



**ORTHODOX
CHURCH in
AMERICA**

Metropolitan Council Meeting

Fall 2017

Other Reports



**Meeting of the Metropolitan Council
September 19 to September 22, 2017
Other Reports**

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**Meeting of the Metropolitan Council
September 19 to September 22, 2017**

Metropolitan Council Agenda

All housing, meals and meeting are at Seminary of the Immaculate Conception located at 440 W. Neck Road, Huntington, NY 11743 (about 15 minutes east of the Chancery) Phone: (631)423-0483.

Monday, September 18

Arrival and Committees

<i>Time</i>	<i>Event</i>	<i>Location</i>	<i>Responsibility</i>
All Day	Transport	Airports	Chancery Staff

Dinner will be available at 5:30 PM at the Seminary

If any committees would like to meet this evening, they are free to schedule it themselves

Tuesday, September 19

Metropolitan Council Retreat on the History of the Orthodox Church in America.

All Day	Transport	Airports	Chancery Staff
8:00 AM	Breakfast	IMC	IMC
9:30 AM	Retreat Session I Presentation on the OCA	IMC	Alex Liberovsky
12:30 PM	Lunch	IMC	IMC
1:30 PM	Retreat Session II Led discussion and planning session on the 50 th Anniversary celebration	IMC	Metropolitan Tikhon
5:30 PM	Dinner	IMC	IMC
7:00 PM	Reception at IMC		

Any needed committee meetings can be scheduled for this evening

Wednesday, September 20

Metropolitan Council

<i>Time</i>	<i>Event</i>	<i>Location</i>	<i>Responsibility</i>
8:00 AM	Divine Liturgy	Chancery	Metropolitan
9:30 AM	Breakfast	Chancery	Chancery Staff

11:00 AM	Metropolitan Council		
	A.	Agenda: Introduction	Fr. John Jillions
	B.	Roll Call/Approval of Minutes	Fr. Eric G. Tosi
	C.	Welcome - New Members	Metropolitan Tikhon
	E.	Metropolitan's Report	Metropolitan Tikhon
12:30 PM	Lunch	IMC	IMC
1:30 PM	F.	Chancellor's Report - Dpt of Pastoral Life - ORSMA - SMPAC	Fr. John Jillions Fr. Nathan Preston
	G.	Secretary's Report - Travel Policy - AAC Presentation - Mission School 2017 - Archives Report - IT Report - Communications/website redesign Report	Fr Eric G. Tosi Alex Liberovsky
	H.	Legal Report - New Statute Compliance Report - Statute Amendments - Ongoing Legal Issues	E.R. Lanier/Angela Parks
5:30 PM	Dinner	IMC	IMC
7:00 PM	New Member Orientation		E.R. Lanier

Thursday, September 21
Metropolitan Council

8:00 AM	Breakfast	IMC	IMC
9:00 AM	Metropolitan Council		IMC
	I.	Stewards of the OCA Report	ADN Joseph
	J.	Metropolitan Council Committees	
	1.	Report of Charity Committee	Fr. Alexander Kuchta
	2.	Report of Ethics Committee	Fr. Thomas Moore

		3.	Report of Human Resources - Update of HR Handbook - Status of Job Descriptions	Lisa Mikhalevsky
		4.	Report of Internal Governance	Fr. Chad Hatfield
12:30 PM	Lunch		IMC	IMC
1:30 PM	Metropolitan Council		IMC	
		K.	Treasurer's Report - Finance Update - External Auditor Report - Internal Auditor Report - Presentation of 2018 Budget	Melanie Ringa John Skrobot
		L.	Report of Finance/Investment Committee	Fr. John Dresko
		M.	SOCA Report	ADN Joseph Matusiak
		N.	External Affairs	Fr. Leonid Kishkovsky
4:00 PM	O.		Open Discussion	Metropolitan Tikhon
5:30 PM	Dinner		IMC	IMC
7:00 PM	P.		Standing Synod/Committee	IMC

**Friday, September 22
Metropolitan Council**

8:00 AM	Breakfast		IMC	IMC
9:00 AM	Metropolitan Council		IMC	
		Q.	Pension Plan Report	Mary Buletza
		R.	Department Report - Continuing Education - Evangelization	Fr. Ian Pac-Urar Zahersky Fr. John Parker
		S.	Strategic Planning Session - Prioritizing major goals and processes	Metropolitan Tikhon
		T.	Other Business/Committee Meeting Issues	

U. Next Meeting and Date

12:30 PM Lunch IMC IMC

Departures

Transportation to the airports all day. For those staying for the St. Sergius celebration, they will be moved to the East Norwich Inn until Saturday.

Saturday, September 23

St. Sergius Day

9:00 AM Transport to Chancery

10:00 AM Hierarchical Liturgy

Reception follows

Transportation to the airports after Reception.



**MINUTES
of the Joint Meeting of the Standing Synod
and the 2017 Spring Session of
the Metropolitan Council**

**Tuesday, February 21 – Thursday, February 23, 2017
Immaculate Conception Seminary, Huntington, NY**

These draft minutes are subject to approval at a subsequent meeting of the Metropolitan Council

PARTICIPANTS

STANDING SYNOD

His Beatitude, Metropolitan Tikhon
His Eminence, Archbishop Michael

His Grace, Bishop Paul

METROPOLITAN COUNCIL

CHURCH OFFICERS

Archpriest John Jillions, *Chancellor*
Melanie Ringa, *Treasurer*

Archpriest Eric Tosi, *Secretary*

MEMBERS ELECTED BY THE ALL-AMERICAN COUNCIL

Archpriest Chad Hatfield
Archpriest Antonio Perdomo
Archpriest Thomas Moore

Maureen Jury
Katherine Vitko
Larry Skvir

DIOCESAN REPRESENTATIVES

Diocese of Alaska

Archpriest John Dunlop

Patrick Pletnikoff

Albanian Archdiocese

Archpriest Dennis Rhodes

Bulgarian Diocese

Priest Martin Watt

Diocese of Eastern Pennsylvania

Archpriest Timothy Hojnicky

Susan Schlasta

Diocese of the Midwest

Archpriest Alexander Kuchta

Robert Graban

Diocese of New England

Priest James Parnell

David Zavednak

Diocese of New York/New Jersey

Igumen Joseph (Hoffman)

James P. Kornafel

Diocese of the South

Priest Joseph Lucas

Diocese of Washington

Priest Valery Shemchuk

Elizabeth Mikhalevsky

Diocese of the West

Archpriest John Dresko

vacant

Diocese of Western Pennsylvania

Priest Nikolai Breckenridge

Dr. John Schultz (*except Tuesday*)

ABSENT

His Eminence, Archbishop Benjamin (*Standing Synod*)

Archpriest Anatoliy Melnyk (*Archdiocese of Canada*)

Deacon Nicolas Svetlovsky (*Archdiocese of Canada*)

Donna Dimitri (*Albanian Archdiocese*)

Martin Myers (*Bulgarian Diocese*)

Angela Parks, Esq. (*Diocese of the South*)

GUESTS (*for all sessions unless otherwise indicated*)

Protopresbyter Leonid Kishkovsky (*Director of External Affairs and Interchurch Relations*)

– Wednesday afternoon

Archdeacon Joseph Matusiak (*Secretary to the Metropolitan & Director, Stewards of the OCA*)

– Wednesday afternoon

Maureen Ahearn (*OCA Pension Plan Administrator – Thursday*)

Matushka Mary Buletza-Breton (*Pension Board Trustee – Thursday*)

Donna Karabin (*Chairperson, Department of Christian Service and Humanitarian Aid – Thursday*)

Judge E.R. Lanier (*OCA General Counsel*)

Alexis Liberovsky (*recording secretary*)

Matushka Valerie Zahirsky (*Chairperson, Department of Christian Education – Thursday*)

TUESDAY, FEBRUARY 21, 2017

Following the celebration of a Divine Liturgy at Saint Sergius Chapel at 8:00 AM, His Beatitude, Metropolitan Tikhon celebrated a prayer service at 11:04 AM on Tuesday morning to open the meeting at the Immaculate Conception Seminary.

A. Agenda: Introduction (attached)

The meeting was then called to order. Frs. John Jillions and Eric Tosi indicated minor clarifications to the agenda as to presenters, the sequence of agenda items and requested its approval.

A.1. MOTION ZAVEDNAK/GRABAN – To approve the agenda for this meeting as presented. CARRIED.

B. Roll Call/Approval of Minutes of Previous Meeting (attached)

Fr. Tosi then conducted the roll call and announced guests who would be present at various points during this meeting (see participants list). He noted the absence of Archbishop Benjamin due to the funeral for his aunt, as well as Donna Dimitri and Angela Parks because of health issues. He announced that Wesley Smith, who had been the lay representative on the Council from the Diocese of the West, has resigned due to his relocation to the Washington, DC area. He requested approval of Alexis Liberovsky as recording secretary for the meeting, which was accepted without objection. He presented the draft minutes of the previous meeting of the Metropolitan Council on September 20-22, 2016 for approval.

B.1. MOTION PARNELL/BRECKENRIDGE – To accept the previous meeting minutes of September 20-22, 2016 as presented. CARRIED.

C. Welcome

Metropolitan Tikhon welcomed everyone present for the meeting, including the members of the Standing Synod in attendance and noted the absence of Archbishop Benjamin in order to attend his aunt's funeral. He also extended a particular welcome to the new members of the Council. He then expressed gratitude to Wesley Smith, who has resigned from the Council due to his relocation to the Archdiocese of Washington.

D. Metropolitan's Report

Metropolitan Tikhon presented an oral report. Noting the upcoming fifth anniversary of his election as Primate, he indicated that he considers the past five years as a period of transition, which is now completed. He went on to speak of the relative peace in the Church, which now allows for a more proactive and forward-looking vision, in part through the Four Pillars of the Guiding Framework. He then suggested a proposed timeline for dialogue and communication as a path to implementation of the Four Pillars between now and the All-American Council next year. He also presented the attached prioritized list from the brainstorming session on the Four Pillars conducted during the Metropolitan Council meeting last September. He delineated the various roles in this process that are and will be undertaken by himself, the Holy Synod, the All-American Council and the chancery staff. He also read his preliminary introduction to the first two pillars and solicited input for completing it to include all Four Pillars. He then introduced the attached proposed monthly sequence of presenting the Four Pillars and their subthemes over the next year. Questions and extensive discussion ensued.

Following a recess for lunch at 12:31 PM, the afternoon session was called to order at 1:34 PM.

G. Chancellor's Report (attached)

Fr. John Jillions highlighted his attached written report and appendices. He particularly noted the work of the Department of Pastoral Life to revise the Guidelines for Clergy, issued by the Holy Synod some 20 years ago as well as revision of the OCA Clergy Compensation Guidelines. He underscored the success of the recent annual meeting of diocesan chancellors and treasurers.

G.1. ORSMA

Fr. Jillions highlighted the confidential report from the Office of Review of Sexual Misconduct Allegations (ORSMA), which included case statistics and coordinator activities. He noted the success of the new background check process through Protect My Ministry (PMM). Fr. Tosi provided further details.

G.2. SMPAC

Fr. Jillions presented the confidential report from the Sexual Misconduct Policy Advisory Committee (SMPAC). Judge Lanier provided further perspective and information. Questions and discussion ensued particularly concerning background checks.

H. Secretary's report (attached)

Fr. Eric Tosi presented his attached written report with attachments and introduced for approval a *CORPORATE GIFT POLICY OF THE ORTHODOX CHURCH IN AMERICA*. Questions and discussion ensued.

H.1. MOTION PARNELL/WATT – To approve as presented the following *CORPORATE GIFT POLICY OF THE ORTHODOX CHURCH IN AMERICA*.

PURPOSE AND SCOPE

The Orthodox Church in America, a religious corporation established under the laws of the State of New York, hereby establishes this uniform policy to inform church employees of the prohibitions established by the Holy Synod against soliciting or receiving corporate gifts. This policy has application to the employees of the Chancery Office of the Orthodox Church in America, exclusive of the employees of the Dioceses, Parishes, and Stavropegial Institutions of the Church. This policy shall not affect the authority of officers, agents, or employees of the Orthodox Church in America to accept gifts, donations, or bequests on behalf of the Church at large in furtherance of the religious and ecclesiastical purposes of the Orthodox Church in America.

DEFINITIONS

- “A Thing of Value” shall include any gift, benefit, favor, service, gratuity, reward, promise, honoraria or other item of monetary value.
- “De Minimis” is a value of twenty-five dollars (\$25) or less per occasion, and an aggregate of fifty dollars (\$50) or less in a single calendar year.
- “Employees” include all permanent, part-time, temporary and contract employees, including volunteers, of the Orthodox Church in America.

POLICY

- No Church Officer, Agent or Employee, nor any family member of a Church Officer, Agent or Employee, shall solicit or receive a thing of value in connection with their service to the Orthodox Church in America.
- No person shall offer or give to a Church Officer, Agent or Employee, or to a family member of a Church Officer Agent or Employee, a thing of value for the purpose of influencing official Church action.
- If a Church Officer, Agent or Employee is offered a thing of value governed by this policy, such offer shall be declined, with reference to this policy.
- If a Church Officer, Agent or Employee receives a thing of value governed by this policy, the thing of value shall be returned, with reference to this policy.
- If an anonymous thing of value is received by a Church Officer, Agent, or Employee, the gift shall be delivered to the Metropolitan of the Orthodox Church in America, who shall then convey the thing of value to a charitable organization.
- The Church Officers, Agents and Employees shall publish this policy to the public, vendors, contractors and others doing business with the Church.

EXCEPTIONS

- A Church Officer, Agent or Employee may accept food items of de minimis value when such items are to be shared with the other Officers, Agents, or employees of the Church.
- A Church Officer, Agent, or Employee may accept gifts of a religious character or significance which are customarily exchanged between or among officers, agents, or employees of religious bodies maintaining relations with the Orthodox Church in America.
- A Church Officer, Agent or Employee may accept any item which may be displayed in public areas belonging to the Orthodox Church in America (such as flowers or religious art).
- A Church Officer, Agent or Employee may accept handmade items from children under sixteen years of age.
- This policy shall not preclude the payment of or reimbursement for actual and necessary transportation and lodging expenses for Church Officers, Agents or Employees engaged in Church business. **CARRIED** with 1 abstention (**PERDOMO**).

Fr. Tosi then asked Judge Lanier to introduce for approval a *RESOLUTION GRANTING SIGNING AND AUTHORITY TO CONDUCT BUSINESS OF THE ORTHODOX CHURCH IN AMERICA*.

H.2. MOTION JURY/DRESKO – To approve as presented the following *RESOLUTION GRANTING SIGNING AND AUTHORITY TO CONDUCT BUSINESS OF THE ORTHODOX CHURCH IN AMERICA*.

WHEREAS, the Orthodox Church in America desires to grant signing and general business authority to certain persons described hereunder; and
WHEREAS, the Metropolitan of the Orthodox Church in America has that corporate authority granted to him under Article IV of the Statute of the Orthodox Church in America; and
WHEREAS, the Chancellor of the Orthodox Church in America; the Secretary of the Orthodox Church in America; and the Treasurer of the Orthodox Church in America have that corporate authority granted to them under Article VI of the Statute of the Orthodox Church in America;

NOW THEREFORE BE IT RESOLVED, that the Metropolitan Council of the Orthodox Church in America hereby authorizes and approves the grant of signing and authority to conduct business of the Orthodox Church in America to each and every of the following Officers of the Church:

- The Metropolitan of the Orthodox Church in America;
- The Chancellor of the Orthodox Church in America;
- The Secretary the Orthodox Church in America; and
- The Treasurer of the Orthodox Church in America.

The foregoing signing and authority granted hereby shall include, but shall not be limited to, the Receipt of funds properly owing to the Orthodox Church in America and the execution of deeds, powers of attorney, transfers, assignments, contracts, obligations, certificates, and other instruments of whatever nature entered into by the Orthodox Church in America. **CARRIED**.

Fr. Tosi then presented a written estimate of \$20,000 for roof repairs on the Chancery building that includes removal of solar panels that are no longer used and new shingles on the central section of the roof. Payment for the new roof will be through a recent bequest that covers the cost. Questions and discussions ensued.

H.3. MOTION DRESKO/BRECKENRIDGE – To approve funding of roof repairs for the OCA Chancery building at the discretion of the Treasurer. **CARRIED.**

Fr. Tosi presented preliminary plans for extensive remediation measures in the basement facilities of the OCA Archives, as was recommended by consultants last year in their *ARCHIVES FACILITIES CONDITIONS ASSESSMENT* report and subsequently comprehensively discussed at the recent meeting of the Archives Advisory Committee. He indicated that the Committee has investigated possible relocation of the Archives but the proposed venues are not appropriate. Melanie Ringa indicated that the donor of the McGuire Family Charitable Remainder Trust designated for preservation of the OCA Archives has passed away and that disbursement of its proceeds of over \$200,000 is anticipated as soon as all related formalities are completed. She stated that funding for remediation measures in the current facilities is consistent with the terms of the McGuire Family Charitable Remainder Trust. After extensive discussion, it was agreed that a resolution be prepared to approve funding for extensive remediation measures in the facilities of the OCA Archives from the proceeds of the McGuire Family Charitable Remainder Trust.

Fr. Tosi then briefly reported on the redesign of the OCA website, which is nearing completion.

Following a short recess at 3:46 PM, the session resumed at 4:02 PM.

H.4. Archives Advisory Committee (attached)

Alexis Liberovsky, Committee Secretary and OCA Archivist, briefly summarized the attached written report from the Committee, particularly noting its fruitful meeting in late November and the repose of its chairman, Alexis Troubetzkoy, in January. He also announced that with the consensus of Committee members, His Beatitude, Metropolitan Tikhon has appointed Matushka Tamara Skvir as the new chairperson of the Committee.

H.5. 19th All-American Council (attached)

Fr. Tosi then highlighted his attached report on preparations for the 19th All-American Council scheduled for July 2018 with the attached PowerPoint presentation. He presented recommendations for the Council theme and logo, which will be presented to the Holy Synod in March for final approval. Questions and discussion ensued.

The day's sessions were adjourned with prayer at 4:38 PM and were followed by committee meetings.

WEDNESDAY, FEBRUARY 22, 2017

The morning session was opened with prayer at 9:02 AM.

I. Legal matters (attached)

In the absence of Angela Parks, Legal Committee chairperson, Judge E.R. Lanier, OCA General Counsel, presented the attached report from the Legal Committee. He provided details on the settlement reached with Bishop Matthias (Moriak) and indicated that after insurance coverage the total remaining liability of the Church in the case is \$10,000.

I.1. MOTION DRESKO/PARNELL – To confirm and ratify the expenditure of \$10,000 (ten thousand dollars) for settlement of the lawsuit by Bishop Matthias (Moriak). CARRIED.

Judge Lanier then reported on the various delays and complications regarding land transfers of property belonging to St. Tikhon's Orphanage in South Canaan, PA. He indicated that the new OCA Statute must be fully implemented by the end of 2017 and reported on strategic efforts to accomplish this implementation throughout the Church. Hierarchs and Metropolitan Council members described implementation efforts in their dioceses. A variety of legal issues was extensively discussed. Metropolitan Tikhon expressed profound thanks to Judge Lanier and the Legal Committee for their work.

Following a short recess at 10:35 AM, the session resumed at 10:55 AM.

K. Metropolitan Council Committees

K.1. Charity (attached)

Archpriest Alexander Kuchta, Committee Chairman, summarized the Committee's attached report.

K.2. Ethics

Archpriest Thomas Moore, Committee Chairman, indicated that the Committee has nothing to report at this time.

K.3. Human Resources

Elizabeth Mikhalevsky, Committee Chairperson, reported that with direction from His Beatitude, the Committee has met and indicated that proposals for the reorganization of the chancery structure are progressing. While job descriptions for senior staff remain the priority, other areas of focus are organizational structure and chain of command. At His Beatitude's request, a draft will be prepared for his presentation to the March meeting of the Holy Synod.

K.4. Internal Governance (attached)

Archpriest Chad Hatfield, Committee Chairman, presented the attached letter of engagement as external auditor with D'Arcangelo & Co., LLP.

K.4.A. MOTION GRABAN/WATT – To accept the letter of engagement with D'Arcangelo & Co., LLP. CARRIED.

A wide-ranging discussion took place concerning the structure and time management of Metropolitan Council meetings, including its annual retreat. It was suggested that the retreat be considered as an educational feature. It was agreed that the educational session preceding the meeting should focus on OCA history, specifically on the granting of autocephaly, in view of the upcoming 50th anniversary of this event.

L. Treasurer's Report (attached)

Melanie Ringa highlighted the attached Treasurer's report, which included preliminary 2016 financial results, noting the success of the transition to proportional giving. She particularly noted increases in contributions from the non-territorial dioceses. She indicated the goal to cover department expenses from SOCA contributions. She expressed satisfaction with the recent diocesan chancellors and treasurers meeting and pointed to the value of these annual meetings in developing financial giving structure throughout the Church. She stated that she would be working with Larry Skvir to develop endowment policies for presentation to the Council in the fall.

Following up on the previous day's discussion on funding remediation measures in the current facilities of the OCA Archives, she presented the following resolution.

L.1. MOTION RINGA/MIKHALEVSKY – Resolved, that it is the consensus of the Metropolitan Council of the Orthodox Church in America that certain funds of the estate of John McGuire, deceased, of Adrian, Missouri, now held by Wells-Fargo Bank in Summit, New Jersey, be dedicated to the use of the Archives Committee of the Orthodox Church in America for the preservation of records and artifacts of the

Church at such time as said funds are distributed to and received by the Orthodox Church in America. CARRIED.

Following a recess for lunch at 12:30 PM, the afternoon session was called to order at 1:36 PM.

M. Finance/Investment Committee

Archpriest John Dresko, Finance/Investment Committee Chairman, also noted the productive and fruitful meeting of diocesan chancellors and treasurers. He indicated that the Finance/Investment Committee is developing an investment policy. He suggested that the term “assessments” should no longer be used in reference to financial contributions from dioceses. He stated that the issue of financial obligations of employees for medical insurance is being studied. In view of the current improved financial status of the OCA, and as there have been no salary increases in many years, he proposed the following resolution for a modest salary increase for chancery employees.

- M.1. MOTION DRESKO/MIKHALEVSKY - To approve a 2% salary increase for all chancery employees retroactive to January 1, 2017. CARRIED with 4 abstentions (METROPOLITAN TIKHON, JILLIONS, TOSI, RINGA).**

N. Stewards of the OCA (attached)

Archdeacon Joseph Matusiak, Director of the Stewards of the Orthodox Church in America (SOCA) highlighted his attached report. He acknowledged that fundraising goals for 2016 were not met, but expressed confidence that goals for 2017 can be achieved. He particularly noted SOCA’s logo, its partnership appeal with FOCUS and the need to foster the OCA identity through storytelling projects, as well as SOCA efforts to work more closely with OCA departments. The expediency of a single day SOCA church-wide appeal was discussed. A video of the Metropolitan’s recent visit to Mexico, that included an inspiring interview with a Mexican youth, was shown and discussed in terms of possible support. Further questions and discussion ensued.

O. External Affairs Report

Protopresbyter Leonid Kishkovsky, Director of External Affairs and Interchurch Relations, delivered an oral report on the various activities of the Orthodox Church in America in contacts with other Orthodox Churches, non-Orthodox bodies, government officials and other organizations. He particularly highlighted the travels of Metropolitan Tikhon and other OCA hierarchs to Russia and elsewhere. He reported on his own work and travels as acting OCA Representative to the Moscow Patriarchate since the death of Archimandrite Alexander (Pihach) last fall. He also shared some perspectives on the Council in Crete last June

Archpriest Alexander Kuchta delivered a report on his attendance of a recent emergency meeting in Chicago of Church World Service (CWS) in response to the President’s Executive Order in January limiting foreign entry into the United States and related refugee issues. Fr. Kuchta then proposed the following resolution. After discussion, the question was called.

- O.1. MOTION KUCHTA/PARNELL – To contribute \$1000 (one thousand dollars) to Church World Service for refugee resettlement.**

It was pointed out that the Orthodox Church in America makes an annual contribution to CWS. After further consideration of all possible implications of the previous motion, it was decided to table it.

- O.2. MOTION DRESKO/RHODES – To table the previous motion. CARRIED with 1 opposed (KUCHTA) and 2 abstentions (PARNELL, MOORE).**

Following a short recess at 4:01 PM, the session resumed at 4:21 PM.

P. Guiding Framework and open discussion

Metropolitan Tikhon led a wide-ranging discussion pertaining to the Guiding Framework, the effectiveness of the Metropolitan Council and other issues.

The day's sessions were adjourned with prayer at 4:54 PM

THURSDAY, FEBRUARY 23, 2017

The morning session was opened with prayer at 9:06 AM. Metropolitan Tikhon read the chapter titled "*Ministry in Society*" from *The Orthodox Pastor* by Archbishop John (Shahovskoy).

T. Department Reports

T.1. Christian Education (attached)

Matushka Valerie Zahirsky supplemented the Department's attached report with the attached PowerPoint presentation. She particularly highlighted ongoing work on *Study and Review Questions and Answers* for the new edition of Fr. Thomas Hopko's *The Orthodox Faith Series* as well as various tools developed for teaching about saints at various levels. She noted the Department's participation in the Orthodox Christian Education Commission (OCEC) and cooperative projects with other jurisdictions. Questions and discussion ensued.

T.2. Christian Service and Humanitarian Aid (attached)

Donna Karabin supplemented the Department's attached report with the attached PowerPoint presentation. She particularly highlighted the Department's recent meeting, the Parish Ministry Resources (PMR) on the OCA website and the Compassion in Action (CiA) parish ministry training program. She noted that a Parish Ministries Conference is being planned for this year. Questions and discussion ensued.

Following a short recess at 10:43 AM, the session resumed at 11:16 AM.

S. Pension Board Report (attached)

Matushka Mary Buletza-Breton, a Pension Board member, presented the attached report on the OCA Pension Plan. She and Maureen Ahearn, Pension Plan Administrator, answered questions on various issues and provided clarifications. They indicated that the possibility of a policy for retired priests to serve older parishes, similar to the adopted Mission Parish Priest Retirement Benefits Policy continues to be explored.

W. Adjournment

In concluding remarks, Metropolitan Tikhon thanked Council members for a productive meeting.

W.1. MOTION WATT/MIKHALEVSKY – To adjourn the meeting. CARRIED.

The meeting was adjourned with prayer at 12:20 PM.

Respectfully submitted,

Alexis Liberovsky,
Recording Secretary

Metropolitan Council

As of September 27, 2017

His Beatitude Metropolitan Tikhon
Archbishop of Washington and Metropolitan of All America and Canada
6850 North Hempstead Turnpike
Syosset, NY 11791
(516)922-0550
Email: metropolitan@oca.org

Officers of the Orthodox Church in America

Archpriest John A. Jillions (Chancellor)
10 Galway Place
Huntington, NY 11743-6229

Home: 516-549-2124
Email: jjillions@oca.org

Archpriest Eric G. Tosi (Secretary)
140 Summers Street
Oyster Bay, NY 11771-3710

Home: 516-922-3504
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CH, ET, IG

CD, HR, IG, LE

Melanie Ringa (Treasurer)
29 Wellsville Avenue
New Milford, CT 06776-2720

Home: 860-210-7933
Email: mringa@oca.org

FI

Members elected by All-American Council

Members elected at 16th AAC for Six-Year Term

Archpriest Chad Hatfield
575 Scarsdale Road
Crestwood, NY 10707-1659

Cell: 914-364-0219
Work: 914-961-8313 ext 339
Email: hatfield@svots.edu

Maureen Jury
5921 Lennox Hill Drive
Plano, TX 75093-8054
Cell: 972-467-0020
Home: 972-403-0222
Email: jurydos@gmail.com

IG

CH, FI

Members elected at 18th AAC for Six-Year Term

Archpriest Anthonio Perdomo
520 West Rosemary Avenue
Pharr, TX 78577-0667

Cell: 956-358-8875
Work: 956-781-6114
Email: padreantoniop@att.net

Katherine Vitko
6220 Loch Raven Drive
McLean, VA 22101-3133

Home: 925-667-6451
Email: kittyv70@gmail.com

CH, ET, HR

HR, IG

Members elected at 18th AAC for Three-Year Term	
<p>Archpriest Thomas Moore 634 Wren Road Lexington, SC 29073-9106</p> <p>Cell: 803-318-6093 Church: 803-926-8744 Email: frthomas@holyapostles.org</p>	<p>Larry Skvir 156 Whitemarsh Way Delran, NJ 08075-2216</p> <p>Cell: 609-220-6176 Home: 856-461-9474 Email: lskvir@aol.com</p>
CH, ET	FI
Alternates elected at 18th AAC for Three-Year Term	
<p>Archpriest Elijah Mueller 110 East 55th Street Chicago, IL 60615-5112</p> <p>Home: 312-714-9775 Email: ElijahNMueller@sbcglobal.net</p>	<p>Michael Strelka 1809 North Ridge Avenue Arlington, IL 60004-3748</p> <p>Home: Email: michael.strelka@gmail.com</p>
Members Elected by Diocese	
Diocese of Alaska	
<p>Archpriest John Dunlop 414 Mission Road Kodiak, AK 99615-6329</p> <p>Home: 907-486-0950 Email: frjohn@sthermanseminary.org</p>	<p>Subdeacon Patrick Pletnikoff PO Box 71484 Fairbanks, AK 99707-1484</p> <p>Cell: 907-378-6818 Email: patrickjeremyp@yahoo.com</p>
CH	FI
Albanian Archdiocese	
<p>Archpriest Dennis Rhodes 749 Garfield Avenue Bridgeport, CT 06606-5254</p> <p>Cell: 203-598-4678 Email: dennistr648@hotmail.com</p>	<p>Donna Dimitri 1901 Beverly Road Burlington, NJ 08016-1114</p> <p>Cell: 609-685-1651 Email: donnadimitri@gmail.com</p>
CH	LE
Bulgarian Diocese	
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FI, IG	

Archdiocese of Canada	
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ET	ET
Diocese of Midwest	
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CH, CM	CH, FI, IG
Diocese of New England	
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FI	IG
Diocese of New York and New Jersey	
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Romanian Archdiocese	
Open	Open

Diocese of South	
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HR	LE
Archdiocese of Washington	
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ET, HR	CH, HR
Diocese of West	
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FI, HR	LE, HR
Diocese of Western Pennsylvania	
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	ET, HR
Committee Codes:	
CH = Charity ET = Ethics FI = Finance/Investment	HR = Human Resources IG = Internal Governance LE = Legal Bold/Italic = chairperson

**Report for the 19th All-American Council
Fall 2017 Metropolitan Council
Archpriest Eric G. Tosi**

1. Introduction

The 19th All-American Council will be held from July 23 to 27, 2018 at the St. Louis Union Station Hotel located on Market Street in St. Louis, MO. The operational and logistical planning is proceeding and on schedule. There has been much work done over the past few months and the planning team is working well together.

2. Preconciliar Commission

The PCC continues to meet and plan the Council. We have had one in person meeting this summer but we have had a number of meetings either by conference call or via email. This is a cost effective way of accomplishing the work. The next expected meeting will be in November and then one more in the spring prior to the Council. The main work of the PCC has been on the agenda and filling the positions.

3. Major Decisions

The Holy Synod has blessed, upon the recommendation of the PCC, Fr. John Zdinak to be the clergy chair and David Zavednak to be the lay chair of the All-American Council. They have accepted the position and we will begin training in the next few months.

We selected Dr. Leonard M. Young, a professional registered parliamentarian from Independence, MO as the parliamentarian for the Council. There were actually limited choices for the area and time period.

The PCC also contracted Mike Oransky of St. Louis as the official photographer of the Council. He will be doing clergy portraits as well as providing additional photos of the Council.

We contracted Fr. John Parsells of Orthodox Web Solutions to again video tape the AAC and to provide video leading up to the Council and to provide daily video updates at the Council.

The PCC also has also selected Greg Sheffer, a professional videographer from Kansas City, MO to produce a short film on Fr. Alexander Schmemmann and the impact of his book “For the Life of the World.”

The AAC website is up and functioning. There are monthly posts on stories about Orthodoxy in the area. Other material will be posted there shortly including registration material.

Insurance Systems will be sponsoring the bags and RBO will be sponsoring the notebooks.

We once again will have Ancient Faith Radio podcasting the sessions.

It is the decision of the PCC that assessments will be by diocese and not by parish. Each diocese will decide how to apportion the assessment. It was further decided that retired clergy and

widowed clergy wives will pay no assessment fee and will be able to attend the formal dinner for free. Military chaplains and clergy without a regular parish assignment will pay the observer fees. Other fees are as follows: daily observer fee will be \$75, weekly observer fee will be \$250 including formal dinner, clergy wives will be able to attend the sessions and formal dinner for \$200, those desiring to attend the formal dinner alone will be \$75.

4. Local Committee

The Local Committee, chaired by Fr. Timothy Sawchak and Robert Butchko, have done great working putting together the committees. Some of the committees have begun their work such as the Exhibits Committee sending out the “Save the Date” cards. Contracts will be going out shortly for exhibitors. Other committees work will begin over the next few months but they have been tasked and understand their duties.

5. Two Committees

The first committee that has been established is the Statute Committee which will review all submitted statute revisions and make recommendations as to whether they go forward at the AAC. As a reminder all statute revisions have to be received at 90 days prior to the Council which is April 25, 2018. They will then need to be published 60 days prior to the Council which is May 24, 2018. This is according to the revised Statute posted here:

<https://oca.org/statute/article-xvii>

It has been recommended and approved by the Holy Synod that the existing Commission on Statutes and Canons be tasked with this as they are the most familiar with the current Statute. The committee will be led by Bishop Daniel and consist of Fr. Alexander Rentel, Fr. John Erickson, Fr. Ioan Cozma and Judge E.R. Lanier.

The second committee which is formed is the resolution review committee. They are tasked with reviewing any resolutions that are submitted prior to the AAC and making recommendations to the PCC and Holy Synod as to whether they go forward and are published and voted on at the AAC according to the Statutes posted here:

<https://oca.org/statute/article-iii>

It has been recommended and approved by the Holy Synod Bishop Paul should head up this committee as the Chair of the PCC. Judge Lanier as General Counsel, Fr. Dimitry Cozeby and Michael Strelka from the Metropolitan Council.

The committees will be announced shortly and a complete list of instructions will be posted. These including email addresses have been established and approved by the PCC.

6. Some Highlights

- a. There will be daily early morning Liturgies led by the monastic communities
- b. The Sitka icon and St. Anne icon will be present.
- c. There will be akathists after the morning Liturgies
- d. Vespers each evening
- e. Saturday evening vespers and Sunday morning Hierarchical Liturgy at the hotel
- f. Thursday morning Hierarchical Liturgy
- g. We will have volunteers from all three seminaries to assist at the Council

- h. All donations will go to FOCUS NA
- i. Synod outing on Sunday afternoon to the Arch and FOCUS NA
- j. Seminary receptions on Tuesday and SOCA reception on Wednesday
- k. There will be a clergy portrait booth
- l. Electronic registration is set. No electronic voting at this time. Too costly.
- m. The speaker has not yet been set
- n. FOCA is doing the commemorative book
- o. Handbook being worked on
- p. Press packet prepared and sent out
- q. AAC committees will be formed a few months out
- r. We will have items from the Metropolitan Theodosius museum again
- s. Daily lunches will be provided by a series of food trucks in which a street will be blocked off and various eating options will be available. This is at no cost to us.
- t. All reports and notices will be posted on the AAC website and it is the responsibility of the delegates to download these prior to the Council.
- u. There will be Diocesan Assemblies on Monday afternoon for Albanian, Bulgarian, New England, South, West and Washington.

7. Mandated Timeline

- a. Council Registration open first week of January, 2018
- b. Agenda to be approved by HS and MC at Spring, 2018 meeting (February 2018)
- c. Proposed Statute Revisions 90 Days prior (April 25, 2018)
- d. PCC to publish agenda, notices and arrangements 60 days prior (May 24, 2018)
- e. Chancery to publish credentials and certification 30 days prior (June 22, 2018)
- f. Reports to be distributed by Chancery 30 days prior (June 22, 2018)
- g. All statute change, resolutions, etc to be released 30 days prior (June 22, 2018)

8. Logistics

Dn Peter Ilchuk has been working on the logistical aspects of the Council. We will be reviewing and recommending contracts. All contracts are currently set except for the A/V which is still be negotiated. Extensive contact and cooperation has been made with the St. Louis Convention Visitors Bureau. They will be providing a number of items including reduced pricing for food and events, items for the gift bags, and electronic interfacing with the AAC website. We will have seminarians drive the two trucks to the AAC which will have the iconostasis and other liturgical items, operational supplies and material, and bookstores from the seminaries. Dn Peter is working with the local committees on such items as the formal dinner, transportation, city guides and other issues.

9. FOCA and Youth

The FOCA and Youth programs are set under the able leadership of Becky Tesar and Fr. Benjamin Tucci. The FOCA program will begin on Saturday and finish on Monday morning. FOCA will also have a number of events including a dinner and dance on Sunday evening. They are also sponsoring the Council Souvenir book as they did in Atlanta. Other events include a golf outing, Baba's Auction and other events.

The Youth Program is set and information will begin to be sent out shortly. It will build on the same theme as the All American Council. There will be the full vetting of volunteers and a training session prior to the Council. There will be a number of events which will include instruction and outings to various local sites. It was decided that the older youth will attend the opening address by His Beatitude on Monday evening. The Youth will once again be presented to the Council at the last session where will again do a presentation. There are a few donors looking to offset the costs for attendance with a goal of making it no cost to the attendees. Currently the cost is set at \$150. Other donors are supplying water bottles and t-shirts.

10. Agenda

This is perhaps the most critical part of the AAC at this point. A number of ideas and suggestions have been worked on and the Synod has settled on workshop ideas as outlined in the separate document. There will be short diocesan films at each session focusing on the work of the diocese. They are free to choose the topic.

There will be seven plenary sessions. These are outlined in the agenda document. Of note are the resolutions and statute amendments to be done on each session. Also of note are the different presentations from various areas of Church life. There is also a session for election to the Metropolitan Council and Pension Board. There is also free time on Thursday afternoon.

The two workshop sessions (Tuesday and Wednesday afternoons) are divided into 14 topic areas which will be repeated on each day. Delegates are free to go any session and can choose two (one for Tuesday and one for Wednesday). A bishop will lead each session and form a panel of his choosing for discussions and presentations. The bishop will lead the discussions and bring any ideas, initiatives or resolutions to the Synod and the AAC as a whole on the last plenary session. Each workshop is based on a theme and has a quotation from “For the Life of the World” as a discussion starter. The goal is to have an interactive discussion on various aspects of Church life and plan for the work of the next triennium.

It should be noted that the agenda is reducing the number of plenary sessions so that each presenter needs to be cognizant of their time limitations.

Conclusion

In conclusion, I am very pleased with the progress of the 19th All American Council. It should not be lost on anyone that this is the first AAC in quite some time where we do not have a major controversy or issue before the Church. It is a time to turn our attention forward and proactively plan for the future of the OCA. The agenda and, in fact, the entire Council is structured to capitalize on this fact. May we take advantage of this next year.



St. Louis, Missouri
July 23-27, 2018

19th All- American Council

*St. Louis Union
Station Hotel
1820 Market Street
St. Louis, MO
July 23-July 27, 2018*

19th All-American Council

- ✓ “For the Life of the World”
- ✓ Preconciliar Commission appointed and meeting
- ✓ Local Committee Chairs appointed & formed
- ✓ Organization of national and local operations
- ✓ Logistics are set except for AV which is still being negotiated
- ✓ Agenda is set and waiting for approval
- ✓ Website is live

Notes

- ✓ Electronic Registration. No electronic voting (costs)
- ✓ Everything to be posted on website
- ✓ Exhibit material sent out
- ✓ FOCA & Youth Program
- ✓ Parliamentarian
- ✓ Daily Monastic Liturgy
- ✓ Akathists to Sitka icon, St. Anne, All Saints of America
- ✓ Receptions
- ✓ Sponsorship of different material
- ✓ Speaker not yet set
- ✓ Fees
- ✓ Videos
- ✓ Press and Public Relations
- ✓ Donations to FOCUS NA

Responsibilities

- Bishop Paul is Chair of the PCC
- Archpriest Eric G. Tosi, Secretary and overall responsible for AAC
- Deacon Peter Ilchuk is Council Manager
- Archpriest Timothy Sawchak is Local Clergy Chair
- Bob Butchko is Local Lay Chair

Responsibilities

- Fr. John Zdinak (DMW) is the Clergy Chair and David Zavednak (DNE) is the Lay Chair
- Statute Committee will be the current Commission on Statutes and Canons: Bishop Daniel, Fr. Alexander Rentel, Fr. John Erickson, Fr. Ioan Cozma, Judge E.R. Lanier: <https://oca.org/statute/article-xvii>
- Resolution Committee PRIOR to AAC: Bishop Paul, Judge E. R. Lanier, Fr. Dimitri Cozeby, Michael Strelka: <https://oca.org/statute/article-iii>

Local Committees

- Local Clergy and Lay Chair
- Local Secretary
- Bishop's Welcome
- City Guide
- Council Workbook
- Credentials & Registration
- Exhibits and Displays
- Formal Dinner
- Liturgics
- Public Relations
- Secretarial
- Signage
- Food & Beverage
- Souvenir Book
- Youth
- FOCA

Composition of AAC

Article III, Section 2

Members of the All-American Council are delegates, observers, and guests. Delegates are:

- a. The Metropolitan and the other members of the Holy Synod;
- b. Auxiliary bishops;
- c. The Parish Priest and associate priests, if any, of each parish and an equal number of lay delegates from that parish;
- d. Military chaplains;
- e. One assigned deacon per parish;
- f. One lay delegate from each parish not having an assigned priest;
- g. The members and alternates of the Metropolitan Council;
- h. The members of the Auditing Committee of the Church;
- i. One priest or deacon and one layperson, from each theological institution;
- j. The superiors of monasteries, if accredited by their Bishop; and
- k. Members of the Preconciliar Commission.

Requirements for Representation

Article III, Section 6 and 7

Section 6: Requirement for Parish Representation at the All-American Council

Each parish which has fulfilled its financial obligations to the Church as established by the All-American Council and by its Diocese is entitled to representation at the All-American Council.

Section 7: Qualification, Election, and Accreditation of Lay Delegates

a. Each parish shall elect at a Parish Assembly lay delegates equal to the number of priests as defined in Article III, Section 2.c, and a single alternate. In order to be validly elected and accredited, the lay delegates and alternate to the All-American Council from parishes must be Voting Members of the parish as defined in Article XII, Section 5.d of this Statute.

b. The Parish Priest shall attest to the qualification and election of the delegates and alternate in the manner determined by the Preconciliar Commission. In case the office of the Parish Priest is vacant or the Parish Priest is incapacitated or otherwise prevented from making such an attestation, this responsibility shall be assumed by the District Dean or Diocesan Bishop.

c. Provisions for the qualification and accreditation of lay delegates from stavropegial institutions and other Church-recognized institutions shall be substantially similar to those in Article XII, Section 5, as determined by the institution in consultation with the bishop with canonical oversight. They shall be appropriately accredited by the abbot, rector or superior of the stavropegial institution they represent.

PCC Responsibilities

Article III, Section 5

The Holy Synod shall appoint a Preconciliar Commission, nominated by the Metropolitan Council. The Preconciliar Commission shall:

- a. Recommend to the Metropolitan Council and Holy Synod, for their approval and confirmation, the dates, location, and theme of the All-American Council;
- b. Establish such committees as may be necessary for the proper operation of the All-American Council, such as a local functioning committee, a resolutions committee, a credentials committee, and a translations committee;
- c. Propose an agenda and rules of procedure for the All-American Council and submit it to the Metropolitan Council for approval and confirmation by the Holy Synod, it being understood that the agenda may be changed by vote of the All-American Council;
- d. Establish and oversee procedures for registration and certification of members at the All-American Council;
- e. Establish All-American Council assessments and fees;
- f. Publish the agenda, notices, and arrangements for the All-American Council at least sixty (60) days prior to the date set for the convening of the All-American Council;
- g. Ensure that proposed amendments to the Statute, together with recommendations of the Commission on Canons and Statutes, are published at least sixty (60) days prior to the date set for the convening of the All-American Council;
- h. Notify members of their certification at least thirty (30) days prior to the date set for the convening of the All-American Council; and
- i. Assure that all reports to the All-American Council are in written form and that they are published at least thirty (30) days prior to the date set for the convening of the council.

Mandated Timeline (per Statute)

- Agenda to be approved by HS and MC at Spring, 2018 meeting (February 2018)
- Proposed Statute Revisions 90 Days prior (April 25, 2018)
- PCC to publish agenda, notices and arrangements 60 days prior (May 24, 2018)
- Chancery to publish credentials and certification 30 days prior (June 22, 2018)
- Reports to be distributed by Chancery 30 days prior (June 22, 2018)
- All statute change, resolutions, etc to be distributed 30 days prior (June 22, 2018)

General Agenda for AAC

- Registration Opens on January 1, 2018
- Reservations for hotel closes on June 29, 2018
- Team Arrival on Friday, July 20, 2018.
- FOCA Convention Saturday, July 21 to Monday, July 23.
- Saturday Vigil and Sunday Liturgy at Hotel.
- Council to be Monday to Friday
- Saturday, July 28 to be break-down of site

Workshop Proposal

- There are 14 workshops based off of the Departmental structure and areas of concern
- These will be held at Plenary Session 3 & 5 (Tuesday and Wednesday afternoons). They will be repeated.
- They will be chaired by a bishop who will appoint a panel from around the Church
- Each workshop has a question from "For the Life of the World" in order to spur discussion
- Resolutions can be generated from the workshop to be presented to the AAC with the blessing of the Synod
- Open and honest discussions

Workshops

- Christian Education: Archbishop Benjamin
- Christian Service & Humanitarian: Archbishop Melchisedek
- Continuing Education: Archbishop Nathaniel
- Evangelization: Archbishop Michael
- Liturgical Music: Archbishop Irenee
- Pastoral Life: Bishop Paul
- Youth & Young Adults: Bishop David
- Theological Education: Metropolitan Tikhon
- Canons & Church Order: Bishop Daniel
- External Affairs: Archbishop Alexander
- Chaplaincy: Archbishop Nikon
- Differing Cultures: Archbishop Alejo
- Contemporary Moral Issues: Archbishop Mark
- Monasticism: Archimandrite Sergius (Bowyer)
- Stewardship?

Friday, July 20, 2018

AAC

Arrival of Team
Set-up
Meet with Hotel
Meeting with Executive
Board
Load In

Youth

Arrival of Team

FOCA

Arrival of Team
Registration
Golf Outing
Board of Trustees
Welcome Reception

Saturday, July 21, 2018

AAC

Arrivals
Greeting of the
Metropolitan (4:00 PM)
Chapel Set-up
Exhibits Set-up
Registration Set-up
Choir Rehearsal
Vespers

Youth

Arrival
Training
Orientation
Youth Set-up
Youth Program
Possible Youth Outing

FOCA

Registration
FOCA Plenary Session
Baba's Attic
Evening event

Sunday, July 22, 2018

AAC

Hierarchical Liturgy
Exhibits
Registration
Synod meeting and
outing (Arch and FOCUS
NA)
Other meetings

Youth

Orientation
Training
Possible Outing
Pizza Party

FOCA

Registration
Baba's Auction/Sales
Dinner Dance

Monday, July 23, 2018

AAC

Registration

Diocesan Assemblies (Alb,
Bul, DNE, DoS, DoW, Wash)

Exhibits

Meetings

Vespers

Holy Synod/Metropolitan

Council dinner meeting

Plenary Session 1 - 7:30 PM

Molieben

Organizing

Council

Film

Metropolitan

Officers' Reports

Easy resolutions

Youth

Youth Sessions

Youth Outing

Older Youth at Session

Tuesday, July 24, 2018

AAC

Liturgy

Akathist

Exhibits

Clergy Wives Breakfast with Holy Synod

Plenary Session 2 -9:30 AM

Procedures

Diocesan movies

Treasurer/Finance

Auditors

Metropolitan Council

Statute Revisions

Resolutions

Plenary Session 3 – 1:30 PM

Workshops

Vespers

Seminaries Receptions

Meetings

Youth

Youth Sessions

Youth Outing

Teen Crash Room

Wednesday, July 25, 2018

AAC

Liturgy

Akathist

Exhibits

Plenary Session 4 -9:30 AM

Diocesan movies

External Affairs

Department Reports

Military Chaplains

Institutional Chaplains

Seminaries

Resolutions

Plenary Session 5 – 1:30 PM

Workshops

Vespers

Stewards of the OCA Reception

Meetings

Youth

Youth Sessions

Youth Outing

Teen Crash Room

Thursday, July 26, 2018

AAC

Hierarchical Liturgy

Exhibits

Youth Brunch with Holy Synod

Plenary Session 1:30 - 4:30 PM

Elections

Diocesan movies

Assembly of Bishops Report

Mission School

Workshop initiatives

Resolutions

Formal Dinner

Meetings

Youth

Youth Sessions

Youth Outing

Teen Crash Room

Youth Banquet

Friday, July 27, 2018

AAC

Liturgy

Akathist

Exhibits completed

Plenary Session 7 -9:30 AM

Installation of MC

Diocesan movies

Vision of the OCA/Wrap-up

Youth Presentation

Misc Presentations

Final Resolutions

Holy Synod/Metropolitan Council Lunch

Depart in Peace

Breakdown of Hotel

Youth

Youth Presentation



**ORTHODOX
CHURCH in
AMERICA**

Questions?

Where do we go from here?

Draft Agenda for 19th All-American Council (July 23-27, 2018)

Day 1, Pre-council - Friday, July 20, 2018

Time	Staff	Council	FOCA	Youth
All Day	Arrival		Pre-arrival/Registration	Pre-Arrival
9:30 AM			FOCA Golf Outing	
12:00 PM – 4:00 PM		Paramount Set-up	FOCA Convention Registration	
3:00 PM – 5:00 PM			FOCA Board of Trustees Meeting	
4:00 PM	Meet with Hotel			
6:00 PM – 8:00 PM			FOCA Convention Registration	
6:30 PM	Local Executive Committee Meets			
8:00 PM – 10:00 PM			FOCA Welcome Reception	

Notes: - This is a move-in day for staff and equipment

- Arrival of trucks
- Paramount Convention Service set up

Day 2, Pre-council - Saturday, July 21, 2018

Time	Staff	Council	FOCA	Youth
All Day	Holy Synod Arrival Seminarians Arrival	Possible Delegate Arrival		Workers Arrival
8:30 AM – 11:00 AM			FOCA Convention Registration	
8:30 AM – 9:30 AM	Seminarian Breakfast Meeting			
9:00 AM – 1:00 PM			FOCA Convention Plenary Session I	
10:00 AM – 4:00 PM	Chapel set-up Move-In/Set-Up Exhibits Set-Up	Load In		
10:00 AM – 1:00 PM			Baba's Auction and Sales/Displays	
4:00 PM		Greeting of Metropolitan Registration Open until 10 PM		
5:00 PM		Choir Rehearsal		
6:00 PM – 7:00 PM		Great Vespers		
8:00 PM – 10:00 PM			FOCA Saturday Night Event TBD	Rooms Set – up

- Notes:** - Local Committee and Hotel staff to greet Metropolitan
 - FOCA events
 - Set-up of Chapel
 - Vespers in Hall (assign clergy)

Day 3, Pre-council - Sunday, July 22, 2018

Time	Staff	Council	FOCA	Youth
All Day	Rooms set-up PCC Arrival	Delegate Arrival		Youth Arrival
8:00 AM		Clergy Vesting		
8:30 AM			General Confession	
9:00 AM		Hierarchical Liturgy		
12:30 PM	Synod Lunch/Meeting			
1:00 PM	Secretarial Room open			Youth Office open
2:00 PM	Committee meeting	Registration open to 10 PM		
2:30 PM	Synod Outing: Arch and FOCUS NA			
4:00 PM – 5:30 PM				Parent Meeting with Youth Committee
5:00 PM				Youth Staff Meeting
6:00 PM	Synod to Dinner Dance		FOCA Convention Dinner Dance	
8:00 PM				Late Arrival Youth Staff Meeting Youth go to Dinner Dance
10:00 PM				Youth Compline
Evening	PCC Meeting Statute Committee Resolutions Committee			

- Notes:** - Hierarchical Liturgy with FOCA and local clergy. FOCA and local choir
 - Synod outing Arch and trip to FOCUS North America
 - Synod attends FOCA dinner

Day 4, Council – Monday, July 23, 2018

Time	Staff	Council	FOCA	Youth
All Day		Delegate Arrival Friends of Bill W		Youth Arrival
9:00 AM	Registration Open Exhibits Open Secretarial Room Open		FOCA Convention Plenary Session II	Pre K to 2 nd Grade VBS (9 AM-12 PM) Youth Program Opens Youth Outing (until 4:00 PM)
12:00 PM	Synod Lunch			Pre K – 2 nd Grade Playgroup (1 PM – 4 PM)
1:00 PM – 4:30 PM	Diocesan Assemblies	Diocesan Assemblies - Alb - Bul - DNE - DoS - DoW - Wash		
4:30 PM	Committee Meetings?? Pension Board?? Other?			
5:00 PM		Vespers		
6:00 PM		Synod/MC Dinner and Meeting		
7:30 PM – 10:00 PM		Plenary Session 1 -Molieben - Welcome - Organization - Film -Metropolitan Address -Chancellor Report -Secretary Report		Movie Night Older Youth at Opening Session
10:00 PM				Youth Compline

Notes: - Intro film on “For the Life of the World”
- older youth at opening session

Day 5, Council - Tuesday, July 24, 2018

Time	Staff	Council	Youth
All Day		Friends of Bill W	
6:00 AM		Divine Liturgy	
7:00 AM		Akathist (Sitka)	
8:30 AM		Clergy Wife Breakfast	
9:00 AM	Exhibits Secretarial Room		Religious Ed/play group (9 AM – 12:30 PM)
9:30 AM – 12:30 PM		Plenary Session 2 Opening Prayer Diocese movies Nominations Procedure Resolutions Procedure Treasurer Report Auditors Report Met Council Report Statute/Resolutions	
12:30 PM – 1:30 PM	Holy Synod Lunch	Lunch: Food Trucks	
1:30 PM – 4:30 PM		Plenary Session 3 14 Workshops	Youth Outing
5:00 PM		Vespers	
6:00 PM – 7:00 PM	Holy Synod Dinner/Meeting		
7:00 PM	Committee Meetings		
8:00 PM – 10:00 PM		St. Vladimir's Seminary Reception St. Tikhon's Seminary Reception	Teen Crash Room
10:00 PM			Youth Compline

Notes: - Session 3 will be 14 workshops
-Early Liturgy with monastics?

Day 6, Council - Wednesday, July 25, 2018

Time	Staff	Council	Youth
All Day		Friends of Bill W	
6:00 AM		Divine Liturgy	
7:00 AM		Akathist (St Anne)	
8:30 AM	Holy Synod Breakfast		
9:00 AM	Exhibits Secretarial Room		Religious Ed/play group (9 AM – 12:30 PM)
9:30 AM – 12:30 PM		Plenary Session 4 Opening Prayer Diocese movies Ext Affairs Military Chap Report Institut Chap Report Seminary Reports Departments Report Resolutions	
12:30 PM – 1:30 PM	Holy Synod Lunch	Lunch: Food trucks?	
1:30 PM – 4:30 PM		Plenary Session 5 14 Workshops	Youth Outing
5:00 PM		Vespers	
6:00 PM – 7:00 PM	Holy Synod Dinner/Meeting		
7:00 PM	Committee Meetings	Confessions	
8:00 PM – 10:00 PM		Stewards of the OCA Reception	Teen Crash Room
10:00 PM			Youth Compline

Notes: - Session 5 will be 14 Workshops
 -Stewards receptions
 -Early Liturgy with monastics

Day 7, Council - Thursday, July 26, 2018

Time	Staff	Council	Youth
All Day		Friends of Bill W	
8:00 AM	Vesting		
8:30 AM		Hierarchical Liturgy	
10:30 AM	Holy Synod Brunch with Youth		
11:00 AM	Exhibits Secretarial Room		Religious Ed/play group (9 AM – 12:30 PM)
1:30 PM – 4:30 PM		Plenary Session 6 Opening Prayer Diocese movies Election Procedure Elections Workshops Report Mission School Report Assem of Bish Report Resolutions	Youth Outing
7:00 PM		Reception	
8:00 PM – 10:00 PM		Formal Dinner	Offsite Party
10:00 PM			Youth Compline

- Notes: - Hierarchical Liturgy
 - Each workshop will present a summary and any resolutions
 -Speaker for formal dinner

Day 8, Council - Friday, July 27, 2018

Time	Staff	Council	Youth
All Day		Friends of Bill W	
6:00 AM		Divine Liturgy	
7:00 AM		Akathist (Tikhvin Icon)	
8:30 AM	Holy Synod Breakfast		
8:00 AM	Breakdown of exhibit rooms		Breakdown
9:00 AM			Religious Ed/play group (9 AM – 12:30 PM)
9:30 AM – 12:30 PM		Plenary Session 7 Opening Prayer Diocese movie Installation of MC Youth Presentation Open Discussion Final Resolutions Closing Prayer	Youth Presentation to the All American Council
1:00 PM – 2:00 PM	Holy Synod & Metropolitan Council Lunch		
2:00 PM	Breakdown and departure		

Notes: - early Liturgy with Monastics
 -Youth presentation

19th All-American Council Workshop Proposal

Fr. Eric G. Tosi.

“And thus our real question is: how can we ‘hold together’ – in faith, in life, in action – these seemingly contradictory affirmations of the Church, how can we overcome the temptations to opt for and to ‘absolutize’ one of them, falling thus into the wrong choices of ‘heresies’ that have so often plagued Christianity in the past?” FLTW p. 8

1. As we continue to work through the issue of workshops on Tuesday and Wednesday afternoons, a new proposal would be to have 14 workshops based around major Church-wide work. Each workshop would form as its base a quote from Fr. Schmemmann’s book “For the Life of the World” Each of the workshops would be facilitated by a bishop along with a group of experts (no more than 4 to 5) to assist him.
2. Each of the bishops were chosen based on their relationship to existing departments and activities as synodal liaison. While this does not cover everyone, a few bishops were placed where their interest or impact could coincide with a critical discussion within the Church.
3. The advantage to this is that it has the bishop leading the workshop and the discussion and it integrates the theme of the Council. While the bishop does not have to actually do the work putting the workshop together (he can rely on the expertise of his panel), he should be guiding the discussions and if possible come back to the Synod with a proposal on action or a resolution.
4. Delegates would register for a specific area for each day (a different one for the next day) at the initial registration for the Council. We would then know the numbers and interest in each area by the time of the Council.
5. We would offer these workshops back to back so it would be the same workshops on two consecutive days. Delegates can chose one for the first day and another for the second day ensuring a better coverage in areas of interest. We have enough space for 14 breakout sessions.
6. The sessions would last about 3 hours and there should be a time set aside for an initial presentation/reflection on the topic at the beginning but then an overall facilitated discussion. The initial presentation can be a reflection on the quote from Fr. Schmemmann and its relationship to the area of concern.
7. During the discussion there should be a note taker who could later present the results to the Council as a whole. This will give the opportunity for interested delegates to discuss a particular area of concern and allow for some feedback to the Synod from the Council.
8. If done properly, there will be an open and honest discussion in each of these areas and the Council will have a chance to explore a specific topic in depth.

While some of these quotes may not directly relate to the issue, I scoured the book trying to find a quote that would foster conversation. I am not tied to these and can change them as needed but this is a beginning. The names of experts would need to be filled in and this can be done by each bishop and/or department head. The questions are a first run and can be changed as needed.

1. Christian Education – AB Benjamin, Valerie Zahirsky ???

“The spiritual food will help him. It will help him to restore his peace of mind, to endure the other – the secular – life, to accept its tribulations, to lead to a wholesome and more dedicated life, to keep ‘smiling’

in a deep religious way. And thus mission consists here in converting people to this 'spiritual' life, in making them 'religious'." FLTW 12

Question: Christian Education is of critical importance to our youth and adults. How can we better present a catechism program that will ensure a more effective integration of the Faith with life?

2. Christian Service and Humanitarian Aid – AB Melchisedek, Donna Karabin ???

"Secularism is a religion because it has a faith, it has its own eschatology and its own ethics. And it 'works' and it 'helps.' Quite frankly. If 'help' were the criterion, one would have to admit that life-centered secularism helps actually more than religion. To compete with it, religion has to present itself as 'adjustment to life,' 'counseling,' 'enrichment,' it has to be publicized in subways and buses as a valuable addition to 'your friendly bank' and all other 'friendly dealers': try it, it helps! And the religious success of secularism is so great that it leads some Christian theologians to 'give up' the very category of transcendence,' or in much simpler words, the very idea of God." FTLW 99

Question: The Church has always reached out to assist those in need. How can the Church better serve the surrounding community while maintaining its identity as the Church?

3. Continuing Education – AB Nathaniel, Fr. Ian Pac-Urar ???

"If there are priests in the Church, if there is the priestly vocation in it, it is precisely in order to reveal to each vocation its priestly essence, to make the whole life of all men the Liturgy of the Kingdom, to reveal the Church as the royal priesthood of the redeemed world. It is, in other terms, not a vocation 'apart,' but an expression of love for man's vocation as son of God and for the world as the sacrament of the Kingdom." FTLW 93

Question: A well-educated clergy is invaluable for the health of the Church. How can we better ensure that clergy are getting the resources and knowledge to make them more effective pastors over the long term?

4. Evangelization – AB Michael, Fr. John Parker, Fr. Eric Tosi ???

"Our purpose is to show that there exists and always existed a different perspective, a different approach to sacrament, and that this approach may be of crucial importance precisely for the whole burning issue of mission, of our witness to Christ in the world. For the basic question is: of what are we witnesses." FLTW 21

Question: The Church must concentrate on missions and evangelism to continue its growth. What are the effective methods and means to grow the Church in both mission and in declining parishes?

5. Liturgical Music – AB Irene, David Drillock ???

“Such then is the idea of man’s relation to the world implied in the very notion of worship. Worship is by definition and act a reality with cosmic, historical, and eschatological dimensions, the expression thus not merely of ‘piety,’ but of an all-embracing ‘world view.’” FTLW 123

Question: A critical part of worship is a well-trained choir and leader. How can we better train our choirs and leaders for the future?

6. Pastoral Life – Bp Paul, Fr. Nathan Preston ???

“To be truly man means to be truly oneself. The confirmation is the confirmation of man in his own, unique ‘personality’. It is, to use again the same image, his ordination to be himself, to become what God wants him to be, what He has loved in me from all eternity. It is the gift of vocation.” FTLW 76

Question: The OCA will be facing some serious clergy questions over the next few years. How can we better prepare our clergy and the Church for these issues in areas of clergy shortage, training and care?

7. Youth and Young Adults – Bp David, David Lucs, ???

“When we see the world as an end in itself, everything becomes itself a value and consequently loses all value, because only in God is found the meaning (value) of everything, and the world is meaningful only when it is the ‘sacrament’ of God’s presence.” FTLW 17

Question: The youth is one of the most critical elements of the future of the Church. How can we better integrate and keep the youth in the Church?

8. Theological Education – Met Tikhon, Fr. Chad Hatfield,????

“Centuries of ‘clericalism’ (and one should not think of clericalism as a monopoly of the ‘hierarchical’ and liturgical’ churches) have made the priest or minister beings apart, with a unique and specifically ‘sacred’ vocation in the Church. This vocation is not only different form it is indeed opposed to all those that are ‘profane’. Such was, such still is the secret spring of the sacerdotal psychology and training.” FTLW 92.

Question: Our Seminaries are the jewels of the Church yet they face serious questions in direction, finance and mission. What must we do to improve theological education and what is the future of our Seminaries?

9. Canons and Church Order – Bp Daniel, Fr. Alexander Rentel, E.R. Lanier ???

“For the surrender consists not in giving up creeds, traditions, symbols and customs (of all this the secular man, tired of his functional office, is sometimes extremely fond), but in accepting the very function of religion in terms of promoting the secular value of help, be it help in character building, peace of mind, or assurance of eternal salvation.” FTLW 109

Question: We are exhorted to do everything decently and in good order yet there are some lingering legal and canonical issues. What are such issues and how can they be effectively addressed?

10. External Affairs – AB Alexander, Fr. Leonid Kishkovsky ???

“There exists – such is the assumption – a basic religion, some of basic ‘religious’ and ‘spiritual values,’ and they must be defended against atheism. Materialism, and other forms of irreligion/ Not only ‘liberal’ and ‘nondenominational,’ but also the most conservative Christians are ready to give up the old idea of mission as preaching of the one, true universal religion, opposed as such to all other religions against the enemy: secularism. Since all religions are threatened by its victorious growth, since religion and the ‘spiritual values’ are on the decline, religious men of all faiths must forget their quarrels and unite in defending these values.” FTLW 108

Question: There are serious questions in the Church about not only the relation of the OCA to world Orthodoxy but to the many ecumenical groups? What is the most effective witness we can have as a Church in our participation in the many activities and groups?

11. Chaplaincy in the Modern World – AB Nikon, Fr. Steven Voytovich, Fr. Ted Boback ???

“But the fundamental belief in Christianity as being first of all action has remained intact, and in fact has acquired a new strength. From this point of view Christianity has simply lost the world. And the world must be recovered. The Christian mission, therefore, is to catch up with the life that has gone astray.” FTLW 13

Question: The OCA has a strong chaplaincy presence in both the military and secular organizations yet we are still very small. What can we do to encourage chaplaincy as a vocation and witness?

12. Approaching Different Cultures - AB Alejo, Fr. David Rucker, Fr Peredomo ???

“The object of mission is thought of as the propagation of religion, considered to be thought of as the propagation of religion, considered to be an essential need of man. What is significant here is that even the most traditional, confessional and ‘exclusive’ churches accept the idea of a modus vivendi with other religions, of all kinds of ‘dialogues’ and rapprochements” FTLW 108.

Question: The Orthodox Church has a strong tradition of working in different cultures yet we are falling behind in much of our work in North America. What are the challenges in cross cultural mission and how can we be more effective in training and presenting the Church to these cultures?

13. Contemporary Moral Issues - AB Mark, ???

“But what are these ‘basic religious values’? If one analyzes them honestly, one does not find a single one that would be ‘basically’ different from what secularism at its best also proclaims and offers to men. Ethics? Concern for the truth? Human brotherhood and solidarity? Justice? Abnegation? In all honesty,

there is more passionate concern for all these 'values' among 'secularists' than within the organized religious bodies which so easily accommodate themselves to ethical minimalism, intellectual indifference, superstitions, dead traditionalism. What remains is the famous 'anxiety' and the numberless 'personal problems' in which religion claims to be supremely competent.' FTLW 108

Question: Perhaps the greatest challenge, and the theme that runs throughout Fr. Schmemmann's book is the issue of secularism and moral issues. What are the issues that the Church must confront and what is the most effective manner to present the truth of the Church?

14. Monasticism – Fr. Sergius Bowyer ???

“The spiritual confusion is at its peak. But it is not because of the Church, because Christians themselves, have given up so easily that unique gift which they alone – and no one else! – could have given to the spiritually thirsty and hungry world of ours? Is it not because Christians, more than any others today, defend secularism and adjust to it their very faith? I sit not because, having access to the true mysterion of Christ, we prefer to offer to the world vague and second-rate 'social' and 'political' advice? The world is desperate in its need for Sacrament and Epiphany, while Christians embrace empty and foolish worldly utopias.” FTLW 133-134

Question: The rich tradition of monasticism in the Orthodox Church has always been a part of the fabric of the Church yet we are finding it more difficult to attract new monastics. What can we do to strengthen the monasteries and how can we better encourage this calling in our people?

I would conclude with this quote which nicely sums up these workshops. It is about understanding and presenting a world-view of the Orthodox Church to our people and the world. These workshops can assist the Church in moving through the next few years as we face the myriad of challenges together as a Church. Our future depends on it.

“Such then is the idea of man's relation to the world implied in the very notion of worship. Worship is by definition and act a reality with cosmic, historical, and eschatological dimensions, the expression thus not merely of 'piety,' but of an all-embracing 'world view.'” FTLW 123

Orthodox Church in America Chancery Travel, Entertainment and Other Expense Policy

Introduction

The Chancery of the OCA will pay for or reimburse employees for the cost of their travel when this travel is conducted for Church business. All business travel must comply with the approved procedures and guidelines as outlined in this document.

Authorization and Approvals

While the departmental budgets include funds for travel, ALL travel must be pre-approved before commitments are made to third parties. The approval must be from the immediate supervisor and the Treasurer and then the Metropolitan has the final approval based on him being briefed on the nature and participation of the event before any travel is agreed to and booked.

Guidelines for Travel Expenses, including airfare, auto, hotel, meal and car rental expenses.

1. Travel by automobile: If your travel will be by car, the OCA will reimburse you the following:
 - a. Mileage - miles driven will be reimbursed at the prevailing IRS mileage rate, which can be found at www.irs.gov, and changes annually on January 1. Normal commuting costs to/from the Chancery are not reimbursable.
 - b. Tolls - All tolls will be reimbursed with either receipts or other documentation of the cost.
 - c. Parking Fees - costs incurred for parking while on OCA business, with proper receipts or other documentation substantiating such fees.

Please note: Any traffic violations incurred while driving on OCA business are the obligation of the driver, not the OCA, and will NOT be reimbursed.

2. Travel by Air or Rail: In arranging travel by air or rail, you may use either of the following options:
 - a. FOS Travel - You may utilize FOS Tours and Travel to arrange your air or rail travel. FOS will then invoice the OCA directly.
 - b. Self-Booking - You may arrange and pay for your own travel, and submit the receipt for reimbursement on the Chancery Travel Reimbursement Form.
 - c. OCA Credit Card- If you have been provided with an OCA credit card, you may charge the travel expense to the credit card.

It is expected that you will attempt to arrange the most economical travel possible by booking air/rail travel well in advance in order to take advantage of better rates. Business and first-class travel will NOT be approved or reimbursed.



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SYOSSET, NY 11791-0675
TEL: 516.922.0550
FAX: 516.922.0954
WEBSITE: WWW.OCA.ORG

3. Hotel Expenses

As with air/rail travel, you can either book or pay for hotel stays, and request reimbursement, or you can have FOS Tours and Travel book the hotel and invoice the OCA directly. It is expected that hotel costs will be moderate, single room rates.

The only additional hotel expense that will be reimbursed is Wifi/Internet fee, if not already included in the room cost.

4. Meals

Employees traveling on OCA business will be reimbursed for daily meals at the following rates:

Breakfast - up to \$10

Lunch - Up to \$12

Dinner - Up to \$25

Employees should request reimbursement on the Employee Travel Reimbursement Form by listing the meals and attaching receipts.

5. Entertainment Expenses

In the course of the business of the OCA it may at times be appropriate and necessary to entertain constituent, donors, and others at either a lunch or dinner. Prior to arranging such an event, the employee must obtain a pre-approval of the anticipated event and estimated cost by completing the "Entertainment Request Form".

Upon completion of the event, the employee should request reimbursement by completing a "Check Request Form" and attaching both the approved Entertainment Request Form and the receipt(s).

Use of OCA Credit Cards for Travel, Lodging, Meals and Entertainment

Key OCA personnel currently have use of OCA credit cards for expenses within their departments. These personnel are:

- Metropolitan
- Chancellor
- Secretary
- Treasurer
- Archdeacon
- Executive Administrator

Use of the OCA credit cards does NOT eliminate the need for pre-approval of the travel, lodging, meal or entertainment expenses PRIOR to making the purchase. Use of the credit card must be indicated on the Travel Authorization Request Form or the Entertainment Request Form.

Upon completion of the travel or entertainment, receipts must be attached to the approved request form and submitted to the Treasurer. Any charges on your credit card statement,

not pre-approved, will not be allowed and will be charged to the employee via payroll deduction.

Use of OCA Credit Cards for other Operating Expenses

Several personnel currently use OCA credit cards for payment of recurring expenses. They may also lend the credit card to Chancery personnel to utilize on these reoccurring expenses. A receipt must be given to the holder of the card upon completion.

These payments will continue to be permitted. At the close of each month, credit card holder will be provided a copy of the credit card receipts. Before any NEW operating expenses can be charged to the OCA credit card on an ongoing basis, the credit card holder must obtain pre-approval by completing the Recurring Credit Card Pre-Approval Request form and attaching the approved form to the first credit card statement that reflects the ongoing charge.

Other Travel/Entertainment Expenses and Costs

Members of the Chancery may from time to time be asked to travel to and/or make presentations whether or not directly related to the OCA, with such travel and other costs absorbed by these other institutions. While this may not result in a cash outlay to the OCA, it does result in indirect costs as the salary/benefits of these employees is the responsibility of the Chancery. Therefore, acceptance of such travel engagements requires pre-approval of the Metropolitan. This can be done via e-mail request, with a copy to the Secretary and Treasurer for the personnel files.

Travel to these types of events, if resulting in more than two working days away from The Chancery requires the pre-approval of the Metropolitan.

Receipt of Honoraria

You are required to remit to the OCA the full amount of any honoraria, donations, or other compensation ("Honoraria") you may receive from speaking engagements, lectures, retreats, or other events ("Speaking Engagements") in which you may participate in if either or both of the following conditions are present: (a) you are acting in your capacity as a representative of the OCA; and (b) the OCA pays or reimburses costs related to your transportation, lodging, and/or meals for such a Speaking Engagement. If any one of these conditions is not present, you are not required to remit to the OCA any Honoraria you may receive in connection with the Speaking Engagement. Notwithstanding the foregoing, you must remit to the OCA the full amount of any donations that are directed by the donors to the OCA itself.

Orthodox Church in America

OCA Travel Authorization Request

		<i>Reimbursement Method</i>		
		<i>OCA Credit Card</i>	<i>Reimbursement Request</i>	<i>FOS Direct Bill</i>
1 Office:	<hr/>			
2 Name of Requestor:	<hr/>			
3 Dates of Travel:	<hr/>			
4 Personnel who will be traveling:	<hr/>			
	<hr/>			
	<hr/>			
5 Reason for Travel/ Benefit to OCA	<hr/>			
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	<hr/>			
	<hr/>			
	<hr/>			
6 Estimated Costs: - Airfare - Tolls/Mileage (2017 mileage = \$.535/mi) - Hotel - Transportation to/from airport - Meals - Other: Specify	<hr/>			
	<hr/>			
	<hr/>			
	<hr/>			
	<hr/>			
	<hr/>			
	<hr/>			
	<hr/>			
Total	<hr/>			

Approval by Supervisor

- Name

- Signature

- Date

Approval by Treasurer

- Signature

- Date

Approval by Metropolitan

- Signature

- Date

Orthodox Church in America

OCA Operating Expense Recurring Credit Card Pre-Approval Request

1 Office: _____

2 Name of Requestor: _____

3 Amount of Recurring Charge: _____

4 Vendor Name: _____

5 Reason for Recurring Charge

Approval by Supervisor

- Name _____

- Signature _____

- Date _____

Approval by Treasurer

- Signature _____

- Date _____

Approval by Metropolitan

- Signature _____

- Date _____

The Orthodox Church in America: Steering Through the Cold War

Leonid Kishkovsky

On April 10, 1970, the Holy Synod of the Russian Orthodox Church granted autocephaly to the Orthodox Church in America, thus recognizing it as a self-governing church with canonical independence. The term “autocephaly” is defined as the right to elect the head or primate of a church without reference to or approval by any other church. This action was preceded by decades of separation between the Moscow Patriarchate and its North American daughter church, officially known as the Russian Orthodox Greek Catholic Church of North America, and informally known as the “Metropolia.” The 1970 event occurred at the midpoint of the Cold War. The United States and the Soviet Union were engaged in a global ideological competition and military confrontation. The Russian Orthodox Church and the Orthodox Church in America were inescapably part of the Cold War tableau.

The connection between the Russian Orthodox Church and Orthodoxy in America is direct and has a long history. As the original North American missionary diocese of the Russian Orthodox Church grew to be the American Metropolia its identity slowly changed. The historical ecclesial ties with Russia remained as a reference point. Both the missionary beginnings in Alaska in 1794 and the immigrant streams in the late nineteenth century and the twentieth century contributed to the evolving identity of the Metropolia. Gradually, the American experience grew in importance. The stages of this journey inform and illumine the Cold War period as lived by the Orthodox Church in America. It is ironic that the Russian Orthodox Church and its former American diocese achieved ecclesial

reconciliation as well as mutually-agreed canonical and administrative separation in the midst of the Cold War. Their previous separation from one another—a separation which can be called a schism—took place in the aftermath of the Communist revolution in Russia, long before the Cold War. In the present reflection the little-known story of the Orthodox Church in America's original dependence on the Russian Orthodox Church needs to be told in order to gain a full understanding of twentieth century events.¹

On September 24, 1794, Russian Orthodox missionaries arrived in Alaska. The missionary monks were recruited at Valaam and Konevitsa Monasteries and were sent by the church authorities to evangelize the native people of Alaska. The journey of the missionaries began on December 21, 1793, in St. Petersburg, capital of the Russian Empire. The long pilgrimage across Siberia and the Bering Strait brought them to Kodiak. They covered 7,300 miles in two hundred ninety-three days. The journey from beginning to end was within the Russian Empire. Alaska was ruled by the Russian American Company. The missionaries soon discovered that their greatest challenge was the brutal behavior of the Russian colonists.

¹ As the author was a participant and witness of most of the developments during the Cold War described in this chapter he relied on his files and recollections for the narrative. Additionally he used a basic bibliography consisting of the following sources:

Bailey, J. Martin, *One Thousand Years: Stories from the History of Christianity in the USSR, 988–1988*, (New York: Friendship Press, 1987).

Hill, Kent R., *The Puzzle of the Soviet Church: An Inside Look at Christianity and Glasnost*, (Portland, OR: Multnomah, in cooperation with the Institute on Religion and Democracy, 1989).

Lodwick, Robert C., *Remembering the Future: The Challenge of the Churches in Europe* (New York: Friendship Press, 1995).

Stokoe, Mark, in collaboration with Leonid Kishkovsky, *Orthodox Christianity in North America: 1794-1994* (Orthodox Christian Publication Center, 1995).

Tarasar, Constance J., General Editor, *Orthodox America: 1794-1976* (Syosset, NY: The Orthodox Church in America/Department of History and Archives, 1975).

Will, James E., *Must Walls Divide?: The Creative Witness of the Churches in Europe* (New York: Friendship Press, 1981).

The task of evangelizing the native population was undertaken with an attitude of respect for the native cultures. For example, the burial customs of the native people were not despised or negated. Rather, these customs were given a Christian interpretation— were baptized. In their methods of evangelizing the native people, the Orthodox missionaries were unusually enlightened in comparison with other Christian missions of the eighteenth and nineteenth centuries.

In the story of the Orthodox mission in Alaska two men are vivid examples of mission as a Christian task performed with love. The first is St. Herman (1756-1836), who came to Alaska as a humble member of the original missionary group in 1794. Herman was not a deacon or priest, remaining a simple monk until his death in 1836. His relations with the native people were so close and loving that they began to call him “*apa*,” meaning grandfather, and remembered him gratefully as grandfather long after his death. Because Herman defended his beloved native people against the abuses of the Russian American Company, relations between the holy monk and the Company went from bad to worse. Finally, Herman left Kodiak to resettle on Spruce Island, where he could live and pray in peace, all the time maintaining his relations with the natives. In August 1970, the Holy Synod of the Orthodox Church in America canonized Herman as the first Orthodox saint in America.

The second outstanding missionary personality of Russian Alaska is St. Innocent (1797-1879). Arriving in Alaska in 1824 as the married priest John Veniaminov after graduating from the Seminary in Irkutsk (Siberia), Veniaminov became a missionary of many talents and accomplishments—explorer and geographer, linguist and translator, inventor and carpenter, pastor and visionary. When Veniaminov was widowed, the Holy

Synod of the Russian Orthodox Church named him as bishop for Alaska and eastern Siberia, with the monastic name of Innocent. In his episcopal ministry Innocent expanded his influence as the missionary voice and conscience of the Russian Orthodox Church.

Towards the end of his long and productive life, Innocent was named Metropolitan of Moscow. His appointment coincided with the 1867 sale of Alaska to the United States. In a remarkable testimony to his vision for Orthodoxy in America, he wrote a letter to the *Ober Prokurator* (lay administrator) of the Holy Synod of the Church of Russia. He noted that rumors suggested he opposed the sale of Alaska to the U.S. To the contrary, he welcomed the sale on the grounds that it would open the way for Orthodox presence and mission in the United States. Then he proceeded to make specific recommendations: 1) transfer the diocesan center from Alaska to San Francisco; 2) recall the incumbent bishop to Russia from Alaska; 3) appoint a new and English-speaking bishop for the American diocese; 4) establish a school in San Francisco to train clergy, with English as the language of instruction. At the request of the Orthodox Church in America Metropolitan Innocent was canonized by the Russian Orthodox Church in 1977.

During the following decades the North American diocese of the Russian Orthodox Church realized much of the vision of St. Innocent. Towards the end of the nineteenth century immigration from Eastern Europe, the Balkans, and the Middle East brought to the US and Canada increasing numbers of Orthodox Christians representing different Orthodox cultures and speaking different languages. Among the immigrants who came from the Austro-Hungarian Empire there were Slavs whose ancestors had been Orthodox but who had been received into communion with the Catholic Church while retaining their Eastern Rite. These churches and communities were known as Greek

Catholics and were commonly called Uniates (referring to their unity with the Pope). In the US misunderstanding arose between the US Roman Catholics and the new arrivals who followed the Eastern Rite in communion with Rome. As a result a movement of return to Orthodoxy emerged, with considerable numbers forming new parish communities in the Russian Orthodox Diocese.

The most important personality of this period of the Orthodox story in America was Tikhon Bellavin (1865-1925), who served as bishop of the diocese from 1898 to 1907. A wise and open-minded pastor, Tikhon travelled widely in the US and Canada, gaining a sympathetic understanding of the needs of his vast diocese. He witnessed the arrival of new immigrants, the inclusion of recent converts from the Greek Catholic community, the encounter with the US and Canadian societies and their religious diversity and democratic values and habits, the cultural and liturgical pluralism of Orthodoxy in America. He addressed challenges and solved problems energetically, always maintaining a sense of humor and a generosity of spirit. The diocesan center was transferred from San Francisco to New York, where a new cathedral dedicated to St. Nicholas was built. A seminary was established in Minneapolis, and a monastery in South Canaan, PA. An auxiliary bishop was appointed for Alaska, and an Arabic bishop was appointed to minister to the growing communities of immigrants from the Middle East. The active participation of clergy and laity in the decision-making of the diocese was encouraged; towards this end an assembly composed of clergy and lay delegates was convened in Mayfield, Pennsylvania, in 1907. Significantly, Bishop Tikhon encouraged translations of the liturgical texts into English, thus laying the foundation for the emergence of the Orthodox faith from ethnic confines.

Bishop Tikhon (from 1905 archbishop) described his vision of the future of Orthodoxy in America in a 1905 report to the Holy Synod in St. Petersburg. He envisioned a church with several bishops to serve the various immigrant communities—in addition to the Arab bishop, there would be Greek and Serbian and other bishops, all united in one church, with a Russian archbishop at the head. He saw a future church with autonomy in administration, and even a possible autocephaly. After Archbishop Tikhon's departure for Russia his successors, appointed by the Holy Synod in St. Petersburg, continued the fruitful work of strengthening the diocese, building parishes and church organizations.

In 1914 Russia and all of Europe entered into the firestorm of World War I. At first, patriotic enthusiasm inspired the combatants. Soon the millions of dead and wounded traumatized their societies, economic and social dislocation brought bitter suffering to all—the soldiers at the fronts and the populations at home. In 1917 the storm of revolution broke out in Russia. The first stage of the revolution in February forced the abdication of Emperor Nicholas II. A Provisional Government proved to be confused, weak, and helpless. Since the time of Emperor Peter the Great the office of patriarch of the Church of Russia had been abolished and the Church had been ruled by a Holy Synod in which the administrative power was held by a lay *Ober Prokurator* appointed by the Emperor to act as the Emperor's representative. A telling detail: a throne symbolizing the Emperor's presence was at the head of the room where the Holy Synod met. At the beginning of the twentieth century debates and polemics emerged on reform in the Russian Orthodox Church. Extensive and thoughtful preparations were made for the convening of a Council of the Church. Emperor Nicholas II nevertheless declined to give his permission to

convene a Council. So long as the monarchy stood no proposals for reform and revitalization in the Church could be moved forward.

In 1917, during the period of the Provisional Government, the long-awaited all Russian Council of bishops, clergy and lay delegates, assembled in Moscow. By then, Archbishop Tikhon (Bellavin) was Metropolitan of Moscow. The lively debates on reforms in church governance, parish life, liturgical life, education, and mission were under way at the time the Communist coup took place in St. Petersburg. As fighting between the Communists and the Provisional Government unfolded in Moscow the important decision was made by the Council to restore the office of Patriarch of Moscow. After preliminary voting named three candidates for the office, the final selection was made by drawing one name from a chalice. The Patriarch of Moscow was now Tikhon, the former Archbishop of America.

The North American diocese was duly represented at the Council. One of its delegates was Archpriest Leonid Turkevich, who many years later became the Metropolitan of the Russian Orthodox Greek Catholic Church in America with the monastic name Leonty. The violent upheavals in the former Russian Empire had a profound impact on the life of the American diocese. The structures of ecclesiastical and financial support for the diocese crumbled. Communications between the American diocese and the Patriarchate in Moscow became uncertain and sporadic, and often lapsed completely. Under Communist rule there were violent persecutions of the church. The Patriarch was imprisoned for a time, before dying in a hospital in 1925. Numerous bishops and many priests and lay believers were exiled, imprisoned, and murdered.

In America this was a time for painful challenges in the midst of an agonizing struggle for the survival of the diocese. In 1924 at a Council in Cleveland a decision was taken to declare the North American diocese “temporarily autonomous.” Eventually three groups emerged. The largest group continued to see itself as temporarily autonomous, as the Russian Orthodox Greek Catholic Church in America, and awaited a free Council of the Russian Orthodox Church to restore normal church life in Russia and in America. A smaller group aligned with the Russian Orthodox Church Outside of Russia, with its center first in Serbia and after World War II in the US, lived in anticipation of returning to Russia after the demise of the Communist regime. A third small group of parishes maintained loyalty to the Moscow Patriarchate. The “successor” bodies of the original Russian Orthodox diocese in North America at times came together, at other times again separated. The main body, adhering to the “temporary self-government” decision of 1924 was wary of the Soviet regime and its persecution of the church and control of church institutions. At the same time, there was continuing awareness of the need to respect the Russian Orthodox Church in her martyrdom. The parishes of the Russian Orthodox Church Outside of Russia in time adopted the conviction that the Moscow Patriarchate itself was so controlled by the Communist regime that it was no longer a legitimate church body. For the parishes remaining loyal to the Moscow Patriarchate the highest priority was loyalty, a loyalty which trumped any other considerations.

In the wider American Orthodox context, new Orthodox dioceses emerged to serve the growing populations of Greeks, Arabs, Serbs, Romanians, Bulgarians, and Albanians. The stage was set for the enduring Orthodox pattern in North America—jurisdictional pluralism in the form of “ethnic” jurisdictions. In some instances the American Orthodox

whose mother country fell under Communist domination, like the Russian Orthodox, divided into jurisdictions maintaining loyalty to the mother church, on the one hand, and on the other hand separating from it in order to seek protection from potential dictates of Communist governments.

The main successor body of the Russian Orthodox diocese slowly grew into a Metropolia with several dioceses, church institutions such as seminaries, regularly convened governance bodies. Indeed, the heritage received from the Russian Orthodox Church was given life in America in ways that were impossible in the Soviet Union. The All Russian Council of 1917-1918 which restored the office of Patriarch also established governance bodies—the Holy Synod, a Supreme Church Council with a mixed membership of bishops, clergy, and laity, and a regularly convened All Russian Council, also with mixed membership. The violent and genocidal persecutions in the Soviet Union for decades made it impossible for this church governance to be implemented.

The North American Metropolia, on the other hand, implemented the governance structure established by the All Russian Council. In fact, in significant ways, the approach to church governance by the beloved Patriarch Tikhon when he was bishop in America anticipated the decisions of the All Russian Council. In the American Metropolia the church governance took the shape of Holy Synod (bishops only), Metropolitan Council (chaired by the Metropolitan and mixed membership of clergy and laity), and All American Council (bishops, clergy, and lay delegates)

During the World War II alliance of the United States with the Soviet Union in the struggle against Nazi Germany there was a mood of friendliness towards the Soviet Union in the US. This is illustrated in the nickname “Uncle Joe” given to Joseph Stalin, turning

the genocidal tyrant into a comfortable family figure. The mood of the wartime alliance also made possible an openness of the Metropolia to the Moscow Patriarchate. It was helpful that in 1943 bishops of the Russian Orthodox Church were allowed by Stalin to elect a Patriarch. In the late 1940s the Metropolia took steps towards restoring church relations with Moscow, recognizing the Patriarch of Moscow as its “spiritual head.” Negotiations between the Metropolia and the Patriarchate, however did not come to a satisfactory result. The Metropolia needed a fully recognized autonomy. Representatives of Moscow needed to secure for the Patriarchate a real authority over the Metropolia. This involved the confirmation by the Patriarchate of the election of the head of the Church in America and the commitment of the Church in America to refrain from criticisms of the Soviet Union.

As the Cold War unfolded, the Metropolia responded to changes in society and among church members. The use of the English language in worship and in church life gradually increased. Little by little suburban parishes were created to address the shift in population patterns. Typically, the suburban parishes from their foundation were oriented towards the exclusive use of the English language. On the world scene the Metropolia early became a member of the World Council of Churches. In the United States, the Metropolia took membership in the National Council of the Churches of Christ in the USA.

The canonical situation of the Metropolia in the US Orthodox communities became increasingly precarious. For those Orthodox who were canonically in a direct relationship with their mother churches, the status of the Metropolia was seen as “schismatic.” Nevertheless, liturgical relations were maintained, and the Metropolia, as

one of the larger “jurisdictions,” took part in all significant Orthodox initiatives. Nevertheless, Archbishop Iakovos of the Greek Orthodox Archdiocese gave private warnings that the Ecumenical Patriarchate was moving towards severing relations with the Metropolia. At the end of the 1960s the Metropolia, through its Primate, issued a lengthy and thoughtful letter describing the anomaly of the pluralism of jurisdictions and appealing for vigorous action by the mother churches to address the canonical problems involved. Specifically, the Metropolia looked to the Ecumenical Patriarch Athenagoras to address the problem of its canonical status, in the hope that this would begin the process of movement towards Orthodox unity in America. The Ecumenical Patriarch’s response was clear—to solve your problems, as Russians you must go to Moscow.

By this time, the Moscow Patriarchate had entered the World Council of Churches (1961). The delegates of the Metropolia to WCC Assemblies and Central Committee meetings were encountering delegates of the Russian Orthodox Church. It seemed that there were new opportunities to achieve a solution for the Moscow-Metropolia issues. Informal contacts led to formal meetings. The Moscow Patriarchate reached the point of accepting the need for the full self-government of the Metropolia. The final steps were the signing of a formal Agreement in Syosset, NY (then the residence of the Primate of the Metropolia), on March 31, 1970, and approval and confirmation of the autocephaly of the Orthodox Church in America by the Holy Synod of the Russian Orthodox Church. The document of confirmation called the *Tomos* was signed by Patriarch Alexis I of Moscow and the members of the Holy Synod, on April 10, 1970, in Moscow. It is worthy of note that Patriarch Alexis died on April 17, 1970, making his signature on the *Tomos* one of the final official acts of his life. It has been observed that Patriarch Alexis I was the last living

bishop of the Russian Orthodox Church who was consecrated to the episcopacy before the Russian Revolution. Thus the gift of autocephaly was conveyed to the Metropolia by the old Russian Orthodox Church of the Russian Empire and the new Moscow Patriarchate of the Soviet Union.

The autocephaly opened the way for eucharistic communion and normal ecclesial relations between the newly-renamed Orthodox Church in America and the Russian Orthodox Church (Moscow Patriarchate). A beginning was made when Bishop Theodosius (Lazor) represented the Orthodox Church in America at the funeral service of Patriarch Alexis in April 1970.

A delegation of the Orthodox Church in America travelled to Moscow in May 1970 to receive the *Tomos* of Autocephaly from the Russian Orthodox Church. After the death of Patriarch Alexis I Metropolitan Pimen was the acting head of the Russian Orthodox Church as *Locum Tenens* of the Patriarchal Throne. At the head of the American delegation was Bishop Theodosius (Lazor), the youngest bishop and also the American-born bishop of the Orthodox Church in America. As Bishop of Alaska he represented the historical link between Russia and the US, between the Russian Orthodox Church and the Orthodox Church in America. The visit included a *Panikhida*/Memorial Service at the grave of Patriarch Tikhon, sung by the delegation in English as a testimony to the encouragement for the use of English in the divine services given by the Patriarch when he was bishop of the American diocese. A prayer service was sung at the grave of Metropolitan Innocent, the great missionary in Alaska and Siberia. To signify the American identity of the Orthodox Church in America, the delegation met with Jacob Beame, the US Ambassador to the Soviet Union.

In August 1970 the first Orthodox saint in America was canonized in services and ceremonies in Kodiak, near Spruce Island where St. Herman had lived at the end of his life and had been buried. His remains were brought from Spruce Island to rest permanently in the Holy Resurrection Church in Kodiak. Symbolically significant at the canonization was the participation of Archbishop Paul of Finland. In the Church of Finland the New Valaamo Monastery was created after the monks of Old Valaam Monastery fled from the Soviet annexation of eastern Karelia. St. Herman of Alaska was a monk of Valaam before he came to Alaska as a missionary in 1794.

During the decades following the 1970 reconciliation between the Russian Orthodox Church and the Orthodox Church in America there were numerous exchanges of visits and liturgical concelebrations. Two occasions in the midst of the Cold War are worthy of notice. In May 1978 the Moscow Patriarchate celebrated the sixtieth anniversary of the restoration of the office of Patriarch. Representatives of the other Orthodox Churches participated in this event. The Orthodox Church in America delegation was led by Bishop Dmitri (Royster) of Hartford and New England, Secretary of the Holy Synod. As a convert to the Orthodox faith, Bishop Dmitri was a living witness to the American present and future of the Orthodox Church in America. At the end of his message of greeting in Moscow, Bishop Dmitri said the following: “May the Risen Lord strengthen and support You and Your Holy Church as you seek to follow Christ in communion with all the saints and martyrs who have illumined the Russian land. Christ is Risen!” The reference to the saints and martyrs, in the Soviet context, was an unmistakable tribute to the martyrs of the twentieth century. In June 1988 the Orthodox Church in America delegation to the celebration of the Millennium of the Baptism of Rus’

was led by the Primate, Metropolitan Theodosius. In his address, in the context of the canonization of several saints during the Millennium celebration, Metropolitan Theodosius urged the Russian Orthodox Church to canonize Patriarch Tikhon.

I would like to say a few words about the memory of Patriarch Tikhon that is alive for Orthodox Christians in America. He is for us our own bishop and spiritual guide, one who led us from 1897 to 1907 with a wonderful humility and wisdom, and one who showed perceptive and clear missionary vision of the task of Orthodoxy in America. Thus, the canonization of Patriarch Tikhon by the Church of Russia would, for us, be similar to the canonization of Metropolitan Innocent (Veniaminov). It would be the canonization of one who belongs both to America and to Russia of one who is also a “rule of faith and image of humility.”

At the time these words were spoken, the Communist “party line” was that Patriarch Tikhon was a counterrevolutionary who had anathematized the Communist regime for its violence against the Russian people and the Church of Russia.

After the restoration of communion between the Orthodox Church in America and the Russian Orthodox Church, the OCA’s newspaper, both in its editorials and in its news stories, continued to highlight the persecution of religious communities and religious believers in the Soviet Union. Also, at the regularly convened All American Councils resolutions were adopted on the violations of human and religious rights in the Soviet Union. To illustrate the consistency of these public appeals, the texts below begin with 1970 and conclude with 1992.

The Council of the Orthodox Church in America deplors the current tendency, prevailing in ecumenical agencies, to identify the quest for Christian unity with political involvement. It protests, in particular, against the moral and material help given to some of these agencies to destructive revolutionary groups, while, at the same time, the suppression of Christian faith and human freedom in Communist lands is being ignored.

All American Council, South Canaan, Pennsylvania, October 1970

The All American Council expresses its profound indignation against ... cases of religious persecution in the Soviet Union. It appeals to American public opinion for support of the persecuted Orthodox faithful. It calls all tourists visiting the

USSR to inquire about the fate of the Dormition Cathedral in Vladimir and of the Monastery of Pochaev, and to express support for the persecuted Orthodox Church.

All American Council, Cleveland, Ohio, November 1975

We, the Fifth All American Council of the Orthodox Church in America, gratefully acknowledging freedom of religious belief and practice in our countries, reaffirm: a) Our support of all those who are discriminated against by reason of their belief in God, and b) Our protest against all political systems which curtail or suppress the basic human right to religious freedom. We pledge ourselves to continued effort on behalf of the human rights and religious freedom of all.

All American Council, Montreal, Quebec, Canada, October 1977

The Orthodox Church in America, in its meeting of the Sixth All American Council in Detroit, Michigan, recommends that a Task Force on Human Rights be established under the authority of the Department of External Affairs for the purpose of monitoring the activities of all organizations concerned with religious freedom and violations thereof throughout the world.

All American Council, Detroit, Michigan, November 1980

We, the delegates to the Seventh All American Council of the Orthodox Church in America, express our grave concern with the fate of Orthodox Christians and other believers in the Soviet Union. We are particularly concerned with the fact that leaders of the Orthodox religious revival are imprisoned. Among them are Fr. Gleb Yakunin, founder of the Christian Committee for the Defense of Believers' Rights, Alexander Ogorodnikov and Vladimir Poresh, representatives of Orthodox youth, and Zoya Krakhmalnikova, the editor of the Orthodox anthology called Nadezhda (Hope). ... We call on the civil authorities of the Soviet Union to release these prisoners of conscience who are imprisoned for the expression of their faith. Their imprisonment violates the Helsinki Final Act and other international covenants of which the U.S.S.R. is a signatory. ...

We note, furthermore, that freedom is indivisible, as is shown by the fact that persons of conscience and courage such as Andrei Sakharov, while not themselves believers, have consistently spoken out in defense of the rights of believers as well as other human rights. Andrei Sakharov is in exile and subjected to intimidation and harassment and must, therefore, be considered also a prisoner of conscience. Since freedom is indivisible, we make our appeal on behalf of Andrei Sakharov, asking that his detention in exile be ended....

All American Council, Philadelphia, Pennsylvania, August 1983

In considering how to "speak the truth to power" in today's world, the Council welcomes and affirms the principles expressed by His Beatitude Metropolitan Theodosius, in his address to the Council. "The Orthodox Church in America is committed to 'giving voice to those without voice' whether they are oppressed by the 'right' or the 'left'....If our Church and other religious communities could speak with one voice in defense of those who are oppressed in south Africa and the

Soviet Union, in Ethiopia and in Egypt, in Cuba and in Guatemala, in the Middle East and in Asia—in defense of all our fellow human beings in the concentration camps and gulags of the world in which we live—how much more authentic and powerful our common witness would be.”

All American Council, Washington, DC, August 1986

The collapse of communist regimes in the former USSR, central and eastern Europe, and the Balkans has brought freedom to most churches in these parts of the world. This is the case even in countries where communist structures and leaders still hold considerable power, and where renascent fascism has made its unwelcome appearance.... The collapse of communist ideology and state control reveals societies and peoples assaulted simultaneously by several crises, political, social, ethnic, economic and ecological. Most critically, a profound moral crisis has been produced which can only be addressed by strong, compassionate, honest, educated Christians and Christian churches. The Orthodox Churches in these regions carry tremendous responsibility for moral renewal.

All American Council, Miami, Florida, July 1992

The inherent tensions of the Cold War period sometimes became apparent within the life of the Orthodox Church in America. For example, during the 1983 Assembly of the World Council of Churches in Vancouver the Primate of the OCA planned to welcome the Orthodox delegations at a church service in Vancouver's OCA parish church. This presupposed that Patriarch Ilya of Georgia, as the senior Orthodox figure present, would be invited to preside at the Liturgy. The delegations of Churches from the Soviet bloc would all be invited, including the delegation of the Russian Orthodox Church. The parish community did not want to offer its hospitality, arguing that the delegations from Eastern Europe were not welcome. In preliminary conversations with the parish community, a representative of the administration of the OCA, at a general meeting of the parishioners, informed the troubled priest and laity of the parish that in the event they were unable to overcome their anxieties the service would be held in another venue, which would be awkward for the OCA and embarrassing for the parish. In the end, the parish agreed to host the delegations.

From time to time representatives of the Soviet Government and the Moscow Patriarchate attempted to influence the policy of the Orthodox Church in America on making public statements on matters of concern within the Soviet Union. On one occasion an archbishop of the Russian Orthodox Church privately chided the American Church for bringing public attention to apparent threats to close a cathedral; the response was a simple one: our criticism is directed at the Soviet authorities and not at the Russian Orthodox Church. On another occasion, the Chairman of the Council on Religious Affairs while visiting Washington, DC, requested a meeting with the Primate of the OCA. During the ensuing conversation several ideas for deepening relations between the Russian Orthodox Church and the Orthodox Church in America were put forward, among them exchanges of professors and students of theological schools and the opening of an OCA parish or “representation church” in Moscow. In addition, the point was made that the approaching Millennium of the Baptism of Rus’ made it obvious that the Monastery (Lavra) of the Kiev Caves should be turned over to the Orthodox Church to play again its role as a place of religious pilgrimage and liturgical worship. The reply of the Soviet official was direct: so long as your church-wide newspaper prints fabricated stories about persecution of religion in the Soviet Union, your useful ideas on deepening relations between the churches are unachievable. The OCA reply: the information on repression of religious life in the Soviet Union is printed in many US publications; our parishioners have access to these publications, and if our readers see that we are silent while others speak out our people will lose confidence in us. In the 1980s, two OCA clergymen were denied Soviet visas for several years, in one case blocking an OCA representative from

travelling to the Soviet Union as a member of a delegation of the National Council of Churches.

The Cold War context had implications for the OCA in relations with Romania and the Romanian Orthodox Patriarchate. The majority of Romanian Orthodox in the USA and Canada were separated from the Romanian Patriarchate, determined to keep their distance from the Communist regime in their country of origin. The Romanian Episcopate joined the OCA and constituted an autonomous OCA diocese. A focused effort was made by the Romanian Patriarchate to use leverage against the OCA and its Romanian Episcopate. A high representative of the Romanian Patriarchate called on the OCA Primate, Metropolitan Theodosius, offering to give full recognition to the OCA as an autocephalous Church if the OCA handed its Romanian Episcopate to the Patriarchate. The answer was clear and unequivocal. The Romanian Episcopate is a community of Orthodox faithful with its bishop, its parishes and priests, and its institutions. As a living community it cannot and will not be “delivered” to the Patriarchate. If this will mean that the Patriarchate will not recognize the OCA as an autocephalous Church, so be it.

During the Cold War there were two predominant and incompatible paradigms in the policies and responses of Christian churches to challenges of the time. One model was antagonism not only to the USSR but also to the churches and religious communities in the Soviet Union. Among the Orthodox Churches in the US the Russian Orthodox Church Outside of Russia was an example of this orientation. By means of publications and statements, the ROCOR position was well-known, with its condemnation of the Soviet Union and its Communist ideology, its support for the persecuted in the so-called “catacomb church,” its denunciations of the official Moscow Patriarchate as a nest of

KGB agents and therefore an illegitimate church. Some other US Christians adopted a similar stance.

The second model was found in “mainline” Protestant bodies which considered the threat of nuclear war as a moral priority, and assessed the burden of guilt as equally shared between the West and the East. Sometimes the guilt for the nuclear threat was even assigned especially and primarily to the US and NATO. Those espousing such convictions were eager to have relations and dialogues with Christian churches of the Soviet Union and the Communist bloc and were happy to join the Christian brothers and sisters in the Soviet sphere in criticizing the Western bloc for its preparations for war. There was little readiness to take note of human rights violations and persecution of religious believers. The same orientation prevailed in ecumenical organizations—specifically in the National Council of the Churches of Christ in the USA and in the World Council of Churches.

The Orthodox Church in America charted a different course, took a third path, one described and illustrated above. During the period of its break with the Russian Orthodox Church, the Metropolia blamed the Soviet Communist regime for the violence and repression characterizing its rule, but did not blame the Russian Orthodox Church for its enforced submission to the regime. By welcoming the autocephaly granted by the Church of Russia and entering into eucharistic communion with the Russian Orthodox Church, the Orthodox Church in America clearly affirmed the Church of Russia’s ecclesial legitimacy. At the same time, the Orthodox Church in America never relinquished its moral obligation to stand with those targeted for persecution by the Communist system in the Soviet Union. This moral duty of necessity led to challenging the injustices of the Soviet system in books, editorials, and statements at All American Councils. The Orthodox Church in

America saw its response to the challenges of the Cold War as a striving to take its stand in truth and as a rejection of one-sided political choices.

In the 1980s, as the Russian Orthodox Church prepared to mark the one thousandth anniversary of the Baptism of Rus', there was a meaningful collaboration between the Orthodox Church in America and the National Council of Churches and its Protestant member churches. The NCC sponsored visits of US Christians to the USSR, drawing attention to the Millennium of the Baptism of Rus' and offering experiences and encounters with Christians of the Soviet Union, especially with the Orthodox Christians. Members of the OCA, both clergy and laity, participated actively in this program of study and visits. As a result of the initiative of the NCC many US Christians who knew little if anything about Christianity in the Soviet Union gained important insights about the witness of Christians in the officially atheist nation. At the center of this pilgrimage of discovery was the learning that the largest Christian community in the USSR was the Orthodox Church, whose twentieth century witness in the USSR was an authentic *martyria* in the name of the Gospel of Christ. For some US Christians it was a revelatory discovery that the Orthodox are fellow Christians.

In retrospect it is clear that the Millennium of the Baptism of Rus' marked a turning point. In the early 1990s the repressive apparatus of the Soviet state effectively lost its power, militant atheism retreated, religious communities gained freedom step by step. These changes accelerated with the dissolution of the USSR.

The interactions of the Orthodox Church in America with the Russian Orthodox Church in the 1990s consequently entered a phase of practical cooperation in mission and

education. Building on existing relationships in the World Council of Churches and Syndesmos (World Fellowship of Orthodox Youth), the Youth Department of the OCA began to work with counterparts in the Moscow Patriarchate. In 1991 Bishop Job of Hartford and New England, Archpriest Thomas Hopko (Professor at St. Vladimir's Seminary), and Archpriest John Matusiak (Director of the Department of Youth, Young Adult and Campus Ministry) participated in the first All Russian Youth Congress in Moscow. The Youth Department of the OCA continued to work with Russian partners through summer camps and youth exchanges. This enabled clergy of the OCA to contribute to the teaching of catechism in a contemporary, dynamic way, at the same time training youth leaders to organize their own summer camp catechetical programs.

The Orthodox Church in America's forthright critique of the Soviet state and its policy of hostility to religious faith was at times seen by American fellow Christians as ideological "anti-Sovietism," an expression of Cold War rhetoric and mentality. At times OCA leaders and representatives saw their American fellow Christians (especially the mainline Protestant churches and ecumenical organizations) as coopted by the illusory Soviet "struggle for peace" and the illusory Soviet commitment to justice and equality.

In reality, each point of view could—and did—learn from the other. There was a real threat and danger of nuclear war, and Christians bore some responsibility in helping to

avert a possible nuclear holocaust. There was a real and deadly tyranny in the Communist systems of rule, and Christians bore some responsibility for standing in solidarity with the persecuted and oppressed—whether the oppression and injustice occurred in the East or the West, in the North or the South.

5 SEES

GRANT PROPOSAL

PRESENTED BY: DR. NATHAN JACOBS & SARAH WERNER

WHAT IS 5 SEES?

5 SEES produces cinematic content for all audiences.

Our vision is to affect positive change in culture through films from an Orthodox worldview on a variety of topics and stories.

5 SEES, INC is a 501c3 non-profit organization. We seek funding from private donors and foundations. However, in an effort to avoid drying up Orthodox resources, we also seek funding through traditional investments.

HOW DOES 5 SEES WORK?

QUALITY CONTENT & EVANGELISM

We produce professional films, feature narratives and documentaries, at industry standards for broad, secular distribution.

Our pilot project, *Becoming Truly Human* (BTH), is doing a limited theatrical run and is available on major platforms, such as Amazon, Hulu, DirectTV, and more.

BTH has proved to be an excellent resource for engaging audiences, Orthodox and non, on matters of religion and our culture's movement away from it.

DISTRIBUTION & IMPACT

The potential for impact is enormous. We are working with executive producers to strike deals with major studios, such as Lionsgate and A24 to bring our next round of films to the largest audience possible.

The goal is engage audiences domestically and internationally from an Orthodox worldview, a voice largely absent from the discussions in our culture, and virtually non-existent in the film industry.

SUSTAINABILITY

100% of funds raised for 5 SEES goes toward project development and creation.

100% of profits that return to 5 SEES are used solely for funding future film projects.

Dreaming big: Our longterm goal is to build sufficient capital to not only self-finance all future films but also give back to the Orthodox world through charitable giving.

STRATEGY

FEATURE + DOCUMENTARY

Our approach is to produce two films per topic, one feature narrative and the second a documentary.

Doing so employs a "funnel strategy": The feature narrative begins the conversation with the largest audience possible and then directs them to the documentary, which moves deeper into the topic.

Feature narratives will undergo worldwide theatrical and digital release, followed by the digital release of the documentary on all major platforms.

NEXT PROJECT TOPIC - PARANORMAL

We screened over 50 "nones" (religiously unaffiliated) for BTH. We learned that nearly all believe in the paranormal. The New York Times recently found this same trend on a national scale.

Although nones believe in spirits, they disassociate this belief from religion, since the topic is taboo in most Western religious circles.

Eastern Orthodoxy, by contrast, is able to speak to this topic. Moreover, the most successful paranormal franchise to date centers on the Warrens, famed Catholic demonologists. The individual who recorded their case files is now an Orthodox priest, Fr. Maximos McIntyre (RCOR), who has agreed to work with us.

THE FEATURE NARRATIVE

"THE SHADOWMAN"

(WORKING TITLE)

SYNOPSIS

Researcher and documentarian, Andrew Werner, turns his attention to the paranormal upon noticing the growing interest in the topic in the U.S. His investigation leads him to Fr. Maximos McIntyre, former skeptic turned Orthodox priest, who recorded the true case files of famed paranormal investigators Ed and Lorraine Warren. Andrew soon discovers firsthand just how real the paranormal is as he follows Fr. Maximos into a case where a family is haunted by a dark presence they call the “shadowman.” As Fr. Maximos digs into the history of the family, he learns this is no typical haunting, but the manifestation of an ancestral curse placed on the father by his grandmother, who was a devout follower of The Devil. Fr. Maximos helps the family to realize that every soul is always moving toward either darkness or light. There are no neutral spaces. And even in the darkness the family experiences, light is always present, offering the only real refuge from darkness.



THE DOCUMENTARY

"THE PARANORMAL PROJECT"

(WORKING TITLE)

SYNOPSIS

Meet Brian McIntyre, an ex-Catholic turned skeptic who became friend and confidant of Ed and Lorraine Warren, famed paranormal investigators whose cases are the basis for such movie franchises as *The Conjuring*. Hear about Brian's experiences recording the case files of the Warrens and of their successor, John Zaffis, and how Brian's encounters with the paranormal led him from skeptic to believer and ultimately to ordination as Fr. Maximos McIntyre, Eastern Orthodox priest. Through Brian's story, we learn what the paranormal tells us about our world and why no soul is neutral.

NO SOUL IS NEUTRAL



THE
PARANORMAL
PROJECT

PROPOSAL

\$15,000 IN 2017

- Development funds are now secure and we're seeking financing for the feature narrative.
- Our current fundraising is exclusively for the documentary

Estimated feature budget: \$3 million

Estimated documentary budget: \$475,000

\$15,000 = 3.1% of documentary budget

\$100,000 IN 2018 - MATCHING GIFT

- Funds support documentary production and post-production

Total budget for documentary: \$475,000

\$100,000 = 21% of documentary budget

\$215,000 = 45.2% of documentary budget

TIMELINES

- Documentary pre-production: October 2017 - February 2018 *
- Documentary production and post-production: March-December 2018**

** To remain on schedule, we need pre-production funds by October 15th.*

*** To remain on schedule, we need production funds by March 1, 2018.*

PROPOSAL

Total for 2017: \$15,000

Total for 2018: \$100,000 matching

Q & A