

Priest's Guide Diocese of the Midwest Orthodox Church in America

1986
Diocesan Center
Hinsdale, IL



Approved
BORIS, Bishop of Chicago
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P R E F A C E

The following papers were prepared over the course of four years by the Bishop of Chicago and the Midwest, His Grace Boris, of the Orthodox Church in America, working in concert with his five district deans on the Bishop's Council. "The Priest's Guide" is of a practical nature regarding normative canonical order within the Church. It is a handy reference for all clergy, especially those newly ordained. It is not meant to be an exhaustive listing of canons, nor a collection of maxims to apply in a legalistic way, nor a complete pastoral guide to every conceivable situation confronting our clergy. The other papers should be self-explanatory.

"The Priest's Guide," like the other papers, is a collection of canonical norms and ecclesiastical practices prevalent within the Diocese of the Midwest, Orthodox Church in America. The "Guide" is collected from both the Orthodox canons and the cumulative pastoral experience of those who drew it up. It is meant to restate and highlight those canons and practices which are most useful, most usually misunderstood or misinterpreted, and most often broken by parish clergy. The Bishop and the Deans have found that an understanding of the items listed in the "Guide" would prevent or solve a great percentage of the difficulties which occur within the parishes of our Diocese.

The "Guide" also supplies a clear and accessible reference for Diocesan clergy to use with the laity of their parishes. Some theological and ecclesiological points are easier to explain when a written, authoritative reference can be cited and shown to people. It is also a good statement of what can be expected of the hierarchy of the Diocese, though it is not meant to be a list of "priest's rights" in the simplistic, secular sense.

Although most all of the items in "The Priest's Guide" can be supported by references to Holy Scripture, the canons of the seven Ecumenical Councils, and other ecclesiastical canons, there are some items which go beyond the bald statements in these Traditional authorities. Many of these items further define and clarify how the ancient authorities apply to the contemporary situation of the Orthodox Church in America, sometimes restating ideals of pastoral practice. It is not the intention of this document to supplant any legitimate practice of Orthodox Tradition. It is the intention of the contributors to make plain what they have seen to be "orthopraxy," successful and Traditional Orthodox practice, through their own tested experience.

Special thanks is given to Professor John Erickson of St. Vladimir's Orthodox Theological Seminary for reading the many rough drafts and giving suggestions for text revisions in an expert fashion.

It is the hope of the compilers that "The Priest's Guide" will aid the clergy of the Diocese, be updated and expanded from time to time, and serve to help our parishes witness to the Truth that God has given us.

Father Michael Prokurat
Chancellor
Pentecost, 1985

THE PRIEST'S GUIDE

SELECTIONS OF PRIESTLY DISCIPLINES RELATED TO THE CANONS OF THE CHURCH

- A. Observe strict obedience to Christ, Sacred Scriptures, Holy Tradition, and Canons of the Church (cf. Ephesus, c.6,7).
- B. Be obedient to the bishop inasmuch as the bishop upholds these teachings (cf. Holy Apostles, c.39).
- C. Instruct in the way of godliness (cf. Holy Apostles, c.39).
- D. A priest is an example to his flock through prayer and fasting as prescribed by the Church (cf. Carthage, c.41; Holy Apostles, c.69; Trullo, c.56).
- E. A priest is not to absent himself from the Holy Eucharist for three consecutive Sundays (cf. Trullo, c.80).
- F. A priest is not to run for political office (cf. Carthage, c.16; Holy Apostles, c.81,83; Chalcedon, c.7).
- G. Do not accept secular appointments or employment without permission of the diocesan bishop (cf. Holy Apostles, c.6; Chalcedon, c.3; Carthage, c.32).
- H. A priest does not dispense with canonical requirements without appropriate authorization from the diocesan bishop (cf. Laodicea, c.57; Holy Apostles, c.39).
- I. A priest does not issue a public statement of authority without the concurrence of the diocesan bishop (cf. Laodicea, c.57; Holy Apostles c.39).
- J. A priest has the right to a Church Court (cf. The Statute of the Orthodox Church in America, Article XI).

I. THE AUTHORITY AND RESPONSIBILITY OF PASTORS

- A. The diocesan bishop shall determine the assignment of each priest.
- B. The priest is the official representative of the diocesan bishop in his assigned parish.
- C. In all matters involving canon law, spiritual function, priestly rights and duties, the priest is under the direct supervision of the diocesan bishop.
- D. A priest desiring a transfer from his parish must submit a petition to his diocesan bishop in writing. The diocesan bishop is the sole judge of the merits of such a request.
- E. No priest has or shall claim any individual rights of ownership to the properties of his parish.
- F. No priest may enter into any contractual agreements, or otherwise engage in any business enterprise which by its nature may jeopardize the assets of his parish, or may subject such parish to any claim, lawsuit, or other liability arising from such activity.
- G. The priest should have personal liability insurance on himself and the contents of his rectory (e.g. clergy homeowner's/renter's insurance) in order to protect him and his household from normal liabilities generated by people entering his home, and from normal liabilities generated by activities as a professional. The cost of this insurance should be assumed by the parish.
- H. The priest is the spiritual father of his parish, every member of which shall respect him as such. The priest is called by the beautiful word "father" to remind him that he shall treat his parishioners as a father treats his children, with love and patience.
- I. Ministry is identified by our Lord both as being "sent" and "service"; and he gave himself as an example and model for the type of service that the minister is to perform:

"I am among you as one who serves" (Lk. 22:27; also Jn. 13:13 f.). Greatness in ministry is proportionate to greatness in service (Mt. 20:25 f.; Mk. 10:42 f.), as we see when the Lord washes the feet of his disciples. Thus, the ministry is not to be identified solely or primarily with an office but rather with being sent and serving.

- J. The priest by virtue of his holy office is the presiding officer of every organization in his parish. He directs the efforts of the parish. The parish council takes an active part with the priest in all aspects of parish life.
- K. The priest as spiritual father visits every sick parishioner upon learning that he or she is ill.
- L. The priest uses religious instruction to teach the people of his parish the doctrines, principles, laws and rites of our Holy Church from texts approved or published by the Orthodox Church in America. He supervises the instruction and direction of the church school teachers.
- M. The priest sees that the appropriate responses are sung to all liturgical services according to Orthodox Tradition. Any deviation from the norm, already extant or proposed, should be discussed with the bishop.
- N. No priest or deacon may absent himself from his diocese without the permission of his diocesan bishop. Certification of a clergyman's canonical orders may be obtained from the diocesan bishop in order to celebrate Divine Services in another diocese.
- O. When a priest goes for a prolonged visit to another city in which there is an Orthodox bishop or priest, the visiting priest upon arrival calls or visits the ranking clergyman and presents his documents.
- P. No priest is permitted to invite to his parish any bishop other than his own diocesan bishop. All other episcopal invitations must be directed through the diocesan bishop who alone has the right to extend such invitations officially..

- Q. A priest is not permitted to accept an invitation from a parish which has a canonical Orthodox priest unless the invitation has been made by the rector of that parish with the blessing of that rector's bishop.
- R. No one may set a date or time for any liturgical service without the knowledge and approval of his pastor. No layman has the right to invite any cleric to any liturgical service or parish function without the blessing of the parish rector. Invitations are made through the rector with the blessing of the bishop.
- S. In all inter-faith or ecumenical activities the priest must observe the "ecumenical guidelines" issued and approved by the Holy Synod of the Orthodox Church in America ("Christian Unity and Ecumenism", Orthodox Church in America).

II. THE DIVINE SERVICES

- A. In order to perform any Divine Service a priest must be canonically ordained and not under suspension or excommunication.
- B. The priest, like any Christian, is to be at peace with all people (though others may not be at peace with him.)
- C. In order to celebrate the Divine Liturgy the priest fasts from the previous evening, celebrates and/or reads Vigil and the Prayers before Holy Communion, and has a clean body and conscience.
- D. If a priest has any health problems which are an impediment to divine services or his daily ministry, they are to be reported to the bishop.
- E. In order to have and live a meaningful life in Christ for his community and himself, the priest offers morning/Matins and evening/Vespers prayers and/or appropriate devotion on a daily basis in his parish church or home.

- F. In all Divine services the priest follows strictly the order and rubrics prescribed by the official service books of the Orthodox Church in America (see bibliography).
- G. The prayers for vesting are offered by every cleric at the appointed time prior to vesting including washing hands (c.f. The Divine Liturgy, Orthodox Church in America).
- H. The Divine Liturgy is celebrated in a consecrated church on⁴ consecrated antimins. All the required vestments and sacred vessels used must be in good condition. (Special care is taken that the interior of the Holy Cup is made of the proper metal in order to prevent contamination.)
- I. In case of necessity the Divine Liturgy may be celebrated in place other than a consecrated church. In such a case the priest places the sacred antimins on a suitable table (on which the Liturgy is to be celebrated). This occurs only with the permission of the diocesan bishop.
- J. The prosphora is made of pure wheat flour mixed with water, salt, and yeast. It is carefully prepared, unadulterated and well baked. It is forbidden to put any oil or butter on or in it. The wine used for Divine Liturgy is red grape wine.
- K. The antimins is signed by the current diocesan bishop. Notification should be given the bishop if this is not the case.
- L. The holy altar and table of preparation (the prothesis) are covered with clean covers. The priest sees to it that the sanctuary and all of its contents are clean at all times.
- M. Nothing is kept on the Holy Altar but the tabernacle, Holy Gospel, antimins, hand cross, candlesticks and communion cloths.
- N. No one is permitted to enter the sanctuary except the celebrant and servers. Any other person having a need to enter the sanctuary must have the express permission of the celebrant.

- O. No layman is permitted to touch anything on the Holy Altar or the Table of Preparation.
- P. A priest celebrates the Divine Liturgy every Sunday and Feast Day as prescribed. No priest is allowed to celebrate the Divine Liturgy twice in the same day, or to permit the celebration of two Divine Liturgies on the same altar and antimins in the course of one day.
- Q. At the conclusion of the Divine Liturgy the deacon/priest is responsible for gathering all particles which may have fallen onto the antimins, and he carefully puts them into the holy chalice. The communion cloths must always be kept clean.
- R. The Commemoration of Hierarchs
 - 1. The celebrant observes the prescribed rubrics of the official service book of the Orthodox Church in America and commemorates (the primate and) the diocesan bishop at each service where such inclusion is prescribed by the rubrics.
 - 2. Other hierarchs are to be commemorated only when they are present.
 - 3. During the hierarchical Divine Liturgy at the Great Entrance, the following rubrics are prescribed. The priest says: "The Lord God remember your/thine Episcopate/High Priesthood in His Kingdom now and ever and unto ages of ages."

III. THE SACRAMENT OF BAPTISM

- A. The sponsor in Holy Baptism is a guarantor to the Church that the candidate for Baptism will be reared and/or educated in the Orthodox faith; therefore, he/she must be a member of the Holy Orthodox Church since no one can guarantee that which he/she does not possess. The normal minimum is one practicing Orthodox Christian godparent of the same sex as the child.
- B. In addition to the necessary Orthodox Sponsors for Holy Baptism, parents of the candidate may request a non-Orthodox witness to the

sacrament. A non-Orthodox witness is acceptable only as a witness and not as a sponsor, i.e. an "honorary godparent".

- C. Any person who has excommunicated himself/herself or has been excommunicated from the church for any reason is forbidden to stand as a sponsor.
- D. The sponsor(s) receives the sacraments of Penance and Holy Communion at the Divine Liturgy before standing at Holy Baptism. They also should receive Holy Communion with their godchild at the Divine Liturgy following the Baptism and Chrismation services.
- E. Baptism is performed in the church building. Every church should have a font large enough to permit total immersion of the candidate. It is desirable that each deanery have at least one baptismal font designed for adult baptisms.
- F. Before beginning the office of Holy Baptism the priest prepares the required articles on a small table: the Holy Chrism (obtained from the diocesan bishop); the olive oil; sponge; censer; large towel; candles; and scissors. When these things have been prepared the priest calls the sponsor(s), announces that the service is about to begin, and calls all present to reverence and attention.
- G. The office of Holy Baptism is administered in full in accordance with the order of the service (cf. "Baptism", the Orthodox Church in America).
- H. At the end of the service the priest enters the required information in the parish metrical book.

IV. RECEPTION OF CONVERTS

- A. Converts from religions which do not practice Holy Baptism or which do not baptize with water in the Name of the Father, Son, and Holy Spirit, are received through the sacrament of Holy Baptism, Chrismation, and Communion. This, of course, must be preceded by a proper

period (usually one year) of catechetical instruction (cf. "Theology of Church Growth", Church Growth Working Document, 7th All American Council).

- B. After a proper period of catechetical instruction and affirmation of the Orthodox faith, those who have previously been baptized in the Name of the Father, Son, and Holy Spirit are received by the appropriate rite of reception, Holy Confession, Chrismation, and Communion.
- C. Non-Chalcedonian Christians (Copts, Armenians, Jacobites, etc.) and validly confirmed Roman Catholic Christians ~~are~~ received by Holy Confession, followed by reception, absolution, and Holy Communion.
- D. Members of the following sects are to be baptized: Bah'ai; Christian Scientists; Mormons; Quakers; Unitarians; Unity Church members; and any non-Trinitarian group.
- E. In instances of doubt of a prior baptism, the office of Holy Baptism and/or Chrismation is performed with the traditional addendum in the appropriate places: "If (name) has not been previously baptized/chrismated... (text of service follows)".
- F. After the reception service the priest enters the required information in the parish metrical book.

V. THE SACRAMENT OF HOLY UNCTION

- A. The Sacrament of Holy Unction is administered as a sacrament of healing to Orthodox Christians.
- B. If it is not possible to use the full text of this service as prescribed for this sacrament, the abridged form found in Father Abramtsov's An Abridged Euchologion may be used (see bibliography).

VI. THE SACRAMENT OF HOLY MATRIMONY

- A. The booklet "Documents of the Orthodox Church in America: Marriage" contains "Pastoral Guidelines on Holy Matrimony" in an appendix, and should be used as a primary source. An article on the degrees of relations, translated from Russian by Father Kirill Hartman, and containing a useful chart, is available from the Diocesan Center. Due to the complexity of this topic, any questions not covered by the "Pastoral Guidelines on Holy Matrimony" should be referred directly to the diocesan bishop.
- B. Understanding that the liturgical day begins at the vesper hour (approximately sunset), the celebration of marriage is prohibited at the following times:
1. every Wednesday and Friday; the eve of Sundays and Great Feasts throughout the year; the patronal feast of the parish church; the feast of the Elevation of the Holy Cross; and the commemoration of the Beheading of St. John the Baptist;
 2. during the Nativity Fast (November 15 to December 24) and the Nativity/Ephphany Feast (December 25 to January 6);
 3. during Great Lent, including Cheese Fare and Bright Week.
 4. In cases of extreme necessity when the celebration of marriage is considered necessary during one of the prohibited days or seasons listed above, the priest must write to his diocesan bishop stating the nature of the emergency and requesting dispensation. (Emergencies are frequently associated with military service or conception.)
- C. No priest may officiate at the marriage of a divorced person without the express approval of the diocesan bishop. Cases occurring when a priest is called upon to perform such a service must first be reported to the diocesan bishop in writing, using the following format:
1. A history of the person(s) desiring to be married, including the appropriate baptism and marriage certificates.
 2. The duration of the first marriage, the reason for the divorce, and the causes

for which the divorce was granted. Include a photostatic copy of the divorce papers.

3. The current membership status of the petitioner(s) in a specific Orthodox parish. If the petitioner(s) is not a regular member of a parish, state the reason. If the petitioner is a member of another Orthodox parish, a written recommendation from the petitioner's parish rector and father confessor is required.
4. After the rector interviews the couple, a description of the conduct and character of the petitioner(s), his/her qualifications for the mercy of the Church, and the priest's opinion of his/her character. This includes a written, pastoral recommendation from the priest on the disposition of the case, as well as a description of a schedule for premarital counseling.
5. A personal letter from the petitioner(s) to the bishop containing information concerning the former marriage, the reasons for divorce, the prospects of success in the intended second marriage, the intentions of the proposed second spouse for religious responsibilities and obligations for the future, e.g. does the proposed second spouse intend to become Orthodox or will the children of the marriage be reared within the Orthodox Church?
6. A processing fee is submitted by the petitioner(s) through the rector to the diocesan chancery. This fee is used to cover administrative costs and is not refundable. Upon completion of studying the case, the diocesan bishop will notify the priest as to whether the petition has been denied or approved.

- D. Before performing a marriage, the priest ascertains that a civil license has been issued to the couple, and he must comply with the civil regulations regarding the marriage which are in force in his state. No marriage is permitted which does not meet the requirements of local law.

- E. Premarital counseling is always recommended. The extent of the counseling is left to the rector's discretion.
- F. The Betrothal Service and Marriage Service (crowning) are usually celebrated at the same time.
- G. The marriage banns are announced at three successive liturgies before the Betrothal Service.
- H. The Church permits the marriage of a person twice previously married only in certain cases, but forbids the marriage of those thrice previously married.
- I. After the marriage the priest records all of the information in the parish metrical books and issues the certificate to the couple.
- J. If a priest becomes a widower, for him to continue in the sacramental order of the priesthood, he may not remarry.
- K. No songs are permitted to be sung in church before, during or after the Marriage Service except those hymns prescribed by the rubrics. No musical instruments or interpretive dances are to be used during the service.

VII. THE SACRAMENTS OF CONFESSION AND COMMUNION

- A. The priest as spiritual father is a "guardian of the chalice". He both encourages the faithful to receive Holy Communion regularly, and protects it against those who have not prepared or are barred from the reception of the precious Body and Blood.
- B. The sacrament of Penance is independent of the sacrament of Holy Communion. The pastor as father confessor of his flock determines the frequency with which an individual who desires frequent Holy Communion receives the sacrament of Penance. It is normative for a frequent communicant to participate in the sacrament of Penance monthly. (cf. Confession and Communion, the Orthodox Church in America).

- C. The precious Body and Blood of Christ is not imparted to the unbaptized. (or to non-Orthodox).

VIII. THE FUNERAL SERVICE

- A. The order of the Funeral Service, including the text and rubrics, are to be observed as they appear in the service book of the Orthodox Church in America.
N.B. At the time of this writing the only full English language text is to be found in the Hapgood Service Book, while many priests use the Panikhida book published by Father Soroka.
- B. No one is permitted to make a speech or preach a eulogy or sing songs for the departed in the church without the blessing of the rector.
- C. Non-Orthodox may be buried as an act of Christian mercy.
- D. In a case of suicide the rector should check with the diocesan bishop before beginning services.
- E. In cases when the departed is to be cremated, the diocesan bishop should be contacted before the funeral arrangements are finalized.

IX. MATTERS OF APPEAL

- A. The first instance of appeal for priest and parish alike is the district dean. See the "Deanery Guidelines," Diocese of the Midwest, Orthodox Church in America.
- B. For instances involving ecclesiastical court, see Article XI, "Church Courts and Canonical Procedure", The Statute of the Orthodox Church in America.

X. ATTACHED CLERGY

- A. The "Priest's Guide" applies to assigned as well as attached clergy.
- B. Attached clergy include all clergy who are not specifically assigned to parochial ministry. Attached clergy include supply clergy, retired

clergy, and clergy on leaves-of-absence. Attached clergy do not include clergy who are permanently released from all sacred functions of the priesthood, under canonical suspension or defrocked. The Church does not recognize clergy without episcopal discipline, i.e. there is no such thing as an "independent" clergyman.

- C. Clergy on leaves-of-absence do not serve in any parish other than the one to which they are attached without the express permission of the diocesan bishop.

XI. PAROCHIAL OBLIGATIONS TO BE ENCOURAGED BY CLERGY

- A. It is the rector's responsibility to complete the parish metrical records as well as to complete all other ecclesiastical forms required by the Territorial and Diocesan Chanceries in a timely fashion.
- B. All metrical records are the property of the parish and are not to be taken by the priest in the event that he leaves the parish. When a priest leaves a parish he turns the church seal and records over to the newly assigned rector or the Dean.
- C. Each parish remits to the Diocese of the Midwest its Diocesan Annual Assessment and Central Annual Assessment obligations per member (18 years and older) per year.
- D. There are three annual fund drives established by the Orthodox Church in America which require special offerings. They are: "Missions" in the month of February; "Seminaries" in the month of June; and "Charities" in the month of November. Pastors are to remind the faithful of these drives by bulletins, announcements, sermons, etc.

XII. CONTINUING EDUCATION

- A. All clergy are encouraged to grow spiritually and in wisdom through education. Ways of accomplishing this include developing a daily prayer life and study, going to private

Confession, making pilgrimages, participating in retreats, continued reading, and attending pastoral institutes and conferences.

- B. The following is excerpted from the "Diocesan Minimum Clergy Compensation Guidelines" regarding continuing education: "Five days of continuing education per year. Continuing education must meet Diocesan standards and be approved by the bishop beforehand, e.g. St. Vladimir's Summer Institute, Marriage Encounter, etc. One semester paid sabbatical, with the bishop's permission, every seven years in the priesthood. It is preferable for the parish to pay the expenses of continuing education."

XIII. COMPENSATION

For information on clergy compensation minimums within the Diocese of the Midwest consult the section entitled the "Minimum Diocesan Clergy Compensation Guidelines." For information on normative, rather than minimal, clergy compensation consult the document entitled "Clergy Compensation Guide" published by the Treasurer's Office of the Orthodox Church in America.

THE MINIMUM CLERGY
COMPENSATION GUIDELINES

(not to replace the normative OCA
"Clergy Compensation Guide")

Instructions for worksheet

- I. CLERGY PENSION PLAN, OCA
 - A. 6% parish / 6% priest salary, contribution
 - B. \$10,000 term life insurance (approximately \$25/quarter) paid by parish
- II. MAJOR MEDICAL/SURGICAL/HOSPITALIZATION/DENTAL coverage for family (e.g. Blue Cross/Blue Shield of N.E. Pennsylvania, OCA Plan, HMO, etc.)
- III. COUNCIL PARTICIPATION
full participation in every All-American Council and every Diocesan Assembly by both the priest and the lay representative of the parish. Normative expenses for both, including registration fees, travel, meals, and lodging are provided by the parish (annual budget item).
- IV. REPLACEMENTS
if the priest is ill or on vacation during any time of the year and a replacement is necessary, the dean is to be contacted for a supply priest. Currently supply priests are given a minimum honorarium of \$100 and transportation costs (.20/mile for auto travel)
- V. MOVING EXPENSES
for the newly assigned priest, these are covered in their entirety by the parish.
- VI. VACATION
a minimum of 14 days including 2 Sundays (after one year as priest) to be increased by one full week for every five years in the priesthood, not to exceed 30 days per year.

VII. SOCIAL SECURITY
full reimbursement annually. Note: quarterly F.I.C.A. is the responsibility of the parish. The F.I.C.A. for a priest is a percentage based upon his income added to a percentage of the fair housing allowance of his residence. If a priest has opted out of the Social Security System, this guideline (i.e. VII) may be applied in a different way to his retirement.

VIII. HOUSING

- A. CHURCH OWNED PROPERTY: Aside from providing a fully maintained residence, the parish is responsible for the expenses of all utilities, including a telephone. Personal long distance calls made by the priest are reimbursed to the parish.
- B. HOUSING ALLOWANCE IN LIEU OF #A: Straight dollar amount housing allowance, with the parish responsible for the expenses of all utilities, including a telephone. Personal long distance calls are reimbursed to the parish.
- C. BUILDING MAINTENANCE: the proper maintenance of the church, rectory, and other church buildings is the responsibility of the parish. Before a priest is assigned to a parish it is appropriate that the parish council, together with the Dean, check the living quarters and insure that they are at proper, reasonable standards.

IX. TRANSPORTATION

- A. If the parish is in a position to do so, the most highly recommended method of providing transportation is for the parish to purchase or lease an appropriate vehicle, insure, service and fuel it. Leasing a vehicle, even temporarily, will give everyone an idea of the actual costs of providing transportation.
- B. Another lesser method of helping to provide transportation is to give a .20/mile reimbursement (government tables indicate .22/mile). Mileage records can be photocopied monthly for the pastor's mileage logbook. (Since this is currently an I.R.S. requirement if he is deducting mileage on his income tax, there is relatively little extra work involved by photocopying).

- C. One of the more used and less equitable methods of reimbursement for auto expenses is the fixed amount paid per month.* The worst effect of the fixed dollar amount reimbursement is that it automatically penalizes those priests who are more active in their ministry.
- D. Conclusion: whatever method is used from above, it should attempt to fairly cover all auto expenses in full.

X. SALARY
monthly amount.

**Note: Consideration should be shown for the length of time in the priesthood and longevity in the parish. A newly ordained priest begins at a minimum of \$800. per month.

XI. CONTINUING EDUCATION

five days of continuing education per year. Continuing education must meet Diocesan standards and be approved by the Bishop beforehand, e.g., St. Vladimir's Summer Institute, Marriage Encounter, etc. One semester paid sabbatical, with the Bishop's permission, every 7 years in the priesthood. It is preferable for the parish to pay the expenses of continuing education.

XII. PERSONAL GIFTS AND HONORARIA/TREBI

are not to be included in any of the above. Other miscellaneous benefits, please list.

* As stated by the parish financial advisors everywhere (e.g., advisors within the OCA as well as the top tax planners for Ministers Life, etc.), the fixed amount reimbursement usually has little or no correspondence with reality. It does not correlate well with actual expenses that have been incurred by the pastor in the operation of his vehicle on church business. For example, if a priest drives 15,000 miles/year on church business, a fair fixed dollar reimbursement would be in excess of \$300/month to cover his actual expenses. Few parishes reimburse this amount.

**Please see the attached article from "The Orthodox Church" newspaper, December 1984.

MINIMUM COMPENSATION WORK SHEET

NAME _____

DATE ____/____/____

PARISH _____

YEARS IN PRIESTHOOD _____

LAST AWARD & DATE RECEIVED _____

- I. Clergy Pension Plan:
6%/6%, \$10K ins. _____
- II. Major Medical/Surgical/
Hospitalization/Dental _____
- III. Council Participation:
AAC; Diocesan _____
- IV. Replacements _____
- V. Moving Expenses _____
- VI. Vacation: 14 days
+ 2 Suns + 1wk/5yrs _____
- VII. Social Security:
full F.I.C.A Quarterly _____
- VIII. Housing
 - A. Church-owned +
utilities + phone _____
 - B. non-Church +
utilities + phone _____
- IX. Transportation
 - A. Church-owned _____
 - B. .20/mile per
mileage record _____
 - C. Fixed monthly
amount _____
- X. Salary _____
- XI. Miscellaneous Benefits (Please list)

ACCENT ON SHARING . . .

Opportunities for Funding the Church's Mission to the World

A GUIDE TO CLERGY COMPENSATION

A fair and equitable wage! Regardless of one's occupation, this is a reasonable goal for each person in our society. This was the goal of the union movement in America in the early 19th century, and it was the dream of many of those who made their way to this country from other lands over the last 350 years.

Unfortunately our clergy have often been overlooked in society's application of this goal to their situation. The difficulty has been that there were too few guidelines which could be applied with a degree of objectivity and fairness.

The Orthodox Church in America has developed guidelines for clergy compensation and these are now available to Finance Committees, Church Councils and members upon request to the Treasurer's Office.

The suggested guidelines are based on the median family income level of the community in which the priest serves.

The median figure divides the income distribution into two equal parts, with one-half the households above it, the other half below it. It is a more reliable indicator of an area's relative income level than is average income because it is less likely to be skewed by statistical oddities.

The following table lists the median income figures for a number of representative cities around the country:

Nassau/Suffolk Cos., Long Island	\$38,427
Bridgeport/Stamford	34,561
Washington, D.C.	33,236
Rochester, N.Y.	29,014
Denver	27,647
Boston	27,633
Chicago	27,453
St. Louis	26,647
Los Angeles	25,280
Pittsburgh	24,366
Scranton/Wilkes-Barre	20,929
U.S. Median	23,420

In addition to the median income level of the community, the size of the parish, qualifications of education which the priest has attained and circumstances of ministry are all taken into consideration. Obviously, no one figure would be appropriate to each priest or each church. However, the guidelines which have been established will provide a point of reference for each parish as it works on the pastor's 1985 compensation package.

The following Clergy Compensation Worksheet provides the basic outline of the recommendations, along with an illustration and space in which you can apply the guidelines in your own situation. The Median Family Income figure for your community is available from the Treasurer's Office of the Orthodox Church in America for \$10.00. Write to The Office of the Treasurer, P.O. Box 675, Syosset, N.Y. 11791.

CLERGY COMPENSATION WORKSHEET

Components of Cash Salary Package:	Illustration	Your Parish
I. BASE REMUNERATION:		
A. Median Family Income for families in the community(ies) in which your members reside:	\$20,000	\$
B. Add 18% to compensate for the time and money invested by your pastor in educational/professional training:	3,600	
C. Add A and B above for Total:	23,600	
D. LESS the Fair Market Rental Value of rectory provided to the pastor. (Maximum = 25% of Item C):	(5,900)	()
SUBTOTAL	17,700	
E. Additional income to equalize cost of Social Security payments required of clergy over other employed persons, add 4.6% of Item C. above:	1,086	
F. Adjustment for size of Parish: If 400-650 members, add 3% of I, C&D If 651-1,000 members, add 6% of I, C&D If 1,001-1,500 members, add 9% of I, C&D		
G. Adjustment for "Ruling Well" This is a merit increase: ¼% of C&D = \$ 94 1% of C&D = \$188 1½% of C&D = \$282 2% of C&D = \$376 Total for merit of "Ruling Well"	2% 376	
TOTAL ANNUAL CASH SALARY	\$19,162	\$
II. OTHER ITEMS TO BE INCLUDED AS APPROPRIATE:		
A. Additional if Parish is located in a low income area (compare median income for community with median income for state):	\$ -0-	\$ -0-
B. If rectory provided priest is in an area where schools are not up to the level of schools attended by the majority of the children of members, add an allowance equal to the cost of tuition and transportation to a private or parochial school for each clergy child of school age:	\$	\$
C. If there are uniquenesses in your Parish which require additional expenditure by clergy, provide additional allowance:		
D. Reimbursement for actual transportation tolls, fares, parking fees, etc., estimate:		
TOTAL OF OTHER ITEMS AS APPROPRIATE:	\$	\$

THE OFFICE OF
INSTALLATION
OF A NEW RECTOR

(At the time designated for the new rector's installation, the diocesan bishop or his representative, the dean, assembles the new rector, deanery clergy, the rector's family and the faithful of the parish to bear witness to this event. Prior to the installation a Service of Thanksgiving (Molieben) is served.)

BISHOP/DEAN: (facing the faithful)

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.
Christ is in our midst!

FAITHFUL: He is and shall be!

BISHOP/DEAN:

Dearly beloved in the Lord and faithful Orthodox Christians: We have assembled here at this church/mission of (name of patron saint) in this city of (name of city) in the deanery of (name) for the joyful purpose of installing and bearing witness to our brother in Christ, the Reverend Father (name) as rector of this parish community. Father (name) has been appointed by His Grace (name) our Diocesan Bishop. For you, Christ-loving brothers and sisters of this parish, this day marks a new chapter as you welcome your new rector into your midst. Every good Orthodox Christian places himself under the care of his or her priest. Growth and progress in the spiritual life come with the guidance that the pastor can provide you. It is not only to address him as "Father", but you must also respect him as a true father, because he stands before you as an Image of Christ which the Holy Scripture says is "the author and finisher of our salvation" (Hebrews 12:2).

BISHOP/DEAN: (facing the new rector)

By virtue of your Holy Priesthood, my dear brother, you are to serve, teach, counsel, console, and minister the Holy Mysteries to all those with whom you are charged, remembering that you will have to give account before God for the souls entrusted to your pastoral care.

NEW RECTOR: I will do so in the fear of God and with faith and love.

BISHOP/DEAN: (entering the Holy Altar and picking up the Holy Gospel and facing the new rector)

Outside of this Holy Temple lies a particular society and an entire world fallen from God's heavenly Kingdom. This Holy Gospel is the Word of God that you are to preach and teach by word, deed, thought and by your own example. It is a light of hope to your flock and to all that fallen world.

NEW RECTOR: (kissing the Holy Gospel)
With God's help I will be faithful in preaching, teaching and being an example to the flock entrusted to me.

NEW RECTOR: (facing the faithful)
I will minister to you, the people of God, as a servant of our Lord and God and Savior Jesus Christ with the authority given me through His Grace our God-loving Bishop (name) of our Diocese. He has appointed me to be his representative in this parish community and to be your representative to him.

BISHOP/DEAN: May the Archpastor and High Priest of us all, Jesus Christ our Lord God and Savior, be both with you, Father (name), and your new flock now and always.

CHOIR: Amen.

(The new rector addresses the assembled clergy and faithful.)

DEACON: (following the rector's address)

Grant, O Lord, a prosperous and peacefullife, health, salvation, progress in all good things, and Thy blessings upon Thy Servants the Rector of this parish, Father (name), and the handmaid of God (rector's wife) and their children (name(s)) and to the pious Orthodox Christians of this parish, and protect and preserve them for many years!

CHOIR & FAITHFUL: God grant you many years! (three times)

(Flowers may be presented to the rector's wife at this time.)

The Bishop/Dean holds the hand cross while the clergy and faithful venerate it and greet the new rector and his family with the kiss of peace.

(The church choir may sing the appropriate troparia while the faithful are venerating the cross and congratulating their rector.)

PLEASE NOTE: A reception or dinner normally follows the service.

Text of this service prepared by:
Father Basil Stoyka,
Summer 1982, Lorain, OH
ed. 5/84 Diocesan Center

INSTALLATION OF A PARISH COUNCIL

At the conclusion of the PRAYER BEFORE THE AMBO, after having received the Sacraments of Confession and Communion, those elected to the Parish Council shall assemble around the table in the center of the Church, on which the Rector has placed the Holy Gospel and the Cross. Addressing the candidates, the Rector says:

Beloved Brothers and Sisters in Christ: You have been duly elected at the Annual Meeting of this parish to serve as the Parish Council. Your office is sacred by reason of its importance to the welfare of this parish and the Diocese of the Midwest, to the extension of the Kingdom of God in the Orthodox Church in America. May you be faithful and loyal servants of the Lord in dedication of your time and talents to the welfare of His Holy Church.

Then the Rector shall announce the NAME of each candidate and say:

Do you, in the presence of God and faithful members of this parish, declare that you will fulfill the duties of the office for which you have been chosen in accordance with the Canons of the One, Holy, Catholic and Apostolic Church, the Statute of the Orthodox Church in America and the Bylaws of the Diocese and this parish, and promise to promote the peace, unity, purity and tranquillity of the Church?

Then each candidate answers:

I do, the Lord being my helper.

Then the Rector installs the members of the Parish Council, saying:

You are admitted to the office to which you were elected in the Parish Council of _____ (Name) _____ Church, and are installed to discharge the duties of your office to the best of your ability. Let us pray to the Lord. Lord, have mercy.

The members of the Parish Council kneel as the Rector continues:

May Almighty God, one in the Trinity, Who has called you to serve His Church, bless you, enlighten you, and strengthen you in your duties, that you may fulfill your oath as faithful stewards, to the glory of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

As a sign of their promise to fulfill their oaths, the installed members of the Parish Council shall venerate the Holy Gospel and Cross, then return to their positions.

The Rector shall return the Holy Gospel and Cross to the Altar and conclude the Divine Liturgy with the Dismissal, then proclaim the "Many Years" to the new Parish Council.

THE DEANERY GUIDELINES

THE DEANERY

I. DEFINITION

Deaneries are specified districts within the boundaries of the Diocese which are established by the Diocesan Council (cf. Article VIII, Sec. 5, "Statute of the Orthodox Church in America") with the exception of Orthodox Military Chaplains. The Dean of Military Chaplains is appointed by and is directly responsible to the Metropolitan (cf. Article II, Sec. 7).

II. MEMBERSHIP

The membership of the Deanery shall consist of all the priests and deacons under the canonical jurisdiction of the Orthodox Church in America, serving within the geographic boundaries of the Deanery (Military Chaplains excepted). All retired and attached priests and deacons under the canonical jurisdiction of the Orthodox Church in America residing within the geographic boundaries of the deanery shall be invited to participate in all meetings and activities of the Deanery.

III. MEETINGS

The membership of the Deanery shall meet at least four times annually. A Deanery which covers a large geographic area shall meet at least twice annually.

IV. DEANERY CHANCERY

The Deanery chancery shall be comprised of the District Dean, secretary, and treasurer.

THE DISTRICT DEAN

V. DEFINITION

The District Dean is a parish rector who is the head of a Deanery. While subordinated to the Diocesan Bishop, he has the responsibility of

leader in the life of the Deanery and is the first instance of appeal when disputes arise in Deanery parishes.

A. ELECTION

1. Nominees for Dean are restricted to rectors of parishes within the Deanery as stipulated in Article IX, Section 4 of The Statute of the Orthodox Church in America.
2. Deanery clergy are to receive written, advance notice of the election of the Dean, normally held at a Deanery meeting.
3. The election is to be carefully minuted, indicating who made nominations, the seconds, and the result of the voting.
4. Voting is restricted to assigned clergy (including assigned assistant priests and assigned deacons). Attached, supply and retired clergy do not participate in the election process.
5. Deans are elected for a three-year term. A Dean is limited to two consecutive, three-year terms of service.

B. INSTALLATION

After the election the District Dean is installed in his home parish by the Diocesan Bishop in the presence of all the clergy in the Deanery.

VI. COMPETENCE

- A. Subject to the instructions of the Diocesan Bishop, the District Dean acts on all matters submitted to him by the Diocesan Bishop and directs the affairs of the Deanery.
- B. The District Dean is a member of the Bishop's Council which meets periodically during the year.

VII. DEANERY CLERGY

- A. The Dean supervises the activities of the clergy of the Deanery.
- B. He gives directives and explanations in matters of the priesthood and pastoring to clergymen within his deanery.

- C. He has the responsibility to direct, counsel, and admonish Deanery clergy in a strictly private and circumspect way, especially whenever the personal conduct or manner of discharging clerical duties indicates the need of such action.
- D. He looks after the spiritual and moral life of the clergy within his Deanery. He arranges for the clergy to have retreats and to concelebrate frequently during the church year.
- E. He receives and investigates complaints against rectors and other clergy, and he submits these complaints with his report to the Diocesan Bishop.

VIII. DEANERY MEETINGS

- A. The Deans convokes Deanery meetings.
- B. He submits the minutes of every meeting of the clergy, as recorded by the secretary and countersigned with his own signature, to the Diocesan Bishop.
- C. He submits an annual report on the status of his Deanery to the Diocesan Bishop and to the Diocesan Assembly, stating not only the achievements but also instances of serious negligence.
- D. He submits a written report on the status of his Deanery to the Diocesan Bishop at each meeting of the Bishop's Council.
- E. He encourages parishes within the Deanery through the rectors to fulfill their obligations to the Diocese of the Midwest and the Territorial Church of the Orthodox Church in America.

IX. DEANERY PARISHES

- A. The Dean visits parishes and missions within the Deanery at least once each year by mutual consent with the rector of the parish.
- B. He sees that everything is in good order in

the church edifice, when visiting the priests of the Deanery.

- C. The Dean annually reviews the parish records of baptisms, receptions into the faith, marriages and burials and affixes his signature thereto. He verifies that all records and reports required by the Chanceries of the Diocese and the Territorial Church of the Orthodox Church in America have been submitted at the proper time.
- D. He takes part in parish meetings at the request of the Diocesan Bishop, the rector, or the parish council.
- E. He receives the minutes of the parish meetings and the parish councils held within his Deanery. He has the responsibility to make recommendations to the Diocesan Bishop regarding the same.
 - 1. Dissatisfaction with decisions of parish meetings and parish councils may be voiced to the Dean within thirty (30) days from the date of the meeting. The Dean considers this appeal within thirty (30) days. If no solution is reached, the matter is submitted to the Diocesan Bishop by the Dean.
- F. He receives and investigates protests against the decisions of parish bodies, and submits these protests with his report to the Diocesan Bishop.
- G. He observes that new church edifices under construction are built according to the approved plans of the Diocesan Authority.

X. DEANERY ASSIGNMENTS

- A. The Dean fills temporary vacancies in clergy assignments with the consent of the Diocesan Bishop.
- B. He negotiates with the parish and assigned priest the salary, residence and benefits needed by the priest, in agreement with the ability of the parish to meet these requests (cf. Diocesan "Minimum Clergy Compensation Guidelines" and "OCA Clergy Compensation Guide").

- C. He may be delegated by the Diocesan Bishop to install and introduce a new pastor into a parish within the Deanery and to preside at the function hosted to welcome the new pastor. In cases of testimonials for a priest, the Deans may be delegated by the Diocesan Bishop to preside.
- D. He presides at Deanery Assemblies implements the decisions, and follows through on them.

XI. DEANERY MISSION

- A. The Dean plans and aids the organization of new parishes and missions within his Deanery, and guides them to full status as self sustaining parishes.
- B. He cares for the spiritual needs of the faithful residing in the areas of the Deanery where no organized parish or mission exists. He explores the possibilities for establishing such parishes and missions, working in close cooperation with the Diocesan Department of Missions and Diocesan Bishop.

THE OFFICE OF
INSTALLATION OF A
DEANERY COUNCIL

(The elected Dean, Secretary, Treasurer and the Deanery Council shall stand before the table on which are place the Holy Gospel and Life-giving Cross. The remaining priests of the Deanery stand on both sides of them.)

Deacon: Let us pray to the Lord.

All: Lord, have mercy.

The Diocesan Chancellor presents the Deanery Council to the Diocesan Bishop, saying:

Chancellor: Your Grace, I present to you the Reverend Fathers _____, _____ and _____ who were elected by their fellow priests of the _____ Deanery, for your approval and blessing, and I certify that, by virtue of their qualifications to represent their clergy and respective parishes, they are eligible to serve in this capacity.

Then addressing the Deanery Council, the Bishop says:

Bishop: Dear Brothers and fellow ministers in Christ, by virtue of your ordination to the Holy Priesthood, and as Rectors of parishes in this Deanery of _____, you Father _____, you Father _____ and you Father _____, have been elected by your fellow priests of this Deanery to be Dean, Secretary and Treasurer respectively, the Deanery Council of the _____ Deanery, which comprises priests, deacons and other retired and attached clergy and parishes. You are elected to represent and to serve these priests and parishes to build up the Body of Christ, remembering that you will have to give an account before God for being entrusted with the responsibility of their administrative and pastoral care.

The Dean's work and responsibilities are far

greater and more complex. The Deanery Guidelines are presented to you Father Dean _____, with copies for your Deanery Council as your handbook and instructions for your responsible position. You are instructed to follow them and to work closely with the Diocesan Hierarchy to act on all matters pertaining thereto, but also in all matters submitted to you by me so that you can appropriately direct the affairs of this Deanery. As the new Dean, you have become a member of the Bishop's Council and will meet and work closely with the Bishop, the Chancellor, and the other Deans of the Diocese of the Midwest.

The Secretary of the Deanery Council will keep appropriate records of all meetings and provide the necessary correspondence in his capacity as Secretary.

The Treasurer will receive all funds, including annual dues from each parish, and make the appropriate deposits and expenditures as approved by the Dean and members of the Deanery.

Are you, the Dean, Father _____, and you, the Secretary, Father _____, and you, the Treasurer, Father _____ ready and willing to fulfill your responsibilities to the best of your abilities, so help you God?

Council

Members: In the fear of God, and with faith and love, yes, I am.

(The Deanery Council kneels)

Bishop: May Almighty God, Who called you to the service of His Church, bless you, enlighten you, and strengthen you in your service to the _____ Deanery, that you may prove good and faithful stewards to the glory of His All-Holy Name, of the Father, and of the Son and of the Holy Spirit.

All: Amen.

The Deanery Officers stand and the Bishop continues:

Bishop: As confirmation of your sacred oath you will venerate the Holy Gospel and Life-giving

Cross, and receive my Archpastoral Blessing. In doing so you shall be deemed installed as the official Council of the Deanery of _____ in the Diocese of the Midwest of the Orthodox Church in America.

Deacon: Wisdom!

Priest: Most Holy Theotokos, save us.

Choir: More honorable than the Cherubim and more glorious beyond compare than the Seraphim, without defilement you gave birth to God the Word, true Theotokos, we magnify you.

Priest: Glory to Thee, O Christ our God, and our hope, glory to Thee!

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. Master bless.

Bishop: May Christ our true God, through the prayers of His most pure Mother, of the holy, glorious, and all-laudable Apostles, of our venerable Father Herman of Alaska, Wonderworker of America, of St. Innocent, Illuminator of the Aleuts and the Apostle to America, and of all the saints have mercy on us and save us, for He is good and loves mankind.

Choir: AMEN. EIS POLLA ETI, DESPOTA!

Deacon and

Congregation: "MANY YEARS!"

THE DEAN'S PARISH VISITATION

(The following should be completed on a yearly basis by the district dean.)

1. Deanery _____
2. Name of Parish _____
3. Antimins: _____
 Bishop _____ Date ____/____/____
 Condition _____
 Extra antimins _____
4. Condition of Eucharistic Vessels (check especially the quality of the plating and the finish on the inside of the cup)

Chalice	very good	fair	poor
Discos	very good	fair	poor
Spoon	very good	fair	poor
Spear	very good	fair	poor
Zeon	very good	fair	poor
5. Do you have a sterling silver or gold plate to cut the host?

	silver	gold
--	--------	------
6. Cleanliness of the sanctuary

very good	fair	poor
-----------	------	------
7. Cleanliness of the vestry

very good	fair	poor
-----------	------	------
8. Which colored vestments do you use through the course of the liturgical year?

white	green	blue
purple	gold	red
9. Are you using the current rubrics?

yes	no
-----	----
10. Do you need Chrism?

yes	no
-----	----
11. Condition of the sick call kit

very good	fair	poor
-----------	------	------
12. Condition of the Baptismal Kit

very good	fair	poor
-----------	------	------
13. Is the Baptismal Font large enough to immerse

an infant?	yes	no
An adult?	yes	no
14. Condition of the Tabernacle

very good	fair	poor
-----------	------	------
15. Condition of the reserved Sacrament

very good	fair	poor
-----------	------	------
16. Do you have a receptacle for the Presanctified Gifts?

yes	no
-----	----

17. Do you have a Litiya Tray? yes no
18. Are you in need of any items for liturgical services?
Please list. yes no
19. Do you have an alarm system in your church? yes no
20. The condition of the Metrical Books: very good fair poor
- # of marriages _____
- # of baptisms _____
- # of burials _____
- # of receptions _____
- into the faith _____
- (above #'s from 198_ statistics)
21. Has your Diocesan Annual Assessment been remitted? yes no
22. Has your Central Annual Assessment been remitted? yes no
23. Has your Parish Statistics Report been sent in? yes no
24. Are church archives kept? yes no
25. Do you have a church library? yes no
26. Do you have a well stocked pamphlet rack? yes no
27. Do you have a church school? yes no
- # of teachers _____
- # of pupils _____
28. List your parish organizations:
29. Do you have a church cemetery? yes no
30. Do you have any current articles for "The Vigil"? yes no
31. Is your mailing list for the Territorial Church and the
Diocese current? yes no
32. Remarks by the Dean and/or Pastor:

Pastor _____

Dean _____

Date _____

Text prepared by
Father Andrew Woronovich
ed. Diocesan Center

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 Mother Mary. Major Feast Days (individual sets)
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 2. Sunday Octoechos (VIII Tones)
 3. Vigil - SS. Peter and Paul
 4. Vigil - St. Nicholas
 5. Vigil - St. Sergius of Radonezh
 6. Procession of the Cross; (Aug. 1)
 Maccabees and lesser Blessing of Water
 7. Vigil and Akathistos - Protection of
 the Holy Virgin Mary
 8. Vigil - St. Seraphim of Sarov
 9. Vigil - St. Michael and Akathistos
 10. Vigil - St. Vladimir and St. Alexander Nevsky
 11. Vigil - St. John and Artemius (May
 6)
 12. Vigil - Circumcision and St. Basil
 13. Vigil - St. George
 14. Vigil - SS. Constantine and Helen
 15. Vigil - Nativity and Beheading of
 St. John the Baptist
 16. Vigil - St. Anthony the Great
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