



**ORTHODOX
CHURCH in
AMERICA**

Metropolitan Council Meeting

Spring 2018

Other Reports



**Meeting of the Metropolitan Council
February 6 to February 8, 2018
Other Reports**

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**Meeting of the Metropolitan Council
February 6 to February 8, 2018**

Metropolitan Council Agenda

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

Monday, February 5

Arrival

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

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

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

Tuesday, February 6

Metropolitan Council

<i>Time</i>	<i>Event</i>	<i>Location</i>	<i>Responsibility</i>
8:00 AM	Breakfast	IMC	IMC
9:00 AM	Metropolitan Council		
	A. Agenda: Introduction		Fr. John Jillions
	B. Roll Call/Approval of Minutes		Fr. Eric G. Tosi
	C. Welcome - New Members		Metropolitan Tikhon
	E. Metropolitan's Report - Consultant Report - Intern Report - 50 th Anniversary of Autocephaly - Strategic Questions		Metropolitan Tikhon Bishop Daniel Metropolitan Tikhon Metropolitan Tikhon Metropolitan Tikhon
12:30 PM	Lunch	IMC	IMC
1:30 PM	F. Chancellor's Report - ORSMA - Review of Compliance Report 2016 - SMPAC		Fr. John Jillions Cindy Heise
	G. Secretary's Report		Fr Eric G. Tosi

- AAC Report
- Archives
- Communications/website redesign Report
- Buildings and Grounds

H. Legal Report E.R. Lanier/Angela Parks
 - New Statute Compliance Report
 - Statute Amendments
 - Bequest Policy
 - Corporate Sponsorship Policy
 - Ongoing Legal Issues

5:30 PM Dinner IMC IMC

7:00 PM New Member Orientation E.R. Lanier

Wednesday, February 7
Metropolitan Council

8:00 AM Divine Liturgy Chancery Chancery

9:30 AM Breakfast Chancery Chancery

11:00 AM Metropolitan Council IMC

I. Stewards of the OCA Report ADN Joseph

J. Metropolitan Council Committees

1. Report of Charity Committee Fr. Alexander Kuchta

2. Report of Ethics Committee Fr. Thomas Moore

3. Report of Human Resources Lisa Mikhalevsky
 - Update of HR Handbook
 - Status of Job Descriptions

4. Report of Internal Governance Fr. Chad Hatfield

12:30 PM Lunch IMC IMC

1:30 PM Metropolitan Council IMC

K. Treasurer's Report Melanie Ringa
 - Finance Update
 - Chancellor/Treasurers Meeting
 - Finance Resolution

L. Report of Finance/Investment Committee Fr. John Dresko

	M.	External Affairs - St. Catherine's Update		Fr. Leonid Kishkovsky Bishop Daniel
4:00 PM	N.	Department Reports 1. Dpt of Music 2. Dpt of Youth		David Drillock Fr. Christopher Rowe (via conference call)
5:30 PM	Dinner		IMC	IMC
7:00 PM	O.	Standing Synod/Committee		IMC

**Thursday, February 8
Metropolitan Council**

8:00 AM	Breakfast		IMC	IMC
9:00 AM	Metropolitan Council		IMC	
	P.	Pension Plan Report		Pension Board
	Q.	Strategic Planning Session		Metropolitan Tikhon
	R.	Open Discussion		
	S.	Other Business/Committee Meeting Issues		
	T.	Next Meeting and Date		
12:30 PM	Lunch		IMC	IMC
Departures				

MINUTES
Of the Joint Meeting of the Standing Synod and the
2017 Fall Session of the Metropolitan Council

Tuesday, September 19 – Friday, September 22, 2017
Immaculate Conception Seminary, Huntington, NY

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

PARTICIPANTS

STANDING SYNOD

His Beatitude, Metropolitan Tikhon
His Eminence, Archbishop Michael

His Grace, Bishop Paul

METROPOLITAN COUNCIL

CHURCH OFFICERS

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

Archpriest Eric Tosi, *Secretary*

MEMBERS ELECTED BY THE ALL AMERICAN COUNCIL

Archpriest Chad Hatfield
Archpriest Antonio Perdomo
Archpriest Thomas Moore

Maureen Jury
Katherine Vitko
Larry Skvir

DIOCESAN REPRESENTATIVES

Diocese of Alaska

Subdeacon Patrick Pleknikoff

Albanian Diocese

Archpriest Dennis Rhodes

Bulgarian Diocese

Priest Martin Watt

Archdiocese of Canada

Dn. Nicholas Svetlovsky

Mark Petasky

Diocese of Eastern Pennsylvania

Archpriest Timothy Hojnicky

Susan Grancey Schlasta

Diocese of the Midwest

Archpriest Alexander Kuchta

Robert Graban

Diocese of New England

Priest James Parnell

David Zavednak

Diocese of New York and New Jersey

Igumen Joseph (Hoffman)

James P. Kornafel

Diocese of the South

Priest Joseph Lucas

Archdiocese of Washington

Priest Valery Shemchuk

Elizabeth Mikhalevsky

Diocese of the West

Archpriest John J. Dresko

David R. Lane, Esq.

Diocese of Western Pennsylvania

Priest Nikolai Brekenridge

Absent

Archbishop Benjamin (*Standing Synod*)

Archpriest John Dunlop (*Diocese of Alaska*)

Donna Dimitri (*Albanian Archdiocese*)

Martin Myers (*Bulgarian Diocese*)

Archpriest Anatoliy Melynk (*Archdiocese of Canada*)

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

Dr. John Schultz (*Diocese of Western Pennsylvania*)

Guests

Protopresbyter Leonid Kishkovsky

Archdeacon Joseph Matusiak

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

Priest John Parker

Nathan Jacobs

Sarah Werner

WEDNESDAY, SEPTEMBER 20, 2017

Divine Liturgy was served at St. Sergius Chapel, Syosset, NY by His Beatitude, Metropolitan Tikhon, at 8:00 a.m.

His Beatitude, Metropolitan Tikhon called the meeting of the Metropolitan Council to order at 11:05 a.m. "O HEAVENLY KING" as sung.

Fr. Eric Tosi announced changes to the agenda. **All reports are to be found in the accompanying packets.**

A. Agenda

Frs. John Jillions and Eric Tosi indicated minor clarifications to the agenda, as to its presenters, and the sequence of agenda items.

Fr. Eric Tosi called for a motion to accept the amended agenda.

MOTION KUCHTA/RHODES – To approve the agenda for this meeting as presented. CARRIED UNANIMOUSLY.

B. Roll Call/Approval of minutes of previous meeting

Fr. Eric Tosi conducted the roll call and announced guests that would be present at various points during this meeting. (See participants list). Fr. Eric noted the absence of Abp. Benjamin due to illness as well as Fr. John Dunlop, Donna Dimitri and Angela Parks. Fr. Eric Tosi called for acceptance of Igumen Joseph as recording secretary—NO OPPOSITION. Fr. Eric presented the draft minutes of the previous meeting of the Metropolitan Council, February 21-22, 2017 for approval.

MOTION HATFIELD/ZEVEDNAK -- To accept the previous meeting minutes of February 21-22, 2017 as presented. CARRIED UNANIMOUSLY.

C. A letter from Abp. Alejo to the Faithful of Mexico was read by Fr. Antonio Perdomo. They are still determining their needs and will report back. Discussion followed regarding the best way to help the Diocese of Mexico. It was decided to postpone the discussion until the next day when we would have more information on the situation in Mexico.

D. Metropolitan's Report

Met. Tikhon welcomed everyone to the fall session of the Metropolitan Council meeting. MET. TIKHON welcomed new M.C. members, Mark Petasky, Archdiocese of Canada; and David Lane, Diocese of the West. MET. TIKHON then thanked Alex Liberovsky for the retreat address on the history of the Orthodox Church in America and Her autocephaly. H.B also thanked Fr. Daniel and Mat. Hubiak, Fr. John and Mat. Nehrebecki, and Dr. and Mrs., Constantine Kallaur who were present at the granting of autocephaly and spoke. Finally, MET. TIKHON thanked the OCA Officers and staff for their continued work. He also asked for prayers for Fr. Leonid who is recovering from surgery. Met. Tikhon thanked Judge E.R. Lanier, who had worked with Angela Parks on many important issues, and for their “even, calm, and precise handling of affairs.”

Met. Tikhon spoke of the last five years being an initiation, and he continues to proceed with his Four Pillars as his vision for the Church. Met. Tikhon will provide his Four Pillars to the OCA faithful in a comprehensive way, as requested by the Holy Synod of Bishops. Draft copies of the Four Pillars were distributed to the Metropolitan Council and Met. Tikhon would appreciate feedback, as he will soon prepare the booklet in its final form.

Met. Tikhon commended the Pastoral Life Department for their pastoral work and commented that the health of our clergy is paramount. Clergy salaries continue to be an important issue.

Met. Tikhon reported that, while he is the Metropolitan, he also has responsibility for a diocese and that his diocese had their annual assembly the past Saturday in Washington D.C.

Met. Tikhon spoke about support for the wives of clergy and the development of not only clergy vocations but monastic vocations, as well.

Met. Tikhon mentioned the ongoing work with the OCA archives and is pleased with its progress.

Regarding external relations, MET. TIKHON related the recent conference on the persecution of Christians held in Washington DC by the Billy Graham Foundation. He also noted his attendance at the Bose Conference in Italy where Dr. Paul Meyendorff was a presenter on the topic of Orthodox Spirituality. Metropolitan Tikhon offered greetings on behalf of the Orthodox Church in America and also attended Divine Liturgy at the monastery in Bose. Pat. Bartholomew and Pat. Theodoros were also present at the Conference and Met. Tikhon had occasion for cordial conversation with both Patriarchs. The Pat. Of Alexandria thanked Met. Tikhon for all the help the OCA had provided to the Church in Africa. A number of laudatory remarks were made concerning the OCA.

Regarding other work, MET. TIKHON reported that David Lucs is the new appointed Head of the Youth Department of the OCA. Much work has already been accomplished under the oversight of Bp. David. A meeting will be held in the next week or two for review and evaluation.

Met. Tikhon closed his report with thanks to everyone for their support and answered a number of questions.

Abp. Michael remarked that only a handful of parishes are recognized as centers of Orthodox unity and that a survey done by the Assembly of Bishops indicated that OCA pan-Orthodox cooperation is the best. Abp. Michael is the Treasurer of the AOB and, as such, is part of the Executive Committee; this is significant in OCA "recognition."

The meeting broke for lunch at 12:27 p.m. and reconvened at 1:30 p.m.

E. Chancellor's Report, Fr. John Jillions

Bernie Wilson's flight was cancelled. Cindy Heise and Bernie Wilson will be connected via a video conference call with the Metropolitan Council at 2 p.m.

F. Pastoral Life Report, Fr. Nathan Preston

The committee meets monthly.

Current projects:

1. Revision of Guidelines for Clergy. Fr. Krill Sokolov is heading up this project.
2. Clergy Wives and Their Needs. Cindy Heise is heading up this project.
3. Clergy Projection Project. A survey is being taken of diocesan hierarchs regarding their needs for clergy. The clergy pension plan statistics will be evaluated to determine when clergy will be retiring and what are their needs.
4. Clergy Peer Groups. A paid leader facilitates the meetings.
5. Sexual Identity. Societal norms are deteriorating.
6. Clergy Mutual Aid in the OCA. Clergy of the Diocese of the West are being surveyed regarding their preparation for retirement.
7. Clergy Compensation in the OCA. Clergy in the Diocese of the West are being surveyed regarding their preparation for retirement.
8. Discerning Celibacy. Celibate clergy serving in parishes.

Questions were entertained.

Fr. Nathan was thanked for his report.

G. ORSMA Report, Fr. John Jillions

Fr. John commented that Cindy Heise is doing a fantastic job. Cindy Heise and Bernie Wilson made a presentation on the work of ORSMA.

Each Diocese is being integrated into the background check process. A report was distributed.

ORSMA simply investigates complaints. The findings are given to the diocesan hierarch to determine whether or not there is a case for Church discipline.

If clergy are in crisis there is a protocol in place.

Questions for Bernie Wilson and Cindy Heise were entertained.

In answer to a question, Cindy reported that once a case is closed and forwarded to the diocesan hierarch ORSMA has no control. The time in which a case is presented to a spiritual court depends on different manners of handling clergy, counseling, etc.

A Metropolitan Council member remarked that in many cases victims are left without resolution for too long.

Abp. Michael remarked that when someone request to be deposed it takes time to get a spiritual court together and then deposition does not happen until the matter can be brought to the Holy Synod for actual deposition.

H. SMPAC Report

A clarification was made in which it was explained that ORSMA investigates; SMPAC makes recommendations to the Holy Synod on policy. SMPAC is also charged with compliance of background checks.

Questions were entertained.

Cindy reported that there are currently four open cases. Fr. John Jillions reported that there would, possibly, be more spiritual courts.

Bernie remarked that not all clergy under investigation are under suspension.

Cindy reported that there are currently thirty-one clergy on the crisis protocol list but since diocesan hierarchs are not required to report on the status it is impossible to know how long an average case lasts.

Cindy reported that the Clergy in Crisis protocol model is not always possible to implement as each one is specific to any one clergyman but typically includes counseling, drug, and alcohol treatment, as drawn up between each one and his diocesan hierarch.

Met. Tikhon addressed how the Clergy in Crisis protocol works. Abp. Michael remarked that some cases could be dealt with within a year; others, such as drug or alcohol abuse could take longer.

The Finance Committee inquired about the nature of the work of Bernie Wilson as an investigator entails. Fr. John Jillions replied that there are fewer investigations and that Cindy's work is primarily more about prevention now.

Judge Lanier concluded the report by stating there is coordination between ORSMA, SMPAC and him.

I. Return to Fr. John Jillions and the Chancellor's Report

Fr. John highlighted the work of Barry Migyanko, the three seminaries, and various calendar issues. Fr. John then entertained question on the Chancellor's Report.

There was a question in regards to a donation for the exploration of combining the seminaries and why this did not move forward. Fr. Chad Hatfield reported that not all the seminaries were in favor of this at this time.

Fr. John Jillions was asked about the Amsterdam Conference, why he attended it, and what benefit was it to the OCA.

Met. Tikhon remarked that there are many complex sexual issues and proposed that a Bioethics Committee be established to provide answers to questions such as what is a person and how do we love God. He continued that we have to know what to say within the Tradition of the Church.

Bp. Paul remarked that parents are coming to him with issues of children's sexual/gender identity. He asked how we are to deal with those not living according to the teaching of the Church and that talking about how to pastorally address these situations doesn't mean abandoning the Tradition of the Church.

Fr. Chad Hatfield remarked that St. Vladimir's Seminary adopted a statement affirming the Traditional teaching of the Church.

After additional discussion, Met. Tikhon remarked that we have failed, for a long time, to address the bigger issue and posed a question of what is our missionary vision.

Abp. Michael remarked that is important to discuss these issues but to do it in secret is not a good thing and that if it cannot be done openly it probably shouldn't be done. Additionally, we must think carefully about who is sent to represent the OCA. As the youngest autocephalous Church, we do not need to be seen as those deviating from the Orthodox Church.

Met. Tikhon announced a 15-minute break at 3:25 p.m.

Met. Tikhon reconvened at 3:45 p.m.

J. Secretary's Report, Fr. Eric G. Tosi

Fr. Eric Tosi reported that the roof of the chancery has been replaced.

The Metric Book Project has been set back with the death of Protodeacon Gregory Hatrak, but is soon to be completed.

A Chaplain's Cross, a pectoral cross given, upon retirement, to military chaplains that have served on active duty, will, once again be awarded. There are twenty-four chaplains eligible to receive this cross. The mold has been made to replicate a previous chaplain's cross design. \$18,000 is needed to pay for the chaplain's crosses that will be awarded as gifts from the OCA. A donor has agreed to pay for the new crosses.

New windows are on order for those that need to be replaced in the chancery.

The third Mission School was held in August and remarks were made by both a student and a teacher, Dn. Nicholas Svetlovsky and Fr. Timothy Hojnicky. They both advocated for its continuance. Fr. Eric commented that there should be Basic and Advanced courses. Melanie Ringa commented that the Mission School is funded for three years and that the Finance Committee must find money to cover this funding. There will be an evaluation before deciding whether or not to continue the Mission School.

The new OCA website is being developed. It will present a “cleaner” homepage and be easier and quicker to navigate thanks to an updated search engine. Fr. Eric hopes to have the new site up and running by the new year.

Reporting on the progress of housing the OCA archives, Fr. Eric reported on the architectural plans which are almost finalized. He went through the plan and noted some changes that will need to be made to comply with code. Other concerns for the archives are a special fire suppressant, waterproof dry wall, and climate control. After final approval by the City, a bidding process will be initiated with contractors. Mr. Alex Liberovsky is working on the archives and cleaning-up things. The existing archives will be moved to pods in the chancery parking lot. A plan is being developed for removing and replacing the archives in logical order. Lisa mentioned that without a clear policy on what is accepted for the archives there is lot of stuff to be sorted out. Fr. Eric announced the archives are closed until further notice. In answer to Bp. Paul’s question, Fr. Eric remarked that if we can demonstrate that what we have is being taken well care of there a funds/grants available for other projects. There was a discussion on archival policy. Fr. Eric remarked that we have an outline of what must be archived and for how long.

Fr. Eric presented a Travel Policy and Credit Card Policy.

MOTION: DRESKO/WATT -- To accept the credit card policy. CARRIED UNANIMOUSLY.

Continuing, Fr. Eric suggested, on the recommendation of the Internal Auditors, that the Metropolitan Council propose to change the OCA Statute section on Internal Auditors from semi-annual auditing to annual auditing.

MOTION: HATFIELD/JURY – To stop semi-audit and have only an annual audit. (The proper wording of the amendment, Part 5, Section 9 (of the current statute will be supplied by the Treasurer.) CARRIED UNANIMOUSLY.

This will be sent to the Statue Committee.

MOTION: MIKHALEVSKY/WATT -- To stagger the terms of the auditors. (Proper wording to be secured from the Treasurer.)

CARRIED UNANIMOUSLY.

Fr. Eric reported on the progress of the All American Council and noted which contracts have been signed and which are still in need. A guest speaker has not yet been identified. Collections from all of the services will be given to Focus North America. Fr. John Zdinak will be the clergy chair and David Zevednak the lay chair. On Tuesday and Wednesday afternoon workshops on fifteen areas of Church life will be led by bishops who will choose a panel to facilitate it. A \$10,000 donation has been received from a local Orthodox community for the Youth Program. Retired clergy and their wives will not be charged for registration. Fr. John Perich will set-up an OCA museum. Divine Liturgy will be offered daily and an Akathist will be offered early in the morning. The Sitka Icon, a copy of the Tikhvin icon and the St. Anna icon will be present at the AAC.

There was a discussion led by Katherine Vitko suggesting that each bishop on the Holy Synod should work with his own diocese to solicit financial assistance for delegates from Alaska and Mexico. Fr. John Jillions suggested the

registration fee be raised to cover this. Melanie Ringa said details of how many delegates and the costs involved would need to be known to determine the additional amount for the registration. Fr. Eric asked Sdn. Patrick to ascertain this for Alaska and Fr. Anthony Perdomo to do the same for Mexico.

Fr. Eric asked for recommendation by the MC of the ACC Agenda to be presented to the Holy Synod.

MOTION: RHODES/PARNELL – To accept to AAC Agenda. CARRIED UNANIMOUSLY.

K. Legal Report, Judge E. R. Lanier

MOTION: BRECKENRIDGE/JURY – To go into executive session. CARRIED UNANIMOUSLY.

MOTION: ZABENACK/GRABAN – To leave executive session. CARRIED UNANIMOUSLY.

Discussion was held on legal issues of parishes bringing lawsuits against their diocese and/or the OCA.

Discussion was held on model Parish Council Bylaws.

Met. Tikhon concluded the session at 6:00 p.m.

THURSDAY, SEPTEMBER 21, 2017

Met. Tikhon called the session to order at 9:10 a.m.

L. Charity Report, Fr. Alexander Kuchta

**MOTION: LANE/PERDOMO - To accept the Charity Committee report and their expenditures.
Yays 15, Nays 7, Abstentions 4**

Fr. Marty asked a question concerning the attendance at meetings not in person. David Lane responded that all members must be present at an in person, duly notified meeting. Fr. Eric Tosi commented that email voting has been done before and can be set up easily but according to NY State law, email votes must be unanimous. Maureen questioned if everyone has to be present and do Episcopal liaisons have voting rights on the committee. Judge Lanier answered that, in his understanding, they do not.

Met. Tikhon called for a 15-minute break at 10:50 a.m.

Met. Tikhon resumed the session at 11:20 a.m.

M. Ethics Report, Fr. Thomas Moore

An ethics charge was investigated and dismissed, No other report.

N. Human Resources Report, Elizabeth Mikhalevsky

The committee is working on job descriptions and they have been submitted to Met. Tikhon. The committee will take up work on the integration of the Employee Handbook with HR policies. Additional issues to be addressed are working at home and leave policies.

There were no questions.

O. Internal Governance Report, Fr. Chad Hatfield

No Report

P. Treasurer's Report, Melanie Ringa

Currently there is an operating surplus of \$267,000. Diocesan support is over by \$13,000. Our current expenses are under budget by \$41,000, primarily because there is no representative in Moscow at this time. The report ran through the end of July 2017.

Reporting on the Archive Funds, she noted it is invested in TD Bank.

Q. Budget

From the ORSMA Office, Bernie Wilson, has been under contract for \$36,000. They are looking at ways to reduce expenses. Cindy Heise will be going under her husband's medical insurance saving another \$10,000. Met. Tikhon has requested a consultant; \$8600 is budgeted for 3 months for this position. Melanie estimates there will be a \$42,000 surplus.

Fr. John Parker is asking only for \$100,000 for planting grants, saving us more. \$75,000 will come from the operating budget and \$25,000 from the funds of the Mission Dept.

Metropolitan Tikhon commented that the Holy Synod would decide, next session, whether or not to continue the Mission School.

In answer to a question about All American Council funds in the budget, Melanie stated that there is a separate account for the AAC through which everything is run that is related to the AAC.

Melanie reported that she is going to conduct an internal audit of St. Catherine's Representation Church in Moscow, as there have been questions of procedures. Two-thirds of the income at St. Catherine's comes from renters who rent use of space on the property. The cost of an external audit would be \$3,000-\$5,000. The rector's salary of \$60,000 is the responsibility of the OCA.

MOTION: DRESKO/GRABAN –To accept the budget. CARRIED UNANIMOUSLY

Met. Tikhon announced a 10-minute break at 11:55 a.m.

Met. Tikhon resumed the session at 12:05 p.m.

R. A Presentation of 5 SEES Grant Proposal was made by Dr. Nathan Jacobs and Sarah Werner.

A documentary series of films is proposed to attract NONES to the Church. 5 SEES produced the film "Becoming Truly Human." A brief presentation was given of what would be produced, the timetable, and the funds needed.

Bp. Paul asked who, from the Church, is supporting this. They gave a list of supporters both inside and outside the Church.

Met Tikhon and Bp. Paul inquired about the progress of the project; scripts, etc. Nathan and Sarah are involved in the writing, editing and directing.

After much discussion Metropolitan Tikhon asked what the OCA gets in return for a \$100,000 investment in the film. Nathan answered that the OCA would have its logo pictured and be listed in the credits.

Met. Tikhon thanked Nathan and Sarah for their presentation.

Met. Tikhon concluded the session at 12:50 p.m.

Met. Tikhon called the afternoon session to order at 2:10 p.m.

S. Finance and Investment Committee Report, Fr. John Dresko

Fr. John reported that his committee discussed future investment policies. Fr. John thanked Melanie for her outstanding work.

In response to Metropolitan Tikhon's inquiry, Fr. Antonio Perdoma gave an up-to-date report on the situation in Mexico following the hurricane there. The cathedral is being used to house people that have lost their homes. Attempts are being made to reunite children with parents. Abp. Alejo was thankful for everyone's prayers.

T. External Affairs Report, Fr. Leonid Kishkovsky

Fr. Leonid thanked everyone for their prayers during his recuperation from recent surgery.

Met. Tikhon informed Fr. Leonid that Pat. Kirill has inquired about the situation in Ukraine for the OCA perspective. Fr. Leonid outlined the various reports on world Orthodoxy.

St. Catherine's Church, Moscow. After the death of Archimandrite Alexander (Pihach), Fr. Leonid was appointed temporary administrator and he is in regular contact with the priests there at St. Catherine's. An audit is needed. Melanie Ringa is in charge of an audit at St. Catherine's. Bp. Daniel, Fr. Nazari Polataiko and Melanie will travel to Moscow for the audit. St. Catherine's needs an "on the ground" representative from the OCA. The process is underway to identify a priest for this role.

The Lausanne Orthodox Initiative held a meeting in Cambridge, UK, and 4 members of the OCA were present and spoke. This is the fourth meeting between Orthodox and evangelicals representatives in dialogue.

World Council of Churches. Dr. Paul Meyendorff is the OCA representative in these very important ecumenical dialogues. A meeting is scheduled next year in Tanzania on evangelism.

National Council of Churches. A recent delegation to Lebanon, Egypt, Israel, and Palestine was organized by the Orthodox. Former OCA employee Anthony Kieropoulos participated.

Christian Churches Together. A meeting is currently being held in southern California. Protodeacon Sergei Krapal is representing the OCA.

Fr. Leonid commented on ecumenical bodies like the NCC do not have a full spectrum of Christians at the table; there are too many Protestant denominations but the goal is to have a diverse representation and to issue only full consensus statements.

Greek Orthodox Archdiocese. Patriarch Bartholomew is anxious for the dialogue with the OCA. The GOA and OCA have named their participants as better relations are sought.

Metropolitan Tikhon thank Fr. Leonid or his report. Abp. Michael thanks for Leonid for all his work in the Church.

Metropolitan Tikhon called for the close of the session at 4:10 p.m. and announced that the next session would begin in the morning at 9:00 a.m.

“It is Truly Meet” was sung by all.

FRIDAY, SEPTEMBER 22, 2017

Metropolitan Tikhon called the session to order at 9:10 a.m.

“O Heavenly King” was sung by all.

The items to be covered in this final session are:

U. The Pension Report, Fr. Eric Tosi as requested by the Pension Board.

Fr. Eric Tosi read the Pension Report.

Melanie Ringa suggested any questions about the Pension Plan be emailed to the Pension Office and the Pension Board meets quarterly.

Fr. John Dresko mentioned that, according to Fr. Matthew Tate, the Pension Plan is not as underfunded as it might be. Recruiting more participants and better market results should stabilize the Plan.

Fr. Eric asked for a motion to accept the Pension Report.

MOTION; HOJNICKI/JURY –To accept the Pension report. CARRIED UNANIMOUSLY.

V. Stewards of the Orthodox Church in America, Archdeacon Joseph Matusiak

An overview of the progress of SOCA was given. It was reported, that since 2004, the OCA has given away more than \$1,000,000 to mission parishes. Adn. Joseph spoke about various strategies for fundraising.

It was noted that Abp. Alejo has asked that no special appeal be made at this time for the Diocese of Mexico as there is much scamming going on and he wants to avoid any perception of being involved in that.

Fr. Timothy Hojnicky reported that not only the OCA is using our OCA online resources. Fr. Eric commented that the stats on the OCA website indicate that some 120 countries have “hit” our website, and that there is a high number of return users.

Bp. Paul noted that the more concrete we are in showing where money is used the more successful we will be in soliciting donations.

Met. Tikhon commented that, lacking from his “Four Pillars” are concrete facts of what is already being done in the OCA.

Melanie Ringa commented that there are no special appeals to fund departments; they are funded from the general operating budget but if, in the future, departments could be funded by the Stewards that would be great.

In answer to a question, Adn. Joseph informed the Metropolitan Council that the current Stewards email list is about 200+, and that an appeal is needed.

Elizabeth Mikhalevsky asked if there is 100% participation in the Stewards by the Metropolitan Council, and suggested that new members of the Metropolitan Council be encouraged to donate at least \$300 a year.

Met. Tikhon remarked that all members of the Metropolitan Council are ambassadors of the OCA. He encourages his parishes to give a donation to the Stewards in place of a stipend to him, personally.

Finally, Adn. Joseph commented that the departments of the OCA are very important and that pooling of resources is necessary.

There were no additional questions. Met. Tikhon thanks Adn. Joseph for his report.

Met. Tikhon announced a short break.

W. Department of Evangelization Report, Fr. John Parker

Fr. John thanked the Metropolitan Council for funding the planting grants and willingness to budget two grants this year.

Current Planting Grants which are to continue are Annunciation Mission, Rolla, MO, St. Nektarios Mission, Waxahachie, TX, and St. Juvenaly Mission in Wasilla, AK. Two new grants are asked for St. John of Chicago Mission in Rogers, AK and St. Nikolai Mission in Louisville, OH.

Fr. John gave some formal observations on his work and outlined some of the projects he has been involved in over the past year.

Fr. Eric reminded the MC that planting grants are for three years with the purpose is to support a full time resident priest who can transition it to self-supporting status.

Fr. Thomas Moore suggested that every parish put money each month in their budget for a deanery fund for interns.

David Lane remarked that OCCIF has a plan for loans to parishes.

Met. Tikhon thanked Fr. John for his report.

Metropolitan Tikhon asked if there were any more questions or comments.

X. There was some discussion of the 5 SEES presentation.

MOTION: DRESKO/JURY -- To send 5 SEES a letter thanking them for their presentation but that, at this point, we cannot provide any funds. CARRIED WITH ONE ABSTENTION.

Metropolitan Tikhon thanked everyone for a good and productive meeting.

MOTION: LANE/PARNELL – To adjourn. CARRIED UNANIMOUSLY

Met. Tikhon adjourned the meeting at 12:10 p.m.

“It Is Truly Meet” was sung by all.

Respectfully submitted,

Very Rev. Igumen Joseph (Hoffman), Secretary pro tem

Metropolitan Council

As of February 12, 2018

His Beatitude Metropolitan Tikhon
Archbishop of Washington and Metropolitan of All America and Canada
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Syosset, NY 11791
(516)922-0550
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Officers of the Orthodox Church in America

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CH, ET, IG

CD, HR, IG, LE

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FI

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Members elected at 16th AAC for Six-Year Term

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Members elected at 18th AAC for Six-Year Term

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Members elected at 18th AAC for Three-Year Term	
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ET	ET
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Open	Open

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	ET, HR
Committee Codes: CH = Charity ET = Ethics FI = Finance/Investment	HR = Human Resources IG = Internal Governance LE = Legal Bold/Italic = chairperson

FROM: Archpriest Eric G. Tosi, Secretary
TO: Holy Synod and Metropolitan Council
DATE: December 27, 2017
REF: Metropolitan Council Committees

The following is the organization of the Metropolitan Council for the current term. Each member volunteered to serve on the different committees. Each committee has a member of the Lesser Synod and an officer of the Church.

1. Currently these are the established committees. Charity, Ethics, Finance/Investment, Human Resources, Internal Governance, Legal. These committees must have at least three members of the MC to be qualified under NY State non-profit law. The Financial Development Committee was merged with Finance Investment committee.
2. There are special committees that must have at least 1 member under NY State Non-profit law and have qualifications to serve. They are legal and charity.
3. There is an Internal Auditor Committee which is mandated by the AAC and is comprised of qualified external people who report to the MC.
4. There are 32 members (Metropolitan), 3 officers, 4 at large and 24 diocesan)
5. Each MC member should be a member of one committee and all should serve
6. Additional membership on a committee from outside the MC should be termed consultants and approved by Metropolitan and Metropolitan Council
7. Each committee chair will be chosen within the committee and be responsible for all meetings, communication and present a report at each meeting
8. Each committee should be a mix of clergy and lay and take into account skill sets

Charity (Special and needs 501©3 charitable training):

Fr. Alexander Kuchta (chair)
Bishop Melchisedek (Synod Liaison)
Fr. John Jillions (Chancery Liaison)
Fr. John Dunlop
Fr. Chad Hatfield
Fr. Thomas Moore
Fr. Antonio Perdomo
Fr. Dennis Rhodes
Michael Danchak
Bob Graban
Maureen Jury
Lisa Mikhalevsky

Ethics:

Fr. Thomas Moore (Chair)
Bishop Alexander (Synod Liaison)
Fr. John Jillions (Chancery Liaison)
Igumen Joseph Hoffman
Fr. Timothy Hojnicky
Fr. Antonio Perdomo
Fr. Valery Shemchuk
Susan Schlasta
Dr. John Schultz

Finance/Investment:

Fr. John Dresko (Chair)
Bishop Irene (Synod Liaison)
Melanie Ringa (Chancery Liaison)

Fr. James Parnell
Fr. Martin Watt
Bob Graban
Maureen Jury
Mark Petasky
Jeremy Pletnikoff
Larry Skvir

Human Resource:

Lisa Mikhalevsky (Chair)
Archbishop Nathaniel (Synod Liaison)
Fr. Eric G. Tosi (Chancery Liaison)
Igumen Joseph Hoffman
Fr. John Dresko
Fr. Joseph Lucas
Fr. Antonio Perdomo
Fr. Valery Shemchuk
Dn. Nicholas Svetlovsky
David Lane
Dr. John Schultz
Katherine Vitko

Internal Auditors:

*Not a Committee per MC but reports to MC as through
AAC amendment to statutes*

John Skrobot
Dimitri Pletz
Theodora Blom

Internal Governance:

Fr. Chad Hatfield (Chair)
Bishop Melchisedek (Synod Liaison)
Fr. Eric G. Tosi (Chancery Liaison)
Fr. Martin Watt
Michael Danchak
Bob Graban
James Kornafel
Katherine Vitko

Legal (Special and needs legal qualifications):

Angela Parks (Chair)
Archbishop Nikon (Synod Liaison)
Fr. Eric G. Tosi (Chancery Liaison)
David R. Lane, esq.
Donna Dmitri
Gregory Nescott (consultant)
Judge E. R. Lanier (consultant)

Report for the 19th All-American Council Spring 2018 Metropolitan Council Archpriest Eric G. Tosi

1. Introduction

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

2. Preconciliar Commission

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

3. Major Activities

Since the last meeting the following activities have happened:

- The Holy Synod reviewed and blessed the new six forum format (see attachment)
- The public agenda was completed and is ready for the final approval (see attachment)
- All major contracts have been signed and we are under budget
- Assessments have been sent to the dioceses
- Delegate electronic registration has opened
- Hotel registration has opened
- Youth volunteer registration has opened
- Youth delegate registration has opened
- Waiting on final publication of the Metropolitan's "Four Pillar" documents which will be the study guide to the AAC
- Statute Amendment Committee is in operation and has three recommendations
- Resolution Committee is operational and waiting for resolutions
- FOCA convention is set
- AAC commemorative book is being worked on by FOCA
- Youth program is set
- Exhibitor contracts are being received
- All OCA offices, department, commissions and institutions have been contacted and have a time-line for reports.
- Synod trip has been finalized
- AAC movie is being worked on
- Speakers for the AAC is close to finalization
- Council Handbook is in the process of being completed
- Seminaries have been contacted and will send seminarians
- Bags, books and supplies have been donated

4. Local Committee

The Local Committee, chaired by Fr. Timothy Sawchak and Robert Butchko, continue to do wonderful work and we are in constant communications. The committees are operational and performing their jobs. We have been in contact with the mayor's office and are setting up a meeting. We will have one more meeting in St. Louis prior to the Council.

5. The Six Forums

As found in the attachment, the Holy Synod has decided to have six forums based on the "Four Pillars." These forums will be led by the bishops who will have at least four panelists for each forum who are selected by the bishops leading the forums. The forums will be on Tuesday and Wednesday afternoon. Delegates can sign up for one forum on Tuesday and another one on Wednesday.

- Forum 1: Spiritual Life – How Can We Improve Our Personal Relationship With Christ?
- Forum 2: Spiritual Life: - How Can We Better Care for Our Clergy?
- Forum 3: Stewardship – How Do We Properly Steward What God Has Entrusted to Us?
- Forum 4: Relation With Others – How Can We More Effectively Communicate And Interact With The World, North America, Non-Orthodox Groups and The Community?
- Forum 5: Evangelization – How Can We More Effectively Establish Missions And Revitalize Our Churches?
- Forum 6: Evangelization – How Can We More Effectively Reach Our Parishioners?

The expectation is for a moderated discussion in each of these forums with a presentation of the results brought back to the Council as a whole in the last two plenary sessions.

6. Some Additional Highlights

- a. There will be three early morning Liturgies led by the monastic communities
- b. There will be three akathists after each Liturgy for Sitka icon, St. Anne icon and the Tikvon icon (replica) which all will be present.
- c. There will Vespers each evening except Thursday and Friday.
- e. Saturday evening vespers and Sunday morning Hierarchical Liturgy at the hotel
- f. Thursday morning Hierarchical Liturgy
- g. Letters to government, Orthodox and ecumenical guests due to be sent out this month
- h. All donations will go to FOCUS NA
- i. Synod outing on Sunday afternoon to the Arch and FOCUS NA
- j. Seminary receptions on Tuesday and SOCA reception on Wednesday
- k. There will be a clergy portrait booth
- l. AAC committees will be formed a few months out

- m. We will have items from the Metropolitan Theodosius museum again
- n. Daily lunches will be provided by a series of food trucks in which a street will be blocked off and various eating options will be available. This is at no cost to us.
- o. All reports and notices will be posted on the AAC website and it is the responsibility of the delegates to download these prior to the Council.
- p. There will be Diocesan Assemblies on Monday afternoon
- q. We are looking for donors to assist the Alaskan and Mexican delegates

7. Mandated Timeline

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

8. Logistics

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

9. FOCA and Youth

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

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

10. Agenda

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

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

It should be noted that the agenda is reducing the number of plenary sessions so that each presenter needs to be cognizant of their time limitations. The Metropolitan Council should recommend the published agenda for final approval by the Holy Synod at their Spring session.

Conclusion

We are in the final stretch for the 19th All-American Council. This is now my fifth AAC and it has been very smooth in the planning process due to the good work of the many volunteers and staff. While there are a number of details that still need to be finalized including the Council committees, many of these cannot begin until the Council draws nearer. May we have a peaceful and productive Council.

19th All-American Council Revised Forum
Fr. Eric G. Tosi.

“The words of our Lord Jesus Christ are found throughout the Scriptures and are familiar to all Orthodox Christians who dwell within the bosom of the Church. And yet, such familiarity often breeds, if not contempt, then perhaps a certain indifference which prevents our hearts from grasping the deep meaning of these words or recognizing the transformative impact they might have in our life.”

His Beatitude Metropolitan Tikhon, Introduction “Of What Life Do We Speak?”

The Holy Synod has directed the Preconciliar Commission to have six forums at the 19th All American Council. These forums are based off of the document *Of What Life Do We Speak?: Four Pillars for the Fulfillment of the Apostolic Work of the Church* authored by His Beatitude. This document will be the study guide for the 19th AAC and will be sent out to all parishes and institutions prior to the AAC. Parishes and Institutions can utilize this in preparation for the forums and the actual structures of the forums will be based on this document.

The forums will be on Tuesday and Wednesday afternoons from 1:30 PM to 4:30 PM. The specifics of the forum are as follows:

1. The forums are based on the Metropolitan’s “Four Pillars” document and relate to the theme of the Council. The general discussion themes will be drawn from the document and it will be used as a basis for discussion. Each bishop will chose which forum to attend and lead. There will be at least two to three bishops at each forum and they should be the same bishops at the forum for the two days.
2. The bishops will chose a panel of four to five clergy and lay persons to be the panel for each forum. The bishops can assign to panel a specific area of the topic covered for presentation. The panelist should have an expertise in a particular area. The panel is also part of the general discussion within the forum. If the panelist are not delegates to the AAC, special arrangements will be made to bring them to the AAC and to cover their costs.
3. The bishops will be leading the forums and discussions. While the bishops do not have to actually do the work putting the forum together (they can rely on the expertise of the panel), they should be guiding the discussions and setting the tone of each forum. Each of the forums will be reported on to the Council during the 6th plenary session for results and possible recommendations for action.
4. Delegates would register for a specific forum for each day (a different one for the next day) at the initial registration for the Council. We would then know the numbers and interest in each area by the time of the Council.
5. We would offer these forums twice so it would be the same forum on two consecutive days. Delegates can chose one for the first day and another for the second day ensuring a better coverage in areas of interest. We have enough space for six forums.

6. The sessions would last about 3 hours and there should be a time set aside for an initial presentation/reflection on the topic at the beginning but then an overall facilitated discussion.

7. During the discussion there should be a note taker who could later present the results to the Council as a whole. This will give the opportunity for interested delegates to discuss a particular area of concern and allow for some feedback to the Synod from the Council.

8. If done properly, there will be an open and honest discussion in each of these areas and the Council will have a chance to explore a specific topic in depth.

9. Each Forum will have a quote from His Beatitude from His document, guidance from His Beatitude and an activity which will form the basis of the forum. The panel information will be filled in as they are selected by the bishops.

10. The six forums are as follows:

- Forum 1: Spiritual Life – How Can We Improve Our Personal Relationship With Christ?
- Forum 2: Spiritual Life: - How Can We Better Care for Our Clergy?
- Forum 3: Stewardship – How Do We Properly Steward What God Has Entrusted to Us?
- Forum 4: Relation With Others – How Can We More Effectively Communicate And Interact With The World, North America, Non-Orthodox Groups and The Community?
- Forum 5: Evangelization – How Can We More Effectively Establish Missions And Revitalize Our Churches?
- Forum 6: Evangelization – How Can We More Effectively Reach Our Parishioners?

Forum 1 : Spiritual Life – How Can We Improve Our Personal Relationship to Christ ?

“To help us along our path toward healing, the Church has given us many tools to use and examples to guide us. Chief among these are the ascetical and liturgical traditions within which we participate in the Holy Mysteries. The liturgical cycles and hymns of the Church are rich and complex. Yet, there are simple movements that flow within this complexity: ascent, descent, joy and sorrow, praise and repentance. These movements are not dependent on extremes of our external existence, but are provided to bring our hearts closer to Christ in the midst of those extremes.”

Metropolitan Tikhon on Pillar 1: The Spiritual Life

Guidance: Metropolitan Tikhon exhorts, *“I would like to see every parish in the Orthodox Church in America make the spiritual life a priority, not only in their personal life with Jesus*

Christ, but in the life of their community, by developing their outreach through services to the community, addressing our current crisis in choral and liturgical singing and growing in the bond of love.”

Activity: This forum will focus on the applying the guidance on developing a stronger spiritual life to the practical application in the personal and communal life of the parish. These applications can include such areas as developing a stronger personal spiritual life but also how can the Church encourage the monastic vocation, better theological education on all levels including the parish and seminaries and providing a consistent liturgical witness. The forums should focus on specific ways in which the Church provides the developing these and more effective applications for the future.

Bishops: Archbishop Melchisedek, Archbishop Alexander

Panel:

Forum 2: Spiritual Life – How Can We Better Care For Our Clergy?

“If the center of our lives as Christians is the holy Altar of the Church, then the center of our responsibility as members of the Church should be to care for the health of those who stand and serve before that altar and impart to us the Holy Mysteries.”

Metropolitan Tikhon on Pillar 1: The Spiritual Life

Guidance: Metropolitan Tikhon exhorts, *“It is important to renew our efforts at fostering clergy health – physical, spiritual, emotional – so that our parishes and institutions may be guided by pastors and lay leaders who have a deep understanding of the therapeutic and pastoral aspects of the Patristic tradition so that the broken people of the world might find healing.”*

Activity: This forum will focus on how we can better take care of the clergy who serve the faithful. This includes a discussion on how to foster vocations, ensure that there are properly educated clergy with the necessary skills to lead the parish and to provide for their continuing education and development while they are clergy. Such topics to be discussed are clergy compensation and benefits, programs to support spiritual and emotional renewal, as well as development and implementation of necessary pastoral skills in a parish.

Bishops: Archbishop Nikon, Bishop Paul

Panel:

Forum 3: Stewardship – How Do We Properly Steward What God Has Entrusted to Us?

“If our Church attendance is simply a routine that we follow, if our receiving of the mysteries is simply an act, if our prayer does not lead to a change in our hearts, then we are failing to give value to our very life and existence and to become authentic human beings; if our life of prayer does not flow into care for God’s creation and the recognition that it is a window to

the Creator, then we fail to give proper honor to God Himself; and if we do not guard the patrimony of the Church as reflected in her saints, their experience and their writings, her teachings and her holy mysteries, then we have failed in our sacramental stewardship of that which has been given to us.”

Metropolitan Tikhon on Pillar 2: Stewardship

Guidance: Metropolitan Tikhon exhorts, *“It has been frequently emphasized that stewardship is not about money, but about our responsibility to care for and nurture the gifts that have been given to us by God. My hope is that the clergy and faithful of the Orthodox Church in America might continue to build an understanding of stewardship as the sacrificial giving back of the first fruits of the many blessings that God has given each of us and that we might ensure that the talents of the clergy and the faithful are utilized in the most effective manner.”*

Activity: This forum will focus on how we, as stewards of the world and the Church, can better care of that which has been entrusted to us. While this topic needs to discuss such practical aspects such as finances and caring for a parish and institution, it must be contextualized into a larger examination into the care of the person and related modern issues, Creation and the environment and the patrimony of the Church as a whole. The forum should focus on these practical issues but in the perspective of how, as an Orthodox Christian, we are stewards of the Church and the world.

Bishops: Archbishop Mark, Bishop David

Panel:

Forum 4: Relation With Others – How Can We More Effectively Communicate And Interact With The World, North America, Non-Orthodox Groups and The Community?

“The Church has always had an ambiguous relationship with the surrounding culture and the society within which she sojourns. Much has been written and recommended about the proper balance for this relationship, and much more will be written and recommended in the future. But we ought to consider the experience of St. Mary of Egypt, who, though she left the world and , in fact, did not encounter any humans or even animals for 47 years, yet is compelled to ask Zosima about that very world and its inhabitants and leaders.”

Metropolitan Tikhon on Pillar 3: Relations with Others

Guidance: Metropolitan Tikhon exhorts, *“‘Why can’t we all just get along?’ This is a refrain we hear repeatedly in our age of utopian longing for peace, love and understanding. Certainly, there is a human desire for unity, which is reflected in the past decades through songs, movies and in the general culture. And yet, those same decades have not seen a decrease in global violence and division. What is the approach of the Orthodox Church to this universal quest for love and peace in the world and what part can we play as Orthodox Christians and as parishes and communities?”*

Activity: Certainly this area is a very broad topic which involves elements on an international, national and local level. There are a number of Pan-Orthodox, ecumenical and other bodies that the Church participates in on each of these levels. This topic not only needs to discuss the Church's involvement in these different bodies but also the how the involvement of the Church advances the mission of the Orthodox Church in America. On a practical basis there should be discussion as to how the local parish can and should be involved and to what degree is that involvement. The discussion should also revolve around what are the basic principles of the Orthodox Church and how can the Church boldly and humbly champion those principles and causes.

Bishops: Archbishop Irene, Bishop Daniel

Panel:

Forum 5: Evangelization – How Can We More Effectively Establish Missions and Revitalize Our Churches

“With realistic statistics, there are about 1,000,000 Orthodox in the United States, which is a very small fraction of the 325,000,000 people in that country. In North America, the population is 500,000,000. It is time for us, as the Orthodox Church in America, to develop a strategy that will enable us to expand the mission of the Church, so increase our spiritual life and to share the healing that we have received in Christ. All of the pillars are interrelated and interdependent. But there is one in particular, this one, which is impossible to implement or act upon without some effort in the other three pillars. There can be no missionary outreach, no way to reach those who are broken, without our having first entered into the arena to become a genuine person in the image of Christ, without exercising good stewardship and without serving as a good witness to the world. It is here that we fulfill most clearly our Apostolic ministry.”

Metropolitan Tikhon on Pillar 4: Outreach and Evangelism

Guidance: Metropolitan Tikhon exhorts, *“Our goal is not simply one of recruitment and expansion, but one of spiritual growth. Spiritual growth will not take place without our efforts on every level of the Church. The third pillar is outreach and evangelism and this concerns the most central goal of the Church, which is to be Apostles to the nations and bearers of Christ's healing and salvation to a broken and hurting world.”*

Activity: This particular forum is dedicated to examining and reflecting on the task of mission and evangelism. There are certainly a number of programs on a variety of levels in the Church and some have been quite successful. Not only should this forum discuss what does the Church mean by outreach, mission and evangelism but how they are to be practically put into practice on a parish, diocesan and Church-wide level. The creativity and success in both establishing new missions as well as revitalizing established parishes will be examined as models of what can be implemented throughout the Church.

Bishops: Archbishop Benjamin, Archbishop Michael

Panel:

Forum 6: Evangelization – How Can We More Effectively Reach Our Parishioners?

“The unfortunate reality is that we have too often abandoned our young people and failed to provide them with the nourishment – intellectual, emotional, and spiritual – to help them face the world, let alone find life within the world. The more we ask ourselves: ‘why have our children left the Church?’, the more we confirm that we have failed, not merely to keep them in the Church, but to have meaningfully engaged with them as human persons in the image of Christ. I would suggest that this is because we have simultaneously failed to understand ourselves what it means to be a person in the image and likeness of Christ, what it means to be a Christian, and how to find healing and salvation in Christ.”

Metropolitan Tikhon on Pillar 4” Outreach and Evangelism

Guidance: Metropolitan Tikhon exhorts, It involves communication, but not simply the external modes of communication that modern technology places at our disposal, but rather the prayerful Christian manner in which we shine the eternal truth of Christ through the living and preaching of the Gospel, the sharing of the Orthodox patristic and ascetical experience and the Christian care and love we extend to our neighbors, to strangers and to our enemies. It is about preaching the Resurrection.

Activity: This forum mainly deals with what may be termed “internal evangelism” or how to more effectively reach our own Orthodox faithful. This involves not just growing spiritually and liturgically in the Church but asking some difficult questions about why some faithful have left the Church. This involves an examination on how to reach the Church’s youth, the person in the pew and those Orthodox who are on the perimeter of Church life. There are a number of examples of how this has worked effectively in parishes but the focus of this forum should be a discussion on what are the challenges the Church faces and how can it more effectively respond to those challenges to spiritually grow the faithful but attract the wandering Orthodox back into the Church. A special emphasis should be on what tools are needed by the faithful on all levels to confront the challenges in today’s world.

Bishops: Metropolitan Tikhon, Archbishop Nathaniel, Archbishop Alejo

Panel:

Conclusion

“The Four Pillars I have outlined present us with some enduring goals for which we might strive as a Church so as to further strengthen the young tree that is the Orthodox Church in America. At the same time, they provide us with a guide to meaningfully incorporate and incarnate the experience of our beloved saints into our own context and our own lives. I invite you to join me in setting off upon the path of life which, though it may seem uncertain or even treacherous to us at times, nevertheless has been traveled already by those who went before us.”

His Beatitude Metropolitan Tikhon, Conclusion “Of What Life Do We Speak?”

These forum for the 19th All American Council will the beginning of that discussion within the Church for the Holy Synod to examine and chart the future of the Church. They are invaluable as they will allow for an open discussion on a Church-wide level and give the tools to begin the planning for the future.



19th All-American Council
July 23-July 27, 2018
St. Louis, Missouri
“For the Life of the World”

Projected Agenda

Friday, July 20 (Pre-Council)

Time	Event	Room
All Day	Arrival of Council Team	
All Day	Setup/Unload Truck	Midway/Grand Ballroom
9:30 AM	FOCA Golf Outing	
Noon – 4:00 PM	FOCA Registration	Midway
3:00 PM – 5:00 PM	FOCA Board of Trustees	Illinois Central
4:00 PM	Meet with Hotel Staff	
6:00 PM – 8:00 PM	FOCA Registration	Midway
6:30 PM	Meet with Executive Committee	
8:00 PM – 10:00 PM	FOCA Reception	Regency Ballroom A

Saturday, July 21 (Pre-Council/FOCA)

Time	Event	Room
All Day	AAC/FOCA Delegate Arrival and Registration	Midway
All Day	Youth Program Arrival/Setup	Midway/Midway Suites
8:30 AM – 11:00 AM	FOCA Registration	Midway
9:00 AM – 1:00 PM	FOCA Plenary Session	Grand Ballroom
10:00 AM – 1:00 PM	Baba’s Auction	Regency Ballroom A
10:00 AM – 4:00 PM	Exhibits Setup	Midway
4:00 PM - 8:00 PM	Greeting of the Metropolitan and Council Registration Opens	Midway
5:00 PM	Choir Rehearsal	Grand Ballroom
6:00 PM – 7:00 PM	Great Vespers	Grand Ballroom
7:00 PM – 10:00 PM	Confession	Grand Ballroom
8:00 PM – 10:00 PM	FOCA Welcome Reception	Regency Ballroom A

Sunday, July 22 (Pre-Council)

Time	Event	Room
All Day	Registration	Midway
8:30 AM	Vesting for Liturgy	Regency Ballroom A & B
9:00 AM	Procession	Grand Ballroom
9:00 AM	Hierarchical Liturgy with Local Clergy	Grand Ballroom
12:30 PM	Holy Synod Brunch/Meeting	Illinois Central/ New York Central
1:00 PM - 10:00 PM	Registration Open Baba's Auction Youth Office Open Exhibits Open	Midway Regency Ballroom A Midway Suites Midway
2:30 PM	Synod Outing to Arch and FOCUS NA	Lobby
5:00 PM	Youth Program Meetings with Staff and Parents	Midway Suites
6:00 PM	FOCA Dinner Dance	Grand Ballroom
6:30 PM	Organizational Meetings	TBD
10:00 PM	Youth Compline	Midway Suites
All Day	Friends of Bill W	Missouri Pacific

Monday, July 23 (Day 1)

Time	Event	Room
All Day	Registration	Midway
All Day	Exhibits	Midway
All Day	Friends of Bill W	Missouri Pacific
8:00 AM	Holy Synod Breakfast/Meeting	Illinois Central/ New York Central
9:00 AM – 10:00 PM	Council Registration Secretarial Room Exhibits	Midway Station Master/Conductor Rooms Midway
9:00 AM – Noon	FOCA Plenary Session	Grand Ballroom
9:00 AM – Noon	Youth Event	Midway Suites
Noon	Holy Synod Lunch/Meeting	Illinois Central/ New York Central
1:00 PM – 4:30 PM	Youth Event Offsite	Lobby
1:30 PM – 4:30 PM	Diocesan Assemblies	
	Albanian Diocese	TBD
	Bulgarian Diocese	TBD
	Diocese of New England	TBD
	Diocese of South	TBD
	Diocese of West	TBD
	Archdiocese of DC	TBD

4:30 PM	Committee Meetings	TBD
5:00 PM	Vespers	Grand Ballroom
6:00 PM	Holy Synod/Met Council Dinner Meeting	Illinois Central/ New York Central
7:30 PM – 9:30 PM	Movie Night for Youth Crash Room for Teens	Midway Suites
7:30 PM - 10:00 PM	Plenary Session I	Grand Ballroom
	<i>Opening Molieben</i>	
	<i>Call to Order</i>	
	<i>Welcome/Organization</i>	
	<i>PCC Bishop Welcome</i>	
	<i>Local Committee Welcome</i>	
	<i>Introduction Film</i>	
	<i>Metropolitan's Address</i>	
	<i>Questions</i>	
	<i>Chancellor/Secretary Reports</i>	
	<i>Questions</i>	
	<i>Housekeeping</i>	
10:00 PM	Youth Compline	Grand Ballroom

Tuesday, July 24 (Day 2)

Time	Event	Room
All Day	Registration	Station Master/Conductor
All Day	Secretarial Room	Station Master/Conductor
All Day	Exhibits	Midway
All Day	Friends of Bill W	Missouri Pacific
6:00 AM	Divine Liturgy	Grand Ballroom
7:30 AM	Akathist to Sitka Icon	Grand Ballroom
8:30 AM	Clergy Wives Breakfast	Regency Ballroom C
9:00 AM – 10:30 AM	Youth Program	Midway Suites
9:30 AM - 12:30 PM	Plenary Session II	Grand Ballroom
	<i>Opening Prayer</i>	
	<i>Diocesan Films</i>	
	<i>Nominations Procedures</i>	
	<i>Resolutions Procedures</i>	
	<i>Treasurer's Report</i>	
	<i>Auditors' Report</i>	
	<i>Finance Resolution</i>	
	<i>Metropolitan Council Report</i>	
	<i>Statute Amendments</i>	
	<i>Address by Guest</i>	

	<i>Housekeeping</i>	
12:30 PM - 1:30 PM	Lunch Recess	Food Trucks
12:30 PM - 1:30 PM	Holy Synod Lunch/Meeting	Illinois Central/New York Central
12:30 PM – 1:30 PM	Youth Lunch with Bishop David	TBD
12:30 PM – 1:30 PM	Lunch with celibate clergy	TBD
1:30 PM – 4:30 PM	Youth Outing	Lobby
1:30 PM - 4:30 PM	Plenary Session III	Forums
	<i>Forum 1: Spiritual Life</i>	<i>TBD</i>
	<i>Forum 2: Care of Clergy</i>	<i>TBD</i>
	<i>Forum 3: Stewardship</i>	<i>TBD</i>
	<i>Forum 4: Missions</i>	<i>TBD</i>
	<i>Forum 5: Community</i>	<i>TBD</i>
	<i>Forum 6: External Affairs</i>	<i>TBD</i>
5:00 PM	Vespers	Grand Ballroom
6:00 PM - 7:00 PM	Dinner	Local Sites
6:00 PM - 7:00 PM	Holy Synod Dinner/Meeting	Illinois Central/New York Central
7:00 PM	Committee Meetings	TBD
7:30 PM – 9:30 PM	Crash Room for Teens	Midway Suites
8:00 PM – 10:00 PM	Seminary Receptions	TBD
9:30 PM	Youth Compline	Grand Ballroom

Wednesday, July 25 (Day 3)

Time	Event	Room
All Day	Secretarial Room	Station Master/Conductor
All Day	Exhibits	Midway
All Day	Friends of Bill W	Missouri Pacific
6:00 AM	Divine Liturgy	Grand Ballroom
7:30 AM	Akathist to St. Anne Icon	Grand Ballroom
8:30 AM	Holy Synod Breakfast/Meeting	Illinois Central/New York Central
9:00 AM – 10:30 AM	Youth Program	Midway Suites
9:30 AM - 12:30 PM	Plenary Session IV	Grand Ballroom
	<i>Opening Prayer</i>	
	<i>Diocesan Films</i>	
	<i>Pension Board</i>	
	<i>Mission School</i>	
	<i>Military Chaplains</i>	
	<i>Institutional Chaplains</i>	
	<i>Seminaries</i>	
	<i>OCCIF</i>	
	<i>IOCC</i>	

	<i>OCCM</i>	
	<i>Resolutions</i>	
	<i>Address by Guest</i>	
	<i>Housekeeping</i>	
12:30 PM - 1:30 PM	Lunch Recess	Food Trucks
12:30 PM - 1:30 PM	Holy Synod Lunch/Meeting	Illinois Central/New York Central
12:30 PM – 1:30 PM	Lunch with clergy in ethnic parishes	TBD
1:30 PM – 4:30 PM	Youth Outing	Lobby
1:30 PM - 4:30 PM	Plenary Session V	Forums
	<i>Forum 1: Spiritual Life</i>	<i>TBD</i>
	<i>Forum 2: Care of Clergy</i>	<i>TBD</i>
	<i>Forum 3: Stewardship</i>	<i>TBD</i>
	<i>Forum 4: Missions</i>	<i>TBD</i>
	<i>Forum 5: Community</i>	<i>TBD</i>
	<i>Forum 6: External Affairs</i>	<i>TBD</i>
5:00 PM	Vespers	Grand Ballroom
6:00 PM - 7:00 PM	Dinner	Local Sites
6:00 PM - 7:00 PM	Holy Synod Dinner/Meeting	Illinois Central/New York Central
7:00 PM	Committee Meetings	TBD
7:30 PM – 9:30 PM	Crash Room for Teens	Midway Suites
8:00 PM – 10:00 PM	Stewards of OCA Reception	TBD
9:30 PM	Youth Compline	Grand Ballroom

Thursday, July 26 (Day 4)

Time	Event	Room
All Day	Secretarial Room	Station Master/Conductor
All Day	Exhibits	Midway
All Day	Friends of Bill W	Missouri Pacific
8:00 AM	Vesting for Liturgy	Regency Ballroom A & B
8:30 AM	Procession	Grand Ballroom
8:30 AM	Hierarchical Liturgy with Chancellors/MC	Grand Ballroom
10:30 AM	Holy Synod Breakfast with Youth	Regency Ballroom C
10:30 PM - 12:30 PM	Free Time	
1:30 PM – 10:00 PM	Youth Outing and Dinner at Holy Trinity Serbian Church	Lobby
12:30 PM - 4:30 PM	Plenary Session VI	Grand Ballroom
	<i>Opening Prayer</i>	

	<i>Diocesan Films</i>	
	<i>Election Procedure</i>	
	<i>Elections</i>	
	<i>Forums Feedback/ Recommendations</i>	
	<i>External Affairs</i>	
	<i>Assembly of Bishops</i>	
	<i>Departments</i>	
	<i>Resolutions</i>	
	<i>Address by Guest</i>	
	<i>Housekeeping</i>	
6:30 PM	Reception	Grand Ballroom Pre-Function area
7:30 PM – 10:00 PM	Formal Dinner	Grand Ballroom
10:30 PM	Youth Compline	Grand Ballroom

Friday, July 27 (Day 5)

Time	Event	Room
Until 9:30 AM	Secretarial Room	Station Master/Conductor
Until 9:30 AM	Exhibits	Midway
Until 9:30 AM	Friends of Bill W	Missouri Pacific
6:00 AM	Divine Liturgy	Grand Ballroom
7:30 AM	Akathist to Tikhvin Icon	Grand Ballroom
8:30 AM	Holy Synod Breakfast/meeting	Illinois Central/New York Central
9:00 AM – 10:30 AM	Youth Prep for AAC Presentation	Midway Suites
9:00 AM – 4:00 PM	Breakdown/Loadout	
9:30 AM – 12:30 PM	Plenary Session VI	Grand Ballroom
	<i>Opening Prayer</i>	
	<i>Diocesan Films</i>	
	<i>Installation of Council</i>	
	<i>Youth Presentation</i>	
	<i>Other Business</i>	
	<i>Open Discussion</i>	
	<i>Final Resolutions</i>	
	<i>Closing Moleben</i>	
1:00 PM – 2:00 PM	Holy Synod/ Metropolitan Council/ PCC Luncheon	Illinois Central/New York Central
2:00 PM	Departure	

GIFT AND BEQUEST ACCEPTANCE POLICIES OF THE ORTHODOX CHURCH IN AMERICA

The Orthodox Church in America, (hereinafter referred to as the “Church”), a religious corporation incorporated in the State of New York and a not-for-profit entity recognized by the IRS as a tax exempt organization, encourages the solicitation and acceptance of *inter vivos* gifts and testamentary bequests (“gifts”) to the Church for purposes that will help the Church to further and fulfill its mission. The following policies describe the process and standards by which proposed *inter vivos* gifts and testamentary bequests to the Church or for the benefit of any of its programs, congregations and special ministries, are to be evaluated prior to their acceptance.

I. Purpose of Policies

The Church may solicit *inter vivos* gifts and testamentary bequests (“gifts”) from individuals, corporations, and foundations to secure the future growth and mission of the Church. These policies govern the process and define the standards for the review of such prospective gifts prior to their acceptance by the Church. The kind and character of the asset proposed as a gift and the form of the proposed gift will affect the review process undertaken by the Church. These policies are also intended to guide prospective donors and their advisors when considering an *inter vivos* gift or testamentary bequest to the Church. The provisions of these policies shall apply to all such gifts to the Church for any of its programs or services. It is also recommended that all individual dioceses, parishes and institutions adopt a similar policy in order to protect the status and integrity of the Orthodox Church in America or OCA and its clergy and the tax exempt status of the Church, diocese and parish. These policies shall be posted on the OCA website for transparency and for guidance for any potential donors.

II. Advice of Legal Counsel and Avoiding Conflicts of Interest

A. The Church shall initially seek the advice of the General Counsel of the Church in matters relating to the acceptance of proposed *inter vivos* gifts or testamentary bequests, when appropriate. There also should be a general review by the Finance Committee of the Metropolitan Council, when appropriate. Review by the General Counsel is recommended for:

Gifts of closely held stock that is subject to transfer restrictions or a buy-sell agreement;

Gifts involving contracts, such as bargain sales or other stipulations requiring the Church to assume an obligation;

Transactions with potential conflicts of interest that may invoke IRS sanctions; and

Other instances in which the advice of counsel is deemed appropriate

B. The Church shall encourage potential donors of *inter vivos* gifts or testamentary bequests to seek independent professional counsel to represent the donor's interests and to explore the alternatives, costs, tax benefits and obligations of potential gifts. The Church shall have no responsibility to provide, and shall not provide, any technical, legal or tax advice or opinions to the potential donor or any opinion as to the resulting tax and estate planning consequences to the potential donor.

C. The Church must determine and confirm, in all instances, that any proposed gift does not violate the legal, financial, ethical and moral teachings of the Church. No gift shall put the Church in an adverse or potentially embarrassing situation and should consistently reflect the teachings and moral obligations of the Church.

III. Unrestricted and Restricted Gifts

The Church will accept unrestricted *inter vivos* gifts and testamentary bequests, and such gifts for specific programs and purposes, provided that such gifts are not inconsistent with its stated mission, purposes, policies and priorities. The Church will not accept such gifts that are overly restrictive in purpose and intent. Gifts that are overly restrictive are those that are inordinately difficult or costly to administer or evaluate, or gifts that are for purposes outside the scope of the mission of the Church. Members of the Metropolitan Council's Finance Committee and General Counsel will review all such restricted *inter vivos* gifts or testamentary bequests and make appropriate recommendations to the Church in this respect.

IV. The Finance Committee

A. The Finance Committee shall collaborate with the General Counsel of the Church to ensure the availability of appropriate expertise, requisite knowledge, and good judgment in the evaluation of *inter vivos* gifts or testamentary bequests.

B. The Finance Committee is charged with the responsibility of reviewing all major *inter vivos* gifts and testamentary bequests except personal gifts to the Holy Synod and Chancery staff. The purpose of the review by the Finance Committee is to properly screen such gifts for compliance with these policies and to make recommendations in this respect to the Metropolitan Council.

C. The Finance Committee will not have authority to bind the Church contractually without express prior written authority from the Metropolitan Council on the advice of the General Counsel of the Church.

V. Types of Gifts

A. The Church will generally accept unconditional gifts of cash and unencumbered publicly traded securities.

B. *Inter vivos* gifts or testamentary bequests of real or personal property other than cash and publicly traded securities or gifts in a form other than unconditional are subject to the review of the Finance Committee of the Metropolitan Council.

C. The following criteria guide the acceptance of each gift:

(1) *Cash and Publicly Traded Securities.* Cash and publicly traded securities are acceptable in any form. As a general rule, all marketable securities shall be sold upon receipt unless otherwise directed by the Finance Committee and deposited in the general account until such time that the Metropolitan Council decides on the use of those funds or they are placed in a restricted fund if it is the desire of the donor. In some instances marketable securities may be restricted as to transfer by applicable securities laws; in such instance the Finance Committee will make recommendations on the acceptance of the restricted securities.

(2) *Tangible Personal Property.* *Inter vivos* gifts or testamentary bequests of tangible personal property shall be examined in light of the following criteria:

- a. Does the property fulfill the mission of the Church?
- b. Is the property marketable?
- c. Are there any undue restrictions on the use, display, or sale of the property?
- d. Are there any carrying costs or other liabilities for the property?
- e. Is the property's value ascertainable?

The Finance Committee shall make recommendations as to the acceptance by the Church of tangible personal property gifts or bequests.

(3) *Closely Held Securities.* Closely held securities, which include not only debt and equity positions in non-publicly traded companies but also equitable interests in limited partnerships and limited liability companies or other ownership forms, may not be accepted by the Church without the review of the Finance Committee.

The Finance Committee shall review the facts and circumstances of each individual proposed gift or bequest to determine the following:

- a. Are there any restrictions on the security that would prevent the Church from converting the security to cash?
- b. Is the security marketable?
- c. Will the security generate an undesirable tax consequence for the Church?

If potential problems are identified on the initial review of the security, further review and recommendation by an outside professional may be sought before making a final decision on the acceptance of the closely held stock as a gift or bequest to the Church as recommended by the Finance Committee. The Finance Committee, if appropriate, shall make a recommendation on the acceptance of closely held securities as a gift or bequest to the Church. Every effort will be made to sell non-marketable securities as quickly as possible.

(4) *Real Estate. Inter vivos* gifts or testamentary bequests of real estate may include developed property and undeveloped property. All gifts or bequests of real estate interests may be evaluated and inspected by an authorized representative of the Finance Committee prior to acceptance. Such inspection is to ensure there are no unexpected costs, issues or ramifications in accepting the property. The Finance Committee shall make a recommendation as to how what to do with the property and the time frame.

Prior to acceptance by the Church of real property as an *inter vivos* gift or testamentary bequest, the following information should be provided by the donor:

- a. A map showing the location of the property
- b. A legal description of the property
- c. Proof of marketable title and ownership

- d. A registered land surveyor's survey of the property
- e. A list of improvements
- f. Copies of current leases and persons in possession, if any
- g. A list of encumbrances, including deed restrictions or covenants, liens/*li*
pendens and current expenses, if any
- h. A copy of current year's tax bill
- i. A notice of pending assessments
- j. Proof of payment of taxes, assessments, and association fees, if any
- k. A copy of title insurance policy or a recent title insurance commitment,
including copies of all documents shown as exceptions to title on the report
- l. A recent appraisal or other acceptable valuation, which will be attached to
the donor's IRS Form 8283
- m. A written statement from the donor identifying any known waste disposal
sites or spills of hazardous waste material on the property, or a statement to
the contrary
- n. A written statement from the donor outlining the purposes of gift, including
gift restrictions, if any
- o. An pertinent insurance documents
- p. A Phase 1 environmental assessment or audit as relevant

Prior to acceptance of the real property as a gift or bequest, the gift or bequest must be recommended by the Finance Committee and the Church's General Counsel. Criteria for acceptance of the property shall include satisfactory answers to the following questions:

- a. Is the property useful for the purposes of the Church?
- b. Is the property marketable?
- c. Are there any restrictions, covenants, reservations, easements, or other
limitations on use associated with the property?
- d. Are there carrying costs, which may include insurance, property taxes,
mortgages, or notes, associated with the property?
- e. Does the environmental audit reflect that the property has liability issues?

(5) *Remainder Interests in Property.* The Church may accept as a gift or bequest a remainder interest in a personal residence, farm, ranch, vacation property or other real

property subject to the provisions concerning real estate in paragraph (4) above. Other typical requirements of this type of gift or bequest may include the following:

- a. a stipulation that the donor or other occupants may continue to occupy the real property for the duration of the stated life or lives;
- b. insurance by life tenant will be required;
- c. upon the death of the life tenant or life tenants, the Church may use or sell the property as it deems appropriate; and
- d. during the life tenancy, expenses, including maintenance, real estate taxes, liability insurance, and indebtedness, shall be paid by the donor or life tenant, as the case may be.

(6) *Oil, Gas, and Mineral Interests.* The Church may accept oil and gas property interests, when appropriate. Prior to acceptance of an oil and gas interest the gift or bequest shall be recommended by the Finance Committee, and if necessary, by the Church's General Counsel. Criteria for acceptance of the property shall include satisfactory answers to the following questions:

- a. do the surface rights have an acceptable and reasonable value?
- b. Does the oil, gas, or mineral interest generate acceptable and reasonable income in royalties or other income?
- c. Are there any extended liabilities or other considerations that make receipt of the gift or bequest inappropriate?

An oil, gas, or mineral interest may only be accepted where there is an acceptable and reasonable plan to minimize potential liability and tax consequences as to the Church.

(7) *Life Insurance.*

- a. Gift or bequest of Policy. The Church must be named as both primary beneficiary and irrevocable owner of an insurance policy before a life insurance policy can be recorded as a gift or bequest. A gift of a policy is valued at the interpolated terminal reserve value, or cash surrender value on the date of the transfer of ownership. If the donor contributes future premium payments, the Church will treat the amount of the additional

premium as a gift in the year in which it is made. If the donor does not elect to continue to make gifts to cover premium payments on the life insurance policy, the Church may continue to pay the premiums, convert the policy to paid-up insurance or surrender the policy for its current cash value, as the Church in its sole discretion deems appropriate.

- b. Designation as Beneficiary of Policy. Donors and supporters of the Church may name the Church as a primary beneficiary or a contingent beneficiary of life insurance policies. Such designations shall not be recorded as gifts to the Church until such time as the gift is irrevocable. Where the gift is irrevocable, but is not due until a future date, the present value of that gift may be recorded at the time the gift becomes irrevocable.

(8) *Retirement Plan Beneficiary Designations.* Donors and supporters of the Church may name the Church as a beneficiary of an individual retirement account, a 401(k) account, a 403(b) account or other retirement plan. Such designations will not be recorded as gifts to the Church until such time as the gift is irrevocable. When the gift is irrevocable, but is not due until a future date, the present value of that gift may be recorded at the time the gift becomes irrevocable.

(9) *Bequests.* Donors and supporters of the Church may make testamentary bequests to the Church under wills and trust instruments. Such bequests will not be recorded as gifts to the Church until such time as the gift is irrevocable. When the gift or bequest is irrevocable, but is not due until a future date, the present value of that gift may be recorded at the time the gift becomes by contractual provision or by operation of law irrevocable.

VI. Miscellaneous Provisions

A. Securing appraisals and legal fees for gifts or bequests to the Church. Generally, it will be the responsibility of the donor to secure an appraisal (where required), provide an environmental review (as appropriate) and retain independent legal counsel for all gifts or bequests made to the Church. Such measures shall be undertaken at the sole expense of the donor.

B. Acknowledgment.

(1) Valuation of gifts. The Church will acknowledge an *inter vivos* gift on the date the gift is completed at the fair market value for federal gift tax purposes. The Church will sign IRS Form 8283 as the recipient of a charitable gift as is required for a gift having a value in excess of \$5,000.

(2) Responsibility for IRS Filings upon sale of *inter vivos* gift items. The Church will file IRS Form 8282 upon the sale or disposition of any asset sold within two years of receipt by the Church when the value of the gift is more than \$5,000. The Church must file this form within 125 days of the date of sale or disposition of the asset.

(3) Adherence to U.S. Treasury Regulations. The Church will acknowledge all *inter vivos* gifts or testamentary bequests made to the Church for charitable purposes in accordance with the regulations issued by the United States Treasury Department.

C. Review of Pertinent IRS Publications. IRS Publication 561 *Determining the Value of Donated Property* and IRS Publication 526 *Charitable Contributions* shall be reviewed by the Finance and Legal Committees on a regular basis.

VII. Diocesan, Parish and Institutional *Inter Vivos* Gift or Testamentary Bequest Acceptance Policies

- A. As it is commonplace for dioceses, parishes and institutions to receive *inter vivos* gifts as testamentary bequests, it is incumbent on each of these to adopt a similar gift and bequest policy which ensures that all gift and bequest reception is transparent and ethical. The diocesan, parish, and institutional policies may not be in contradiction to these adopted policies, the Statute of the Orthodox Church in America and all legal and financial requirements of the IRS. It is recommended that such policies are posted on the website of the organization for transparency and for guidance for any potential donors.
- B. The gift and bequest policy should be adopted by the appropriate governing authority such as a diocesan council, parish council, etc. It should be periodically reviewed and updated with current IRS and OCA Gift and Bequest Policy regulations.
- C. As a minimum, the policy should include the following
 - a. Scope and purpose of the policy
 - b. Governing authority and review process of the policy

- c. Guidelines for each category of gifts
- d. Guidelines for donors
- e. Any specific policy for the organization
- f. An acceptance paragraph stating when and who adopted the policy
- D. In some cases, the organization may desire to set up a special committee for the review of gifts and bequests which may include persons with special and specific expertise in the area such as finance and legal.
- E. All policies should be reviewed and approved by the hierarchical authority before it takes effect.

XIII. Changes to Gift and Bequest Acceptance Policies

Changes to, or deviations from, these Gift and Bequest Acceptance Policies may be made with the approval of the Metropolitan Council and the blessing of the Holy Synod of the Orthodox Church in America. All such changes shall be in writing.

General Policies of the Orthodox Church in America Regarding Commercial Relationships with Commercial and For-Profit Vendors, Suppliers, and Contractors

The Orthodox Church in America is a qualified and registered 501 (c) (3) non-profit religious organization. As such, there are certain legal and regulatory standards to which the Church must adhere with regards to relations with private, for-profit business entities. Non-profit laws and regulations governing Church entities do not prohibit establishing permissible relationships with for-profit corporations but do have governing standards which will be adhered to strictly so as not to put the Church's tax exempt status in jeopardy. In addition, the Church must determine and confirm in all instances that any proposed relationship with a commercial, for-profit organization does not violate the legal, financial, ethical and moral teachings of the Orthodox Church in America. No such relationship shall put the Church in an adverse or potentially embarrassing circumstance and should consistently reflect the teachings and moral obligations of the Orthodox Church.

Obedience to Christian standards in the context of relationships with private and commercial vendors, suppliers, and contractors providing goods and services to the Church is best achieved through the adoption and unremitting application of principles of fair dealing universally applied to all such relationships without exception and without any stain of improper favoritism or of unwarranted preference rooted in considerations other than the best interests of the Church and its Faithful.

With these fundamental principles and standards foremost in mind, it is the policy of the Orthodox Church in America to enter into secular and commercial relationships with vendors, suppliers, and contractors in such a manner as to ensure fair, open, and equal access to all potential vendors, suppliers, and contractors, collaborating with each of them on a strict arm's-length basis excluding consideration of all improper factors or motives rooted in personal preferences, nepotism, or favoritism unrelated to the best interests of the Church.

Secular and civil standards prevailing in the laws of the United States, and particularly those in the Federal Internal Revenue Code and related Treasury Regulations, are supportive of this policy adopted and promulgated here by the Orthodox Church in America. These distinguish between permissible sponsorship of programs and initiatives of not-for-profit corporations by secular and commercial vendors, suppliers, and contractors while at the same time prohibiting actions by nonprofit corporations (including Churches) to undertake advertising efforts or endorsements on behalf of such commercial vendors, suppliers, and contractors.

Under these guidelines, the Church is broadly allowed in the context of a sponsorship relation to permit the use of its name, logo, and/or slogan by the for-profit corporation without tax liability on any emoluments or financial benefit received by the Church from the vendor, supplier, or contractor. However, if the Church "endorses" or "advertises" the sponsor's products or services, then the sponsorship would be considered as impermissible advertising and income or emoluments received by the Church in that connection may be considered "business income unrelated" to the tax exempt activities of the Church and taxable as such. Generally, activities of the Church in soliciting and receiving qualified sponsorship payments do not constitute unrelated trade or

business on the part of the Church. Treasury Regulations currently provide further that qualified sponsorship payments made by a for-profit organization to the Church are not subject to unrelated business income tax.

Tax code provisions and treasury regulations describe activities that impermissibly advertise a sponsor's products or services to include:

- (1) messages containing qualitative or comparative language, price information, or other indications of savings or value;
- (2) endorsements of the goods or services of the vendor, supplier, or contractor; and
- (3) inducements to purchase, sell, or use the products, goods or services of the vendor, supplier, or contractor.

Under analogous principles of federal tax law, Churches are not allowed to specifically endorse or discourage any candidate for political office. The Church is prohibited from directly or indirectly participating in, or intervening in, any political campaign on behalf of (or in opposition to) any candidate running for such public office. This prohibition applies to all political campaigns whether at the federal, state and local level.

The Orthodox Church in America will strictly adhere to federal rules and guidelines in the formation of permissible sponsorships of its activities by profit organizations. The Church may accept sponsorship relations with profit corporations only when these are consistent with its mission, doctrine and theology. The formation of permissible sponsorship relationships with profit corporations will always be in consultation with the Holy Synod and General Counsel of the Church.

ORSMA Compliance Report for Spring 2018 Metropolitan Council

Executive Session

MEMO

Public Relations Intern: A brief end-of-appointment reflection Andrew Romanov

What I Have Done

By the end of my temporary appointment on February 18, I will have:

- Filmed, edited and posted the following videos (others may also be completed):
 - Two formal video messages from the Metropolitan
 - Nativity message for the faithful
 - Nativity message for the clergy
 - Three liturgical videos from the Metropolitan's travel
 - Anniversary of St. Tikhon's Enthronement at St. Nicholas Cathedral, November 2017
 - Prayer service at the March for Life, January 2018
 - Molebin for Fr. Daniel Andrejuk, January 2018
 - Synaxis of the Three Hierarchs at Three Hierarchs Chapel, January 2018
 - Two videos promoting the Stewards appeal in November
 - Archdeacon Joseph Matusiak's announcement
 - Metropolitan Tikhon's support of stewardship
- Procured footage from other sources, edited and posted the following videos:
 - Two videos from the Metropolitan's visit to Russia
 - The Metropolitan's address to the Bishop's Council of the Russian Orthodox Church
 - The Metropolitan's meeting with the Patriarch of Moscow
- Filmed or procured footage that was not immediately edited and shared but is catalogued and can be used in the future:
 - Footage was collected primarily from the following events:
 - The Metropolitan's serving with the Patriarch of Antioch in New York
 - The Metropolitan's formal remarks at the Holy Synod meeting
 - The Metropolitan's participation at the Vigil Mass for Life in Washington
 - The Metropolitan's on-stage prayer at the March for Life
 - Orthodox Christians marching at the March for Life
- Assisted in the Stewards appeal
 - Developed a schedule of daily content for oca.org and the OCA social channels to promote Stewards contributions
 - Edited or rewrote op-ed-style articles written by OCA department heads that emphasized their work and the importance of funding them
 - Designed a quote graphic to promote Stewards contributions

- Remotely managed social publicity for the Metropolitan’s visit to Moscow in December
 - Made contact with the press office of the Moscow Patriarchate—something the OCA had never done before—and secured their cooperation in remotely feeding us images and raw footage from their cameras for distribution on our channels.
 - Coordinated with members of the OCA delegation to compile and share photos and videos from the trip.
 - Posted *at least* once per day to OCA social media channels to promote the OCA’s prominent presence at the gathering in Moscow.
- Started managing and regularly posting to the OCA’s Instagram account, organically increasing its followers from 86 to 321 in less than two months, with no promotion from the OCA’s other channels.
- Written a white paper on social media—detailing the benefits of an organization’s use of social media, along with the OCA’s challenges and opportunities therein.
- Written a detailed communications plan for the rollout of the Four Pillars document, with goals, objectives, strategies and tactics for successfully disseminating key messages throughout the OCA.

What I Can Do

This section is especially difficult to write, because it is simply impossible to guess at this moment how I might be able to contribute at any *other* moment in the future. For the sake of simplicity, I have chosen three primary skill areas that I anticipate are the most important for a communications-related position in the OCA. That said, please note that these are not exclusive, and that I also bring experience and professional competence in the areas of crisis communications, change management and brand management, among others.

Multimedia Tactics:

Producing multimedia content has numerous benefits to any organization. Photos, graphics, and videos—especially—are far better suited to capture the attention and imagination of a human brain than text is alone. In this time of social media prominence, video is especially shareable and presents a number of social opportunities for the OCA (for more on this, see “To Adapt in the World, the Orthodox Church in America Should Adapt in Social Technology”). It also has benefits of posterity; it is far easier for an organization to archive its history when photos and videos have consistently been produced and catalogued over time. Perhaps most important to the OCA, research in social science has shown that distribution of targeted information by an organization (here, in the form of multimedia) contributes to an illusion of participation and intimacy among its target audiences. With a commitment and a modest investment, there is little limit to what the OCA can do in terms of producing and sharing multimedia and exposing its publics to the history and the positive work of the OCA, as well as to the primatial ministry of the Metropolitan. Ultimately, I hope that the OCA approaches this prospect with optimism, ambition and experimentalism. Based on my experience as a television reporter and my education in broadcast journalism, I believe I am capable of contributing in this area.

Media Relations:

An organization practices media relations when it engages with the news media to improve or sustain its influence in the public sphere—often, in agreement with its strategic communication goals. To do this, someone in an organization usually calls or emails reporters to “pitch” a story to them, or it distributes a press release (a newspaper-style report written specifically to entice reporters to cover a story). To garner positive media coverage successfully, a media relations coordinator must have a good sense of what is going on in his organization and to identify opportunities in which reporters would be interested. Very often, instead of *identifying* an opportunity, an organization will *make one up* with the primary purpose of it attracting news media attention (sometimes this practice is transparent, like a press conference; sometimes the stunt is more covert). If, for example, OCA leadership determined in 2013 that it wanted to emphasize the Church’s international attributes, its media relations coordinator could have called New York-based reporters and told them that “the Orthodox Church in America strongly opposes the kidnapping of Orthodox bishops in Syria, and the Metropolitan of All America and Canada will be making a public statement tomorrow urging the U.S. government to make good on its promise to maintain peace in the region.” This simple stunt would have been quite easy to pull off and would almost certainly have garnered attention in the news media—bolstering the OCA’s image as an active participant in the “Orthodox World” and as a social influencer in American society. The OCA can engage in media relations if it carefully and strategically steps into the public sphere, and if it employs someone who has the time and knowledge to work with reporters so that the organization stays in control of the story. Based on my experience both as a reporter and as a media relations coordinator, I believe I am capable of contributing in this area.

Strategic Communication:

Put simply, successful strategic communication relies on developing key messages that an organization wants its publics to understand implicitly and/or explicitly over a long period of time. This high-level process involves gauging stakeholder opinion, predicting demographic trends and coordinating public-facing communication so that all information coming from an organization—any publication, image, video, tweet, press report, etc.—contributes to a narrative or to certain feelings and ideas an organization wants its publics to have. While strategic communication *is* measurable (for example, through polls and surveys, employee feedback, and financial numbers), it is also a “long game”; the effects of strategic communication work may not be immediately apparent. With successfully collaboration and coordination at the chancery level, the OCA can also determine its key messages and develop a viable strategic communication plan. Based on my experience in corporate communication and my education in mass communication, I believe I am capable of contributing in this area.

ORTHODOX CHURCH in AMERICA

To Adapt in the World, the Orthodox Church in America Should Adapt in Social Technology

By Andrew Romanov

Introduction

Today, it is impossible to deny the prevalence of social media in society and culture—especially the popularity of platforms such as Facebook, Twitter, Instagram and YouTube. Over the years, there has been a significant change in the way people participate in social media and use it to humanize the interactions between organizations and their publics.

The Orthodox Church in America has made assorted attempts to engage its social channels over time, with varying degrees of success in reaching its target audiences. However, the OCA—like most organizations—can clearly benefit from identifying both its challenges and its opportunities in using a tool like social media; deliberately building a social media apparatus that brings about measurable results and long-term benefits for the Church in North America.

A Brief History of Social Media

According to a report by Danah M. Boyd of the University of California-Berkeley and Nicole B. Ellison of Michigan State University, the first true social networking site, sixdegrees.com, was launched in 1997. The site was the first to combine elements such as creating profiles, listing friends and searching networks for friends and acquaintances. The concept has taken many forms and incarnations since that time, but the underlying success rests with the ability of social sites to facilitate reaching out to a wide audience with the touch of a few buttons, as well as user-generated content.

Facebook, the world's largest social network with more than two billion users, was launched in 2004 and became publicly accessible in 2006. The microblogging site Twitter has more than 300 million users concentrated mostly in the United States, and was created in 2006. YouTube, a video-sharing site now owned by Google, has 1.5 billion users and was created in 2006. Instagram, a photo-sharing application now owned by Facebook, was launched in 2010.

How Organizations Have Successfully Used Social Media

As the use of social networking sites began to increase, businesses took notice. Savvy companies realized that reaching out to consumers in the social media sphere gave them the opportunity to cast a wide net in a targeted way. For example, corporations could place advertisements geared toward women on popular fashion blogs, potentially gaining the attention of thousands of women per day. The shift occurred when companies recognized the key to success lay in interaction, e.g., giving audiences the ability to have two-way conversation. And, it was not long before nonprofit organizations followed suit.

According to a study conducted by Dr. Nora Ganim Barnes, Ph.D. of Dartmouth and Eric Mattson of Seattle-based Financial Insite Inc., the largest nonprofit organizations are outpacing corporations and academic institutions in the adoption of social media. The study found that social networking and video blogging are the most common tools used, and 80 percent of respondents feel social media is at least somewhat important to the nonprofit's future strategy.

March of Dimes, for example, uses social media as a platform to share real stories and keep supporters up to date on the latest news about the organization. March of Dimes has a presence on several platforms, including Facebook, Twitter, YouTube and Flickr, as well as a blog. While not every organization has the capacity to manage numerous platforms, organizations such as March of Dimes recognized the benefits of determining where its audience is and telling its story in that space.

The OCA and the Benefits of Using Social Media

Generally, having a strong online presence is especially important for nonprofit organizations, whose causes rely heavily or entirely on their supporters. While effective social media requires constant time and effort, the attention that a nonprofit can garner along with the connections it makes with its publics are a worthwhile tradeoff.

First, successfully using social media extends an organization's public relations reach. As the primary function of public relations is to manage the relationship between an organization and its publics, social media becomes an invaluable tool to disseminate targeted information to those various publics, instead of relying on *them* to seek out the information themselves.

Using social media promotes organizational networking. In a time when social structures are expanding and social interactions increasingly migrate to the internet, a robust presence within those networks increases an organization's social influence. If the Church is to meet people where they are, today and almost certainly in the future, she must be able to meet them on the internet.

An active presence on social media inherently promotes the central and primatial organization of the OCA. The OCA's history of decentralization and diocesan prominence is possibly at odds with generational trends that, in the future, will likely demand geographically wider social networks ("networks" being the interpersonal relationships themselves, not platforms such as Facebook) and seek out more prominent and socially-engaged national and international institutions over under-resourced regional and local ones.

Without engaging its publics on social media, the OCA allows its faithful and those interested in learning more about Orthodoxy to find information elsewhere—often from sources that are not providing accurate or reliable information. An active presence on social media also has the benefit of *informing* publics.

By telling its story on social media, the OCA would be better positioned to elicit financial support. Numerous studies have determined that people make financial decisions based on emotion, which in turn is most easily manipulated via symbols and images. Coincidentally, symbols and images make for ideal social media content. An investment in creating and sharing that type of content (videos, photos and graphics) on social media has the potential activate a geographically diverse and accessible philanthropic base, rather than forcing the OCA to rely on contributions solely through the parish and diocesan structures.

Finally, social media has the effect of altering the perception of proximity between and individual and an organization and its leaders. In other words, whereas Syosset and the OCA hierarchy in general may feel very far away to many people both physically and mentally, an active presence on social media could make them feel closer to the Church and to its hierarchs. For example, "behind-the-scenes" photos and videos give people the impression that they are intimately connected to an organization, even if they are physically very far away.

Problems and Challenges

Since late 2016, numerous media organizations have begun a “pivot to video,” laying off writing and editing staff in a strategic shift to focus exclusively on video content. Even more dramatically, MTV announced in 2017 that it was “shifting resources into short-form video content more in line with young people’s media consumption habits.” According to Responsive Inbound Marketing, social video is shared 1200% more than text and photos combined.

And increased social media use is not limited solely to “young people.” A 2016 poll from the Pew Research Center found that 47 percent of seniors aged 65–69 regularly use social media sites on their phones, laptops and computers, with 59 percent of people 65–69 owning smartphones compared to just 29 percent in 2013.

But despite trends showing a massive shift in social media use, the OCA does not currently invest in producing or have mechanisms for procuring through its diocesan networks the kinds of content best suited for social media—video, and to a slightly lesser extent, still photos and graphics. The OCA does not currently have any permanent salaried staff who are specifically responsible for creating videos.

As a private sector comparison: Arizona Public Service, an electric utility that serves 2.7 million Arizonans (roughly the same number of Orthodox Christians in North America), employs one person full-time solely to manage its Facebook and Twitter channels alone, along with three full-time employees who work exclusively on video projects.

Of course, the OCA and APS are entirely different organizations, with different audiences and different budgets. However, this demonstrates the resources many organizations invest in order to reach and engage their publics on social media.

The OCA does have a presence on Facebook and Twitter (and very recently, has begun building one on Instagram and Facebook). However, much of the content on the former two channels lacks images and compelling copy (text), often displaying only a link and a small amount of uninteresting headline text. Such a social media presence does not successfully engage or facilitate a community; nor does it even inform, if not enough people are interested enough to click or share.

Moreover, the OCA's presence on Facebook and Twitter is merely a mirror image of oca.org, posting links and headlines that are exact duplicates of what exists on the website. While it is perfectly acceptable to promote web content on social media, an organization should also provide its followers with something extra—unique content that rewards followers for becoming more and more engaged. If a person regularly checks oca.org, there is currently no benefit to his following the OCA on Facebook or Twitter, because the content is all exactly the same. In a similar way, he gains nothing from following the OCA on both Facebook *and* Twitter, as the content shared there is the same on both platforms.

The OCA does not use any tools to track analytics from its social media channels and thus the Church administration does not know how well certain types of content and information are received by its followers. By simply taking advantage of the analytics provided for free by social networks like Facebook and Twitter, the OCA would have a better idea of what its publics enjoy and interact with the most, and could then divert resources as appropriate to adapt and to meet that changing demand in the future.

Apart from the primary OCA channels on Facebook and Twitter, there seems to be a general suspicion of social media at the diocesan and parish levels. While a strong central brand is vital in mass media, a vibrant local presence—even on social networks—would enrich the OCA's identity. The Church does not currently provide resources or guidelines to parish clergy and lay leaders for their personal and organizational use of social media. Apart from doing a Google search, a person is most likely to find out about his local OCA parish by searching for it on Facebook—where he could ideally find a page for the parish with regular postings, pictures and events...evidence of a thriving Christian community.

Recommendations and Opportunities

Based on the problems facing the OCA with regard to successful use of its social channels and informed by the history, best practices and benefits of social media, the following actions are recommended:

- That the OCA make a long-term commitment to engaging its publics on social media.
 - That the OCA hire *at least* one full-time communications professional, with a diversity of experience that demonstrates an ability to adapt to future tools and platforms.
 - That a plurality of the communication professional's work product be material that could potentially be shared as social media content, with room for expansion in that role in the future.

- That the OCA prioritize engaging its publics on social networks, and include social media as part of its greater communications strategy and messaging.
 - That the communications team place greater importance on managing an authentic social media presence, as opposed to its current *modus operandi* of using the OCA's social media channels simply as a receptacle for content already posted on oca.org.
 - That social media posts be more carefully considered, drafted and scheduled ahead of time, with copy being written in advance and reviewed by senior staff whenever possible, and almost always being accompanied by a graphic, photo or video.
- That the OCA significantly increase its production of short- and medium-form videos in line with social media consumption trends.
 - That more of the Metropolitan's public activities and speeches be recorded on video and shared on social media.
 - That several short-form video series go into production that cover a wide range of topics related to OCA life and Orthodoxy.
- That the OCA encourage its clergy to be active on social media and engage with their local communities on social networks.
 - That clergy and lay leaders be provided with resources to manage a social media channel for their parishes.
 - That social media guidelines be created, approved and disseminated to clergy and lay leaders, which detail appropriate social media use that protects the reputations both of the OCA and of the individuals.
- That the OCA make its use of social media measurable.
 - That analytics from the OCA's social channels are used to compile regular reports, which are reviewed in detail by the OCA's head of communications and any other relevant party.
 - That there is a willingness and an ability to adapt to the information gleaned from social media analytics, along with an understanding that the kind of content the OCA shares on social media may need to be changed to meet the needs of the Church and of its publics.

VIDEO SERIES IDEAS

Andrew Romanov

Note: The following ideas are ideas only; they are rough and completely open to suggestion and development.

Messages from the Metropolitan

Professional video messages from the Metropolitan would continue to be produced for the most important celebrations and events throughout the year. Effort should be put into making improvements in quality for each new video message.

Pastoral series featuring the Metropolitan

Capitalizing on the Metropolitan's public popularity, this series would be more pastoral and casual in tone than his formal "messages" while at the same time promoting his office and person. The topic of each short (appx. five-minute) video could be chosen by His Beatitude, and/or they could correspond to themes from the Four Pillars. Perhaps parishes could be asked to send letters with questions to His Beatitude, which could be answered in some videos as well.

Mission Planting Grant

Featuring recipient missions of the OCA's Mission Planting Grant program, this series would produce several short and shareable videos for each success story from the program.

Gospel reading

To reflect the uniqueness of Orthodox worship and to use the OCA's social content to literally spread the Gospel, this series would simply select a particularly relevant or inspirational Gospel reading from the coming weeks and record a priest or deacon (who either works at the chancery or is visiting) reading/chanting it in the chancery chapel.

"Ask a priest"

This series would simply consist of a priest answering one lighthearted question relating to any topic of Orthodox/OCA life. Interview-style, no longer than 60 seconds.

Vestment series

Because our vestments are another unique aspect of Orthodox worship and a topic lay people often have a limited knowledge of, this series would simply highlight one vestment and explain its purpose and history in no more than 120 seconds.

"All-American Council Memories"

In the run-up to the 19th All-American Council, each video in this series would consist of a OCA member's "favorite memory" from a past AAC, supported with pictures and old footage to highlight this somewhat unique event in world Orthodoxy.

Seminary series

Still a very loose concept, the idea of this series is generally to produce very short, shareable videos each featuring a seminarian at SVOTS or STOTS. It could be interview-style, it could simply have the seminarian talk briefly about something he learned about at seminary recently, it could be recorded in his dormitory, etc.

Seminary day-in-the-life

In addition to or instead of the seminary series above, this could also be a one-off video instead of a series. It would essentially be a documentary-style short and follow a seminarian from when he wakes up to when he goes to sleep, showing what a day in the life of a seminarian is really like.

Monastery day-in-the-life

More likely a one-off video than a series, it would be essentially the same as the seminary day-in-the-life listed above.

OCA Tours

Short and engaging video tours of notable OCA locations, such as the OCA chancery, St. Nicholas Cathedral in Washington, and Spruce Island in Alaska. Ideally, a prominent figure with knowledge of the site itself would lead the tour, speaking directly to the camera. Each video could include engaging and innovating location shots that feature these truly one-of-a-kind locations.

“Orthodox Book Club”

Promoting the plethora of books published and sold by OCA seminary presses, this series would simply consist of two people, perhaps individuals involved with a seminary press or bookstore, talking about and analyzing the book for 10-15 minutes.

Popular culture vlog

Admittedly, the inspiration for this series comes from Catholic Bishop Robert Barron’s Youtube vlog series. In it, he spends each 5 to 10-minute video talking about a movie, TV show, song or social issue, and reflects on it through a Catholic lens. This series would do essentially the same thing with an Orthodox priest and from an Orthodox perspective.

OCA history minute

Perhaps featuring Alex Liberovsky or other featured guests, this series would briefly highlight a “fun fact” or little-known tidbit from the OCA’s rich history.