



# HOLY TRINITY

O R T H O D O X   C H U R C H

## PARISH PROFILE

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# Mission, Vision, and Core Values

## MISSION

*Building Up the Church Beyond Our Parish*

## VISION

Holy Trinity Church is a community of Orthodox Christians seeking to glorify God by proclaiming the Gospel of Jesus Christ in its entirety to all people in the Centre Region and beyond by:

- living our faith,
- participating in the fullness of the Orthodox Faith,
- deepening our knowledge of Christ and spiritually growing in common union with one another,
- providing outreach to Penn State University, and
- practicing sacrificial giving.

## CORE VALUES

Through our Lord's guidance and assistance, we strive to make this vision a reality through our core values—the six “ships” of:

- Apostleship,
- Worship,
- Fellowship,
- Discipleship,
- Stewardship, and
- Partnership.

We preserve our unique connection to the campus community and welcome all who make our area their temporary or permanent home. It is our prayer that our parish may continue to serve the greater Church through intentional ministry to college students—the next generation of leaders.

# Parish History

## INTRODUCTION

*“Holy Trinity Church is a community of Orthodox Christians seeking to glorify God by proclaiming the Gospel of Jesus Christ in its entirety to all people in the Centre Region and beyond.”*

State College is a town in Centre County, Pennsylvania that is dominated by the University Park campus of the Pennsylvania State University. A large percentage of its residents are affiliated in some way with Penn State, including faculty, students and staff, or they are invariably supporting it (stores, shops, restaurants, entertainment, etc.). The proximity of Holy Trinity Orthodox Church to the University Park campus is not accidental, as the church itself grew out of a Penn State campus ministry.

The Orthodox Church has been active in central Pennsylvania since the very beginning of Orthodoxy in the Commonwealth. Two of the earliest parishes in Pennsylvania were founded in neighboring Clearfield County. Nativity of the Virgin Mary Orthodox Church in Osceola Mills was founded in 1893 as a Byzantine Catholic parish that quickly aligned itself with Orthodoxy. Nativity of St John the Baptist Orthodox Church of Philipsburg/Chester Hill was founded in 1895. Both parishes are within the Orthodox Church in America (OCA). Each is located about 30 miles from State College. Until the 1980s, there was no official Orthodox presence in Centre County.

A third Orthodox parish was 26 miles away from State College: St John the Baptist Orthodox Church of the American Carpatho-Russian diocese in Hawk Run. Since Centre County is a mountainous region, bringing lots of snow in the winter, those living within the so-called “Happy Valley” were not always able to make the trek over the mountain to attend church services. Geography therefore was one reason a parish was needed in State College.

Because Holy Trinity Orthodox Church is located very close to the Penn State campus and has its roots in the campus ministry there, it will always have a Penn State connection. However, the church has now grown into a full-fledged Orthodox Christian parish with a wide variety of people of all ages, ethnicities, and backgrounds, and with dozens of ministries.

## THE ORIGINAL CAMPUS MINISTRY

*“For our good, for our happiness at least let us make a vow that from this day, from this hour, from this minute we shall strive to love God above all else and to fulfill His Holy Will.”*

ST HERMAN OF ALASKA

Father Nicholas Solak Jr, pastor of the Osceola Mills parish, had a ministry to Orthodox students at Penn State. He was their spiritual advisor and met with them regularly on campus. In 1980, a State College resident named Lillian Husted approached Fr Nicholas about the possibility having Divine Liturgy on the Penn State campus for Orthodox students. The initial thinking was that because of the large number of Orthodox students, a fuller campus ministry was necessary, including liturgical services. Most of the Orthodox students were unable to travel to the nearest Orthodox Churches.

Fr Nicholas then asked Fr Thomas Blaschak of the Carpatho-Russian diocese to serve Divine Liturgy on campus, while Fr Nicholas maintained his prior commitment to the students. At that time, Fr Thomas did not have a parish of his own, but was living in the area. And so the first Divine Liturgy was served on campus in the Eisenhower Chapel, an inter-faith facility with rooms available for services and meetings. Parishioners remember Fr Thomas as a faithful servant of God, rising very early to bring his family to campus for the Divine Liturgy, and serving nearly every Sunday. During Great Lent, he also served the Presanctified Liturgy once a week.

The preparation for conducting liturgical services outside of an Orthodox Church is more complicated than you would find in an established parish. To properly prepare the space where they could worship, a small dedicated group arrived early to set up easels with icons on them, a makeshift tetrapod, and an altar. After a period of time, they acquired a folding screen on which they could hang icons. It served as a rudimentary iconostasis.

Judy Fryncko, a local State College resident, brought the screen and icons each week to campus in her car. They were set up for liturgy and then broken down again after each service. Fr Thomas was paid each week by the parishioners for his service. Eventually, with the popularity of the campus liturgies, the group needed to move to a larger room. When on-campus worship facilities expanded into what is now the Pasquerilla Spiritual Center, the group procured Frizzell Memorial Room that had a closet for storage of the screen and icons. When Fr Thomas was unable to serve the Divine Liturgy, other priests served, including Fr Vladimir Wendling, newly appointed to the Osceola Mills parish upon the repose of Fr Nicholas Solak.

Eisenhower Chapel, as a campus facility, was closed during term breaks. Since the community attracted both Penn State students and State College residents, the locals found themselves without a place for worship at those times. There were enough interested local residents in the community that they decided to have worship services in a few different off-campus locations. Lillian Husted was a realtor who bought a house to use as a rental unit for students. They decided to use a room in this house for liturgy during term breaks. This was a very temporary solution, as neighboring residents were not pleased with the usage of the building. Another temporary solution was to hold liturgy in a spare room of St Alban's Anglican Church in Pine Grove Mills, just west of State College.

The need for more permanent solution was evidence that the former campus ministry had already grown into an Orthodox community. This community was the seed of Holy Trinity Orthodox Church. Although in the beginning some doubted that a parish could ever be formed in State College, within a decade, their viewpoint was proven to be short-sighted.

## THE FOUNDING OF HOLY TRINITY ORTHODOX CHURCH

*"Unless the Lord builds the house, those who build it labor in vain."*

PSALM 127:1

Historically, Orthodox Churches in the United States were often started using a unique model, caused by immigration in the 19<sup>th</sup> and 20<sup>th</sup> centuries. Orthodox immigrants arrived in their new country only to find that there were no Orthodox Churches in their area. The model was that they formed communities, found themselves in need of a church, donated money, built the church themselves, and then requested the oversight and services from a bishop and a priest. Thus, Holy Trinity was established in a manner similar to its forebears.

In 1993, the community held a picnic in a local park to gauge interest among local Orthodox Christians in officially starting an Orthodox Church. At this gathering, more than a dozen adults agreed to commit financially to this venture, through donations and pledges. Each member accepted the financial risk in faith that the Lord would bless their efforts. With the blessing of His Eminence Archbishop Kyrill of the Archdiocese of Western Pennsylvania, the nascent community incorporated as Holy Trinity Orthodox Church, a non-profit organization, and mission of the Archdiocese, in the Orthodox Church of America. This marked its official beginning.

The small nest egg that was collected was enough for a down payment on a parish building. Several properties were explored, but the decision was made to buy a former Methodist church at 119 S. Sparks Street, State College. At the time of the purchase, the rectory next door to the church was also available, but the congregation could only afford the church building. The rectory was subsequently bought by the American Cancer Society, who occupied it for many years.

There were several reasons why this location was chosen. First, the parish was committed to the Penn State campus ministry, so they wanted a property that was easily accessible from campus. This building is close enough for students to walk to. Second, as a former Methodist church, the building was already set up for worship and could be more easily modified for use as an Orthodox Church.

The size of the community at this time was 16 adults. Fr Thomas was still serving Divine Liturgy as often as possible, but about a half dozen other supply priests served as well. The choir, which was originally organized by Gregory Solak, the son of Fr Nicholas, was now under the direction of Dr Robert Roberts.

## THE ARRIVAL OF A FULL-TIME PRIEST

*“... neither do ye anything without the bishop and presbyters.”*

ST IGNATIUS OF ANTIOCH, EPISTLE TO THE MAGNESIANS, CHAPTER 6

The community heard about the Church Planting Grant Program of the OCA’s Department of Missions (now the Department of Evangelization). This program provides matching grants for up to three years to enable the parish to support full-time clergy in mission communities. They decided to write an application with the clear goal of establishing a mission parish in State College. They were awarded a three-year grant, during which time they needed to prove they could support a full-time priest.

At this time, Fr John Reeves was on the committee to approve the grants. Fr John was ordained in 1981 and had founded a mission parish in Pharr, Texas, called St George the Great-Martyr Orthodox Church. Fr John was known for his missionary mindset. He served as Director of Missions in the Diocese of the South, as well as with the Orthodox Christian Mission Center (OCMC) and performed missionary work in Romania.

He also regularly gave talks around the country on behalf of the OCA’s Department of Missions. In 1995, he came to State College to give a workshop on church planting and growth. His name became well-known to the community. Fr John was very impressed with the professionalism of the grant application and the establishment of the community. Fr John was appointed by Archbishop Kyrill becoming the first full-time priest at Holy Trinity. He served his first Sunday liturgy there on January 21, 1996.

Throughout his years in ministry, Fr John learned different principles to plant and grow a mission church. For him, creating a mission parish was not an end in itself, created to serve the parishioners. The goal was to keep the people thinking “beyond our parish” and never to lose their missionary spirit. Fr John gave the parishioners a bigger vision for the parish than they originally had. Fr John helped them to expand their ministries to the State College community, to nearby towns, and to impact the greater Orthodox Church in the world.

When Fr John arrived, he strongly encouraged the parishioners to continue their stewardship model, but specifically, to tithe—to give the church one-tenth of one’s income. Tithing as a principle and as a discipline aided in the growth of the church. Even today, it continues to meet the annual budget through stewardship and donations, as opposed to constantly raising money through food sales and festivals. The lack of a need for fundraising activities allowed the people to dedicate their time to ministry.

By 1999, through the guidance of Fr John and the dedication of the parishioners, the parish completed the grant. It was awarded self-supporting status and was declared an official parish of the Archdiocese of Pittsburgh and Western Pennsylvania.

## THE PENN STATE ORTHODOX CHRISTIAN FELLOWSHIP

*“We know that if [the students] join, they’ll probably move on;  
but if they have a good experience here, we will solidify their faith.”*

DOCTOR BOB ROBERTS

In 1997, Holy Trinity took over full-time sponsorship of the Penn State chapter of the Orthodox Christian Fellowship (OCF). The OCF is a national campus ministry of the Assembly of Canonical Orthodox Bishops of the United States. They are dedicated to the spiritual growth and development of Orthodox Christian college students. Fr John became their official chaplain, holding Bible studies, services, and lectures on campus. These campus activities expanded the reach of the church and brought more students to Holy Trinity, including seekers of Orthodoxy.

Thus Holy Trinity includes among their members a group of young people that continually changes, and who most likely will leave after two to four years. And yet, the congregation has always embraced the students, including them in a wide variety of ministries. They have served at the altar, in the choir, and as sponsors to new converts.

The goal of this ministry is to encourage, develop, and strengthen the faith of the students, and to form them into active contributing members of other Orthodox churches after graduation. College students are experiencing a stage in their lives marked by independence, self-management, emotional and spiritual growth, and responsibility, and at the same time, they are met with tremendous societal influence and challenges. Therefore, the campus ministry is incredibly important due to its direct impact on their future. Some students have called the OCF ministry “life-changing” and wonder where they would be today if there wasn’t an Orthodox presence on campus.

Since the start of this ministry, Holy Trinity has produced ten active clergy members, two monastics, and five missionaries. In addition, many graduates of the Penn State OCF today are dedicated Orthodox Christians serving in their parishes as choir members, parish council members, church school teachers, and in other leadership roles.

By 2008, the OCF and other youth programs had grown dramatically, and thus Holy Trinity required the addition of a campus minister to the parish staff. Dn Alexander Cadman, an alumnus of the Penn State OCF, and one of Holy Trinity’s first student converts, was hired for this position. In 2009, Dn Alexander established an office in the Pasquerilla Spiritual Center on campus, to further the parish’s presence at Penn State.

## BUILDING UP THE CHURCH BEYOND THE PARISH

*“And He Himself gave some to be apostles, some prophets, some evangelists,  
and some pastors and teachers, for the equipping of the saints for the work of ministry...”*

EPHESIANS 4:11-12

The community grew rapidly due to many factors. The distance to other parishes continued to be a unifying factor, drawing in local people who lived too far from the nearest Orthodox churches. The proximity to campus encouraged attendance of students and faculty. The Sunday School attracted many young families, some of whom were affiliated with the university. Once the parish had a church building and a full-time priest, more people began to attend. The choir, great sermons, and ministries to youth of all ages were listed as additional reasons for the growth of Holy Trinity Church. By 2009, Holy Trinity had 122 adults and children attending each Sunday.

However, by far the greatest reason for their rapid growth was that the people bought into the vision that was given to them by Fr John. They wanted to be a part of a community ministering to the needs of those beyond their parish. New members were brought in, educated, and sometimes converted to the Orthodox faith, but they were always focused on worship, stewardship, and ministry. Over the course of 25 years, more than 180 baptisms and chrismations, both of adult converts and children, have been performed at Holy Trinity.

In the last decade, Holy Trinity developed over two dozen ministries to meet the needs of parishioners and a wide variety of people in their region. Deacon Alexander Cadman is currently the Director of Ministries as well as the Chaplain of the OCF. Notable among these are the Matthew 25 ministry to the disadvantaged, the homeless ministry, that provides home-cooked meals for the local homeless shelter, the Orthodox Youth Association (OYA) for high schoolers, the Junior OYA for middle schoolers, the aforementioned OCF at Penn State, and the Graduates and Professionals ministry (GAP), which eventually became the Young Adult Fellowship.

Holy Trinity is the spiritual home of a religious figure from the Penn State campus by the name of Garrison (Gary) Cattell, who has been evangelizing students since he converted to Christianity in 1982. He is well-known by current and former students and faculty, who call him “the Willard Preacher.” He is a former student of Penn State, who preaches outdoors on the steps of Willard Hall to anyone who will stop and listen. He converted to Orthodoxy in the late 1990s, joining Holy Trinity Church, and is now supported in part by Holy Trinity.

Also in 2009, Dn Mark Oleynik and his family moved to State College. Dn Mark was raised in the Pittsburgh area and came from a family of clergy members. He was inspired by the Holy Trinity community and sought to raise his family in such a close-knit and dedicated Orthodox community. Dn Mark’s proven ability directing Christian Education was readily apparent, having served many years at St. Mark Church, Bethesda, Maryland, in that capacity.

In 2010, Dn Mark took charge of the Sunday School program which had been led by Matushka Linda Reeves for many years prior. Sunday School enrollment grew to 60 children from Kindergarten to the 12<sup>th</sup> grade.

## RENOVATION AND EXPANSION

*“As Thou hast shown forth the splendor of the firmament on high, O Lord,  
and the beauty of the Holy Habitation of Thy Glory here below, establish it forever.”*

HYMN TO OUR LORD AT THE CONSECRATION OF AN ALTAR

From the beginning, the parishioners knew that the church building would need to be modified. Several projects were necessary to accomplish this goal. In the early years, the first modification of the interior space was to remove the stage area and to set up the folding screen and icons that had formerly been used on campus. The second change to the physical space was to renovate the basement, which contained a number of small rooms. Parishioners knocked down walls to create one large space for coffee hour and community meetings. At this time, they had limited funds, few people, and minimal liturgical items, but accomplished the goal of creating an Orthodox worship space.

In 2006, out of necessity because of growing numbers, the parish embarked on a multi-year half-million-dollar renovation, remodeling, and enlarging of its worship and ministry space. For this project, the parishioners held a capital funds campaign and hired a contractor to design and re-build the structure.

The original church interior became the nave. A new altar area was added to the east end of the structure and a new narthex was added to the west. The Parish Hall in the basement had extensive renovations, with the addition of a kitchen, remodeling of the bathrooms, and creation of parish offices. The expansion increased worship and ministry space by about 75 percent.

New iconography completed the iconostasis and covered the upper portion of the sanctuary wall. The icons were painted by renowned iconographer Dmitry Shkolnik. Phase I included the main icons of the Theotokos and Christ; St Stephen and St Romanos on the Deacon's Doors; an icon of the Annunciation and the Four Evangelists on the Royal Doors; and the Platytera over the altar. These icons were completed in 2010.

In October of 2010, the church organized a celebration for the consecration of its new altar, which included the relics of the first missionary to America, St Herman of Alaska. Archbishop Melchisedek of the Archdiocese of Pittsburgh and Western Pennsylvania presided. Over the weekend, three readers were tonsured, and the altar consecrated. A joyous luncheon at the Nittany Lion Inn in State College was held following.

The Pantocrator icon was installed in the church in 2011. The final phase of the renovation was the installation of a cupola on top of the church building on April 25, 2012, shortly after Pascha.

Holy Trinity Church had mused that if the American Cancer Society ever put the former Methodist rectory up for sale, they might hope to buy it. This happened in 2014, 21 years after purchasing the church building. Buying and renovating the building was another enormous undertaking for the parish. It became a second half-million-dollar project that came on the heels of the renovation and expansion project. However, it was a long sought-after enterprise, and the parish knew acquiring it was necessary to advancing its mission and vision.

The building was renovated and turned into a 2,520 square foot ministry and outreach center called Trinity House Ministry Center. It currently houses the parish administrative office, the Rector's office, a conference room, the library, Sunday School class-rooms, a guest suite, and the Fr Alexander Atty Memorial Student Lounge. Fr Alexander Atty was the former Dean of St Tikhon's Seminary in South Canaan, Pennsylvania. He reposed in 2014. His family sponsored the remodeling and furnishing of the lounge for Penn State OCF students.

## THE CHAPEL OF THE HOLY SPIRIT

*“I planted, Apollos watered, but God gave the increase.  
So then neither he who plants is anything, nor he who waters, but God who gives the increase.”*

1 CORINTHIANS 3:6

In 2008, a new mission community was developed in neighboring Snyder County. Pastor David Smith, an ordained Lutheran minister, began to be drawn to Orthodox Christianity. He was attracted because of his love of liturgical

worship and the unchanging Orthodox faith. He contacted Holy Trinity Church, and eventually, a monthly Vespers service with Bible study began in his home in Beavertown for him and a core group of like-minded people. Very quickly, their gatherings moved to Sundays and included prayer and teaching.

The following year, Fr Basil Biberdorf joined the Holy Trinity staff as Assistant Rector. He oversaw the community, while Pastor David completed the St Stephen's Course of Studies. Gradually, Divine Liturgy and Great Vespers services expanded to two to three times per month by 2011. This new community became known as the Chapel of the Holy Spirit, the only Orthodox community in Snyder County.

The Chapel of the Holy Spirit is modeled after the English concept of a "Chapel of Ease." Thus the Chapel is part of the parish, allowing ministrations of the Sacraments to a smaller community living at distance from the parish church itself. This system avoids many of the encumbrances encountered when trying to support a small free-standing community. For instance, Holy Trinity owns and partially administers the Chapel from State College, over-seeing planning and logistics. In this manner, the Chapel does not need to concern itself immediately with an administrative structure and fundraising. They are entirely devoted to ministry.

In 2013, Pastor David Smith was ordained to the diaconate. By this time, the small community had outgrown its original meeting space in Dn David's home. Thus, in 2014, Holy Trinity decided to build a small chapel in Beavertown, Snyder County, with a generous no-interest loan from the Archdiocese of Pittsburgh and Western Pennsylvania. Archbishop Melchisedek led a cross-planting service for their new church building that year.

The groundbreaking took place in June of 2015, and the Archbishop returned to consecrate the completed chapel in October of that same year. On June 18, 2016, Dn David was ordained to the holy priesthood and was appointed Assistant Rector of Holy Trinity and Priest-in-Charge of the Chapel.

In 2018, the Triduum of Holy Week and Pascha were celebrated for the first time, a longed-for aspiration being realized. Currently, more than 20 people attend the Chapel regularly and call it home. Most are converts to Orthodoxy.

The chapel design was based on one built on Woody Island, Alaska and engineered to add both an altar on the east side, plus transepts to the north and south, as growth continues. Hopefully, the Chapel will apply for a Church Planting Grant of its own in due course.

## FATHER JOHN'S SABBATICAL

*"O Blessed Father Herman of Alaska, North Star of Christ's Holy Church,  
the light of your holy life and great deeds guides those who follow the Orthodox Way.  
Together we lift high the Holy Cross you planted firmly in America.  
Let all behold and glorify Jesus Christ, singing His Holy Resurrection."*

FROM THE AKATHIST TO ST HERMAN OF ALASKA

In 2009, Holy Trinity Church applied to the National Clergy Renewal Program seeking funds for a sabbatical for their beloved pastor. Fr John received this grant to begin his journey in 2010, which would take him on a pilgrimage to Finland, Russia, and Alaska, following in the footsteps of St Herman on his 1793-1794 missionary journey to Alaska.

St Herman is a beloved saint in the Orthodox Christian community in the United States because of his tireless missionary work to bring Orthodoxy to this country. Through his efforts, and those of other early missionaries, Orthodoxy was first brought to Alaska, then to California, and eventually to the entire United States. The goal of the sabbatical journey was twofold: to seek renewal and inspiration for Fr John and his wife Matushka Linda, who accompanied him on part of the trip, and to bring greater awareness and understanding of the parish's participation in the same missionary movement that began in Russia in 1793.

Fr John began his trek in Finland at New Valamo Monastery, thence crossing into Russia and staying at the "Old" Valaam monastery where St Herman had lived in obedience for many years. Here St Herman prepared for his missionary journey and

pilgrimage to the New World. Fr John approximated St Herman's route taking advantage of the fact that in the Saint's day, there was a basic post-road, the Moskovskiy Tract, from western Russia to the middle of Siberia. Providentially, the Trans-Siberian Railroad followed St Herman's journey to that point later when the railway came to the Siberian wilderness. It was too late for the original missionaries but convenient for Fr John.

The remaining section of the missionaries' way is almost as difficult today as it was then. Fr John was able to adapt a bit—via plane and rail and plane again—to end up in Alaska to attend the annual St Herman's Pilgrimage, at Kodiak and Spruce Island, on August 9, 2010. It was the completion of his sabbatical objective, to travel from Valaam Monastery to Spruce Island, in the footsteps of St Herman, America's most-glorious wonder-worker and missionary to America. It took Father slightly over two months to accomplish; the original missionaries, over one half of a year.

The parish followed Fr John on his journey through his travelogue and thus was able to participate in the experiences of their pastor. They also attended a weekly adult book study with the theme of missions that focused on Orthodoxy in Alaska and St Innocent of Alaska. The children of the parish also participated along with Fr John through a new curriculum called "Retracing St Herman's Journey," led by Dn Mark Oleynik during Vacation Bible School that year.

Fr John's plans were to travel from early May through mid-September and to be completely absent from the parish. It needed to operate successfully during Fr John's absence. There were significant practical changes to the parish community during the sabbatical. Dn Alexander was assigned the role of managing the many administrative tasks normally completed by Fr John, plus preaching and catechesis.

Dr Bob Roberts, Parish Council President, took care of the fiscal management of the parish and leadership of the parish council. Fr Basil took care of liturgical services and pastoral issues. Supply priests filled in as needed. The level of commitment and cooperation required during this period caused an increase in the sense of community and belonging. It caused the parish to develop its own ministry skills apart from its leader.

This was a deep moment of reflection for the parish as the faithful considered their place in the missionary work of the Orthodox Church in America and of its first missionary. The greatest work of the Church has always been to spread the Gospel of Jesus Christ. Holy Trinity is still accomplishing this today, both figuratively and at that time literally, in the footsteps of St Herman. In this way, the beloved St Herman is considered by many to be Holy Trinity's second patron.

## THE FUTURE

*"O Blessed Herman of Spruce Island, good teacher of the faith in the Holy Trinity,  
and our Spiritual Father, intercede before the throne of the Almighty God..."*

FROM THE PRAYER TO ST HERMAN OF ALASKA

Holy Trinity, like every other OCA parish in the United States, owes its existence in a missionary sense to St Herman of Alaska and his original mission to America. It continues to be guided by this missionary spirit through every liturgy, ministry, and encounter with those who have yet to hear about the Orthodox Christian faith. In addition, Holy Trinity Church has developed core values of six "-ships", which it will go forward with into the future: Apostleship, Worship, Fellowship, Discipleship, Stewardship, and Partnership.

Fr John Reeves announced his retirement by the end of 2018 after 37 years in active ministry to the Orthodox Church in America at the national, regional, and local levels. The parish is preparing itself for the end of this era, one marked by humble beginnings, consistent growth, and the spread of the Gospel. Fr John's replacement will be appointed by Archbishop Melchisedek in the coming months, with input from the Holy Trinity transition team.

The parish of Holy Trinity looks toward the future with joy and anticipation and will continue to build up the church beyond the parish. It also looks back on its history with great thanks to Fr John for his tireless service and love for his congregation. May God bless him and Matushka Linda in their retirement and to bless the future of Holy Trinity Orthodox Church!

# Five-Year Budget—2015-2019

HOLY TRINITY ORTHODOX CHURCH					
	2015	2016	2017	2018	2019
<b>INCOME</b>					
Stewardship Offerings	\$231,284	\$250,494	\$253,557	\$257,625	<b>\$264,640</b>
(Transfer from) Trinity House Campaign <sup>1</sup>	—	—	—	—	<b>10,800</b>
Parking <sup>2</sup>	4,500	6,000	6,000	7,200	<b>7,200</b>
Appeals (e.g., Chapel, Seminarian) <sup>3</sup>	8,000	—	—	—	<b>5,200</b>
Candles and Flowers	2,600	3,150	3,150	2,800	<b>2,800</b>
Miscellaneous Income (e.g., Interest, Rewards)	100	25	25	—	<b>550</b>
<b>Total Budgeted Income</b>	<b>\$246,484</b>	<b>\$259,669</b>	<b>\$262,732</b>	<b>\$267,625</b>	<b>\$291,190</b>
<b>EXPENSES</b>					
<b>Personnel</b>					
Rector	74,740	75,490	75,716	77,232	<b>80,000<sup>4</sup></b>
Ministry Director	43,930	47,820	47,963	50,361	<b>52,879</b>
Custodian	7,350	7,350	7,350	7,500	<b>7,500</b>
Office Assistant	6,630	6,630	6,630	6,765	<b>6,765</b>
Campus Missionary	3,000	3,000	3,000	3,000	<b>3,000</b>
Choir Director	3,000	3,000	3,000	3,000	<b>3,600</b>
Continuing Ed.—Rector Outlay	1,920	1,920	1,920	1,920	<b>1,920</b>
Continuing Ed.—Deacons' Expenses	1,800	1,200	1,200	1,200	<b>1,800</b>
Continuing Ed.—Asst. Rector Outlay	—	600	600	600	<b>600</b>
Supply Clergy	2,000	1,750	1,500	3,000	<b>1,000</b>
<b>Total Personnel</b>	<b>\$144,370</b>	<b>\$148,760</b>	<b>\$148,879</b>	<b>\$154,578</b>	<b>\$158,464</b>
Mortgage Outlay <sup>5</sup>	28,573	28,573	28,572	28,572	<b>28,572</b>
Archdiocesan/OCA Assessments	21,530	20,486	20,486	23,469	<b>25,399</b>
Outreach and Fellowship	9,750	10,250	10,250	10,750	<b>18,300</b>
Utilities	10,346	11,550	12,700	12,650	<b>12,330</b>
Physical Plant	7,000	10,200	10,200	10,300	<b>9,000</b>
Liturgical	4,675	8,275	8,275	7,350	<b>7,350</b>
(Transfer to) Capital Projects Fund	—	—	—	—	<b>7,200</b>
(Transfer to) Property Reserve Fund <sup>6</sup>	5,000	5,000	5,000	5,000	<b>5,000</b>
Office Administration	5,100	5,600	5,350	4,100	<b>4,875</b>
Insurance	3,020	3,020	3,020	3,339	<b>4,200</b>
Christian Education	4,100	3,600	3,600	3,600	<b>3,250</b>
Licenses/Fees/Service Charges <sup>7</sup>	270	1,105	2,400	2,900	<b>2,250</b>
(Transfer to) All-American Council Fund <sup>8</sup>	1,000	1,000	1,000	1,000	<b>2,000</b>
(Transfer to) Discretionary Funds <sup>9</sup>	1,000	1,500	1,500	1,500	<b>1,500</b>
Furnishings	750	750	750	750	<b>750</b>
Accessibility Improvements	—	—	750	750	<b>750</b>
<b>Total Budgeted Expenses</b>	<b>\$246,484</b>	<b>\$259,669</b>	<b>\$262,732</b>	<b>\$270,608</b>	<b>\$291,190</b>
<b>CHAPEL OF THE HOLY SPIRIT</b>					
<b>INCOME</b>					
Stewardship Offerings	\$15,495	\$18,300	\$18,500	\$23,400	<b>\$28,500</b>
Donations from Holy Trinity <sup>10</sup>	—	—	—	—	<b>3,200</b>
<b>Total Budgeted Income</b>	<b>\$15,495</b>	<b>\$18,300</b>	<b>\$18,500</b>	<b>\$23,400</b>	<b>\$31,700</b>
<b>EXPENSES</b>					
<b>Personnel</b>					
Priest-in-Charge/Administrator	1,200	4,700	5,900	8,400	<b>15,600</b>
Supply Clergy	3,000	3,000	1,500	1,500	<b>1,500</b>
Travel Allowance	3,500	—	—	—	<b>—</b>
<b>Total Personnel</b>	<b>\$7,700</b>	<b>\$7,700</b>	<b>\$7,400</b>	<b>\$9,900</b>	<b>\$17,100</b>
Outreach and Fellowship	1,625	1,800	3,000	4,000	<b>4,500</b>
Property/Mortgage <sup>11</sup>	4,400	3,000	3,500	4,000	<b>4,000</b>
Operating Expenses <sup>12</sup>	1,570	2,400	2,000	3,000	<b>3,500</b>
Utilities	200	2,400	2,100	2,000	<b>2,100</b>
Insurance	—	1,000	500	500	<b>500</b>
Archdiocesan/OCA Assessments <sup>13</sup>	—	—	—	—	<b>—</b>
<b>Total Budgeted Expenses</b>	<b>\$15,495</b>	<b>\$18,300</b>	<b>\$18,500</b>	<b>\$23,400</b>	<b>\$31,700</b>

## FOOTNOTES

- 1 funds from the second phase of the Trinity House capital campaign are transferred into the Operating Account to offset mortgage payment.
- 2 Holy Trinity has 18 paved parking spaces that it rents out for supplemental income. Tenants move their vehicles to accommodate parishioners on Sunday mornings.
- 3 in the 2016, 2017, and 2018 budgets, this income was rolled into "Stewardship Offerings."
- 4 includes the total compensation budgeted for the new rector's financial package (i.e., salary, benefits, relocation expenses, etc.); actual compensation to be determined.
- 5 for budgeting/cash flow purposes, includes both the interest expense and funds going toward principal. The mortgage balance as of Jan. 1, 2019 was \$401,534.
- 6 indicates the parish's annual contribution to the Property Reserve Fund. The balance as of Jan. 1, 2019 was 7,002.
- 7 the increase in the 2016 budget reflected additional staff/volunteer screening charges pertaining to the new PA background check law.
- 8 indicates the parish's annual contribution to a savings account for the triennial sabbor. The balance as of Jan. 1, 2019 was \$-2,438.
- 9 indicates the parish's annual contribution to the Rector's (\$1,000) and Ministry Director's (\$500) discretionary funds.
- 10 in 2019, Holy Trinity's operating budget includes \$3,200 of support for the Chapel, which will be offset by a Holy Spirit Day appeal.
- 11 the Chapel's mortgage balance as of Jan. 1, 2019 was \$65,750.
- 12 for accurate year-to-year comparisons this category includes office, liturgical, Christian Education, furnishings, and snow removal expenses.
- 13 Holy Trinity subsidizes assessments for parishioners who regularly attend the Chapel of the Holy Spirit.

# Vital Statistics—2014-2018\*

## STEWARDSHIP OFFERINGS

(State College location only)

2014	\$209,030
2015	\$204,232
2016	\$242,026
2017	\$253,213
2018**	\$236,653
<i>Five-Year Average</i>	<b>\$229,031</b>

## AVERAGE SUNDAY ATTENDANCE

(State College and Beavertown locations combined)

2014	127.2
2015	136.5
2016	139.8
2017	140.2
2018	141.2
<i>Five-Year Average</i>	<b>137.0</b>

## CENSUS DATA

<b>2014 Census</b>	<b>132</b>
Additions	5
Baptisms (Adult)	1
Deaths	-1
Inactivations	-4
Transfers In	7
Transfers Out	-10
<b>2015 Census</b>	<b>130</b>
Additions	4
Baptisms (Adult)	2
Chrismations	3
Inactivations	-11
Transfers In	5
Transfers Out	-11
<b>2016 Census</b>	<b>122</b>
Additions	6
Baptisms (Adult)	2
Inactivations	-2
Transfers In	9
Transfers Out	-3
<b>2017 Census</b>	<b>134</b>
Additions	3
Baptisms (Adult)	2
Deaths	-3
Inactivations	-5
Transfers In	7
Transfers Out	-10
<b>2018 Census</b>	<b>128</b>
Additions	7
Baptisms (Adult)	4
Inactivations	-5
Transfers In	3
Transfers Out	-3
<b>2019 Census</b>	<b>134</b>

\* Additional metrics are available upon request.

\*\* 2018 financial data is unofficial and does not include pending online income.

# 2018 Annual Report

## 2018 ANNUAL MEETING

Holy Trinity Orthodox Church  
November 11, 2018

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### TODAY'S AGENDA

- i. Opening Prayer: "O Heavenly King..."
  - ii. Establishment of Quorum
  - iii. Minutes of the 2017 Meeting (*see below*)
  - iv. Priest's Report
  - v. Treasurer's Report (*see below*)
  - vi. Review and Approval of the 2019 Budget (*see below*)
  - vii. Election of Officers (President, Vice President, and Grounds Chair)
  - viii. Closing Prayer: "It is truly meet..."
- 

### MINUTES FROM THE ANNUAL MEETING

November 12, 2017

- I. **Call to Order** — Lead by Fr. John Reeves, the annual parish meeting was opened at 12:22 p.m. with the singing of "O Heavenly King."
- II. **Establishment of Quorum** — As 47 registered members signed the attendance sheets, the quorum was established.
- III. **Minutes of the 2016 Meeting** — Upon the motion of Joanne Takarchek, seconded by Laura Rush, the Minutes of the 2016 Annual Meeting were unanimously adopted.
- IV. **Priest's Report** — Fr. John Reeves read the Rector's Annual Report. His report was a reflection on the past year challenges of fighting cancer and the spiritual lessons we can all learn from this experience. As Fr. John recovers, he will slowly resume his duties in the parish.
- V. **Treasurer's Report** — Michael Stickle presented the Treasurer's Report for 2017. In general, all numbers look good and, for the first time in three years, the operating cash exceeds the number that was budgeted thanks to everyone generosity.

To answer Fr. John question about audits, Michael replied that audits are done at the beginning of each year. Last year audits were good and this year audits are scheduled for the beginning of 2018.

Following a motion by Joanne Takarchek and a second by Matushka Linda Reeves, the report was unanimously accepted.

VI. **Review and Approval of the 2018 Budget** — Michael Stickle also presented the Budget of 2018, which includes the budgets of Holy Trinity and the Chapel of the Holy Spirit.

The proposed 2018 budget reflected a 1.9% increase over the 2017 budget. The proposed budget also included the new Archdiocesan assessment, which increased by 15% from previous year and resulted in the difference between the proposed and budgeted numbers.

Jill Finke inquired if we will be able to meet the 2017 budgeted goal, and Michael Stickle answered that we are on track to do so.

The Chapel income this year is close to reach the number proposed in the Chapel 2018 budget. This increase in income will fund more activities in the community.

Following a motion by Mary Lanser and a second by Matushka Linda Reeves, the 2018 budget for Holy Trinity and the Chapel were approved unanimously.

VII. **Election of Officers** — The following slate of officers was presented for election: Michael Stickle, Treasurer; Samar Al Maalouf, Secretary; Brandon Stodart, Facility Chair. Following a motion by Bruce Haupt and a simultaneous second by Mike Pelikan and Matushka Linda, the officers were elected unanimously.

VIII. **Adjournment** — There being no further business, the meeting was adjourned with the singing of "It is Truly Meet" at 12:38 p.m.

Respectfully submitted,  
Samar Al Maalouf, Secretary

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## RECTOR'S ANNUAL REPORT

We celebrate God's action in our midst. A dream became a vision 25 years ago. There could be an Orthodox Church in Happy Valley. Others embraced that vision as time rolled on. Hard work ensued. The limits of faith were tested. God was faithful to us as we sought to be ever more faithful to him. The vision proved godly as we were blessed in so many ways; He added daily to the Church, such as were being saved (*Acts 2:42*).

This time of transition will be a further test of that vision. Was it built around a man and his personality, or will it endure once he retires? That is a critical issue. Leadership is always being tested. The first test on the horizon will be the adoption of the Parish Council's proposed budget for 2019.

The proposed budget continues the vision: **First**, it funds parish life, campus ministry, a seminarian in training, and it adds a budget category to support the Chapel of the Holy Spirit.

**Second**, this budget also calls for an increase in stewardship by parishioners. In past years we have relied on "outside" income from parking lot rentals to fund operations, at total of \$7,200 this year. This is nothing new. We have rented parking spaces to students and others since the beginning.

However, in this budget, council proposes that the income from parking be allocated for capital projects, to begin funding future needs such as paving the parking lot, adding more ADA/accessibility features to the parish, and other major expenditures down the road. Thus, the call for an increase in pledges for 2019.

**Third**, stewardship at Holy Trinity—*sacrificial* stewardship, to quote from our core values—is part of who we are. Our approximately 80 giving units—families and single households—have contributed \$2,358 per unit from January 1 to October 31, 2018.

— Fr. John Reeves

## TREASURER'S REPORT

### Account Balances (as of October 31 each year)

CATEGORY	2016	2017	2018	% CHG
<b>ACCOUNTS</b>				
Checking Account (Fulton Bank)	\$47,218	\$90,347	<b>\$89,415</b>	-1%
<b>ASSETS</b>				
Fixed Assets				
<i>Chapel of the Holy Spirit—Building/Land</i>	153,632	153,632	<b>153,632</b>	0%
<i>Holy Trinity—Building/Land</i>	115,000	115,000	<b>115,000</b>	0%
<i>Holy Trinity—Improvements/Renovations</i>	330,000	330,000	<b>330,000</b>	0%
<i>Trinity House—Building/Land</i>	340,000	340,000	<b>340,000</b>	0%
<i>Trinity House—Improvements/Renovations</i>	110,521	110,521	<b>110,521</b>	0%
Total Fixed Assets	\$1,049,153	\$1,049,153	<b>\$1,049,153</b>	0%
Liquid Assets				
RESTRICTED FUNDS				
<i>25 Years of Ministry Fund</i>	—	—	<b>7,795</b>	—
<i>All-American Council Reserve</i>	-471	1,833	<b>-2,605</b>	-242%
<i>Bookstore</i>	293	320	<b>-487</b>	-252%
<i>Building Fund/Trinity House (Phases I &amp; III)</i>	2,319	2,962	<b>4,507</b>	52%
<i>Campus Ministry Foundation</i>	1,000	1,000	<b>1,000</b>	0%
<i>Chapel of the Holy Spirit—Operating Fund</i>	4,524	13,051	<b>21,019</b>	61%
<i>Chapel of the Holy Spirit—Building Fund</i>	2,525	3,945	<b>4,898</b>	24%
<i>Chapel of the Holy Spirit—Memorial Fund</i>	—	—	<b>1,085</b>	—
<i>Chapel of the Holy Spirit—Vestment Fund</i>	265	—	—	0%
<i>Continuing Education—Rector</i>	393	543	<b>1,609</b>	196%
<i>Continuing Education—Assistant Priest</i>	50	650	<b>1,250</b>	92%
<i>Discretionary Fund—Rector</i>	-1,267	587	<b>162</b>	-72%
<i>Discretionary Fund—Ministry Director</i>	253	89	<b>25</b>	-72%
<i>Icon Fund</i>	1,280	1,280	<b>5,200</b>	306%
<i>Matthew 25</i>	1,460	38	<b>-4,491</b>	-11918%
<i>Memorial Fund</i>	1,341	5,616	<b>4,509</b>	-20%
<i>Pass Through Account</i>	130	-50	<b>75</b>	-250%
<i>Penn State OCF for THON Fund</i>	577	—	—	0%
<i>Property Reserve/Maintenance</i>	2,207	10,272	<b>10,368</b>	1%
<i>Sunday School Special Event Fund</i>	506	856	<b>1,178</b>	38%
<i>Trinity House (Phase II)</i>	27,596	26,744	<b>19,845</b>	-26%
UNRESTRICTED FUNDS				
<i>Operating Cash</i>	2,237	20,610	<b>12,473</b>	-39%
Total Liquid Assets	\$47,318	\$90,347	<b>\$89,415</b>	-1%
<b>Total Assets</b>	<b>\$1,096,371</b>	<b>\$1,139,500</b>	<b>\$1,138,568</b>	-0%
<b>LIABILITIES</b>				
Holy Trinity/Trinity House Mortgage Balance	\$425,597	\$414,291	<b>\$402,512</b>	-3%
Chapel of the Holy Spirit Mortgage Balance	\$72,250	\$69,250	<b>\$66,250</b>	-4%
<b>Total Liabilities</b>	<b>\$497,847</b>	<b>\$483,541</b>	<b>\$468,762</b>	-3%
<b>EQUITY</b>				
<b>Total Equity</b>	<b>\$598,524</b>	<b>\$655,959</b>	<b>\$669,806</b>	2%

## 2019 PROPOSED BUDGETS

Holy Trinity Orthodox Church					
	2017	2018 YTD <sup>1</sup>	2018 BUDGET	2019 PROPOSED	% CHG.
<b>INCOME</b>					
Stewardship Offerings	\$257,017	\$184,581	<b>\$257,625</b>	<b>\$264,640</b>	2.7%
<i>(Transfer from) Trinity House Phase II<sup>2</sup></i>	11,384	9,857	—	<b>10,800</b>	—
Parking	8,099	6,150	<b>7,200</b>	<b>7,200</b>	0.0%
Appeals <i>(e.g., Chapel, Seminarian)</i>	—	2,285	—	<b>5,200</b>	—
Candles and Flowers	3,217	2,323	<b>2,800</b>	<b>2,800</b>	0.0%
Miscellaneous <i>(e.g., Interest, Rewards)</i>	283	1,112	—	<b>550</b>	—
<b>Total Budgeted Income</b>	<b>\$280,726</b>	<b>\$206,308</b>	<b>\$267,625</b>	<b>\$291,190</b>	<b>8.8%</b>
<b>Total Non-Budgeted Income</b>	<b>\$38,530</b>	<b>\$42,847</b>			
<b>TOTAL INCOME</b>	<b>\$319,256</b>	<b>\$249,155</b>			
<b>EXPENSES</b>					
Personnel					
<i>Rector<sup>3</sup></i>	75,716	65,150	<b>77,232</b>	<b>80,000</b>	3.6%
<i>Ministry Director</i>	47,963	42,218	<b>50,361</b>	<b>52,879</b>	5.0%
<i>Custodian</i>	7,350	6,250	<b>7,500</b>	<b>7,500</b>	0.0%
<i>Office Assistant</i>	6,630	5,638	<b>6,765</b>	<b>6,765</b>	0.0%
<i>Campus Missionary</i>	3,000	2,500	<b>3,000</b>	<b>3,000</b>	0.0%
<i>Choir Director</i>	700	3,100	<b>3,000</b>	<b>3,600</b>	20.0%
<i>Continuing Ed.—Rector Outlay</i>	1,920	1,660	<b>1,920</b>	<b>1,920</b>	0.0%
<i>Continuing Ed.—Deacons' Expenses</i>	—	1,141	<b>1,200</b>	<b>1,200</b>	0.0%
<i>Continuing Ed.—Asst. Rector Outlay</i>	600	500	<b>600</b>	<b>600</b>	0.0%
<i>Supply Clergy</i>	1,250	750	<b>3,000</b>	<b>1,000</b>	-66.7%
<b>Total Personnel</b>	<b>\$145,129</b>	<b>\$ 128,847</b>	<b>\$154,578</b>	<b>\$158,464</b>	2.5%
Mortgage Outlay <sup>4</sup>	28,572	23,810	<b>28,572</b>	<b>28,572</b>	0.0%
Archdiocesan/OCA Expenses <sup>5</sup>	20,147	19,383	<b>23,469</b>	<b>25,399</b>	8.2%
Outreach and Fellowship	11,360	13,370	<b>10,750</b>	<b>18,300</b>	70.2%
Utilities	11,974	10,142	<b>12,650</b>	<b>12,330</b>	-2.5%
Physical Plant	6,899	4,226	<b>10,300</b>	<b>9,000</b>	-12.6%
Liturgical	6,367	7,944	<b>7,350</b>	<b>7,350</b>	0.0%
<i>(Transfer to) Capital Projects Fund</i>	—	—	—	<b>7,200</b>	—
<i>(Transfer to) Property Reserve Fund<sup>6</sup></i>	5,000	3,750	<b>5,000</b>	<b>5,000</b>	0.0%
Office Administration	3,951	5,013	<b>4,100</b>	<b>4,875</b>	18.9%
Insurance	3,339	3,765	<b>3,339</b>	<b>4,200</b>	25.8%
Christian Education	2,897	1,585	<b>3,600</b>	<b>3,250</b>	-9.7%
Licenses/Fees/Service Charges <sup>7</sup>	1,711	1,558	<b>2,900</b>	<b>2,250</b>	-22.4%
<i>(Transfer to) All-American Council Fund<sup>8</sup></i>	1,000	750	<b>1,000</b>	<b>2,000</b>	100.0%
<i>(Transfer to) Discretionary Funds<sup>9</sup></i>	1,500	1,125	<b>1,500</b>	<b>1,500</b>	0.0%
Refurnishings	415	84	<b>750</b>	<b>750</b>	0.0%
Accessibility Improvements	1,482	784	<b>750</b>	<b>750</b>	0.0%
Miscellaneous Expenses	—	30	—	—	0.0%
<b>Total Budgeted Expenses</b>	<b>\$251,743</b>	<b>\$226,165</b>	<b>\$270,608</b>	<b>\$291,190</b>	<b>7.6%</b>
<b>Total Non-Budgeted Expenses</b>	<b>\$15,052</b>	<b>\$38,495</b>			
<b>TOTAL EXPENSES</b>	<b>\$266,795</b>	<b>\$264,660</b>			

### Footnotes

1. *through October 31, 2018.*
2. *Phase II funds from the Trinity House Capital Campaign are transferred into the Operating Account to offset mortgage payment.*
3. *indicates the total compensation budgeted for a new rector's package (i.e., salary, benefits, relocation expenses, etc.), actual compensation to be determined.*
4. *includes both interest and principal payments (principal is paid from the Trinity House Phase II). The mortgage balance as of October 31 was \$402,512.*
5. *Includes Archdiocesan assessment (\$24,868, an increase of 15% year-over-year) and \$600 in travel to the Archdiocesan Assembly each November.*
6. *indicates contributions to the Property Reserve Fund. As of October 31, 2018, the account balance was \$9,951.*
7. *includes background check fees.*
8. *indicates savings towards the triennial Sobor (next held in 2021). As of October 31, the balance was \$-2,688.*
9. *indicates contributions to the Rector's and Ministry Director's discretionary accounts.*

## Chapel of the Holy Spirit

	2017	2018 YTD <sup>1</sup>	2018 BUDGET	2019 PROPOSED	% CHG.
<b>INCOME</b>					
Stewardship Offerings	23,907	22,970	<b>23,400</b>	<b>28,500</b>	21.8%
Donations from Holy Trinity <sup>2</sup>	—	—	—	<b>3,200</b>	—
<b>Total Budgeted Income</b>	<b>\$23,907</b>	<b>\$22,970</b>	<b>\$23,400</b>	<b>\$31,700</b>	<b>35.5%</b>
<b>Total Non-Budgeted Income</b>	<b>\$2,683</b>	<b>\$1,138</b>			
<b>TOTAL INCOME</b>	<b>\$26,590</b>	<b>\$24,108</b>			
<b>EXPENSES</b>					
Personnel					
<i>Priest-in-Charge</i>	5,900	7,000	<b>8,400</b>	<b>15,600</b>	85.7%
<i>Supply Clergy</i>	250	250	<b>1,500</b>	<b>1,500</b>	0.0%
<b>Total Personnel</b>	<b>\$6,150</b>	<b>\$ 7,250</b>	<b>\$9,900</b>	<b>\$17,100</b>	<b>72.7%</b>
Outreach and Fellowship	1,707	1,603	<b>4,000</b>	<b>4,500</b>	12.5%
Property/Mortgage <sup>3</sup>	3,682	3,254	<b>4,000</b>	<b>4,000</b>	0.0%
Operating Expenses <sup>4</sup>	1,970	2,751	<b>3,000</b>	<b>3,500</b>	16.7%
Utilities	1,849	1,526	<b>2,000</b>	<b>2,100</b>	5.0%
Insurance	—	—	500	<b>500</b>	0.0%
Archdiocesan/OCA Assessments <sup>5</sup>	—	—	—	—	0.0%
<b>Total Expenses</b>	<b>\$15,358</b>	<b>\$16,384</b>	<b>\$23,400</b>	<b>\$31,700</b>	<b>35.5%</b>
<b>Total Non-Budgeted Expenses</b>	<b>\$375</b>	<b>\$240</b>			
<b>TOTAL EXPENSES</b>	<b>\$15,733</b>	<b>\$16,624</b>			

### Footnotes

1. *through October 31, 2018*
2. *In 2019, Holy Trinity's operating budget includes \$3,200 of support for the Chapel, which will be offset by a Holy Spirit Day appeal.*
3. *The Chapel's mortgage balance as of October 31, 2018 was \$66,250.*
4. *For the sake of year-to-year comparisons, "Operating Expenses" includes the following budget categories: Office Administration, Liturgical, Christian Education, Furnishings, and Snow Removal.*
5. *Holy Trinity subsidizes Archdiocesan/OCA assessments for parishioners who regularly attend the Chapel of the Holy Spirit.*

## MINISTRY REPORTS

**ADULT STUDY GROUP** (*Fr. John Reeves*)  
On hiatus for 2018.

**ALTAR SERVERS** (*Darren Torbic*)

The Altar Servers ministry operates under the direction of Darren Torbic, with assistance from Samuel Oleynik. The altar servers are divided into two teams that serve on alternating Sundays. Everyone is invited to serve on Pascha, Pentecost, and Feast Days. Parents can determine the weekly team assignments by looking in the monthly *Trisagion* or the weekly "This Week at Holy Trinity Orthodox Church" email. We ask parents and their sons to please observe the posted schedule.

If you have a son age eight years or older, encourage him to serve in the altar. Penn State students are also welcome to serve. It is an honor and privilege to serve our Lord and assist the clergy in the altar. Serving in the altar is a great way for boys and young men to become integrated into the life of the Church. In addition to assisting during services, the altar servers meet annually for fellowship, to learn fire safety, and rehearse movements.

**ALTAR SOCIETY** (*Anna Stickle*)

The Holy Trinity Altar Society serves God through the maintenance and beautification of the church. It involves decoration of the icons and sanctuary, care of the vestments and altar covers, and baking of *prosphora* and *Litiya* bread throughout the changing liturgical seasons. We are always looking for more women to join our Society. Please feel free to contact Joanne Takarchek, Anna Stickle, or any of the women in our Society if you are interested. Take care and God Bless.

**BOOKSTORE** (*Matthew Finke*)

The Holy Trinity Bookstore is now in its 11<sup>th</sup> year and continues to support our parish and visitors to our parish with a wide selection of Orthodox books, icons, and music. We are a self-supporting ministry in that all proceeds from purchased items are used to purchase additional inventory. In this way we have grown our inventory considerably since beginning 11 years ago. In the coming year, the Bookstore will attempt to make a more consistent effort at publishing featured books in the *Trisagion*.

**CANTORS/READERS** (*Dn. Alexander Cadman*)

Holy Trinity continues to be blessed to have talented men and women that assist the Choir in chanting our Divine services. We are always looking to train more people for this important ministry. If you are interested in serving in this capacity, please see me or Evan Ashmore, who has been a blessing to us by stepping up this year and serving as our parish *ecclesiarch* (one who studies the rubrics, prepares/copies music for the choir, and takes care of the liturgical books) while Reader Matthew underwent and recovered from surgeries. The goal for 2019 is to resume our specialized workshops to improve things like pronunciation, style, and technique, aiming to have workshops once a quarter. We plan to amend the format slightly to allow participants to take turns

chanting in a group setting, and then receive feedback and guidance from the rest of the group.

**CHAPEL OF THE HOLY SPIRIT** (*Fr. David Smith*)

Blessed be the Name of the Lord!

As of this writing, the Chapel of the Holy Spirit (CHS) has been worshipping now in her new Temple for three years! CHS exists as a missional outreach of Holy Trinity Orthodox Church (HTOC), as a daughter to her mother. We operate as a "chapel of ease" which means that we are not encumbered with some of the weightier matters of a full-fledged parish, thus affording us the luxury of focusing on mission and ministry primarily, if not exclusively.

CHS continues to experience interested inquiries, in part, via her outreach events such as the Selinsgrove Street Fair, Richfield Dutch Days, and the MACC Family Fun Night as well as the "Knitting and Crocheting Hats and Blankets for Babies" group, and by way of those persons who pay us a visit for worship. As of this writing, we have two catechumens and have received two into the Faith by way of Holy Baptism (Brad (Andrew)/Melissa (Xenia) Kerstetter).

CHS continues to grow in her worship of God and in service to our neighbor. As a marker of growth, we served for the first time during Holy Week the Holy Triduum, i.e., the services of Great and Holy Thursday, Great and Holy Friday, and Great and Holy Pascha. With the start of a new liturgical year, we are looking to grow more by serving Nativity Eve Vigil (last year we served Great Vespers with *Litiya* only) as well as looking at adding another Holy Week service and expanding the number of Presanctifieds offered. Of course, along with this comes more choir involvement and so one of the challenges will be to strike a balance so as not to overly tax the choir which has also been trying to expand, not only in number of voices, but in repertoire of music. One of the glorious hallmarks has been (and frequently commented on by others) is that CHS is a singing church, a hallmark I pray we never lose, assisted by the choir in our communal worship. Catechesis continues to be offered on Sundays following our time of fellowship. As a blessing for our life together in worship, we were overjoyed to celebrate the tonsuring of our first Reader, Evan (John) Kerstetter.

In addition to the challenge cited above regarding the choir, we will continue to be faced with the growing needs of the mission as she adds to the Church those who are being saved, especially in the area of worship as we continue to expand our services, and the hard reality of the priest-in-charge engaged in fulltime employment outside the church. It is our hope and prayer that in the future CHS might be able to apply for a church planting grant. Another challenge will be to assimilate those souls received into the Faith in the life and ministry of the mission, thus realizing the true notion of the Body of Christ as envisioned by St. Paul in Sacred Scripture

and by our Lord, Christ the True Vine. This will entail more than simply allowing others to do the work, but a true fleshing out of allowing the church to be the Church. This will mean letting go and letting God.

Henceforth and forevermore!

#### **CHOIR** (*Karen Cattell*)

Holy Trinity Choir embraces the church's focus of building up the church outside our parish. How is that possible when the choir only sings services within the church? John 12:32 states, *"And I, if I am lifted up from the earth, will draw all peoples to Myself."* Christ accomplished this first through His own death and resurrection, but we as the choir do as well when we lift up Christ in every service. Our ministry is one of sharing the truth of the Gospel through the hymns the Church we sing each week and to set the example of how to respond to Christ in worship.

This year has been full of changes for the choir. The baton was passed to a new director, many of the music books were updated or completed redone, the choir closet was completely reorganized, regular rehearsals have been established (and better attended), and outside activities have been initiated to promote cohesiveness within the choir. In addition, the new director and two choir members attended the PaTRAM Institute for Orthodox conductors and singers. Our PaTRAM experiences has helped to spark our vision for the future.

As of now we are continuing to work on our communication skills within the choir and with the clergy, learning new music, using proper vocal techniques for clearer understanding, and learning about each service as it pertains to worship. We are also actively pursuing experts to continue our musical training by way of workshops. One struggle we face is how to create the best space and formation for the choir. Proper sound quality and room for all choir members is an ongoing struggle. And although we have a good number of singers, we are always looking for talented singers with a heart willing to serve. However, we have no clear strategic plan on how to communicate our ongoing need for dedicated choir members to join us. Finally, we would like to express our gratitude to Fr John for his years of direction and support of this ministry. Thank you, Fr. John!

#### **COFFEE HOUR** (*Dn. Alexander Cadman/Chas Doty*)

Coffee Hour builds up our community by supplying refreshments after the Sunday Divine Liturgy so that parishioners, visitors, and guests can fellowship together. This year, more than 30 families serve on one of 13 teams, which works out well since each team serves coffee and snacks once per quarter. We also have a parish potluck twice a year as well, typically the Sunday or two before a fasting season. Chas Doty has done an excellent job this year returning as Kitchen Supplies Coordinator. This significantly helps us maintain a consistent supply of materials in the kitchen area. You can help this cause by notifying him if you open the last box of something or see anything missing (his phone number is posted in the kitchen). In 2018, we followed one of the recommendations of the Accessibility Task Force to add standing

height tables to facilitate conversation and improve traffic in the Parish Hall. We are always exploring ways—and are open to suggestions—on making the space more inviting.

To lessen the burden placed on our volunteers, new members to the ministry are always welcome; and if a particular individual or family wishes to participate but finances are a consideration, the ministry is able to reimburse costs as necessary. If you have any questions or would like to join a team, see Deacon Alex (who maintains the schedule).

#### **GREETERS** (*Melody Thompson*)

The purpose of the Greeters Ministry is to make all those who come into our church—current members, attenders and visitors, Orthodox and non-Orthodox—feel welcome and included in worship and other activities. We also facilitate connection to multiple resources about Orthodoxy. On most Sundays, a "floating" greeter helps the scheduled greeter team during the "rush" at the beginning of Liturgy and gives individual attention to visitors or newcomers who may have questions, want assistance in following the Liturgy, etc. Greeters work as a group during the Pascha services, welcoming those attending the service and "transforming" the church during the procession between the services. Ongoing goals for the ministry are to make sure that the team's initial greeting in the Narthex is followed up during coffee hour and to expand participation in the ministry.

#### **HATS AND BLANKETS FOR BABIES** (*Fr. David Smith*)

The "Hats and Blankets for Babies" is a ministry of CHS using the gifts and talents of knitters and crocheters to make blankets and hats for newborns. The hats and blankets are distributed to local hospitals or other organizations that service family's with infants. In 2018, our group, consisting of approximately 6-8 women, made approximately 100-150 infant hats and 25-30 blankets, distributed to 4 local hospitals. In September, a new project of making sleeping mats for the homeless was added to our ministry. These mats are made from 500-700 plastic grocery bags that are cut, looped together, and crocheted into a 3' x 6' mat. These mats are used under their sleeping bag or blanket to keep warm and dry.

In 2019, we hope to identify new organizations that may have need for the hats and blankets and can distribute them to those in need. We will also continue to make the mats for the homeless. However, there is a bigger challenge here to identify organizations in our immediate area that could benefit by these mats. There are no doubt homeless in our area, but they remain somewhat hidden.

As always, we are looking for more folks to join our group to share their gifts and talents for those in need. Donations of yarn in soft baby and bright colors are always welcome.

#### **HOMELESS MINISTRY** (*Samar Al Maalouf*)

Holy Trinity partners with Housing Transition, a non-profit organization that provides housing, food, clothes and various other services to the people in need in Centre County. The residents of Housing Transition are in majority single mothers and their kids, or people who have problem finding a job. They are our brothers,

our opportunity to look after the most in need in our own community. It is one of the ministries of preaching our faith by doing. The purpose of this ministry is to share a meal and our time with the residents of Housing Transition. Every second Tuesday of the month, volunteers from our church visit the residents (217 East Nittany Avenue, State College), cook and eat dinner with them.

Currently we have 9 teams of volunteers (7 individuals, 5 families, and students of the Orthodox Christian Fellowship (OCF). We had two additional members this year (one new and one returning member).

Activities this year:

1. We were able to cover all 12 months thanks to members who volunteered more than once a year.
2. We collected quarters to be used by the residents for laundry.
3. A representative of Housing Transition is to speak to the OCF students in November about the activities of the institution and how students can get involved as volunteers.

Our goal remains to **increase the number of volunteers** to at least to 12 groups that can cover all 12 months of the year or allow us to even offer more than one meal per month.

If you have any questions or concerns or would like to volunteer, please do not hesitate to contact Samar by emailing [samaralmaalouf@gmail.com](mailto:samaralmaalouf@gmail.com).

#### INQUIRER'S CLASS (*Dn. Alexander Cadman*)

"Orthodoxy 101" gives non-Orthodox an opportunity to learn about the Orthodox faith. Content for the sessions are based on Fr. Thomas Hopko's "rainbow" series, *The Orthodox Faith* and Fr. Andrew Damick's *Orthodoxy and Heterodoxy*. Last year, the format of the class changed from a standing date on the calendar (first Wednesdays of other month, e.g.) to one-on-one sessions by appointment. In Fall 2018, growth of the ministry resulted in beginning a *weekly* class on Mondays (the final class will meet this Monday and go on hiatus for the Nativity Fast). This year, a dozen people attended at least two sessions! Next year, I continue to pray that God gives more inquirers, and am looking forward to working with the new rector for those inquirers and catechumens who will "graduate" into **ORTHODOXY 2.0**, our class for those specifically preparing for Holy Illumination.

#### JUNIOR ORTHODOX YOUTH ASSOCIATION

Jr. OYA brings children in 5<sup>th</sup> through 8<sup>th</sup> grades (roughly ages 10-13) together for fun and fellowship while working to establish them in faith. This ministry entered a hiatus period in fall of 2017 but returned in February under the new leadership of Deacon Mark and Hannah Oleynik. They participated in Olympic type games in our Parish Hall followed by a road trip to the Chapel of the Holy Spirit later in the spring. The Jr. OYA plans to continue to meet monthly to engage in fellowship, learning, and service activities. Their next event will be a trip to the new "GetAir" trampoline park after liturgy next Sunday, November 18.

#### LENDING LIBRARY (*Anna Stickle*)

The library is here to help people educate themselves about the faith. We have a large selection of Orthodox books, some owned by the parish and others owned by participating individuals, that may be checked out for a period of 6 weeks at a time. The parish books are available to look at and check out in the Trinity House, on the main floor next to the fireplace. Our full database which includes many additional books can be accessed online at [holyltrinity-oca.org](http://holyltrinity-oca.org) (click on "Lending Library" under the "Ministries" tab).

If you are interested in borrowing a book and don't see what you are interested in at the Trinity house, please try searching the online database or emailing Anna Stickle. If there is a book you would like to borrow but that we don't have, or if you are interested in an organized way to make your own books available for others to borrow please contact Anna.

#### MATTHEW 25 (*Melody Thompson*)

The *Matthew 25* ministry reaches out to and helps persons in need outside our parish in accordance with the Gospel message "Inasmuch as you have done it to the least of these my brethren, you have done it to me." Parish-wide drives occur during August and the Lenten, Thanksgiving, and Christmas seasons. A new focus this last year was on serving the homeless, with donations collected during Lent assisting a local group that provides food and shelter to homeless individuals in the community. *Matthew 25* also organized activities to meet a wide range of needs for local school children, mental health clients, and suicide prevention initiatives in our community.

However, the ministry continues to face a challenge in going beyond successful monetary appeals to parishioners to attracting people to actively participate in the planning and implementation of projects. The two goals of the ministry in the coming year are 1) to incorporate new members into the ministry, and 2) to expand activities in the area of homelessness.

Holy Trinity parishioners are unfailingly generous in responding to Mt. 25 appeals. However, the ministry continues to face a challenge in attracting people to actively participate in the planning and implementation of projects. The two goals of the ministry in the coming year are 1) to identify potential new members and to incorporate them into the ministry, and 2) to identify new areas of need that the ministry can serve.

#### MEN'S FELLOWSHIP (*Fr. John Reeves*)

On hiatus in Fall 2018.

#### ORTHODOX YOUTH ASSOCIATION (OYA) (*Dn. Alex C.*)

The Orthodox Youth Association (OYA) ministers to high school students (ninth through twelve grades). This year, OYA resumed from hiatus when Holly Torbic agreed to join Laura Rush as a co-chaperone. We have monthly gatherings, but it is our hope to have larger, more involved activities, including overnight trips (i.e., New York City, beach, amusement park) as well as retreats.

### ORTHODOX CHRISTIAN FELLOWSHIP (*Christina Sartalis*)

Orthodox Christian Fellowship (OCF) at Penn State exists to support the fellowship of Orthodox students at University Park through the means of community life, prayer, and service. Due to the leadership efforts of Deacon Alexander Cadman and the executive board, OCF is growing and flourishing more than ever before. Our weekly Thursday meeting average attendance has gone up by 2.24 people since the spring 2018 semester and we have seen a drastic increase in students attending our events at Trinity House's Atty Lounge. This year we also have more students attending regional OCF retreats and over 15 students from our chapter will be attending College Conference East in December.

The goal of this ministry is to unite students and help them deepen their spiritual life while navigating the challenges of being an Orthodox Christian in a collegiate environment. We provide students with the opportunity to experience the Orthodox Christian Church on campus by hosting Prayer Nights, Service Nights, and faith-based discussions.

While OCF is prospering, there is always room for improvement. Our challenge will be continuously finding new and better ways to promote fellowship and assist our members in practicing the Orthodox Christian faith. Some things we have done this past year to help our organization thrive are hosting a Mid-Atlantic Regional retreat and the addition of a Service Night as one of our Thursday meetings. OCF has been an essential ministry of Holy Trinity Orthodox Church for decades; we strive to constantly improve this wonderful organization in order to provide a refuge for future students the way past students have for us.

### PARISH COUNCIL (*Justin Houser, President*)

In 2018 our plate was full. To manage so many complex matters on our own would be impossible, but "with God all things are possible." This year has deepened our quarter-century faith in this promise, and we pray that we continue to follow the Lord's will for us in 2019. Nowhere is this more evident than in our annual budget. Our 2018 parish budget was a step forward in faith and the proposed 2019 budget, we believe, continues our parish's efforts to witness to the holy Orthodox Christian faith in the Centre Region and beyond.

The parish council addressed numerous "nuts-and-bolts" issues this year in State College and Beavertown. Repairs were made to the ramp area outside the church. We oversaw regular maintenance projects. The council has spent many hours poring over the minutiae of finances, contracts and proposals in an effort to be wise stewards of what our Lord has entrusted to us. Our greatest challenge, no doubt, has been the upcoming retirement of our rector, Fr. John Reeves. The October celebration of our parish's 25<sup>th</sup> anniversary, including Fr. John's years of apostleship to our community, was a fitting opportunity to recognize together what our Lord Jesus Christ has done in Centre and Snyder Counties, and recommit to serving Him. Strengthened by the visioning exercises in which Fr. John has led us, the Parish Council resolves to be a bridge between the operations of the parish and the people of the parish as we engage together on our mission to "build up the Church *beyond* our parish."

Despite all human efforts to plan for every eventuality, the upcoming time of transition has in store much uncertainty and many unknowns. But our Lord has promised, "Lo, I am with you always," and so, in faith, we continue to follow where He leads us.

### RIDES TO CHURCH (*Mka. Jennifer Cadman*)

Rides to church are still available for any service. While college students are using the service less (often relying on each other for rides), others are taking more advantage, including those who cannot drive or may be without transportation every temporarily. Please call or text me at (814) 359-9078 to take advantage of this ministry.

### SUNDAY SCHOOL / VBS (*Dn. Mark Oleynik*)

The Sunday School is a teaching arm of the parish so that the children "may hear" and ultimately so that the "may learn". The teachings of the Orthodox Church are presented incrementally and include five major categories: Biblical, Church History and Tradition, Liturgical, Doctrine, and Spiritual/Moral Development.

Currently, there are eleven teachers with thirty-five students in five class groupings (class sizes range from six to nine students). The goal of our classroom coverage is to have a minimum of two teachers in each class.

An extension of the Sunday school is our annual Vacation Bible School (VBS) which open to all children in the Centre region. This year the VBS was conducted in June with the theme "What's the Manner?". Through the study of biblical manners and customs, including such things as home life, food, clothing, music, farming, plants, etc., the Scriptures came to life through contextualization of the many ancient and foreign customs. Fifteen students (Pre-K through rising sixth graders) participated supported by a team of approximately 20 adult and teens.

Two goals for the Sunday School in the coming year are 1) more parental involvement in leading and supporting our extracurricular activities and 2) additional teachers to provide classroom help.

### TLC (*Mark and Leslyn Radomsky*)

At the request of the HTOC clergy, TLC provides support to parishioners in times of illness/injury, bereavement, hospitalizations, rehabilitations, etc.; we may also reach out and respond to other requests, as needed. Support takes on many different forms, such as home/hospital visits, arranging assistance with projects, providing rides to appointments, sending flowers/cards, and arranging/providing meals. Mark and Leslyn Radomsky coordinate TLC, but every member of the church is a potential at-large Holy Trinity TLC minister, and perhaps from time to time a TLC recipient.

In 2018, TLC's outreach was especially sad and personal as we mourned the loss of Nancy Jane Husted, beloved cousin of Mark and Leslyn Radomsky, and provided support to her family. In addition, our much loved Matushka Linda, and Fr. John were the recipients of TLC's coordinated meal program, and in-home support. We also reached out with cards, visits, and flowers to others who were referred to the ministry.

Our goal and mission for 2019 is to contact those in need and follow up with visits, and the appropriate support, as needed. We do not hold fundraisers to support our work; TLC relies on a small operating budget and the charitable gifts of our parishioners who often donate their time/talents, food, and food-preparation skills to this worthy ministry. Everyone attending HTOC is encouraged and welcome to participate in the TLC ministry.

Looking to 2019, TLC does have a specific need during several upcoming months to add temporary staff. Please see Mark and Leslyn for details.

We thank everyone who participated in TLC outreach/ ministry in 2018 and for their support and assistance in the coming year.

**TLC-2** (*Corene Swisher*)

TLC-2 operates as a ministry to new moms within the parish by providing meals postpartum. The group provided approximately seven meals each to two families in the past year. We anticipate

several families receiving our meals in the next year. If you are interested in supporting new families with a meal, please contact Corene Swisher.

**YOUNG ADULT FELLOWSHIP** (*Megan Leathers*)

Holy Trinity's Young Adult Fellowship is for post-undergrad young adults and professionals. We have regular monthly potluck/game nights, usually on Monday or Tuesday evenings, with a group of 6-10 either at our house or Trinity House. The events are social with the idea of not putting too much of a financial burden or time-commitment on those involved. We are always open to new members! There may be a change in the meeting frequency of the fellowship this coming Spring considering four of its regular participating families will be increasing their family size and thus not have as much time as before!

**WOMEN'S MINISTRY**

On hiatus for Fall 2018.

# Rector Candidate Questionnaire

*Thank you for your interest in becoming the next rector of Holy Trinity Orthodox Church. In three written essays, please answer the following questions.*

1. In a few words, provide some background information:
  - a. How do you describe yourself?
  - b. What is your educational background and work experience?
  - c. What parish(es) have you served?
  - d. Who is your spiritual father? *Attach a reference.*
  - e. If married, is your wife committed to supporting your pastorate? *Attach her reference.*
  - f. How do(es) your seminary professor(s) describe you? *Attach a reference.*
  - g. Are you a committed steward? (In other words, do you tithe?)
  - h. What do you see as your biggest strengths and weaknesses?
  - i. Who are your favorite saints and why?
2. Describe your leadership style. What are your priorities as a priest, as a spiritual father responsible for the salvation of souls, and as an administrator? In your response, address the following:
  - a. How will you lead and continue to grow the various ministries of Holy Trinity, including the Chapel of the Holy Spirit, the Penn State Orthodox Christian Fellowship, and the Church School. How will you support and utilize the clergy staff in these roles?
  - b. Would you change Holy Trinity's liturgical schedule (i.e., conduct more or less services)?
  - c. What is your approach to changes that might need to be made in the parish?
  - d. How would you deal with resistance or conflict in the parish?
  - e. What is your experience with and approach to accommodating and harmonizing a multicultural congregation with people from various faith traditions (i.e., both "cradle" and convert) such as ours?
  - f. What is your approach to, and philosophy of, preaching in such a parish?
  - g. One of the characteristics of a good administrator is to be familiar with technology and current events. Will you follow the latest social media guidelines issued by the Holy Synod? In what ways would you use technology to enhance the life of the parish and in what areas do you see it as potentially damaging? In what ways should the parish respond to and adapt to the modern world, and in what ways should it remain firmly attached to Tradition?
3. The mission, vision and core values of Holy Trinity Orthodox Church is detailed in the rector profile and featured on the website. We are a growing parish oriented toward "Building up the Church beyond the Parish." What is your experience with and approach to church growth and evangelism? In your response, address the following:
  - a. Will you embrace our mission, vision and core values?
  - b. How do they compare to your own vision for parish growth and mission?
  - c. How would you help the parish get to the next level in its ministry and outreach?
  - d. Will you commit to being a "full time" Rector?
  - e. How will you work with staff and the Parish Council to develop a 5-year plan for Holy Trinity Orthodox Church and the Chapel of the Holy Spirit?
  - f. What are the 3 most important ministries for a parish? How do your gifts complement our ministries' strengths and address weaknesses in ministries where the parish may be lacking?