



**OFFICIAL MINUTES OF THE
16TH ALL-AMERICAN COUNCIL**

**OCTOBER 31 TO NOVEMBER 4, 2011
SEATTLE, WASHINGTON**

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This report contains the official minutes of the Sixteenth All-American Council held in Seattle, WA from October 31 through November 4, 2011.

This report contains the minutes for the eight plenary sessions and includes attachments. A separate report contains the PowerPoint presentations given during the Council. All actual reports are found online at www.OCA.ORG. These include the Delegate Handbook, the Officers' Reports, the Committees, Departments, and Institutions' Report and the Financial Report.

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**16TH ALL-AMERICAN COUNCIL
PLENARY SESSION ONE
MONDAY, OCTOBER 31 – 6:00 PM**

OPENING MOLIEBEN AND CALL TO ORDER

The 16th AAC, Plenary Session 1, began at 6:10 with an opening Molieben. His Beatitude, Metropolitan JONAH, declared the 16th All-American Council open at 6:35pm Pacific Standard Time.

APPROVAL OF CLERGY AND LAY CHAIRPERSONS

His Beatitude asked the assembly to approve the appointments of V. Rev. Ian Pac-Urar, Romanian Episcopate, as Clergy Vice- Chair; and the Honorable E. R. Lanier, Diocese of the South, as Lay Vice- Chair. The candidates were approved unanimously.

COMMITTEE APPROVALS

The Clergy Chair asked the Council to approve Mr. Paul McClintock to serve as parliamentarian, and to approve the members of the Secretariat, Tellers, the Credentials Committee, the Nominations Committee, the Resolutions Committee, and Press and Information Committee. The Council unanimously approved all the presented committee memberships.

SECRETARIAT

Lisa Mikhalevsky, Archdiocese of Washington, Chairperson
Alexis Liberovsky, Stavropegial
Philip Sokolov, Diocese of the Midwest
Archpriest Lawrence Farley, Archdiocese of Canada
Priest David Cowan, Diocese of Eastern PA
Priest Peter Tobias, Diocese of the West

TELLERS

Archpriest Gary Breton, Diocese of NY/NJ, Chairperson
Priest Mikel Bock, Diocese of Alaska
Priest Nicholas Finley, Diocese of the Midwest
Archpriest John Memorich, Diocese of the Midwest
Priest Justin Frederick, Diocese of the South
Archpriest Stephen Soot, Diocese of the West
Matushka Faith Johnson, Diocese of Western PA
Larry Evans, Bulgarian Diocese
Gene Jacobson, Archdiocese of Washington

Matushka Anne Margitich, Diocese of the West
Justin Mitchell, Archdiocese of Canada
Donna Kedenas, Diocese of Eastern PA

CREDENTIALS

Archpriest David Shewczyk, Diocese of Eastern PA, Chairperson
Priest Elijah Mueller, Diocese of the Midwest
Priest Gregory Parker, Diocese of Alaska
Tamara Skvir, Diocese of NY/NJ
Christopher Naughton, Diocese of the South
Max Murphy, Romanian Episcopate
Gregory Sulich, Stavropegial, Consultant
Jerry Wilson, Consultant

NOMINATIONS

Archpriest Peter Baktis, Stavropegial, Chairperson
Priest Christopher Foley, Diocese of the South
Priest Innocent Dresdow, Diocese of Alaska
Archpriest Bill Evansky, Diocese of Western PA
Archpriest David Koles, Diocese of New England
Richard Randazzo, Diocese of Alaska
Julia Azrael, Diocese of the West
Stephen Petren, Albanian Diocese
Nicholas Rozdelsky, Diocese of the Midwest

RESOLUTIONS

Archpriest John Erickson, Retired, Chairperson
Priest Victor Gorodenchuk, Diocese of Eastern PA
Priest Nathan Preston, Albanian Diocese
Archpriest Alexander Rentel, Stavropegial
Dr. David Wagschal, Stavropegial
Gregory Nescott, Esq., Diocese of Western PA
Michael Herzak, Diocese of the Midwest

PRESS AND INFORMATION

Archpriest John Matusiak, Diocese of the Midwest, Chairperson
Archpriest Leonid Kishkovsky, Diocese of NY/NJ
Eric Rutherford, Diocese of the West
Virginia Nieuwsma, Stavropegial

APPROVAL OF THE AGENDA

The Clergy Vice-Chair noted that there have been some changes to the Proposed Agenda since its initial dissemination. He called Fr. Eric Tosi, Secretary of the Orthodox Church in America, to explain the changes. Father Eric listed the changes to the Agenda as follows:

- Change to the ordering of the Report of the Finance Committee during Plenary Session 4: Treasurer, External Audit; Budget; Excursions; Internal Audit
- Video presentation of Matushka Juliana Schmemmann's message added to Plenary Session 2
- Address by the Orthodox Christian Prison Ministry added to Plenary Session 7
- Department Reports moved from Plenary Session 4 to Plenary Session 8
- Addition of an address on FOCUS North America to Plenary Session 8.

Point of information: Matushka Donna Hodges asked why there are "Reflections from the Holy Synod" following the Metropolitan's address. Fr. Tosi responded that His Beatitude requested this addition. The Vice-Chair requested a motion to approve the agenda with the presented changes. The Very Rev. Ernesto Rios, St. James Mission, Port St. Lucie, FL, so moved. The motion was seconded and unanimously approved.

WELCOME FROM THE LOCAL BISHOP

His Grace, Bishop BENJAMIN, of San Francisco and the Diocese of the West, welcomed Council participants to his Diocese. *[TEXT ATTACHED]*

WELCOME FROM THE LOCAL COMMITTEE

The Archpriest John Pierce and Mrs. Lynnell Brunswig, respectively the Clergy Chair and Lay Chair of the Local Committee, greeted the Council. *[TEXT ATTACHED]*

ADDRESS OF THE METROPOLITAN

His Beatitude, the Most Blessed JONAH, Archbishop of Washington, D.C., Metropolitan of All America and Canada delivered His address to the Council. *[TEXT ATTACHED]*.

CREDENTIALS COMMITTEE REPORT

10 Hierarchs

256 Clergy Delegates

236 Lay Delegates

3 Retired Clergy

97 Observers

7 Guests

TOTAL: 609 persons present – in attendance at this session

REFLECTIONS FROM THE HOLY SYNOD

Responses to the Metropolitan's address were offered by several members of the Holy Synod of Bishops:

- His Grace, Bishop TIKHON, Bishop of Philadelphia and the Diocese of Eastern Pennsylvania
- His Grace, Bishop BENJAMIN, Bishop of San Francisco and the Diocese of the West, Locum Tenens of the Diocese of Alaska
- His Grace, Bishop MATTHIAS, Bishop of Chicago and the Diocese of the Midwest.
- His Grace, Bishop MELCHISEDEK, Bishop of Pittsburgh and the Archdiocese of Western Pennsylvania, Locum Tenens of the Bulgarian Diocese
- His Grace, Bishop MICHAEL, Bishop of New York and the Diocese of New York and New Jersey

QUESTIONS AND ANSWERS

The Lay Vice-Chair, the Honorable E. R. Lanier, assumed the chair and facilitated questions from the floor.

1. Fr. John Reeves, Holy Trinity Church, State College, PA, addressed his question to Metropolitan Jonah: Three years ago [at the 15th All-American Council] you spoke of the dysfunction plaguing the relationships among the Holy Synod (HS). What do you see as the remaining obstacles of the “dysfunctional” HS that you have to deal with; and in what ways can we help you attain that symbiotic relationship of a functioning HS and, consequently, a functioning Church?

Metropolitan Jonah responded that the greatest obstacle to operating as a synod is communication. There is also a need to establish a depth of mutual trust that comes about after working together. We are all trying to understand how we can best support one another, be absolutely brutally honest with one another, without breaking trust.

2. Fr. John Anderson, St. Seraphim Cathedral, Dallas, TX, addressed his question to the Holy Synod in general: There is a lot of pent-up political atmosphere and personal agendas [brought to this Council]. What are the safeguards to keep us focused on the goals of the Council and not get sidetracked?

Bishop Benjamin responded that the safeguard is our consciences. “I respect you enough to believe that you and we all can conduct ourselves like mature ladies, gentlemen and Christians.”

3. Fr. Vitaly Dudkin, Holy Trinity Church, New Salem, PA, addressed his question to Metropolitan Jonah: Recently in an interview you referred to the possibility of opening 100 parishes to minister to Russian immigrants in New York City and seeking resources from outside the OCA to assist with this mission. What is the status of that idea?

Metropolitan Jonah responded that of 600,000 recent Russian immigrants in New York City, 400,000 are baptized Orthodox Christians. The OCA does not have enough resources to reap this harvest. We need help doing so. Pray that the Lord of the harvest sends workers.

4. Maureen Jury, St. Seraphim Cathedral, Dallas, TX, addressed her question to the Holy Synod in general: We have heard what His Beatitude plans to do to fix his part in the dysfunction within the Holy Synod. What will you, the rest of the members of the Holy Synod, do to fix its dysfunction?

Bishop Benjamin responded that there is incredible unity. The dysfunction you mentioned with respect to the Holy Synod three years ago really doesn't exist now. There are situations where the Holy Synod is at one end and the Metropolitan is at the other; but we are committed to working them through. It is the same with the relationship between the Holy Synod and the Metropolitan Council. Sometimes some of us get ideas that just are not going to work, and we rely on each other for feedback.

5. Fr. Chad Hatfield, Chancellor of St. Vladimir's Orthodox Theological Seminary, Crestwood, NY, addressed his question to the Holy Synod in general: Is the rest of the "family" of the Holy Synod willing to undergo psychological work-up [as the Metropolitan has committed to doing]?

Bishop Matthias responded that there are two bishops who will be accompanying His Beatitude when he goes to receive help. The whole family is working together, supporting one another.

6. Fr. Innocent Dresdow, Holy Resurrection Cathedral, Kodiak, AK, addressed his question to the Holy Synod in general: What will the Holy Synod do to manage information leaks?

Bishop Benjamin said we cannot stop everyone. The Synod has taken measures to enhance the confidentiality of its meetings, but leaks persist. We all have to behave as mature Christians. Metropolitan Jonah noted that if there were not a demand for unauthorized information, then the websites that publish that information would not have readers to motivate them. Bishop Michael challenged us to compare how many times we hit a web site each day to how many times we read a page of the Holy Scriptures.

FINAL ISSUES AND ADJOURNMENT

Fr. Eric Tosi addressed various "housekeeping" issues.

The Clergy Chair asked for a motion to adjourn. The motion to adjourn was made, seconded, and accepted unanimously. The session adjourned at 9:09 P.M., with the singing of "It Is Truly Meet."

WELCOME ADDRESS OF HIS GRACE BISHOP BENJAMIN, BISHOP OF SAN FRANCISCO AND THE WEST TO DELEGATES OF THE 16TH AAC

Your Beatitude, Your Eminence, Your Graces, Very Reverend and Reverend Clergy, Beloved Brothers and Sisters in Christ:

It is with great joy that I welcome you to the Diocese of the West and to the 16th All American Council. I would especially like to draw your attention to the delegation from the Diocese of Alaska which is some 50 persons strong. It is, to my knowledge, the largest delegation from the Diocese of Alaska ever to participate in an All American Council. We understand many of you have travelled far and at great expense to be here. And, we hope your journey will, in the end, prove to have been fruitful and blessed by God.

Speaking for the clergy and faithful of our diocese, we hope you will all take away some small knowledge of what Church life is like beyond the Mississippi. We would like you to enjoy the beautiful mountains and the Puget Sound. We trust some of you will visit the local parishes and see another side of our Church. We hope you will experience the diversity of our diocese and yet feel the unity we have as members of the same Church.

The theme we have chosen for this council is “The Household of Faith”. We are, indeed, one household, one family. And, like any family, we have family members, our various parishes and dioceses. We also share a history, a common story. It is a story that makes us unique within the communion of the Orthodox Churches. It is a story that is very North American in its character. It is the story of immigrants who came to this continent seeking a new life and who brought their faith with them. It is the story of Native peoples who were among the first to make Christ and the Orthodox Church part of their story. It is also the story of men and women who found the precious lost coin after much searching and made the Orthodox Faith a part of their story.

We would encourage you all to share your own story with others while you are here in Bellevue. And there is a booth here where you can record and share your story with the rest of us. We would encourage you to create, by God’s grace, a new chapter in the story of the Orthodox Church in America. We would encourage you to embrace the stories of St. Herman, of Metropolitan Leonty, of Matushka Olga Michaels, of Fr. Alexander Schmemann and Fr. John Meyendorff, of Archbishop Kiprian and Fr. Vladimir Borichevsky... to embrace the stories of all of our fathers, mothers, sisters and brothers and to make them part of your own story. Some stories have scary chapters and we have had our own. But, until that last chapter is written, and we are ultimately not the Author, the story can and will unfold in new and unexpected ways.

It has been some three years since we last gathered in Pittsburgh and elected our new Primate, Metropolitan JONAH. It is no secret these three years have not been without difficulty. We must all be mindful that we have gathered to work through these

challenges and to do a sacred work, the work of the Christ, under the guidance of the Holy Spirit.

The terminology we use to describe our work in the Church reflects Our Lord Jesus Christ's embrace of His beloved creation as His arms were outstretched on the Cross. It is the language of integration and unity. We speak of "Communion", "Liturgy" the common work of the Church in worship. We speak of "synaxis" (gathering) and "council". The work of the Church is the work of assembled flock of Christ. And as this congregation, we mystically are called to become something greater than the sum of our diverse parts.

By contrast, the terminology we use to describe the work of the Evil One is quite the opposite, that of scattering. The term "diavolos" in Greek, translated as "devil", refers to the slanderer, the one whose desire is to scatter the sheep gathered by Christ and to cause division among them. And as we work through the challenges before us, as members of the one Body of Christ, we must be cognizant of the subtlety of the "diavolos" who will tempt us to divide and scatter.

The New Testament bears witness to another time in the Church of Corinth when the brethren were tempted to be divided into camps of one sort or another. The Corinthians used to say: "I follow Paul" and "I follow Apollos." St. Paul reminded them as they were being tempted to divide into various camps or parties, each with its own agenda, that Paul and Apollos were only servants through whom the Corinthians came to believe. St. Paul in his first letter to the Corinthians said: "I planted the seed, Apollos watered it, but God made it grow."

I speak for all the bishops when I say: We have gathered here in Bellevue to express and to hear the Truth, the Way and the Life, Who is Jesus Christ. We are not here to represent factions and divisions, which are evidence of Satan's work. If you are here to represent Paul, Apollos, the Synod or the Metropolitan, or any other faction, then you should consider returning home. There ought not to be parties among us anymore than among the Corinthians. If you have an agenda, leave it in your room. If you are wearing some sort of button, take it off and do not tempt the Holy Spirit. But, if you are here to do God's work, to build up the Household of Faith, to be part of our story, then we welcome you. We have all been called together, gathered as the one Body of Christ, to perform a holy task and to discern the will of God for us. We are not some sort of secular club, political party or any other kind of organization. We are the local Church and have been called here by the Holy Spirit. We all, clergy and laity, are the people of God and have accepted this high calling by our presence here today and must act accordingly.

May God bless us and guide us in the great task that lies before us, the task of writing another chapter in the story of the Orthodox Church in America.

+Benjamin

ARCHPRIEST JOHN PIERCE, LOCAL CLERGY CHAIR, ADDRESS TO THE 16TH AAC

Your Beatitude, Your Eminence, Your Graces. Very Reverend and Reverend Brothers; Brothers and Sisters in Christ.

Glory to Jesus Christ!

My heart is bursting with joy as we greet and welcome the delegates of the 16th All American Council; as we gather for the first time on the saint trodden earth of the Diocese of the West.

In 1836 St. Innocent visited the West Coast and the area that today is designated the Pacific Central Deanery, conducting services at Fort Ross in Sonoma County, and visiting communities in the San Francisco Bay Area.

Archimandrite Sebastian Dabovitch of thrice blessed memory was born June 21, 1863 in the God Saved City of San Francisco, where he was raised and was ultimately ordained the first priest in the lower 48. His evangelical efforts lead to the organization of St. Spiridon Cathedral here in Seattle in 1895 and Holy Trinity Church 50 miles southeast in Wilkeson 1896.

St. Tikhon was our diocesan bishop, in 1902 he consecrated the Holy Trinity Temple in Wilkeson at the foot of Mt. Rainier. That temple stands as the oldest in the Diocese of the West.

Now it is your time, now your feet are standing on this God saved earth, and it is our honor to welcome you.

Rejoice, O mountains of *Washington*,

Leap for joy, O waters of the Great Lakes,

Rise up, O fertile plains of Canada,

for the elect of Christ who dwelt in you are glorified,
men and women who left their homes for a new land.

With faith, hope and patience as their armor,
they courageously fought the good fight.

Comforted by the beauty of the Orthodox Faith,
they labored in mines and mills, they tilled the land,
they braved the challenges of the great cities,
enduring many hardships and sufferings.

Never failing to worship God in spirit and truth,
and unyielding in devotion to His most pure Mother,
they erected many temples to His glory.

Come, O assembly of the Orthodox,
and with love let us praise the holy women, men and children,
those known to us and those known only to God,
and let us cry out to them:

Rejoice, All Saints of North America,
and pray to God for us.

(From All Saints of North America)

LYNNELL BRUNSWIG, LOCAL LAY CHAIR, ADDRESS TO THE 16TH AAC

On February 12th 2010, the newly formed local AAC executive committee, Fr John Pierce, Michelle Mewhinney Angel, Dmitri Pletz and I, met here at the Hyatt with Fr. Myron Manzuk, Fr Eric Tosi, and Peter Ilchuk for the first of many organizational and planning meetings.

February 10, 2010. Which means, that for one year, eight months, three weeks, and one day, we've been anticipating YOUR arrival. I am SO glad to see you!

In that span of time, many changes occur in peoples' lives. I know they did in mine. And woven through all those life-events; births, graduations, gainful employment, – not to mention that I didn't have my iphone when this all began – woven through all that *living* was the constant presence of the All American Council. We came, in time, to adjust the name a bit. . . the All-Consuming Council.

There were meetings upon meetings. Phone calls. Emails. Texts. Committees were assembled. Volunteers were mustered. The local committee guidelines were deciphered. The AAC permeated our dreams – when we could sleep.

And now here you are.

The thing about a once-in-a-lifetime opportunity such as this planning of the All American Council, is that we – the local committee - are novices through the whole process. We have, in this span of time, felt our way through what seemed to be a formidable task. But I have to say that in the course of the past couple of weeks, as the mists began to clear and we saw things taking definite shape; instead of obsessing about preparations, we were able to experience the excitement and anticipation for the actual event.

And now that we've arrived at October 31st, and you're here, we can view the process for what it's been. A labor of love for you, for our Church; The Household of Faith -- the body of Christ. For my part, it's been an absolute honor, and joy, to work with Fr John, Michelle, Dmitri, and all of our committee chairs and volunteers. But our preparations were just that. Preparations. Now, we turn it over to you for the REAL work of the Council. It's your turn.

WELCOME, and thank you for coming.

HIS BEATITUDE METROPOLITAN JONAH, ARCHBISHOP OF WASHINGTON AND METROPOLITAN OF ALL-AMERICAN AND CANADA, ADDRESS TO THE 16TH AAC

Your Eminence and your Graces, Fathers, Brothers and sisters,

Glory to Jesus Christ!

It is great to be in Seattle, and to be together as the Church. There is a sacramental aspect to our meeting together as a Council, to come together to discern the will of God for the direction of our Church. We have to prepare for this Council like we prepare for Holy Communion—which we celebrate every day—with prayer and fasting, putting aside all passions and lusts, all judgment and resentment, all criticism of others and anger in our hearts. Otherwise, how can we participate in the Holy Mysteries, how dare we approach one another with the kiss of peace, how can we listen to God? This is the task set before us: to hear the voice of God, strive to comprehend His will, and to do it.

First, I wish to thank His Grace, Bishop Benjamin, for hosting us and all who worked on the Preconciliar Commission; to Fr John Pierce and the whole local committee: Lynelle, Michelle, Dmitri, and the hosts of other who have worked tirelessly to put together this event, and care for its every detail. May the Lord bless you, and multiply His grace on you! I wish also to thank the staff at Syosset for their commitment and their labor for this Church, especially Fr Eric Tosi who was the main liason for this Council, and all there. In particular, Fr Myron Manzuk has, once again, been instrumental in every aspect of the planning and execution of the work to prepare for this Council; assisted by Peter and staff. There are a multitude of others..

I will tell you of some of the positive achievements in our Church since I was elected Metropolitan in 2008 and the vision I and the Holy Synod now wish to pursue. But as most of you know there is another side. These last three years have been the three most difficult years of my life. I have been under a relentless barrage of criticism for most of this time from every forum I am meant to oversee: the Chancery officers and staff, the Metropolitan Council, and—most troubling to me—the Holy Synod of Bishops. I admit that I have very little experience in administration, and it was a risk for the 2008 Council to elect me, the newest and most inexperienced of bishops. I have worked very hard to fulfill your expectations. But this is not an excuse. These three years have been an administrative disaster, and I need to accept full responsibility for that, and understand my part in it.

I did not understand the depth of the breakdown with the bishops. I thought we had a good working relationship but obviously there is something very broken. I need to regain the confidence of my brother bishops and of many others in leadership

positions in our Church. I tell you all here and now that I am deeply sorry for that and ask for your forgiveness.

How to get at the root of this breakdown in trust and repair it, if at all possible, is the real challenge for me, and I am willing to do whatever is necessary, working in close collaboration with the Holy Synod. As a first step, I have agreed to begin a process of discernment that will include a complete evaluation in a program that specializes in assisting clergy, the week of the 14th of November. I have chosen to do this out of love for you, the people of this Church, and for my brother bishops.

I ask you all for your forgiveness, understanding, prayers and support.

At this point, I wish to commend the staff in Syosset for their work for the Church. They strive to serve the Church as well as they are able. In particular, I wish to thank Fr Alexander Garklavs for his work as Chancellor during this very difficult time, with the transition from Metropolitan Herman to myself, and the conflicts we have had. What is very sad to me is that the job gets in the way of a good friendship. While we found it increasingly difficult to work together, it is my hope that our mutual forgiveness will bear much fruit through our respective continued service to the Church.

On a different note...

Over the past three years I have visited the dioceses, many parishes, monasteries, seminaries, and other institutions, for meetings, anniversaries, diocesan councils and assemblies, and simply to encourage, and get to know, the people of the Church. During this time, I was diocesan bishop for the New York/New Jersey Diocese, then including Washington. These were separated in order for the parishes of New York and New Jersey to have their own bishop undistracted by the demands of the Metropolitanate. Washington is now its own archdiocese, and we are beginning to develop its life. I was Locum Tenens for the Bulgarians, the South, and the Midwest, after the untimely passing of Archbishop Job, of blessed memory. As Locum Tenens of the South until the end of February of this year, I tried as best as possible to fulfill the role of the regular diocesan bishop. Many months I would be in my own bed no more than 5 or 6 nights.

I wish to note that this is the first All American Council after Autocephaly where we do not have the presence of Archbishop Dmitri. May his memory be eternal!

We have elected and installed several new bishops, filling long vacant diocesan sees, with several more to go. We have elected and consecrated Bishops Melchisedek of Pittsburgh, Michael of New York, Matthias of Chicago and Irene of Quebec. We have received Bishop Mark into the OCA, and established Bishop Alejo as a full diocesan bishop. We have just elected Fr Alexander Golitzin for the Bulgarians. We have yet to fill Alaska and the South. All of this has taken large numbers of meetings, phone calls and discussions in each of the various dioceses. It has been a great joy for me to become acquainted with the wonderful people of our

Church, who in each diocese strive to serve Christ, and to do the best for the Church. I love our people, the Orthodox people of North America, in all our diversity, for all our strengths and weaknesses. I am honored to be your Metropolitan, and know myself utterly unworthy of such a task.

The seminaries and seminarians are one of my greatest joys. Both St Tikhon's and St Vladimir's are vibrant and each have their own set of challenges. There was an immense challenge to sort through the issues at St Tikhon's over the past three years, and now they are on a much more solid footing. Both seminaries have suffered from the economic turn down, and both need greater support from the body of the Church. St Tikhon's has a new Dean, Fr Alexander Atty, who is making some major improvements to the life and facilities of the Seminary. St Herman's in Kodiak gives both Eastern schools a run for their money, turning out very competent graduates to serve in the difficult conditions of rural Alaska. They are all to be lauded! The Boards of these seminaries are composed of remarkable people who work tirelessly for their schools, and it is a joy to work with them.

St Tikhon's monastery has undergone a radical renewal, now with its own abbot and with seventeen monks and novices. They have thoroughly renovated the monastery, and added a new building, with more to come. They were left with an immense debt, from before, which they are struggling to pay off. The other monasteries are doing well, and it is my hope to again convene a Conference of Superiors, both of the Diocesan and Stavropegial Monasteries.

Interchurch relations have taken a substantial amount of time and travel, both in terms of the other jurisdictions in this country, the Episcopal Assembly and formerly SCOBA, as well as with the foreign churches. I have developed solid relationships with the heads of the Greek, Antiochian, and Serbian jurisdictions in America. In particular, I have developed a strong relationship with Metropolitan Hilarion of ROCOR, with whom we have worked out a full rapprochement, with unhindered communion and concelebration. Our relationship with the Russian Orthodox Church remains very strong, both with Archbishop Justinian, the Patriarchal Representative to the US, as well as with the Russian Patriarch and his Department of External Affairs head, Met. Hilarion. While my international travel has focused on Russia, I have also been to Georgia, and plan a trip to the Balkans. I met with the new Patriarch of Serbia, as well as the Metropolitan of Prague, Krystof, earlier this year, as well as Patriarch Kirill of Moscow.

A fundamental aspect of our identity as the Orthodox Church in America is that we are, and have been from our foundation, a missionary Church. Our mission is the same as the monks who came from Valaam to Kodiak, in 1794: to bring North Americans to the Orthodox Faith. Theirs was a focus on true evangelism, which means bringing people to faith in, and commitment to, Jesus Christ in the One Holy Catholic and Apostolic Church.

Over the past century, we had to focus on issues of immigration, ethnic integration, community building and consolidation. We had to battle against litigation. We have struggled over the use of English and the calendar. Now we are

battling against secularism and the capitulation to values alien to the Gospel and a false sense of needing to conform to the surrounding society. Part of this comes from the immigrant experience of wanting to integrate into the broader culture. Part of it comes from the dominance of worldly political convictions. But, insofar as we have embraced the wisdom of this world, and rejected the foolishness of the Gospel, we have lost our way and betrayed our true identity and calling.

We must rekindle our dedication to authentic evangelism, outreach and bringing people to faith in Christ, and to nurturing the spiritual life of our people. We must turn away from ourselves, and towards God and other people, both personally and corporately.

Over the past forty years, the OCA has been transformed. It has grown from a small homogeneous community of ethnic churches with a single Archdiocesan structure, with a strong center and some auxiliary bishops; to a local church with multiple dioceses, each with its own life, character, and its own mission to the particular communities in which they find themselves. Old inner city churches are being revitalized, in some places filled with new life. New waves of immigrants are being served and integrated into the life of our Church. There have been thousands of converts from every race and background. There are at least thirteen languages used on any given Sunday in our parishes (English, French, Spanish, Slavonic, Georgian, Romanian, Albanian, Bulgarian, Yupik, Aleutiq, Aleut, Athabaskan and Tlingit). There are also some variants of Nahuatl and Mayan, with texts in preparation. We have become a deeply diverse, truly indigenous North American community. This is a beautiful thing, a realization of the original vision. And we have more work to do.

Over the past three years, we have increased our attention to the development of our missionary outreach, particularly in Mexico and Alaska. In 2009, the exarchate of Mexico was elevated to a full diocese and Bishop ALEJO was elevated from auxiliary bishop to ruling bishop of his diocese. The entire Holy Synod travelled to Mexico to participate in this historic and joyous event and to witness first hand the missionary labors of the Diocese of Mexico.

A more recent achievement was the finalization of the transfer of all Alaskan lands to the diocese of Alaska, which was not simply a rightful restoration of land ownership, but also an affirmation of the great contribution made by the founding diocese of our Orthodox Church in America. We are especially blessed to have so many delegates from Alaska at this All American Council. The Alaskan peoples are an essential part of our Church, and we need their presence and their voice.

Most recently, a new chairman of the Department of Evangelization was appointed who will be charged with re-invigorating this central department of our Church...

The Central Administration

As a result of the OCA's difficulties prior to the last All American Council, a concerted effort was made to improve the administrative structures and functioning of our Church. Although this process has brought with it certain very real tensions, there have been some very positive accomplishments in this area. The Holy Synod recently adopted some resolutions concerning the Central Administration and the roles of and relationship between the Primate, Holy Synod, Lesser Synod and Chancery. The Lesser Synod has participated in Metropolitan Council meetings on a regular basis and there has been an increased cooperation and openness between the Holy Synod and the Metropolitan Council, including joint retreats and meetings. In general, the Holy Synod has been meeting more frequently for meetings and conference calls, both to address crisis issues but also to take a proactive role in areas such as the search for Episcopal candidates and to contribute to the direction of the Strategic Plan process.

Financial Accountability has been continually developed and the Administration has been blessed by the dedicated work of our Treasurer, Melanie Ringa and all those who work with her, including the Finance Committee of the Metropolitan Council. For the first time in many years, the OCA has received a fully unqualified audit opinion. This is admirable progress.

The issue of clergy sexual misconduct has occupied the time and energy of the Holy Synod as well as the members of the SMPAC. The Holy Synod is committed to developing better ways to respond to sexual misconduct allegations both pastorally and legally and is currently in dialogue with the SMPAC to address the specific issues of revising the Policies, Standards and Procedures and to search for a person or persons to fill position of Coordinator of the Office of Review of Sexual Misconduct Allegations. Filling this Office needs to be a top priority for the next couple of months.

Pan-Orthodox Relations

One of the most important pan-Orthodox developments of the past three years was the process of reconciliation between the Orthodox Church in America and the Russian Orthodox Church Outside of Russia. Initial informal discussion between myself and His Eminence, Metropolitan HILARION led to the establishment of a joint dialogue commission which drafted a joint statement which was accepted by the Holy Synods of the OCA and ROCOR. On May 24th of this year, a concelebration of several hierarchs of both Churches took place in New York City and a second one is planned for December 10th.

The hierarchs of our Holy Synod have been actively participating in the Assembly of

Bishops for our region and each of our bishops is serving on one of the committees of that body. Although we do not have a place on the executive committee, we are committed to working with all the hierarchs of our various jurisdictions and are hoping to contribute in a positive way to the normalizing of the canonical situation in North America. As part of this contribution, the Holy Synod issued an Affirmation on Autocephaly which was published last December.

The OCA stands for the vision of a united fully autocephalous Church in America embracing all Orthodox Christians, with a single Synod and a single Primate, in communion with all the other Orthodox Churches and recognized by all. We need to be free to discern locally what is necessary for the mission of our Church in this land. However, we equally need to be in full and unimpaired communion and concelebration with the rest of the Orthodox world. There is much work to do. The Holy Synod and I strongly support the autocephaly of the OCA, and we support the movement toward Orthodox unity. It is the very nature of our Church.

The Development of the Dioceses

The development of the dioceses is the next most important challenge for this Church. Each diocese needs to take greater and greater responsibility for its own life, its ministries and outreach. This is what it will take to spread the Church's presence into more and more areas. As we do that, our Church will become more diverse and will be able to serve more people, as we grow in the unity of the Faith by the Holy Spirit. It will enable us to equip and involve more people in the work of ministry, and fulfill our calling to spread the Gospel.

The Strategic Plan that has been developed over the past couple of years, and is the center piece of this Council, has a number of primary goals that will be the subject of our discussions. These goals are focal points for the Church's work over the next decade. They revolve around several major areas: Evangelism and outreach, particularly to youth; Parish life and renewal; Orthodox unity; the funding of the Church; theological education and leadership training. All of these are important goals for the Church. It is critical that we approach these in the wider context of not only our history and identity as a Church, but also in the broader context of the essential vision of how we want the organization of the Church to develop. We must ask what is required in terms of personnel and funding, and how are we going to find and allocate the resources to fulfill these goals. Who will do these activities? Parishes, deaneries, dioceses or the central administration? What is the role of each level?

My vision for the OCA is of a dynamic church, focused on missionary and charitable outreach, incarnating and standing for the full integrity of the Gospel

of Jesus Christ. My hope is that we turn outwards, with open arms, to the thousands of people who are thirsting for what the Orthodox Church in America has to offer: liturgical, moral and doctrinal stability and integrity, a context of community in which to raise their families and live out their lives; and a deep nurturing of their spiritual lives and growth. Our Church is a place where the idealism of the young, and the wisdom of the elders, can come together.

Thus I believe there are three main areas on which we must focus among the ten goals of the Strategic Plan: Missions, Youth and the funding of the Church. Each of these goals has elements that can only be done on the parish, diocesan or central levels. We have to set concrete projects that will help us measure our progress, and mark the achievement of these goals. Mostly, however, we need to commit ourselves to working on the local level first, and then on the diocesan and central levels of church organization. We need to find ways to expose people to this vision underlying these goals, so that they turn their inspiration into action, and take up the cross of ministry.

For example, Youth work can best be carried on at a local, parish or deanery level. It is very hands on, and needs that kind of hands on treatment to make it effective, and to pull people up to a higher level. For example, there need to be parish youth programs, to pull the kids together into deanery and diocesan programs. Then there can be OCA-wide youth rallies, coordinated by the central youth department. What we commit to is to first build those very local programs, in parishes and deaneries, then get the kids together on broader and broader levels. This will need parents to commit to organizing and running youth groups and activities in their parishes and deaneries. They are the ones to best determine how and where, and the logistics of it all. There can be coordination among all levels, so that these programs synergize and support one another. On the central level, I want to see youth rallies each year, in different areas. This can be organized by meetings of the diocesan youth directors and leaders. The central level can also provide or facilitate training and education for youth ministry work.

Another Youth centered activity is OCF, which is one of the most powerful missionary outreach tools in the Orthodox Church. Kids may leave the Church in college; but we also get a lot of converts from college. The OCF needs to be supported on the parochial/deanery level, with activities on the diocesan level, and also on the national level. Again, we need people to commit themselves in their local communities to facilitate these groups and their activities. Much of OCF work has to be done by the kids themselves. But this needs to be supported by the surrounding parishes. There are regional OCF gatherings, such as the Christmas conferences; parishes or the dioceses can give scholarships for these activities. And the Central Administration can contribute to and encourage the national organization of OCF. Then there is a Metropolitan who loves to come to OCF gatherings and conferences and give talks.

Missions work is outreach to others, to bring them into the communion of the Church for the sake of their salvation. Mission work can only be done on the local level, as a very hands on activity. It requires diocesan supervision, especially when it comes to assignment of clergy and other workers, and the allocation of resources. However, the real work evangelism and guiding people into the Church, of nurturing growth in communities and planting new ones, is mostly a matter of priests, deacons and layworkers committed to building particular local communities, through the sacrificial offering of their lives and resources.

The central administration can convene mission conferences; it can also raise funds to support mission work and internships; but the main bulk must come from involvement on the local level. It can be most effectively financed by the diocese. Diocesan mission grants, both for new communities and to renew and revitalize old parishes, can only be administered on a local level. If there is central participation in funding, it is best administered through the dioceses. Parish renewal is just as much a missionary effort as founding new communities.

How we fund the Church is the core issue of this council: not how much the assessment is, but rather, how do we allocate our resources? We must consider, in the broader context, how the whole church and its work and ministries are funded. We have to look first and foremost at the development and funding of the parishes, the core element of our Church, the locus of most of its ministries and outreach, and the focal point of the lives of our people.

People experience the life of the Church in their parishes and, secondarily, in their dioceses. The parish is the center of liturgical and sacramental life, the locus of the Eucharistic community. The parishes need also to be vibrant centers of activity, with ministries, evangelical and charitable outreach programs for the youth, seniors and everyone in between. To do this, they need to be well funded, and the clergy need to be paid a living wage. We have clergy compensation guidelines, and they need to be followed. Every priest needs to participate in the OCA Pension plan. Every priest needs to be free of financial concerns so that he can minister freely, and guide and equip people in his parish to take up the ministries that build the community.

The dioceses need to be equally active, overseeing, sponsoring and coordinating the various ministries, programs and outreach activities, and providing the services and ministries that unite and synergize the parishes. Missions, continuing education, and inter-Orthodox activities are primarily diocesan programs and ministries. These kinds of activities are at the heart of evangelism, missionary outreach, and the revitalization of existing parishes. They flow from, and back to, the Eucharistic community. But this all takes financial resources.

One of the areas that concerns me the most is the difficult plight of so

many of our clergy, as well as our dioceses. So many priests are just scraping by financially, having to work outside jobs, their wives having to work to provide insurance. There are some, I have heard, even on food stamps. This is shameful for our church! Most clergy choose to sacrifice financially for the sake of the Church, one way or the other. How many missions and small parishes have the priest as the major donor? How many missions and parishes have to make a choice between a living wage for the priest and a building? It is admirable and praiseworthy to sacrifice; but it has to be voluntary. And it has to be voluntary on the part not only of the priest, but of his wife as well. But involuntary poverty is a different story. Our clergy are well educated, and deserve to be treated with respect. This includes how they are paid. In order to effectively grow the missions and ministries, not only does the priest need to be paid, but there need to be funds to support the work of the ministries within the parish community. This should come from the parish itself, not outside funding.

Closely related to this is the situation of so many of our dioceses. The dioceses are radically under-funded, some to the extent that the bishop is not even receiving much beyond a nominal stipend, and hardly a living wage. Not to mention that there is almost no money for programs, services, and other ministries. Some dioceses can not afford a secretary or a deacon for the bishop, much less do anything else. In other words, the dues system has left us almost bankrupt and partially paralyzed.

But, what if we envision another model. A model of the diocese where it returns funds to the parishes, alleviates the financial burden of a mortgage, substantially funds missions, and adequately funds ministries. There are at least three dioceses in this Church that do that: the South, the West and Midwest, all in different ways. In the South and the West, the diocese is operated, partially, like a bank, taking deposits and loaning money, giving grants, and guarantying mortgage payments while limiting the parish's payment to 25% of its income. It is a vision of parishes helping parishes, through the coordination of the Diocese.

This rests on a foundation of a system of tithing. It can only work if people are tithing to the parish, then the parish to the diocese. Ideally, the diocese should tithe to the central administration. We must consider this model for church funding. What is critically important in this is that this model develops and affects the PARISHES first and foremost. They are the context for our life in the Church, and all the local ministries. Then the dioceses also benefit, as the parishes develop; and they will have adequate funding to support deanery and diocesan wide ministries, as well as the central administration. It will take time to transition to tithing. But it is the right way to support our Church.

If we claim to be Orthodox Christians, then we must truly be Orthodox. That only means one thing: to conform ourselves to Christ through

obedience to the Gospel and commitment to living according to the teachings of the Apostles and of the Holy Fathers. This is another aspect of what it means to surrender to God, and learn obedience to His will. It also means that we must reject the wisdom and values of this world, and live by the teachings of the Gospel. If we are within the Church, then we need to conform to it. We cannot be Orthodox Christians on our own terms. The world will hate us, feel judged and condemned by us, if we do not conform to it. And we will be reviled, rejected and persecuted in return. But if we are Christians, what are we to expect? Nothing but the cross. By our lives and convictions we show the world around us that there is another way that leads to true happiness and the healing of the soul. We can clearly see that the way of the world leads to death, to brokenness and despair. The way of Jesus Christ leads to healing, happiness and eternal life.

This means that in the midst of this secular society, we stand for a way of life and values that are often the opposite of what is politically correct. First, we believe in God and in His Son, Jesus Christ, and the Holy Spirit. We stand for the integrity and sanctity of marriage, of one man to one woman, to last a lifetime. We stand for the integrity and wholeness of the family, of however many generations. We stand for the protection and value and the sanctity of human life from conception to a person's last breath. We stand for the values of chastity and virginity, striving for purity of soul and body, a chaste marriage allowing no adultery; and the chaste integrity of intimate friendship between men and between women. We value the monastic life of commitment to Christ in community, in non-acquisitiveness, virginity and self-renunciation. These values show how we, as Orthodox Christians, value each person as beautiful and unique, and worthy of love and respect; and we value the uniqueness of the male and female.

There are thousands of people in our three countries on this continent that are thirsting for the stability and integrity of Orthodoxy. Let us make sure that they can not only hear our message, but that we also live up to its challenge.

We must make our stand known in the public arena. We are called to be like yeast, to leaven the whole lump of dough. We are like spice that flavors the food. We are called to be the fragrance of the presence of the Kingdom of God by the grace of the Holy Spirit, in the midst of this corrupt world. The only way we can do that is

Let us strive to quiet our minds and our hearts, to stop the clamor of our thoughts, and to listen, as Matushka Julianna Schmemmann called us, to that "still small voice" which will lead us according to the will of God.

16TH ALL-AMERICAN COUNCIL
PLENARY SESSION TWO
TUESDAY, NOVEMBER 1 — 10:30 AM

SESSION OPENING

The Second Plenary Session opened at 10:47 AM with the singing of “*O Heavenly King.*”

Archpriest Ian Pac-Urar, Clergy Vice-Chair
Judge E.R. Lanier, Lay Vice-Chair

OPENING REFLECTION

Archpriest Alexander Kuchta, Reading from Epistle of the Holy Apostle Paul to the Galatians 6:1-10

VIDEO PRESENTATION

Matushka Juliana Schmemann greeted the Council via a recorded video greeting [*TRANSCRIPTION ATTACHED*].

CHANCELLOR’S REPORT

REPORT OF THE FORMER INTERIM CHANCELLOR, HIS GRACE, BISHOP MELCHISEDEK.

My complete report is in your notebooks. I will summarize a few salient aspects:

On Feb 24 of this past year, I was appointed as the Interim Chancellor by the Holy Synod. From that time until a week ago, it was my duty to travel at least weekly to Syosset to take care of business in person that was necessary, and otherwise to deal with business of the Chancery. The main areas of the work of the chancery are:

- Issues of pastoral import;
- External affairs of the church (with Fr. Leonid Kishkovsky, a particular pleasure);
- Serve as Chair of Sexual Misconduct committee and therefore responsible for implementation of standard procedures which have been adopted by the church and for their continuing evolution. The issue of Sexual Misconduct has come to dominate the life of not just OCA but of all churches in ways that 25 years ago would have been inconceivable. Our

standard procedures are now under revision by a committee. We are in the process of putting together an office, hopefully, where we will have somebody so that when a case comes up, we can go to that office and say “take care of it.” But the process itself takes a much larger amount of time in relationship to other activities of the chancellor’s office than they have in the past.

- Day to day running of the office of the chancery. Dealing with all of the situations that the secretary and various employees of the central administration have to deal with.

A new chancellor of the OCA was selected: Archpriest John Jillions, Archdiocese of Canada. Bishop MELCHISEDEK noted that they will work together for another one or two visits by the Bishop to the Chancery. Bishop MELCHISEDEK introduced Fr. Jillions to speak.

REMARKS OF ARCHPRIEST JOHN JILLIONS, CHANCELLOR OF THE ORTHODOX CHURCH IN AMERICA.

The Chancellor reported that he feels privileged to serve in this position, which he officially assumed on October 26, 2011. He is impressed with the team in the Chancery offices and looks forward to working with them. He has commitments to the University where he has been employed and will be with the Chancery full time beginning in January of 2012. He lauded Fr. Alexander Garklavs for his work since his tenure as Chancellor ended. Fr. Alexander has been an invaluable consultant to Bishop MELCHISEDEK while waiting for a parish assignment. Fr. Alexander has been working almost full time on Sexual Misconduct issues. Fr. John remarked on the humanity he has noted amongst the bishops and noted the change in style of leadership. (*TEXT ATTACHED*)

Credentials report was read:

10 hierarchs

258 clergy delegates

239 lay delegates

2 retired clergy

79 observers

7 guests

TOTAL: 595

Questions from the floor on the reports of the Interim Chancellor and the Chancellor followed.

Question by Thomas Haulund, St. George Cathedral, Rossford, Ohio (Bulgarian Diocese):

As a former Roman Catholic, I have seen a terrible situation evolve over sexual misconduct. I find a lack of transparency in the Orthodox Church. Why not get the information out now? Can we have further transparency in the sexual misconduct committee?

Answer (Bishop MELCHISEDEK): There are 2 parts to your question. All religious bodies who consider themselves Christian must deal with this issue. Confidentiality is a major consideration in the investigation of allegations. There are times when the Church cannot control confidentiality (such as when items are published in newspapers) but we must stay within our guidelines, policies and procedures when resolving the complaints. Other jurisdictions failed in this and were held responsible for not doing so. If someone is dangerous they must be removed and people then should be informed. It is a fine line between protecting our parishioners and ruining a person's life.

Question by Lee Kopulos, St. Luke the Evangelist Church, Palos Hills, Illinois (Diocese of the Midwest):

Corporations handle this with an ombudsman, an outside person who has nothing to do with corporate officers, who follows this through to the end. Using a clergyman is a great error. Do you plan to use an outsider?

Answer: (Bishop MELCHISEDEK): This issue is part of the current revision. Someone independent but in cooperation with us. These elements have to be defined.

Question by Priest John Cox, Dormition of the Theotokos Church, Norfolk, Virginia (Diocese of the South):

When it comes to issues of sexual misconduct there is a legal aspect, and to help with that you have lawyers and legal advisers who are experienced with such things. There is also an ecclesiastical aspect. Do we have a spiritual court competent to deal with these issues from an ecclesiastical perspective?

Answer (Bishop BENJAMIN): There is no grand inquisition. These are dealt with on a diocesan basis. The Bishop is empowered to call a spiritual court, which delivers its verdict to the Bishop, who renders his judgment. We do have canonical experts in the Church with whom we consult when necessary.

Question by Tracey Edson, St. Nicholas Church, Portland, Oregon (Diocese of the West):

I was troubled to hear that Bishop MELCHISEDEK spent most of his time dealing with sexual misconduct issues. Is it number of issues or complexity of issues? Are there any statistics indicating that it's normal for an organization or unusual?

Answer (Bishop MELCHISEDEK): Yes.

Question by Priest John Parker, Holy Ascension Mission, Mount Pleasant, South Carolina (Diocese of the South):

In light of what cannot be denied as public discussion in our church on public sexual matters, namely homosexuality, on your website, Fr. John [Jillions], you indicate "the experience of sexual minority groups in the Orthodox Church." What does that mean? Please elaborate.

Answer (Fr. John Jillions): Matters of policy, theology and moral teaching belong to the Holy Synod. However, many matters require pastoral discussion. All need to be ministered to regardless of "orientation".

Question by Hieromonk Christopher (Savage), Monks of New Skete, Cambridge, New York (Stavropegial):

Given the dominance of this particular issue, and its importance, and it has arisen from a culture of silence vis-à-vis sexual education and discussion, what plan is in place to lead the clergy of the OCA to deepening sexual integration?

Answer (Bishop BENJAMIN): Can you define sexual integration?

Fr. Christopher: A consciousness of our own reality as sexual persons, and the ability to integrate our own sexuality in a proper, moral, and healthy way, in a way where we can talk about what it looks like to be a healthy sexually integrated individual, especially as a priest or deacon?

Answer (Bishop MELCHISEDEK): We must abide by the teachings of the Church. But we must also bring people to Christ without abandoning those teachings. How we do so will require much more introspection and thought to give a pastoral response yet stay within the teachings of the Church.

Question by Priest Richard Rene, St. Aidan of Lindisfarne, Cranbrook, British Columbia (Archdiocese of Canada):

The discussion over sexual misconduct has taken a negative form in terms of prevention. This arises from a clergy/laity culture in which the clergy are a closed corporation of

clerics. What are some of the things we can do as clergy and laity in order to overcome this culture of silence?

Answer (Fr. John Jillions): First of all, very practically, all need to be aware of OCA policies and procedures on sexual misconduct, published on the OCA website. The thoroughness of a recent response to an allegation that he participated in and the common sense changes we may need to make in the future.

Question by Aftan Romanczak, St. Mary of Egypt Church, Lilburn, Georgia (Diocese of the South):

Many issues now are exposed within a very short time with websites, bloggers, etc. A more effective method of communicating, such as through a press secretary, might decrease incorrect information dissemination. Would the OCA consider a press secretary?

Answer (Fr. Eric Tosi): We have a communications team of professionals. The position of Director of Communications has been eliminated. The Communications Team interfaces with the crisis management team. With revision of our website, we are working towards improved release of information.

(Bishop BENJAMIN): With additional resources, a press secretary could be added. A tremendous team of volunteers do their best given our present economy.

SECRETARY'S REPORT

Archpriest Eric G. Tosi referred everyone to the written report in the officers' report. He spoke of the need to look outward rather than inward during difficult times and of the need to connect together as persons. He also spoke of how administration is pastoral and not simply a bureaucracy. He noted the contributions of a large team of volunteers and asked for recognition for their contributions. He noted the dedication of the Chancery staff and their giving of much beyond their job duties. He stated that many are doing more than one job but do so with joy and love for the Church. He noted that he feels privileged to work for the OCA and asks for your prayers.

No questions came forward.

STRATEGIC PLAN OVERVIEW

Priest John Vitko presented the work of the Strategic Planning Committee (SPC). *(PowerPoint attached)*

Fr. John is open for questions.

Question by Archbishop Phillip Eriksson, St. Peter the Aleut Church, Calgary, Alberta (Archdiocese of Canada):

In all these sessions we hear the question of “this country”, we pray for the president, etc. Can the strategic plan address unique situations of Canada and Mexico? When we leave here, will you forget us again?

ANSWER: (Bishop BENJAMIN): We pray for the head of state in the country where we are located and apologized for any oversights and bad habits in not recognizing all of the various geographical territories of the OCA.

ANSWER (Fr. John Vitko): Noted that the SPC tried to reflect the diversity in unity within their report.

Fr. John Jillions: I am a dual citizen of the United States and Canada. I will keep the interest of Canada and Mexico alive at the Chancery.

Question by Christopher Lewis, St. Herman of Alaska Church, Port Townsend, Washington (Diocese of the West):

Noted his enthusiasm for the Strategic Plan. In addition he noted that other jurisdictions like the OCA are largely convert and struggling with same issues. Why is autocephaly part of the strategic plan?

Answer (Fr. John Vitko): We are not overemphasizing it, but we are not backing away from it. We have autocephaly, and we need to continue to work towards unity.

Question by Joseph Tome, St. Nicholas Church, Burton, Michigan (Bulgarian Diocese)

After reading the strategic plan, and noticing this is to follow through in the next decade (10 years), could the Plan possibly be carried through the next three All American Councils rather than having “new themes” at them?

Answer (Fr. John Vitko): The plan is evolving but the categories and goals will probably remain the same.

Question by Janet Shoshitaishvili, St. Herman Church, Oxnard, California (Diocese of the West):

After the two workshops where all of the 10 objectives will be worked on, we are going to come back here, and delegates are expected to vote on it as a whole. What if we want to vote only on part of it, or want to give input on the plan as a whole?

Answer (Fr. John Vitko): The SPC wants a sense from the council whether to proceed on the plan in general. It is not a vote on the details; it is important to move forward.

Question by Archbishop John Maxwell, SS. George and Alexandra Mission, Fort Smith, Arkansas (Diocese of the South)

Why was the element of examining organizational structure eliminated from the work of the SPC?

Answer (Fr. John Vitko): This came from the initial work of the SPC which noted that the feedback received showed that an overwhelming majority did not want a change in the organizational structure. The Holy Synod blessed and approved the change in direction.

NOMINATIONS PROCEDURES

Archpriest Peter Baktis, Chair

1. Elections to Metropolitan Council (1 clergy and 1 lay) and Pension Board (1 clergy and 2 lay)
2. No auditor election as per amendment of 15th AAC
3. Must be delegate and present
4. Can be nominated by self or others
5. Must submit form to a member of the Nominating Committee
6. Nominations must be in by Wednesday evening
7. Elections at Plenary Session 6 on Thursday morning

The person nominated must consent by signing the form. Committee members were asked to stand and delegates were asked to contact them for a nomination submission form.

RESOLUTIONS

Archpriest John Erickson:

The committee was officially constituted last night. Committee members stood. To make a resolution, ask them for a form. The Resolutions Committee was formed in the spring to look at early resolution submissions. The Resolutions Committee reviews items by:

- Not taking sides for or against an issue.
- Evaluating an issue based on appropriateness for decision by the delegates to the Council.
- Consolidating similar submissions into one resolution.

The Resolutions Committee will be presenting eight resolutions from the early submissions. Four were in the delegate handbook and another four are in completed

format to be presented during the Council. Three will be addressed this morning. Resolutions may also be received from the floor. When submitted, the Committee and the Holy Synod will review the proposed resolution. If approved, it will be distributed in written form and appear on screens for discussion. Proposed amendments to resolutions can be offered in the course of discussion. He referred to pages 15-16 in the Delegate Handbook for further reference on rules.

PROPOSED RESOLUTIONS – PLENARY SESSION II

A sheet containing three resolutions was distributed.

RESOLUTION 1 ON DEAF OUTREACH: Walter Alesevich, Esq., St. Nicholas Cathedral, Washington D.C. (Diocese of Washington, D.C.) (*TEXT ATTACHED*) moved acceptance. Motion seconded.

Speakers pro and con solicited from the floor:

Proponent: Archpriest Jacob Kulp, St. Timothy Church, Toccoa, Georgia (Diocese of the South)

Noted the differences in grammar and syntax between spoken English and American Sign Language (ASL). Requested translation of the Divine Liturgy into ASL to better communicate the content of the faith.

Opponent: Robert Graban, Holy Transfiguration Church, Livonia, Michigan (Diocese of the Midwest)

Will parishes be required to provide sign language interpreters causing financial hardship?

Proponent: Juliana Gould, Holy Ascension Mission, Mount Pleasant, South Carolina (Diocese of the South)

In response to Fr. Kulp's question, the Divine Liturgy has already been translated into ASL and is available online. She noted the existence of hearing impaired clergy and communities. She would like to see deaf communities in the OCA.

Opponent: Priest Justin Hewlett, St. John of Shanghai Mission, Vancouver, British Columbia (Archdiocese of Canada)

Noted all three resolutions of "outreach" already fall under the mission of the Church. Questioned the need for these resolutions.

Proponent: Archpriest Constantine White, St. Matthew Church, Columbia, Maryland (Diocese of Washington, D.C.)

The Primatial Cathedral in the District of Columbia has a deaf community. There is a tendency to think we could hand people a book. The deaf are unable to read lips because of choir lofts and priests facing the altar. When the Cathedral started having services interpreted, it absolutely opened their minds and hearts. The deaf never understood why it took so long to do three lines (Cherubic Hymn)! Other jurisdictions and denominations have deaf parishes; the OCA should consider them too.

Judge Lanier called for a voice vote. The ayes have it by clear majority, resolution adopted.

RESOLUTION 2 ON JOY SUNDAY FOR YOUTH: Walter Alesevich, Esq., St. Nicholas Cathedral, Washington, D.C. (Diocese of Washington, D.C.) (TEXT ATTACHED) moved acceptance. Motion seconded.

Opponent: Rebecca Matovic, St. Mary Magdalen Church, New York City, New York (Diocese of New York and New Jersey)

Setting aside a Sunday leads to a distortion of our liturgical year. If this were simply an encouragement to take a collection, but as written this designation of Sundays for special purposes should be within the purview of the parish. The liturgical calendar tends to be underemphasized.

Opponent: Archpriest David Lowell, Holy Transfiguration Cathedral, Denver, Colorado (Diocese of the West)

As the rector of the parish I have many calls for collections. I am against any annual recurring collection.

Opponent: Archpriest Daniel Skvir, Transfiguration Chapel, Princeton, New Jersey (Diocese of New York and New Jersey)

The first Sunday after the feast of the Elevation of the Cross is already (according to SCOBA) “OCF Sunday” which is very close. Perhaps the two might be incorporated together.

Proponent: Walter Alesevich, Esq., St. Nicholas Cathedral, Washington, D.C. (Diocese of Washington, D.C.)

This resolution should not be combined with the OCF collection since it is for youth activities.

Resolution defeated.

RESOLUTION 3 ON AFRICAN-AMERICAN OUTREACH: Priest Moses Berry, Theotokos “Unexpected Joy” Mission, Ash Grove, Missouri (Diocese of the Midwest) moved. Resolution seconded.

Proponent: Priest Moses Berry, Theotokos “Unexpected Joy” Mission, Ash Grove, Missouri (Diocese of the Midwest)

I would like to give some background as to why I wrote this. For the first three AACs I was at, I was the only African American clergyman here. Now there are two. From the time our Church was founded in 1794 there has only been one African American priest in all the OCA until the year 2010. That is pitiful. In the whole history of our country we could only find one African American priest and that would be me. We have to make effort if we really want African Americans to come to the Church. We can't just “do what we're supposed to do” – otherwise why would we need this meeting? We are sorely lacking in outreach to African American people. Three times in the last 10 years we have been called upon to help convert African American people not individually only, as we always do, but whole parishes. The first one we let slide. The second one is in St. Charles Missouri, and I visited that parish two weeks ago. They said, “Where are the African American priests; where are the African American people in the OCA?”

Opponent: Thomas Haulund, St. George Cathedral, Rossford, Ohio (Bulgarian Diocese)

I do not oppose this in principle. I oppose it on lack of information. I am not aware of any place where we are denying or even discouraging African Americans in our churches. Unfortunately, we do not have many parishes with a lot of African American members. I would base my opposition on lack of information of how we would evangelize strictly to African American people.

Proponent: Archpriest John Tkachuk, The Sign of the Theotokos Church, Montreal, Quebec (Archdiocese of Canada)

Many of us in North America have come from oppressed minorities in other countries; fleeing from communism, British imperialism, colonial supremacy, etc. It would be in our interests to support this, and in our favor to be seen as uniting with Fr. Moses.

Opponent: Johann Morse, Holy Trinity Cathedral, San Francisco, California (Diocese of the West)

This motion is exclusive in nature. There are many underrepresented races in the OCA. What Fr. Moses said is troubling and true but it is an exclusive resolution; not inclusive. Let us make it broader.

Proponent: Joseph Tome, St. Nicholas Church, Burton, Michigan (Bulgarian Diocese)

I live in the Detroit area and support many parishes there. We have an OCA ethnic parish that worships in English. They have a black parishioner who would like to be here as a delegate, and would have been willing to pay his own way. He was told him, “The AAC is only for the Russian Americans”.

Opponent: Archpriest Steven Voytovich, Director, Department of Institutional Chaplaincies

Noted that we should speak in terms of ethnicity and multiculturalism rather than “minorities”. Different cultural experiences and perspectives should be brought to the Church as a whole.

Proponent: Priest Maximus Cabey, St. Matthew Church, Green Bay, Wisconsin (Diocese of the Midwest)

“Often during my travels amongst the Orthodox, people have no idea what to do with me.... I have been to places with extreme racial prejudice within the Church – mainly against African Americans, to a lesser extent to others.” He noted that to catch a particular type of fish you must adjust the net. He noted that there are only 2500 African Americans in the Eastern Orthodox Churches combined. It is time to be intentional and reach out to groups that have been ignored.

Opponent: Priest Danial Doss, SS. Peter and Paul, Burr Ridge, Illinois (Diocese of the Midwest)

Fr. Doss recently substituted in an Antiochian parish in Chicago. He was pleased to find African Americans, Mexicans, and Southeast Asians (Koreans). This resolution is not inclusive. It is necessary to reach Mexicans, another large minority. There is a bishop here from Mexico. Not against this resolution, but desires an amendment to include Mexicans and Asians.

Proponent: Archpriest John Anderson, St. Seraphim of Sarov Cathedral, Dallas, Texas (Diocese of the South)

“I do have a close feeling and even inclination towards virtually all ethnic groups. I think particularly the African American group. We need to clarify that they are welcome. There are too many churches, Orthodox churches, which tend to discourage and even reject those that even come, or would want to come, to our churches. Those who would like to invite them or encourage them end up facing opposition. This statement would clarify the issue for most of us. Islam is considered a great option for African American people and is even considered their heritage. We need to raise up clergy and leaders of the African American people so it’s clear that we embrace them.”

Opponent: Michael Strelka, Member, Auditing Committee

Submitted written amendment to the resolution (*ATTACHED*). Seconded.

Bishop TIKHON cautioned against burying the intent of the resolution in further amendments. It seems there are two issues here. Minorities as a whole is an important issue. Fr. Moses is bringing up the particular issue of the African American community. It may not be inclusive in the way the opponents are suggesting, but it is not exclusive. We must minister to them specifically and deliberately.

Discussion of the Amendment

There were no Proponents of the amendment to Resolution 3.

Opponent: Archpriest Thomas Mueller, SS. Cyril and Methodius Church, Milwaukee, Wisconsin (Diocese of the Midwest)

Noted that Fr. Moses's resolution deals with the racism against African Americans, an important part of the history of both the United States and Canada.

Dr. Dimitri Solodow, Metropolitan Council, called the question to close the debate on the amendment. Seconded. Motion passed.

Amendment defeated.

Resolution 3 passed by voice vote.

HOUSEKEEPING

Fr. Eric Tosi made housekeeping announcements.

Agenda is amended to provide for afternoon sessions at 3pm instead of 2:30 pm by acclamation.

Adjourned at 1:52 pm with the singing of "It is Truly Meet".

TRANSCRIPT FROM MATUSHKA JULIANA SCHMEMANN'S VIDEO ADDRESS TO THE COUNCIL SHOWN DURING PLENARY SESSION II ON NOVEMBER 1, 2011

"As we assemble with hope and anticipation to share our care and our love for our Church in America, we are painfully aware that the past few years our beloved church has been torn asunder by an overwhelming amount of trouble, both personal and corporate. We went through anger, mistrust, suspensions, reinstatements, accusations, hope and discouragement: all of this endangering the very existence of our OCA.

"And yet, in spite of this, the bells of our churches continue to ring, gathering the faithful to celebrate and to give thanks to God. The people come, the Eucharist is celebrated, the church lives.

"We keep the vision with hope and trust in the Lord. Chaotic changes, discouraging events lacking love, peace and truth have not kept the faithful away.

"On the feast of Transfiguration we hear the story of Elijah as he seeks to hear the voice of the Lord [1Kings 19:11-12]: 'And behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice.'

"We have become deaf to that 'still small voice' of the Lord. We are looking for it in the wrong way and in the wrong places. Indeed we have to work on finding solutions to the crises that our church is drowning in. But when the solutions are reduced to condemning words, dramatic expulsions, blind reliance on rules and limits then we are going about this the wrong way. If resolving our problems is not centered on listening to the still small voice of the Lord and on feeling the gentle breeze of the Holy Spirit, we are not leading our beloved church to a life filled with love and peace.

"This assembly must return to what is essential for all the members of The Orthodox Church in America. We cannot tamper with what we as an American church have achieved through hard work, loyalty, dedication, and love. The efforts of generations of American Orthodox are evident in the parishes both large and small, the missions, the monasteries, the institutions, the outreach programs. The hard work of countless priests and their flocks is evident from coast to coast.

"So in the midst of fire and wind and anger and destruction, let us listen carefully to that still small voice of the Lord. Let us listen with an open humble heart and by so doing we can have a peaceful, a glorious and a truly Christ centered assembly."

ADDRESS OF ARCHPRIEST JOHN A. JILLIONS, CHANCELLOR OF THE ORTHODOX CHURCH IN AMERICA TO THE 16TH ALL-AMERICAN COUNCIL

Your Beatitude, Your Eminence, Your Graces, brothers and sisters:

Christ is in our midst!

It is a great but daunting privilege to be serving you as Chancellor. I noticed that the shop in the hotel has a sign outside that says, "If you don't find what you need, just ask." I would like to be able to say that, but more appropriate might be a sign I heard of in New York City: "If you don't find what you need, lower your expectations."

As many of you will know, I did not expect to apply for this job. I had a nice quiet life in Canada as a priest and teacher. Everyone I spoke with who knew anything about the real situation of the OCA administration—and I mean everyone: bishops, priests, Metropolitan Council members—said it was a disaster, and they placed the blame squarely on His Beatitude's leadership. Why would I want to get involved in what was painted as a hopeless situation? But one friend took me to task. He said, "What kind of priest *are* you? Weren't you ordained to get involved? "

I recently read one of Metropolitan Anthony Bloom's sermons, where he tells the story of St Nicholas and St John Cassian coming down from heaven to visit Russia in November. It was rainy and muddy, and they saw a man stuck deep in the mud with his cart and horses. Nicholas turned to Cassian and said, let's help him out. Cassian looked at himself and said, but what about our beautiful white robes? They'll get muddy! Nicholas shrugged his shoulders, stepped into the mud next to the man, helped push and the horses and cart were freed. When they got back to heaven the Lord looked at them and seeing Nicholas in his muddy robes, asked "Where have you been?" Nicholas explained what he'd been doing. Then the Lord turned to Cassian: "So why are you so clean?" "Lord, I was only thinking of heaven." "Oh, in that case," said the Lord, "Nicholas, you will be remembered twice a year on the church calendar, and you Cassian will be remembered on February 29th."

I have officially been Chancellor since last Wednesday, when I met with His Beatitude in Washington, DC and we signed the papers. Until the end of December I will be on duty 80%, commuting from Ottawa to Syosset because I still have classes to teach this semester at the Sheptytsky Institute at Saint Paul University. But from January 1st I will go to 100%.

I want to say how deeply and sincerely impressed I have been with everyone working at the Chancery. Their dedication, teamwork and good humor is inspiring. Anyone who has actually read the reports of what has been accomplished in these last three years, often under very trying circumstances, should be in awe. But I

especially want to single out Fr Alexander Garklavs. As you all know, his tenure as Chancellor ended badly and controversially, but with the blessing of His Beatitude, the Holy Synod and Metropolitan Council, while awaiting a new priestly assignment Fr Alexander has been an invaluable consultant to His Grace Bishop Melchisedek, the interim Chancellor. Sadly, he has been employed almost full time handling clergy misconduct cases, which are often exceedingly complex. Fr Alexander is an example of Martin Luther King's words, "The ultimate test of a man is not where he stands in moments of comfort and convenience, but where he stands in moments of challenge and controversy." May God grant him a long and fruitful continuing ministry.

I want to end these short remarks by giving testimony to what I have seen with His Beatitude and among the bishops of the Holy Synod. I have worked very intensively with them in the days leading up to the Council, and it has been a humbling privilege to be admitted to their company and conversations. True, I sometimes feel like I've been dropped into a jungle tribal village in Papua-New Guinea. But behind the klobuks, mitres and mantiyas, there is a genuine humanity, as you saw on display last night. Perhaps this signals a new kind of Orthodox leadership, a peculiar, North American style of leadership. Or maybe it's in North America that Saint Paul's style of leadership will find a true home, "My grace is sufficient for you, for my power is made perfect in weakness...for when I am weak, then I am strong" (2 Cor 12:9, 10). Yesterday's gospel reading was Luke 11:29-33, which begins with the words of Jesus, "This generation is an evil generation; it seeks a sign, but no sign will be given to it except the sign of Jonah."

We are the household of faith, members of one another. When one member suffers, all suffer. We need each other to be the Body of Christ. And his Beatitude and the Holy Synod are demonstrating that right before our eyes.

Glory to Jesus Christ!

PROPOSED RESOLUTIONS - PLENARY SESSION II - NOVEMBER 1, 2011

1. DEAF OUTREACH RESOLUTION

Submitted by St. Nicholas Cathedral, Washington DC, and reviewed by the Resolutions Committee September - October 2011

WHEREAS we are called to spread the Word of God in many tongues (1 Cor. 14:9), yet the languages of a specific group of people throughout North America, namely, the deaf community, have been underrepresented,

WHEREAS members of the deaf community, most of whom use sign language as their primary mode of communication, find it virtually impossible to enter into the liturgical fullness of the church,

BE IT THEREFORE RESOLVED that the Holy Synod be requested to explore the creation of a deaf outreach ministry to help every level of the Orthodox Church in America more effectively meet the specific needs of the deaf community.

2. JOURNEY OF ORTHODOX YOUTH SUNDAY

Submitted by St. Nicholas Cathedral, Washington DC and reviewed by the Resolutions Committee September - October 2011

WHEREAS our Orthodox youth are an important part of spreading the Word of God and represent our future leaders, clergy, and parishioners,

WHEREAS raising a child in Orthodoxy is important to carry on the Orthodox Faith,

WHEREAS our Church should foster relationships between the youth and our Lord, the Church, and other Orthodox youth through worship, prayer, fellowship, education, and service,

WHEREAS those who assist in the religious upbringing of our youth should be recognized and shown our devotion;

BE IT RESOLVED, that the Holy Synod be requested to explore the designation of a "Journey of Orthodox Youth (JOY) Sunday" to celebrate the beginning of the Church school year;

BE IT FURTHER RESOLVED, that the Metropolitan Council shall explore the establishment of a special annual collection across the OCA, proceeds from which are to be allocated to the appropriate OCA department, for children's activities exclusively.

3. OUTREACH TO AFRICAN AMERICANS

Submitted by Fr Moses Berry, with the consent of the Resolutions Committee, July 31, 2011

WHEREAS there are deep resonances between the faith of the early Church and the heartfelt Christianity born out of the American slaves' experience, especially characterized by the "sad joyfulness" common to the Desert Fathers and Mothers and to the suffering, underground church of the African American slaves, and

WHEREAS African Americans have been and are still significantly under-represented in the Holy, Catholic, and Apostolic Orthodox Church in America,

BE IT THEREFORE RESOLVED that the Orthodox Church in America, at every level of church life, promote and encourage education about the shared heritage of Black and White Americans and the necessity for increased efforts to evangelize the African American community.

16TH ALL-AMERICAN COUNCIL
PLENARY SESSION THREE
TUESDAY, NOVEMBER 1 — 3:00 PM

SESSION NOTE

The Third Plenary Session was dedicated to working groups for the consideration of the Strategic Plan. See PowerPoint for details.

16TH ALL-AMERICAN COUNCIL
PLENARY SESSION FOUR
WEDNESDAY, NOVEMBER 2 — 10:30 AM

SESSION OPENING

The Fourth Plenary Session opened at 10:47 AM with the singing of “*O Heavenly King.*”

Archpriest Ian Pac-Urar, Clergy Vice-Chair
Judge E.R. Lanier, Lay Vice-Chair

OPENING REFLECTION

Deacon John Zarras read Ephesians 2:19-22.

TREASURER'S REPORT

Melanie Ringa, OCA Treasurer, presented her report. (*See Treasurer's PowerPoint*)

Ms. Ringa reported financial performance over the past three years. There has been a downturn in surplus over the years. Legal and financial fees have contributed to this. There has, however, been a decrease in administrative costs. Ms. Ringa then reported on 2011. Revenues and expenses have been under budget. Legal fees were over budget and we expect this trend to continue.

Ms. Ringa then updated the Council on the progress of accomplishing the eight goals for a better financial state created by Fr. Michael Tassos, former Treasurer. Goals have been met or are in progress. For the first time since 1998, we have a clean audit opinion.

AUDITOR'S REPORT

Robert H. Taylor, CPA, Partner at Lambrides, Lamos, and Taylor, LLC presented the external audit report, he said there are celebrations and challenges. We should celebrate the unqualified audit opinion for 2010 and coming under budget. He then recapped the history of his firm's work over the past five years to help the OCA with finances. It is important to realize that there is still a large deficit. There had been internal and external borrowing to meet payroll and other expenses. Fiscal management in the OCA has improved greatly. There is always room for more improvement. Mr. Taylor said that in the auditor's opinion there are two goals:

1. Create a payback plan for paying off internal debt over a five year period.
2. Set a goal to increase unrestricted funds in reserves.

The Chair called for questions from the floor.

Questions/Answers

Question by Anna Vonstraussenburg, St. John the Evangelist Mission, Tempe Arizona, (Diocese of the West):

Why were restricted and temporary assets not shown on the balance sheet?

Answer: (Robert Taylor): It is the goal to include these.

Follow up Question by Anna Vonstraussenburg

Why are we not taking advantage of the financial talents within the OCA?

Answer: (Melanie Ringa): She will keep that in mind and call on volunteers as needed.

Question by Priest Justin Patterson, St. Athanasius Church, Nicholasville, Kentucky (Diocese of the South):

What impact would lowering the assessment have on paying off the OCA debts?

Answer: (Melanie Ringa): I was asked to present two budgets – one with assessments at \$50.00 per capita and one at \$105 per capita. The Metropolitan Council (MC) chose to go forward with the budget at \$105. The budget with the \$50 per capita assessment will not allow us to build the reserves recommended by the Auditor.

(Robert Taylor): The endowments were given in trust by OCA donors; monies were borrowed from them to pay bills and must be repaid.

The Chair thanked the auditor and the treasurer for their reports.

Motion by Archpriest Ernesto Rios, St. James Mission, Port St. Lucie, Florida (Diocese of the South) to accept the external audit report. Seconded. Motion passed.

2012 BUDGET REPORT/EXCURSIONS

(See Finance Committee's PowerPoint)

Priest Gleb McFatter, Deacon John Zarras and Melanie Ringa, Treasurer, reported. Ms. Ringa noted that all reports discussed in the PowerPoint presentation would be posted on the OCA website.

The \$105 level budget has been approved by the Metropolitan Council (MC) and blessed by the Holy Synod (HS). The MC and HS have committed to moving towards proportional giving in the next triennium.

Deacon Zarras said that the concept of selling the property in Syosset, NY (the chancery) has been studied. Due to the downturn in the real estate market, it would not now be prudent to pursue this. However, selling will continue to be studied.

QUESTIONS/ANSWERS; COMMENTS

Priest John Schroedel, St. Juvenaly Mission, Kailua-Kona, Hawaii (Diocese of the West):

Why was a \$4.00/capita/week budget not prepared? Why not use a larger amount? We could add additional programs.

Answer: (Fr. Gleb): The Strategic Planning sessions are your vehicle to propose the addition of funds for programs and how to pay for those programs.

Question by Archpriest Alexander Webster, Christ the Savior Mission, Stafford, Virginia (Diocese of Washington):

Requested information on how the monies for the “second chancellor” salary and severance package are accounted for in the budget.

Answer: (Melanie Ringa): The budget for 2012 does not include “two chancellors” and Fr. Garklavs’ severance package. In 2011, Bishop MELCHISEDEK did not accept a stipend and the budget was amended to include a part-time salary for Chancellor Jillions for the two and a half months that he will be employed by the Chancery. The timetable for the severance payout is yet to be determined.

Question by Archpriest John Reeves, Metropolitan Council, Holy Trinity Church, State College Pennsylvania (Diocese of Western Pennsylvania):

How will proportional giving address the inequity in diocesan giving? Some Dioceses are unable to legally give.

Answer: (Melanie Ringa): The Albanian Archdiocese, the Archdiocese of Canada, along with the Bulgarian, Alaskan and Mexican Diocese and the Romanian Episcopate do not pay assessments for various reasons. This will be taken into account when looking at proportional giving.

Comment: Priest Gabriel Seamore, St. George the Great Martyr Church, Hesperia, California (Diocese of the West):

It is a shame that we are dealing with such a small budget compared to parishes in other Christian confessions.

Question by Archpriest John Dresko, St. Paul the Apostle Church, Las Vegas, Nevada (Diocese of the West):

We have been discussing proportional giving for over 30 years. There are three fatal flaws with the financial presentation: assessments are forced, budget excursions do not evidence other forms of income (other than assessments), and the budget does not have a plan to cover those that do not pay their assessments. How much has been spent in the past three years and what is projected in the next three years for severance packages?

Answer (Melanie Ringa): \$12,000.00 was spent on severance for the Communications Director during my employ. Fr. Garklavs will be paid 4 months' severance.

Comment: Maureen Jury, St. Seraphim of Sarov Cathedral, Dallas, Texas (Diocese of the South):

We must have funding plans. Funding structure feeds central administration rather than dioceses; growth happens at the parish level.

Comment: Archpriest Michael Meerson, Christ the Saviour Church, New York City, New York (Diocese of New York and New Jersey):

Owning real estate represents independence. We must keep the property in Syosset.

Question by Archpriest David Rucker, St. Sergius of Radonezh Chapel, Syosset, New York; Orthodox Christian Mission Center St. Augustine, Florida (Stavropegial):

Have we considered paying the debt off quickly?

Answer (Melanie Ringa): Refinancing was explored, but we could not get a better rate without paying too many closing costs offsetting any savings. Current debt will be paid off in 2016.

The Chair allotted two minutes per speaker from this point forward.

Question by Mary Buletza-Breton, Annunciation Church, Brick, New Jersey (Diocese of New York and New Jersey):

Why did the finance committee present the lower assessment budgets in a negative fashion? The adoption of one of these proposals does not indicate that the OCA cannot support itself.

Chair: Discussion on the assessment will be entertained later during the presentation on the Resolution.

Comment: Archpriest Alexey Karlgut, SS Peter and Paul Church, Endicott, New York (Diocese of New York and New Jersey)

In other jurisdictions, the assessment does not solely fund the budget. There are other sources of income as well. You have not indicated how we can include other funding sources to supplement the assessments.

Response (Bishop Matthias): We now have complete transparency in our finances. We are taking small steps and will include other funding sources as they are identified and available.

(Deacon Zarras): We have presented a “barebones” budget. We do not want to add other sources of income until they are assured.

Comment: John Tolleson, St. Anthony the Great Church, San Antonio, Texas (Diocese of the South):

Does not think selling the property in Syosset is wise.

Ann Marie Mecera, St. Gregory of Nyssa Church, Columbus, Ohio (Diocese of the Midwest):

Why are the amounts between salary and insurance disproportionate for the housekeeper noted in the budget?

Answer (Melanie Ringa): This is due to the current insurance provider and will be reevaluated in the near future.

Comment: Archpriest Andrew Jarmus, St. Nicholas Church, Fort Wayne, Indiana (Bulgarian Diocese):

Any cuts to the Central Church Administration assessment will translate to increased expenditures at the Diocesan level.

Question by Priest Herman Kincaid, SS Peter and Paul Church, Burr Ridge, Illinois (Diocese of the Midwest):

Why are there two lines for St. Catherine’s in Moscow?

Answer (Melanie Ringa): One is the rector’s stipend and the other is primarily external affairs.

Comment: Archpriest Matthew Tate, Church of the Annunciation, Milwaukie, Oregon (Diocese of the West):

Thanked the committee for the clear presentation. Acknowledged the angst felt over administrative costs and the conflict between the Metropolitan and the Synod. Requested separation of angst and discussion of financial matters.

Comment: His Grace, Bishop Benjamin, San Francisco (Diocese of the West):

There are three levels of Church; national, diocese and parish. Each has its own specialty. We can only remove so much and stay viable at all levels. We are still a new Church and are being watched by the other Churches in the world. We need to treasure the uniqueness America and the OCA can contribute.

Question by Manya Prybyla, St. Innocent Church, Tarzana, California (Diocese of the West):

Will different dioceses have different proportionate amounts? It is a terrible idea to have a budget which relies on fundraising.

Answer (Melanie Ringa): We are still determining how that will work. The goal is to have a consistent percentage across all dioceses.

Question by Priest Leonid Schmidt, SS Peter and Paul Church, Syracuse, New York (Diocese of New York and New Jersey):

Why didn't the Finance Committee think of doing a budget at a \$95 per capita assessment?

Answer (Melanie Ringa): The Finance Committee was asked to produce budgets excursions with assessments at \$50, \$90, and \$125.

Comment: Archpriest John Anderson, St. Seraphim of Sarov Cathedral, Dallas Texas (Diocese of the South):

What we receive is what we work with. Depends on relationships with Christ; of love and trust then things may be transformed. In our finances we need to shift to a love and trust relationship. How can we access and incorporate other means of financing?

Response (Melanie Ringa): This discussion is at the early stages through her meetings with the Diocesan Treasurers.

Comment: Igumen Patrick Carpenter, Holy Assumption of St. Mary Church, Pittsburgh, Pennsylvania (Diocese of Western Pennsylvania):

Proposals are made without thought. Suggested that monastics would be a less expensive alternative to staff the Chancery. Advocates of proportional giving have yet to propose a plan for proportional giving. We need a plan.

Comment: His Beatitude, Metropolitan Jonah, Archbishop of Washington, Metropolitan of All America and Canada (Diocese of Washington):

Questions are important. We will discuss assessments later. Commended Melanie Ringa and the Finance Committee for their work.

Comment: His Grace, Bishop Michael, Bishop of New York and the Diocese of New York and New Jersey (Diocese of New York and New Jersey):

Our census of 22,000 members concerns me. This is only the number reported not the number in the parishes. This system is precarious and failing. It must be revamped. If not now, then when?

The Chair announced that questions relating to assessments since are to be discussed later in the context of the New York/New Jersey resolution.

Question by Dr. Hugh Cole, St. Seraphim of Sarov Cathedral, Dallas, Texas (Diocese of the South)

Why are we not moving the Chancery offices to a less expensive part of the country?

Comment: Priest Peter Henry, St. Peter the Aleut Mission, Lake Havasu City, Arizona (Diocese of the West):

The Council should move to a tithing method because it is Biblical and yields many blessings.

INTERNAL AUDIT REPORT

Reverend Deacon Martin Watt, Chair, Internal Audit Committee (*See Plenary Session PowerPoint*)

No questions were raised.

Motion to accept the report by Archpriest John Tkachuk, The Sign of the Theotokos church, Montreal, Quebec (Archdiocese of Canada), seconded and passed. Report Accepted.

CREDENTIALS REPORT WAS PRESENTED:

9 hierarchs

249 clergy delegates

242 lay delegates

3 retired clergy

79 observers

20 guests

TOTAL: 602 (500 Voting delegates)

REPORT OF THE METROPOLITAN COUNCIL

Protodeacon Peter Danilchick, Protection of the Mother of God Church, Falls Church, Virginia (Romanian Episcopate) presented the MC Stewardship Report. (*See Plenary Session PowerPoint*) He noted that the last report from the Metropolitan Council was nearly 50 years ago in 1963.

QUESTIONS AND ANSWERS:

Question by Archpriest Alexander Webster, Christ the Savior Mission, Stafford, Virginia (Diocese of Washington):

Raised concerns over several actions of the MC.

Response: (Protodeacon Peter Danilchick): The HS oversees all that we do and corrects the MC when deemed necessary.

The Chair recognized Gregory Nescott, Legal Committee chair to address the use of Executive sessions.

Mr. Nescott noted the dislike attorneys have for the use of Executive sessions, but expressed the need for confidentiality in matters of personnel and legal issues.

Question by William Corcoran, Saint Nicholas Cathedral, Washington, D.C. (Diocese of Washington):

Does the OCA have D&O insurance (Directors and Officers Insurance) ?

Response: (Melanie Ringa): Yes.

Priest Basil Bieberdorf, Holy Trinity Church, State College, Pennsylvania (Diocese of Western Pennsylvania)

How many current legal engagements do we have and what types of issues are there?

Answer: (Gregory Nescott): Two pending suits; one the OCA is not named but we are following it closely and another one that has been decided in our favor but is under consideration for appeal. We expect to prevail. Regarding Sexual Misconduct there is nothing currently open. He noted that even if a suit is frivolous the OCA must spend money to respond.

Motion to accept the MC Stewardship report by Archpriest Andrew Clements, St. Nicholas Church, Mentor, Ohio (Diocese of the Midwest); seconded and passed.

NOMINATIONS COMMITTEE

Fr. Peter Baktis reported that nominations will close at 5 p.m. today. Reminded the delegates that forms must be signed by the nominee. Biographies will be available.

RESOLUTIONS COMMITTEE

Fr. John Erickson, Committee Chair

PROPOSED RESOLUTIONS – PLENARY SESSION IV

RESOLUTION 4 ON ASSESSMENTS: (TEXT ATTACHED) Mary Buletza-Breton, Annunciation Church, Brick, New Jersey (Diocese of New York and New Jersey) moved acceptance. Seconded.

The Chair noted there will be five speakers for and five against. Three minutes will be allotted for each.

Proponent: Mary Buletza-Breton, Annunciation Church, Brick, New Jersey (Diocese of New York and New Jersey)

\$50 per capita assessment does not mean that the OCA will be unable to meet expenses. There are other ways to fund the OCA. Ideas have been presented to the HS to make this work. Target fundraising is one example.

Opponent: Protodeacon Peter Danilchick, Protection of the Mother of God Church, Falls Church, Virginia (Romanian Diocese)

Plans are not in place for raising funds nor mechanisms for dispersion of those funds.

Proponent: Janet Van Duyn, Metropolitan Council , St. John the Baptist Church, Rochester, New York (Diocese of New York and New Jersey)

This resolution is not an attack on OCA stewardship. Lower assessments should not translate into lower funding of the central administration.

Opponent: Gregory Nescott, Esq., Metropolitan Council, St. Alexander Nevsky Cathedral, Allison Park, Pennsylvania (Diocese of Western Pennsylvania)

Progress has been made in managing finances. Noted that progress has been made and reflected in the reports.

Point of Information: Archpriest David Lowell, Metropolitan Council, Transfiguration Cathedral, Denver, Colorado (Diocese of the West) Does Resolution 4 prohibit a budget greater than the total gained by an assessment of \$50 per capita?

Response: (Fr. John Erickson): As written, the Resolution does not allow for a budget greater than the amount collected from the per capita assessment of \$50.

Proponent: Maureen Jury, St. Seraphim of Sarov Cathedral, Dallas, Texas (Diocese of the South)

Lowering the assessment would be a trigger for change. The current model is not working.

Opponent: Archpriest John Reeves, Holy Trinity Church, State College, Pennsylvania (Diocese of Western Pennsylvania)

The logical conclusion is not to reduce the assessment but to zero it out. However, a reduced assessment diminishes our role as a Church in world Orthodoxy.

Proponent: Hieromonk Killian (Sprecher), St. Gregory Palamas Church, Glen Gardner, New Jersey (Diocese of New York and New Jersey)

We are called to give gifts. This is what Christians are called to do. We are not to assume that our “payment” will assure us the Kingdom.

Opponent: Ivan Pouschine, St. John the Baptist Church, Berkley, California (Diocese of the West)

Adopting this resolution will preclude further discussion on assessment proposals later in the Council.

The Council Chair announced that our Parliamentarian and general counsel said the second aspect of the resolution is out of order because the AAC does not have the competency to establish the budget.

Proponent: Archpriest John Dresko, St. Paul the Apostle Church, Las Vegas Nevada (Diocese of the West):

We need to move to tithing. Lowering the assessment to \$50 per capita will force this.

Point of Order: Igumen Patrick Carpenter, Holy Assumption of St. Mary Church, Pittsburgh, Pennsylvania (Diocese of Western Pennsylvania):

Fr. Patrick rose on a point of order appealing to the HS to rule on whether the decision of the chair and OCA Counsel was correct in saying that the resolution was void because it was outside the statutory power of the AAC. Fr. Patrick quoted Article 5.4 of the OCA statute which maintains that the MC is bound to implement the decisions of the AAC and the HS in the areas of its competence. Section 4 of article 5 clearly sets forth the right of the AAC to instruct the MC to act according to its decisions. Fr. Patrick objected to the chair's attempt to rewrite the disputed resolution until the Synod rules on the appeal.

The Chair announced that this resolution is being deferred and sent back to the submitters for clarification and rewording in conjunction with the Resolutions Committee before a vote tomorrow.

Fr. Patrick said this has been set before the Holy Synod. By canon law, they must rule on the matter of whether or not the AAC is competent to direct the Metropolitan Council before we decide to defer the resolution.

The HS ruled on the appeal by agreeing to refer the resolution back to committee of resolutions for revision.

The Chair indicated that one more speaker would be recognized.

Opponent: Prof. Paul Meyendorff, St. Vladimir Seminary, MC, Crestwood, NY (Stavropegial):

What would founders of the OCA feel about the level of emotional discussion at this AAC. The issue is not money. It's about vision and maintaining autocephaly. The \$50 assessment will not be enough.

HOUSEKEEPING

Fr. Eric Tosi made housekeeping announcements.

The agenda was amended to facilitate the rest of the day's schedule.

The session was adjourned at 2:57 pm

Orthodox Church in America
16th All-American Council Resolution

Subject of Resolution: Central Church Administration Assessments
(Fair Share) Reduction

Submitted To: Preconciliar Commission Resolutions Committee
His Grace, Bishop Melchisedek, Chair
Archpriest John H. Erickson, Vice-Chair
Priest Victor Gorodenchuk
Gregory Nescott, Esq.
Dr. David Wagschal

Submitted By: Diocese of New York and New Jersey
Orthodox Church in America

WHEREAS we affirm and support the vision of His Beatitude, Metropolitan Jonah, clearly articulated at the 15th All-American Council upon his election as Primate of the Orthodox Church in America, regarding the absolute necessity of strengthening the dioceses and parishes of the Church and decentralizing efforts of evangelization and Christian outreach;

WHEREAS we affirm and support the vision articulated and blessed by the Holy Synod of Bishops of the Orthodox Church in America in the Draft Strategic Plan of the Orthodox Church in America (Version 5.7) on strengthening and growing the dioceses and parishes of the Church, where “in the celebration of the Eucharist we become the Body of Christ and are equipped with all that is necessary to work out our own personal salvation, in and through Christ, and to bring this salvation to the world” (page 7);

WHEREAS the CCA fair share assessments levied upon the participating dioceses and, thereby, the diocesan parishes constitute a financial hardship in distressed economic circumstances and hinder the ability of a diocese to properly attend to strengthening parishes, establishing parishes, and all other financial needs and requirements toward fulfilling the vision and mission of the Church;

WHEREAS the Statute of the Orthodox Church in America gives to the All-American Councils the authority to set the rate of assessments to fund the Central Church Administration (CCA);

BE IT RESOLVED that the 16th All-American Council fix the CCA fair share assessment for each of the participating dioceses at an amount of \$50.00 per capita of the census of the participating dioceses, as determined each preceding year (2011, 2012, 2013) for the next triennium (2012, 2013, 2014);

And

BE IT FURTHER RESOLVED that the Metropolitan Council shall develop and prepare its budgets for the next triennium (2012-2014) at a level which is equal to no more than \$50.00 per capita of the applicable census of the participating dioceses.

16TH ALL-AMERICAN COUNCIL
PLENARY SESSION FIVE
TUESDAY, NOVEMBER 1 — 4:00 PM

SESSION NOTE

The Fifth Plenary Session was dedicated to working groups for the consideration of the Strategic Plan. See PowerPoint for details.

16TH ALL-AMERICAN COUNCIL
PLENARY SESSION SIX
THURSDAY, NOVEMBER 3 — 10:30 AM

SESSION OPENING

Plenary Six opened at 10:50 with the singing of the “Grace of the Holy Spirit”

Archpriest Ian Pac-Urar, Clergy Vice-Chair
Judge E.R. Lanier, Lay Vice-Chair

OPENING REFLECTION

Protodeacon Michael Myers Hebrews 3:1-11.

RESOLUTION COMMITTEE

Fr. John Erickson reported back on changes to the Resolution from the Diocese of New York and New Jersey referred back to his committee. The Resolution was tabled yesterday for a determination of whether the second clause is within the competence of the AAC. The final decision of the Parliamentarian and the HS was that the final paragraph was within the competency of the AAC and therefore could be moved and put forth for a vote.

The Chair noted that the Resolution was not tabled; it was referred back to the committee. Since the committee has returned the resolution to the body, we may proceed.

Mary Buletza-Breton, Annunciation Church, Brick, New Jersey (Diocese of New York and New Jersey)

Amendment to the Resolution: *(See Attached)*

Proponent: Mary Buletza-Breton, Annunciation Church, Brick, New Jersey (Diocese of New York and New Jersey)

It was never the intention of the writers of the resolution to drastically reduce the funding for the Chancery staff. The intent was to shift from an assessment to tithing and proportional giving. Our intent is to keep the dioceses and parishes strong.

Opponent: Archpriest John Reeves, Holy Trinity Church, State College Pennsylvania (Diocese of Western Pennsylvania)

The amendment removes the second action clause but does nothing to address the fact that the budget for 2012 was prepared at \$105 per capita. We are still working with a resolution that requires the 2012 budget to be changed radically.

Proponent: Maureen Jury, St. Seraphim of Sarov Cathedral, Dallas Texas (Diocese of the South)

The intent of the amendment is to allow a budget using the \$105 per capita. It removes any impediment for other sources of funding. We have failed to rely on anything but the per capita amount and need to start looking at other sources of funding.

Opponent: Priest John Jones, SS Cyril and Methodius Church, Milwaukee, Wisconsin (Diocese of the Midwest)

The new budget takes effect January 1, 2012. If the writers cannot show a source of income to replace the per capita funds then I cannot support the amendment to the resolution.

Proponent: Priest Victor Gorodenchuk, St. Stephen Cathedral, Philadelphia, Pennsylvania (Diocese of Eastern Pennsylvania)

To put this in a more positive fashion, the amendment does not require reducing the budget but simply looking at alternative methods of funding beyond that collected with the \$50 per capita assessment. The benefit is that each Diocese can discuss how they choose to fund its own Diocesan work, and can also discuss ways to offer some additional funding to the National Church above and beyond the assessment.

Point of Order: Priest Basil Biberdorf, Holy Trinity Church, State College, Pennsylvania (Diocese of Western Pennsylvania)

The speakers are not speaking to the amendment but to the resolution. The chair agrees and reminds the speakers that they should only be speaking to the amendment to the resolution not the resolution itself.

Opponent: Dimitri Solodow, Holy Trinity Cathedral, San Francisco, California (Diocese of the West)

Having a budget that is not fully funded is not good financial planning.

Proponent: Priest Yousuf (Joseph) Rassam, St. Innocent Church, Tarzana, California (Diocese of the West)

Expressed concern that if the amendment was to fail and the resolution passed without amending, then the unintended result could decimate the Central Church Administration (CCA).

Opponent: Rebecca Matovic, St. Mary Magdalen Church, New York City, New York (Diocese of New York and New Jersey):

Whether amended or not the effect will be the same and the CCA will be decimated financially.

A voice vote was taken but deemed inconclusive.

CREDENTIALS REPORT WAS READ:

10 hierarchs

256 clergy delegates

239 lay delegates

2 retired clergy

58 observers

24 guests

TOTAL: 578 (505 voting delegates)

Card Vote on the amendment. Amendment passes and will be incorporated in to the resolution.

The Chair announced a vote on the Resolution as amended would now be taken.

Point of Order: Hugh Cole, St. Seraphim of Sarov, Dallas, Texas (Diocese of the South)

Would a secret ballot be appropriate for this resolution?

Motion to amend the resolution: Priest John Parker, Holy Ascension Church, Mount Pleasant, South Carolina (Diocese of the South)

The Chair ruled this out of order as being, in fact, a new resolution that first must be submitted in writing to the Resolution Committee.

Motion to amend the resolution: Archpriest Michael Meerson, Christ the Saviour, New York City, New York (Diocese of New York and New Jersey)

Motion failed for lack of a second.

Motion to Vote by Secret Ballot: Hugh Cole, St. Seraphim of Sarov, Dallas, Texas (Diocese of the South)

Seconded. Motion Failed.

Point of Information: Archpriest Jonathan Ivanoff, St. John the Theologian Church, Shirley, New York (Diocese of New York and New Jersey)

Is there opportunity to speak on the resolution?

The Chair ruled that speaking on the resolution is closed.

Motion to amend the resolution: Archpriest John Shimchick, Church of the Holy Cross, Cherry Hill, New Jersey (Diocese of New York and New Jersey)

Fr. John offered an amendment to the resolution which set the assessment level for the next year at \$105 per person and then proportionally lowers it over the next triennium. The amendment would replace the last two paragraphs with the following text:

"Be it resolved that the 16th All-American Council fix the CCA fair share assessment for each of the participating dioceses at an amount of \$105.00 per capita of the census of the participating dioceses for 2012, and then reduce the assessment proportionately from that point forward."

(See Attached) Seconded.

Point of Information: Priest John Parker, Holy Ascension Church, Mount Pleasant, South Carolina (Diocese of the South)

Does this amendment not change the substance of the resolution and therefore should be disqualified?

The Chair ruled that the amendment is in order.

Proponent: Archpriest John Shimchick, Church of the Holy Cross, Cherry Hill, New Jersey (Diocese of New York and New Jersey)

Fr. John stated that this amendment was a compromise which would both respect the call for a different approach toward funding within the OCA, yet allow the Central Administration to study the issues and initiate a concrete plan.

Opponent: Robert Graban, Holy Transfiguration Church, Livonia, Michigan (Diocese of the Midwest)

The amendment is too vague.

Proponent: Priest David Garretson, Metropolitan Council, SS Peter and Paul, South River New Jersey (Diocese of New York and New Jersey)

I support this amendment as it represents a compromise on a divisive issue.

Opponent: Priest John Schroedel, St. Juvenaly Mission, Kailua-Kona, Hawaii (Diocese of the West)

This is not the right solution at this time.

Priest Basil Biberdorf requested the resolution be reread. The Chair read the resolution as proposed.

Proponent: Protodeacon Peter Danilchick, Protection of the Theotokos Church, Falls Church, Virginia (The Romanian Episcopate)

This amendment gives the MC and HS and the CAA time to work out a solution.

Opponent: Hierodeacon Herman (Majkrzak), Three Hierarchs Chapel, Crestwood, New York (Stavropegial)

The language is vague. For an issue of such import the language should be precise.

The Chair conducted the vote. Amendment passed.

Point of Order: Archpriest George Johnson, St. John the Baptist Church, Conemaugh, Pennsylvania (Diocese of Western Pennsylvania)

Do amendments require a 2/3 majority to pass?

The Chair responded no. He read the amended resolution and conducted the vote. Resolution adopted. (269 ayes; 178 nays)

Fr. John Erickson noted that there is a change to the agenda. Before elections can be held we must look at the Statute Resolutions. He turned the mike over to Fr. Alexander Rentel of the Statute Committee. Fr. Alexander explained that due to statute changes not having been recorded after changes made in 1975, the proposed resolutions must be considered. Thaddeus Wojcik, Legal Counsel for the OCA will provide background.

Point of Information: Dimitri Solodow, Holy Trinity Cathedral, San Francisco, California (Diocese of the West)

Requested information on when we will hear from the Holy Synod as to approval of the Resolution just passed? The Holy Synod indicated that it would not be later than the last Plenary Session.

Fr. Rentel noted that the proposed statute amendments are qualified to be brought to the AAC.

STATUTE AMENDMENTS – PLENARY SESSION VI

AMENDMENT REGARDING CONFESSION (ARTICLE 10 SECTION 5) moved by Priest Simeon Johnson, St. Nicholas Church, Juneau, Alaska (Diocese of Alaska). Seconded

Motion to close debate by Nicholas Sidorick, Nativity of the Theotokos Church, Irvona, Pennsylvania (Diocese of Western Pennsylvania). Seconded. Passed.

Vote held on resolution. Amendment adopted.

Second proposed amendment to the Statute was withdrawn by the submitters.

AMENDMENT REGARDING PREVIOUS STATUTE AMENDMENTS:

Thaddeus Wojcik: At the 1975 AAC, the Statute was amended to reflect a change in the manner in which delegates are elected to the Metropolitan Council. The change was not edited into subsequent editions of the official Statute of the OCA. The proposed resolutions as read (*SEE ATTACHED*) will provide support for the intent of the actions of the MC during the ensuing years. Beginning with this AAC, we will elect delegates to the MC according to the statute as changed in 1975.

Motion to combine the three proposed resolutions into one resolution by adding an “and” between them by Gregory Nescott, Metropolitan Council, St. Alexander Nevsky Cathedral, Allison Park, Pennsylvania (Diocese of Western Pennsylvania). Seconded.

Question: Gregory Nescott, Metropolitan Council, St. Alexander Nevsky Cathedral, Allison Park, Pennsylvania (Diocese of Western Pennsylvania)

Mr. Nescott requested clarification on term limits as listed in the statutes. Counsel Wojcik clarified that there is a limit of six years.

Question: Archpriest Theodore Boback, St. Andrew Church, Baltimore, Maryland (Diocese of Washington)

Does the term limits need to be in the current resolution?

Answer (Thaddeus Wojcik): No, it is not necessary. This resolution does not affect the Statute Amendment of 1975.

The Chair clarified that this language is not in the resolution because it is in the Statute.

Comment: Igumen Patrick (Carpenter), Holy Assumption of St. Mary Church, Pittsburgh, Pennsylvania (Diocese of Western Pennsylvania)

Requested clarification of need for the blessing of the Holy Synod? The Chair stated that all resolutions will go to the Holy Synod for approval.

Question: Protodeacon Peter Danilchick, Protection of the Theotokos Church, Falls Church, Virginia (The Romanian Episcopate)

Requested information on term limits for the Metropolitan Council delegates and the number which will be elected today.

Point of Information: Thomas Jeffery, St. Paul the Apostle, The Colony, Texas (Diocese of the South)

Per Statute, Article 3, Section 12, the Holy Synod is to report back to the Council at the Plenary following any actions regarding the approval of said actions. The Chair acknowledged the correction.

Question: Paul Meyendorff, Metropolitan Council, Three Hierarchs Chapel, Crestwood, New York (Stavropegial)

Requested clarification regarding the number of clergy and lay delegates to be elected at each AAC per the Statute.

Answer (Alexis Liberovsky, Archivist): Per the Statute of the OCA and the number of positions to be filled at this Council we should be electing 2 clergy and 2 lay delegates.

Gregg Nescott acknowledged the accurateness of Mr. Liberovsky's statement. He noted that it is not so clear how many delegates are to be elected at the next AAC. He noted that one clergy and one lay delegate will be designated as alternates.

The Chair indicated that any confusion will be clarified prior to the election itself.

Question: Paul Meyendorff, Metropolitan Council, Three Hierarchs Chapel, Crestwood, New York (Stavropegial)

Can the text of the 1975 Statute change be provided?

Question: Matthew Mancuso, St. Matthew Church, Columbia, Maryland (Diocese of Washington)

Are you asking us to approve what the Statute says?

Answer (Council Chair): No

Point of Information: Hierodeacon Herman (Majkrzak), Three Hierarchs Chapel, Crestwood, New York (Stavropegial)

Is there a way in which the Council can move all Plenary 7 resolutions to the beginning of Plenary 7, deferring all other matters until resolutions have been addressed?

Answer (Council Chair): A motion would need to be made.

Question: Matthew Mancuso, St. Matthew Church, Columbia, Maryland (Diocese of Washington)

Are we being asked to ratify the decisions of the Metropolitan Council?

The chair acknowledged.

Voice Vote called. Resolution adopted.

Point of Order: Hierodeacon Herman (Majkrzak), Three Hierarchs Chapel, Crestwood, New York (Stavropegial)

Motion to move remaining resolutions to the beginning of Plenary 7. (Fr. Erickson indicated that not all would be ready at that time.) Motion reworded to move all resolutions for Plenary 7 to second agenda item, just after the Scripture reading. Seconded.

Motion to call the Question. Seconded. Passed.

Motion to move agenda items passed.

PROPOSED RESOLUTIONS – PLENARY SESSION VI

(See Attached)

RESOLUTION 5 ON MONASTERIES: Walter Alesevich, Esq., St. Nicholas Cathedral, Washington, DC (Diocese of Washington)

Moved. Seconded.

Motion to amend the resolution: strike “whether and”, it is not an option.

Move to call the Question by Priest Christopher Rowe. Seconded. Amendment adopted.

His Beatitude, Metropolitan Jonah introduced Archbishop Justinian of the Russian Orthodox Church, representative of the Patriarch of Moscow to the United States.

Resolution adopted by voice vote.

RESOLUTION ON 6 ON SEMINARY SUPPORT: Archpriest Chad Hatfield, Chancellor, St. Vladimir Seminary (Stavropegial)

Moved. Seconded.

Proponent: Archpriest Chad Hatfield, Chancellor, St. Vladimir Seminary (Stavropegial)

Fr. Chad noted that the seminaries no longer receive benefit from an annual appeal per the last AAC decision and have no line item in the budget of the OCA. He noted that even a portion of 1% of the annual budget would far exceed any amount previously received by the appeals. He requests consideration of the delegates.

No other speakers. Resolution adopted by voice vote.

HOUSEKEEPING

Fr. Eric Tosi made housekeeping announcements.

Council Chair adjourned for lunch at 2:30 pm.

PROPOSED STATUTE AMENDMENT - PLENARY SESSION VI - NOVEMBER 3, 2011

PROPOSED STATUTE AMENDMENT I

Rationale

The following proposal seeks to amend Article X.5.b of the Statute. The amendment attempts to clarify the following: someone may be considered a parishioner in good standing, even if he or she confesses to a priest other the parish priest. Confession outside of their parish must be done with the blessing of the parish priest.

The rationale for this proposal concerns the statutory requirement that the member confess "in his home parish" annually. As is known, it is common for some parishioners to confess to a priest at another parish. In addition, family members of a priest confess to other priests. Under current OCA Statute, people who confess elsewhere, including priests' wives and children, are not technically "voting members" and should not vote at parish meetings. If the OCA or one of its parishes becomes involved in legal action which hinges in part on a vote, this definitional inconsistency could become a problem. The idea of any amendment would be simply to conform the statute to the existing practice in the OCA.

Current Statute: Article X.5 Parishioners

Parishioners are those who, by virtue of their Baptism and Chrismation, are members of the Body of Christ and strive to live in accordance with their high calling (Eph. 4:1) as Orthodox Christians. No one can be a member of the parish if he openly betrays the teaching of the Orthodox Church, or if he leads a life or acts in a manner condemned by the Holy Canons as incompatible with the name of Orthodox Christian.

A "voting member" of the parish is a member [as defined in Article X, Section 5(a)] at least eighteen years of age, who partakes of the Sacraments of Confession and Holy Communion in his home parish at least once a year; has belonged to the parish for a period as may be fixed by the parish; and regularly fulfills such financial obligations as may be established by the All-American Councils, Diocesan Assemblies, and parish.

Proposed Amendment

A "voting member" of the parish is a member [as defined in Article X, Section 5(a)] at least eighteen years of age, who receives the Sacrament of Confession at least once a year in his home parish or, with the permission of the parish priest, elsewhere; who receives Holy Communion at least once a year in his home parish; has belonged to the parish for a period as may be fixed by the parish; and regularly fulfills such financial obligations as may be established by the All-American Councils, Diocesan Assemblies, and parish.

PROPOSED RESOLUTION PLENARY SESSION 6
REGARDING 1975 STATUTE AMENDMENTS
SUBMITTED BY THE RESOLUTIONS COMMITTEE ON
ADVICE OF OCA LEGAL COUNSEL FOR
CONSIDERATION AT THE 16TH ALL-AMERICAN
COUNCIL NOVEMBER 2, 2011

BACKGROUND:

- 1) In 1975, the Statute of the Orthodox Church in America was properly amended by the 4th All-American Council. This Amendment provided for staggered terms of Metropolitan Council members who are elected by All-American Councils. These terms are to be held by three classes of members where the periodicity of All-American Councils is biennial, and two classes where the periodicity is triennial. However, the text of the Amendment was not incorporated into official, published versions of the Statute.
- 2) In 1977, although the Statute still provided for biennial All-American Councils, the 5th All-American Council resolved that the 6th All-American Council would be held three years later to coincide with the tenth anniversary of the Church's autocephaly. In 1980, the 6th All-American Council properly amended the Statute to provide for triennial All-American Councils. The text of the Amendment passed by the 6th All-American Council was incorporated into official, published versions of the Statute, but the text of the Amendment passed by the 4th All-American Council was still not.
- 3) In order to ensure that official publications of the Statute are updated, and to assure an understandable historical record for future generations of the Church, this 16th All-American Council makes the following resolutions, and requests the Holy Synod to approve and bless the same.

RESOLUTIONS:

RESOLVED, that all officially published versions of the Statute of the Orthodox Church in America shall have incorporated therein all amendments to the Statute previously adopted by All-American Councils up to and including this 16th All-American Council, and

RESOLVED, that the officers of the Orthodox Church in America and appropriate members of the Metropolitan Council are hereby directed to ensure that all official publications of the Statute are updated in accordance with the preceding Resolution, and in doing so they are to consult with the Church's archivist and with legal and canonical advisors with relevant expertise. Once the Statute is so updated, the Secretary shall notify the Church at large by means of posting an appropriate statement on the Church's website, and by any notifications to the Holy Synod as may be proper, and

RESOLVED, for the avoidance of any doubt, that the 16th All-American Council hereby confirms and ratifies the decisions and resolutions of the 4th, 5th and 6th All-American Councils, and of all prior Metropolitan Councils (to the extent such decisions and resolutions were both canonical and lawful), without regard to any questions of periodicity, or of the length or number of terms of any individual generally understood as serving on the Metropolitan Council at the time these decisions and resolutions were made. For these purposes, an individual was generally understood as serving on the Metropolitan Council at the time of any such decision or resolution if her or his name was recorded in the minutes of the Metropolitan Council as a member.

PROPOSED RESOLUTIONS - PLENARY SESSION VI - NOVEMBER 3, 2011

AMENDMENTS TO RESOLUTION 4

A. Submitted by the Diocese of New York and New Jersey by Mary Buletza-Breton.

Remove last paragraph that begins "Be it further Resolved..." to end.

B. Submitted by Archbishop John Shimchick.

Remove last two paragraphs which begins with "Be it resolved..." to end of resolution and replace with:

"Be it resolved that the 16th All-American Council fix the CCA fair share assessment for each of the participating dioceses at an amount of \$105.00 per capita of the census of the participating dioceses for 2012, and then reduce the assessment proportionately from that point forward."

5. MONASTERY RESOLUTION

Submitted by St. Nicholas Cathedral, Washington DC, and reviewed by the Resolutions Committee September - October 2011

WHEREAS pilgrimages to monasteries have been an important part of Orthodox spirituality since the early days of monasticism; and

WHEREAS there is a relative scarcity of monasteries in North America as compared to traditional Orthodox lands;

BE IT THEREFORE RESOLVED that the Holy Synod be requested to explore whether and in what manner to promote education in the parishes about the history, importance, and ideals of monasticism within Orthodoxy;

BE IT FURTHER RESOLVED that the Orthodox Church in America, at every level of church life, promote and encourage the establishment of monasteries, with a goal of having men's and women's monasteries reasonably accessible to every parish; and to cooperate in monasticism with other Orthodox jurisdictions in the United States, Canada, and Mexico.

6. SEMINARY SUPPORT RESOLUTION

Submitted by St Vladimir's Seminary, with unanimous approval of the SVOTS Board of Trustees, May 2011

WHEREAS the Orthodox Church in America no longer supports the seminaries of the OCA through a special appeal or as a line item in the budget, and

WHEREAS the three seminaries of the OCA are the primary institutions for the formation of future priests and centers for theological education for both clergy and lay leadership,

THEREFORE BE IT RESOLVED that this All-American Council encourages each OCA parish and mission to support the seminary of its choice through a sacrificial gift of 1% minimum of its annual operating budget.

16TH ALL-AMERICAN COUNCIL
PLENARY SESSION SEVEN
THURSDAY, NOVEMBER 3 — 3:00 PM

SESSION OPENING

The Seventh Plenary Session opened at 2:53 PM with the singing of “*The grace of the Holy Spirit....*”

Archpriest Ian Pac-Urar, Clergy Vice-Chair
Judge E.R. Lanier, Lay Vice-Chair

OPENING REFLECTION

Matushka Anna Andrew read from the First Epistle of St. Peter 4:12-19.

AGENDA CHANGE

The chair announced the Holy Synod had set the agenda as follows:

1. Election Metropolitan Council and Pension Board
2. Final Strategic Planning Committee Report
3. Comments from the Holy Synod
4. Krindatch Presentation
5. Pension Board Report
6. External Affairs Report
7. Prison Ministries Report
8. Resolutions

ELECTION METROPOLITAN COUNCIL AND PENSION BOARD

Priest Peter Baktis, Chairperson, Nominations Committee

Fr. Peter called the tellers forward to distribute the ballots. He clarified that it has been decided that the delegates will vote for two (2) clergy and two (2) laity for the Metropolitan Council. Pension vote is 1 clergy, 2 lay.

Those who have served recently on the Metropolitan Council have withdrawn their names. Council was instructed to strike the names of Archpriest Matthew Tate, Archpriest Thomas Moore, and David Grier from the ballot.

Thaddeus Wojcik, Esq., OCA General Counsel: All members of whatever type, alternate or otherwise, must take a 3-year rest between terms, as the 1975 Amendment to the OCA Statute states.

Question by Archpriest John Reeves, Holy Trinity Church, State College, PA (Diocese of Western Pennsylvania):

Asked how we can disqualify alternates, since by definition they did not serve.

Chair: They were elected to a certain office which has a sunset provision according to the 1975 Amendment to the OCA Statute. This is new to us but we must follow the Statute.

Fr. Baktis: This is new to us, and it requires future study, but these rules must be followed at this All-American Council.

For the Pension Board, the floor was opened for additional nominations, since not enough nominations have been received.

Invited Clergy Delegate nominations for the Pension Board. Nominated were:

- Archpriest John Dresko (DOW)**
- Priest Nicholas Solak (DOEPA)**
- Priest David Garretson (NY/NJ) (declined nomination)**
- Archpriest Matthew Tate (DOW)**
- Archpriest Michael Senyo (DOWPA)**
- Priest Joseph Lucas (DOS)**

Opened nominations for additional lay delegates to the Pension Board.

- Theodore Basil (Stavropegial)**
- John Kruchok (DNE)**
- Steve Pereny (DOS)**

Question from Archpriest Alexander Webster, Christ the Savior Mission, Stafford, Virginia (Diocese of Washington, D.C.):

Can we vote for fewer than the maximum number of candidates?

Chair: Yes, you may vote for fewer but you may not vote for more.

Comment by Priest Basil Biberdorf, Holy Trinity Church, State College, Pennsylvania (Diocese of Western Pennsylvania):

Voting for fewer can “stuff the ballots.”

Chair: Nevertheless, delegates still have the right to vote for fewer than the maximum.

Ballots were collected.

FINAL STRATEGIC PLANNING COMMITTEE REPORT

Priest John Vitko presented a PowerPoint presentation summarizing the current state of the Strategic Plan (*See Attached*).

He then invited 20 minutes of discussion before asking the Council to engage in informal voting.

Question from Anthony Bernardi, Nativity of the Virgin Mary Church, Chelsea, MA (Diocese of New England):

I was on the Evangelization Breakout. Is that part of this resolution?

Fr. Vitko: Yes. It was just not possible to go through each of them in this presentation.

Comment by Deacon Stephan Gresh, St. Paul the Apostle Church, Dayton, OH (Diocese of the Midwest):

There was a lot of great dialogue, communication and sharing, but the time limit and lack of direction prevented us from fully developing and establishing anything other than a high-level summary.

Fr. Vitko: Yes, these are good starting points but there is a long way to go until implementation.

Barring any further questions or comments, we are seeking a ‘sense of the Council’ on 3 related items:

1. Recommendation to proceed with implementing the general directions of the Strategic Plan.
2. Recommendation to form a Post-Conciliar Committee to oversee its implementation.
3. Recommendation to pursue alternate funding to support these initiatives.

The Council voted overwhelmingly in favor of all three questions.

REFLECTIONS FROM HOLY SYNOD ON THE STRATEGIC PLAN

The Chair asked for Holy Synod reflections.

Metropolitan JONAH: His Beatitude was very pleased with how well the Strategic Plan has come together. These are concrete projects that will get people involved in ministry at the grass roots level. His Beatitude noted that we are recreated in Christ for good works, and The Metropolitan blessed this work.

ORTHODOX REALITY IN AMERICA

Alexei Krindatch made a presentation entitled “Orthodox Reality in America” (*See Attached*).

CREDENTIALS REPORT WAS READ:

10 Hierarchs
235 Clergy
215 Lay delegates
1 Retired clergy
52 observers
24 guests

Total: 537 (Voting: 460)

PENSION BOARD REPORT

John Sedor, Chairperson, Pension Board (*See Attached*)

EXTERNAL AFFAIRS REPORT

Archpriest Leonid Kishkovsky, Director of External Affairs and Inter-Church Relations

Fr. Leonid said he is grateful to God and to the Church, in the persons of Metropolitan JONAH and Bishop MICHAEL, his parish and family, for all the support and prayers he has received during his recent illnesses and surgeries.

The OCA has consistently faced existential crises about its mission and life. The name, “Orthodox Church in America,” is actually a mission statement: We are Orthodox and we are American. We are on a missionary pilgrimage here in America.

We are to build our relationships with other Orthodox Churches, and other bodies as part of our mission as OCA as defined by the Tomos of Autocephaly. We have been generally faithful to these principles, but unfortunately, some have also been triumphalistic.

When Metropolitan JONAH was elected at the 15th AAC, His Beatitude enjoyed an explosion of popularity. He was scheduled to visit the heads of the Local Churches, including Constantinople and, of course, Moscow. But an unfortunate series of events soured relations with the Patriarchate of Constantinople.

In an effort to open discussion about future of the OCA, His Beatitude spoke openly about relinquishing autocephaly in favor of “maximal autonomy” in the cause of furthering Orthodox unity. In response to growing anxiety and confusion over this

question, the Holy Synod issued an encyclical reaffirming autocephaly while noting our willingness to sacrifice even our identity if it would lead to Orthodox unity in America.

Regarding ecumenical associations, the National Council of Churches is most controversial. The NCC is receptive to our insistence on certain things, but some things pass through that trouble us. Through the NCC, attention can be called to the crisis and tragedies facing the Coptic Church. We have prevented a statement in favor of abortion. At the same time, there is no statement directly opposing abortion.

ELECTION RESULTS

Priest Peter Baktis, Chairperson, Elections Committee

Total number of ballots cast: 460

In each race, the person with the highest number of votes is the one elected.

Metropolitan Council Clergy Representative (6-year term):

Archpriest Chad Hatfield

Alternate (3-year term):

Archpriest Michael Anderson

Metropolitan Council Lay Representative (6-year term):

Maureen Jury

Alternate (3-year term):

Nicholas Rozdelsky

Pension Board Clergy Representative (6-year term):

Archpriest Matthew Tate

Pension Board Lay Representative (6-year term):

Ann Marie Mecera

Pension Board Lay Representative (3-year term):

Barry Gluntz

Pension Board Clergy Alternate (3-year term):

Archpriest John Dresko

Pension Board Lay Alternate (3-year term):

Ted Bazil

PRISON MINISTRIES REPORT

Archpriest John Kowalczyk gave a short report on the work of the Orthodox Prison Ministry

Adjourned at 4:58 pm with the singing of "It is Truly Meet"

16TH ALL-AMERICAN COUNCIL
PLENARY SESSION EIGHT
FRIDAY, NOVEMBER 4 – 10:30 AM

SESSION OPENING

The Eight Plenary Session opened at 10:38 with “*The Grace of the Holy Spirit.*”

Archpriest Ian Pac-Urar, Clergy Vice-Chair
Judge E.R. Lanier, Lay Vice-Chair

OPENING REFLECTION

Archpriest David Mahaffey read the daily reflection, 3 John 1:5 – 8.

PRESENTATION ON THE ORTHODOX HEALTH PLAN

Mr. George Caravakis from the Orthodox Health Plan gave a PowerPoint presentation on the benefits the Plan offers (*See PowerPoint*). The Orthodox Health Plan provides coverage to clergy from the OCA and the Antiochian, Greek, Serbian archdioceses and diocese as well as the Armenian Church. The Plan uses the Aetna Health Network which is large enough to offer wide coverage with a broad network of participating doctors and discounted rates.

The Plan’s website is www.orthodoxhealthplans.com, offers information on health conditions and options that clergy can share with parishioners. Open Enrollment is between November 15 and December 31. The effective date of coverage is Jan 1, 2012.

REPORT ON MILITARY CHAPLAINCY

The Very Rev. Jerome Cwiklinski, CAPT, CHC, US Navy, gave a PowerPoint presentation on the OCA’s Military Chaplaincy program. (*See PowerPoint*)

Orthodoxy was the fourth major faith recognized by the U.S. Military.

We have chaplains in all the branches of the U.S. military, including the U.S. Coast Guard. However, we need more. Chaplains often facilitate a unique link between Orthodox soldiers and the Church. Because we wear the same haircuts & uniforms as the soldiers, they often find us more approachable than their parish priest, especially if they have lapsed from the Church.

Unity of faith, sacramental expression, and liturgical life are the main themes emphasized in the witness of our chaplains.

We want to thank the Fellowship of Orthodox Christians in America (FOCA) and the newly formed St. George's Society for Orthodox Military, both of whom help us a great deal. We ask that all the faithful forward any information about Orthodox service men and women to any Orthodox chaplain. Help us be sure that the hidden enemies in the war on terror – the demons – do not defeat us at home. The demons of war do not rest when the soldier comes home.

Fr. Cwiklinski received a standing ovation following his report.

DEPARTMENT REPORTS

REPORT OF THE DEPARTMENT OF CHRISTIAN EDUCATION

Department of Christian Education Chair, Valerie Zahirsky, SS Peter and Paul Church, Moundsville, West Virginia (Diocese of Western Pennsylvania), reported on the activities of that department: (*See Plenary Session PowerPoint*)

I want to credit our workers, who are all volunteers except for me. Although we do not provide a full Church School curriculum, we do provide weekly educational bulletin inserts, which are available on the OCA website. We also publish activity books. Each book is about 12 different saints, including their life stories; maps of their travels, iconic photographs, and various activities and reflection questions. As a department we try to address the various needs expressed in parishes as we go around the country – more materials on Western European Saints, for example. We try to tie the books to what students are studying in regular schools, so as to combat the compartmentalization of Church life that young people can easily fall into, as if “church is over here; and school is over here; and my life is over here.” We hope to do many more conferences of the kind we held in 2010 at Baldwin Wallace College. Inter-departmental workshops shared between our department and other OCA departments such as Liturgical Music, Charities, etc. Also we want to act as a clearing house for useful educational activities going on in parishes and dioceses.

CREDENTIALS REPORT WAS READ

7 Hierarchs

113 Clergy Delegates

124 Lay Delegates

1 Retired Clergy

25 Observers

Total: 270 persons (244 voting delegates)

REPORT OF THE DEPARTMENT OF EVANGELIZATION

Priest John Parker, Holy Ascension Mission, Mount Pleasant, South Carolina (Diocese of the South), recently appointed Director of the OCA Department of Evangelization, gave a PowerPoint presentation (*See Plenary Session PowerPoint*).

I thank the Holy Synod for entrusting me with this great and holy duty. I hope to build a team in this department with those whose interests and God-given talents fall in 3 basic categories:

1. Planting Churches
2. Parish Growth
3. Parish Revitalization

REPORT OF THE DEPARTMENT OF CHRISTIAN SERVICE AND HUMANITARIAN AID

Department Chair Donna Karabin, St. Luke Church, McLean, Virginia (Archdiocese of Washington) (*See PowerPoint and Session PowerPoint*):

We are thankful for the renewed OCA web site. The Resource Handbook for Ministries is the most important aspect of our online presence. We are asking for parishes and parish organizations to provide links from their web pages to the Resource Handbook to facilitate the work of the faithful. A new initiative we have recently introduced is the Compassion in Action (CiA) parish ministry training initiative. This was formerly known as “visitation ministry;” but it has grown into something more than a parishioner visiting someone who is sick. It is about providing training and mentoring for the faithful. It is a lay ministry that is done in complete partnership with the parish priest, who serves as a local mentor, while the Department provides mentors during the process. There is a Development Kit ready for the discerning process. Those interested can contact the Department for more information.

The Department intends to be an integral part of the Strategic Plan implementation, affirming that parish ministries and charitable outreach are the fulfillment of the Christian life. Each of us is called to serve, sometimes even in our own suffering, and to care for the spiritual and human needs of another. We pray for the intercessions of the Theotokos, the Joy of All Who Sorrow. Many of us have seen icons that are weeping. The Theotokos weeps. “She weeps because we do not weep enough.”

REPORT OF THE DEPARTMENT OF INSTITUTIONAL CHAPLAINS

Department Chair, Very Reverend Steven Voytovich, Holy Trinity Church, New Britain, Connecticut, (Diocese of New England): (*See PowerPoint*)

Our department is focused on ministry in hospitals, hospices, long-term care, correctional facilities, and emergency response settings. Metropolitan Jonah remains our endorser

REPORT OF THE DEPARTMENT OF LITURGICAL MUSIC AND TRANSLATIONS

Department Chair, Professor David Drillock, Dormition of the Theotokos Church, Virginia Beach, Virginia (Diocese of the South): (*See Plenary Session PowerPoint*)

The Department continues to add to its considerable online library of downloadable musical resources, including troparia and kontakia for the Major Feasts and many of the other feasts and

Saints; music, texts, and outlines for many of the liturgical services; and tutorials for choral conducting and mastering the eight tones. Audios will be available on-line for self-tutorials soon.

FOCUS NORTH AMERICA

Rev. Justin Matthews, Executive Director & CEO of FOCUS North America, showed a two minute video highlighting the goals and achievements of FOCUS North America to provide assistance, opportunity, and hope to the “working poor”.

OTHER BUSINESS AND RESOLUTIONS

RESOLUTION 7 ON THE SANCTITY OF MARRIAGE: William Corcoran, Saint Nicholas Cathedral, Washington, DC, (Diocese of Washington) moved to adopt the Sanctity of Marriage Resolution. The motion was seconded.

The Clergy Chair stated that we will hear at least one speaker in opposition, then ask the body if by 2/3 vote we want to close debate.

Point of order: Barry Glantz, Holy Trinity Church, Parma, Ohio, (Diocese of the Midwest): Questioned whether we have a quorum. The Chair announced he would stand down for two minutes to look into the question. The Chair returned with the response that yes, the majority of credentialed AAC delegates present for any given session constitutes a quorum. We will continue.

Point of Clarification: Priest Victor Gorodenchuk, St. Stephen Cathedral, Philadelphia, Pennsylvania, (Diocese of Eastern Pennsylvania): Bishop Tikhon requested Fr. Gorodunchuk approach the Chair directly.

Opponent: Tracey Edson, St Nicholas Church, Portland, Oregon, (Diocese of the West): To multiply themes in this way is to clutter our calendar and cause it to compete with itself. I feel that singling out homosexual populations makes them targets.

Proponent: His Beatitude, Metropolitan Jonah, Archbishop of Washington, Metropolitan of All America and Canada (Diocese of Washington): Thousands are looking to us to support the integrity of morality and Christian faith. In no way do we want to exclude anyone – we need to embrace and care for everyone with all the compassion we can muster. But marriage is a sacrament which reveals God in the world. “I strongly affirm this resolution.”

Debate closed by two thirds majority. Vote on resolution taken. The resolution was adopted.

RESOLUTION 8 ON INTERNET BEHAVIOR: Priest Victor Gorodenchuk, St. Stephen Cathedral, Philadelphia, Pennsylvania, (Diocese of Eastern Pennsylvania) moved to adopt the resolution. The motion was seconded.

Opponent: Gregory Nescott, Metropolitan Council, St. Alexander Nevsky Cathedral, Allison Park, Pennsylvania (Diocese of Diocese of Western Pennsylvania): Seeks a guideline for those in leadership in the Church.

Proponent: Priest Victor Gorodenchuk, St. Stephen Cathedral, Philadelphia, Pennsylvania, (Diocese of Eastern Pennsylvania): The behavior of many Orthodox Christians, particularly clergy, on the Internet reflects a disregard for decorum and often explicit disrespect for and/or opposition to the hierarchy. Guidelines would be appropriate.

Debate closed by two thirds majority vote. Vote on resolution taken. The resolution was defeated.

His Beatitude, Metropolitan Jonah, Archbishop of Washington, Metropolitan of All America and Canada (Diocese of Washington): Requested the Resolution to Thank the Organizers of the 16th All American Council be moved to the next item of business.

RESOLUTION 9 TO THANK THE ORGANIZERS OF THE 16TH ALL AMERICAN COUNCIL: Justin Nescott, St. Alexander Nevsky Cathedral, Allison Park, Pennsylvania, (Diocese of Western, Pennsylvania): moved to adopt the resolution. The motion was seconded. A voice vote was taken. The motion passed unanimously.

COUNCIL CLOSING

His Beatitude, Metropolitan Jonah, Archbishop of Washington, Metropolitan of All America and Canada (Diocese of Washington): Adjourned the 16th All-American Council and led the Closing Prayer service at 11:55 A.M.

PROPOSED RESOLUTIONS - PLENARY SESSION VIII – NOVEMBER 4, 2011

7. SANCTITY OF MARRIAGE

Submitted by St. Nicholas Cathedral, Washington DC, and reviewed by the Resolutions Committee September - October 2011

WHEREAS the Metropolitan of the OCA was among the hierarchs of SCOBA who adopted the 2003 Statement on Moral Crisis in Our Nation, Whereas we live in a society in which, ever increasingly, divorce is common, marital infidelity is common, pornography is common, abstinence before marriage is rare, and “marriage” is being redefined to include same-sex partnerships,

BE IT THEREFORE RESOLVED THAT the Sixteenth All-American Council of the Orthodox Church in America re-affirms the 2003 SCOBA Statement on Moral Crisis in Our Nation, viz:

The Orthodox Christian teaching on marriage and sexuality, firmly grounded in Holy Scripture, 2000 years of church tradition, and canon law, holds that marriage consists in the conjugal union of a man and a woman, and that authentic marriage is blessed by God as a sacrament of the Church. Neither Scripture nor Holy Tradition blesses or sanctions such a union between persons of the same sex.

Holy Scripture attests that God creates man and woman in His own image and likeness (Genesis 1:27-31), that those called to do so might enjoy a conjugal union that ideally leads to procreation. While not every marriage is blessed with the birth of children, every such union exists to create of a man and a woman a new reality of “one flesh.” This can only involve a relationship based on gender complementarity. “God made them male and female... So they are no longer two but one flesh” (Mark 10:6-8).

The union between a man and a woman in the Sacrament of Marriage reflects the union between Christ and His Church (Ephesians 5:21-33). As such, marriage is necessarily monogamous and heterosexual. Within this union, sexual relations between a husband and wife are to be cherished and protected as a sacred expression of their love that has been blessed by God. Such was God’s plan for His human creatures from the very beginning. Today, however, this divine purpose is increasingly questioned, challenged or denied, even within some faith communities, as social and political pressures work to normalize, legalize and even sanctify same-sex unions.

The Orthodox Church cannot and will not bless same-sex unions. Whereas marriage between a man and a woman is a sacred institution ordained by God, homosexual union is not. Like adultery and fornication, homosexual acts are condemned by

Scripture (Rom 1:24-27; 1 Cor 6:10; 1 Tim 1:10). This being said, however, we must stress that persons with a homosexual orientation are to be cared for with the same mercy and love that is bestowed by our Lord Jesus Christ upon all of humanity. All persons are called by God to grow spiritually and morally toward holiness.

BE IT FURTHER RESOLVED THAT the Holy Synod be requested to explore the designation of a day in the Church calendar to annually commemorate the sanctity of marriage, so that the faithful, both married and unmarried, may be exhorted to live chastely.

8. INTERNET BEHAVIOR

Submitted by the Philadelphia Deanery, July 30, 2011

WHEREAS those in positions of authority in the Church, both clergy and laity, should be held to a higher standard of public behavior, and

WHEREAS we are called by the Scriptures to carry each other's burden (Gal. 6:2), rather than to publicly expose the nakedness of others (Gen. 9:22), and

WHEREAS information and views that are posted on the internet for public access by those in positions of authority in the Church can lead others to believe that these are official views of the Church and the exhibition of public behavior not in accordance with the Gospel can easily be used by others to slander the Church Herself, and

WHEREAS the internet and other means of mass communication have only recently entered into the life of the Orthodox Church and need our evaluation as to the appropriateness of their use:

WE, the All-American Council of the OCA, RESOLVE to exhibit such behavior in the public domain of the Internet as behooves Orthodox Christians.

FURTHERMORE, we humbly request the Holy Synod of Bishops of the OCA to develop a set of guidelines for proper behavior in the public domain to be followed by all those who hold positions of authority in the Church.

9. THANKS TO SEATTLE HOSTS

Submitted by Justin Nescott For consideration at the 16th All-American Council of the Orthodox Church in America November 5, 2011

BE IT RESOLVED that the 16th All-American Council express its deepest gratitude to the Seattle organizing committee, its co-chairs Fr. John Pierce and Lynell Brunswig, and to our host hierarch, His Grace Bishop BENJAMIN, for their excellent and tireless efforts in planning and executing this historic council, the first to be held in the beautiful Pacific Northwest.