

MINUTES
OF THE TRI-ANNUAL ASSEMBLY
OF THE
ARCHDIOCESE OF CANADA, THE ORTHODOX CHURCH IN AMERICA



VICTORIA, BRITISH COLUMBIA

JULY 26 -30, 2010

July 14, 2010

To the Hierarchs, Clergy and Laity of the 2010 Canadian Archdiocesan Assembly

Dearly Beloved in Christ:

It is with great joy that I greet you as we gather together to pray, deliberate, and share fellowship at the 2010 Canadian Archdiocesan Assembly here in Victoria, BC.



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The theme of this year's Assembly is "When Did We See You? Orthodox Christian Outreach." The concept of outreach to others, especially those less fortunate than us, is an essential part of Christian Life as revealed by Our Lord Jesus Christ. The Gospel is very clear that when we put our faith in action by ministering to the poor and needy, we minister to Christ Himself. During this Assembly, we will have the opportunity to deliberate and share ideas of how to further incorporate outreach in our parish and personal lives.

Another key aspect of this year's Assembly will be a review of the work of the Strategic Plan Committee. This committee, mandated by the 15th All-American Council in 2008 and chartered by the Metropolitan Council, has been working diligently to develop a working plan to chart the vision of our Church for the future. During this week's Assembly delegates will review the Committee's work to this point, and have the opportunity to participate in the discussions and offer feedback on the Plan.

Meeting every three years, the Assembly also offers us a much-needed opportunity to share in fellowship with other participants, and to gather in love with each other, allowing us to truly become brothers and sisters in Christ. May we all take this opportunity to grow closer in faith and love.

Invoking God's blessing upon you and assuring you of my prayers and best wishes for a successful and spiritually uplifting Assembly, I remain

With love in Christ,



+JONAH
Archbishop of Washington
Metropolitan of All America and Canada



ARCHDIOCESE OF CANADA · ORTHODOX CHURCH IN AMERICA

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N° 235

TO THE PARTICIPANTS OF THE REGULAR TRI-ANNUAL ASSEMBLY OF THE ARCHDIOCESE OF CANADA

The purpose of this letter is to greet you on the occasion of this regular gathering of our Archdiocesan family, this time in Victoria, BC. This greeting is extended, first, to His Beatitude, our Metropolitan JONAH, who is with us for most of the time. It is extended also to all the participants, and to all the guests, and the observers. This is the farthest west the Archdiocese has met (it would be difficult to be much more westerly), although we have previously met in Vancouver. Every time we meet, it takes considerable energy on the part of us all to galvanise our resources to gather, but we have always been given blessings by the Lord in doing so.

The main purpose of this meeting is to do the regular business of any diocese : to participate in the Divine Liturgy, to hear reports, to elect representatives to the Archdiocesan Council, and to provide comments or opinions regarding any pertinent matters, and sometimes resolutions, so that the Council may know to some extent the mind of our parishes, and their representation, and therefore the better to advise the Bishop(s). We hope that this purpose has been given sufficient time. In addition, we have been meeting for the purpose of receiving support, through talks and seminars, so that we may all increase our focus in following, and serving our Saviour.

This time, the main theme of our considerations, and our supplementary discussions, is "When did we see You ?" The reference is, of course, to our Saviour's words at the Judgement. May the Lord Himself, pouring out His Love, and the Grace of the Holy Spirit, enable us to live in accordance with this Love, in the Way. May this manner of living become the main characteristic of all our communities : having the worship of the Lord as our priority, and in Love seeing the Lord in the other, and serving Him in every aspect of our lives.

May the Lord truly bless you, you-all, your families, your communities, and may the Mother of God protect us all in living in accordance with her Son. With love in Christ, I remain yours,

The Archbishop of Ottawa, and of Canada

Seraphim
the unworthy SERAPHIM

ARCHDIOCESE DU CANADA · ÉGLISE ORTHODOXE EN AMÉRIQUE



Plenary Session I
Tuesday, July 27, 2010 10:30 AM

1. The Plenary Session began with the arrival and greeting of His Beatitude Metropolitan Jonah. It was opened with the singing of "O Heavenly King".

2. Opening of the of the Plenary Sessions
Welcome, information and instructions by the Chancellor, Igumen Alexander (Pihach).
Greeting of Archbishop Seraphim.

3. Appointment of Plenary Officials [Igumen Alexander]

3.1 Officials Fr. Lawrence Farley and Professor David Goa were appointed as Vice-Chairs representing clergy and laity respectively.

Secretariat: Fr. Andrew Piasta, Subdeacon Peter Choi, Dan Steenburgh, Lorraine Greer, Sonya Applegate, Mark Northly, Leanne Parrot

4. Approval of the minutes of the last Assembly (Ottawa - 2007)
The minutes of the last Assembly held in 2007 at Ottawa, ON, were approved by the Archdiocesan Council.

5. Agenda of the Assembly - Approval of and Additions to the Agenda

Acceptance of the agenda moved by Fr. John Tkachuk and seconded by Mark Patasky. Motion carried unanimously.

6. Address & Report of the Ruling Bishop [His Eminence Archbishop Seraphim]

➤ *Remarks and report attached*

His Eminence noted that even though his report is extensive (over 40 pages) it comes nowhere near to describing the full life of the Archdiocese. He directed the attention of the delegates to the theme of the Assembly and spoke briefly on our call to minister to those around us. He drew attention to the OCA Strategic Plan, which will be addressed later in the Assembly by Reverend Michael Oleksa. He discussed the importance of admitting our mistakes and to live a life of repentance in response. Underscoring our need to pray for one another, he discussed the updating of the intercessory prayer list. He clarified that the Archdiocesan Office is moving to Ottawa but the Archbishop will be retaining his present residence. He emphasized that "the Bishop and Diocese are one. There is no distinction between the two". He acknowledged Vladyka IRENÉE's important contributions since his ordination as Vicar Bishop. He briefly discussed the work of STAS and pointed out the failure of parishes in understanding the principle of first fruits. Vladyka drew attention to the first draft of the bilingual Hierarchical Divine Liturgy, which is now available. Finally, he exhorted the Assembly to remember our Canadian history.

7. Appointment of the Chancellor, Treasurer, and Secretaries
[Archbishop Seraphim]

Chancellor: Igumen Alexander (Pihach)

Treasurer: Nikita Lopoukhine

Archdiocesan Secretary: Protodeacon Nazari Polataiko

Western Secretary: Mark Patasky (for a next three years or the next Assembly)

8. Address of the Vicar Bishop [Bishop Irene]

His Grace reflected on the task of taking up the Ministry of the Episcopate. His ministry is slowly coming into focus and he is exploring his responsibilities as an arch pastor. He described his travel and experiences as Vicar Bishop to date. Bishop Irene thanked the faithful and clergy for their support and underlined Archbishop Seraphim's encouragement and help: "I have a good teacher in His Eminence, Seraphim."

9. Report of the Chancellor [Igumen Alexander (Pihach)]

➤ *Report Attached*

In his report Fr. Alexander focused on two items:

a) Insurance

i) Insurance of Property and Liability: In that the Insurance Companies are changing their policies and strategies in offering their services; it is important for parishes to be aware of the details and extent of their present policies and to review them to ensure that the coverage they feel they need is provided in their present contracts.

ii) Employee Insurance: The number of clergy who are using our Employee Insurance Plan is small. This makes it difficult to provide an effective plan at a reasonable cost. Consideration must be made to find ways to join with other churches in Canada to create a group policy which includes more participants.

b) Clergy

i) Vocations to the Priesthood: We must address the matter that in a few years a significant number of clergy will be at retirement age, or will be leaving full time pastoral work. We need to be able to replace them, as well as provide clergy for new missions.

ii) Clergy support and development. The Archdiocese must consider ways of facilitating continuing education and professional development for those who serve the church. The "well being of clergy" is important to the good health of the Archdiocese

10. Secretary's Reports

10.1 Western Secretary [Mark Patasky]

Mark Patasky thanked Vladyka SERAPHIM for the opportunity to work with him. The position of Western Secretary was re-established in January 2010 in response to the geographical breadth of the Archdiocese. This position is within the Archdiocesan Administration. The Western office has set up a separate facsimile line, located in St. Herman of Alaska Sobor in Edmonton, AB. A telephone line will be established soon. An online report will be available in three months time on the Archdiocesan website.

10.2 Episcopal Secretary [Protodeacon Nazari Polataiko]

➤ *Report Attached*

11. Appointment of Nomination Committee

NOMINATIONS FOR ARCHDIOCEASAN COUNCIL

The current deans for the Archdiocese of Canada:

Fr. Anatoly Melnyk (QC & Maritimes)
Fr. Oleg Kirilov (ON)
Fr. Rodion Luciuk (MAN -SK)
Fr. Wasyl Kolega (AB)
Fr. Michael Fourik (BC).

One additional Clergy needs to be nominated.

The lay representatives:

Dr. John Hadjinicalaou (QC & Maritimes)
Mr. Boris Krieger (ON)
Mr. David Grier (SK)
Deacon Matthew Francis (AB)
Mrs. Maria Campbell (BC).

One additional lay representative needs to be nominated.

In addition, three representatives for the audit committee and two representative for STAS need to be nominated.

Nominations should be brought to the **nomination committee consisting of the Chancellor and the Secretaries.**

The Plenary Session adjourned 12:20 p.m.

12. Treasurer's Report

Treasurer's Report was not set out in a formal "report/discussion" format. It was presented within an interactive "First Fruits" Workshop facilitated by Maryanne Lopoukhine and assisted by Dn. Gregory Scratch.

Maryanne Lopoukhine introduced the goals of the session: 1) the items were presented in an interactive format allowing the participants not only to receive the information contained in the reports, but to reflect, discuss, and evaluate this information. It is hoped that the ideas generated by such introspection would help shape a better understanding of how closely tied our understanding and practice of "Orthodox Christian Stewardship" is to the function, life and, the fulfillment of the vision of our Archdiocese. 2) This discussion would continue with the participants over the next few days of the assembly, and the delegates and clergy would take these ideas back to their parishes.

Deacon Gregory Scratch reflected that the "Stewardship Program" in the Archdiocese which has been in place for the last two decades has not been entirely successful, primarily for the reason that we forget that we are the church and not a "Non-governmental Organization". We need to frame our understanding of stewardship not in a worldly way but in the same way and perspective as did the early Church which is presented to us in the New Testament. We need to reclaim this perspective: i) we are the same Church of the Acts of Apostles, and the New Testament, we have the same problems & same solutions in Christ. ii) Communities (parishes) are not independent of each other-we do not "go it alone", but are use our gifts and resources together as the Body of Christ. iii) Stewardship isn't about meeting financial needs; it is the offering of the first and the best to the Lord from that which He has provided for us without reluctance or a sense of compulsion, but as a thanksgiving.

Treasurer's Report [Nikita Loupkhine]

➤ *Report Attached*

i) In his review of the last three years, the treasurer pointed out significant differences within the "Income Expense Difference" category in the tables showing detailed income and expense. 2007 had an increased income because over \$64,000 came in through a special collection for the Auxiliary Bishop. The following year (2008) shows a significant drop in income because of the purchase of the present residence of the Bishop as well as salary increase for Archbishop Seraphim. In 2009 a number of special collections raised the profile of the income.

ii) Highlights of the past 3 years

a) The formation of STAS (St. Tikhon Archdiocesan Stewards)- was formed as a response to meeting the shortages in diocesan income to fund programs and needs coming from implementation of resolutions of the Archdiocesan Assemblies. A case in

point is the employing of an Episcopal Secretary. Funds contributed through STAS finally enabled a resolution which was passed in 1993.

b) Fair Haven Appeal - It has been almost two decades since any significant improvement had been made to the Administrative Buildings at Fair Haven. There was need to repair the roof and a special appeal was made in 2009. \$6169.78 was received. This did cover the cost of necessary repairs, but falls short of a much needed complete repair. It should be noted that the response to the appeal was small and most of the contributions came through offerings of faithful who attended services at St. Siloan's Chapel.

c) Auxiliary Bishop Collection - The response of the faithful of the Diocese has been positive. Over \$65,000 has been collected, and some funds continue to trickle in; however, now that we have an Auxiliary Bishop to support, the funds are going out. At current rate of expenditure we will not have any funds in four years. We need to seriously consider how we will meet the expenses of having an Auxiliary Bishop.

d) Car Purchase - An appeal was sent out to parishes. Only nine people responded. The total received has been \$5,500 over past 3 years. If there is no response to meet this expense the Archdiocese will face having to cover a deficit of \$29,000 over next 5 years.

e) Episcopal Secretary - STAS has been able to come up with the money to cover a "very basic salary" (emphasis added) for the Episcopal Secretary. The Archdiocese also covers other expenses of about \$3,000.

f) Pochaiv Icon Visit to Canada in fall of 2009 - \$42,880 came in through donations from ADOC, other parishes, and from non-diocesan groups. The grace of the presence of the Icon was wonderful, and the outreach exceptional, but the question remains: "Is the best way to meet financial obligations by having special events?"

iii) Parish Contributions

Tables 4, 5, 6 reveal contributions of \$144,000, \$148,000, and \$160,000 from 2007 to 2009 respectively. This is deceiving in that these contributions also include funds which are designated for other purposes, which means that they are not directed to meet operational expenses. Taking away the designated funds, monies contributed for actual operating expenses would be \$140,000, \$145,000, and \$158,000. It should be noted that in 2008, there was income from the hosting of the All American Council and in 2009 the Pochaiv Icon brought in over \$31,000. The bottom line is that Archdiocesan contributions are going down on an annual basis.

In addition to his comments, the Treasurer reported that he had reviewed the Public Website of Revenue Canada, and noted that combined total of the income reported in 2008 by the top 25 parishes of our diocese was \$2.3 million . If they had given 10%, there would have been \$238,000 coming for operational expenses, approximately \$80,000 more than what Archdiocesan contributions were in 2008. It would seem that if every parish gave according to a principal of "10% off the top", the Archdiocese could

easily meet its present expenses and embrace future commitments. Certainly there would be no need for special appeals or STAS.

Question (Fr. Rodion Luciuk): *How much money is still sitting in our account? Are we taking money out of certain reserve funds while we are running a deficit?*

Answer (Treasurer): *In the current account: about \$40,000. There are also reserve funds of \$35,000. We do borrow from reserve funds to meet obligations. A running tally has been kept, so we are aware of our obligations. (Shows excel sheet Statement of Net Worth 2009). The only outstanding loan is the car loan. At end of day, we have \$136,753 owing to ourselves (designated funds yet to be distributed).*

Question (Lorne Pinkerton): *If someone makes a donation to the car, does this mean that it may or not be spent on the car?*

Answer (Treasurer): *No, if you mark it as a car donation, it is marked for that purpose, and will be spent for that purpose.*

The session proceeded with the continuation of the First Fruits Workshop. Participants produced a time line showing the development of the Archdiocese over the past one hundred years and were asked to define the reason and the dynamics for the growth of the Archdiocese. Discussion showed that a stable and focused presence of Episcopal leadership, emphasis on evangelism and education, the effort to communicate in the language and culture of the people, a willingness to contribute time and talent as well money, the recognition of past success and the renewal of the Gospel vision have contributed to the growth of the Church over the last century. The presence and stability of the Episcopacy, in the person of Archbishop Seraphim, over the past two decades has resulted in a focused administration and a sense of unity in the Archdiocese. The faithful have embraced the missionary vision held by the early missionaries to North America. The use and adoption of Canada's official languages has prompted cradle Orthodox to come back to the church as well as opened up our teachings to many non orthodox. The participants were then asked to define their hopes for the Archdiocese. The consensus was a vision for greater dedication to the proclamation of the Orthodox Faith and greater effort and support for the establishment of communities living in that Faith. The categories identified which were deemed necessary to maintain and continue this growth: outreach and education, ministries to all ages and people of need, establishment of monastic communities and charitable institutions, and unity amongst Orthodox jurisdictions. Focus was then shifted on the barriers we face in trying to achieve this vision. The ideas thought to be barriers to this vision fell into five categories: inability to embrace and adapt into the culture and society the Church finds itself in, a lack of education, the forces of secularism and apathy on the part of believers, the disunity within Orthodox Jurisdictions, and lack of resources, particularly finances.

Focusing on finances and giving; participants were asked to describe how their parish contributes to the Archdiocese. The results:

1. First Fruits - 22
2. Other % - 5

3. Fixed Annual Amount - 5
4. Last fruits - 2
5. Other means – calculate - 5
6. No contribution – 3

It was noted that this survey was meant to reveal a general trend and attitude of contributing to the Archdiocese and the point of the exercise was to share and compare information with other parishes not to collect accurate numbers.

The workshop concluded with participants suggesting ways to break down the barriers which maintain an undeveloped sense of stewardship and commitments to the Archdiocese. The Archdiocese needs to assist parishes to create and commit to a plan or a system, and seek ways to offer tools by which their parishes can accomplish reaching the 10% contribution. The faithful should be educated to understand that giving is a scriptural truth and part of Orthodox spiritual life. Parishes should work together with other parishes in their area, to advocate to one another the importance of giving the tithe, and inspiring one another by being examples to each other.

The Plenary Session adjourned 2:05 PM

Plenary Session 3
Wednesday, July 28, 2010 10:30 AM

Archpriest Lawrence Farley - Vice Chair

The session began with the opening prayer: "O Heavenly King"

13. Nominations and Elections

Nominations and elections for Archdiocesan Council, Committees, and representative were announced. Igumen Alexander set out the definition of "voting delegate" and presented the slate of candidates:

13.1 Auditing Committee

NOMINATED:

Mr. German Obedov - Holy Resurrection Sobor, Vancouver BC

Mr. Doug Patasky - St. Herman's Sobor, Edmonton, AB

Fr. Rodion Luciuk - St. Mark the Evangelist Parish, Yorkton SK

Mr. Obedov to act as Chairman

ACCLAIMED BY THE VOTING DELEGATES

13.2 STAS COMMITTEE OPERATIONS REPRESENTITIVES

NOMINATED:

Eastern Representative: Subdn. Jeremy Scratch

Western Representative: Subdn. Jessie Issac

ACCLAIMED BY THE VOTING DELEGATES

13.3 CLERGY & LAY DELEGATE TO THE ARDHIOCEASN COUNCIL

CLERGY DELEGATES NOMINATED:

Archpriest Philip Eriksson - St. Herman of Alaska, Edmonton

Fr. Anthony Estabrooks - Theotokos of Lifegiving Spring, Winnipeg

Fr. Justin Hewlett - St. John of Shanghai, Vancouver

Igumen Peter Kondratiev - Fr. John Tkachuk - Sign of Theotokos, Montreal

LAY DELEGATES NOMINATED:

Dr. Peter Choi

Dr. David Goa

Dn. Gregory Scratch

Mr. Pavel Sorokin

14. Other Reports & Reports Filed But Not Presented

Fr. Farley drew attention to the reports submitted to the Assembly which did not have a presenter. Archbishop Seraphim noted that the report on Ecumenical Relations by Fr. John Gillions is not in the handbook, but will be posted on the website.

- *Reports without presenters are attached under 14 .6 Other Reports in "Reports Addendum"*

14.1 Deanery reports.

14.1.1 British Columbia: [Archpriest Lawrence Farley]

- *Report attached*

14.1.2 Alberta: [Archpriest Wasyl Kolega]

- *Report attached*

14.1.3 Manitoba/Saskatchewan: [Archpriest Stephen Kenaugh]

- *Report attached*

14.1.4 Ontario: [Lay Representative Report]

- *Report attached*

14.1.5 Quebec Eastern Canada [Archpriest Anatoly Melnyk]

- *Report attached*

14.2 Metropoliatan Council Report [David Grier]

- *Report attached*

14.3 St. Vladimir's Seminary [Archpriest Chad Hatfield]

St. Vladimir's Seminary has undergone a change in its governing structure. Fr. John Behr is now acting dean and Fr. Chad Hatfield holds the position of Chancellor. As well as an "administrative renovation"; the Seminary has taken up efforts to go "green" and is currently raising money to match a grant to transform the campus into solar model. Fr. Hatfield noted the number of SVS graduates present and challenged the Archdiocese of Canada to raise a scholarship for the support of its seminarians. St. Vladimir's Seminary is prepared to match the Archdiocese's efforts dollar for dollar. Fr. Anthony and St. Arseny's Institute have been invited to partner with St. Vladimir's

14.4 Publications

14.4.1 Canadian Orthodox Messenger [Mother Sophia]

- *Report attached*

The mandate of the Messenger at its inception twenty years ago was to be a medium of communication for the membership of our diocese and a vehicle to reach readership beyond our Archdiocese. Since then, technology, particularly the web and blogging are slowly taking over conventional media. It appears that the Messenger as it is, is in a crises. For it to continue, there is a need to restructure the editorial board, particularly to lessen the editorial burden placed on Vladyka Seraphim since he reviews and blesses the articles for publication and to examine what should its purpose and content should

be. It is time to review the mandate of the Messenger, and to evaluate the benefit and role of creating a hard print media for the Archdiocese.

14.4.2 The Orthodox Church (OCA Quarterly) [Archpriest Alexander Garklavs]

Because of the financial constraints on the Chancery, Metropolitan council decided that it was impossible to print and send copies of this newsletter to every member in the OCA. Initially a decision was made only to post it online. However, it was reported that many people do not have or use computers. A decision was made to print a shorted format of the magazine. This will no longer have the posted clergy changes. This feature will be on the website now. Mailings will be in bulk to parishes instead of individuals and in the near future the option of purchasing a subscription will be offered. There may need to be more research done on how to effectively distribute these to the people of each parish.

14.5 Youth and Young Adult Ministries [Dn. Matthew Francis]

➤ *Report attached*

There are many ways youth ministry and outreach is occurring: parish youth groups, church camps, campus youth groups, Project Mexico, to name a few. It is important to stress to the young people that they are not just the "Church of Tomorrow", but they are members of the body of Christ here and now, and like their senior brothers and sisters, they are called to exercise that full membership according to their ability.

15. Bylaw Amendments- moved to Plenary Session 4
See attached

16. Report of Nominations for Council & Elections

The slate of candidates was presented at the beginning of this session. Nominees for Audit committee and STAS Operations Representatives were acclaimed. The Clergy and Lay Delegate to Archdiocesan Council were elected by secret ballot.

Results:

Lay member at large: Dr. Peter Choi

Clergy member at large: Dr. John Tkachuk

17. Reports of Audit Committee and STAS Representative

17.1 Audit Committee [Archpriest Rodion Luciuk]

➤ *Report attached*

The Financial Records of the Archdiocese "are found to be in reasonable good order". Although this is the case; after consultation with Kosta Stavrianeas, "there exist deficiencies which will not allow for a full audit". There is need to update the book keeping software. Implementation of Mr. Stavrianeas ' recommendations from of the last Assembly is strongly recommended to the Archdiocesan Council, the duties of treasurer should be expanded and the Archdiocese should prepare to have its books audited.

Nikita Lapoukhine informed the Assembly that the Archdiocese has been using the recommended accounting software for about the last year and a half.

In response to a question, Fr. Rodion informed the Assembly that an audit would cost around \$4000-\$5000. This would be the first audit, which is always the most expensive. The new committee will look at what else needs to be done to help prepare for audit.

17.2 STAS [Dn Gregory Scratch]

➤ *Report attached*

STAS was formally launched at the last Diocesan Assembly. Since that time STAS has become the largest financial contributor to the Archdiocese. The remarkable thing about STAS is that its membership represents a very small percentage of the membership of the Archdiocese and the average monthly contribution is about \$30. This income has contributed to finally employing a full time Episcopal secretary. STAS is still refining its organizational structure: its relationship to the Archdiocesan Council has pretty much been defined, but how it will function with priests and parishes is still in developmental stages. The objectives for the next three years are to reach a goal of 300 members. STAS is proposing a ten plan which, by its end will give financial assistance for seminarians and assist in the funding necessary for the implementing of an effective Deanery structure. STAS is well aware that there are concerns that its existence may draw focus from "stewardship principles" or undercut parish budgets. At this time it appears that STAS provides a way to fill the financial hole in the Archdiocese, but it is ready to fade away as the parishes' faithful take up their responsibility in supporting the Archdiocese.

18. Presentation from FOCUS North America [Fr. Justin Matthews]

Fellowship of Orthodox Christians United to Serve

Fr. Justin introduced the ministry, mission and the vision of FOCUS North America. FOCUS exists because this is part of our Christian Call. We must embrace the poor and needy in a practical way. We need to ask how we can actively go out to meet the needy people. We need a practical strategy. How can we use togetherness- "being with", to reach out to those in need? We can serve in five main areas of life-recovery: Food, occupational training, clothing, understanding and shelter. There are three ways FOCUS is manifesting this ministry: 1. Establishment of FOCUS centers. So far there are seven. FOCUS centers are providing for and meeting needs of people, everything from food and shelter, assistance in daily living, counseling and education, etc.. The FOCUS Centre provides a place where we can meet and proceed to build relationships with those who are in need...

2. FOCUS Partners – partnering with and supporting other social outreaches. E.g. Saint Maria Centre in Victoria. Connecting Orthodox social workers.

3. FOCUS Parish Initiative – provide parishes with supports needed to embrace the FOCUS ministry. "Focus in a box" FOCUS parish initiatives is a Parish package for getting outreach ministries started, describing a step-by-step process for getting these

off the ground. The hope is that eventually the Orthodox Church will eventually be known more for their work with the poor than for her festivals

The Plenary Session adjourned 12:50 PM

Plenary Session 4

Thursday, July 29th, 2010 12:30pm

Dr. David Goa Lay Vice chair

Opening Prayer: "O Heavenly King"

Igumen Alexander noted that there are displayed, in the assembly facility, photographs provided by the Ukrainian Embassy on the theme of "The Role of Women in Orthodoxy". The display can be made available to parishes through Protodeacon Nazari.

19. Continuation of Reports

19.1 Department of Christian Service and Humanitarian Aid [Maryann Lopoukhine]

➤ *Report attached*

The Department formerly called the Department of Lay Ministries is now called the Department of Christian Service and Humanitarian Aid. The purpose of this department is to promote the involvement of clergy and laity in caring for the needs of others according to the gospel teachings and tradition of the Church. Its role is to reinforce and develop resources which help parishes fulfill this ministry. This department focuses on four areas: parish life, outreach ministries, Stewardship Education and family life. "The Resource Handbook" is still used, is continually expanding, and is available for people to use. Some of projects that are currently underway include: parish ministries conferences and workshops, partnering with Church World Service and IOCC, development of visitation and prison ministries, and a Handicapped Accessibility Survey. Forms were handed out to delegates help update our Archdiocesan records as to status handicap accessibility in our parishes.

19.2 Theological Education Committee [Igumen Alexander]

➤ *Report attached*

Recognizing the need to formulate a program aimed to prepare and support the education and formation of clergy and lay educators and leaders, the Theological Education Committee was reconstituted with the blessing of Vladyka Seraphim this year. We hope to help people set up their programs of learning through use the theological schools in the geography of the Archdiocese: our own St. Arseny's Institute, the Orthodox schools in Sherbrook and Toronto, as well as the St. Paul's in Ottawa The Archdiocesan Council has put into place a Committee (AVAC- Archdiocesan Vocation Assessment Committee) which has prepared guidelines for evaluation of people seeking to enter into the Priesthood of the ADOC. These guidelines are now being applied.

19.3 St. Arseny Institute [Fr. Anthony (Spenser) Estabrooks]

➤ *Report attached*

There are two reports submitted. Fr. Anthony's and Amanda Wigglesworth's, (administrative assistant). Fr. Anthony expressed thanksgiving: to the Archbishop for flexibility and awareness that we need to do something different in Canada, to an anonymous donor who has been providing \$15 000 annually for the support of the director, to all of those who have been very supportive many ways, and most especially to our patron, St. Arseny. As the theme of this assembly suggests "How do we help those who come to us?", St. Arseny's came into existence to help those who sought to be educated, and to continue to make this education, accessible, affordable, and to be adaptable to the circumstances of the student. Fr. Anthony in thanking Fr. Lawrence Farley for his assistance at a local level also made an appeal for people who are willing to teach at a local level. The Diocese of Mexico has approached the Institute to provide them with help in setting up a program similar to St. Arseny's. Fr. Anthony emphasized to those present the need for input from the parishes: assistance, finances and suggestions and comments both positive and critical.

19.4 Canadian Journal of Orthodoxy

➤ *Report attached*

The Canadian Journal of Orthodoxy is available at www.cjoc.ca, www.starseny.ca or on the link in the Archdiocesan website. This is an entirely web based journal managed by its editor, Deacon Lasha Tchantouridze. The journal is meant to be both pastoral and academic. We encourage people to read us on line and to present articles for publication.

19.5 Webmaster Report [Alexander Obedov]

➤ *Report attached*

The Website has been up for three years. In Sept. 2009, Archbishop Seraphim blessed the website to be an official media organ of the Archdiocese. The ownership of the name has been transferred to the Archdiocese. There remains the task of forming an editorial committee, which would review material, create policy and deal with other issues: privacy, copyright, etc.. There is a proposal for a Registered Forum which would allow clergy to have discussions; its nature being a private forum accessible only to clergy. The vision for the website is that it would become the "Virtual Archdiocese" which would link the parish websites of the Archdiocese and, with input at the Deanery level, enter data to update the site on a daily basis. Video is already being used, and development of application for mobile devices is being considered.

19.6 Fairhaven [Protodeacon Nazari]

➤ *Report attached*

In November, 2008 Protodeacon Nazari was given the responsibility of assisting in the management of Fair Haven. Currently there is need for immediate repairs, but in the long term the most prudent way to use the Archdiocesan monies would be demolition and replacement of the old structures. Appeals for repairs have only netted \$5000. The possible ways which have been suggested in which Fair Heaven can be developed:

i) Site of a monastic community - an official discussion has taken place with Metropolitan Vladimir of Kiev about starting a community with monastics from the Ukraine, who would live at Fair Heaven on a rotational basis.

ii) Using the site for a church camp.

The Archdiocese needs to consider ways to "do something with its investment" in a planned and systematic way.

Question: *Why is this not written into the general budget?*

Answer (Fr. Alexander): *There is only a limited budget. Operations are funded by Archdiocese, but other projects need special funding.*

Question: *Do you have an estimation of what it would take to bring it up to standard?*

Answer: (Protodn. Nazari) *We have investigated plans for an archdiocesan centre. Indication of building costs would be around \$1.5 million. To bring monks for first two years, we would need to provide them basic living needs. After that we hope they can be self-sustaining. Developing a camp would require an estimated \$200,000.*

Question: *How much would it cost just to fix current facilities.*

Answer: (Protodn. Nazari) *The structures are basically beyond repair. They would need to be demolished and rebuilt.*

Question: *Can we make this part of STAS?.*

Answer: (Protodn. Nazari) *In my opinion, from listening to treasurer's report, if we give what we should give we will have everything we need.*

Answer: (Deacon Gregory) *If we accept our responsibility as members of the Body of Christ, we would have the resources we need. Bring this home to your parishes.*

Fr. Alexander recommended a resolution be put forth from this Assembly addressing the future development of Fair Haven.

AB Seraphim – proposal about monks is a good one, but has several factors. There is no lack of willingness on part of Metropolitan Vladimir, but depends on availability of monks. Ukraine could have a presence in Canada and we could have a relationship with Ukraine. Monks could learn English. This is a mutually beneficial relationship. What we don't want is to think as some of us have thought, "build it and they will come." With monks you cannot build it ahead of time. They will build it and turn it into a monastic home.

20. Presentation on Insurance

20.1 Insurance of Clergy [Fr. Philip Erickson]

➤ *Report attached*

We as Christians often overlook that we too get caught in the circumstances of life. We can lose our property or our income, we become ill and we die. We forget that our clergy are not immune to these realities as well. We have heard many stories of the difficulties and burdens ill or retired clergy and their spouses must endure because no provision was made for them. We need as a church to build up resources and implement programs to address these needs. We have a very small number of clergy on our insurance plan; roughly 20% (17 people). In some instances priests' incomes are supplemented by employment outside of the church; therefore, not making them eligible for the plan or they can't afford to be part of the plan. It is important for us to take care of our clergy. "We need to be making sure that our priests and deacons are able to do the job, rather than trying to spend time finding a way to survive. (perhaps this should be added to strategic plan)."

Recently we've changed carriers, due to administrative challenges. The new carrier agreed to take on all the administration. This relieved a huge burden on the shoulders of the archdiocese.

20.2 Property & Liability Insurance [Gabe Lantaigne]

➤ *Report attached*

Mr. Lantaigne focused on a recurring problem dealing with physical and sexual abuse liability. It appears that the parishes are not aware of the guidelines put into place in 2003 by the OCA. The guideline sets out a framework and instructions on protocol, screening and reporting. It is important that clergy and parish councils be aware and apply these guidelines when choosing volunteers or hiring people. Proper screening must be done and the protocols of our guidelines must be followed in order to prevent the harsh consequences of liability, should there be any litigation. The consequences of being at fault in court can result in a payout of liability which can break a parish financially and not only lead to loss of parish property, to loss of personal property if you hold a position in the administration of the parish. You will not be covered by your insurance if you have not followed the guidelines. A church is a large risk with respect to these liabilities, so please be aware of this exposure. Claiming ignorance will not protect us in court. This will not stop someone necessarily from committing this crime, but it will protect us in court, if it happens.

In discussion it was stated that every parish in the diocese should carry public liability insurance. If there is a claim and the parish has no insurance then the Archdiocese and even the officers of that parish can be held liable. All parishes need to be insured as there is a risk on the diocese. Most parishes have submitted a record of their policy to the Episcopal Office.

Fr. Philip Erickson encouraged the parishes to check their policies. If you're not with our plan, make sure you sit down with your broker and review it. Review your insurance regularly.

21. Metropolitan Council Representative [Archbishop Seraphim]
There is a 3-year term involved in service at the Metropolitan Council (from assembly to assembly). Other dioceses have annual assemblies and can change their representatives more often. Because of central administration needs, it was determined in the past that the actual period of service of members would coincide with the All-American Council. This would give people a year to consider things before they take on the responsibility. It was strongly verbally pointed out that they have problem with how seldom we change our representative. Archbishop Seraphim proposed that representatives be chosen from among the Archdiocesan council members when they meet in October. Current representative David Grier will continue on for September. Archbishop Seraphim wants David Grier to continue on as representative until the next All American Council.

22. Credentials Report:

Registered for assembly:

4 Bishops

21 Priests

9 Deacons

27 Lay delegates

Lay observers

Youth

Announcements - Igumen Alexander

Fr. Alexander asked that those in attendance bring any further proposals for resolutions to him or members of the Resolutions Committee to be before the next session.

Schedule changes: Instead of Matins tomorrow, there will be an Akathist at 8:30 AM at the Wright Center.

Closing session at 10:00 tomorrow morning.

Reminder: The Formal Dinner for the Assembly will be at 6:00 PM at the Faculty Club. Please note there will be an official group photograph taken.

The Plenary Session adjourned 3:10 PM

The session opened with “O Heavenly King, ...”

23. Election of Representatives to the Metropolitan Council
Archbishop SERAPHIM appointed Igumen Alexander Pihach to replace Fr. Cyprian Hutcheon as the clergy representative of the Archdiocese of Canada on the Metropolitan Council. Mr. David Grier remains the lay representative of the Archdiocese of Canada on the Metropolitan Council. These representatives will remain on the Metropolitan Council until the end of the next All-American Council in 2011.

Protodeacon Nazari Polataiko was elected by acclamation as the lay representative on the Metropolitan Council. Igumen Alexander Pihach and Fr. Anatoly Melnyk were nominated for as the clergy representative; Igumen Alexander Pihach was elected. The term for these two representatives will start at the end of the next All-American Council in 2011.

24. Resolutions

RESOLUTION 1: STEWARDSHIP OF THE ARCHDIOCESE

WHEREAS the Canadian Archdiocesan 2010 Assembly recognizes the growth of the Archdiocese under the love and care of His Eminence, Archbishop SERAPHIM, and

Recognizes that the continued growth of our Archdiocese, the same Church of the Acts of the Apostles, will require increased resources and stewardship, based on the principle of giving of “First Fruits,” or 10% of total revenues as a minimum, which is applicable to both the faithful and to the Parishes of the Archdiocese:

BE IT RESOLVED that each Clergy and Lay Delegate to the Canadian Archdiocesan 2010 Assembly shall commit to discuss with their Parishes the need to increase stewardship to the Archdiocesan using the Principle of “First Fruits” and that Parishes will submit an annual statement on their percentage of contributions.

RESOLUTION 2: OCA DRAFT STRATEGIC PLAN

WHEREAS the Canadian Archdiocesan 2010 Assembly was asked to provide feedback on the Working Draft of a Strategic Plan for the Orthodox Church in America (OCA),

The delegates noted the value of the articulated vision that reflects well our understanding of who we are as the Church in North America and provides a strong guide for our future path, and

The delegates commended the articulated process of involving faithful in providing input to the Plan. And,

WHEREAS the Canadian Archdiocesan 2010 recognizes that the Strategic Plan must be realized through actions at the local level:

BE IT RESOLVED that the Canadian Archdiocesan 2010 Assembly delegates ensure that:

Their Parish review the Draft Strategic Plan and provide comments to the Archdiocesan Representative on the Strategic Planning Committee, David Grier (david.grier1812@gmail.com), and

That their Parish commit to take action on at least one of the Top Level Goals of the Draft Strategic Plan and provide their Diocesan Dean, before the spring meeting of the Archdiocesan Council, a report on the outcome of the review and plans to take action on the realization of the Draft Strategic Goals.

RESOLUTION 3: FAIR HAVEN

WHEREAS the Canadian Archdiocesan 2010 Assembly delegates acknowledge the level of investment in the Archdiocesan Centre, Fair Haven, has led to a deterioration of the buildings and grounds, and

Therefore not realizing the Center's potential to provide quality living quarters for the Ruling Archbishop, as well as other Archdiocesan opportunities such as housing a monastic community, opening a Canadian Inter-Orthodox Retreat Centre, or providing for a youth summer camp:

BE IT RESOLVED that the Canadian Archdiocesan 2010 Assembly delegates report back to their respective Parishes on the status of the Centre and the need for capital improvements, and

That the Archdiocesan Council establish a planning committee to resolve the future of the Archdiocesan Centre, Fair Haven, and report back to Parishes by end of July 2011.

RESOLUTION 4: ARCHDIOCESAN PRE-ASSEMBLY COMMITTEE

WHEREAS each local Archdiocesan Assembly Organizing Committee gains valuable experience that could benefit future planning committees and no process currently exists to enable transfer of knowledge gained:

BE IT RESOLVED that the Archdiocesan Council appoint a Pre-Assembly Committee with terms of reference and timelines to function as a resource for the host organizing committee to provide guidelines based on lessons learned from past Assemblies and to help in responding to directions from Council.

RESOLUTION 5: ASSEMBLY FREQUENCY

WHEREAS most Dioceses have yearly assemblies, we meet every three years:

BE IT RESOLVED that we meet every two years, with the site of the Assembly alternating between the East and the West, with three days for the Assembly Agenda.

Archbishop SERAPHIM will write a letter to every parish with a copy of all the resolutions and will encourage every parish to do their best on each resolution. This letter will be sent either in the first week of September 2010 or after the October 2010 Archdiocesan Council meeting.

24.1 Resolution 1: Stewardship of the Archdiocese

During the discussion, the definition of “First Fruits” was clarified to be the first fruits of the operating budget. Designated funds are not included in the calculation of first fruits.

Resolution carried unanimously.

24.2 Resolution 2: OCA Draft Strategic Plan

The delegates were requested to ask their parishes, via their parish councils, to provide comments for the Spring 2011 Archdiocesan Council meeting and to ask their parishes to take action on at least one of the Top Level Goals of the OCA Draft Strategic Plan. This is an attempt to produce “grass roots” participation.

Resolution carried with one dissenter.

24.3 Resolution 3: Fair Haven

No discussion.

Resolution carried unanimously.

24.4 Resolution 4: Archdiocesan Pre-Assembly Committee

The members of the Pre-Assembly Committee can be appointed at the October 2010 Archdiocesan Council meeting. Ms. Mira Motet emphasized the need for clear goals to be provided to the Pre-Assembly Committee. Igumen Alexander Pihach noted that the first Archdiocesan Assembly was held in Moose Jaw, SK, in 1979 when Vladyka SERAPHIM was ordained to the diaconate. The organizer of the 1979 meeting was Fr. John Tkachuk.

Resolution carried unanimously.

24.5 Resolution 5: Assembly frequency

Vladyka Seraphim noted that the current duration of the Assembly is 3½ days (Tuesday to Friday). The Assembly is preceded by a clergy synaxis. This resolution will decrease the duration of the Assembly to three days. Some delegates commented that this change may make booking of vacation time easier. Some delegates expressed concerns that the decreased duration will decrease the time available for invited speakers, who would attract more people to the Assembly.

Clergy commented that the synaxis attached to the Assembly is not so fruitful and suggested that the duration of the synaxis be shortened. However, the synaxis is not a part of the Assembly and no further discussion took place.

Delegates requested the rationale for increasing the frequency of Assemblies. Igumen Alexander Pihach explained that the Assemblies addressed the important need to be together to develop unity and a sense of family. Fr. Oleg Kirilov cautioned that parish councils may be reluctant to fund delegates if the frequency of meetings were increased due to the increased expense.

Resolution carried unanimously.

25. Location of Next Assembly and Time of Year

Fr. Larry Reinheimer moved that the next assembly be held in Ottawa, Ontario in 2012. Deacon Taras Papish seconded the motion. The motion was carried unanimously.

26. Closing of Assembly

Igumen Alexander Pihach thanked the 2010 Archdiocesan Assembly Organizing Committee, Ancient Faith Radio, the Vice-Chairs, the Secretariat, and the Canadian Archdiocesan 2010 Assembly delegates.

Archbishop Seraphim closed with Psalm 22 (23).

REPORTS ADDENDUM

REPORTS
Plenary Session 1

- 6. Ruling Bishop
- 9. Chancellor

**ARCHDIOCESE OF CANADA (OCA)
OFFICE OF THE CHANCELLOR
IGUMEN ALEXANDER**

REPORT TO ARCHDIOCESAN ASSEMBLY
Victoria BC July 2010

Bless Master,

Dear Brothers and Sisters in Christ Jesus.

We are gather in assembly as the church to review what we have done, to acknowledge what has not been yet accomplished and to set goals for the future of our Archdiocese. We are an Archdiocese that encompasses a whole country and that one of the largest in the world. We are shaped in five and half time zones, surrounded by three oceans and a **neighbor**. We serve on two calendars, in at least seven languages, from large urban communities to remote northern and farming communities. From all of this we gather every three years to pray, to have fellowship, and to encourage each other to continue to serve our Lord and Saviour.

In the bylaws of the Archdiocese, the duties of the chancellor are to be the senior administrative assistant to the ruling bishop, and take custody of the Corporate Seal. The easiest part of this position is taking care of the seal – a tank and food each every day. After 12 years, I would write a much wider and varied description of these duties. But the main function is to be available for the Archbishop to assign duties as he sees fit, and is needed.

My focus in the past three years has been on the following:

- Organize and facilitate Archdiocesan Council meetings two times a year
- Meetings of executive council usually once a month in person or by conference call
- Archdiocesan Vocation Assessment Committee - call together as needed.
- STAS administrative and development committee work
- Theological Education Committee.

Specific work I was involved during this period:

- Development of the position of Episcopal Secretary and having Proto-Deacon Nazari Polaiko come on staff.
- Preparation for the consecration of the Vicar Bishop – His Grace, Irene Bishop of Quebec City
- Visit of the Pochaev Mother of God Icon to Canada.
- Insurance for church properties

- Insurance for employees
- Registration of clerics to perform marriage in their provincial jurisdiction
- In the last year spending most of my time at the Cathedral in Ottawa in administrating the buildings, programming and spiritual life as the Interim Dean while retaining some responsibilities at St. Herman's in Edmonton.

We need to prepare for the future and look at areas that need our attention : administration and programming aspects of our life

Areas that we need to focus our attention:

- Clergy replacements, clergy education and development, and clergy well-being.
- Further development of deanery's and role of dean.
- Administrative enhancing and new offices ; more effective for Archdiocesan life
- Theological Education in Canada
- Missions and Parish revitalizations

Our Archdiocese is blessed to be served by 86 clergy: (Bishops, Priests and Deacons) with 110 churches, monasteries, and missions. This has grown from nearly nothing and is the work of our Archbishop and you the faithful clergy and laity of this Archdiocese. We have accomplished a lot but the vineyard has much more to be done, and only with prayer and humility will that what has been build remain and grow.

I would like to thank Archbishop for his trust and confidence in me to continue this service in the church. I ask for your cooperation and prayers and we together build up the Body of Christ.

Igumen Alexander

10.2 Episcopal Secretary

Informational Report of the Episcopal Secretary Archdiocesan Assembly of the Archdiocese of Canada (Orthodox Church in America) Victoria, BC., 27-30 July, 2010

Your Beatitude, Your Eminences, Your Graces, Reverend Fathers, and all gathered for the Assembly:

With the blessing of His Eminence, Archbishop Seraphim, I have the honour to present to this God - fearing Archdiocesan Assembly the report of my activities as Episcopal Secretary. To begin with, I would like to thank Vladyka Seraphim for his continual trust and support; Father Alexander for his constant care, help and patience; Deacon Gregory Scratch for his work as STAS president, Olga Jurgens and Helene Culhane for their greatly- needed help and assistance in the office, as well as their personal support; Subdeacons Sebastian and Jeremy Scratch for their long hours of work and serving; Matushka Magdalen for her assistance; and all of you, who constantly help, support and encourage me as I attempt to fulfill my obligations in the Archdiocese.

Now about business.

As all of you know with the blessing of His Eminence, Archbishop Seraphim, I started my new position in the Archdiocese of Canada on 01 September, 2008.

With the blessing and under the supervision of Vladyka Seraphim, my first task was to reorganize the archdiocesan office. Slowly, with the help of Olga Jurgens and Helene Culhane, I started to familiarize myself with general office procedures.

Office

At this point I can report that I have been coming to the office on an average of once a week, and I stay there for one or two days. Also, I fulfill my various obediences and responsibilities in Ottawa and across Canada. Organization in the archdiocesan office is slowly progressing. Considerable office-work is presently done on computer at the homeoffice. The filing system and the general office procedures are changing in accordance with accepted ecclesiastical office practice and the blessing of the ruling hierarchy. The important change that was introduced was the numbering system for the out-going correspondence and for the in-coming and out-going filing system that gives us time to sort the existing files into both working files and archival files. I was hoping by this Assembly to have given it an absolutely new face, but it is a much bigger job than I perceived. The clergy files are 98% ready, but the parish files will take me longer to finish.

All office documentation is properly filed and organized to date and Vladyka's correspondence is properly and in a timely fashion filed and organized.

Binders of incoming and outgoing mail are sorted, and the documents are accordingly sorted either into the working file or into the archives.

At the present time we are actively working on the new plans of moving the archdiocesan office from Fair Haven to the Cathedral in Ottawa. This requires very serious preparation. As soon as new space is available, we will move all the files to the new location and organize it appropriately.

A lot of time is spent on the clergy files as some very important information which has been missing is being worked on, and needed information slowly collected and organized.

Also, a system of Clergy Service Records, which is an abridged form of the Personnel File, was introduced.

The Personnel Database unfortunately is not completed yet, but as of my last conversation with Reader Nikita Pchelin of Toronto, the program is 80% ready and I hope that in the near future the system will be operational.

The annual report forms to the Archbishop's office were sent out to deans and clergy at the beginning of January.

All of this in the long run will allow us to have current and accurate information on our clergy and parish documentation, and will give us the opportunity for the better working of the archdiocesan office.

On an average I am working six days a week for the archdiocesan office.

Telephone calls, especially when Vladyka is traveling, are redirected to my mobile phone, and I do necessary work from my office at home. We are also trying to implement "Skype" and other free methods of communication with our clergy and faithful.

Mail, E-Mail and Correspondence

Regular mail is checked on a regular basis, and presented to His Eminence. For the most part, all correspondence is just sorted by me and responded to by Vladyka.

Some correspondence however must be translated from Russian and Ukrainian and vice versa, which, for the most part, is done by me.

All Vladyka' s correspondence is recorded in catalogues and properly filed.

At this point we also are sorting last year's correspondence on the Archival and Personnel Files.

In order to mail correspondence in a timely fashion, a portable Mailing Station was leased and installed for office use.

Phone calls to the Archdiocesan Office:

In order to decrease the stream of telephone calls coming to Vladyka when His Eminence is traveling, all in-coming office telephone calls, are redirected to my mobile phone. I try to deal with callers in priority sequence and inform Vladyka about the messages.

Episcopal Vestry:

Another part of my office duties is to look after Vladyka's Vestry (Vestment-supply). At this time, all of Vladyka' s vestments are properly stored and sorted by colour. I slowly started to repair some of them. Newer items must slowly replace some of them. I came to understand that the Archdiocese only started to look after Vladyka' s Vestry not long ago. I recommend that it is about time that a certain amount of money be allowed in the archdiocesan budget for the renewal of the Hierarchical Vestry of the Archdiocese to provide necessary Vestments and liturgical hard-were for our Ruling and Vicar bishops. Most recently, through a generous donation, we were able to replace the old black set of vestments. For this we are really thankful to our donor and hope that similar donations will be more frequent and encouraged among our faithful.

Organizing the Archbishop's Traveling, and Travelling with Vladyka:

A part of my duties is to assist His Eminence during his travel. This duty consists of two different aspects: 1) To prepare Vladyka for travel, booking his tickets, organizing his itinerary, setting up meetings, preparing his vestments for the trip and making sure that all necessary things and documents are taken. 2) Actually travelling with Vladyka by car or by air: I assist Vladyka during travel, and in the Divine Services by making sure that proper liturgical order is kept, and in all other situations in which my help is needed. Beginning September 2008, all of the Archbishop's travelling plans were managed by me. I think by this time that I have organized at least 80 return trips for Vladyka, and

made the necessary arrangements for them. As well, all preparations for travelling by car were managed by me.

I also accompanied Vladyka for approximately 50% of his travelling, during which I assisted His Eminence in different capacities.

The most important events of the last couple of years were: the 2008 All-American Council, the Consecration of the Auxiliary Bishop, the Visit of the Pochaiv Icon of the Mother of God, the Canadian Presentation of the Peresopnitsa Gospel on Parliament Hill, the Exhibition "The Female Image of Orthodox Monasticism". All of the above events were connected with travelling as well.

Cathedral

With the blessing of His Eminence, I attend all the Cathedral parish meetings. This Great Lent I was blessed to lead a group of faithful from the Cathedral in a book club. One event that shockingly passed by with very little attention paid to it by the Archdiocese was our Vladyka's name-day on December 4th. Let's hope that in the future we will be able to show our love to St. Seraphim, and pray on his name-day for our beloved Archpastor. Our Cathedral can accommodate a great number of clergy and faithful who might be able to come on this day from around our Archdiocese, to greet their Archpastor on his name-day.

Liturgical Celebrations:

From September 2008 until now, I was blessed to concelebrate in the following services approximately: 120 Divine Liturgies, 85 Vigils, 17 Vespers, and 46 Akathists, Molebens and other Divine Services.

Diaconal Training:

As the Archbishop's protodeacon, I was assigned to Holy Annunciation Orthodox Cathedral. With this I assumed the obedience and responsibility of the first deacon, the one responsible for the training of newly ordained deacons and subdeacons. In the Ottawa Cathedral we established a regular meeting of deacons in which we talk about different liturgical concerns. I had a discussion with the archdiocesan deacons who came to the 2009 Clergy Synaxis in Calgary. The main task of this was to try to standardize diaconal serving according to the general practice as blessed by Archbishop Seraphim. I recommend that we should seriously consider organizing a regular Summer Diaconal Vocation Camp (for more details please see the Theological Education Committee Report).

External contacts:

As the Archdiocese of Canada (Orthodox Church in America) we are striving to become the Church, which unites all Orthodox Christians in this God-Beloved Country where all might be one in our Lord Jesus Christ. Also, we know that we live in the real world where unfortunately not everyone shares this vision. We have to become known to people and show them that by working together Orthodox Christians can grow, in this not so friendly environment.

With the blessing of our Vladyka over the last couple of years, we participated in these projects: the Peresopnitsa Gospel Presentation, the Visit to Canada of the Pochaiv Icon

of the Mother of God, The female Image of Orthodox Monasticism, and others. This participation gave us the opportunity to establish a closer relationship with some of our sister Church communities and also with diplomatic circles that are willing to assist us in our work in the future.

We approached the Office of External Church Relations of the Ukrainian Orthodox Church about bringing to Canada the holy Relics of Equal-to-the-Apostles St. Vladimir for an all-Canadian progress this September-November. And just recently we were informed that His Beatitude Metropolitan Volodymyr of Kyiv and All Ukraine did grant His Blessing for this event.

Our very friendly relationship with the Office of External Church Relations of the Ukrainian Orthodox Church leads us to more of such interesting projects. Some of these are already in the working stage:

1. Bringing monastics to Canada. (In progress).
2. "Clergy Reserve Bank": (assistance in finding clergy for Slavonic parishes). (In progress).
3. Bringing to Canada wonder-working icons, relics and other holy artifacts. (Active).
4. Choral concert visits, and so on. (This is something that is worth our while to look into, as it is a great fund-raising opportunity for the Archdiocese. (In progress).

I am also doing other things that occupy my working time: for example AV AC (Archdiocesan Vocation Assessment Committee), Lecturing, Theological Education Committee and others. There are many other events in which I participate as Episcopal Secretary that I did not include in this report. These occupy a fair amount of my working time as well. I only hope to fulfill the obedience given to me. I ask your prayers for my unworthy self, beloved brothers and sisters, that our God will guide me in my talents for serving of our Orthodox Church in Canada. I also would like to ask for your assistance in this endeavour.

May God grant you all many blessed years in the service of His Holy Orthodox Church.

Plenary Session 2

12 Treasurer

Plenary Session 3

14.1 Deanery Reports

14.1.1 British Columbia

Rector: Archpriest Lawrence R. Farley
Mailing address: #313 - 9626 -148 Street
Surrey, B.C., V3R OW2,
Phone: (604) 588-6166
Church location: 72 Avenue at 198B Street
Langley, B. C.

May 27, 2010.

Dear Vladikas, Reverend Fathers, Brothers and Sisters in Christ:

Christ is in our midst!

For the past fourteen years or so, I have had the privilege of functioning as Dean of the B.C. Deanery, and of watching it grow during that time. Prior to 1987, the O.C.A. ecclesiastical presence in B.C. consisted of Holy Resurrection Church in Vancouver. Since that time, due to the grace of God and the tireless work of Vladika Seraphim, and of other clergy and faithful, it has grown and expanded.

The parishes of the B.C. Deanery presently consist of Holy Resurrection Church in Vancouver (now elevated to the status of Sobor), of St. Herman's Church in Langley, St. Barnabas Church in Courtenay-Comox, All Saints of Alaska Church in Victoria, St. John's-St. Nina's Church in Vancouver, St. Nikolai of Zhitsa mission in Whitehorse, and St. Aidan's Church in Cranbrook. In addition there are two monasteries: Holy Transfiguration Hermitage in Gibsons and All Saints of North America Monastery in Dewdney. Since our last Assembly, other changes (or adventures) have occurred, including the closing of St. Nicholas Church in Langley and the current rental of the property to the local Antiochian parish there.

The Deanery functions primarily in English, with Slavonic being used as pastorally necessary, especially by Holy Resurrection Sobor. There are at present (if my counting is correct) 5 deacons, 9 priests, 2 retired bishops, 1 retired priest. (Two of the priests presently serving in B.C. at time of writing will be serving in other places by the time of the Assembly.)

In addition, the Deanery hosts a children's camp, drawing children not only from the parishes of the O.C.A. in B.C. but also from other Orthodox jurisdictions as well. As with

much of our Archdiocese, geographical size presents many challenges for our Deanery life, but our unity of mutual prayer in Christ is able to surmount even this challenge.

In conclusion and on a personal note, please allow me to thank Vladika Seraphim and my brethren in B.C. for the privilege of being the Dean for so many years (as well as the privilege of retiring from this task at this present time.)

Yours in the Lord,

Archpriest Lawrence R. Farley, Dean of the B.C. Deanery.

14.1. 2 Alberta

ALBERTA DEANERY REPORT 2010

The deanery of Alberta has of 23 parishes, served by 8 priest and 5 deacons. 17 of the churches are rural near Edmonton remainder are in Edmonton and Calgary. Four parishes are being served by Moscow Patriarch with the blessing our Archbishop and one is being served by both administrations.

Mission work continues with the Slavic mission meeting once a month at St. Herman's with Saturday Liturgy. The parish of All Saints in Meadow Lake as well as Sts Peter and Paul in St. Walburg SK are served now by the newly ordained Fr. Vincent Lehr out of Edmonton.

Once a month during the summer a service is held at St. Nicholas at the Ukrainian Cultural Heritage Village east of Edmonton. For Feast of Jordan we blessed water with 500+ in attendance mostly children from Edmonton Schools. Liturgies were celebrated in all three churches in the village (Ukr Orth, Ukr Cath, and us, Russo Orth) At the end of the liturgies a procession from each church walks to a Ice Cross where one of the parishes serves blessing of Water. The Genealogical Sociey of Alberta under our direction and agreement is planning to record and photograph all our parishes and graveyards this summer. Deacon Matthew Francis has been active in this project for the Archdiocese.

This summer on July 18 the parish of Holy Trinity, Sunland is celebrating their 1001h anniversary, His Eminence will be leading the celebration.

Summer camp is planned for August, last year we went through some difficulties with camp and one of the parishes which has not been totally resolved.

The deanery has nominated Deacon Matthew Francis as our lay representative to the Archdiocesan Council. We also have the Western Office of Archdiocese in Edmonton as well as the Treasury of STAS.

Our deanery needs to look at new area of mission in large new suburb of both Calgary and Edmonton as well in the industrial centers of the oilpatch.

We are blessed to have active parishes and committed faithful that keep the church alive and growing.

Arch priest Vasyl Kolega
Dean.

DEANERY OF ALBERTA - REPORT OF LAY REPRESENTATIVE TO ARCHDIOCESAN ASSEMBLY

June 2010

Your Beatitude, Eminence, Your Grace, Very Rev. Fathers, Brothers and Sisters in Christ,

In October 2009, I was appointed to replace Mr. Peter Ewanchuk as Lay Representative of the Deanery of Alberta on the Archdiocesan Council. Since I was also serving the Council in my role as Director for Youth & Young Adult Ministries, it was natural for me to also take this on, since I was already a de facto representative of Alberta. My thanks are due to Peter, who very ably represented the Deanery during his service since 2007, but had requested and received a blessing from His Eminence to step down from this role at that time. I accepted this responsibility of service, which would last initially until a new representative would be confirmed by this Assembly.

Our Dean, the Very Rev. Fr. Vasyl Kolega, will be reporting on the full range of parish and pastoral matters, so I will speak mainly of a primary temporal need of the Deanery. For some time, His Eminence has been encouraging us to explore legally incorporating the Deaneries, so as to be able to better steward various matters - such as property- on behalf of the Archdiocese, as the need arises. I have begun the necessary conversations to help facilitate this incorporation of the Deanery of Alberta in the near future. It is our hope that this incorporation will help the Church in carrying out its ministry more effectively in the stewardship of places like rural cemeteries and other organs within the Church.

I am glad to be able to help the Church in any way I can, and to fulfill this role in the Deanery of Alberta as needed.

With love in the Lord, your servant in Christ,

Deacon Matthew Francis

14.1.3 Manitoba/Saskatchewan

SASKATCHEWAN-MANITOBA DEANERY REPORT TO ARCHDIOCESAN ASSEMBLY, JULY 2010, VICTORIA, BC SASKATCHEWAN PARISHES AND MISSIONS (COMPILED BY DAVID GRIER)

Holy Resurrection Orthodox Church in Saskatoon was founded at Pascha 1975 as an English language Orthodox parish. Its members were then, and are now, a mixture of cradle Orthodox and converts from many ethnic backgrounds. It has about 150 people who consider this parish as their church home, with about half this number regularly participating. After many years of almost exclusively being populated by native Canadians, Holy Resurrection now has a sizeable membership of new immigrants, many from Eritrea. Through the last triennium, the parish was lead by Fr. Cyprian Hutcheon as rector. Under his leadership the parish has re-introduced Sunday School and summer camps, two members were tonsured readers, one reader was made a sub-deacon and another reader was elevated through the sub-deaconate to the office of deacon. The parish serves Saturday Vespers and Sunday Liturgy on a weekly basis, plus Vesperal Liturgies for most feast day and Wednesday Pre-Sanctified Liturgies during Lent. Fr. Cyprian retired the end of May, 2010 and Holy Resurrection is now being lead by Fr. Daniel Guenther.

Fr. Orest Oleksy, founding and long time rector of Holy Resurrection is now retired and living in Melville. Several parish members are active in the development of an Orthodox community in Mildred, Saskatchewan and have established a chapel (St. Michael the Archangel Chapel) in 2009.

St. Mark the Evangelist Church in Yorkton was founded 1987. It was established as a central point from which the people from the many nearby small communities that, although they have a long history of Orthodoxy from the days of the European settlement of Saskatchewan, have declined due to rural depopulation. St. Mark's has a relationship with a parish of the Greek Archdiocese whereby the church building is owned and maintained by the Greeks while most of the services are provided by OCA clergy. Fr. Rodian Luciuk is St. Mark's rector. Fr. Andrew Piasta, Fr. Orest Oleksy, and Fr. Vladimir Lysak who live in the Yorkton area concelebrate and assist as they are able. St. Mark's serves a full liturgical cycle of liturgies and vespers. It has a Sunday School, teen education and club, a library and a bookstore.

Saint Andrew, The First-Called Apostle Mission in Canora was founded in 2004 and was served by clergy from St. Mark's in Yorkton. The community became an official mission station in the Archdiocese in 2009. Its first Parish Council was established and Fr. Andrew Piasta was assigned as Priest in Charge in June, 2009. In March of 2010, its status was changed to Mission. Since April, 2010, the community worships in the temple of St. Peter & Paul, a cemetery parish of the Romanian Episcopate, on the outskirts of Canora. It has a membership of 30. Regular services include Divine Liturgy every 2nd and 4th Sunday, with Saturday Great Vespers on the weekends when there is no Liturgy. Liturgies are celebrated on major feast days.

The mission is unique in the sense that its core membership is "retired folk". Many are cradle orthodox who never experienced a full cycle of liturgical church life, and have a

very basic understanding of the faith. This does not seem to be a deterrent, as the community slowly embraces a more regular church life. This was evidenced during the past Great Lent when a greater part of the Lenten services were celebrated with better than average attendance. There pervades a positive sense of stewardship, within the mission. People are ready to give of their time and talent, and thus far show willingness to help, or a readiness to learn how to help. As to the giving of treasure, all that can be said is that this mission is blessed with a positive cash flow. At this time the mission is focusing on repairing and winterizing the temple, continuing to develop its liturgical cycle, and making the surrounding community aware of its existence.

The Canora area is a good place to focus missionary effort. Historically it has been a place where the early missionary priests from Russia, including Saint Arsney, laboured. Until 1937, there was a Metropolia Parish dedicated to St. John the Baptist in the town. Yet, few people are aware the OCA once had a presence in Canora. Canora has approximately 2700 people. About 40% are either baptized Orthodox Christians or have immediate family who are Orthodox. This same demographic is about the same for the communities surrounding Canora. Much work is still necessary to firm up the establishment of the mission. However as this process advances, the mission community is beginning to turn its focus to its future and its real purpose which rests in calling back so many orthodox Christians in the area, who no longer go to church, and to bring those who do not know the faith into the fold of Christ.

Holy Trinity Orthodox Church in Moose Jaw was established in 1923. At the beginning of the Triennium Fr. Walter Smith was rector. November, 2009 he was released to take on a parish in Montana near the home of his aging mother. Since that time the parish has been ably served by Igumen David (Edwards) who temporarily relocated from Edmonton. In August, 2010, Fr. John Bingham from Langley BC will become the rector. The parish, with many of its long term members having passed into the next life, is now in a rebuilding phase.

All Saints Orthodox Church in Meadow Lake is new to the OCA's Archdiocese of Canada. It was founded as a parish of the Ukrainian Greek Orthodox Church of Canada in 1958. In 2007, the parish appealed to join the OCA as the Ukrainian Church was no longer able to supply a priest. Initially serving the parish was shared between clergy in Saskatoon and Edmonton. Since early 2010, the newly ordained Fr. Vincent Lehr, after many years serving as a deacon in St. Herman's in Edmonton, has been made rector, while continuing to live in Edmonton. All Saints has about 35 members and has vespers and divine liturgy on the third Sunday of each month.

Saskatchewan has 10 parishes where one to three liturgies per year are served by deanery clergy plus five cemeteries where the church building has been abandoned. Sadly these tributes to Saskatchewan's Orthodox pioneers have suffered the impact of rural depopulation.

Manitoba Parishes and Missions (Compiled by Archpriest Robert Kennaugh)

St. Lavrentius the Martyr, Minitonas (near Swan River) is served as needed by Fr. Rodion Luciuk out of Yorkton.

Holy Resurrection Church, Sifton has not yet asked for a service this year and it is questionable whether there will be a parttime seasonal museum this year. There are very few local Orthodox Christians to take responsibility and generally initiative has to be taken from the outside. Fr. Andrew Piasta has some pastoral contacts in the Sifton area and has served the occasional memorial service and marriage there and is willing to serve if asked this summer. Fr. Vladimir Lysak would also be available to serve in Sifton, I believe.

St. Nicholas Church, Sandy Lake has about a dozen active faithful. They are beginning to be concerned about the state and size of the parish. This is a similar state for the UOCC parish at Sandy Lake. Both parishes have handsome temples to maintain. They do work together occasionally and realize they likely have to merge at some point. They both suffer because there is no resident priest in the vicinity or lay person who has time and energy to give initiative or who can be a catalyst for change and growth in the area. There is certainly potential for life and growth as the Lord provides. Although Sandy Lake's winter population is approximately 300, the summer population as a recreation spot is about 1000! Fr. Vladimir Lysak served at Sandy Lake on Holy Saturday which was extremely helpful to me.

Holy Trinity Sobor, Winnipeg is being served since March 25, 2010 by Igumen Peter Kondratyev. Attached are Protodeacon Raphael Cole and Deacon Petr Boitchouk. The protodeacon serves in the deanery where needed.

St. Nicholas Church, Narol is beginning preparations for its centennial next year, with our major celebration scheduled for Sunday, July 17, 2010 with Hierarchical Liturgy and Banquet. As our post-liturgy meal became established in the parish, recipe sharing followed. A centennial cook book is being prepared with these shared recipes and many others. We are trying as a parish to enable visitors for the centennial to give a voluntary donation rather than charge for the banquet. It is possible that a major local Ukrainian dance group will perform. Several young men in our parish are in that dance group. The refurbishing of the temple and facilities continues. We are fully accessible to wheelchairs now with an external ramp in addition to the wheelchair elevator. Church School has been re-established in a small way. The children and teachers leave for school after the reception of holy communion so there is a short period of time for their classes. There are about 10 children 11 years old or younger in the parish now. The seniors, including those in their 90's enjoy the "joyful noise" and the activity of the children.

Our iconographer, Vera Senchuk, is in the process of helping us develop a master plan and "wish list" for those wishing to donate gifts.

Mission of the Theotokos of the Life-Giving Spring, Winnipeg finally received a regular priest when Reader Spencer Estabrooks was made a subdeacon and ordained to the diaconate and then to the priesthood (as Father Anthony) at the end of January, 2010, by His Grace Bishop Irene, with the ordinations taking place at Holy Trinity Sobor in Winnipeg, and at St. Nicholas parish in Narol respectively. Many thanks for the hospitality of these parishes and for the gifts and support of St. George Parish (Romanian Episcopate, OCA), the new priest's former parish home. The Mission, which has been without a regular priest for the majority of its 6-year existence now has a regular priest, although part-time due to Fr. Anthony's continued role as Director of St.

Arseny Institute and other commitments. After a month's tutoring of the new priest by his mentors, in February the Mission began regular weekly Eucharistic liturgies and since has replaced Saturday evening prayers with weekly Great Vespers.

There have been two baptisms, one infant and one adult, since the beginning of February, with three more expected infant baptisms in the coming months. The Mission, though tiny, has laid a very solid groundwork for parish life over the course of six years, with very energetic, generous and committed members. Two competent music directors/readers have been a wonderful blessing to the new priest and to the worship of the Mission and beyond (as has the help of Deacon Lasha Tchantouridze when he can be spared by Fr. Robert Kennaugh). A priority at this time is the continued growth in stability, regular and fuller parish life, spiritual life, witness and membership. A second priority is to find a rented or purchased space for the Mission to call its home so that the drain of setting up and taking-down the worship space every week can be left behind. A recent generous bequest for the purpose of obtaining a church home has added considerably to a modest but significant fund set aside for a church home.

St. Arseny Institute: AmandaEve Wigglesworth, a member of the Mission and a choir director, is now in charge of the Reader's Program for the St. Arseny Institute and providing administrative assistance to the Director. Two members of the Mission, students of the St. Arseny Institute in the former M. Div. program, are continuing studies. Phil Jordahl has been accepted at St. Vladimir's Seminary in the M. A program, and will be on his way with his wife Biss and their young family in August. Sub-deacon Kevin Wigglesworth is continuing courses under the St. Arseny Institute, but now with a view to potential ordination to the diaconate. Subdeacon Kevin and his wife AmandaEve continue short-term mission ventures with OCMC, recently in Africa, and AmandaEve in Guatemala.

In conclusion, I would like to thank Vladyka Seraphim, Vladyka Irene, David Rystephanuk, and David Grier who have been lay representatives, and all the clergy and faithful in the Manitoba-Saskatchewan Deanery for their support to me in my years as dean. I ask and pray that you continue this support to Father Rodion Luciuk as he takes on the responsibilities for the deanery.

Much love, in Christ, Archpriest Robert Kennaugh 4

14 .1. 4 Ontario

LAY REPORT FOR THE ONTARIO DEANERY. JUNE 25, 2010 DN. GREGORY SCRATCH.

Your Eminence Your Grace, Fathers, Mothers, Brothers and Sisters. Glory to Jesus Christ!

Glory forever

In the course of this term as the Lay Representative for the Ontario deanery, a channel of communication was kept open between the rectors and faithful of our parishes. I had the blessing of serving in many of the parishes during this time, and getting to know their faithful 1. During this term no specific needs and or requests being brought forward to my attention.

I also served as a member of the Archdiocesan council's Administrative Unit, working on issues of Archdiocesan Insurance coverage, and more recently the development of a Stewardship strategy. In addition to these functions, my work as St. Tikhon Archdiocesan Stewards Chair person has taken on a large percentage of my time on the council.

By the Lord's blessing and mercy, life in this deanery continues. Not with giant movements and events, but rather with little victories and accomplishments, in sometimes difficult situations and environments. For this we thank God.

By the prayers of St. Arseny and Tikhon, and all the saints, known and unknown who ministered in this dioceses.

Dn. Gregory Scratch.

1 Unfortunately during this time, I was unable to visit St. John the Divine in Windsor, St Gregory of Nyssa in Kingston, St Seraphim in Toronto, and Holy Transfiguration in Huntsville.

14.1.5 Quebec/Eastern Canada - Archpriest Anatoly Melnyk

14.2 Metropolitan Council Report

REPORT OF THE ARCHDIOCESE OF CANADA METROPOLITAN COUNCIL REPRESENTATIVES TO THE ASSEMBLY OF ARCHDIOCESE OF CANADA JULY 26-30, 2010

At the last Assembly of the Archdiocese of Canada, Archpriest Cyprian Hutcheon and David Grier were elected representatives for the three year term from All American Council (AAC) 2008 to All American Council 2011.

This term began at the landmark All American Council held in Pittsburgh in November 2008. This Council, being held at possibly the lowest point in the history of the Orthodox Church in America as scandal and rumours of scandal were tearing at the Church. It ended with the exciting, Holy Spirit-led, Church-renewing election of Metropolitan Jonah. The long process of healing and re-building began as the quite dysfunctional organs of the Church, including the Metropolitan Council, began to rebuild trust with the membership.

Meetings. Metropolitan Council (MC) meetings are held twice a year. The spring meeting is held with the participation of the Lesser Synod (LS) which consists of the Metropolitan, ArchBishops Nathaniel and Seraphim, and Bishops Benjamin and Tikhon. The fall meeting is held with the entire Holy Synod (HS) in attendance. The meetings received information on a variety of subjects impacting the Church and decisions were developed. All decisions require the review and approval of the HS.

Committee Activity.

Much of the work of the MC is conducted between meetings by its many committees. Every member is expected to serve on at least one. Fr. Cyprian is on the Ethics Committee and David serves on the Strategic Planning Committee. Other committees are Charity, Council Development, Human Resources, Internal Governance, Legal Affairs, Crisis Management, and Financial/Investment. The Implementation Committee of the Special Investigating Committee's Report was disbanded at the March 2010 MC because its recommendations were either completed (13) or being dealt with by other existing committees (6). Committee reports consume a significant portion of each MC meeting.

Strategic Plan. A motion at the 2008 AAC called for the development of a Strategic Plan. A Strategic Planning Committee (SPC) was struck and began its very time consuming work. It is developing the plan in sections, iterating the ever growing plan with the HS and then with the MC. After developing agreement at these levels, it is being taken to diocesan assemblies for further review and development. The plan has developed wording for "who we are" and "who we want to be", core values, and descriptions of the various bodies of the Church, goals and objectives. Two sessions have been set aside at the ArchDiocese of Canada Assembly to review the document and solicit input on it.

Legal Issues.

Significant time has been spent in confidential sessions on legal issues resulting from our dark period. Although settlements have been reached in many cases, some of these have come at considerable legal expense. Progress has given reason for optimism, but it will likely require more time and expense before resolution in all issues is achieved.

Finances.

The auditors completed their work on 2008 but are still unable to provide an unqualified audit because of missing documentation from the Kondratich years. It is expected that the 2009 audit will be prepared for review by the MC at its fall meeting. The 2010 budget was presented, discussed, and approved. Operating income of \$2.4 million (versus actual of \$2.5 million for 2009) with a small end balance of \$108k (\$100k in 2009). Melanie Ringa took over as the OCA's Treasurer in November, 2009 on a half-time basis. She is also the Chief Financial Officer for St Vladimir's Seminary. The Chancery is operating with an absolute skeleton staff in our attempt to live within our means. FOS income had dropped to almost nothing during the crisis and has now recovered to \$75k/year all of which is devoted to OCA ministries.

External Affairs

Fr. Leonid Kishkovsky, OCA External Affairs Officer often addresses the MC. The main focus of his remarks has been plans for the Episcopal Assembly of the 66 North American Canonical Orthodox Hierarchs held in May 2010 in New York. This Assembly is to begin a process to develop a solution to the canonical irregularities in the Americas, primarily evidenced by the many overlapping jurisdictions active here. In connection with the OCA's participation in this groundbreaking event, Metropolitan Jonah stressed the importance of our church's willingness to "lose its identity" by melding into an eventual North American Orthodox Church. This possibility is part of the vision underlying the OCA's strategic plan. Should this happen the new Orthodox Church in North America would be the world's third largest Autocephalous Orthodox Church. Fifty-five of the 66 Canonical Bishops in North America attended the

Assembly, their resolve to develop a solution was strengthened and committees to address various aspects of the plan forward were established.

Upcoming AAC.

Plans are well underway for the 2011 AAC to be held October 31 to November 4 in Bellevue, WA (a suburb of Seattle). The venue has been contracted and Preconciliar Commission members selected. For the first time ever a significant contingent from Alaska is planning to attend. The AAC will be followed by a pilgrimage to Sitka AK November 5-6.

Closing Comment.

Over the period of our tenure on the MC there has been a marked reduction in the adversarial tone of the council. Growth in mutual trust and respect is evident in the relationship between the MC and the HS. To build on this, the MC and HS have decided to incorporate a two-day "get to know each other better" retreat attached to its fall

meeting. We have been honoured to serve on the MC in this period of renewal. We owe a great debt of gratitude to our predecessors, Fr. John Tkachuk and Richard Schneider, who bore the brunt of the attitudes present in the dark period and participated in the actions that pulled out the truth, the necessary first step to begin the healing process.

Respectfully submitted by: Fr. Cyprian Hutcheon and David Grier. June 24, 2010.

14.4.1 Publications - Canadian Orthodox Messenger - Mother Sophia **Canadian Orthodox Messenger Report to the 2010 Assembly of the Archdiocese of Canada, OCA**

Since our last report to the Archdiocesan Assembly in 2007, we have published eleven quarterly issues of the Canadian Orthodox Messenger. This number should have been twelve, but an issue for Summer 2010 was not done, for two reasons: (1) there was not sufficient varied material available to make an issue worth doing, and (2) the Archbishop, whose reading of each issue before publication is imperative, was not available to do this.

Until this past Spring, we have been able to adhere to a fairly strict quarterly publication schedule, with issues sent to the printer around May 1, August 1, November 1, and February 1, for printing by him and then mailing by him to the parishes by mid-June (Summer), mid-September (Autumn), mid-December (Winter), and mid-March (Spring). The deadlines for these issues have been April 15 for Summer, July 15 for Autumn, October 15 for Winter, and January 15 for Spring. If one does the math, one realizes that we have approximately two weeks to edit articles and typeset the whole issue, consult with the Archbishop, send the draft paper copy by fax to the Archbishop to read and bless, and then mail the corrected digital copy of the issue to the printer. It is a tight schedule, but it has, until now, worked well for both the editor and the Archbishop.

For over twenty years now, we have tried to be guided by two Assembly-articulated goals for the Messenger : "to be a medium of communication among and for all of us in the Archdiocese ; and, to be a means of presentation of what we are to a wider readership beyond our own diocese. As I look at these goals now, I see how truly vague they are. What's more, the "world of communication" has changed a great deal in the twenty years since we first articulated these goals. What kind of "communication" among ourselves, and about ourselves to others, do we want and/or can we provide? We now have an Archdiocesan website which is able to publish news very quickly for those who are interested. When there is news of parish or diocesan events, of historic anniversaries, of ordinations, of the founding of new parishes, of the Archbishop's pilgrimages, etc, this news can be put on the website in a very timely manner. The Messenger also prints such news, if the editor is even made aware of it, but a quarterly can rarely publish such news in a timely way. What then, is left for the Messenger to communicate uniquely?

The Archbishop has suggested, and we totally agree, that the main (but not the only) purpose of the Canadian Orthodox Messenger now should be that of printing articles which help our faithful clergy and people to grow in their life of Orthodox Christian faith: articles examining/analyzing either current or ongoing issues and events from an Orthodox point of view; saint's lives written from a modern perspective; personal accounts of pilgrimages, illness and what it can teach, moral or spiritual conflicts, and so on; information and stories about our past in the Archdiocese; discussions pertaining to youth, to parenting and children, to the elderly - all from an Orthodox perspective; reviews of books, DVDs, and so forth which might inspire our Christian life; and so on.

Indeed the publication of such articles has been a natural evolutionary development for the quarterly, and in the past few years we have published these kinds of articles, many of them very well received both here in Canada and in other countries. The problem is, of course, that our faithful clergy and people who write such pieces, must think of submitting them to the Messenger, or else, as this past May-June, there will be no Messenger to publish! I have recently seen excellent articles, very timely and helpful for us in the diocese, on the blogs of our clergy and faithful. Unfortunately I find these blogs quite by accident. If the writers would just let me know about them, we could probably spread their work to a much wider audience. There are hundreds of thousands of blogs (which means that one's potential audience on a blog is usually very limited, unless one is truly famous), but there is only one Messenger, which goes out to readers not only across Canada, but also in the USA, Ukraine, Poland, Finland, Norway, France, Belgium, The Netherlands, Latvia, Romania, Denmark, Macedonia, the UK Uganda, Ghana, India, New Zealand, and Egypt.

In view of the heavy burden of extra activity which our Archbishop now carries in the USA and abroad, it is increasingly difficult for him to have time to review the Messenger and give a blessing for publication. I am hoping that perhaps he will be able to delegate this task to someone else (such as the Auxiliary Bishop, or whomever else he might choose) whenever he is going to be unavailable during a scheduled editing period. The Messenger absolutely cannot be published without his, or his delegate's blessing. The person giving the blessing must be available by telephone for brief questions and conversations during the editing process, as well as available to receive the faxed draft copy and to read and possibly emend it. The Archbishop has also made it clear that we must keep to schedule, because trying to publish on an ad hoc basis will, he says, mean a certain death of the Messenger.

Frankly, I cannot envision the continuance of the Messenger much longer unless we can solve the two problems which I mention above and which were so clear to us this past May-June. Feedback concerning these problems would be most welcome from anyone in the Archdiocese.

As in our past Assembly reports, we again want to thank the Messenger's circulation manager, Ms Helen Culhane of Ottawa, and our printer, Mr Doug Gander of Westport ON. I deeply appreciate their devoted service over these past twenty years.

Respectfully submitted,
Mother Sophia (Zion),
Monastic Community of St Silouan the Athonite

14.5 Youth and Adult Ministries - Dn Matthew Francis

14.6 Other Reports NOT PRESENTED ORALLY

14.6.1 AVAC - Archdiocesan Vocation Assessment Committee

The Archdiocese has always had assessments of candidates prior to ordination. With seminary recommendations, letters from three people, and later in this Archdiocese an interview by clergy of the man asking for ordination, yet later was added a police check.

The Archdiocesan Council adopted a policy in 2006 of assessment of all candidates entering studies and also prior to ordination, along with a psychological assessment and the police check. Therefore a person starting studies would have his first assessment with a committee of three: clergy and lay, and a one on one with the psychologist/psychiatrist. These reports would then be given to the Archbishop with any recommendations for the candidate. The process would be repeated prior to ordination if time had elapsed. Also clergy seeking admission the Archdiocese would go through this same process.

The committee members are chosen for each candidate from neighbouring deaneries and with usually one member having experience already in this process. The committee then submits its finding to the Archbishop who makes the final decision regarding the candidate. All the glitches have not yet been worked out but already 14 evaluations have taken place in the last three years. At present we are working on all the candidates for study as till now most of the candidates are those prior to ordination.

This process seems to work because already the committee has been able to advise candidates on areas that need attentions if one is to be ordained as well and recommendation for needed studies and schools. The candidate submits all the information to the Archbishop who asked that an assessment take place. A committee is drawn up and approved by the Archbishop. The psychologists/ psychiatrists are all members of our church, that give freely of their talents to the church, also submit their assessments and recommendations to the Archbishop.

A standard questionnaire is filled out by the person and series of standard questions are asked at each interview.

Any questions about this process, please see Igumen Alexander or Protodeacon Nazari.

Igumen Alexander

14.6.2 NASHI

"We are each of us angels with only one wing. To fly we need each other"

NASHI is a volunteer based organization whose mission is to raise awareness of human trafficking both nationally and internationally. NASHI'S current project is the establishment of a safe house in Ukraine that will provide a life-skills training for at-risk youth.

The scale of human trafficking is alarming. While it is difficult to find precise figures the International Labour Organization estimates 2.4 million people are victims of trafficking commonly referred to as modern day slavery. We must recognize the demand for prostitution and pornography fuels the market for human trafficking!

What can be done? First we must become aware of what human trafficking is and to acknowledge it as one of the greatest travesties of the 21st century happening right in our backyard. We need to recognize it, talk about it and take action. This is exactly what NASHI has been doing. TAKING ACTION. Some of our parishes and individuals within our Archdiocese have also taken action by providing financial support. Savelia Curniski of NASHI has been part of the Canadian Council of Churches as an Archdiocese representative on the committee on Human Trafficking.

NASHI continues to be grateful to the Archdiocese of Canada for taking us under your umbrella until such time we received our charitable status. Last year this status was received. Another milestone was the opening of an Edmonton branch known as the Maple Leaf Project and currently a NASHI Winnipeg branch is beginning to raise funds.

The cost of purchasing, renovating and establishing this 11,000 sq. ft. safe house known as the 'KLENOVI LYST' or MAPLE LEAF CENTRE will be nearly \$500,000. We will continue to organize fundraisers but we also need continued support from individuals and parishes. Please check our website www.nashi.ca or call 306-653-4646. A DVD of NASHI's project is available at this Sobor

Individually or through your parish you can make a difference in the lives of these voiceless children.

The safe house under renovation in Stoyaniv, Ukraine - spring 2010

14.6.3 Sifton

Sifton Report - Canadian Orthodox Pioneer Museum and Church Restoration Sifton Museum received visitors at various times throughout the summer of 2009. It was shown by appointment by local volunteers. On two key weekends (one being the Dauphin Ukrainian Festival), students were hired to keep the Museum open. The visitors included individual tourists, Manitoba heritage personnel and some senior bus tours. No Young Canada Works were applied for in this season.

The church building sustained considerable damage in the early summer with a horrific hail storm that swept through Sifton. A hail claim has been filed by the local congregation, the proceeds from which may go to fix the main dome. Unfortunately, that dome (particularly the window area) has always leaked, even after the first restoration. The church has suffered from extreme humidity because of the leak, and this has not been good for the church books and Orthodox artifacts that are housed there.

The Quiet Garden is modest but interesting, with an arrangement of stones, annuals, perennials and a bench on which to rest. The local forest and grazing of nearby horses give it a pastoral effect. Membership in the Quiet Garden Movement has been covered by private donation in years past, and there is a need for the Archdiocese to cover the modest annual cost of membership.

Fr. Robert Kennaugh served the congregation once last year, blessing the graves. The congregation is by no means young or large, and like the history they safeguard, might well be tempted to think they are forgotten by the Archdiocese. There is no monetary allotment in the Archdiocesan budget for archives and the museum, and except for designated gifts over the years from some individuals, there has been no regular support.

This ebb and flow approach to our historical treasures raises some key questions:

1. If we cherish our history, as we so often articulate, do we care enough to preserve it properly? Syosset has a budget for archives, which underlies its programs and publication activity. What do we have? What vision is there at the Archdiocesan level? Will we allow peaks of interest to lapse into apathy?
2. How can we get a deeper Orthodox presence at Sifton? We need people, prayerful and good community people, who would pick up where the local people, due to their age and infirmity, are leaving things. Is it time for some to come and live there and serve the needs of the local people in this fine rural community, just 20 minutes from Dauphin, Manitoba?
3. How can we make regular "church checkups" at Sifton, given its distance? If artifacts are displayed, they need to be put away properly to prevent light damage. Also, until the roof is fixed properly, the valuable books that were wrapped in acid-free paper and put in proper storage boxes are in danger of mildewing. Does a new home need to be found for them after all? So far, our priests who come to meet parishioners' needs for funerals or baptisms, have taken some time to check church conditions, which is commendable. Do we need a Sifton Maintenance Committee which would work with the local people to help preserve this valuable Church?

Respectfully submitted, Katya Szalasznyj

15 Bylaw Amendments

Proposed Changes to the Bylaws of the Archdiocese of Canada, OCA

Purpose: Re-establishing the office of Secretary(ies)

The Archdiocese had modified its bylaws to convert the position of Secretary(ies) on the Archdiocesan Council to Arch-Dean. Now that we no longer have an Arch-Dean, the Archdiocesan Council is recommending that we revert to the original structure. The changes listed below will enable the Ruling Bishop to appoint a secretary or more than one secretary as ex-officio members of the Council and Officers of the Corporation. In the present version of the Bylaws, the Secretary Office of the Corporation is handled by

the Secretary/Treasurer. If these changes are approved, the role of Corporate Secretary and Corporate Treasurer will be separated, again, returning to the way it was.

Recommended Changes:

2.2 d. delete the phrase "Arch-Dean (if any)" and add the phrase "The Secretary(ies) being the Secretary(ies) of the Corporation".

4.1 b., 4.2, 4.4, 4.5, delete each occurrence of [Secretary/] in the phrase "[Secretary/] Treasurer add 4.1 c. The Archdiocesan Secretary(ies) of the Corporation, who shall be the Secretary(ies) of the Corporation

4.2 add "and Archdiocesan Secretary(ies)" after Treasurer 4.4 and 4.5 add "and Secretary(ies)" after Treasurer

5.1 delete the phrase "the Arch-Dean" and replace with "Secretary(ies)"

17 Reports of Audit Committee and STAS Representative

17.1 Audit Committee - Archpriest Rodion Luciuk

Audit Committee Report.

This committee meet a few times by teleconferencing. Our initial discussion involved what was our role? Were we to be like the audit committee for the Orthodox Church of America as per its guidelines? That is the audit committee would be the overseers of the audit process, the ones to receive and review the results of an audit. Or were we to be the ones to conduct the audit? This of course brought up a number questions and concerns, the main one being the proverbial burr under the saddle, money. This concern directed, or I would rather say limited what the committee could do.

The cost for a full and proper audit would be in the thousands. Even the cost of the committee members gathering together to review/audit the books was expressed as being a major concern. The suggestion (I believe from the archdiocesan council) was put forth that we could use a proxy i.e. a volunteer locally to look at the books. The main reason for a proxy would be a saving in money. The audit committee was uncomfortable and had concerns with this suggestion. It brought into question the reason for an audit committee and what was its role, and what quality would be done for an audit.

At this point Kosta Stavrianeas was invited to join in on our discussion. Kosta had a better insight into the financial state of the Archdiocese, having prepared reports for the insurance company, and in his training and knowledge of accounting procedures. It was identified we could have the three following procedures done. The first is a compilation engagement. The provided financial reports from the archdiocese are reviewed for accuracy and completeness without an in depth look at the books . This is what is occurring now for the insurance company. The second is a review engagement where some limited audit procedures are performed that can give some assurance the books are in good order. The third is a full scale audit. This will give assurance that the books

are in good (or not good order) and where improvements in financial accountability can be improved.

And on a personal note, having seen our parish go through all three stages, each one provides a better and concise picture of our parish financial position than the previous one and where improvements for accountability and transparency can occur. It cost money but in the long run will save money.

In the following discussions some very important items were brought forward. Firstly, it was indicated that at this time no audit could be completed. The method in which the books were being kept, would prevent a proper audit from being completed. The Archdiocese would need to upgrade to better accounting software with one full year of financial entries that would allow for this to be accomplished. If a professional was unable to do this, how less likely would we be able to do this.

Secondly, not all the financial accounting was been done in one place. The majority of the work was done in the east by Nikita, however the western office in Edmonton was doing a significant amount of financial activity, particularly at that time for the clergy health and benefits portion. This means that records were being kept in two distinct locations. Which for an audit to be done would require more time and cost(travel and time). This also brought up the concern that not all the financial activity of the archdiocese was being reported or being reviewed, perhaps even by the archdiocesan council.

Thirdly, a concern for the security of the financial records of the archdiocese was raised. It was identified that intimate know ledge of the financial activity was in the hands of one person, Nikita, who was often out of the country. If something unexpectedly, God forbid, were to happen to him, it would take the archdiocese a significant amount of time and effort with a possible financial cost to restore its financial activity. This also included the physical location of the records, i.e. the loss of a laptop that could crash, be stolen, etc ..

One outcome of our discussions was as a first step, a recommendation put forward that the Archdiocese should be moving to new accounting software that can provide better and accurate financial records and reports. Additionally that both centers would be using this software. Also that the concern of help, or the sharing of duties for the treasurer be looked at. In a proper procedure, the person who does the deposits is not the person who writes the checks, while a third would do the entries and verification.

We did not hear if the archdiocese has moved to new software or any response to our concerns. The committee struggled with what our role was, if we were capable of doing something like an audit, and struggling with the lack of resources. We became dormant waiting for things to be implemented. It is my understanding that some items have been done and I am not sure we have had one full year yet. Thanks to the committee members who offered their time and input into this process.

What does the audit committee recommend? One item would be that committee members would have qualifications in accounting. Secondly what is the role of the committee, i.e. is it the overseer or does it simply conduct the audit. Does it look at

accounting procedures? Thirdly, that the financial commitment be made by the archdiocese to have a proper and full audit done by the next archdiocesan assembly.

Lastly, and I want to stress that this is my personal opinion, my chance to be on the soapbox. I would like to add that I find it frustrating in that the past three years nothing has been presented by the archdiocese to its faithful on its financial status. No financial reports have been produced, only at the assembly. It is hard to present to a parish council why we need to send our money and have no knowledge on what has been happening. Not even any acknowledgement to monies received. The archdiocese needs to be much more transparent to its faithful. It is nice to ask for money for ST AS, but the archdiocese also needs to keep us informed as to what is happening in the archdiocese. If we have the money to get an administrative assistant, to have an auxiliary bishop, to move our archdiocesan headquarters, then we should have the money to do an audit or at least a proper and full review engagement. Respectfully submitted,

Very Rev. Rodion Luciuk

Chair of the audit Committee

17.2 STAS - Deacon Gregory Scratch

St. Tikhon Archdiocesan Stewards Tri-Annual report 2010

Your Eminence Your Grace, Fathers, Mothers, Brothers and Sisters. Glory to Jesus Christ!

Glory forever

The St. Tikhon Archdiocesan Stewards (STAS) program was launched three years ago to address the need to support the Archdiocese through donations from individual members, above and beyond any stewardship to the local parish community.

STAS was the product of a focus group directed at finding solutions to a number of administrative obstacles within the Archdiocese, most of which were money-related. The support of a full time administrative assistant to His Eminence Archbishop SERAPHIM was highlighted as the first priority for STAS to address.

Without a candidate, or even a job description, the members of this Archdiocese at that time embraced STAS as an opportunity to be "hands on" in the support of this Archdiocese and of his Eminence. This laid the building blocks for the employment of Protodeacon Nazari Polataiko as the Episcopal secretary in 2008.

It is these individuals from across this diocese, who for the price of a coffee a day, in most cases, contributed, and built up this Church. It is many hands making light work, in the continual witness of the Lord's saving love in this country.

The importance of the Protodeacon's role as the Episcopal secretary cannot be understated. His experience, and dedication to serving the Lord, have not only assisted in developing much needed administrative standards, but also in providing the opportunity for the visitation of the miraculous icon of the most holy Mother of God of Pochaiv to our country.

Fairly early into this program, the STAS committee, assured by the base support for the Episcopal secretary, began to consider the direction of STAS beyond the support of the Episcopal secretary. The committee developed a ten-year plan aimed at providing support for Deans and seminarians (please see attached).

As STAS developed, it was apparent that there existed an unnecessary duplication of work. A decision was made in October 2009 to formally incorporate STAS into the Archdiocesan Council, and to have the Archdiocesan Executive Committee (ADEC) assume the administrative functions of STAS (please see attached). This has allowed STAS's operations, including administration, promotion and communication, to be streamlined. As well at the time, the "STAS vision committee" was renamed the "STAS committee".

The financial report of STAS will be made by the Archdiocesan treasurer. Challenges

Through the intercessions of Sts. Arseny and Tikhon, STAS has gone from non-existence to being the largest single contributor to the Archdiocese. And although the blessings of this program bear fruit, a number of challenges must be addressed in order for STAS to realize its goals of positively affecting most aspects of the life of the Church in Canada through the support of deans, seminarians and missions.

1. Human resources, clerical mistakes.

When STAS began, its committee consisted of seven members; however, through a number of circumstances that number dwindled to three members. This issue, coupled with the volunteer nature of operations, led to a number of clerical and administrative mistakes. In addition, the objectives of STAS were not always communicated plainly. For this I accept responsibility and ask for forgiveness and patience in the development of this program and the work it is doing.

The reorganization of the STAS committee within the ADEC decreased the administrative burden on the remaining STAS committee members, but the balance of the promotion, communication, and clerical work of STAS is still being done by overcommitted members. This is not to say that the work of STAS is too overbearing for the present operations group, but rather that if STAS grows as forecasted, the proper administrative work will suffer, and with it potentially the credibility of STAS and the Archdiocese.

For STAS to be as effective as it can be, it needs men and women from around this Archdiocese, who have the time and energy to work within a team, to offer their appropriate talents to the Lord.

2. Local representation.

STAS was initially envisioned as being a local movement, with parish members presenting and articulating the vision and work of STAS. This has occurred, but the level of involvement is still far from where it was thought or hoped it would be, most likely because STAS is still a new program within our Archdiocese. However, as STAS starts to support other aspects of Archdiocesan life, the face of the program might be reflected in its members' support of local seminarians and missions. This will give STAS a local face with local connections.

3. Rector support.

Despite the repeated assurances that STAS is a contribution to the Archdiocese that is above and beyond the primary support of an individual's parish community, there is a fear among many rectors that STAS is a financial distraction. Some rectors worry that STAS may siphon off donations from their own parishes. However, it has never been the intent of the STAS committee to undercut the parishes of our Archdiocese.

I don't know what can be said to address this other than note that STAS will one day help support a seminarian from your parish and maybe even provide support for a priest that will one day shepherd your flock. STAS will one day support the work of a Dean at your parish or provide for a mission.

To feel threatened by STAS is to lose sight of its goal in supporting future generations of Orthodox Christians across this Archdiocese. The STAS committee is doing all that it can, and will do all that it can, to encourage parishioners to support their parish first, and then to support STAS.

Objectives.

The first three years of STAS were spent in developing an administrative model in which to effectively communicate, promote, and present STAS. The next three years will be spent in the actual fulfillment of those actions.

We have only seen the tip of the iceberg with respect to the membership within STAS. Given the size of our Archdiocese and the number of parishes we have, it is remarkable that STAS is now the largest single contributor to the Archdiocese. Just imagine what could happen if our whole Archdiocese was involved.

With greater involvement in the operations of STAS by qualified men and women, better representation at the local parish level, and the active support of parish rectors, the goal of 300 members by the next assembly is realistic.

Each of us in this diocese, directly carry on the work of both Sts Arseny and Tikhon. Following in their steps, bringing the Gospel, and the light of Christ into our schools, our work places, our parks etc. For those involved in STAS, I thank you, and I thank the Lord for your stewardship belief in this program and hands on continuation of the works of our Saints.

By the prayers of Sts Arseny and Tikhon, and all the saints, known and unknown who ministered in this diocese.

Dn. Gregory Scratch I STAS chair.

The STAS committee facilitates the financial support of the administration of the Archdiocese of Canada, through communicating, mobilizing, and promoting the participation the faithful members of this diocese.

The committee is made up of Archdiocesan Executive committee (ADEC):His Eminence Archbishop Seraphim

- Igumen Alexander
- Protodeacon Nazari Polotakio
- Nikita Lopoukhine (Treasurer)
- Deacon Gregory Scratch (Chair)

The Eastern and Western representatives of STAS are:

- Subdn. Jeremy Scratch
- Dn. Matthew Francis

Administration

The St. Tikhon Archdiocesan Steward's program is managed by the Archdiocesan Executive Committee (ADEC), with the Archdiocesan Treasurer assuming the responsibilities of the STAS account, and related responsibilities such as:

- Budgets
- Tax Receipts
- Account disbursements
- Annual appeal letters

A chairperson is appointed by the Archdiocesan council (ADC) sitting for a maximum term of six years, with a review after the third year of the term (The chair does not necessary have to me a member of the Archdiocesan council). He/She acts as the:

- Spokesperson for STAS
- Liaison to the ADC
- Coordinator for the promotion, communication of STAS objectives
- Membership
- Recruiter for STAS personal

In addition to these responsibilities, the Chair would work and direct the day to day operations with Western and Eastern STAS representatives, chosen by the ADEC (the Western and Eastern STAS representative does not necessary have to be members of the Archdiocesan council).

The three becoming in-essence an Operations unit.

The Operations unit would be responsible for the update of any media (website, newsletters, the Messenger etc), communication with the Archdiocese as a whole, and STAS membership. As well this unit would be responsible for the coordination and

presentation of STAS, working with other STAS members, and parish rectors in the further promotion of STAS. They would also maintain a data-base, monitoring contributions (with the assistance of the treasurer) and membership.

The Operations unit would also propose an annual schedule of tasks (pending approved by the ADEC). Specifically, this would include letters of renewal issued, receipts mailings, newsletter dates, etc.

The Western STAS representative would process new members from Edmonton. Travel to AD council meeting and or assembly for the STAS representatives, would be provide to the Chair and Archdiocesan Treasurer who are both members as members of the ADEC. The Western and Eastern STAS representatives attendance and travel costs would be covered on exceptional basis pending approval of the ADEC.

The ADEC, and or the Archdiocesan Council can act to terminate any STAS representative at the time of a review

Three Priorities for STAS Funding

The St. Tikhon Archdiocesan Stewards have begun to fulfill the purpose for which they were created - to support the mission of the Archdiocese of Canada through sustainable, regular, "above-and-beyond" giving.

Priority# I - The Episcopal Secretary

Timeline - Immediate

Goal: Pascha 2009 - 150 Stewards across Canada¹ - \$40, 000 annual sustainable giving

The first goal of STAS has been to provide administrative support to His Eminence, Archbishop SERAPHIM. Through God's mercy, and the prayers of St. Tikhon, this has come to partial fruition in the ministry of Protodeacon Nazari Polataiko as Episcopal Secretary. Already, Protodeacon Nazari's work is yielding great benefits for the Church in assistance to Vladyka SERAPHIM. With our current monthly giving income, STAS is now fulfilling this primary responsibility of \$40,000 in annual giving for the support of the Episcopal Secretary position.

Having achieved STAS' support for the Episcopal Secretary position, we must not allow that to prevent us from casting a broader and longer-term vision for the Church. Indeed, some of the most "inspirational" things that STAS can assist the Archdiocese in achieving are beyond the scope of the Episcopal Secretary's crucial work.

Recommendation:

We, as the "Vision Committee," may begin to consider together the larger needs of the Archdiocese, and to ask God to bless our efforts to address those needs through STAS.

We would like to outline, by way of casting a "vision," two areas of ministry opportunity in the Archdiocese of Canada that I believe should be STAS's second and third priorities,

after the complete support of the Episcopal Secretary. They are: 1) support for the ministry of the Deans, and 2) support for Canadian seminarians I candidates for ordination.

Priority #2 - The Deans Timeline - 1-3 years

Goal: Pascha 2013 - 300 Stewards across Canada² - \$80, 000 annual sustainable giving

The ministry of our Deans, as 'pastors to their fellow priests,' is of paramount importance in the maturation of the Archdiocese of Canada. As the primary pastoral representatives of the Ruling Bishop in each geographical area of our vast diocese, the Deans - experienced priests - carry out a vital role of encouraging, discerning, and mentoring their fellow clergy. These clergy in turn, through the work of the Deans, are effectively supported in their own parish work. As the holy Apostle Paul writes:

"The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ." (Ephesians 4.12)

The Deans' ministry in each area helps priests to experience the support of the larger Church, and to know, in a practical way, that they are 'not alone,' in their proclamation of the Orthodox faith.

As it currently stands, any travel or other costs that the Deans undertake is either provided for by their own parishes, or, more likely, out of their own personal resources. While our Deans, all experienced pastors, would probably choose to offer this sacrificial ministry, the Vision Committee believes that it is our responsibility, as the Church, to sustain them in this good and necessary work.

Recommendation:

Having achieved full STAS funding for the Episcopal Secretary position, the STAS Vision Committee recommends that a stipend or 'budget' starting at \$1200.00 per year be made available to each of the Deans. This is a token amount, intended to offset some of the travel costs which might be incurred in the carrying-out of the Deans ministries. In the initial timeframe, this investment in ministry would add up to \$6000.00 per year (5 Deaneries). In time, if this support is sustainable, it should be periodically re-evaluated, and raised to allow for broader support for the Deans' work (hosting local deanery clergy retreats, seminars, etc.).

Priority #3 - Canadian seminarians I candidates for ordination Timeline - 3-8 years

Goal: Pascha 2017³ - 1 000 Stewards across Canada⁴ - \$300, 000 annual sustainable giving

"Over the next ten years, the Orthodox Church in America will need approximately 500 new Priests! These Priests will be needed to replace the 400 or so who will retire, as well as to staff the 1 00 new missions we hope to plant during this period. At present,

*only 20-25 Priests a year are being ordained, so the situation is rapidly becoming critical. And not only do we need to recruit new candidates - we need also to support existing clergy in every possible way: financially, morally, and through continuing education.*⁵

This quote from one of the pre-conciliar documents of the 14th All-American Council describes the perennial need of the Church for competent and well-prepared Priestly ministers. We could extrapolate from these numbers that the Archdiocese of Canada would require approximately 15-25 newly ordained priests to meet the related pastoral requirements over the next ten years. This would account for the replacement of retiring priests as well as the need for missionary priests to establish new Orthodox communities. Here, in the Archdiocese of Canada, this concern has begun to be addressed through the development of various programmes of educational formation and the focused attention of the theological education committee of the Archdiocesan Council.

More recent conversation at the 2007 Archdiocesan Assembly has emphasized that we require a truly holistic approach to clergy formation that balances: 1) academic preparedness, 2) pastoral/liturgical competence & experience, and 3) the discernment of an authentic Priestly vocation that only the Holy Spirit can communicate to, and within, the Church. Clearly all three of these factors are essential in preparing potential Priests for a lifetime of ministry. It is understood that the Archdiocesan Vocational Assessment Committee(s) - "AV.AC" - will begin to fulfill this kind of a role in Canada, to assist His Eminence in the discernment of future clergy.

Graduate theological/pastoral/liturgical education is an expensive, but worthwhile requirement for future Orthodox clergy. Currently, however, the costs associated with undertaking an Orthodox seminary education are probably prohibitive for most potential Canadian candidates for ordination. They tend to either include: 1) re-location, three years' lost-income costs, and tuition and living expenses at one of the seminaries in the United States, or 2) re-location to Winnipeg to attend St. Arseny Institute, with all the similar types of costs.

Many of our priests who have graduated from the American seminaries are burdened with crippling debt loads that encumbers their freedom in ministry.⁶ Every step should be undertaken to prevent these kinds of debt-incurring situations by diligently discerning and approving potentially "good pastors" - candidates for priestly ministry in our Archdiocese - and then supporting them in every way possible. The STAS Vision Committee recommends that such measures, if taken intentionally "up front," can mitigate later church problems caused or increased by financially burdened clergy - which also places extreme stress on clergy marriages and family life. Indeed, financial stress is one of the major factors in why clergy, some albeit reluctantly and with heavy hearts, leave the ministry; they take up employment elsewhere in order to service their debt-loads and provide for their families. We, as the Archdiocese, should not 'set up' these choice servants of God for failure or floundering. While parishes are responsible to properly remunerate their pastors, the Archdiocese of Canada can assist in placing priests into situations without crippling financial handicaps at the outset.

If we are successful, with God's blessing, in achieving proper support for our

seminarians as potential candidates for ordination, we will unleash and liberate the next generation of priestly ministers for lifetimes of effective ministry. They will be significantly less encumbered by pastoral-education-related debt, and thus freer to focus on the needful tasks of their sacred ministry.

Recommendation:

The STAS Vision Committee should have as its goal the support of seminary studies (at an agreed-upon level), **for seminarians approved by A. V.A.C. as potential candidates for ordination**, with the blessing of the Ruling Bishop. Once priorities #1 and #2 are met in sustainable giving, the Vision Committee recommends that the support of seminarians/candidates for ordination should be our next focus. The support provided through STAS must be meaningful and not a "token." That is to say, the Church as a whole should intend to fund a significant portion of tuition costs (as well as also subsidize living expenses) for AV.AC-approved seminarians/candidates for ordination.⁷

The model that the Vision Committee recommends is a three-fold matching approach whereby funding for approved/blessed seminary studies is provided:

- A) 60% by STAS | Archdiocese
- B) 30% by the candidate's 'home' parish
- C) 10% personally by the candidate

The costs associated with providing this kind of support to Canadian seminarians/candidates for ordination would be considerable. At current market costs, this kind of meaningful, annual support would probably not be less than \$25, 000 per seminarian/candidate per year. By the time we are able to advance this priority (over the next eight years), we would hope, pray, and work to ensure that STAS membership be at an appropriate level to sustain perhaps two or three seminarians per year at this level. The projected goal of 10% Archdiocese member involvement in STAS would more than allow for this level of support, and would indeed allow for other priorities to be considered.

Recommendation: (beginnings of a fund for a Canadian Orthodox Seminary)

In consideration of the 'long-term' needs of our Church, it is also recommended that **once STAS moves into this third priority by way of sustainable funding for the formation of approved candidates for ordination (and also continues to appropriately support the Episcopal Secretary and the Deans), that we consider giving the equivalent of a monthly 'tithing of STAS,' to a fund to aid in the establishment of a full-fledged Canadian Orthodox theological seminary.**⁸ Perhaps St. Arseny Institute may be able to evolve into this organization. Such a decision is of course in the hands of the Ruling Bishop and the Archdiocesan Council. At this time, STAS simply makes the recommendation that some sort of funding strategy be initiated to begin to plan in earnest for this important opportunity.

¹ 150 stewards represents, notionally, 1.5% of the membership of the Archdiocese of Canada. For the purposes of this document, we have estimated that the membership of our Archdiocese is approximately 10, 000 souls. This is based on conversations with numerous clergy regarding the communicant membership of their parishes, but is purely conjectural. We have heard some estimate as high as 20, 000 members and others as low as 2, 000. And, of course, "communicant"

membership will vary greatly from, say, the Sunday after Christmas, to Holy Pascha, respectively. We believe that one of the high priorities for our Archdiocese should be to understand meaningfully the membership size of our parishes across Canada.

² 300 stewards represents, notionally, 3 % of the membership of the Archdiocese of Canada.

³ The year 2017 is chosen here because it will be, God-willing, the 301st Anniversary of the Consecration of His Eminence, Archbishop SERAPHIM to the Episcopate, as well as the tenth anniversary of the formal launch of ST AS at the 2007 Ottawa Archdiocesan Assembly.

⁴ 1000 stewards represents, notionally, 10% of the membership of the Archdiocese of Canada.

⁵ "Pillar Three: Clergy Formation and Development," The Documents of the 14th All-American Council, Toronto, Ontario, Canada, July 17 - 22, 2005.

⁶ The current fees for a single student at St. Vladimir's Seminary are approximately \$13, 500 US, per year including tuition, room & board and basic fees. For married students, the required accommodations would likely make this more like \$22, 000 US per year <http://www.svots.edu/Academic-Catalog/FinancialInformation.html>. The US seminaries do have a number of scholarships, bursaries, and other financial aid programs, but the overall cost to the student is still very high, and in some cases, prohibitively expensive. Especially in the case of mid-career candidates for ordination, the cost of re-location and lack of income often make seminary studies seem like an impossibility. Archdiocesan & STAS support could change this.

⁷ During a recent personal conversation one ST AS Vision Committee member had with a Roman Catholic friend, the Roman Catholic friend was shocked to hear that there is little Church support for future Orthodox clergy, particularly since our parish priests often have families to support. In the friend's Roman Catholic diocese, all approved candidates for ordination received fully funded seminary educations.

⁸ At the level of 1000 stewards giving \$300, 000 per year, the monthly income to the Archdiocese of Canada from STAS would be \$25, 000. A 'tithe' of this amount would represent \$2, 500, an amount that would assist to offer a stipend for key seminary staff, or for some other necessary costs - such as toward a building fund for the development of a proper seminary campus. Even at 500 stewards giving approximately \$150, 000 per year, the monthly income for the Archdiocese from STAS would still be \$12, 500, and a 'tithe' for seminary purposes would still be \$1, 250.

Plenary Session 4

19.1 Department of Christian Service and Humanitarian Aid - Maryann Lopukhine

19.2 Theological Education Committee - Igumen Alexander

**Report of the Theological Education Committee
Archdiocesan Assembly of the Archdiocese of Canada, Orthodox Church in
America
July 27, 2010 Victoria, BC.**

Your Beatitude, Your Eminences, Your Graces, Reverend Fathers, respected Members of the Archdiocesan Council, delegates and observers:

With the blessing of His Eminence, Archbishop Seraphim, the new Theological Education Committee was formed in the beginning of 2010.

The purpose of re-establishing this committee is to support the preparation and formation of potential clergy for the Archdiocese.

History

Historically, when there was a need for new priests within the Archdiocese "pastoral schools" were established to meet these needs.

This occurred in Winnipeg after WWI, and in Toronto after WWII. We have the same needs with many priests reaching retirement again today, age, and many others struggling with serious illness.

Discussion

The Committee held discussions and looked at this issue from different perspectives.

- The great value of the collegial/brotherhood nature of the seminary experience, and how these relationships continue on as a wholesome support throughout ones years of ministry.
- What are the needs?
- How do we see ourselves "indigenizing" the Church in Canada? There is a multi-faceted 'cost' of importing clergy to serve Canadians.
- What, precisely, do we need to train our deacons and priests for - what kind of ministry?
- Rather than starting with formalized "theological education," perhaps we might start with the experience in and of the Church ...

The Committee reviewed a proposal from two members of Annunciation Cathedral for the potential of developing a "Seminary" based in Ottawa, drawing upon existing academic and other resources in Ottawa area.

This concept was discussed in a variety of ways. Several committee members emphasized the positive value of the "community" or "communal" dimension of pastoral formation that developing a residential sort of approach could offer. This could be shortterm or long-term. The members further emphasized the value of locating such a

course in Ottawa so that students/candidates/newly ordained clergy could develop a meaningful relationship with the Archbishop.

Recommendations:

The work of this committee should be structured around figuring out how two major aspects of "Theological Education" as "Content" and "Format" will serve the needs of the Archdiocese.

- CONTENT

Under the area of "content", the work is really divided between the more "knowledge based" disciplines of a traditional theological education such as Scripture, Dogmatic Theology, Patristic Theology, etc.) and the "practical" dimensions

(such as pastoral practice and liturgical service). From an Orthodox perspective, there really should be no sharp distinction between the liturgical/pastoral and the intellectual/theological (i.e., the chapel and the classroom are both essential).

- **FORMAT**

Under the heading of "format" are the issues of delivering education/formation and logistics. Do we need a residentially-based program or a distance learning type program, or some sort of combination of the two?

A suite of short-term 'four day weekend' type sessions could be developed, wherein students could be brought together regionally across Canada

for theological instruction, a full round of liturgical services, and a focus on training for competent pastoral practice.

After a general discussion, the Committee agreed that what we need most at this particular time is not the development of another Archdiocesan "institution," such as a "seminary" or even a "pastoral school," but rather a pastoral/liturgical "course" with an intensive residential/community aspect integrated into it. The preference for using the term "pastoral course" was the consensus of the Theological Education Committee. This type of pastoral/liturgical formation could complement and 'finish' the various options currently available for formal academic studies (e.g., SVS, STS, St. Arseny Institute,

U. of T., Sherbrooke/Montreal Orthodox Theological Institute).

The Committee agreed that Annunciation Cathedral in Ottawa would be the natural home for such a pastoral/liturgical course for the Archdiocese of Canada, perhaps on the basis of developing a program with an "eight-month" academic year duration.

19.3 St. Arseny Institute - Fr. Anthony Estabrooks

**Report on St. Arseny Institute
for the July, 2010 Archdiocesan Assembly**

Your Eminence,
Your Grace,
Reverend Clergy,
Brothers and sisters in Christ:

1. CJOC (www.cjoc.ca) - A report by Deacon Lasha Tchantouridze, Managing Editor of the on-line Canadian Journal of Orthodox Christianity, is available for consultation in a separate document. We thank all of those - academics, clergy, students and laity who have contributed over the past few years. As with all of our programs and activities, we have established this much as a significant tool for not only the Archdiocese of Canada,

but for all Orthodox in Canada to develop, expand and improve. However, we have limited personnel, time, finances and means for major promotion. Please make suggestions, offer help, promote it or consider how it might be a means for the growth, education and unification of the Orthodox Church in Canada.

2. M. Div. program - The Dean of the Faculty of Theology, University of Winnipeg, has ended the affiliation agreement with the St. Arseny Institute as of the end of August, 2010 rather than continue to work out problems due to unilateral changes to our agreement on the part of the Faculty, or to keep responding to our proposals to meet some of its concerns,. A letter to the President of the University was sent from His Eminence Archbishop Seraphim asking if the Dean of Theology was taking this action by himself, since the agreement states that it initially took effect when the two primary signatories, the Archbishop and the President sign the document. As far as I know, no response was received by Archbishop Seraphim.

Very recently the President of the University of Winnipeg has announced that there has been a new Acting Dean appointed for the Faculty of Theology and to a commission dealing with Theological Education and the University of Winnipeg.

We will continue to explore other possibilities of affiliation for degree purposes, but our programs continue. One of our own students in the M. Div. program has been accepted at St. Vladimir's Seminary to complete an M.A. in Theology. Another has applied to have credits from the M. Div. program applied to the diaconal studies program with a view to ordination to the diaconate.

3. Changes in Administration and Reader's Program

AmandaEve Wigglesworth has been appointed as an administrative assistant and to take over the Reader's Program of Studies, with Fr. Mirone Klysh continuing as an overseer and consultant. She has provided a report of her work which can be made available for any interested. The Reader's Program, including music, will soon be available on our St. Arseny Institute website www.saintarseny.ca and the music also on the Archdiocesan website.

4. Evaluation of Programs of Studies

AmandaEve has completed a first evaluation process for the Reader's Program and we are grateful for a significant response from students and clergy and others, which has helped her in revising the Program and facilitating its delivery. AmandaEve is also in process of doing the same for the Diaconal Program. We appreciate any feedback at any time and do our best to take it into consideration.

5. Funding - As has always been the case, the Institute operates in the black, with much donated time and services. We have gradually been able to provide larger honoraria to those putting considerable amounts of time into administration. An anonymous donor has provided \$15,000.00 to the Institute for the third year running, which allows the Director to give major time to the Institute. The anonymous donation has been provided for a third year running (i.e. for the Institute fiscal year of June 1, 2010 to May 31st, 2011. This donation, along with some financial donations from various individual contributors and parishes, from within and outside the Archdiocese, and student fees, has enabled us to provide an honorarium for AmandaEve Wigglesworth as

Administrative Assistant and to assume co-ordination of the Reader's Program. Her energy and skills are permitting us to concentrate on much-needed updating, assessment and revision of programs, to major needs regarding communication on many levels, planning, and development of new programs requested of the Institute.

We continue to find ways of refurbishing to \$1000 to \$3000.00 scholarship fund and still have around \$5000.00 remaining in a library fund.

Protodeacon Raphael Cole provides very detailed monthly financial accounting of all monies received by and disbursed by the Institute. These reports, along with minutes of monthly Administration Meetings by our Secretary Fr. Mirone Klysh, are provided on a monthly basis to the Archbishop and Chancellor and others as required.

Financial reports and minutes can be made available if required.

5. Registrations

Interest remains very high in ways of taking Orthodox theological studies and training other than moving to Seminary in the United States for several years, including at the M. Div. level. We have had much serious interest in Orthodox theological studies which, despite our efforts, we are not in a position to provide. We have been finding ways for people in isolated locations or as late vocations in special circumstances, to move forward in diaconal training.

Reader's Program - between Sept. 2003 and the present there have been 60 students registered in the Reader's Program, with 10 being from outside Canada (U.S.A. and 1 from Ireland). 14 students have been tonsured as readers.

Diaconal Program - 34 students have been registered for the Diaconal Program between fall, 2003 and the present. 8 have been ordained as deacons. A new surge of wellqualified and motivated students are moving into courses toward the diaconate and/or are waiting to be put through the Archdiocesan Vocations Assessment process.

General Program - those taking some (diaconal) courses out of interest since our beginnings include 19 Orthodox laity, and 9 non-Orthodox

MiDiv. Program - those who have taken our courses in the M. Div. program include 2 Orthodox and about 10 non-Orthodox

6. New Programs

(a) Orthodox Theological Studies for Those Working in Medical Practice and Health Care

Dr. Nikita Eike has taken initiatives regarding a program of studies in Orthodox Theology for Orthodox people in the Medical Profession and has written a major document providing unique Orthodox perspectives in this area in relation to the presuppositions and practices which are common in current medical care.

She has proposed that under the St. Arseny Institute a specific program would be devised which could take advantage of some of the diaconal program studies, with

modifications, as well as providing new courses, but most likely directed and overseen by special appointees. With Archbishop Seraphim's approval various personnel who might work with Dr. Nikita have been, or are being approached for this task. Considerable interest in such a program has been received, with some prepared to begin studies almost immediately.

(b) Licentiate in Theology

It is our understanding that the new Theological Education Committee will be considering the possibilities of a Licentiate in Theology. This program would provide studies and training to meet the needs for clergy in Canada, with a view to our present circumstances, but also with a concern for standards and connections with Degree and Accreditation Programs and potential for transfer of credits. Clearly there is interest in this type of program and need for it. With Archbishop Seraphim's approval considerable work is being done on preparatory materials and research. The provision and operation of this program in relation to the St. Arseny Institute, with full engagement of resources in the Archdiocese will have to be worked out.

(c) Helps for Orthodox Theological Education in Mexico

Through conversations with Archbishop Seraphim, the Orthodox Church in Mexico has asked for us to share what we have learned and put together toward theological education and training in circumstances where attending Seminary full-time at a distance is not feasible for many. The Reader's Program, which has now been prepared by AmandaEve Wigglesworth in electronic form, and is soon to go up on our website, is to be made available to Mexico, along with information regarding administration, finances, course content for the diaconal program or whatever else may be useful. There is a capacity to translate materials into Spanish, so that whatever may be useful can be adopted or adapted for the Mexican Church to develop its own training.

7. Website and Communication

Much needed updates, changes, and new features are beginning to appear on our website and much more will be made available soon, now that we have personnel with skills and ability to make this happen.

Respectfully submitted,

Priest Anthony (Spencer) Estabrooks Director

PLEASE TAKE THE OPPORTUNITY DURING THIS ASSEMBLY AND AT ANY TIME TO MAKE SUGGESTIONS AND OFFER HELP. WE WOULD LIKE TO HAVE THE ST. ARSENY INSTITUTE BECOME TRULY A PROJECT OF THE ARCHDIOCESE, WITH CONTRIBUTIONS AND DEVELOPMENT OF THE PROGRAM BEING MADE BY ALL WHO HAVE INTEREST AND ABILITIES TO OFFER.

St. Arseny Institute Reader's Program Report for Jan-June 2010 Reader's Program

Current enrollment: 2 students

Done

Files are in PDF format and ready to go on the website.

In Process

Creating audio files.

Uploading the program onto the website as an online classroom. Cantor's portion:
Begun editing/standardizing/creating the music files.

Future Projects

Cantor's Program - completing music files, creating audio files of the music, creating lessons.

Looking for local resources

We would like to make the program as hands' on as possible. If you would like to be involved in mentoring students in your area, or have audio files of music that you can provide, please notify me (AmandaEve Wigglesworth) at kevinamandaeve@yahoo.ca.

**St. Arseny Institute Administrative Assistant's Report for Jan-June
2010**

Administration**Done**

New application forms for the Institute.

Music files for the services to St Arseny (vespers, matins, liturgy, and akathist)

In Process

Cataloguing the library

Comparative study of Orthodox schools in North America

Website - no development in this area since the previous report**Done**

I now have access to the website and have been learning how to make updates to existing pages. Some updates have already been done.

In Process

I will be learning how to add new content in order to keep the "News" page up to date as well as to create on line classrooms first for the Reader's Program and subsequently for diaconal courses.

Diaconal Review**In Process**

Review forms have been developed. Will probably send them in the fall to clergy and students (both former and current) to obtain feedback on the program and individual courses.

www.c1oc.ca

June 22, 2010

The Canadian Journal of Orthodox Christianity is published by the St. Arseny Orthodox Christian Theological Institute in Winnipeg, Manitoba, with the blessing of His Eminence, Seraphim, Archbishop of Ottawa and All Canada, Canadian Archdiocese, the Orthodox Church in America. The Journal is based entirely on the Internet, and it is free to the readers. CJOC published articles in English only.

The Managing Editor is Deacon Lasha Tchantouridze, Ph.D., who can be contacted through the website.

The Journal started operation in late 2005, and published its first issue in January 2006. The Journal publishes new issues in winter, summer, and fall. Since January 2006, 14 issues have been published, and each issue has on the average 3.5 articles.

Its focus is on Orthodox theology, history, education, and spiritual life in a current Canadian context. The immediate goal of The Canadian Journal of Orthodox Christianity is to complement the purposes and work of St. Arseny Institute, in providing a forum for the sharing of research, and thought which promote the theological education and spiritual growth of laity and the calling forth and training of clergy for service in the Orthodox Church in Canada.

The Journal's concentration on practical and pastoral application of academic research and reflection is designed to be one means for continuing education for Orthodox clergy in Canada, as well as on-going nourishment of the laity.

The Journal covers the following range of topics. The orientation is on the applicability of the studies to the Canadian context and on the implications of these studies for the life of the Church and its members:

- Orthodoxy in Canada - Past and Present
- Orthodox Lay Education
- Orthodox Family Life
- Orthodox Liturgical and Spiritual Life
- Life and Writings of St. Arseny
- Current Political, Economic, Cultural, Ethical, Environmental, and Social Issues in Canada and North America from an Orthodox Perspective
- Translated Works Related to the Themes of the Journal
- Reflections and Research on the Lives, Teachings and Significance of Saints, especially North American Saints
- Subjects Taught Within an Orthodox Theological Curriculum, Including Holy Scripture, Church Fathers, Liturgical Theology, Church History, Doctrine, etc.

Contributors are encouraged to enter into dialogue by responding to published articles with other views from their research or studies on the same subject or by building on previous contributions.

The initial goal of the Journal was to implement a peer-review process by attracting Orthodox scholars from Canada and beyond. However, practice since 2006 has shown this to be a difficult task, and often submissions have been reviewed by the board members residing in Winnipeg.

CJOC has published original research, reviews, translations, re-prints, and services blessed for the use in the Archdiocese of Canada. So far, original research has been the most difficult area to fill - the Journal has received very few submissions of original material.

Despite its shortcomings, the Journal has attracted readership from around the world, and at least one article published originally in CJOC has been referenced by another publication on the Internet.

Since its inception, the Journal has also tried to address major developments in the OCA, by collecting material and re-printing quality material that addresses current issues in the Church.

Publicity concerning the Canadian Journal of Orthodox Christianity to encourage awareness of its existence and content, and to encourage contribution of articles, has been difficult given limited time and resources. Also, the limited interaction and cooperation in ministries and activities in general among the various Orthodox jurisdictions and parishes scattered across Canada, and the small Orthodox population, are also factors, contributing to the difficulty of establishing a recognized forum for Orthodox thought in this country. However, as with all the work of the St. Arseny Institute, by the grace of God, and generosity of people, we have established and are maintaining this contribution to the growth of the Orthodox Church in Canada, and will continue to do so as an act of faith in the importance of this work as part of a hopeful future for the Orthodox faith in Canada.

ARCHDIOCESAN ASSEMBLY 2010
Report on the Archdiocesan Website project

1. The guidelines for the Archdiocesan Website project

1.1. Since the Archdiocesan Assembly 2007 the Archdiocesan Website has been rebuilt twice according to the blessings by His Eminence Archbishop SERAPHIM. All the significant changes in design (like opening new sections), or publishing of the "uncertain" materials are being done only after approval by His Eminence Archbishop SERAPHIM or Fr. Alexander (Pihach).

1.2. On September 18, 2009 a special meeting on the Website Development was held by Archbishop SERAPHIM in Vancouver. The current work on the Archdiocesan website project is being done according to the decisions of this meeting. The most important of them are the following:

Assign the Archdiocesan Website the status of the Official Archdiocesan Organ with the addresses: www.archdiocese.ca - English version; www.archdiocese.ca/fr - French version; www.archdiocese.ca/ru - Russian version.

Transfer the ownership of the domain [archdiocese.ca](http://www.archdiocese.ca) to the Archdiocese.

Prepare the draft Policy on the Archdiocesan website with specifying the website status, the main functions and sections of the website, the web team structure, the ways of collecting and editing data for publishing, and information on the main technical solutions used for the development, hosting and support.

Start the preliminary work on the redevelopment of the Archdiocesan website based on the modern technology and new design. Prepare a web based solution for the Clergy forum within the next version of the Archdiocesan website.

Advise the Archdiocesan Council to take measures on creating the Archdiocesan Press Service for collecting, translation, and editing actual and important information (homilies, articles, photo, and video) for official Archdiocesan organs: the Website and Canadian Orthodox Messenger.

2. Some of the achievements

2.1. Common:

- The website is becoming the virtual face of the Archdiocese. Everybody in the world could open the website and get an idea on who we are, what is the Orthodoxy about, what our position is on different issues.

- The site became a real tool for gathering together of the Canadian Orthodox.

- There are websites where on a regular basis our articles are used, especially parts of Vladyka's letters.

- The website is included into worldwide web indexes and search engines. Almost all Orthodox web resources have published the links to our website. This allows attracting more visitors.

2.2. New website structure

We have at least tripled the number of website sections and created/updated the content for them. Many people with different opinions took part in this work. The main parts of the current website structure could be found at www.archdiocese.ca/sitemap.htm

2.3. Homilies and Letters

The tremendous work involving many people has been organized on publishing the homilies, greetings, and letters by His Eminence Archbishop SERAPHIM at http://www.archdiocese.ca/e_bishop/desk.htm. We started publishing the sermons in video format with the text attached. We also try to publish the homilies and reports on the services by Vladyka Irene in the new section http://www.archdiocese.ca/e_irenee/bishop.htm

2.4. Canadian Orthodox Messenger Online

The colorful on line version of the Canadian Orthodox Messenger allows visitors to find the articles from the current and archived issues. This section became a good source on our historical events. The address of the on line version is at <http://www.archdiocese.ca/news/com.htm>

2.5. Liturgical music section

We have totally new good organized Liturgical music section at <http://www.archdiocese.ca/music/index.htm> Visitors from the entire world download the music files.

2.6. Archdiocesan Legislation section

We created Archdiocesan Legislation section at http://www.archdiocese.ca/e_resources/legislation.htm

This section has big historical importance, and also helps the parishes in improving their status towards real church communities according to Holy Scriptures and the Canadian Law.

2.7. Archdiocesan Council Minutes

Many new and updated articles are in the History section. Among them as of high importance there is new Archdiocesan Council Minutes section at [http://www.archdiocese.ca/e history/council.htm](http://www.archdiocese.ca/e%20history/council.htm)

2.8. The Canadian Orthodox Pioneer Museum, Sifton, Manitoba

The Museum was growing together with the new version of the Archdiocesan website, look at [http://www.archdiocese.ca/e history/museum.htm](http://www.archdiocese.ca/e%20history/museum.htm) . Big job of remembering our traditions, collecting and archiving our historical documents and items - is being done by the organizers and the personal of the Museum.

2.9. The Online Archdiocesan Directory

After creating the Archdiocesan Directory section, we receive and publish the updates on a regular basis at [http://www.archdiocese.ca/e dir/directory.htm](http://www.archdiocese.ca/e%20dir/directory.htm)

2.10. Online picture and video galleries

We have started creating and publishing our own video clips. We also have a blessing from Vladyka Seraphim on publishing our video clips and pictures on the public web recourses. In all the cases, please take measures on preventing low quality publications, or publications on the uncertain resources.

2.11. Iconography

We began publishing articles on our Canadian iconographers at [http://www.archdiocese.ca/e min/icons.htm](http://www.archdiocese.ca/e%20min/icons.htm)

Such sections help to show our skills, talents, different schools of the iconography in Canada.

2.12. Orthodox Women's Retreats

[http://www.archdiocese.ca/e min/women.htm](http://www.archdiocese.ca/e%20min/women.htm)

3. Unfinished work:

3.1. Creation of the Web team

The Web team consists of one person. We need to have more people working on the website in order to have support in cases of absence or illness. It is also difficult to develop the new website version in parallel with supporting the current version.

3.2. Three languages support

We have a blessing to support the website in three languages: English, French, and Russian. First of all, we lack recourses for the translation into French.

3.3. The creation of the new website version is being done using the free popular system called Dru pal. The current version of this product should be soon changed to version 7. Now the development environment is set to Dru pal 7 Alpha 5, and with each

new release we hope it will become stable and ready for deploying the website onto the production web server.

4. Possible organizational improvements:

4.1. The main planned improvements are connected with the development of the new website

version using the Content Management System Drupal. The new version will allow more authorized users to publish and update data in their sections by themselves.

4.2. Currently most of our parishes have their own websites. The quality of these websites become

higher and the content more attractive. We need to find the ways of connecting our websites into one effectively working system with the possibility of exchanging News, Directory data, and different Orthodox resources we publish.

4.3. We could start thinking over using common web space for our web sites. One web account with modern provider costs about \$65-90 per year. Such an account could have unlimited web space and hundreds of web sites. We could also combine the efforts of our webmasters, and organize mutual support helping each other.

All remarks and suggestions on the content of the Archdiocesan Website will be appreciated. The Web team needs devoted volunteers for taking part in graphic design and the above mentioned work.

Please send your suggestions to webmaster@archdiocese.ca.

With Love in Christ

Alexander Ovodov

19.6 Fairhaven - Protodeacon Nazarii Politaiko

**"Fair Haven" Report of the Episcopal Secretary Archdiocesan Assembly of the
Archdiocese of Canada (Orthodox Church in America)
Victoria, BC., 27-30 July, 2010**

In November 2008 I was blessed with another obedience and responsibility: to start looking into the assisting with management of the archdiocesan property at Fair Haven. I hope with your help that we can develop this property into a real self-sustainable Centre. At the present time unfortunately, I have to report a not very pretty picture: most of the existing buildings need serious construction work. If some of these issues are not addressed in due time, some parts of the buildings will be completely destroyed by deterioration. However, time is passing, and most of us are aware of what actually is the condition of the buildings at Fair Haven. Needless to say, some things can only be repaired so often, and the time comes when we have to start thinking of doing something new since repairs only go so far. We have to either professionally rebuild

parts of the complex now or though our inactivity we risk loosing what we have. With the blessing of Vladyka, at the beginning of 2009 we launched a campaign to raise funds for the development of the Archdiocesan Centre. Through this appeal in The Canadian Orthodox Messenger we were able to raise over \$5000.00 and I am sure that if this most-talented and God-fearing Assembly will give this project due attention, the number of zeros following the 5 will significantly multiply. Dr. John Hadjinicolaou and I talked about possibilities, which are plentiful.

With the blessing of Vladyka, I started a dialogue with the Office of External Church Relations of the Ukrainian Orthodox Church in Kyiv, and with His Eminence, Metropolitan Onufriy, about the possibility of starting a monastic community of monks from Ukraine who would come to stay, and develop a monastery and monastic life in Canada near by or at Fair Haven. Archbishop Seraphim, during his visit to Metropolitan Volodymyr of Kyiv, raised this question on an official level, and we received assurance from His Beatitude that he will try to help us to find suitable monastics for this task. When it will happen, we do not know, but even after our departure from Ukraine I have been reminded a couple of times by the Office of External Relations that wheels are in motion. This August Vladyka, Fr. Alexander and I will be in Kyiv again where this question will be raised once more.

Another possibility is to develop a portion of the property at Fair Haven as an AllCanadian Orthodox Youth Camp. Each deanery would have the responsibility of constructing one cabin where our Orthodox youth can spend a portion of the summer learning and living our Orthodox Faith.

Time is flying and we must start moving on some of these projects. I bow before all of you for the help you have already offered to the Church and its development. I believe that if we are determined to keep this property and use it for the benefit of Orthodoxy in Canada, we have to start working seriously: first of all on fundraising, and then developing and building the place up so that it will serve our Archdiocese at its maximum capacity, having a missionary impact on the growth and development of the Orthodox Church in Canada for generations to come.

I hope by the next Archdiocesan Assembly that we can not only develop some sort of strategy but also actively start working on it.

May God grant you all many blessed years.

20 Presentation on Insurance

20.1 Insurance of Clergy - Fr. Philip Erickson

20.2 Property & Liability Insurance - Gabe Lantaigne

HUB International

Barton Insurance Brokers

The Orthodox Church in America-Canadian Archdiocese-Insurance Program Report 2010

Background:

The property & liability insurance program was put together as a result of the hard work of Fr. Phillip Eriksson in 2007 and for the benefit of the parishes.

Insurance Company info:

The insurance company chosen is Ecclesiastical Insurance Group Plc. They are a faith-based insurance company with a long history of insuring church property around the globe.

Insurance Broker Info:

In 2009 the choice was made to change brokers from AON to myself, Gabe Lanteigne (at that time of AC&D Insurance), who is a parishioner of St. Herman of Alaska Orthodox Church in Langley BC. I am now an employee of Hub International, Canada's largest insurance brokerage with office in almost every province. The insurance provider, Ecclesiastical, has remained the same.

The Purpose of the Program:

The purpose of the program is to provide consistent, quality coverage over the various parishes in the OCA to cover the property & liabilities of each parish. The hope of the program is that with enough participation, the program will be able to offer reduced rates along with coverage benefits a parish would not likely find when applying for insurance on its own.

What are some of the benefits?:

- 1) Consistent & attentive brokering service through Hub International
- 2) Reduced Directors & Officer's Liability Premiums
- 3) Reduced Physical/Sexual Abuse Liability Premiums
- 4 Pastoral Counseling Liability Included in all Policies

Participation Status:

Currently there are 13 parishes receiving the coverage benefits of the program from BC to Ontario. Quebec has no participating Parishes currently. The Maritimes are currently unable to participate due to insurance licensing issues. The Yukon is eligible to participate through Hub's Yukon Office.

Challenges:

The insurance company has informed us recently that despite the mail-outs that each parish received a few years ago when the program was activated, none of the parishes

were actually receiving the benefits of the program as it was presented due to the low participation numbers. This fact was never communicated to the Arch-Diocese.

On the positive side of this bad news, Ecclesiastical's regular policy already provides many extras and coverage benefits. In addition to this we have still been receiving "preferred rates" on Director's & Officer's Liability as well as PSA (Physical/Sexual Abuse) Liability.

Part of the problem is that under the archdiocese website we show over 1 00 separate parishes throughout the country in the directory. Many of these are empty & unused buildings in the prairies or now inactive mission stations from years gone by. The underwriter looking at the website gets the impression that we are only at a 10% participation because of this.

Another issue is that Ecclesiastical has, in some cases, waived their minimum premium requirement and matched some existing premiums in order to get participation on the program, but as the participation level has been low, they have not been able to re-coup the cost of these underwriting losses.

There is a challenge in some areas where competition is high the company's program rates are not as attractive as the rates received by a parish's current broker. Although the program coverage benefits far outweigh most competing policies, parish's still have to be mindful of their budget restraints and some have opted out of participating because the program cost is higher. Each time someone opts out of participating due to premium costs, the paradoxical effect is of course that it is more difficult to lower the premium costs for the entire program.

Moving Forward

Despite some set backs, I see the program as a viable option for all parishes. Many groups of churches from all denominations have organized for this type of program buying & have seen a benefit. As each individual parish owns its own property & is not set up for the archdiocese to have total ownership & control other church groups have had an advantage & been able to receive the benefits & premium saving immediately. Our challenge going forward is to show the insurance companies that despite our individuality, we can band together as one Church to make this a worthwhile to them and us.

In the event we run out of time, I have identified 2 other insurance companies that are interested in providing coverage for us in the event we cannot promote greater participation of the program in its current form. The challenge with this is that we would have to re-underwrite each church once more & complete new applications. As many of the original applications have stayed with the previous broker, this is something I would have to do anyway regardless of our provider.

Your servant in Christ,

-Gabe Lanteigne
Branch Manager

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