop Themes, care of &quot;translate&quot; events into contemporary terms, e.g., &quot;TV news REPLAYS&quot;</td>
</tr>
<tr>
<td>Can easily miss the main point</td>
<td>(1.5-12 yrs.)</td>
<td>Can compose a biblical text with a theme, or even create its own</td>
</tr>
<tr>
<td>&quot;God is perceived as anthropomorphic, humanized &amp; often understood as a parent/figure&quot;</td>
<td>(6-12 yrs.) Can find and use (with guidance) patterns and maps of biblical stories and events.</td>
<td>(TV news)</td>
</tr>
</tbody>
</table>

**Teachers or parents should tell (not read) a good story, using conversation and dialogue.** Select short passages for emphasis or ask questions to elicit responses from children.

**Show students how to find a biblical reference, using story by story with them. Help them distinguish between Old Testament persons and events (e.g., what/who comes before or after the life of Jesus on earth).**

**Help students to use Spread Paraphrases to examine common texts within the Gospels, and to use a Concordance, Bible Dictionaries, and commentaries. Help them compare older tests and translations.**

**Focusing on naming and identifying persons, places, and things. Use icons to identify and retell stories.**

**Learn vocabulary, analysis of narratives versus related to biblical teasing.**

**Make mosaics in panes to show the sequence and relation of events.**

**Encourage students to use clams for personal prayer and meditation.**

**Develop a pattern of silent reading.**

**Show how to locate and prepare texts for reading in church.**
Family Tree

Levels: Preschool, Primary and above.

Materials Needed:
Large (12 x 18") sheets of green construction paper (allow 1-2 sheets per student. Pre-cut into a wide bushy shapes (using whole sheet).—
Photographs in color or black & white of pictures from each family: parents or guardian, children, grandparents, cousins/uncles, etc. (Suggest about 4-6 photos per child. Bring in class envelope with child's name on top.)
Plastic round tops from smaller containers, plastic glasses, or any item that can be used to trace circles (1 ½" in diameter, graduated sizes).
Pencils, blunt scissors, paste, glue or glue stick

Sheet of small 1-1/4" wide white stickers

Procedure: (Note: it would be good to have 1-2 teen or parent helpers for this project)

1. Part 1: Clusters of branches. (You will need a large wall for the completed project)
   Select the best pictures of your family and see what fits best on your green bushy paper.
2. Select a glass or round tops to place on the pictures so that a circle can be made around the person or groups picture. Draw circles and cut out away the background. Older students could cut out red apples instead of circles and paste pictures on the apples.
3. Place the pictures where you want them on the paper. You can also use a light pencil to make the circles as you will know where to paste the pictures.
4. Glue or paste the pictures on your "bush"—have children (or parents) identify family members on the pictures and have an adult print the names or relationship on the stickers below their pictures.
5. Tape the green "bushes" on the wall (or use double-stick tape or velcro) and stick on a large sheet. Place them at
   the top allowing space at the bottom half for a trunk and roots that will added in session 4.
   Shape the top area to look like the branches of leaves on a tree to see all the clusters of families that the students represent.
6. Part 2: Tree Trunk
   Cut out photos from parish albums or take pictures of parish organizations: women's and men's clubs, church school, family group, choir, priest and servers, parish council, etc. Complete the tree by adding trunk and roots, with pictures of the "Parish Family." Use strips of brown or black crepe paper coming down from the branches. You can also extend "beneath" the ground the "roots" with some of the parish leaders from previous generations.
7. Level 1-2—Make an expanded family tree, adding brief stories or anecdotes about grandparents, great-grandparents, other family members (e.g., nicknames, happenings, funny or important moments or events, "remember when" stories).
8. Of Family Memories Album—"Remember When..."
Good Disobedience and Bad Disobedience

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at http://doc.oac.org.

On March 30 we read Mark 1: 35-44. The passage shows that while He was doing great miracles on earth, Jesus Christ still remained obedient to His Father.

The passage begins in the very early morning. During the previous evening, Jesus had healed a great number of people and cast out demons, forbidding them to speak. Now, well before the sun is up, He goes out alone to pray. Jesus never depended on His own power to heal and subdue demons. He constantly prays and submits himself to His Father's will.

Another passage read on this day encourages us to pray often, and to help each other be faithful and obedient to God, as Jesus is to His Father: “But exhort one another every day, as long as it is called today, that none of you may be hardened by the deceitfulness of sin. For we share in Christ, if only we hold our faith firmly to the end.” (Hebrews 2: 13-14). We need to pray constantly and renew our faith and our commitment to it.

Jesus, in the passage from Mark, is given little time for His private prayers. Very soon, Simon Peter and the others “pursue” Him, and find Him again. He is obedient, leaving His rest place to go among the people and preach to them, as He came to do.

We soon see a reason why Jesus needs to renew His strength in prayer—because even those who receive great blessings from Him do not always listen to Him. A little boy begged Him for healing, and Jesus granted it. But when Jesus sternly charges Him not to say anything to anyone except the priests, the man promptly goes out to “spread the news.” As a result of this disobedience, Jesus can “no longer enter a town.” Yet His own obedience to His Father never wavers; He has come to preach and to save, and He will continue to do so.

On March 25 we remember Saint Hilazon the New, who gives us an example of good disobedience. He lived peacefully in the early fifth century as leader of the Gouranits monastery until the imperial government was taken over by iconoclasts—those who fiercely opposed the veneration of icons, partly because they misinterpreted the Old Testament’s prohibition of graven images. Hilazon revered icons, and fearlessly accused the emperor of heresy. He was quickly imprisoned.

Hilazon’s monks successfully begged for his release, promising to adhere to the law against veneration icons. But once back in their monastery, they resumed veneration of the holy images. The emperor soon discovered Hilazon’s disobedience, having assigned men to watch him closely. Once again Hilazon was imprisoned, and tortured.

Freed by the next emperor, Hilazon lived quietly at the monastery until his death in 545. His life shows that there is such a thing as good disobedience, because sometimes it is actual obedience to God’s will, like the obedience of His Son—the Son who came in the flesh and thus allowed us to depict Him in icons.
On November 12th the Church honors the prophet Ahijah, who lived in the time of Solomon and the kings who followed him.

Solomon, of course, is one of the most important kings of the Old Testament. He pleased God by asking for wisdom rather than more worldly gifts, and was given that gift as well as others. He was a poet, writer, and an architect skilled enough to oversee the construction of the Temple in Jerusalem. As a diplomat, he secured peace with neighboring nations, and then was able to increase Israel’s trade and wealth.

But Chapter 11 of 1st Kings/1Ki 11 records God’s displeasure with Solomon’s squandering of his gifts. We read in 11:1 that he took as wives “Moabites, Ammonites, Edomites, Sidonians, and Hittites women” even though God had told the Israelites: “You shall not enter into marriage with them...for they will surely incline your heart to follow their gods.”

Ahijah is the prophet to whom God gives the task of telling Jeroboam that God has chosen him to succeed Solomon. Ahijah, wearing a new garment, meets Jeroboam on the road. As a sign of what the future will bring, the prophet tears his garment into twelve pieces, and tells Jeroboam that God intends to “split the kingdom from the hand of Solomon” and give Jeroboam ten tribes.

Undoubtedly Ahijah has great hopes for Jeroboam’s rule. After all, God has chosen him and saved him from Solomon’s murderous wrath, and has allowed him to be named ‘king over all Israel’ (12:33).

But Jeroboam fears that his subjects might want to return to Jerusalem, which is not under his control, to worship in the Temple. So he has two golden calves made, and calls his people, “You have gone up to Jerusalem long enough. Here are your gods, O Israel, which brought you up out of the land of Egypt” (12:28). He offers sacrifices on the altar of the calves he’s made.

Not only are Ahijah’s hopes dashed, but his next encounter with King Jeroboam, or rather the king’s wife, is heartbreaking. Jeroboam’s son is taken ill, and the king tells his wife to go to Ahijah to ask what will happen to the child. Knowing how he has disappointed the prophet, Jeroboam tells her to meet Ahijah in disguise so he won’t know her. But God reveals her coming to Ahijah, and instructs him to tell her that evil will come upon Jeroboam’s house because he has misused the gifts God gave him. She returns home with this terrible news, and as she reaches her threshold, the boy dies.

Paul writes in 1 Thessalonians, read on this day, “…we had courage in our God to declare to you the Gospel of God in spite of great opposition” (2:16).

Ahijah needed that same courage to deliver his unwelcome message to a disappointing king. Jeroboam used his free will to turn despotically from God, and Ahijah had to be the one to tell him what the consequences of his terrible folly would be.
Saint Alexis Toth

Confessor and Defender of Orthodoxy in America

1. St. Alexis was born in the Austro-Hungarian Empire in 1854. His father was a Greek Catholic, or “Uniate,” priest, while his uncle was a bishop.

2. In 1880, he arrived in the US to serve as pastor of St. Mary’s Greek Catholic Church, Minneapolis, MN.

3. St. Alexis already fulfilled his priestly duties by helping the sick and ill, burying the dead, and confessing the soul and sinner.

4. St. Alexis wrote and published many educational resources for the enlightenment of the faithful.

5. St. Alexis offered much assistance to St. Tikhon, Bishop of all Orthodoxy America, and helped establish St. Tikhon’s Monastery and Orphanage.

6. St. Alexis opposed in 1949. Seven years later, his body was transferred to St. Tikhon’s Monastery, where it is enshrined to this day.
Saint Alexis Totoh
Confessor and Defender of Orthodoxy in America

Our holy Father Alexis Totoh was born in the Austro-Hungarian Empire in 1854 [1]. His father and brother were priests of the Greek Catholic Church, while his uncle was a bishop. Citizens of the Austro-Hungarian Empire, who traditionally had been of the Orthodox Christian Faith, were compelled to enter into communion with the Roman Catholic Church after the Union of Uzhhorod in 1664. Known thereafter as “Greeks Catholics,” or “Uniates” – a term that, while originally derogatory in nature, enjoyed wide popular acceptance – they were permitted to retain certain practices, customs and liturgical practices common to and rooted in Orthodox Christianity.

Alexis was always close to the Church, and began studies for the priesthood. An excellent student, he was fluent in Latin, German, Magyar and Russian, and acquired a reading knowledge of Greek [2]. In 1878, he married the former Roseade Michalk, whose father also was a priest. Later that same year, he was ordained to the priesthood [3] and assigned associate pastor of a Greek Catholic parish. Tragedy soon followed as both his wife and their only child died. Father Alexis was filled with grief, but continued to serve God with love and prayerful dedication. The next year brought new responsibilities as Father Alexis began teaching Church History and Canon Law at the seminary in Presov [4]. He also served as secretary to the Bishop of Presov and Administrator of the Diocese.

Greater changes were to come. In October 1889, Father Alexis was sent to Minneapolis, Minnesota, where he had been assigned pastor of Saint Mary’s Greek Catholic parish [5]. Soon after his arrival, he called on the Roman Catholic Archbishop of Saint Paul and Minneapolis, John Ireland, who refused to recognize him as a Catholic priest or allow him to serve in his diocese. Archbishop Ireland, perhaps not well versed in Greek Rite Catholics, questioned how Father Alexis could have been a Catholic priest since he had been married. After further difficulties, Father Alexis appealed to the Russian Orthodox Church, the North American head of which lived in San Francisco. On March 25, 1891, he and 56 parishioners of Saint Mary’s Church were received into the Orthodox Church of their ancestors by Bishop Alexander of the Alaskan Islands and Alaska [6].

Father Alexis was very devoted to his flock, healing and comforting the sick [7] and, despite his personal poverty and that of his flock, giving generously to those in need [8]. Using his broad education and experience, he wrote and published many educational resources explaining the differences between the true faith of Orthodox Christianity and other faiths and offering practical advice on living an Orthodox Christian life [9].

The year 1903 brought another major change in Father Alexis’s life as he was transferred to the parish in Wilkes-Barre, Pennsylvania, which would be his home for the rest of his life [10]. He was soon called upon to help Saint Tilton – at that time the Ruling Bishop and later Archbishop of the North American Church – in establishing Saint Tilton of Zadonsk Monastery and Orphanage in South Canaan, Pennsylvania [11]. Father Alexis traveled far and wide to proclaim Orthodox Christianity while encouraging Greek Catholics to return to their ancestral faith [12]. Though humble about his own abilities, he was a true missionary. He has been credited with inspiring tens of thousands of former Greek Catholics to embrace the Orthodox Faith.

Saint Alexis died on May 7, 1909. Seven years after his death, his body was transferred from Wilkes-Barre to a prominent burial site behind the altar of Saint Tilton Monastery Church [13]. At that time, it was discovered that his remains were incorrupt.

On May 29-30, 1994, the Rite of Glorification of Saint Alexis was celebrated during the annual Memorial Day Pilgrimage to Saint Tilton Monastery [14].

O Holy Father Alexis, pray unto God for us!
The objective of the game is to fill all the blank squares with the correct words.

There are three very simple constraints to follow in a 6 by 6 square Sudoku game:
- Every ROW of 6 words must include all 6 words in any order.
- Every COLUMN of 6 words must include all 6 words in any order.
- Every 3 by 2 SUBSECTION of the 6 by 6 square must include all 6 words.
St. Alexander Nevsky’s Travels
ORTHODOX SURPRISES
Department of Christian Services and Humanitarian Aid

Donna Karabin
Chair
DEPARTMENT OF CHRISTIAN SERVICE & HUMANITARIAN AID

PARISH MINISTRIES and MATTHEW 25 OUTREACH

FOR THE LIFE OF THE WORLD
CSHA MEMBERS

- Donna Karabin, Chair
- Chaplain (1LT) Timothy Yates
- Priest Seth Earl
- Arlene Kallaur
- Diana Pasca
- Susan Schlasta
- Nancy Van Dyken

- The Most Reverend Melchisedek, Archbishop of Pittsburgh and WPA Episcopal Liaison to the Holy Synod
CSHA MANDATE

Promote the involvement of clergy and laity in caring for the needs of others according to the Gospel teachings and Tradition of the Church.
CSHA is a clearinghouse of resources provided by and for people of all ages.
CSHA also promotes programs and support for Orthodox agencies, U.S. and worldwide humanitarian organizations.
PARISH MINISTRY RESOURCES

The PMR is a collection of articles describing ways clergy and laity are successfully serving others in their parishes and in local and global outreach. New articles continue to be added to the online library.
There are nearly 300 PMR articles categorized under eight ministry themes:

- Theology of Lay Ministries
- Stewardship Education
- Parish Development
- Community Service
- Witness and Mission
- Family Life
- Youth and College Ministries
- Seniors

See them all at:

www.oca.org/parish-ministry
PMR 2015-2018

- **Personal Examination for Clergy and Church Workers** by Protopresbyter Thomas Hopko
- **Beyond Alcoholism: Other Addictions** by Albert S. Rossi, PhD
- **Parish to Parish: Mission and Ministry in the Diocese of the South** by Fr. William Mills
- **Personhood and an Aging Mind and Body** by Peter Kavanaugh (OCAMPR)
- **Expanding the Mission in the Jersey Shore Area** by Deacon Alexander Smida
- **Combating the Storm as a Frontline Responder** by V. Rev. Thomas Moore
- **Serving the Poor -- Orthodox Christians Coming Together as Community in Southwest Detroit** by Janet Damian
- **What's It Like? The Covenant House Sleep Out** by Fr. John Shimchick
We welcome your feedback on articles.

Are there programs in your home parishes that could be highlighted in the PMR?

Contact us at csha@oca.org
ORTHODOX LIVING WILL

“A GIFT FOR MY LOVED ONES”
“ANOTHER GIFT FOR MY LOVED ONES”

For people of all ages and their families
ORTHODOX LIVING WILL

Two legal documents to assist in making faith-informed decisions on end-of-life care and after-death issues:

- Healthcare Power of Attorney
- Advance Directive for Health Care Decisions
- Advance Directive for Funeral Care

TASK FORCE:
Archpriest Thomas Moore,
Priest Paul Fetsko,
Deacon Mark Barna and
Mr. Nicholas Ressetar

Find on oca.org:
“About the OCA” ~ Documents ~ Tools
Compassion in Action:
Parish Ministry Training
COMPASSION IN ACTION: PARISH MINISTRY TRAINING

Compassion in Action is a ministry of personal presence ~ of empathy, compassion and listening provided by the faithful to someone who is suffering mentally, emotionally, physically and/or spiritually.

Faithful are trained and supervised to visit and provide Orthodox Christian care to hurting brothers and sisters in the parish, or to neighbors in the community.
The focus of a CiA Ministry is a visit – an attentive Orthodox caring presence for one who is suffering in some way.

“To clarify, this ministry of caregiving does not focus on ‘doing things’ for the sufferer, e.g. cleaning the house, helping him/her get into the shower but, rather, focuses upon the care receiver’s need for an Orthodox person’s presence as the center and sole reason for the visit.”

~ Excerpt from Concept Booklet
With the Blessing of the Diocesan Bishop~

Participating parishes have access to the CiA DEVELOPMENT KIT website including:

- Exercises and activities to begin the process
- Materials to aid in discernment
- A Development Mentor is assigned as a guide.
- A Skills Trainer follows to prepare clergy and volunteers to launch and sustain the program.
CiA STATUS REPORT

- Nancy Van Dyken is the new Director;
- Funding for one year was graciously donated by Archpriest John and Popadija Katherine Vitko;
- Mentors are being recruited to serve in CiA development and skills training; His Beatitude recommends one in each OCA diocese;
- Compassion in Action article by Dn. Michael Schlaak is newly published in the PMR;
- Currently working with two parishes w/ goals to expand.

St. Mary Magdalene Church
Fenton, MI (Bulgarian Diocese)
First Pilot Program
YOU’RE INVITED

Meet with us at the 19th All American Council:

Thursday, July 26
4:30 – 5:45 pm
“Texas Special Room”

Visit us at our new website:
https://seth-earl-j3wl.squarespace.com/

“OCA Parish Ministry”
LOOKING TO 2019 ...
Nehemiah was a layman dedicated to God and to serving His people. He sets an example of discernment and dedication, patience and perseverance, being guided by prayer and love.

Ortodox Study Bible, pp 549-51

“And I told them of the hand of God which is good upon me ... So I said, ‘Let us rise up and let us build!’ And their hands were strengthened for good work.” Nehemiah 2:18
“GO AND DO LIKewise” Luke 10:37

FOR THE LIFE OF THE WORLD
Department of Continuing Education

Fr. Ian Pac-Urar
Director
Department of Evangelization

Fr. John Parker
Chair
DEPARTMENT OF EVANGELIZATION

“Go home to your friends, and tell them how much the Lord has done for you”
-Mark 5:19

ORTHODOX CHURCH in AMERICA

www.goodnews.oca.org
Bearing witness to the One, Holy, Catholic, and Apostolic Church to all who ask, seek, and knock, while encouraging every Orthodox Christian actively to engage his or her missionary vocation.
Orthodox Christian Churches in the United States: Number of Adherents by County (2010)

(only jurisdictions which are part of the Assembly of the Canonical Orthodox Bishops)

Number of adherents in each county

Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Aivel D. Krinsdale

1,900 parishes and 797,500 adherents total. Present in 626 counties
Strategic Goal
External:

Build bridges TO Orthodoxy

“Orthodoxy is for everyone.”
Strategic Goals

Internal:

**MISSION**
(Plant Churches in strategic locations)

**Transmission**
(“Go, Make Disciples, baptizing...”)

**Submission**
(“...teaching them to obey all I have commanded...”)

Strategic Goals
Internal: Remission
“Nothing is more frigid than a Christian who is indifferent to the salvation of others.”

Quoted in: *On Living Simply*, p.25, a paraphrase of Homily XX on Acts IX: 10, 12
“So the Christian feels compelled to speak to others about the law of love, and the joy of obeying this law.”

Quoted in: On Living Simply, p.25, a paraphrase of Homily XX on Acts IX: 10, 12
“There is no need to use fine words or elegant phrases; even the most uneducated people can convey joyful love by the spirit which accompanies their words. Even slaves have been known to convert their masters and mistresses by the sincerity of their speech.”

Quoted in: On Living Simply, p.25, a paraphrase of Homily XX on Acts IX: 10, 12
1. What is one way that God is working in your very own life?

2. And what is one way that He is working in the life of your parish or mission?

3. Homework: share this with one person.
Thanks to Ancient Faith Radio
www.ancientfaith.com
evangelization@oca.org

www.goodnews.oca.org
DEPARTMENT OF EVANGELIZATION

“Go home to your friends, and tell them how much the Lord has done for you”
-Mark 5:19

www.goodnews.oca.org
Department of Liturgical Music and Translations

Dr. David Drillock
Chair
Department of Pastoral Life
Hieromonk Nikodhim (Preston)
Administrator
Department of Youth and Young Adults

Fr. Christopher Rowe
Chair
Fellowship of Orthodox Christians in America (FOCA)

Marge Kovach
President
To Witness Our Faith by Charitable Works Through Fellowship

Orthodox Church in America

Presentation to the
19th All American Council
of the
Orthodox Church in America

Thursday, July 26, 2018

Fellowship of
Christians in
Orthodox
America
Overview

Throughout our history, the FROC/FOCA has served an important role in assisting in the work of the Church

❖ We are:

❖ What we do:

❖ How we do it:
National Executive Board

Spiritual Advisor - V. Rev. Theodore Boback, Baltimore, Maryland

President - Marge Kovach, Bayonne, New Jersey

Vice President - Allison Steffaro, South River, New Jersey

Secretary - Danielle Ilchuk, Ambridge, Pennsylvania

Treasurer - Michael Bowan, Chicago, Illinois

Immediate Past President - Becky Tesar, Cleveland, Ohio

To Witness Our Faith by Charitable Works Through Fellowship
Charitable Efforts

- United Fund/St. Andrew Appeal
- Gifts of Love
- Educational Scholarships
- Seminarian Support
Gifts of Love

Annual dedicated appeal supporting a specific fund or organization

Past recipients include:

- ZOE for Life!
- St. Vladimir’s Camp & Retreat Center
- Winnipeg’s Blessed Arseny Institute
- St. Herman Seminary, Alaska
Gifts of Love Project

Providing Orthodox service member kits for military chaplains
2016

Gifts of Love Project

$10,000 for printing English/Yupik language religious education coloring books for children in Western Alaska
2017
Gifts of Love Project

$12,500 presented to the Diocese of Alaska toward the renovation and rehabilitation of St. Nicholas Chapel in Kenai, Alaska

A National Historic Landmark
Kenai, Alaska
2018
Gifts of Love Project

More than $19,000 raised for International Orthodox Christian Charities (IOCC) to support hurricane relief efforts.
Educational Scholarships

*Providing national scholarship opportunities since 1947*

- More than 1,000 national scholarships presented
  - Over $445,000 awarded to date
- Additional scholarships granted by individual districts
Seminarian Support

- St. Nicholas Appeal *(since 2000)*
  - Distributing gifts for children of seminarian families

- “Adopt A Seminarian” *(since 2002)*
  - Financial assistance to seminary students in need throughout the academic year

- St. Herman Seminary
  - $25,000 purchase of a Chevy Blazer in 2004

- St. Tikhon’s Seminary
  - $300,000 pledge for Married Student Housing Project completed in 2015

To Witness Our Faith by Charitable Works Through Fellowship
Sports tournaments are held on district and national levels.
Tournaments attract participants of all ages and abilities
Basketball is the FOCA’s largest annual gathering of youth

Participants travel the distance to be together for a weekend of friendly competition, fellowship, and worship
To Witness Our Faith by Charitable Works Through Fellowship

St. Vladimir’s Camp in Farmdale, Ohio

owned and operated by

The Ohio District of the FOCA
Celebration of Faith Contest

2018 Topic: For The Life Of The World

- Youth invited to create and submit a project in any of the following areas:
  - Literature
  - Musical Composition
  - Photography
  - Visual Arts

- Open to all youth who are communicants in a parish or mission of a canonical Orthodox Church in North America.

To Witness Our Faith by Charitable Works Through Fellowship
District and National Conventions convene annually to discuss the business matters of the Fellowship

Historic firsts:

2015 - 89th National FOCA Convention held in conjunction with OCA 18th AAC in Atlanta, GA

2016 - First Youth Council held in conjunction with 90th National FOCA Convention in Chicago, IL
Future Initiatives

- Choir Conference(s)/Workshops
- Leadership Workshop
- Youth Rally
Summary

We are thankful for the continued support of the Metropolitan Council, The Holy Synod, and especially our Spiritual Leader, His Beatitude Metropolitan Tikhon.

We remain steadfast in our commitment to promoting fellowship and the joining together of Orthodox Christians in service to others.
To Witness Our Faith by Charitable Works Through Fellowship

PRAY

STUDY

TOIL

BE TEMPERATE
Election Results

Fr. Daniel Mathewson
Chair of the Tellers Committee
Resolutions

Fr. James Parnell
Chair of the Resolutions Committee
Resolution

Procedures

• Article III, Section 14 states, “Resolutions and decisions made in plenary sessions of the All-American Council shall require a majority vote…“

• All resolutions are open to debate and amendments from the floor. General principles of parliamentary law will be followed

• Ten speakers with three minutes each. Five in favor and five against

• Chair may call upon experts who are not considered part of the ten speakers

• Chair may allow a five minute round table discussion

• Resolutions may be held over for redrafting

• Simple majority passes resolution. Holy Synod must bless for the resolution to become valid
Reflection on Grateful, Optimistic Openness

Fr. Alexis Trader
Sacred Monastery of St. Demetrios
Mount Athos
Housekeeping
Plenary Session 7
Tomorrow at 9:30 AM
Grand Ballroom