



ORTHODOX DIAKONIA

Portal on the History, Theology and Challenges of Social Service in the Orthodox Church

**ORTHODOX DIAKONIA
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1. Introduction

1.1 The development of Orthodox diakonia

Diakonia refers to Christian social service, namely a compassionate and solidarity based service founded on Christian values (God's love) in the form of charity and philanthropy towards those in need. Over the years, and after a 1986 diakonia conference at the World Council of Churches (WCC)¹, the concept has been expanded in order to adopt a broader, more holistic and transformative approach of working towards social change in terms of both social relationships and structures. Diakonia in its ecumenical form, as it has been formulated by the WCC, seeks justice; it is global (for all people) and inseparable from society. It also aims towards creating long-term sustaining relationships, empowering communities, building capacities and integrating relief, rehabilitation, development and reconciliation.²

In order to understand how diakonia became what it is today it is useful to go back to its origins and historical progression. A brief overview of the development of diakonia is useful for our current understanding of the concept and its practical applications and implications today. The term diakonia was used in Early Christianity to mean philanthropic care and practice, referring to love of the human person. Philanthropy and love were almost used interchangeably in early Christian theology. It was primarily after the 4th century and particularly during the Byzantine empire, after the reign of emperor Constantine, that the Church was charged with philanthropy in a more organized way. From individual philanthropy and giving at an individual level the Church was increasingly assigned with looking after the needs of all and the supervising of social welfare and social security services, such as hospitals, orphanages, homes for the elderly, etc. It was on this structured and institutionalized philanthropic platform that the Church was able to promote its moral greatness and merits and use them to attract many to its ranks, including clergymen, bishops and its members. The philanthropic diakonia of the Byzantine empire became the prototype and source of inspiration for the social consciousness of the western Church in terms of social involvement and social witness. Therefore, from that time onwards Christian theology aimed to integrate social involvement and justice into its spiritual life and theology with the task of trying to rebuild society on new foundations.³

¹ "Diakonia 2000: Called to be Neighbours".

² www.wcc-coe.org/wcc/what/regional/index-e.html

³ Constantelos, Demetrios. 2004. "Origins of Christian Orthodox Diakonia: Christian Orthodox Philanthropy in Church History". Paper presented at the conference on the Social Witness and Service of Orthodox Churches (April 30-May 5, 2004), The Lay Academy in the New Valamo monastery in Finland).

Orthodox diakonia (Orthodox social service) is at the core of the social mission of the Orthodox Church⁴: its purpose is salvation and delivering mankind from poverty, oppression and injustice.⁵ Diakonia is not considered separate, but rather part of the spirituality that flows out of the liturgical life of the Church. Related to the concept of diakonia in Orthodox social theology is also the concept of “liturgy after the liturgy” (as a public and collective action), and the principle of “two altars” (one within the sanctuary and the other outside, in the public square).⁶ Diakonia and the concept of “liturgy after liturgy” are at the core of Christian social commitment “in order to continue the ‘liturgy after the liturgy’ on the daily altar of our personal responsibility, to perform our duty in the local setting, looking with a universal perspective” in order to act to the problems of society and humanity.⁷

Orthodoxy itself is not a monolithic faith and the Orthodox Church not a uniform entity; it is marked by geographic and ethnic diversity that affect many areas of church life. “There is no single Orthodox social and political theology, given the diverse character of Orthodox Christianity, extending over so many centuries and localized in so many countries now including Western Europe and North America”.⁸ Orthodox Churches have become an increasingly pan-European and global reality through increased migration, but also particularly after Greece joined the European Community in 1981 and the EU expanded by adding new member countries like Romania and Bulgaria with predominantly Christian Orthodox populations. There are different understandings and practices of Orthodox diakonia all over the world. Orthodox social service has developed through a continuum of various historical periods and geographic areas: in Byzantium, during the Ottoman period, the 19th century, the Communist regimes for most of the 20th century and, more recently, in the post-Communist period with the return of the social and political engagement of Orthodox Churches in the public sphere.⁹

⁴ Ferris, Elizabeth. 2005. “Faith-Based and Secular Humanitarian Organizations”, *International Review of the Red Cross* 87(858): 311-325, p. 313.

⁵ Orthodox Academy of Crete. 1978. *An Orthodox Approach to Diaconia*. Consultation Report. Crete, Greece. 20-25 November, p. 12.

⁶ Bria, Ion. 1996. *The Liturgy After the Liturgy: Mission and Witness from an Orthodox Perspective*. Geneva, Switzerland: WCC Publications.

⁷ Anastasios, Archbishop of Tirana, Durres and All Albania. 1998. *Together on the Way, 2.2 Anamnesis*, statement during the Eighth Assembly of the World Council of Churches, Harare, Zimbabwe, 3 - 14 December. Retrieved 23 May 2007 (<http://www.wcc-coe.org/wcc/assembly/pth1-e.html>).

⁸ Plekon, Michael. 2003. « Eastern Orthodox Social and Political Theology » in *The Blackwell Companion to Political Theology*, edited by Peter Scott and William T. Cavanagh. Oxford, UK: Blackwell.

⁹ Belopopsky, Alexander. 2003. « Orthodoxy and Social Witness ». Non-published text presented in « Orthodoxy and Social Witness ». Conference organized by the Institute for Orthodox Christian Studies. Cambridge, United Kingdom.

Due to particular historical circumstances, including totalitarian political regimes, but also possibly because of certain inherent characteristics, Orthodox Churches have not always been able to respond to social problems and realities adequately, consistently and systematically. Georges Florovsky has noted for the Russian case that “there was no important movement of social Christianity in modern Russia”; his subsequent question on why there has been so little social action in the East and why “the richness of social ideas was left without an adequate embodiment” emphasizes the absence of active or visible social involvement by the Orthodox Church at least until the collapse of Communism.¹⁰ Beyond the Russian context, John Meyendorff has underlined the detachment of the Christian East from historical and social realities and its dedication to mysticism and contemplation.¹¹ The Eastern Orthodox Church has often been criticized as being “other-worldly” and indifferent to the plight of social life.¹² Eastern Orthodox mystical spirituality has typically looked inwards and “above” the affairs of this world, placing more emphasis on salvation and the celebration of rites and sacraments and less on direct missionary action or social service, such as we find in the Western Churches. Orthodox monasteries are an example of this approach, acting as places of mystical theology and hesychasm that have traditionally emphasized detachment from material and social concerns. Monks have traditionally devoted themselves to a spirituality marked by a dedication to liturgy, prayer and the production of Byzantine iconography. However, this does not mean that social service is not part of Orthodox theology: if there is a lack of a clearly publicly articulated or expressed Orthodox social theology and an absence of organized forms of social action, there is plenty of activity on the ground as social problems are often addressed practically (“on the ground”), rather than theoretically.¹³

During times of necessity and moments of crisis Orthodox Churches and related organizations have offered social assistance to local populations and communities primarily through informal but also through some more formal channels. Especially since the 1980s, various informal charitable initiatives by Orthodox Churches, dioceses, monasteries, and related associations, indicate the existence of diakonia at the local and national level. This is especially the case in regions with predominantly Orthodox populations, including the Russian Federation, the former Soviet Republics, and South-Eastern Europe. Humanitarian

¹⁰ Florovsky, George. 1950-1951. “The Social Problem in Eastern Orthodox Church”, *Journal of Religious Thought*, Vol. VIII, No. 1 (Autumn/Winter), pp. 41-51.

¹¹ Meyendorff, John. 1979. « The Christian Gospel and Social Responsibility: The Eastern Orthodox Tradition in History » in *Continuity and Discontinuity in Church History, Studies in the History of Christian Thought*, vol. 9, edited by Forrester Church and Timothy George. Leiden: E. J. Brill.

¹² Ashanin, Charles B. 2006. *Essays on Orthodox Christianity and Church History*, Rollinsford, NH: Orthodox Research Institute, p. 125.

¹³ Ashanin, Charles B. 2006. *Essays on Orthodox Christianity and Church History*, Rollinsford, NH: Orthodox Research Institute, p. 125.

assistance is offered to individuals or small groups and communities through local Orthodox NGOs that provide social and humanitarian assistance in a rather unstructured non-institutionalized fashion through personal and informal networks and through contacts between dioceses, parishes, monasteries and Orthodox brotherhoods or sisterhoods. This is Orthodox diakonia at a “micro” level, otherwise called *micro-diakonia* offering charitable assistance to individuals and small groups in need. But it has also grown into a wide-reaching Orthodox diakonia at a “macro” level, involving a broader commitment to solidarity, social justice, liberation and salvation (*macro-diakonia*).¹⁴

Since 1990 and after the fall of Communism and the opening of Eastern and Central Europe, including the Balkans, to the West we can observe the progressive return of Orthodoxy in the social arena as political, social and cultural actor with the emancipation and revitalization of national Churches in the public sphere.¹⁵ But can Orthodox churches make their social work evolve from *micro-diakonia* to *macro-diakonia*? Orthodox diakonia and social service seem to present themselves in forms that are comparatively and distinctly different from the work of a multitude of international Catholic and Protestant churches and organizations. Demand for secular and Christian Non-Governmental Organizations (NGOs) increased particularly after the end of World War II in response to pressing humanitarian needs. Religious NGOs (RNGOs) and Faith-Based Organizations (FBOs)¹⁶ have contributed to the field of international social policy, development and humanitarian assistance. But comparatively, Christian Orthodox organizations seem to have a weaker presence and lower profile in international humanitarian work. This is due partly to historical circumstances, structural characteristics and social theology that have marked Orthodox Christianity.

After experiencing world wars, Communist regimes and civil wars, many Eastern Orthodox Churches found themselves emancipated, but also in a precarious socio-economic position after the collapse of Communism. Great need matched by scarce resources partly explain why most Orthodox churches and organizations grant priority to the pressing requirements of populations in their

¹⁴ The 1978 international conference on “An Orthodox Approach to Diaconia” at the Orthodox Academy of Crete that distinguished between “*micro-diakonia*” at the individual and community/local level (offering charitable assistance to individuals and small groups in need) and “*macro-diakonia*,” involving a broader commitment to solidarity, social justice, liberation and salvation (“An Orthodox Approach to Diaconia” 1978, pp. 24-25).

¹⁵ Roudometof, Victor, Alexander Agadjanian and Jerry Pankhurst (Eds). 2005. *Eastern Orthodoxy in a Global Age*. Walnut Creek, CA: Altamira Press, p. 14.

¹⁶ Religious non-governmental organisations (RNGOs) and faith-based organisations (FBOs) are used interchangeably here to designate voluntary non-profit organisations that define themselves in religious/faith-based terms and which are dedicated to social activism and the public good at a national and international level (see Berger 2003). On the issue of terminology and definition of NGOs and FBOs see also Ferris 2005.

respective countries. As shown in this report (see section 2) the bulk of Orthodox organizations are based primarily in South-East Europe, the Russian Federation and the former Soviet Republics, which have predominantly Orthodox populations. For this reason there is a limited presence of Orthodox humanitarian NGOs in the provision of a truly international humanitarian work. Lack of resources also means low public visibility for many organizations, which in turn can weaken their prospects of attracting funding and long-term sustainability.

Beyond the historical circumstances that have left their mark on the current shape of Orthodox diakonia, something has to be said about the structure of Orthodoxy. The Orthodox Church is characterized by the absence of a strong centralized and hierarchical administrative structure, such as we find in the Catholic Church.¹⁷ Orthodox churches are autocephalous entities headed by autonomous Patriarchates that have the right to elect bishops in each administrative jurisdiction. Local Churches are decentralized, but united in spirit through the Ecumenical Patriarchate and the other Orthodox Patriarchates. "Unity of the Church is a unity in faith not an administrative unity" writes John Meyendorff.¹⁸ The absence of centralization and the important role of the diocese and the parish in Orthodoxy make Orthodox diakonia more prone to develop locally and often at an informal and unstructured level, hence the prevalence of micro-diakonia (social service at an individual and community/local level).

Related to the non-centralized structure of the Orthodoxy and to the weak presence of social action at an international scale is also the predisposition of Orthodox Churches to national affiliation. National churches are often deeply connected to ethnic characteristics, thus blurring the dividing line between spirituality/religion and ethnic/national characteristics.¹⁹ The propensity of Orthodox Churches towards identifying themselves with a specific nation (the church as an "attribute of the nation" and religion as an attribute of citizenship) also means that they can set themselves apart²⁰ in favor of maintaining strong ties to the state and local or regional institutions.

Therefore, until the 1990s, historical circumstances, the decentralized structure of Orthodoxy and the prevalence of national/ethnic Churches have not

¹⁷ Roudometof, Victor, Alexander Agadjanian and Jerry Pankhurst (Eds). 2005. *Eastern Orthodoxy in a Global Age*. Walnut Creek, CA: Altamira Press, p. 10.

¹⁸ Meyendorff, John. 1981. *The Orthodox Church. Its Past and Its role in the World Today*. Crestwood, NY: St. Vladimir's Seminary Press, p. 214.

¹⁹ Ashanin, Charles B. 2006. *Essays on Orthodox Christianity and Church History*, Rollinsford, NH: Orthodox Research Institute, p. 142.

²⁰ Meyendorff, John. 1981. *The Orthodox Church. Its Past and Its role in the World Today*. Crestwood, NY: St. Vladimir's Seminary Press, p. 229.

usually favored the development of an organized pan-Orthodox approach in the provision of humanitarian assistance worldwide.

1.2 Recent growth

Despite the relatively weak Orthodox presence in the international arena of humanitarian work, there are developments indicating strong interest in a renewed and visible social involvement in worldwide Orthodox diakonia. Furthermore, as indicated in this report (see section 2), there is an increasing degree of cooperation and partnership between Orthodox organizations and a variety of other actors, such as secular and faith-based NGOs, international organizations, government agencies, etc.

An important milestone, which marked a change in the overall Orthodox social theology and service, was the 1978 international conference on “An Orthodox Approach to Diaconia” at the Orthodox Academy of Crete, in Greece, upon the initiative of the World Council of Churches Orthodox Task Force. This conference acknowledged the need for the Orthodox Church to engage more actively in social service in a variety of complex situations. It also clearly indicated the need to further develop its social mission in order to articulate a more concrete doctrine and social action on Orthodox philanthropy and *diakonia* (locally, regionally and internationally), using resources to offer both preventive, as well as, therapeutic (for ex. emergency relief) social services.²¹

The Pan-Orthodox Pre-Conciliar process, which prepared the way to the Great and Holy Council of the Orthodox Church, expressed Christian Orthodox positions on a range of important societal and contemporary issues. In 1986 the third Pre-Conciliar Orthodox Consultation in Chambésy adopted the statement on the “Contribution of the Orthodox Church to the realization of Christian ideals of peace, justice, freedom, fraternity and love between nations as well as to the elimination of racial and other forms of discrimination”. The Great and Holy Council of the Orthodox Church has not yet met, and seems unlikely to convene in the near future, given the tremendous divergences among the Orthodox churches and the transformed geopolitical context compared to the 1980s. However, the statement was officially agreed and it involved representatives of all local Eastern Orthodox churches.

At the same time, after the fall of Communism, Eastern Orthodox Churches strengthened their commitment to social mission and witness. They also revived

²¹ Orthodox Academy of Crete. 1978. *An Orthodox Approach to Diaconia*. Consultation Report. Crete, Greece. 20-25 November, pp. 12-13.

reflections on social theology and social service, as indicated by an Orthodox diaconal renewal in the Russian Federation, Romania, Serbia, Belarus, Albania, etc.²² After 1961, when the majority of Orthodox Churches joined the World Council of Churches, the WCC developed a program to assist them in the development of Orthodox diakonia programs, including the requirement that bishops and priests be actively engaged in social problems and demonstrate public and practical acts of philanthropy.²³ The multiple public interventions by Orthodox leaders, notably Ecumenical Patriarch Bartholomew and Archbishop of Tirana, Durres and All Albania, Anastasios, on broad issues, such as the environment, peace, globalization, and social justice using a more trans-national vision are another example. Finally, the foundation of International Orthodox Christian Charities (IOCC) in 1992, as the official international humanitarian organization of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA), is an important stepping stone in the establishment of an integrated, systematic and global Orthodox humanitarian agency.

More recently, in 2004 the international conference on Orthodox Social Witness and Diakonia, organized by the WCC, the IOCC and Orthodox Church Aid from Finland (OrtAid), in Valamo, Finland brought together leaders of Orthodox social service organizations, theologians and other academic specialists, church hierarchs, and other representatives. They exchanged discussions and analysis, and shared practical experiences on current Orthodox social service worldwide. Conference participants formulated recommendations in five key areas:

- Theology of diakonia: strengthening research, analysis and teaching about Orthodox social work in theological schools and universities.
- Pan-Orthodox cooperation in diakonia: promoting the knowledge and visibility of Orthodox church initiatives in this area.
- Orthodox church and civil society: promoting a common and audible public voice on key social issues, and build partnerships with other church, religious and civil society actors.
- Methodologies of social action: supporting practical networking, mutual assistance and coordination among Orthodox and other organizations worldwide.
- Stewardship and management: nurturing common values, standards and collaboration in the management of human and financial resources.

²² For a more detailed historical account of Orthodox diaconal engagement see Belopopsky 2003.

²³ Belopopsky, Alexander. 2003. « Orthodoxy and Social Witness ». Non-published text presented in « Orthodoxy and Social Witness ». Conference organized by the Institute for Orthodox Christian Studies. Cambridge, United Kingdom, pp. 12-13.

Based on the above goals, a steering committee was created to continue the work of the 2004 Orthodox Diakonia conference. It has set the following goals:

- Information and communication: inform and mobilize Orthodox church and social policy-makers about the project and build support and involvement for phase II of the project, including updating of the website.
- Survey of Orthodox social initiatives and organizations: map and publish an analytical survey of the main contemporary Orthodox social initiatives and organizations worldwide.
- Documentary analysis of Orthodox social action in history and theology: develop an accessible 'reader' or resource book of key patristic, historical and theological texts and articles relating to issues of social justice and poverty.
- International conference to form an association of Orthodox social service organizations: promote the encounter and exchange among Orthodox churches and church-related social service organizations, preparations for an international network or association of Orthodox social service organizations will be carried out, to culminate at a second international conference.

In this context, the IOCC commissioned in 2007 a mapping survey of social service organizations worldwide to continue the work of the Orthodox diakonia conference in Valamo. It provides an initial reflection, discussion and a working document for the further development of pan-Orthodox cooperation and an Orthodox diakonia global network.

2. The survey

2.1 Objectives

The mapping survey of Orthodox humanitarian and charitable organizations provides a snap-shot of the state of Orthodox diakonia worldwide (i.e., what is happening "on the ground" on an international scale). The focus is on the work of Orthodox inspired or affiliated organizations all over the world that offer charitable humanitarian assistance and social services. There are several humanitarian organizations (such as, Church World Service, Hungarian Interchurch Aid, etc.) that include Orthodox churches, which are members along with other churches (Protestant, Anglican, Methodist, Unitarian, etc). However, this survey is directed primarily towards organizations whose mission is driven by a predominantly Christian Orthodox ethos. Some organizations that are not Orthodox, but are located in a largely Orthodox region or include a strong Orthodox presence (for ex. AidRom and MCIC – see below) are also of interest.

Therefore, the survey is concerned with three types of organizations:

- Officially affiliated Orthodox organizations mandated by national Churches or Patriarchates (official social arms of national Churches)
- Recognized Orthodox organizations, but not officially affiliated with a Church
- Local small scale initiatives (Orthodox associations, etc.)

It is important to distinguish between organizations that act as advisory/coordinating/funding bodies and/or implementing organizations. Donor or umbrella organizations are solely responsible for funding, coordinating and/or advising on the provision of services and programs that are offered by other implementing bodies (associations, agencies, etc.). Implementing organizations have the added role of actually offering services and implementing programs themselves. Even if in this survey all types of organizations are of interest it is useful to make note of this difference as it can have implications and help explain several factors, such as size and staffing, geographic location, funding and existing partnerships.

The mapping survey includes data on organizations that have been selected according to the above mentioned criteria. The results have been analyzed and presented in this report comparatively. The goal is to provide as much as possible (given the amount and quality of available data) a global overview of the type of Orthodox diakonia organizations and their work in the field worldwide. It is an initial assessment of the development and current state of Orthodox diakonia that can act as a basis for further reflection on potential and future prospects worldwide. As such it is part of an ongoing initiative and a step towards the further development of Orthodox diakonia.

2.2 Methodology

Organizations were identified using a variety of means, including conference participants in the 2004 Orthodox diakonia conference in Valamo, Finland, organizations in the partner directory of the WCC Diakonia & Solidarity Europe Desk, web/internet based research, existing partners of the IOCC, etc.

The organizations that were of interest to the survey included: (i) organizations all over the world that were officially affiliated or mandated by Orthodox churches, (ii) organizations recognized, but not officially linked to a Church, and (iii) other Orthodox associations involved in the provision of humanitarian aid and social services. If specific organizations were not known, Orthodox churches (for example, Orthodox Churches in France, Belgium, Italy, Germany, Great Britain), Patriarchates (for examples, in Jerusalem and in Alexandria) or other Orthodox umbrella organizations (for example, KoKiD) were

contacted instead, requesting their assistance in helping to identify names of organizations offering humanitarian assistance in their particular geographic area.

Once specific organizations were identified a cover letter explaining the aims of the Orthodox diakonia project and an accompanying questionnaire were sent out. The questionnaire, developed in coordination with the IOCC, included 16 brief questions covering organization structure, reasons for having been founded, mission/objectives, funding sources, type of services offered, challenges and future plans, etc. (see appendix 1). The organizations were given the option to submit their responses to questions via email, fax or post. They were also offered the option to submit their answers in various languages, namely English, Russian, Greek, French, Spanish or Arabic.

2.3 Timing

The questionnaires and survey letters were sent out (by post and via email or fax) in the period between January and April 2008, with some more organizations having been added to the list through the end of 2008 as they were being identified by the researcher. Several reminders were sent out to organizations that did not respond to the initial request.

2.4 Data collection

Out of a total of 51 surveys that were sent out (see the directory of organizations), 28 responses have been received by the time of writing of this report, thus a response rate of 54.9%. Of those organizations, 3 Orthodox Churches responded to our letter, but they do not have a separate entity and a dedicated philanthropic or charitable organization for providing humanitarian or social assistance; although they do not seem to offer services in a structured or institutionalized way, they help regularly people in need and when there is an urgent necessity. For organizations that did not respond to the survey, some basic data was obtained from their respective websites or publications, if applicable/available.

The majority of responses were submitted by the organizations electronically via email while a small number were received by post or courier. The responses include answers of various lengths to all or most of the 16 survey questions. Some responses were accompanied by printed materials, such as annual reports, brochures, photographs, newsletters, organization diagrams, etc. All responses were submitted in English with the exception of three in Russian that were translated into English. Many organizations have a web site which was also useful

in the data collection process, especially if they did not respond to the survey questionnaire. In such cases the web sites were the only source of information.

2.5 Challenges

There were two main difficulties during the data collection phase of the survey. The first one was identifying organizations, particularly given the broad international focus of the mapping survey. The second was the lack of responsiveness by several organizations that did not submit any answers to the survey.

These challenges reflect partly the absence of a centralized administrative structure in the Orthodox Church as a whole. There are diverse Orthodox Churches and communities worldwide spread across the Russian Federation, the former Soviet republics and SE Europe, but among the Orthodox Diaspora in North and South America, Africa, Western Europe, Asia and the Pacific, with affiliations to many different ecclesiastical jurisdictions and Patriarchates.

Furthermore, some organizations are often local, working with limited resources and staying away from formal documentation and communication channels, which make them hard to identify and approach. The lack of a coordinating body, association or federation of Orthodox organizations worldwide amplifies these difficulties.

3. Comparative analysis

3.1 Brief overview

Most of the surveyed organizations are affiliated with a national Orthodox Church or a Patriarchate, with the exception of the IOCC and the MCIC (see section 3.2). They operate and offer their services mostly in areas with predominantly Orthodox populations in South-Eastern Europe and in the former Soviet Republics; there are also a few regional and international organizations and others based in Africa, the Middle East and Asia (see section 3.3). Most organizations are fairly young, at most between 15 and 20 years old, having been formed in the 1990s at the time of the collapse of many Communist regimes, with the exception of a few older and well established organizations in Africa and the Middle East. There are umbrella organizations with coordinating, funding and/or advisory functions, and/or implementing bodies providing social services and humanitarian assistance; there are also several small organizations or associations that offer informal assistance in an unstructured or informal way (micro-diakonia)

(see section 3.4 and 3.5). Almost all organizations are charity/philanthropic organizations offering emergency relief (food, clothing medical supplies and care, etc.), but many have ventured into the area of sustainable and community development (see section 3.4). Most of the organizations are governed by a Board of Directors, including both religious and non-religious board members, or are under the authority of the Holy Synod (see section 3.6). They are small to medium size organizations with a staff of 5 to 20 people, with the exception of the large and well-established organizations in Africa and the Middle East and the IOCC (see section 3.6). Most organizations work with and are funded by multiple sources with whom they have formed working partnerships; these include Church based, ecumenical, international organizations and alliances/networks and government structures and agencies (see sections 3.8 and 3.9).

The following detailed analysis is based on the data collected from the 28 organizations that responded to the survey.

3.2 Orthodox affiliation and link to Church

Most of the surveyed organizations are directly affiliated with a national Orthodox Church. They are official social arms of national Churches and Patriarchates or other Orthodox organizations that have received mandates to offer humanitarian and social assistance. However, there are organizations that are not directly linked to a national church or Patriarchate, namely the IOCC and MCIC. The IOCC is the humanitarian organization of the Standing Conference of the Canonical Orthodox Bishops in the Americas (SCOBA). The Macedonian Center for International Cooperation (MCIC) is a secular organization but it was included in the survey because its Council and Board include representatives of the various religious communities of the Republic of Macedonia, including the strong presence of the Macedonian Orthodox Church (MOC) (three representatives). Also, the Christian Interchurch Diaconal Council of St. Petersburg (CIDC) is a Christian, rather than strictly Orthodox, NGO founded not only by the Orthodox Church, but also by other leading denominations in St. Petersburg, including Evangelical and Lutheran, and Roman Catholic churches.

3.3 Location, geographic coverage and foundation date

The majority of the surveyed organizations are based primarily in regions and countries with predominantly Orthodox populations (for example, in South-Eastern Europe and in the former Soviet Republics). However, there are also organizations operating in other countries where there is a great need for humanitarian aid (Africa, SE Asia). Looking at the geographic location and coverage of these organizations there is an overlap between country/region of operation and

country/region of service provision (see Table 1). This means that the majority of the surveyed organizations typically offer their services in the country or region in which they are based.

There are also some organizations with a regional focus. The Georgian organization Zarebi and the Serbian Philanthropy have a somewhat regional focus, offering services in Georgia and in Serbia, but also in neighboring countries, such as Iran and Turkey, and Bosnia-Herzegovina, Montenegro and Croatia respectively. Finally, there are organizations that have adopted a global scope and international outreach, funding, coordinating or providing humanitarian assistance worldwide in diverse regions and various continents that are not usually served by most other organizations, such as Africa and Asia, notably the IOCC and OrtAid.

Table 1: Geographic break-down of organizations

<u>Headquarters</u>	<u>Service provision</u>
	<u>National:</u>
Albania	Albania
Armenia	Armenia
Belarus	Belarus
Bulgaria	Bulgaria
Egypt	Egypt
Ethiopia	Ethiopia
Georgia	Georgia
Greece (Church of Greece)	Greece
India	India (W. Bengal)
Lebanon	Lebanon
Moldova	Moldova
Romania	Romania
Russian federation	Russian Federation
S. Africa	S. Africa
Switzerland	Switzerland
Uganda	Uganda
Ukraine	Ukraine
Zimbabwe	Zimbabwe
	<u>Regional:</u>
Georgia	Georgia, Iran, Turkey
Republic of Macedonia	Macedonian region
Serbia	Serbia, Bosnia-

	Herzegovina, Montenegro, Croatia
	<u>International:</u>
Finland	Africa, Europe, Middle East, SE Asia, former Soviet Republics, SE Europe
Greece (Solidarity)	Africa, Europe, Middle East, SE Asia, former Soviet Republics, SE Europe
USA	SE Europe, Africa, Middle East, SE Asia, former Soviet Republics, USA

Most surveyed organizations tend to be based and offer services in areas where Orthodoxy is the historically dominant faith among the local populations (such as in South-Eastern Europe, Russian Federation and the former Soviet Republics), with the exception of some organizations operating in Africa and SE Asia, where there is a great need for humanitarian aid. This can be explained partly because the majority of organizations have been founded and are based in countries and areas where there is already a great need for humanitarian assistance. Furthermore, many of these organizations have limited financial/human resources and infrastructure, which restricts them to helping primarily populations in their country of operation. They are thus not able to extend their services to other countries or regions. The combination of limited financial and other resources (human, technical expertise, etc.) and the great need for humanitarian aid in the areas in which these organizations are based are key factors for the national and regional orientation of their work and the relative absence of humanitarian work on an international scale (with the exception of OrtAid and the IOCC). The IOCC and OrtAid seem to benefit, not only from material resources (financial and human), but also from technical expertise and organizational infrastructure that gives them the capacity to fund, coordinate or provide services worldwide in many and diverse areas where there is a need.

In addition to geographic coverage, it is interesting to look at the age of the organizations (when they were founded). In many cases there is a correlation between the geographic location of organizations and the date when they were established. Many organizations in the Russian Federation, in the former Soviet

Republics and in SE Europe were created in the 1990s after the fall of the Iron Curtain and the collapse of many Communist regimes. These historical events opened new opportunities for the revival and social involvement of national Orthodox Churches in their respective countries.

However, along with opportunities came great need and high demand for humanitarian assistance, particularly after the break-up of Yugoslavia and the wars in the Balkans. This means that national Churches in these areas, having come out of particularly precarious socio-economic and political circumstances, were faced with a double challenge of great need for social/humanitarian services and scarce resources to offer substantial services within socially, economically politically fragile societies.

The oldest organizations are St. Georges Hospital University Medical Centre in Lebanon, BLESS in Egypt and DICAC in Ethiopia. These organizations have a long history and an established presence in the Middle East and in Africa as they were founded as early as 1878, 1962 and 1972 respectively. The newest organizations in the survey are the Alexandrian Lighthouse in South Africa (affiliated with the Orthodox Arch. of Johannesburg and Pretoria), the Social Centre Agapis (affiliated with the Orthodox Church in Moldova), and FILANTROPIA (the Federation of Romanian Orthodox Church Related NGOs) founded in 2005, 2004 and 2007 respectively.

3.4 Mission statement, mandate and objectives

The mission and founding principles of all the surveyed organizations are motivated by Christian values (philanthropy and God's love). Their objectives are primarily to provide assistance to people in need and vulnerable groups that have been left behind, finding themselves in precarious situations. The types of disadvantaged groups that are served by these organizations include the elderly, poor, homeless and sick, people with disabilities, orphans, victims of human trafficking, and people displaced by war and conflict or natural disasters. However, beyond charity work, some organizations have ventured or shifted their activities from charity, emergency relief and general philanthropy towards development with a broader focus that aims to assist marginalized communities attain self-reliance and empowerment. Poverty reduction, agricultural production and rehabilitation, health education and vocational training are priority areas among these organizations.

Most organizations originally started as structures providing locally charity, emergency relief and social assistance to local and national populations, but were eventually able to evolve in order to shift their focus towards more long-term

capacity building and sustainable development work. These include for example the Serbian “Philanthropy”, the Armenia Inter-Church Charitable Round Table Foundation (ART), the IOCC, the MCIC (Republic of Macedonia), the All-Ukrainian Church Charity Fund “Faith- Hope-Love”, DICAC (Ethiopia), OrtAid (Finland), BLESS (Egypt), Foundation “Spirit of Love” - Diakonia Agapes (Albania).

There are also smaller organizations that remain charity organizations providing humanitarian and social assistance (some even do light missionary type of work). These include, for example, Milosrdie (Republic of Macedonia), FPO (Switzerland), PSOC (India), Social Center Agapis (Moldova) and Zarebi (Georgia). Zarebi and Porkrov (Bulgaria), among a few others, are also involved in Church mission type of work, including the promotion of Orthodoxy through educational and cultural activities (religious education, religious publications and information services, etc.). In this context, if humanitarian assistance is the primary goal of most organizations many of them offer secondary services, such as religious education and religious publications that seem to clearly support and spread the Orthodox faith in an indirect way (helping local Orthodox churches survive or grow further in their respective local communities).

In as much as most organizations that provide any form of organized humanitarian assistance inherently have some coordinating functions, there are some organizations, whose activity is primarily that of an advisory or coordinating body. The Charity Sisterhoods Union of the Belarus Orthodox Church (part of the Moscow Patriarchate), the Christian Interchurch Diaconal Council of St. Petersburg (CIDC) and the Social Philanthropic Department of the Romanian Patriarchate are representative examples. The Charity Sisterhoods Union of the Belarus Orthodox Church is involved in coordination and consulting of the social work of charity sisterhoods and church social services of the Belorussian Orthodox Church and in the distribution of funds for such projects. The CIDC is a Christian NGO supporting and coordinating the social diakonia initiatives and activities of its founding churches (Orthodox, Evangelical, Lutheran and Roman Catholic) in the NW region of the Russian Federation. The Social Philanthropic Department of the Romanian Patriarchate assists in the development and coordination of social work and welfare in Romania, such as in strategic planning, monitoring and networking (in addition to service provision). It is the institutional body of the Romanian Orthodox Church (ROC) and a bureaucratic structure of the administrative body of the Romanian Patriarchate, strategizing and supporting the development and strengthening of the social work of the Church all over the country.

There are also national Churches that offer their help to people in need in an informal and unstructured way when there is necessity, as for example in the case of the Orthodox Church in Korea. It is estimated that some national Orthodox

Churches that have been increasingly providing social assistance to local populations may have decided to institutionalize and structure their services by creating a social organization or arm of the national church in view of formalizing and expanding their commitment to providing social assistance to the local community. FPO (Switzerland) is indicative of a small Orthodox organization directly linked to an Orthodox Church in a Western European country offering assistance to groups or individuals for whom social services are no longer available or possible. There may be similar small organizations, such as ACER-Russie in France and the St. Gregory's Foundation in the United Kingdom, and in other countries, including in Italy, Belgium, Germany, Finland, etc. More information on the activities of these smaller churches or church-related organizations requires further research.

3.5 Type(s) of services offered

Corresponding to the above mentioned distinctions between emergency relief, charity and development work, between coordination/advisory/funding and service provision, the types of services offered by the surveyed organizations can be grouped into different categories.

Organizations (usually smaller and with somewhat limited resources) that focus on charity and emergency relief offer clothing, food, shelter and medical and social care. These types of services are offered in emergency situations (disaster/emergency relief), catering to the immediate needs of people in suffering, but also on an ongoing basis to disadvantaged people and communities, such as the homeless, sick, elderly, disabled, orphans, etc. Some indicative examples are the services offered by the Alexandrian Lighthouse in South Africa, Milosrdie in the Republic of Macedonia, the PSOC in India, St. George's Hospital in Lebanon, the Social Centre Agapis in Moldova and the Union of Charity Sisterhoods in Belarus.

Organizations that have a broader focus, as well as, adequate material, human resources and funding venture into *macro-diakonia* type of development work. This is frequently undertaken by larger organizations that have sufficient resources to be able to work towards long-term goals and projects. Their activities include a variety of programs aiming towards the development of financial, material and human resources for long-term growth of communities. In many cases this type of work includes rural and agricultural development, environmental and infrastructure rehabilitation, health education, HIV/AIDS prevention and control, social change through conflict resolution for the promotion of peace and social harmony, education and training, youth programs and vocational training, technical assistance and training for capacity building among social welfare institutions. The

work of the Serbian “Philanthropy”, the Armenia Inter-Church Charitable Round Table Foundation, the IOCC, the MCIC (Republic of Macedonia), the All-Ukrainian Church Charity Fund “Faith- Hope-Love”, DICAC (Ethiopia), OrtAid (Finland), BLESS (Egypt), and the Foundation “Spirit of Love” - Diakonia Agapes (Albania) are indicative examples.

3.6 Governance, structure and staffing

Most organizations are governed by a Board of Directors and Trustees or by the Holy Synod of the Church with which the organization is affiliated with. The Board is chaired by a President, typically a Patriarch, Archbishop or Metropolitan and includes usually 4 to 7 Board members. Board members frequently come from different fields in society (but not exclusively clergy). The day to day management of organizations is usually undertaken by an Executive Director and an administrative team.

Most organizations are structured according to program departments reflecting their activities and work on the ground, for example, HIV/AIDS, Water/Rural or Agricultural Development, Refugee and Returnee Affairs, Health, Children/Youth, Education/Culture, Nursing/Medical Departments (in the case of St. Georges Hospital). They also have administrative departments such as accounting/finance, personnel/human resources, legal, development, planning, monitoring and evaluation (M & E), etc. Larger organizations (employing a greater number of staff), tend to have more hierarchical structures in place. In such cases, organizations provided an organigram (BLESS, DICAC, UOCCAP).

In terms of staffing, it is important to take make some preliminary points. First, when looking at the staffing of organizations it is important to take into account whether an organization is an implementing, funding and/or coordinating body, which can have implications on the number of employed staff and volunteers. Funding has a direct impact on employed (paid) staff and, thus, on the numbers of volunteers used by organizations. Second, the figures provided in the survey by the organizations in response to the question on number of paid staff and volunteers are aggregate numbers. This means that it is unclear if the numbers provided by organizations cover staff in the headquarters, in regional offices and in the places where humanitarian and social services are actually provided. It is also ambiguous whether these numbers include personnel that is dedicated or has overlapping duties in administration, service provision, provision of religious services (priests, monks, nuns, etc.) and other functions.

Bearing this in mind and based on the responses received, more than half of the organizations are small to medium size in terms of number of employed staff,

ranging between 5 and 20 paid staff, with an average of 7 paid employees. The largest organizations in the survey, which seem to employ a paid staff of approximately 400-500 people, are also the oldest and most established (being in the field for over 35 to 40 years or even for 100 years), notably the case of the 100 year old St. Georges Hospital (with a total staff of 1050 people), followed by BLESS and DICAC. The IOCC and the Philanthropic Society of the Orthodox Church (PSOC) in India, follow with a worldwide staff of approximately 110-120 people. Of these 5 large organizations, only the IOCC (given its international work) has staff spread out worldwide, while the other 4 seem to use primarily local staff given their national focus.

In terms of volunteers, very few organizations provided an exact figure, even though most of them seem to depend on volunteers in different areas of their work. The PSOC, BLESS and the IOCC have an extensive network of volunteers, approximately 200, 600, and 800 people respectively. Other organizations provided figures for volunteers ranging between 1 to 10 people, with an average of approximately 5 unpaid staff. Volunteers usually offer their support in various ways. For example, in the case of the IOCC, volunteers work on the actual programs and/or in fundraising and governance (as board members), etc.

3.7 Funding and support

When considering the issue of funding it is important to note that funding has a direct impact on the geographic coverage, service provision and staffing capacity of an organization. Furthermore, the support mechanisms of an organization can take many forms. Financial support is crucial and it includes primarily money (from grants, donations, etc.), but also tax exemptions, etc. Other forms of support, such as free equipment and materials and free technical support, training and staffing (including volunteers) are critical resources for the survival and operation of a humanitarian organization.

Almost all organizations exist and offer their humanitarian work using various forms of funding (donations, grants and other support mechanisms) from local, national, regional and/or international sources originating from secular and/or faith-based bodies. In that respect we have to note the importance of ecumenical funding that many Orthodox organizations and Churches received to support their social work and various diakonia programs, especially in the 1990s. Most organizations receive support from more than one source and very few small organizations exist only from individual donations and contributions. Slightly over half of the surveyed organizations receive some form of international support, which means that they (some more than others) have some experience in establishing partnerships and collaborations with entities or funding bodies abroad.

The funding sources of the surveyed organizations can be categorized as follows with some indicative examples in parentheses:

- Church based organizations: (both national and international): national (Orthodox and non-Orthodox) churches (Finnish, Swedish and Norwegian Church, Orthodox Archdioceses, Swiss Interchurch Aid, etc.) and local parishes, Christian agencies (Caritas, Catholic Relief Services, etc.) and missionary societies (Church Mission Society UK, etc.).
- Ecumenical organizations and consortiums: WCC, ACT (ACT Development and ACT International), APRODEV, Church World Service, etc.
- International organizations and alliances/networks: UN affiliated organizations (UNFPA, UNAIDS, etc.), IOM, etc.
- Government structures and agencies: national (USAID, Hellenic Aid, national and foreign ministries, etc) and international bodies (European Commission, World Bank).
- Individual donations: contributions from local populations and Diaspora communities (Armenian, Greek, Serbian diasporas, etc.), fundraising events.

3.8 Cooperation partners, alliances and networks

As in the case of funding, the majority of surveyed organizations have formed collaboration schemes and partnerships and some are members of larger consortiums at various levels, including national, regional and/or international, with both secular and/or church-based organizations. International, regional and national development agencies, government agencies, NGOs, universities, and church organizations are mentioned as frequent cooperation partners on an ongoing or project basis. These different forms of cooperation have been put in place for funding, coordination, program implementation and service provision purposes. For example, the Department of External Church Relations of the Moscow Patriarchate (DECR) is a leading organization in several partnerships and consortiums; it is a working/programmatic partner of the IOCC and a member of the Executive Committee of ACT International. Also, Philanthropy and DICAC are members in the Executive Committee of ACT Development.

There are very few small organizations that offer humanitarian assistance single handedly without any assistance from or partnership with another entity, be it national or international. Again, most organizations (regardless of how old or new they are) operate within a somewhat established network of cooperation and partnerships. This suggests the existence of a broad, but sometimes relatively unstructured network of Orthodox humanitarian organizations.

In some cases regional or other special interest networks of organizations, rather than specifically Orthodox partnerships/alliances, have been formed, as in the case of the Balkan Civil Society Development Network (BCSDN) and APRODEV. The BCSDN is a network of 12 civil society and ecumenical organizations from 8 SE European countries and territories with the aim of empowering civil society through the strengthening of civil society actors and sharing and developing local practices. APRODEV is a body bringing together European development and humanitarian aid organizations working with the WCC.

3.9 Challenges

Organizations face various levels of difficulties and obstacles in their humanitarian work. These challenges can be grouped into three categories but they are closely inter-related.

The lack of adequate financial means at a time of financial crisis and decreasing resources worldwide is by far the greatest difficulty that most organizations face today. This translates not only in lack of funds, materials and equipment, but also in insufficient staff (human capital). Respondents refer to the problem of insufficiently qualified staff in areas such as management, planning and communication. Lack of financial resources means donor over dependency and lack of sustainable funding which are problematic in both the provision of services for the short term and in the implementation of programs for the medium and long term.

Organizations also refer to the issue of their own capacity building and more precisely the lack of expertise, skills or training in the planning, management and implementation of the humanitarian or social work they offer. In some cases, organizations also mention lack of mobilization, coordination or integration of human and material resources among local diaconal organizations, social structures of churches and church related NGOs. This difficulty seems to have implications, not only in the implementation of services and programs, but also in the ability to secure long term funding (for ex. accessing funding available from the European Union or from international organizations) in order to reduce over-dependency on donations, which can in turn help the long term sustainability of these organizations.

Beyond the lack of financial, material and human resources, many organizations refer to difficulties that relate to contextual factors, such as the economic, social and political environment in which they operate. For example, organizations in Africa (Egypt, Ethiopia, S. Africa and Uganda) indicate great difficulties in their

work due to extreme poverty, unemployment, illiteracy, poor infrastructure (transportation, etc.), the spread of HIV/AIDS epidemic, but also Islamic extremism (the latter being also an issue for an Orthodox organization in India). Another more specific example relates to women's organizations, such as the Charity Sisterhoods Union of the Belarus Orthodox Church that report difficulties relating to gender stereotyping and the undermining of humanitarian work undertaken by women. Finally, political instability or existing legal frameworks seem to be problematic issues for organizations in South-Eastern Europe and in the former Soviet Republics, such as those in Serbia, the Republic of Macedonia and Armenia.

4. Concluding remarks

4.1 Current developments and future challenges

Based on the previous analysis the following initial typology of organizations can be developed, it must be complemented and refined after the collection of additional data on more organizations:

- Historic organizations: older, well-established and fairly large organizations in the Middle East and Africa. For example: BLESS (Egypt), DICAC (Ethiopia) and St. Georges Hospital (Lebanon).
- International organizations: they have adopted a global approach to Orthodox diakonia, funding, coordinating or providing humanitarian assistance internationally. For example: IOCC, OrtAid and Solidarity.
- Middle-sized organizations: the bulk of organizations offering humanitarian assistance and social services, some with an emphasis on sustainable development and capacity building. They work locally and nationally in countries with predominantly Orthodox populations (Central and Eastern Europe and in the former Soviet Republics). For example: Philanthropy, Diakonia Agapes, Armenia Inter-Church Charitable Round Table Foundation Office (ART), etc.
- Small organizations or associations: they offer assistance locally and nationally in a relatively informal or unstructured way. For example: the Pastoral and Philanthropic Foundation of the Diocese of Switzerland of the Ecumenical Patriarchate in Switzerland, the Alexandrian Lighthouse/Archbishopric of Johannesburg and Pretoria in South Africa.

- Consortium organizations: secular and ecumenical organizations, including some (but not exclusive) Orthodox participation. For example: AidRom and the MCIC.

Over the past 20 years and in its current practice Orthodox diakonia has shown clear signs of renewal and activity. Sweeping historic developments, primarily the fall of Communism and the opening of East and Central Europe and Balkans, created socio-economic opportunities and challenges. National Eastern Orthodox Churches in many Central and Eastern European and Balkan countries and in the former Soviet Republics faced the opportunity of revitalization and greater social involvement in the public domain, but also the challenge to respond to poverty and other pressing socio-economic hardships by offering social assistance and humanitarian relief with minimal resources.

In this context it is not surprising that most of the organizations in the survey were established in Central and Eastern Europe, the Balkans and the former Soviet Republics in the 1990s. During that time, the IOCC was also founded in an effort to respond to pressing humanitarian needs, but in an internationally coordinated effort. Most of the organizations started as charitable and philanthropic organizations offering social services and emergency relief locally and nationally. During their course of work many organizations evolved into structures aiming to provide more sustainable form of aid, venturing into development and capacity building programs. This new development was not new given the existence of historic and well established organizations that work in this area in Africa, notably BLESS, DICAC, but it marks the aspiration of increasingly more Orthodox organizations and Churches to move from charity and philanthropy towards contributing to the ongoing development and humanitarian work by governments and international NGOs (religious and secular).

The pressing issue that all of Orthodox organizations currently face relates to funding, notably the lack of financial and human resources to continue existing programs and undertake new initiatives. But funding is not the only challenge. The lack of integrated management, coordination and planning in the implementation of humanitarian assistance and social services is also a critical issue. It also relates back to funding as it is an essential requirement for securing sustainable funding from international agencies and governments. This is an issue that many organizations indicated at the end of their survey responses: the wish to be able to work even more in partnerships and coordinate initiatives and programs efficiently, especially during times of humanitarian crises, when time and resources are critical and a quick humanitarian response is vital.

It is at this point and junction in time that the need for a well coordinated pan-Orthodox effort from existing social actors worldwide is critical in taking Orthodox diakonia into the next level. The 2004 international conference on Orthodox diakonia in Valamo was an important action towards this direction and the survey and subsequent report represent one further step in the continuation of this work.

4.2 Next steps

This survey report is a working document for discussion, opening up opportunities for further research and action items. In terms of research, additional information is needed from organizations whose responses are still pending, but there may also be room for more organizations worldwide to be identified and surveyed. A subsequent step may be an in-depth case study approach focusing on selected Orthodox organizations that are of special interest; this can generate useful information on, for example, what makes a success story, what significant problems does a struggling organization face, or at which strategic junction does an organization find itself with and how does it handle this challenge.

Beyond additional research and data, the planning of a second international Orthodox diakonia meeting that can continue this work and provide a forum for face-to-face discussions is one possible next step. The creation of a virtual network or discussion forum in the form of a live interactive web site is another option. The web site could also act as a resource tool providing practical information to member organizations on areas such as funding sources, fundraising and program development. Finally, a more long-term action may be the establishment of an actual pan-Orthodox coordinating body that can fill the existing space for a structure that can help in the synchronization of Orthodox diakonia worldwide.

Thank you to all of the organizations that took the time to respond to the survey questionnaire. It is hoped that they will find some useful information in this report and that it will inspire them to continue their important work and to form productive partnerships that can help Orthodox diakonia become a well coordinated international humanitarian initiative.

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ORTHODOX DIAKONIA

Portal on the History, Theology and Challenges of Social Service in the Orthodox Church

Orthodox Diakonia Survey Letter

During recent decades, the Orthodox churches have experienced an extraordinary renewal of their charitable, social and humanitarian work in all regions of the world. In response to this development, the International Orthodox Christian Charities (IOCC), together with other partners, organized a major international conference on Orthodox Social Witness and Service in Valamo, Finland in 2004. The conference mandated the organizers to strengthen the sharing of information, networking and collaboration among the many Orthodox social departments, structures and organizations worldwide. It also appointed an Orthodox Diakonia Continuation Committee to maintain continuity for this initiative.

As part of this project, the Continuation Committee and the IOCC are conducting a survey of the social and humanitarian work of Orthodox Christian organizations worldwide. Lina Molokotos-Liederman has been appointed to coordinate this effort. The purpose of this survey is to publish a resource book and directory that provides an overview of Orthodox humanitarian and charitable activities globally. This document is intended to offer a basis for further cooperation among different Orthodox organizations. It will also be a useful tool for promoting the work of Orthodox humanitarian and charitable organizations and for fundraising and publicity purposes.

Please find attached a questionnaire on the charitable, social and humanitarian activities of your Church organization and any other related bodies worldwide. We request that you complete this questionnaire and answer the questions with as much detail as possible. You may send your responses in any of the following languages: English, Russian, Greek, French, Arabic or Spanish. We are also very interested in receiving from you brochures, annual reports, photos and other relevant materials that highlight the activities and mission of your organization. Please share this form with other Orthodox social structures and organizations.

Please complete this form on-line by clicking on the following link <http://www.orthodoxdiakonia.net/index.php?id=survey>. Alternatively you may download it from the website: www.orthodoxdiakonia.net. You may also send it by post to the address below.

Please do not hesitate to contact me if you require any further clarifications. Thank you very much in advance for your cooperation and contribution to the Orthodox Diakonia project.

Please send the completed surveys as soon as possible to:
Lina Molokotos-Liederman, Coordinator – Orthodox Diakonia Project
46 Melbury Court, London W8 6NH, United Kingdom
Tel. +44 207 602 2685, Email: survey@orthodoxdiakonia.net

Yours in Christ,

Father Leonid Kishkovsky
Chair of the Continuation Committee



ORTHODOX DIAKONIA

Portal on the History, Theology and Challenges of Social Service in the Orthodox Church

Orthodox Diakonia Survey Questionnaire

Please send your completed responses together with other materials about your organization via email or air mail to the address listed below.

Lina Molokotos-Liederman, Coordinator – Orthodox Diakonia Project
46 Melbury Court, London W8 6NH, United Kingdom
Tel. +44 207 602 2685, Email: survey@orthodoxdiakonia.net

1. Full official name of your organization (in original language and English):
2. Name of Orthodox Church that you are affiliated with:
3. Organization's Main address (headquarters) and contact information:
4. Brief background (when founded, what reasons, original aims):
5. Mission statement/mandate/objectives:
6. Most important current challenges and difficulties facing your organization:
7. Governing structure (board of directors, link to Church):
8. Senior management (names and titles/positions):
9. Number of staff (specify paid and volunteers):
10. Structure of your organization (departments):
11. Main funding source(s):
12. Geographic areas in which services are offered:
13. Type(s) of services provided (please give details):
14. Cooperation partners, alliances and networks:
15. Other organizations that you think should be included in this survey:
16. Other comments:

Please send us any relevant presentations, reports, photos and other materials.
Thank you for your contribution to the Orthodox Diakonia Survey!



ORTHODOX DIAKONIA

Portal on the History, Theology and Challenges of Social Service in the Orthodox Church

<http://www.orthodoxdiakonia.net/>

Sharing information and resources
on Orthodox social initiatives
around the world.

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