



THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL
(The Basilian Fathers)
HISTORY OF ITS FORMATION
(History of the Formation of The Society of Clerks Secular of
Saint Basil)

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FOREWORD - INTRODUCTION: A BRIEF HISTORY OF BASILIAN "ORDERS" AND GENERALITIES ABOUT THE RULE OF SAINT BASIL AND SOME WHO FOLLOW THE RULE

F.1 FOLLOWERS OF THE RULE OF SAINT BASIL

Under the name of Basilians are included all the religious who follow the Rule of St. Basil. The monasteries of such religious have never possessed the hierarchical organization which ordinarily exists in the houses of an order properly so called. Only a few houses were formerly grouped into congregations or are today so combined. St. Basil drew up his Rule for the members of the monastery he founded about 356 on the banks of the Iris in Cappadocia. Before forming this community St. Basil visited Egypt, Palestine, Coelesyria, and Mesopotamia in order to see for himself the manner of life led by the monks in these countries. St. Gregory of Nazianzus, who shared the retreat, aided Basil by his advice and experience.

The Rule of Basil is divided into two parts: the "Greater Monastic Rules" (*Regulae fusius tractatae*, Migne, P.G., XXI, 889-1052), and the "Lesser Rules" (*Regulae brevius tractatae*, *ibid.*, 1051-1306). Rufinus who translated them into Latin united the two into a single Rule under the name of "*Regulae sancti Basilii episcopi Cappadociae ad monachos*" (P.L., CIII, 483-554); this Rule was followed by some western monasteries.

For a long time the Bishop of Caesarea was wrongly held to be the author of a work on monasticism called "*Contitutiones monasticae*" (P.G., XXXI, 1315-1428). In his Rule St. Basil follows a catechetical method; the disciple asks a question to which the master replies. He limits himself to laying down indisputable principles which will guide the superiors and monks in their conduct. He sends his monks to the Sacred Scriptures; in his eyes the Bible is the basis of all monastic legislation, the true Rule. The questions refer generally to the virtues which the monks should

practice and the vices they should avoid. The greater number of the replies contain a verse or several verses of the Bible accompanied by a comment which defines the meaning.

The most striking qualities of the Basilian Rule are its prudence and its wisdom. It leaves to the superiors the care of settling the many details of local, individual, and daily life; it does not determine the material exercise of the observance or the administrative regulations of the monastery. Poverty, obedience, renunciation, and self-abnegation are the virtues which St. Basil makes the foundation of the monastic life.

As he gave it, the Rule could not suffice for anyone who wished to organize a monastery, for it takes this work as an accomplished fact. The life of the Cappadocian monks could not be reconstructed from his references to the nature and number of the meals and to the garb of the inmates. The superiors had for guide a tradition accepted by all the monks. This tradition was enriched as time went on by the decisions of councils, by the ordinances of the Emperors of Constantinople, and by the regulations of a number of revered abbots. Thus there arose a body of law by which the monasteries were regulated. Some of these laws were accepted by all, others were observed only by the houses of some one country, while there were regulations which applied only to certain communities.

In this regard Oriental monasticism bears much resemblance to that of the West; a great variety of observances is noticeable.

The existence of the Rule of St. Basil formed a principle of unity.

F.2 THE MONASTERIES OF THE EAST

The monasteries of Cappadocia were the first to accept the Rule of St. Basil; it afterwards spread gradually to all the monasteries of the East.

Those of Armenia, Chaldea, and of the Syrian countries in general

preferred instead of the Rule of St. Basil those observances which were known among them as the Rule of St. Anthony.

Neither the ecclesiastical nor the imperial authority was exerted to make conformity to the Basilian Rule universal. It is therefore impossible to tell the epoch at which it acquired the supremacy in the religious communities of the Greek world; but the date is probably an early one. The development of monasticism was, in short, the cause of its diffusion.

Protected by the emperors and patriarchs the monasteries increased rapidly in number. In 536 the Diocese of Constantinople contained no less than sixty-eight, that of Chalcedon forty, and these numbers continually increased. Although monasticism was not able to spread in all parts of the empire with equal rapidity, yet what it probably must have been may be inferred from these figures. These monks took an active part in the ecclesiastical life of their time; they had a share in all the quarrels, both theological and other, and were associated with all the works of charity. Their monasteries were places of refuge for studious men. Many of the bishops and patriarchs were chosen from their ranks.

Their history is interwoven, therefore, with that of the Oriental Churches. They gave to the preaching of the Gospel its greatest apostles. As a result monastic life gained a footing at the same time as Christianity among all the races won to the Faith. The position of the monks in the empire was one of great power, and their wealth helped to increase their influence. Thus their development ran a course parallel to that of their Western brethren. The monks, as a rule, followed the theological vicissitudes of the emperors and patriarchs, and they showed no notable independence except during the iconoclastic persecution; the stand they took in this aroused the anger of the imperial controversialists.

The Faith had its martyrs among them; many of them were condemned to exile, and some took advantage of this condemnation to reorganize their religious life in Italy. Of all the

monasteries of this period the most celebrated was that of St. John the Baptist of Studium, founded at Constantinople in the fifth century. It acquired its fame in the time of the iconoclastic persecution while it was under the government of the saintly Hegumenos (abbot) Theodore, called the Studite.

Nowhere did the heretical emperors meet with more courageous resistance. At the same time the monastery was an active center of intellectual and artistic life and a model which exercised considerable influence on monastic observances in the East. Further details may be found in "Prescriptio constitutionis monasterii Studii" (Migne, P.G., XCIX, 1703-20), and the monastery's "Canones de confessione et pro peccatis satisfactione " (ibid., 1721-30).

Theodore attributed the observances followed by his monks to his uncle, the saintly Abbot Plato, who first introduced them in his monastery of Saccudium. The other monasteries, one after another adopted them, and they are still followed by the monks of Mount Athos. The monastery of Mount Athos was founded towards the close of the tenth century through the aid of the Emperor Basil the Macedonian and became the largest and most celebrated of all the monasteries of the Orient; it is in reality a monastic province. The monastery of Mount Olympus in Bithynia should also be mentioned, although it was never as important as the other. The monastery of St. Catherine on Mount Sinai, which goes back to the early days of monasticism, had a great fame and is still occupied by monks.

Reference to Oriental monks are here be limited to those who have left a mark upon ecclesiastical literature: Leontius of Byzantium (d. 543), author of a treatise against the Nestorians and Eutychians; St. Sophronius, Patriarch of Jerusalem, one of the most vigorous adversaries of the Monothelite heresy (P.G., LXXXVII, 3147-4014); St. Maximus the Confessor, Abbot of Chrysopolis (d. 662), the most brilliant representative of Byzantine monasticism in the seventh century; in his writings and letters St. Maximus steadily

combated the partisans of the erroneous doctrines of Monothelitism (ibid., XC and XCI); St. John Damascene, who may perhaps be included among the Basilians; St Theodore the Studite (d. 829), the defender of the veneration of sacred images; his works include theological, ascetic, hagiographical, liturgical, and historical writings (P.G., XCIX). The Byzantine monasteries furnish a long line of historians who were also monks: John Malalas, whose "Chronographia" (P.G., XCVII, 9-190) served as a model for Eastern chroniclers Georgius Syncellus, who wrote a "Selected Chronographia"; his friend and disciple Theophanes (d. 817), Abbot of the "Great Field" near Cyzicus, the author of another "Chronographia" (P.G., CVIII); the Patriarch Nicephorus, who wrote (815-829) an historical "Breviarium" (a Byzantine history), and an "Abridged Chronographia" (P.G., C, 879-991); George the Monk, whose Chronicle stops at A. D. 842 (P.G. CX).

There were, besides, a large number of monks, hagiographers, hymnologists, and poets who had a large share in the development of the Greek Liturgy. Among the authors of hymns may be mentioned: St. Maximus the Confessor; St. Theodore the Studite; St. Romanus the Melodist; St. Andrew of Crete; St. John Damascene; Cosmas of Jerusalem, and St. Joseph the Hymnographer. Fine penmanship and the copying of manuscripts were held in honor among the Basilians. Among the monasteries which excelled in the art of copying were the Studium, Mount Athos, the monastery of the Isle of Patmos and that of Rossano in Sicily; the tradition was continued later by the monastery of Grottaferrata near Rome. These monasteries, and others as well, were studios of religious art where the monks toiled to produce miniatures in the manuscripts, paintings, and goldsmith work. The triumph of orthodoxy over the iconoclastic heresy infused an extraordinary enthusiasm into this branch of their labors. From the beginning the Oriental Churches often took their patriarchs and bishops from the monasteries. Since the secular clergy was recruited largely from among married men, this custom became almost universal, for, as the episcopal office usually was not conferred upon men who were married, it developed, in a way, into

a privilege of the religious who had taken the vow of celibacy. Owing to this the monks formed a class apart, corresponding to the upper clergy of the Western Churches; this gave and still gives a preponderating influence to the monasteries themselves.

In some of them theological instruction is given both to clerics and to laymen. As long as the spirit of proselytism existed in the East the monasteries furnished the Church with all its missionaries. The names of two have been inscribed by Rome in its calendar of annual feasts, namely, St. Cyril and St. Methodius, the Apostles of the Slavs.

The Roman-Orthodox Schism [1054 A.D.] did not change sensibly the position of the Basilian monks and monasteries. Their sufferings arose through the Mohammedan conquest. To a large number of them this conquest brought complete ruin, especially to those monasteries in what is now Turkey in Asia and the region around Constantinople. In the East the convents for women adopted the Rule of St. Basil and had constitutions copied from those of the Basilian monks.

F.3 ORTHODOX BASILIANS

The two best known monasteries of the Orthodox Basilians are those of Mount Athos and of Mount Sinai. Besides these there are still many monasteries in Turkey in Asia, of which 10 are in Jerusalem alone, 1 at Bethlehem, and 4 at Jericho. They are also numerous on the islands of the Aegean Sea: Chios 3, Samos 6, Crete about 50, Cyprus 11. In Old Cairo is the monastery of St. George. In Greece where there were formerly 400 monasteries, there were, in 1832, only 82, which by 1904 had increased to 169; 9 Basilian convents for women are now in existence in Greece. In Rumania there are 22 monasteries; in Servia 44, with only about 118 monks; in Bulgaria 78, with 193 inmates. Montenegro has 11 monasteries and about 15 monks; Bosnia 3 and Herzegovina 11. In Dalmatia are 11 monasteries and in Bukowina 3. Hungary has 25 monasteries and 5 branch houses.

The Orthodox monks are much more numerous in Russia; in this country, besides, they have the most influence and possess the richest monasteries. Nowhere else has the monastic life been so closely interwoven with the national existence. The most celebrated monasteries are Pescherskoi at Kieff and Troïtsa at Moscow; mention may also be made of the monasteries of Solovesk, Novgorod, Pskof, Tver, and Vladmir. Russia has about 9,000 monks and 429 monasteries. There is no diocese which has not at least one religious house. The monasteries are divided into those having state subventions and monasteries which do not receive such aid. In America the Society of Clerks Secular of Saint Basil (S.S.B.) was formed under the autocephalic American Orthodox Church (Archbishop Aftimios Ofiesh) which was created at the beginning of the 20th century by the Russian Patriarch and the Russian Synod; the order retained its independence after the absorption of the American Orthodox Church into the Antiochian Orthodox Church and is composed of several small monasteries, parishes, hospices, and public service centers, the monasteries being celibate and the parishes and other centers usually with traditional Orthodox married priests; the S.S.B. has spread from North America to Central and South America, there being a monastery, seminary, convent, and several village schools as well as hospices and community service centers in Central America; and have also spread to Australia and Africa.

F.4 ROMAN CATHOLIC BASILIANS

A certain number of Basilian monasteries were always in communion with the Roman Holy See. Among these were the houses founded in Sicily and Italy. The monastery of Rossano, founded by St. Nilus the Younger, remained for a long time faithful to the best literary traditions of Constantinople. The monasteries of San Salvatore of Messina and San Salvatore of Otranto may be mentioned; the monastery of Grottaferrata was also celebrated. The emigration of the Greeks to the West after the fall of Constantinople and the union with Rome, concluded at the Council

of Florence, gave a certain prestige to these communities. Cardinal Bessarion, who was Abbot of Grottaferrata, sought to stimulate the intellectual life of the Basilians by means of the literary treasures which their libraries contained. A number of Roman Catholic communities continued to exist in the East. The Roman Holy See caused them to be united into congregations, namely: St. Savior founded in 1715, which includes 8 monasteries and 21 hospices with about 250 monks; the congregation of Aleppo with 4 monasteries and 2 hospices; that of the Baladites (Valadites) with 4 monasteries and 3 hospices. These last two congregations have their houses in the district of Mount Lebanon. St. Josaphat and Father Rutski, who labored to bring back the Ruthenian Churches into Roman Catholic unity, reformed the Basilians of Lithuania. They began with the monastery of the Holy Trinity at Vilna (1607). The monastery of Byten, founded in 1613, was the citadel of the union in Lithuania. Other houses adopted the reform or were founded by the reformed monks. On 19 July, 1617, the reformed monasteries were organized into a congregation under a proto-archimandrite, and known as the congregation of the Holy Trinity, or of Lithuania. The congregation increased with the growth of the union itself. The number of houses had risen to thirty at the time of the general chapter of 1636. After the Council of Zamosc the monasteries outside of Lithuania which had not joined the congregation of the Holy Trinity formed themselves into a congregation bearing the title of "Patrocinium [Protection] B.M.V." (1739). Benedict XIV desired (1744) to form one congregation out of these two, giving the new organization the name of the Ruthenian Order of St. Basil and dividing it into the two provinces of Lithuania and Courland. After the suppression of the Society of Jesus these religious took charge of the Jesuit colleges. The overthrow of Poland and the persecution instituted by the Russians against the Uniat Greeks was very unfavorable to the growth of the congregation, and the number of these Basilian monasteries greatly diminished. Leo XIII, by his Encyclical "Singularae praesidium" of 12 May, 1881, ordained a reform of the Ruthenian Basilians of Galicia. This reform began in the monastery of Dabromil; its members have gradually replaced the

non-reformed in the monasteries of the region. They devote themselves, in connection with the Uniat clergy, to the various labors of the apostolate which the moral condition or the different races in this district demands.

F.5 LATIN BASILIANS

In the sixteenth century the Italian monasteries of this order were in the last stages of decay. Urged by Cardinal Sirlet, Pope Gregory XIII ordained (1573) their union in a congregation under the control of a superior general. Use was made of the opportunity to separate the revenues of the abbeys from those of the monasteries. The houses of the Italian Basilians were divided into the three provinces of Sicily, Calabria, and Rome. Although the monks remained faithful in principle to the Greek Liturgy they showed an inclination towards the use of the Latin Liturgy; some monasteries have adopted the latter altogether. In Spain there was a Basilian congregation which had no traditional connection with Oriental Basilians; the members followed the Latin Liturgy. Father Bernardo de la Cruz and the hermits of Santa Maria de Oviedo in the Diocese of Jaen formed the nucleus of the congregation. Pope Pius VI added them to the followers of St. Basil and they were affiliated with the monastery of Grottaferrata (1561). The monasteries of Turdon and of Valle de Guillos, founded by Father Mateo de la Fuente, were for a time united with this congregation but they withdrew later in order to form a separate congregation (1603) which increased very little, having only four monasteries and a hospice at Seville. The other Basilians, who followed a less rigorous observance, showed more growth; their monasteries were formed into the two provinces of Castile and Andalusia. They were governed by a vicar general and were under the control, at least nominally, of a superior general of the order. Each of their provinces had its college or scholasticate at Salamanca and Seville. They did not abstain from wine. Like their brethren in Italy they wore a cowl similar to that of the Benedictines; this led to recriminations and processes, but they were authorized by Rome to continue the use of this attire. Several writers are to be found

among them, as: Alfonso Clavel, the historiographer of the order; Diego Niceno, who has left sermons and ascetic writings; Luis de los Angelos, who issued a work on, "Instructions for Novices" (Seville, 1615), and also translated into Spanish Cardinal Bessarion's exposition of the Rule of St. Basil; Felipe de la Cruz, who wrote a treatise on money loaned at interest, that was published at Madrid in 1637, and one on tithes, published at Madrid in 1634. The Spanish Basilians were suppressed with the other orders in 1833 and have not been re-established. At Annonay in France a religious community of men was formed (1822) under the Rule of St. Basil, which has a branch at Toronto, Canada.

See Bibliography and Documents for credits

CHAPTER 1 EARLY ORTHODOX IN NORTH AMERICA

The Russian Orthodox Church was the first Orthodox Jurisdiction in North America, and according to Canon and tradition, was therefore the governing Jurisdiction of North America. For centuries Russian fishermen and hunters on the Eastern coast of Russia had regularly gone to Alaska, often taking Priests with them on extended fishing and hunting expeditions. On July 20, 1741, Priest-Monk Illarion Trusov, assisted by Father Inaty Kozirevsky celebrated the first historically recorded Divine Liturgy in North America, on the Russian ship St. Peter, probably in Sitka Bay, Alaska. (Since DeSoto had an Orthodox Priest with him on his explorations, it is probable that Priest and also the Priests who accompanied the earlier hunters and fishers to Alaska also prayed Divine Liturgy. But that by the Priest-Monk Illarion Trusov, is the first recorded.) In 1872 the Holy Synod of the Russian Orthodox Church founded the Diocese of Aleutia and Alaska with its cathedral in San Francisco.

In the late nineteenth and early twentieth centuries under Bishop Tikhon (Saint Tikhon), twenty new parishes were founded in the the USA and four in Canada. Two Bishops were appointed suffragan to Saint Tikhon to assist him: Bishop Innocent was placed in charge of Alaska and Bishop Raphael, an Arab, was placed in charge of the Syro-Arabian Mission in America. Parishes of the Greek Church were under the protection and care of the Russian Synod. By 1904 the Russian Church, following the plan formulated by Saint Tikhon, had in place a program which called for the establishment of an American Orthodox Exarchate which would be governed by a synod of Bishops of various racial and ethnic groups. The Exarchate would be under the protection and guidance of the Russian Orthodox Church, but would not be a puppet which had strings which could be pulled by the Russian Church.

In the 1890's the Holy Synod of Greece and the Ecumenical (Oecumenical) Patriarch in Constantinople began to send Priests to

America and attempted to usurp the governance of the Russian Church by not having their Priest follow the instructions of the Russian Bishops. In 1907 Constantinople agreed to have all Greeks in North America be under the Holy Synod of Greece, though there was no Greek Bishop in North America.

In 1912 Patriarch Joachim III of Constantinople finally acknowledged the Russian Church had already established a Diocese for North America, and Canonically was in charge of North America, and possibly recognizing his tenuous position regarding continuance of financial assistance from the Russian Church and protection from the Islamic Turks who had been and continued to decimate the Armenian Orthodox Church, suggested to the Holy Synod of Greece that a Greek Bishop be appointed for America and that such Bishop be one who had studied in a Russian monastery or seminary - in effect that a Russian Bishop be so appointed. He was attempting to follow the Russian Church's plan for an Exarchate.

In 1917, Aftimios Ofiesh was made Bishop by the Holy Synod of the Russian Orthodox Church, prior to St. Tikhon being elected the first Patriarch of the Russian Orthodox Church in several hundred years. Bishop Aftimios was placed in charge of the Syrian Mission of the Russian Orthodox Church in North America, and was later made Archbishop and placed over significant portions of the United States and Canada. In 1920, under Ukaz No. 362 issued by Patriarch St. Tikhon, and at the election of the other Bishops in North America, Archbishop Aftimios was placed in charge of the Russian Orthodox Church in North America, under Orthodox Canons effectively making him over all Bishops in North America without regard to their original Jurisdiction. Not all, but significant portions of the Antiochian/Syrian Church and of the Constantinople Greek Church had other plans which included the effective plunder of North America and its use for their own enrichment and aggrandizement.

CHAPTER 2 THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL, THE SOCIETY OF SAINT BASIL, THE BASILIAN FATHERS,

2.1 FORMATION OF THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL

The Society of Clerks Secular of Saint Basil, commonly called The Basilian Fathers, and sometimes named The Society of Saint Basil, was formed under the umbrella of authority of The Holy Russian Orthodox Church. Its history is an intrinsic part of the history of the Russian Church and of Orthodoxy in North America in the early twentieth century, and continues to this time.

The Russian Church was the first Orthodox Jurisdiction to establish presence in North America, and therefore under the Canons and Traditions of the Church, was the sole authority in North America, all Priests and Bishops of what ever rank and Jurisdiction (Church) being subject to the Russian Orthodox Church. The Russian Church was also accustomed to cultural diversity, and some forms of differences in liturgical traditions, due to the great size of Russia, and later the Russian Empire, and its encompassed and neighboring communities. It regularly exercised accommodation while maintaining dogmatic propriety.

From 1721 to 1917, the Russian Orthodox Church was administered by a Holy Synod whose members were the most influential Metropolitans, Archbishops, and Bishops. Moscow itself was administered by a territorial Archbishop. There was no Russian Patriarch, the last ones having been Patriarchs Nikon (1652-1658 d. 1681); Pitirim, Metropolitan of Krutitsy, Coadjutor (1658-1667 d. 1673); Joasaphus II (1667-1672); Pitirim of Krutitsy (restored,) (1672-1673); Joachim (1674-1690); Adrian (1690-1700); Stefan Yavorskiy, Metropolitan of Ryazan, Coadjutor (1700-1721); 1721-1917 the Russian Orthodox Church was administered by The Holy Synod, consisting of the leading Metropolitans, Archbishops

and Bishops. Moscow was administered by a territorial Archbishop (combined with Vladimir 1721-1745, with Sevsk 1745-1764, with Kaluga 1764-1799), then Metropolitan (combined with Kaluga, 1799-1917). This was in part because Patriarch Nikon had requested the Holy Synod investigate the validity of Roman Catholic Sacraments and Priesthood, which was done, and which Sacraments and Priesthood were found by the Synod to be valid. Patriarch Nikon and the Synod also corrected and formalized certain liturgical practices, blessing, and certain traditions and customs which eventually caused problems with the Old Ritualists, and some Old Calendarists.

The separation of the Old Ritualists from the main body of the Russian Orthodox Church was a continual cause of concern within the Russian Church. Sincere discussions lead to the Russian Church officially recognizing, in 1800, that variations in rites are permissible, provided there is complete unity in doctrine.

Two of the important consequences of this recognition were:

First, Moscow Metropolitan Platon Levshin reached agreement with the Old Ritualists, receiving many of them into communion with the Russian Orthodox Church, while they retained their "uncorrected" liturgical rites, thus creating The Edinoverie (literally, united-faith or one-belief). This was called a conditional unity. It was known as such because of the agreement which provided certain of the "schismatic" Old Ritualists enter into communion with the Russian Church and receive a lawful priesthood from the Church on the condition that they were permitted to retain their old "uncorrected" liturgical books and rites. Since they were received into ecclesiastical unity, the Old Ritualists did not form a new Church but became part of the Orthodox Church. But since their unity was conditional they kept their peculiar practices which distinguished them from the other Orthodox.. They were not re-baptized, re-chrismated, re-ordained, nor re-consecrated since their sacraments were actual and valid;

Second, many Western rite communities, especially in England, Germany, and France, began exploring the possibilities of communion with the Russian Orthodox Church, with retention of their traditional liturgical rites modified to conform with Orthodox dogma.

As a result of the numerous discussion with Western rite communities, and at the request of Slavic and Western European Roman Catholics who had become Orthodox, at Christmas of 1869, The Holy Governing Synod of the Russian Orthodox Church, meeting in St. Petersburg, approved Western Rite Orthodox liturgy and practices as being acceptable to Orthodoxy and ordered revisions in the Roman Mass for conformity to Orthodoxy. The next year, 1870, again at Christmas meeting in St. Petersburg, the Russian Synod approved the Gregorian (Western Rite) Divine Liturgy. Then, in 1882, Greek Patriarch of Constantinople, Joachim III, approved the Gregorian (Western Rite) Divine Liturgy, basically in the form which had been approved by the Russian Synod. Patriarch Joachim III also approved plans to seek conversion of Anglicans in England, but withdrew that approval upon complaint (or under threats) by the British authorities - the British having influence with the Ottoman Empire and therefore with secular authorities in Constantinople / Istanbul.

There was a reasonable level of fluidity and cooperation amongst most Orthodox Jurisdictions prior to the Bolshevik and Communist Revolutions in Russia. In the nineteenth and early twentieth centuries, North America experienced significant immigration from many Orthodox countries. In many instances the immigrants were accompanied by a Priest of their Church and tradition, or, upon establishing a community in North America, requested a Priest from their country of origin. Once they arrived in North America, all of these Priest were under the authority of the Russian Orthodox Church, in accordance with Orthodox Canons and the Great Councils of the Church.

Many of the immigrants were Syrian (Antiochian) and Greek.

Syrian Archimandrite Raphael Hawaweeny (Hawawini), who had been serving at Kazan, Russia, was appointed by the Russian Synod to serve the needs of Syrians in New York, in the summer of 1895. He accompanied Bishop Nicholas, head of the Russian Orthodox Church in North America, to his new post. At his installation Archimandrite Raphael was appointed official representative of the Holy Russian Synod. He was an exemplary man of great moral sensitivity, and of unquestioned loyalty to his canonical authority under the Russian Church.

The future Martyr, Saint Tikhon, was consecrated Bishop of Lublin, a vicariate of the Kholm-Warsaw diocese, in the Trinity cathedral of the Alexander Nevsky Lavra in St. Petersburg. On September 14, 1898, he was made Bishop of the Aleutian Islands and Alaska. And in 1900, he was appointed Bishop of North America. St. Tikhon had an almost passionate interest in North America, studied its various peoples and cultures, and acquired a deep comprehension of North Americans and their varying religious needs as well as their spiritual largesse.

St. Tikhon knew his clergy very well, and, on February 29, 1904, consecrated Archimandrite Raphael Hawaweeny (Hawawini), Bishop of Brooklyn. St. Tikhon was assisted by Bishop Inocondious of Alaska, as co-consecrator. This was in conjunction with the move of the North American mission headquarters of the Russian Patriarchal Synod from San Francisco to New York.

The importance and the needs of North America became more apparent under the leadership of St. Tikhon. His own spirituality and talents, already known and recognized by the Russian Synod, lead to his being raised in rank from Bishop, and his appointment as Archbishop of North America, on May 19, 1905.

The spiritual atmosphere which induced accommodation of the Western Rite in Orthodoxy, and which awakened realization of the needs and potential of North America, also was effective in the

Eastern Mediterranean in the spiritual formation of Father Aftimios (sometimes spelled Eftimios) Ofiesh, later to become Metropolitan Archbishop. Father Aftimios was ordained by Bishop Arsanius (Latakia, Antioch), and later immigrated to the United States of America, arriving in New York on 13 December, 1905. His credentials were accepted by Bishop Raphael Hawaweeny (Hawawini), and he was immediately made Bishop Raphael's assistant and appointed as pastor of St. Nicholas Cathedral. A few years later, on the dedication of St. Nicholas Church, Aftimios was elevated to Archimandrite by Bishop Raphael.

St. Tikhon, accustomed to the massive geographic size and diversity of Russia with its diverse cultures, customs, and in effect, countries, recognized the complexities involved in religious administration of North America, with its similar differences. He was aware of the eventual necessity of a fully autocephalic Jurisdiction of North America; of an Orthodox Church for America and perhaps, eventually, an Orthodox Church for North America and another for South America. With these concepts in mind, St. Tikhon called the first Orthodox Church Council in America, in 1906, to be convened in 1907. The Council convened in Mayfield, New York, in February, 1907, but St. Tikhon did not attend because he had been appointed Archbishop of Yaroslavl and Rostov on January 25, 1907.

In the secular world of this time most of the royal houses were related, with the exceptions of China, Japan, India, the Ottoman Empire, and portions of the Eastern Mediterranean. And even in these areas the royal houses exercised great influence, even in effect ruling Africa, India and China. There were various tensions within this extended royal family, some based in the simple tensions which exist within any family, and some based in respective rivalries, nationalisms, pride, envy, and the other factors which cause tension amongst nations and within families. Political aspirations and the often accompanying intrigue were very much alive within the various governments and their associated royal houses, with those in power or favor both exercising their power and favor and doing

what they deemed necessary to maintain their positions and prevent others from usurping their positions; while those without power and favor or influence sought them.

Similar tensions and rivalries existed (and exist today) amongst some of the Orthodox Jurisdictions (Churches) and within some of the individual Church Jurisdictions. Amongst the numerous factors which further these rivalries and tensions were: the Russian Church was (and is) the largest Orthodox Church in population and in geographic area; but Antioch was where the followers of Christ were first called Christians, and it was (and is) the See of the Chair of Saint Peter the Apostle; but Constantinople, being the New Rome, and the new seat of secular government, after the Great Schism, was (and is) the home of The First Amongst Equals, even though it no longer is part of Greece. The political aspirations and intrigue of the secular governments had their counterparts within many of the Orthodox Churches, just as these existed within the Roman Church.

Bishop Raphael Hawaweeny (Hawawini) had hoped to succeed to the Antiochian Patriarchate upon the death of Patriarch Miletious Dumani, but was not considered because he was not of the Antiochian Synod, but, rather, was under the Russian Synod since he was in North America. Bishop Gregorius was eventually elected Antiochian Patriarch.

Antiochian Patriarch Gregorius requested and received permission from Bishop Raphael, to send Bishop Germanos Ghehadi to the Brooklyn Diocese for the purpose of raising funds for an agriculture center for the village of Ammiek. Bishop Germanos easily raised vast sums, so that when it was time for him to leave, Patriarch Gregorius refused to honor Bishop Raphael's request that Bishop Germanos be recalled. Bishop Germanos began an attempt to have the Brooklyn Diocese schism from the Russian Orthodox Church, and Patriarch Gregorius supported those efforts, even contacting Father Aftimios Ofiesh (who had been Ordained an Antiochian Priest and then immigrated to North America where he

transferred to the Russian Orthodox Church) in an attempt to have Father Aftimios join the attempt. Father Aftimios refused, since the request was Canonically improper, based in immoral desires for financial gain, and attempted to usurp governance by the Russian Orthodox Church. The actions of Patriarch Gregorius and Bishop Germanos were significant factors in the cause of Bishop Raphael death on 14 February 1915.

Upon Bishop Raphael's death, Bishop Germanos attempted to claim to be Bishop Raphael's successor, challenging the jurisdiction of the Russian Synod over all Orthodox in North America, and particularly over the Syrian (Antiochian) Orthodox. Orthodox canon law clearly set jurisdiction under the Russian Orthodox Church.

Bishop Raphael's dean, Archpriest Basilious Kerbawi, and secretary, Archdeacon Emanuel Abu-Hatab, who had opposed each other, joined in opposition to Bishop Germanos' attempt to annex the Brooklyn diocese to the Antiochian Orthodox Church not out of opposition to the Antiochians, but for their personal designs on the bishopric.

Alaskan Bishop Alesander Nemelovsky was eventually appointed acting presiding Bishop of Brooklyn by Archbishop Evdokim, who had succeeded St. Tikhon as Archbishop in North America.

The necessities of The Great War (World War I, 1914-1918), and respective secular alliances of the combatant nations, effected the relations amongst the Orthodox Churches, which traditionally exercised jurisdiction in a manner which generally correlated with secular national geographic-political borders and areas of influence. The social and political upheavals of this time enabled and encouraged some individual clergy within the various Orthodox Churches to ignore Orthodox Canons and Traditions. It is probable that some Bishops and Priests who had unbalanced temporal - moral outlooks, were encouraged to further their temporal aspirations. The New World of the Americas, and especially North

America, with its large Orthodox immigrant population, and the weakening influence which the Russian Church experienced due to the War and social upheavals against the government of the Tzar, was much more open to religious invasion than were the settled, nationalistic Churches of the Old World. The first overt “shot” of this religious invasion and complete ignoring of Canonical proprieties and authority was “fired” by Antiochian Patriarch Gregorius and his surrogate, Bishop Germanos, in their ignoring the North American jurisdiction of the Russian Orthodox Church.

In the secular world, the year 1917, a mere two years after the death of Bishop Raphael, began with Germany announcing the resumption of unrestricted submarine warfare, and the Zimmerman Note to Mexico wherein Germany offered to Mexico the United States territories of the States of Texas, New Mexico, and Arizona, if Germany and the United States of America were to go to war and if Mexico entered an alliance with Germany. (The United States entered the war on 6 April 1917, but with the United States aware of the Zimmerman Note, Mexico’s potential role was neutralized.) Russia was in the throws of Revolution.

In the religious world the year 1917, was also a time of change in both Russia and North America. The Russian Synod was dismissed under its new procurator Prince Lvov, and Archbishop Sergius (Sergios) of Finland, became head of the new Russian Synod, which included Metropolitan Platon of Georgia. In North America Archbishop Evdokim had called for an election of a new Bishop to succeed Bishop Raphael because of the problems caused by the Syrian Bishop Germanos, and by violation of the Russian Orthodox Church’s North American prerogatives by the Ecumenical See of Constantinople. Father Aftimios had been elected Bishop by 82 per cent of the clergy and a like per centage of the laity. Archbishop Evdokim sent the election results to the Russian Synod, presided over by Archbishop Sergius (Sergios). The Synod ratified the election and commissioned Archbishop Evdokim to consecrate Father Aftimios. On May 13 (11), 1917, Aftimios Ofiesh was consecrated Bishop in the Russian cathedral in New York City, by

Metropolitan Archbishop Evdokim assisted by the Russian Bishop Alesander Nemoloski of Alaska (and Canada) and Russian Bishop Stephen Dzubai of Pittsburgh. (Basil M. Bensin places Aftimios' consecration in the year 1916.)

In Russia, since Metropolitan Macarius of Moscow had been among those removed from his see, it was necessary to elect a new metropolitan. On June 19, 1917, a congress of the clergy and laity of the diocese of Moscow met and on June 23 / July 6 (according to another source, June 21 / July 4) elected St. Tikhon as Archbishop of Moscow and Kolomna (he became metropolitan on August 14 / 27). St. Tikhon did not desire this appointment because Metropolitan Macarius had protested against his own removal, did not want to recognize it as lawful, and he and St. Tikhon were friends.

On August 15, 1917, the Local Council of the Russian Church opened in the cathedral of Christ the Saviour in Moscow attended by 564 delegates. Metropolitan Tikhon (St. Tikhon) was elected president of the Council by 407 votes to 33. The first major question before the Council was the restoration of the patriarchate, which had been abolished in the early 1700's. Two hundred delegates participated in the Section on the Higher Church Administration which was to decide this question, and for a long time the opponents of the patriarchate, led by the future renovationist Professor Titlinov, waged a bitter struggle against its restoration. However, the Bolshevik coup on October 25, changed the mood of the Council, and on October 31, at the suggestion of Count Paul Mikhailovich Grabbe, nominations of candidates took place. On the first secret ballot, Archbishop Anthony (Khrapovitsky) of Kharkov received 101 votes, Archbishop Arsenius of Novgorod - 27 votes, and Metropolitan Tikhon - 23 votes. On the second ballot, only the first three candidates on the first ballot were considered. Archbishop Anthony got 159 votes, Archbishop Arsenius - 148 votes, and Metropolitan Tikhon - 125 votes. These three names were then put in a blessed urn and placed before the famous wonderworking Vladimir icon of the Mother of

God. On the following morning, after the Divine Liturgy and a moleben served to the Holy Hierarchs of Moscow, Elder Alexis of Zossima hermitage drew out one of the names and handed it to Metropolitan Vladimir of Kiev, the future hieromartyr. Metropolitan Vladimir crossed himself and read out: "Tikhon, Metropolitan of Moscow, Axios!"

On January 19, 1918, St. Tikhon anathematized the Bolsheviks and their co-workers.

On November 7/20, 1920, as the White armies boarded the ships taking them to Constantinople with several Russian hierarchs on board, St. Tikhon issued his famous Ukaz No. 362, which authorized hierarchs who were out of touch with the centre to form their own autonomous administrations. This not only gave the migr bishops the basis for their independent activity, but also helped the patriarchal Church to survive during the ascendancy of "the Living Church" and was used by the Catacomb Church after the apostasy of Metropolitan Sergius (Sergios) in 1927. Ukaz No. 362, states in part, "If a Diocese should find itself cut off from the Highest Church Administration, or if the Highest Church Administration itself, headed by the holy Patriarch, should for any reason cease its activity, then the diocesan bishop should immediately enter into relations with the bishops of the neighboring dioceses with the aim of organizing a body to serve as a supreme authority. . . . In case this should prove impossible, the diocesan bishop takes on himself the totality of authority."

Archbishop Aftimios and the other Bishops in North America began administering the Orthodox Church in North America under Ukaz No. 362, with Archbishop Aftimios the head of the Church in the Eastern United States and Canada.

Then, in 1921, in addition to Ukaz No. 362, St. Tikhon, aware of the special problems in North America, authorized and instructed Archbishop Aftimios, under Synodal authority, to found an independent American jurisdiction which would function in

cooperation with but not under the Moscow Patriarchate. The structure which had been effected under Ukaz No. 362, remained in place, and the new Church structure was created parallel to the old structure, with the same laity and clergy and much of the same individuals in administrative positions, i.e.: Bishops.

In 1922, two of the multitude of factors in the myriad of situations involving the Russian Orthodox Church in Russia and the Orthodox Church in North America, combined to make both situations worse: communications and money. Bishop Germanos continued his efforts to gain control over Orthodoxy in North America, to either bring it under the Antiochian/Syrian Church, or under his own control. Bishop Aftimios continued his opposition to Bishop Germanos' efforts. The Russian Synod, concerned over Bishop Germanos' conduct, wrote Antiochian/Syrian Patriarch Gregorios on 17 January 1922, requesting his assistance in determination of the situation of the Russian Church in North America. The letter opened the possibility of transfer of jurisdictional transition to the Antiochian/Syrian Church, provided, "there be no prejudicial consequence or anything prejudicial to the peace and welfare of that section of the Syrian spiritual mission which was headed by Bishop Aftimios."

Patriarch Gregorios saw the communication from the Russian Synod as an opportunity to further the interests of Antiochian Orthodox Church, provided he could circumvent or undermine Bishop Aftimios. Patriarch Gregorios therefore contacted the Karlovic Synod (which is the Russian Orthodox Church Outside Russia, also known as the Russian Orthodox Church Abroad), which was composed of Bishops who had abandoned their positions when St. Tikhon was imprisoned. These Bishops convened at Surmanski Larlovci under Metropolitan Antonios of Kiev. Patriarch Gregorios informed the Karlovic Synod that partisanship had divided the Brooklyn diocese, that Bishop Germanos' faction wished to bring the diocese under the Antiochian See, that the Synod in Russia had said annexation was not impossible, and that he had decided not to recall Bishop Germanos because he feared if that were done, Bishop Germanos would repudiate church authority and bring about a

complete schism in the Antiochian Church. Everything which Patriarch Gregorios informed the Karlovic Synod was false, except, perhaps, that Bishop Germanos might foment schism.

Metropolitan Antonios and the Karlovic Synod, expressed concern over the situation, stated it had no authority over to take official action, that it was interested in preserving order and the Syrian branch of the Russian Orthodox Church in North America, and stated no interference should be permitted without consultation with Metropolitan Platon (former head of the theological college at the University of Kiev) who was then a refugee in New York. Metropolitan Antonios also stated it would be unlawful to make any judgment regarding a diocese which had a lawful bishop, namely Bishop Aftimios, as well as clergy and laity.

The Russian Orthodox Church had been in an enviable financial position, having its own assets and sources of income, as well as very healthy financial support from the Tzar and much of the Imperial Family. No other Church or Jurisdiction had such financial support in the early part of the Twentieth Century. The Bolshevik Revolution ended support from the Tzar and his family, and much of the self generated revenue of the Church, but the Russian Orthodox Church and most of the parishes and monasteries retained various sources of revenue and assets as well as the ability to produce and supply the necessities of life. Then, in February of 1922, the Bolsheviks decreed that the local Soviets should seize all the valuables from the churches. This led to bloody clashes between the local soviets and believers. Many Orthodox suffered martyrdom defending the Church from sacrilege, many were brought to trial and the Patriarch, St. Tikhon, was placed under house arrest.

Among the critics of the Patriarch on the question of church valuables was a group of pro-revolutionary "renovationist" clergy, who created the so-called "Living Church". In May of 1922, they took advantage of Patriarch St. Tikhon's transfer to the Donskoy monastery, and seized control of the Church's central administration, and attacked the dogma of the Church, and adopted

a pro-Soviet (atheist) position.

Saint Tikhon was arrested (again) on March 15, 1922, for condemning the actions of the Bolsheviks. On May 5, an Ukaz was issued in Patriarch Tikhon name ordering the closing of the Highest Church Administration, which was received by the Administration on September 2, 1922. The Highest Church Administration had been attempting to run the Russian Orthodox Church and had appointed various Bishops to numerous posts. That Saint Tikhon considered this Ukaz to be without merit, significance, and not of his origin, is shown in that when he was approached to confirm Metropolitan Platon, Saint Tikhon directed that the matter be taken to the Synod of the Church Abroad. When, in January, 1924, Metropolitan Evlogy requested Saint Tikhon suppress the Synod of the Church Abroad, he again refused. Obviously, Saint Tikhon intended Ukaz No. 362 be fully operative.

In April of 1923, Patriarch St. Tikhon became ill and was transferred to imprisonment in the Taganka prison pending his trial, but was later released.

Meanwhile Antiochian (Syrian) Patriarch Gregorios continued his attempts to have North America become subject to the Antiochian Church. On June 8, 1923, he published notice calling for nomination of three candidates, one of whom would be elected and consecrated Bishop. This letter was brought to North America by Bishop of Beirut Gerasimus M'Suerra and his secretary deacon Antony Bashir, accompanied by Archimandrite Victor Abu-Assally, who had gone to a conference of Episcopalians in Oregon, for the purpose of seeking financial assistance. Since the termination of subsidies by the Russian Church, which were provided in part by the Tzar, the Antiochian Church was in financial straights.

Bishop Gerasimus actually elevated deacon Antony Bashir to archimandrite and Antiochian envoy to the Episcopalian Church with the duty of encouraging local Syrian Orthodox who did not have their own church to affiliate with local Episcopalians, for

which Bashir was to receive \$300.00, per month - an extraordinary amount of money in 1923. It is very important to appreciate this fact: The Episcopalian Church was not and is not deemed by Orthodoxy, to have valid Sacraments.

Archimandrite Victor Abu-Assally was then consecrated Bishop under the direction of Patriarch Gregorios, on November 8, 1924, in the Albanian Orthodox Church in Worcester, Massachusetts, by Bishop Zechariah with Greek Bishop Penteleion of Nablus, of the Jerusalem See, as co-consecrator, who had gone to Worcester solely for that purpose. This ignored the authority of the Russian Orthodox Church.

Greek Bishop Penteleion remained in North America, and used the occasion and confusion to organize Greek nationals into separate parishes, which he then lead to renounce the canonical sovereignty of the Russian Patriarchal Synod, transferring their allegiance to the Greek Patriarch. This too ignored the authority of the Russian Orthodox Church.

Metropolitan Evdokim returned to Russia being unable to obtain canonical compliance from the Antiochian and Greek Patriarchs, and the head of the Albanian Church.

However, the Bishops of the Antiochian See were highly incensed at this consecration because it had not been approved by the Synod, it openly attacked the Russian Church and its North American Mission, and because Bishop Victor was touring the diocese encouraging the clergy and laity to repudiate Russian Patriarchal jurisdiction under Bishop Aftimios and to submit to Antiochian Patriarchal jurisdiction.

The Brooklyn Diocesan Council and the bishops of the Antiochian Synod immediately dissented Patriarch Gregorios, and informed Bishop Aftimios of their opposition to the Antiochian Patriarch's attempt to usurp authority, members of the Synod expressing their belief the Antiochian Patriarch's actions were based in selfishness and greed for power and wealth. The Russian Orthodox Church in

North America thus remained faithful to Orthodox Canon Law and Tradition and to the Russian Orthodox Church, as did the Brooklyn Archdiocese, and The Syrian Mission of the Russian Orthodox Church in North America under Bishop Aftimios, as did the independent American jurisdiction established by Patriarch St. Tikhon and headed by Bishop Aftimios, which functioned in cooperation with but not under the Moscow Patriarchate.

The end of December, 1924, and the year 1925, brought matters in Russia itself to a climax. On December 7, 1924, Patriarch St. Tikhon sent an epistle to all the clergy of the Church, in which he wrote: "Whoever was in the administration of the Living Church in the HCA cannot take up any further administrative position in our Church. And not only can he not be an administrator: he cannot have a vote during a Council." This was an important decree, because it disqualified the man who eventually became "patriarch" after Patriarch Tikhon, Metropolitan Sergius (Sergios) of Nizhni-Novgorod, who had been a member of the renovationist Higher Church Administration.

Then, on December 9 / 22, 1924, a second attempt on the life of the Patriarch was made, during which his servant, James Sergievich Ostroumov, who had been with him during his years in America, and then on returning to Russia had married Princess Drutskaya-Sokolinskaya, and who was probably the closest person to him, was shot to death. This incident shattered the little health which remained to the Patriarch and his attacks of angina increased. On January 12, 1925, the Patriarch was admitted to a small private hospital run by Dr. Bakunina. His health recovered somewhat, and for a while he was able to officiate in church again. On March 23, he consecrated two bishops. But the following evening he arrived back at the hospital exhausted after a meeting of the Holy Synod.

Patriarch St. Tikhon was finally martyred on March 25 / April 7, 1925, at 11:45 p.m., at the end of the feast of the Annunciation. He was poisoned to death by the government of the Revolutionists, as has been related by the Catacomb Schema-Bishop Peter (Ladygin),

in the account which he received from Mark and Stratonicus, who had taken the place of the Patriarch's cell attendant, James. Dr. Bakunina was unable to transport the Patriarch to his hospital in time to save his life. A pro-Soviet will was forged by Soviet agents and published, but that will was not in any manner consistent with St. Tikhon's last discussion with Metropolitan Peter of Krutitsk, the subject of which was St. Tikhon's will. The government was unable to prevent Metropolitan Peter from being made temporary guardian of the Patriarchal throne.

The unfolding events in Russia, and the Antiochian and Greek incursions and attacks on propriety in North America, induced Bishop Aftimios to convoke a diocesan congress in Brooklyn to study the North American situation and to determine possible remedial and protective courses of action. Bishop Aftimios outlined the events which had caused the problems in North America, offered to resign if peace and harmony could be thereby achieved, and left the convention so his presence would not influence or distress any of the participants. The congress resolved that the Russian Orthodox Church was the Mother Church in North America, that Bishop Aftimios, as was his predecessor, Bishop Raphael, was a bishop of the Russian Orthodox Church and therefore subject only to the canonical patriarch of the Russian Orthodox Church, that the diocese was rightfully presided over by Bishop Aftimios, that considering the overthrow of the Czarist government and the political unrest particularly in Russia and the difficulty imposed on the head of the Orthodox Church in Russia so that it could not freely speak or effectively render official judgments making it administratively impotent, that any decisions emanating from either the Russian or Antiochian Patriarchates be rejected, and that the Antiochian See had violated canons and trespassed against the diocese and resumption of relationship with the Antiochian See would only be resumed after correction and maintenance and preservation of the canons.

The Western Rite in Orthodoxy received additional support during this time, when, in August of 1926, the Western Rite Divine

Liturgy in Polish was approved in conjunction with reception of the Polish Orthodox National Church (Polish Catholic National Church) in union with Polish Orthodox, after consultation with and approval by Patriarch Basil III of Constantinople and several outstanding Russian hierarchs outside of Russia.

Also in 1926, Metropolitan Sergius (Sergios) made temporary guardian of the Russian Patriarchal throne after Metropolitan Peter of Krutitsk was arrested by the Bolsheviks. Metropolitan Sergius (Sergos), while attempting to function with the atheist communist (which he soon discovered to be impossible) ordered (on September 12, 1926) that those clergy outside of Russia who did not wish to fulfill any real or implied obligation to the Soviet government should separate themselves from the Moscow Patriarchate; where these were in countries which had autocephalous Orthodox Churches such clergy should function with the approval of these Churches. This was in conformity with Ukaz No. 362. The Russian Patriarchate was vacant effective from that point in 1926 -1928.

In accordance with Ukaz No. 362, on February 2, 1927, the Convention of the Canonical Hierarchy of the Russian Patriarchal Synod, held at St. Tikhon's Monastery at South Canaan, Pennsylvania, presided over by Metropolitan Platon Redjezventsky, decreed the duty of and responsibility for providing Orthodox teachings and Church Sacraments to un-attached American born of any ethnic group be placed on the primary representative of the Russian Orthodox Mission in North America, Bishop Aftimios serving as head of the Syrian Orthodox branch of that Mission.

Archbishop Aftimios fully comprehended the anarchy which awaited Orthodoxy in North America should governance of the Church continue to be attacked by the Syrian/Antiochian and Greek Patriarchal representatives, and emulated by the other Orthodox Jurisdictions present. Therefore, on March 6, 1927, Archbishop Aftimios issued a proposal for a "peace conference" to the Syrian and Greek Patriarchal representatives, and representatives of other

Churches in North America (all of which functioned under the Russian Mission) for resolution of the problems in North America, including his offer to resign all positions to facilitate reunification.

A Convention of lay leaders and Clergy of all ranks, called August 2, 1927, and adjourned to October, 1927, empowered and commissioned Archbishop Aftimios to constitute, organize, establish, head, lead, and administer a distinct independent branch of the Orthodox Church to be canonically established and known as the Holy Eastern Orthodox Catholic and Apostolic Church in North America. Provisions and procedures were made for acceptance of clergy and transfer of facilities. Archbishop Aftimios was to retain his office as Archbishop of Brooklyn and Head of the Russian Jurisdiction's Syrian Greek Orthodox Catholic Mission in North America for as long as any parishes or facilities remained in the Brooklyn diocese or under the Russian jurisdiction.

Metropolitan Sergios (Sergius), Acting Patriarchal Locum Tenes of Moscow, and the Patriarchal Synod, recognized and confirmed the Act of February Second, 1927 (Convention of the Canonical Hierarchy of the Russian Patriarchal Synod, held at St. Tikhon's Monastery) in acknowledgment that "continued division and dispute over supreme, exclusive jurisdiction, headship or authority in Orthodoxy in America is treachery to the Church of Christ, and that the time had come when the duty of all nationalities and factions in America is to unite in an independent American Orthodox Church for the American children of Orthodoxy." The Church was legally chartered as a religious corporation by the Commonwealth of Massachusetts. It was not until later in 1927 that Metropolitan Sergios, after several months in prison, apparently lost his moral compass and issued his infamous Declaration of 1927, ordering all in Russia and abroad to be loyal to the Soviet government.

At the order of Metropolitan Platon, under the direction of the Russian Patriarchal Synod, and approved and ratified by the Synod of Bishops of the American Diocese of the Russian Orthodox

Church, Archimandrite Emanuel Abu-Hatab was consecrated bishop as assistant to the head of the new Church, at St. Tikhon's Monastery, South Canaan, on September 11, 1927, by Archbishop Aftimios, with co-consecrators Bishop Theophilus and Bishop Arseny. [Subsequent consecrations for the new Church included: Reverend Sophronios Bishara, Joseph Zuk (a Ukranian Orthodox Priest, formerly a Ruthenian Rite Roman Catholic Priest, on September 25, 1932, with Archbishop Aftimios as consecrator and Bishop Sophronius Bashara as co-consecrator. Consecrated as Bishop of New York, upon his death his facilities, physical plant, and flock, were taken over by Russian Orthodox Metropolitan Platon.), and former Anglican priest and convert to Orthodoxy, Ignatius Nichols (William Albert Nichols).] While the Church itself was an actuality, the civil or government legalities were not completed until the legal corporate charter was granted by the Commonwealth of Massachusetts on February 1, 1928, under the name The Holy Eastern Orthodox Catholic and Apostolic Church in North America.

There was therefore a correlation and combination composed of the function of the Russian Orthodox Church in Russia, the North American Mission of the Russian Orthodox Church and its Syrian Mission as part of the Russian Orthodox Church, and under Ukaz No. 362 of 1921, and the independent American Orthodox Church Jurisdiction created by Patriarch St. Tikhon and confirmed by the Russian Synod and which functioned in cooperation with but not under the Moscow Patriarchate.

Archbishop Aftimios had formed the American Orthodox Church in 1927 as an autocephalic entity, partially for the preservation and protection of those who wished to escape from the politics and greed which were disrupting all Russian Orthodox Church related functioning in North America. The potentials for profiteering, personal financial security, and personal aggrandizement continued to be strong attractions. Some Church officials continued their self-serving practices, and some who had withstood succumbing, succumbed. Metropolitan Platon, who had been designated as

official representative to the Patriarchate of Moscow and all Russia, eventually began to use his position to his own advantage in so many ways as to be beyond listing (his actions are well documented). Bishop Emanuel and Basilius Kerbawi began fund raising, but no one knows what happened to the money they collected, and they united in destroying those organizations, facilities, and publications which they could not control. Eventually elements of the Greek Orthodox Church attempted to dominate world Orthodoxy, particularly in North America, in a manner similar to what the Roman Church had done in the West. The Russian Synod, believing Bolsheviks would be overthrown (and not realizing it would be by the Communist) had second thoughts about North American autocephaly. The Antiochian Patriarchal representatives began anew their practices begun after the fall of the Tzar.

Neither Archbishop Aftimios nor anyone else was able to stop the uncanonical activities of some of the other Jurisdictions and individuals. But Archbishop Aftimios continued with his duties. On May 26, 1928, Archbishop Aftimios consecrated Sophronius Bashara (not to be confused with Antony Bashir) Bishop of Los Angeles, with co-consecrators Metropolitan Elias of Tyre and Sidon, and Bishop Emanuel of Montreal.

Within this intrigue and turmoil Orthodoxy was expanding into the Western culture of North America, with numerous converts, especially from the Anglican (Episcopalian) Communion, Old Catholics, and immigrants from Eastern Europe and the Balkans. Some potential converts were deficient in dogma, and were rejected if they could not be educated, but many if not most were not deficient in dogma, and were accepted. While these converts were familiar with the Gregorian Roman Catholic Divine Liturgy (Mass), many of them were not as familiar with the traditional Divine Liturgies of Saint Basil and Saint John Chrysostom. Between approximately 1905, when St. Tikhon was Archbishop of North America, and approximately 1928, there were few if any problems associated with assimilation of these converts. Some

parishes even accommodated them with Western Rite Gregorian Divine Liturgy as approved by the Russian Synod in the previous century. And a surprising number of Eastern Rite Orthodox also attended these Western Rite Divine Liturgies.

But by the end of the 1920's, the activities of the non Russian Orthodox Churches, especially the Antiochian / Syrian Orthodox Church and the Constantinople Greek Orthodox Church, had fully taken on the mantle of ethnic differences and rivalry, as well as self-promotion and greed. These were not universal, but they were very prevalent. By that time it also was becoming obvious that the situation of the Russian Orthodox Church was such that it was only a matter of time before financial support from the Russian Church would cease. It also was obvious that the Russian Church would in some manner withdraw from active administration in North America, either by overt act on its own part or, as actually did happen, through inability to overcome the improper activities of the other Orthodox Churches. The ethnic differences and rivalries were also creating ethnic biases against anything and anyone not of "one's own ethnic tradition", and this began to spread to bias against the Western Rite in some groups.

Archbishop Aftimios and the Synod of The Holy Eastern Orthodox Catholic and Apostolic Church in North America, in the late 1920's and early 1930's, instituted a series of measures to assist and preserve these Western Rite Orthodox converts, and those Eastern Rite Orthodox who sought to avoid the ethnic and other problems. Amongst those measures were the establishment of the American Orthodox Church. Also, a Gregorian Rite Manhattan Orthodox Western Rite Parish, established by the American Orthodox Church, under Archbishop Aftimios, with Rev. Fr. William Albert Nichols (later to become Archbishop Ignatius, S.S.B.) as pastor. The Society of Saint Basil (later named The Society of Clerks Secular of Saint Basil) had been in existence in the 1920's as an organization or religious order for the Western Rite under the auspices of The Holy Eastern Orthodox Catholic and Apostolic Church in North America. With the approval of the Synod of The

Holy Eastern Orthodox Catholic and Apostolic Church in North America, and of the American Orthodox Church, The Society of Saint Basil was formally chartered on January 1, 1931, by Archbishop Aftimios and Father Nichols. By no later than 1932, the legal government required formalities had finally caught up with the Church's religious activities and organization, and The American Orthodox Church (AOC) was chartered under Special Act of the New York legislature (with legal entity revisions under the same legislative act in 1956). Archbishop Aftimios Ofiesh continued as presiding Metropolitan Archbishop. Then, on September 30, 1932, Father William Albert Nichols, S.S.B., was consecrated as Archbishop Ignatius in The American Orthodox Church, by Archbishop Aftimios, with Bishop Sophronius Bashara and Bishop Joseph Zuk as co-consecrators.

Between 1932 and 1936, The Society of Clerks Secular of Saint Basil (which was originally named The Society of Saint Basil, and often referred to as The Basilians, S.S.B, and as SSB), went through more formalization under the American Orthodox Church, by Archbishop Aftimios and Archbishop Ignatius, with Archbishop Ignatius, S.S.B., the Superior-General. The Basilians were given three main mandates in their formation: (1) Provide the Western Rite Orthodox Archdiocese with administrative personnel for the Archdiocesan Chancery; (2) Propagate the Orthodox Faith under Western Orthodox auspices; (3) Preserve the in-depth spirituality of the Christian West by preserving its most ancient form of worship, the Gregorian Liturgy. The civil legalities relating to the formation of The Society of Clerks Secular of Saint Basil were in place as early as 1931, but not completed until 1936.

With the beginning of the Russian revolution the Russian Orthodox Church was under great strain and oppression. In the main it dealt with matters at home and abroad fairly well. Attempts to take over Russian Orthodox Church property in North America were defeated by Archbishop Aftimios on numerous occasions. Some hierarchs of both the Greek Orthodox Church (Constantinople) and the Antiochian (Syrian) Orthodox Church sought to obtain the

mantle of legitimacy in control of North America, while others abstained from such activities. Eventually, some hierarchs of the Antiochian Orthodox Church persuaded the Russian Orthodox Church to transfer its North American property to the Antiochian Church. The ecclesiastical political intrigues are unknown, as are the secular intrigues, but under the guise of inability to continue financial support of the effort to unify Orthodoxy in North America, in approximately 1932, Moscow instructed Archbishop Aftimios to transfer all assets of the Brooklyn Archdiocese, to the Syrian / Antiochian Orthodox Archdiocese. This despite the fact that for many years, the financial support for unification of Orthodoxy in North America had come from the laity in North America.

On April 19, 1933, Archbishop Aftimios retired to his farm in Pennsylvania.

The need and desire for Western Rite within Orthodoxy continued, and on 16 June 1936, Russian Metropolitan Sergius (Srgios) (Coadjutor 1928-1943, Patriarch 1943-1945) restored Western Rite Orthodoxy in France, and approved Western Rite Divine Liturgy in French.

In North America, Father Tyler Tuner, S.S.B., chancellor to Archbishop Ignatius, who was in ill health, replaced Archbishop Ignatius as Superior General of The Basilians in 1937, and remained in that position until his death in 1971. As the health of Archbishop Ignatius continued to fail, he, with Syrian Bishop Timothy Mathew as co-consecrator, consecrated Father Tyler Turner, S.S.B., as Archbishop Alexander, S.S.B., in the American Orthodox Church. Some documents indicate it was shortly thereafter that Archbishop Alexander was made Superior-General of The Basilians due to the failing health of Archbishop Ignatius, S.S.B., but other documents indicate the year 1937. He also published a well received quarterly named "*Orthodoxy*".

In 1944, Archbishop Alexander, S.S.B., established St. Basil's

Orthodox Seminary (Mount Vernon, New York), as the needs of both the American Orthodox Church and The Society of Clerks Secular continued to grow. But during the 1950's, the financial strength of both the American Orthodox Church and of The Society of Clerks Secular were severely diminished. Due to death and retirement, the number of Priests and Bishops began to fall. In 1956 Archbishop Alexander began a search for an ethnic Orthodox Jurisdiction which would be willing to give suffrage to the Western Rite apostolate. Several Jurisdictions responded favorably including the Russian Orthodox Church, Patriarch of Moscow, and Metropolitan Antony Bashir of the Antiochian Orthodox Archdiocese.

In response to the inquiries of Archbishop Alexander, S.S.B., in May of 1958, Patriarch Alexander III of Antioch, after consultation with other Orthodox Jurisdictions, approved the request of Metropolitan Antony (Bashir) of the Syrian Antiochian Archdiocese, for approval, establishment, and use of the Western Rite in America. In August of 1958 Metropolitan Antony issued an Edict implementing the approval. By 1960 Archbishop Alexander, S.S.B., and three of the remaining Western Rite clergy of the Western Rite Archdiocese of the American Orthodox Church (Fathers Basil Jackson, William Francis Forbes, and James Fontain) joined with the Antiochian Orthodox Archdiocese as Western Rite clergy, in the Syrian Archdiocesan Western Rite Vicariate, while expressly maintaining their membership in The Society of Clerks Secular of Saint Basil which continued to be totally self governing - autocephalic. The ecclesiastical entity of the American Orthodox Church was thereby merged with the Antiochian Archdiocese, while the legal entity of the American Orthodox Church was abandoned.

Because the Antiochian Church in North America had no provisions for married Bishops, and Archbishop Alexander was married, he was not allowed to function as a Bishop within the Antiochian Orthodox Church, but as a Mitered Archpriest, the Right Reverend Alexander Turner, S.S.B., superior general of the

Orthodox Society of Clerks Secular of Saint Basil, and head of the Western Rite Vicariate of the Syrian Antiochian Orthodox Archdiocese of all North America (and New York). This was a unique position which ended with his death.

Upon the death of Archbishop Alexander in 1971, Father William Francis Forbes, S.S.B., a priest of The Society of Clerks Secular of Saint Basil since 1952, became Superior General of The Basilian Fathers. In 1974, Father Forbes withdrew from the Syrian Archdiocesan Western Rite Vicariate, to devote his full time to duties as superior-general of The Society of Clerks Secular of Saint Basil and the restructuring of the Western Rite Archdiocese. (Father Paul Schneirla, the Syrian Eastern Rite archpriest who had succeeded Archbishop Alexander as the Syrian Western Rite vicar general, acknowledged the withdrawal which was later formally approved in the form of a formal release from the Jurisdiction.). On October 20, 1974, Father Forbes, S.S.B., was consecrated Bishop (Archbishop Francis, S.S.B., sometimes referred to as Archbishop Vasili (William), and as Archbishop Forbes) by Archbishop Thomas Jude Baumler with Bishop John Chrysostom Martin as co-consecrator, in New Orleans, Louisiana. The Western Rite Archdiocese was restructured to The Holy Orthodox Church - American Jurisdiction, and in 1976, the main Archdioceses (See) for the HOCAJ / HOC-AJ, and for The Society of Clerks Secular of Saint Basil, was transferred from New York to Nashville, Tennessee. In the Summer of 1977, the mother house and the seminary of The Society of Clerks Secular of Saint Basil in Mount Vernon, New York, were closed and their functions moved to Nashville (Antioch), Tennessee.

Archbishops Forbes, Baumler, and Martin, were joined by Eastern Rite Archbishop Walter B. Conway, reuniting the Eastern Rite with the Western Rite within the Basilian Fathers. They, with Archbishop James Francis Miller, formulated Canons for the Holy Orthodox Church, American Jurisdiction, at a Synodal meeting in Houston, Texas, on August 24, 1979, which Canons became effective November 1, 1979. These Canons also became the

Canons for The Society of Clerks Secular of Saint Basil. In 1981, the Gregorian Western Rite Divine Liturgy was published in a pew booklet format. While it contained only the unchanging parts of the Divine Liturgy, it was more complete with rubrics and easier to use than the pamphlet which had been used prior to its publication. A formal Liturgical Calendar was also established for the first time, replacing the practice of following the various ethnic liturgical calendars in use throughout Orthodoxy.

Archbishop Forbes also actively sought to expand the geographic areas of operations, number of parishes and facilities, and the number of clergy, while centralizing authority to an extent which had never been done in an Orthodox jurisdiction. Eventually there were numerous parishes in The United States of America, and some in Canada, Central America, Africa, Europe, and Australia. Initially there were good education facilities for The Society of Clerks Secular of Saint Basil, but by the late 1980's, these no longer existed, and education of clergy reverted to the old practice of having the local Bishop educate his clergy. The turnover of clergy increased as the educational facilities for clergy decreased. There was also an increase in dioceses and a rejuvenation of the monastic life within The Society of Clerks Secular of Saint Basil during this period.

Several years after Metropolitan Archbishop Francis reached the mandatory retirement age of seventy years (Canon 26), the Office of the Metropolitan within the Society of Clerks Secular of Saint Basil and its related Jurisdictions, including The Holy Orthodox Church, American Jurisdiction, was retired by the Synod in October of 1997.

Archbishop John J. Lehman, S.S.B., who was coadjutor of The Society of Clerks Secular of Saint Basil and of The Holy Orthodox Church - American Jurisdiction under Archbishop Francis, S.S.B., was elected and appointed Metropolitan Primate, and Superior General by The Basilian Synod and the Synod of The Holy Orthodox Church - American Jurisdiction, on October 20, 1997,

reinstating the position of Metropolitan-Primate. He had not sought the position, and only accepted it due to the needs of the Jurisdiction. Under Archbishop John, clergy educational requirements were increased and a workable system of study established which did not require a physical facility. The Metropolitan of Central and South America was established, and Archbishop Andres Giron, S.S.B., appointed thereto by the Synod, subject to the Synod and the Metropolitan Primate. The main Archdiocese (See) was moved to New Orleans (Barataria Island), Louisiana.

Upon Archbishop John's retirement, the Synod elected and appointed Archbishop Paul, S.S.B., (Lee S. Mc Colloster) Superior General and presiding Metropolitan (Metropolitan Primate) of The Society of Clerks Secular of Saint Basil, (and its related jurisdictions, The Holy Orthodox Church, American Jurisdiction, and The Orthodox Catholic Church of the Americas), on November 22, 1998. Archbishop Paul had been a mitered archpriest and the Synodal Notary for many years. He published the first English edition Altar Book (Missal) for the Gregorian Western Rite Divine Liturgy, which included all changing portions of the Divine Liturgy. Under his administration The Society of Clerks Secular of Saint Basil began using an application form designed to both provide needed information regarding clergy applicants (postulants) and to weed out those not fit for the Priesthood.

Archbishop Paul established the government registered offices of The Society of Clerks Secular of Saint Basil in Waveland, Mississippi, at Saint Mary Magdalene Orthodox Church - Retreat House. The Chancery residence and offices of the Archdiocese of Orleans remained in New Orleans (Harahan), Louisiana, at Holy Innocents Orthodox Church.

2.2 GREGORIAN WESTERN RITE LITURGICAL MATTERS

The Gregorian Western Rite Divine Liturgy in English existed in pamphlet format devised by the Western Rite Archdiocese, under the Russian Orthodox Church. For years a Priest needed at least two, and often up to four, books to pray the Western Rite Divine Liturgy. Some of these books had very small type. In 1981, Father Ward, directing The Liturgical Commission for the Archdiocese of Nashville, with the labors of Matuschka Dolly Ward, made the early booklet more usable with rubrics for the laity as well as the clergy.

In 1993, a book of Prefaces was compiled for the Archdiocese of Louisiana/Orleans, with minor revisions in 1997. In the latter year, The Archdiocese of Louisiana/Orleans, published The Gregorian Western Rite Divine Liturgy for the Dead (Requiem), and began a process of publishing the Gregorian Divine Liturgy for Marriage (Weddings), Ordinations, Baptism and Chrismation, Palm Sunday, the Triduum and Pascha, The Deacon's Liturgy, and other liturgies commonly used in the Gregorian Western Rite. Lenten prayer books, such as the Stations or Way of the Cross, with the Western practice of adoration of and benediction with the Sacred Eucharist, were first provided in the Louisiana/Orleans Archdiocese in 1996. These efforts culminated in an Altar Book or Altar Missal, The Gregorian Western Rite Divine Liturgy in English, as currently used by The Society of Clerks Secular of Saint Basil, published in 2003.

All of the liturgical publications were made available in various computer formats without charge, to assist those Jurisdictions and Churches without the resources or financial means to otherwise obtain such works.

Educational material - non liturgical in nature - is not covered in this work (being a history), but has been an integral aspect of the work of The Society of Clerks Secular of Saint Basil, beginning with Archbishop Aftimios, who published a catechism and a magazine in conjunction with the orphanage he founded, and continuing with numerous current publications.

CHAPTER 3 APOSTOLIC SUCCESSION / PEDIGREE**In Order Of Consecration By Main Consecrator**

Metropolitan Marcarius of Moscow, with other Bishops of the Moscow Holy Synod, consecrated BISHOP EVDOKIM (R, 1);

Metropolitan Evdokim (R, 1), with Bishop Stephen Dzubai (C, R, 1) and Bishop Alexander Nemolosky (C, R, 1) as co-consecrators, consecrated BISHOP AFTIMIOS OFIESH;

Archbishop Aftimios Ofiesh (R, 1, 4, 9, [9A]), with Bishop Theophelous (1-A) the Greek Bishop of Chicago, and Bishop Orsery (R, 1) Russian Bishop of Winnepeg, Canada as co-consecrators, consecrated BISHOP EMMANUEL ABO-HATAB;

Archbishop Aftimios Ofiesh (R, 1, 4, 9, [9A]), with Bishop Emmanuel Abo-Hatab (R, 4) as co-consecrator, consecrated BISHOP SOPHRONIOS BASHARA (R, 4);

Archbishop Aftimios Ofiesh (R, 1, 4, 9, [9A]), with Bishop Sophronios Bashara (R, 4) as co-consecrator, consecrated BISHOP JOSEPH ZUK (R, 4);

Archbishop Aftimios Ofiesh (R, 1, 4, 9, [9A]), with Bishop Sophronios Bashara (R, 4), and Bishop Joseph Zuk (R, 4) as co-consecrators, consecrated BISHOP IGNATIUS NICHOLS (R, 4, 9, 9A), on September 29/30, 1932;

Archbishop Ignatius Nichols (R, 4, 9, 9A), with Bishop Timothy Mather (S, 14) as co-consecrator, consecrated BISHOP ALEXANDER TURNER (R, 9, 9A);

Archbishop Ignatius Nichols (R, 9, 9A) with Bishop Alexander Turner (R, 9, 9A) as co-consecrator, consecrated BISHOP THEODOSIOS DeWITTOW (R, 10);

Archbishop Christopher Kisiso (C) of Albania, and Archbishop Ierotheos of Athos (C, 1A) as co-consecrator, consecrated BISHOP THEOFAN NOLI (Fan Stylian Noli) (C, 3), in 1923, at St. George's Church, Koritza, Albania;

Bishop Sophronios Bashara (R, 4), with Archbishop Theofan Noli (Fan Stylian Noli) (C, 3) as co-consecrator, consecrated ARCHBISHOP CHRISTOPHER CONTAGEORGE (R, 4 and later 11), on February 10, 1934 (one record indicates August 25, 1934);

Archbishop Christopher Contageorge (R, 4 and later 11), with Archbishop Theofan Noli (C, 3) as co-consecrator, consecrated BISHOP ARSENIAS SALTAS ® & C, 11);

Archbishop Christopher Contageorge (R, 4 and later 11), with Bishop Ambrosios of Atan (C, 1A) as co-consecrator, consecrated BISHOP NICHOLAS KEDROVSKY (R, 1), on November 3, 1935;

Archbishop Nicholas Kedrovsky (R, 1), with Bishop Arsenias Saltas ® & C, 11), and Bishop Fedchenkoff (R, 1) as co-consecrators, consecrated BISHOP JOSEPH KLIMOVICZ (R, 6), in 1935;

Archbishop Christopher Contageorge (R, 11), with Archbishop Theofan Noli (C, 3) as co-consecrator, consecrated BISHOP KNOSTANTIN JAROSHEVICH ® & C, 1);

Archbishop Joseph Klimovicz (R, 6), with Archbishop Knostantin (Jaroshevich) ® & C, 1) as co-consecrator, consecrated THE UKRANIAN METROPOLITAN ARCHBISHOP NICHOLAS BOHATYRETZ (R, 12);

Archbishop Joseph Klimovicz (R, 6), with Metropolitan Archbishop Nicholas (Bohatyretz) (R, 12), Archbishop Knostantin (Jaroshevich) ® & C, 1) as co-consecrators, consecrated BISHOP

PETER ZURAWETSKY (R, 6), on October 15, 1950;

Bishop Peter Zurawetsky (R, 6), with Bishop Hubert Rogers (S, 13) and Bishop James Rogers (S, 13) of the West Indies as co-consecrators, consecrated BISHOP ROBERT ZEIGER (R, 8) on July 1, 1961;

Bishop Robert Zeiger (R, 8) consecrated BISHOP COLIN JAMES GUTHRIE (R, 8), on August 26, 1962; (3.1)

Bishop Robert Zeiger (R, 8), with Bishop Colin James Guthrie (R, 8) as co-consecrator, consecrated BISHOP CHRISTOPHER STANLEY (R, 8), on June 21, 1964; (3.1)

Bishop Christopher Stanley (R, 8), with Bishop John Joseph (S, 14) as co-consecrator, consecrated BISHOP JOANNES CHRYSOSTOMUS MARTIN (R, 8), on January 6, 1965; (3.1)

Bishop Colin James Guthrie (R, 8), with Bishop Robert Zeiger (R, 8) as co-consecrator, consecrated BISHOP BARTHOLOMEW CUNNINGHAM (R, 8, later 9 and 9A Eastern Rite), on March 3, 1968; (3.1)

Archbishop Colin James Guthrie (R, 8), with Bishop Bartholomew Cunningham (R, 8) as co-consecrator, consecrated BISHOP JOHN MARY KENDRA (R, 8), on May 5, 1968; (3.1)

Archbishop Colin James Guthrie (R, 8), with Bishop John Mary Kendra (R, 8) as co-consecrator, consecrated BISHOP THOMAS JUDE BAUMLER (R, 8 later 9 and 9A), on August 14, 1974; (3.1)

Archbishop Thomas Jude Baumler (R, 8 later 9 and 9A), with Bishop Joannes Chrysostomus Martin (R, 8) as co-consecrator, consecrated BISHOP WILLIAM FRANCIS FORBES (R, 9 and 9A), on October 20, 1974; (3.1)

Archbishop William Francis Forbes (R, 9 and 9A), with Archbishop

Trevor Wyatt Moore (R, 10) and Archbishop James Henderson (R, 10 later 9 and 9A) as co-consecrators, consecrated BISHOP WALTER BLOCK CONWAY (R, 9 and 9A), on September 24, 1976;

Archbishop William Francis Forbes (R, 9 and 9A), with Archbishop Thomas Jude Baumler (R, 9 and 9A), and Bishop Walter Block Conway (R, 9 and 9A) as co-consecrators, consecrated BISHOP JAMES FRANCIS MILLER (R, 9 and 9A), on September 23, 1977;

Archbishop William Francis Forbes (R, 9 and 9A), with Archbishop James Henderson (R, 10 later 9 and 9A), and Bishop James Francis Miller (R, 9 and 9A) as co-consecrators, consecrated BISHOP SERAPHIM (RICHARD MC LENNAN/McLENDON) (R, 9 and 9A);

Archbishop William Francis Forbes (R, 9 and 9A), with Archbishop James Henderson (R, 10 later 9 and 9A), and Bishop Mc Lennan (R, 9 and 9A) as co-consecrators, consecrated BISHOP JOHN J. LEHMAN (R, 9 and 9A), on May 17, 1987;

Archbishop William Francis Forbes (R, 9 and 9A), with Archbishop John J. Lehman (R, 9 and 9A) as co-consecrator, consecrated sub-conditione BISHOP ANDRES GIRON (R, 9 and 9A);

Archbishop William Francis Forbes (R, 9 and 9A), with Archbishop John J. Lehman (R, 9 and 9A) as co-consecrator, consecrated BISHOP AUGUSTINUS (JOHN A. CORCORAN) (R, 9 and 9A)

Archbishop John J. Lehman (R, 9 and 9A), with Archbishop Andres Giron (R, 9 and 9A) of Guatemala, as co-consecrator, consecrated BISHOP PAUL (LEE S. Mc COLLOSTER) (R, 9 and 9A), on November 22, 1998, at Holy Innocents Orthodox Church, New Orleans (Harahan), Louisiana.

ORIGINAL SOURCE OF CONSECRATING

BISHOPS' APOSTOLIC SUCCESSION:

- C - Orthodox Patriarchate of Constantinople
- A - Orthodox Patriarchate of Antioch
- R - Russian Orthodox Patriarchate of Moscow
- S - Syrian Jacobite Patriarchate of Antioch

**BISHOPS' JURISDICTIONAL
(AND DIOCESE) AFFILIATION:**

- 1-A - Orthodox Patriarchate of Constantinople
- 1- Orthodox Patriarchate of Moscow
- 2- Orthodox Patriarchate of Antioch's Syrian Orthodox Mission in the U.S.
- 3- Albanian Orthodox Church in the U.S.
- 4- Archdiocese of Brooklyn, Holy Eastern Orthodox Catholic and Apostolic Church in North America (in the United States) (established under the Patriarchate of Moscow - headed by Metropolitan Archbishop Aftimios Ofiesh)
- 5- American Orthodox Church (sometimes referred to as the Holy Orthodox Church of America, but not to be confused with the later established Orthodox Church of America [OCA]), Archdiocese of Washington, D.C., headed by Archbishop Ignatius Nichols
- 6 - Russian Orthodox Church, Archdiocese of Springfield Massachusetts
- 7- Ukrainian Orthodox Diocese affiliated with Russian Orthodox Archdiocese of Springfield Massachusetts
- 8 - Archdiocese of Westminster-Denver, American Orthodox
- 9 - Holy Synod, Holy Orthodox Church, American Jurisdiction
- 9A - The Society of Clerks Secular of Saint Basil (S.S.B.)
- 10- Holy Synod, Eastern Orthodox Church of the United States
- 11 - Orthodox Patriarchate of Alexandria's American Exarchate
- 12 - Ukrainian Orthodox Church
- 13- Syrian Jacobite Patriarchate of Antioch (African Orthodox)
- 14 - American Syrian Jacobite Independent Jurisdiction(s)

Superior Generals (or Metropolitan Primates) of The Society

of Clerks Secular of Saint Basil:

Archbishop Aftimios Ofiesh

Archbishop Ignatius (William Albert Nichols)

Archbishop Alexander (Paul Tyler Turner)

Archbishop William Francis Forbes

Archbishop John J. Lehman

Archbishop Paul (Lee S. Mc Colloster)

CHAPTER 4 CANONS

The Canons of The Society of Clerks Secular of Saint Basil were adopted through its functioning as The Holy Orthodox Church, American Jurisdiction, approved unanimously by the Synod composed of Archbishop William Francis Forbes, Archbishop Thomas Jude Baumler, Bishop John Chrysostom Martin, Archbishop Walter B. Conway, and Archbishop James Francis Miller

The Canons has here presented have been edited to reflect The Society of Clerks Secular of Saint Basil, in place of The Holy Orthodox Church, American Jurisdiction, and also slightly modified to establish, conform to, and confirm the exclusive nature indigenous to a religious order, particularly one which is autocephalic, and the factual history of Orthodoxy in the twentieth century. No substantial changes were made. Specific exclusion of membership in any Masonic organization is therefore also expressly stated. New provisions have been made for religious organizations for women under the patronage of Our Lady of Guadalupe, in addition to The Order of St. Macrina, reflecting the needs which exist in Central and South America; and specific provisions regarding ownership of and disposition of property have also been added.

It is anticipated these Canons will be revised by the Synod into a different format while retaining the existing sum and substance.

The original Canons are presented in their entirety in the Bibliography Appendix And Documents Chapter 4.

PREAMBLE TO THE CANONS OF THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL - - - 1979

ARTICLE I

The Canons of the Society of Clerks Secular of Saint Basil

(S.S.B.), shall, as far as possible, be in harmony with the intention of The Holy Canons of the early Fathers of the Church as cataloged in "The Pedalion" (The Rudder), said Canons to serve as 'canonical guidelines' for this Jurisdiction's Canons. If, however, a 'Pedalion Canon' is either inoperable and/or ineffective because of its antiquity, or is obviously in conflict with allowable provisions of the Sacred Scripture, the Holy Synod of The Society of Clerks Secular of Saint Basil reserves the right to establish and promulgate whatever regulatory definitions (Canons) it shall deem right and proper for its own Apostolate, provided such is in conformity with Dogma as proclaimed by the seven Ecumenical Councils.

ARTICLE II

The Society of Clerks Secular of Saint Basil, recognizes the Canons as are recorded in 'The Pedalion' (The Rudder) to be Holy in nature inasmuch as they were instituted and promulgated by the Holy Fathers of the early Christian centuries. However, Holy though they may be, The Society of Clerks Secular of Saint Basil does not recognize the ancient Holy Canons as having any infallible nature corresponding to the absolute infallible nature of the Holy Doctrines as divined by the seven Ecumenical Councils.

ARTICLE III

The Canons of the Society of Clerks Secular of Saint Basil shall be so devised as to always reflect the Apostolic INTENT of Jesus Christ, the Holy Apostles and the Church Fathers of both East and West and, no Canon shall ever be proposed by this Jurisdiction that is contrary to Holy Scripture.

ARTICLE IV

The Society of Clerks Secular of Saint Basil shall at all times recognize the fact that the Canons of the Universal Orthodox Church of Christ are the Church's system of regulating its administrative, judicial and traditional affairs and, as such, the Canons are proposed and adopted to regulate such matters as are,

from time to time, considered essential for the good order of the Church, its hierarchy, its clergy and its Communicants.

Article V

The Society of Clerks Secular of Saint Basil recognizes that many of the Canons that appear in 'The Pedalion' (The Rudder) were devised and promulgated to meet specific circumstances for a specific place and time period, and, insofar as the need for many of those Canons has long ago ceased to exist and are today no longer viable to the welfare and spiritual edification of contemporary Holy Orthodoxy, such Canons are regarded by the Holy Synod, The Society of Clerks Secular of Saint Basil, as being inoperable, ineffective, hence null and void.

ARTICLE VI

The Canons of the Society of Clerks Secular of Saint Basil shall, at all times, endeavor to reflect Christian Charity and compassion for all members of Christ's Holy Church, upholding the essential truths of the Orthodox Christian Faith without compromise, and demanding a strict compliance of obedience to those Sacred Truths and with the Holy Traditions that have long been considered as essential by both East and West to the spiritual benefit of all Orthodox Communicants and edifying to the Church's posture of Sacred Divine Worship, respecting the ancient liturgical forms of worship of both East and West.

ARTICLE VII

The Holy Synod of the Society of Clerks Secular of Saint Basil shall be the sole and supreme Canonical Authority within said Jurisdiction and it alone shall have the power to establish and promulgate such Canons as it may, from time to time, deem essential for the welfare and good order of its own Jurisdiction and, it alone shall be the final authority of appeal in all matters involving canonical adjudication.

ARTICLE VIII

No Constitutional Article or Canon of an Archdiocese, Diocese, Missionary Province, Religious Order, Parish and/or Mission canonically incardinated as a constituent entity of the Society of Clerks Secular of Saint Basil shall conflict with the provisions of these Articles of the Canonical Preamble.

ARTICLE IX

These Articles of the Canonical Preamble of the Society of Clerks Secular of Saint Basil, shall, upon adoption by The Holy Synod, become part of the total Code of Canon Law for the Society of Clerks Secular of Saint Basil, and shall be permanently binding upon all present and future Hierarchical Members of the Holy Synod, the Society of Clerks Secular of Saint Basil, its constituent Archdioceses, Dioceses, Missionary Provinces, Religious Orders, Parishes and/or missions and upon all members of the Clergy and Laity subject thereto.

Adopted this _____ Day of _____ in the Year of Our Lord 1979, by the Hierarchical Members of the Holy Synod, Society of Clerks Secular of Saint Basil in conclave assembled in the City of Houston, State of Texas.

Signed

Bishop-President of the Synod

For the Archdiocese of Orleans-Baton Rouge

For the Archdiocese of Nashville

For the Diocese of Houston

For the Diocese of Kentucky

For the Society of Clerks Secular of Saint Basil

APPROVED:

_____, 19____

Metropolitan-Primate

Canonical Document

Basilian Orthodox Canon Law

THE HOLY CANONS OF THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL - 1979

(Note: The following Holy Canons of the Society of Clerks Secular of Saint Basil, represent the initial effort of the Bishops of the Basilian Synod to provide for this Jurisdiction a system of regulatory norms necessary for the administration of the ecclesiastical and disciplinary affairs of the Jurisdiction. They are not to be considered the final Code, but until the final Code has been enacted and adopted the following Canons are to be strictly observed as having the force of ecclesiastical law, hence binding upon all bishops, priests, deacon and laity subject to the authority of The Holy Synod, the Society of Clerks Secular of Saint Basil.)

In the Name of the +Father, and of the +Son, and of the +Holy Spirit. Amen! Amen! Amen!

Canon 1

All bishops, priests, deacons, oblates and members of the Laity who are subject to the ecclesiastical authority of the Holy Synod, Society of Clerks Secular of Saint Basil, shall recognize the Holy Orthodox Faith as being the original Faith as taught by Jesus Christ, His Apostles, the early Church Fathers and the Fathers of the seven Ecumenical Councils of The Holy Catholic and Apostolic Church.

Canon 2:

All Communicants of the Society of Clerks Secular of Saint Basil, which includes all bishops, priests, deacons, oblates, and members of the laity, shall accept without reservation the fulness of the original Christian Creed of the Fathers as formulated by the seven Ecumenical Councils, and shall in no way attempt to restruct, revise or alter said Creed. It is mandatory that the Creed be recited and reaffirmed at each celebration of the Divine Liturgy within this Jurisdiction, recognizing that the Creed contains the essential truths

of the Holy Christian and Orthodox Faith of Christ.

THE ORIGINAL CREED

As Formulated By The Seven Ecumenical Synods

I. I believe in one God, Father Almighty, maker of heaven and earth and of all things visible and invisible.

II. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all worlds, Light of Light, very God, of very God begotten, not made, of one essence with the Father, and through whom all things are made.

III. Who for us men and for our salvation came down from heaven, and became incarnate of the Holy Spirit and the Virgin Mary, and became a man.

IV. And was crucified for us under Pontius Pilate, and suffered, and was buried.

V. And rose again on the third day according to the Scriptures.

VI. And ascended into heaven, and sitteth at the right hand of the Father.

VII. And shall come again with glory to judge the living and the dead, and whose kingdom shall have no end.

VIII. And in the Holy Spirit, the Lord, the Giver of Life, who proceedeth from the Father, and together with the Father and the Son is worshiped and glorified, and who spake through the prophets.

IX. In one, holy, catholic, and apostolic Church.

X. I acknowledge one baptism, for the remission of sins.

XI. I look for the Resurrection of the dead.

XII. And life in the world to come. Amen.

Canon 3: The Holy Synod, Society of Clerks Secular of Saint Basil declares and affirms that the Sacred Doctrines of the One, Holy, Catholic, Orthodox and Apostolic Church (The Holy Catholic and Apostolic Church) are those which have been decreed by the seven Ecumenical Councils, and that the same being guided and protected by The Holy Spirit, are to be taught within our Churches without addition or subtraction. Strange doctrines contrary to or conflicting with the Doctrinal Decree of the seven Ecumenical Councils are strictly prohibited within the confines of this Jurisdiction of the Holy Orthodox Church. Violations of this Canon shall be subject to severe disciplinary action by the Holy Synod and could result in excommunication and, in the case of clerical violators, deposition from Sacred Orders.

Canon 4: The Holy Synod, Society of Clerks Secular of Saint Basil and all members of the Faithful subject to it shall recognize the Apostolic Dignity of the person of the Ecumenical Patriarch of Constantinople as having the position of "First in Honor among his Brother Patriarchs," and the name of each current Patriarch of Constantinople shall be commemorated during each Divine Liturgy throughout this Jurisdiction. Be it further known; the position of His All-Holiness, The Ecumenical Patriarch of Constantinople as holding the first position of honor among all Patriarchs, does not ascribe to His universal and absolute Jurisdiction over total worldwide Orthodoxy.

Canon 5: The only Head of the One, Holy, Catholic, Orthodox and Apostolic Church is Jesus Christ, its Blessed and Holy Founder.

Canon 6: In addition to His All-Holiness, the Ecumenical Patriarch of Constantinople, this Jurisdiction recognizes the Apostolic Character of the Patriarchs of Alexandria, Antioch and Jerusalem, said Patriarchs remaining steadfast within the pale of Holy

Orthodoxy, and whose jurisdiction is limited to the confines of their respective Patriarchates. It recognizes the same as embodied in St. Tikhon, Patriarch of Russia.

Canon 7: The Holy Synod, Society of Clerks Secular of Saint Basil shall not recognize any pseudo "Patriarch" and/or "Patriarchate" set up in the United States of America which has not been duly and canonically approved and recognized by the Holy Patriarchs and Patriarchial Synods of Constantinople, Alexandria, Antioch, and Jerusalem, and the legitimate successors to St. Tikhon of Russia and the Holy Russian Synod.

Canon 8: The Holy Synod, Society of Clerks Secular of Saint Basil affirms and recognizes the seven Ecumenical Councils as the only current source of authority in the Doctrinal positions of Faith and Morals. Future true Ecumenical Councils shall be similarly accorded the same affirmation and recognition.

Canon 9: The Holy Synod, Society of Clerks Secular of Saint Basil shall recognize the existence of such legitimate nationalistic Orthodox Jurisdictions as are now or shall be in the future established within the confines of the United States, and shall in no way interfere with their internal affairs, always recognizing the right of each legitimate Jurisdiction to govern, legislate and conduct their own affairs in keeping with their own ecclesiastical consciences, canonical norms and traditions.

Canon 10: The Holy Synod, Society of Clerks Secular of Saint Basil being a fully organized autonomous body of Orthodox Christians, originally established through legitimate Russian Orthodox Sources, reserves the right to govern, legislate and conduct its own ecclesiastical affairs separate and apart from any other Orthodox entity, be it domestic or foreign, and does not recognize the right of any other Orthodox Jurisdiction to interfere in its affairs, except that of a true Ecumenical Council and then only if this Jurisdiction has been given the privilege and opportunity to participate in such a Council.

Canon 11: The decisions of any so-called world-wide Synod of Orthodox Churches shall not be binding upon the Holy Synod, Society of Clerks Secular of Saint Basil unless such a Synod be truly representative of all Orthodox Jurisdictions throughout the world and be declared Ecumenical in nature by all its participants, which must include this Jurisdiction.

Canon 12: The Holy Synod, Society of Clerks Secular of Saint Basil shall not recognize the World Council of Churches or the National Council of Churches in the United States as having any authority whatsoever over the Orthodox Church in general and the Holy Synod, Society of Clerks Secular of Saint Basil in particular; its deliberations and decrees affecting only those religious bodies that see fit to become officially affiliated with it. The Holy Synod, Society of Clerks Secular of Saint Basil shall not seek membership within either the World Council of Churches or the National Council of Churches in the United States.

Canon 13: Although the Holy Synod, Society of Clerks Secular of Saint Basil may not agree with the doctrinal positions, polity or traditions of the many different denominational structures that make up the total religious posture of the United States, this Jurisdiction does respect the Constitutional guarantees of the United States Government that grant absolute religious freedom to all of its citizens, hence the United States Constitutional guarantee allowing any and all religious groups a free exercise of their religion shall be respected by this Jurisdiction.

Canon 14: The principle of "Separation of Church and State" shall be recognized and upheld by the Holy Synod, Society of Clerks Secular of Saint Basil, strictly constructed as stated in the Constitution of The United States of America, in the United States of America. Secular law shall never supercede moral law or dogma.

AUTHORITY / ECCLESIASTICAL STRUCTURE

Canon 15: The supreme authority in matters of Faith and Morals shall be the seven Ecumenical Councils and any future true Ecumenical Council. The Society of Clerks Secular of Saint Basil, together with its Holy Synod and all constituent ecclesiastical Archdioceses, dioceses, religious orders and internal social organizations, recognizes the Holy Doctrinal authority of the following Ecumenical Councils: I EC, Nicaea, 325 AD; II E/C, Constantinople, 381 AD; III E/C, Calcedon, 451 AD; V E/C, Constantinople, 533 AD; VI E/C, 692 AD, and VII, Nicaea, 787 AD.

Canon 16: The supreme ecclesiastical authority of the Society of Clerks Secular of Saint Basil shall be vested in The Holy Synod composed of all archbishops, bishops and bishop-superiors of religious Orders incardinated to said Synod and moderated by a Bishop-President and presided by the Metropolitan-Primate. The Bishop-President shall chair the agenda of each Synodal Conclave as the extra-ordinary Apostolic Delegate of the Metropolitan-Primate. All Active archbishops, bishops, coadjutor archbishops, coadjutor bishops, suffragan bishops, bishop-superiors of religious Orders, including the Synodal Bishop-President and the Metropolitan-Primate shall have equal voice and vote in all Synodal proceedings. Synodal pronouncements and decisions shall become valid and binding upon the entire jurisdiction when such pronouncements and decisions have received a three-fourths vote of the eligible participants and have been reduced to written form and signed by the Metropolitan-Primate. The Holy Synod may suspend all or part or any part of these Canons unless such Canon or part thereof is Dogmatic.

Canon 17: The Holy Synod, Society of Clerks Secular of Saint Basil, shall meet at least triennially and can meet on an annual basis if there be need or at such other times as may be determined by the Metropolitan-Primate. The Bishop-President of the Synod may call an emergency meeting of the Synod with the concurrence of the Metropolitan-Primate and the written consent of fifty percent of its eligible participants.

Canon 18: The Plenary Council of the Society of Clerks Secular of Saint Basil shall be the Holy Synod as described in Cannon 16.

Canon 19: An Inter-Diocesan Synod shall be recognized by The Holy Synod and shall be composed of all members of the jurisdictional hierarch and clergy and shall be presided by the Metropolitan-Primate. The Inter-Diocesan Synod shall consider and debate any matter of import common to the total Jurisdiction and shall entertain for discussion any matter considered by a participating member to be of significant importance to the Jurisdiction as a whole. All participating members shall be accorded equal voice and vote with the exception of the Metropolitan-Primate who shall have voice privileges only.

The Inter-Diocesan Synod may, but not necessarily, meet at the same place and at an approximate time in conjunction with any regular meeting of the Holy Synod, providing that said meeting is not held during the specified hours that the Holy Synod convenes. The Inter-Diocesan Synod shall meet no less than triennially, but can meet more frequently as the need requires.

All decisions made by a legitimate assembly of the Inter-Diocesan Synod shall be forwarded to the Holy Synod for approval and final adoption. The Metropolitan-Primate is duty-bound to present the decisions and findings of the Inter-Diocesan Synod to the Holy Synod without any additions to or deletions from the original texts of any and all resolutions, recommendations, suggestions and/or motions voted upon by the Inter-Diocesan Synod for presentation to The Holy Synod. The Cleric-Secretary of the Inter-Diocesan Synod shall be responsible to prepare all material for the Metropolitan-Primate designed to be presented to the Holy Synod by the Primate on behalf of the Inter-Diocesan Synod. The Inter-Diocesan Synod shall elect its own Secretary at each such meeting and he shall serve as its Secretary until the next regularly scheduled meeting.

Canon 20: The Holy Synod, Society of Clerks Secular of Saint Basil, shall recognize the existence of a General Council or General Convention (or Sobor) to be composed of the following:

(a) all Hierarchs of this Jurisdiction; (b) all clergy of S.S.B., (c) all parish and/or mission Senior and Junior Wardens; (d) diocesan and parish directors of Orthodox Christian Education; (e) diocesan and parish directors of Orthodox Youth Activities; (f) presidents or their legates of lay societies affiliated with the Jurisdiction; (g) members of the parish and/or mission Pastoral Boards; (h) at least two but not more than four lay delegates from each parish and/or mission, and parish/mission organization who are not members of any of the preceding categories of delegates; (i) non bishop-superiors of religious Orders and facilities and superiors of women's religious Orders and facilities. The Society of Clerks Secular of Saint Basil is a jurisdiction in the form of a religious order, and has members who are under other jurisdictions and in some instances are incardinated to bishops of other jurisdictions. Such members are included in the aforesaid composition, but those parishes, missions, and other organizations which are not under the formation or chartered by The Society of Clerks Secular of Saint Basil are not included.

The General Council (General Convention) shall not meet less than triennially and shall elect its own presiding officer from among those eligible to participate, said presiding officer to serve with the title of "Moderator," and shall retain said status until he is replaced by election at the next regularly convened General Council. The Moderator may succeed himself for a second term but is ineligible for a third straight term.

The Moderator of the General Council may be of the male or female gender. The Moderator shall not be selected from the College of Hierarchs, but shall be elected from the ranks of either the clergy or the laity.

In addition to the moderator, a general secretary and parliamentarian shall be elected at each General Council (General

Convention) from among the ranks of the clergy or laity, (bishops excluded).

The General Council (General Convention) shall concern itself with the temporal affairs of the Jurisdiction and shall not usurp the ecclesiastical prerogatives of the Holy Synod nor shall it interfere with the normal pursuits of the Inter-Diocesan Synod. It shall be the responsibility of the Moderator and General Secretary to render a complete record of the minutes of each session of the General Council (General Convention) to the Metropolitan-Primate and the Bishop-President of the Synod, who, in turn, will present them to the Holy Synod for ratification and implementation.

In keeping with the principle of "Separation of Church and State," a General Council (General Convention) shall not concern itself with national, state, or local partisan politics, but may address itself to such national, state, or local concerns that involve questions of morals and political ethics in light of morals, and/or address itself to political matters that could infringe upon the prerogatives of religious freedom as expressed and guaranteed by the Constitution of the United States of America or the laws of any nation as appropriate. The presentation of any candidate for political office for the purpose of obtaining the endorsement of a General Council (General Convention) of S.S.B. shall be strictly prohibited.

The Holy Synod shall, from time to time, issue guidelines for the conduct of the business of the General Council (General Convention).

Canon 21: Suspended and/or deposed members of the clergy and excommunicated members of the laity are ineligible to be delegates or to participate in the affairs of the General Council.

Canon 22: All participants/delegates to the General Council (General Convention) must be at least eighteen years of age and Chrismated. This provision does not exclude such people who may be invited by the Primate, Bishop-President of the Synod, or other

jurisdictional authority to be guests at the General Council (General Convention) for the purpose of serving as a speaker or as an official observer from another religious body. Such guests shall be accorded every courtesy but shall not be permitted delegate privileges of voice or vote.

Canon 23: To insure that all participating delegates to the General Council (General Convention) are either clergy in good standing or Chrismated members of the laity, each diocesan bishop will certify the canonical status of the clergy to the chairman of the Credentials Committee of each General Council. Similarly, each pastor will certify the lay delegates' status as Chrismated members of his parish and/or mission. No delegate is to be seated who has not been so certified.

Canon 24: Unless in a particular situation the Holy Synod or the General Council (General Convention) declares a session to be "closed only to certified delegates," members of the religious and/or secular press shall be accorded every courtesy and access to the proceedings of a General Council (General Convention.)

Canon 25: (Of the Seal) The canonical and civilly legal Great Seal of The Society of Clerks Secular of Saint Basil shall be in the custody of the Metropolitan-Primate who shall authorize its use to the Bishop-President of the Synod, the Synod Notary (ies) and Synod Chancellor (Secretary) for use on all official Synodal canonical documents. All official canonical documents of the Synod must bear the imprint of the Great Seal in addition to the signature of the Metropolitan-Primate. The personal ecclesiastical seal or crest of the Metropolitan-Primate shall not be used as the Great Seal of The Society of Clerks Secular of Saint Basil.

CONCERNING THE METROPOLITAN-PRIMATE

Canon 26: The highest ecclesiastical dignity within The Society of Clerks Secular of Saint Basil shall be in the person of His Eminence, the Most Reverend Metropolitan-Primate who at the

time of his election by the Holy Synod shall have attained the age of fifty-five and not be past his sixty-ninth year. The Metropolitan-Primate shall automatically retire from that office upon reaching the age of seventy. His successor shall be elected at the regularly scheduled meeting of The Holy Synod held prior to and not less than six months to the seventieth birthday of the incumbent Primate. The new Primate shall assume the full responsibility of his office on the seventieth birthday of his immediate predecessor, or as otherwise provided for in the event of the death of a Primate. The Metropolitan-Primate (Metropolitan Primate) shall also be and bear the title of Superior General.

Canon 27: Three years prior to the automatic retirement date of an incumbent Primate, the Holy Synod shall cause the Inter-Diocesan Synod and the General Council (General Convention) to appoint a Primatial Board of Recommenders whose responsibility it shall be to review the qualifications of Bishops of The Society of Clerks Secular of Saint Basil and select three nominees for the Office of Metropolitan-Primate and submit said nominees for consideration to the Bishops of the Holy Synod who alone shall have the power to elect a new Primate. The Bishops of the Holy Synod may add their own choice of nominees to those of the Primatial Board of Recommenders. A three fourths, plus one, majority vote of all Bishops of The Society of Clerks Secular of Saint Basil eligible to vote shall be required for a valid election of a new Primate. Bishops who are ill and/or unable to attend the Synodal Conclave of Primatial Election shall be entitled to cast an absentee vote for the candidate of their choice. No Bishop may absent himself from a Synodal Primatial Election except for reasons of illness and/or other sound and urgent reason. A Bishop automatically forfeits his Primatial Vote if, in the opinion of his brother-bishops, his absence from a Synodal Primatical Election is not justified.

Canon 28: All voting in connection with the selection of a new Metropolitan-Primate shall be by secret ballot. This Canon shall be observed by both the Primatial Board of Recommenders and The Holy Synod. All ballots shall be destroyed by fire if additional

voting is required. The final ballots shall be secured by the Bishop-President of the Holy Synod and securely sealed and filed in the archives of the Synod for posterity. No signature shall appear on any ballot; ballots showing a signature will be null and void.

Canon 29: The Primatial Board of Recommenders shall consist of five members of the Inter-Diocesan Synod, excluding bishops, and six members of the General Council (General Convention). Clergy nominated and appointed to the Primatial Board of Recommenders from among the constituent members of the Inter-Diocesan Synod shall not be considered eligible to represent the number of Recommenders representing the General Council (General Convention.) Of the six Recommenders representing the General Council (General Convention) one shall be selected from among its clergy members and five from the Laity, making a ratio of six members of the clergy and five members of the laity for the entire composition of the Primatial Board of Recommenders. The Primatial Board of Recommenders shall meet in closed secret sessions and shall elect their own chairman from among any of its eleven members and shall also elect a recording secretary whose only duty will be to record the official tallies of votes and make an official record of the three Primatial nominees selected.

Canon 30: Three months prior to the three year period immediately preceding the automatic retirement of the Metropolitan-Primate, the Primate shall cause each archdiocesan and diocesan Ordinary to call into session the various archdiocesan and diocesan Synods and other pertinent Boards and/or Commissions of their respective jurisdictions for the purpose of nominating candidates for the Office of Metropolitan-Primate. The Ordinaries shall then submit such nominations to the Bishop-President of the Holy Synod, submitting same in wax-sealed envelopes which are not to be opened until the Primatial Board of Recommenders has convened. The Bishop-President of the Holy Synod shall personally deliver the sealed nominations directly to the elected chairman of the Primatial Board of Recommenders who alone shall destroy the seal and make the nominations known to the members of his Board of

Recommenders. The Primatial Board of Recommenders shall consider such nominations along with those proposed by the Board itself. The Board is not bound to accept the archdiocesan and/or diocesan nominees but are duty bound to give said nominees every prayerful consideration.

Canon 31: A newly elected Metropolitan-Primate may elect to retain his status of Arch-diocesan or Diocesan Ordinary should he, at the time of his election, hold such a post. He may, if he so elects, resign as Ordinary of his Archdiocese or Diocese in which event the regular procedures are to commence to select his successor. In the event that the Metropolitan-Primate is selected from among the coadjutor or suffragan bishops, his office of coadjutor or suffragan bishop shall be automatically terminated and the procedures to elect his successor shall be immediately commenced by the proper authorities.

Canon 32: It shall be the duty of the Holy Synod to fix the annual stipend of the Metropolitan-Primate. However, in the event that the Metropolitan-Primate is elected from the ranks of the active Ordinaries and elects to retain his Episcopal See and execute the duties appertaining thereto and does receive an annual stipend from his Episcopal See, the Holy Synod shall then not grant the usual annual stipend mentioned herein, but shall determine a reasonable stipend to cover such extra expenses involved with the normal duties of the Metropolitan-Primate.

Canon 33: In the event of the death of an incumbent Metropolitan-Primate, the Bishop-President of The Holy Synod shall immediately assume the responsibilities involved as Metropolitan-Primate pro tem, and shall remain in office as the Bishop-President of the Holy Synod during the interim period involved. In such a case and in the event that the Bishop-President is an active Ordinary, coadjutor or suffragan, he shall continue exercising the duties appertaining thereto during the interim of his service as Primate Pro Tem. The Bishop-President of the Holy Synod shall be the Coadjutor of the Metropolitan-Primate, Superior General, and Coadjutor of the

Metropolitan-Primate, Superior General shall be the Bishop-President of the Holy Synod.

Immediately upon assuming the duties of the Primate pro tem, the Bishop-President of the Holy Synod shall notify all canonical constituent archdioceses and dioceses of the death of the Primate and proceed to the residence of the later Primate to assist the family of the deceased Primate and the local clergy with the necessary canonical funeral arrangements. He shall explain to the late Primate's family the traditional customs involved but shall also take into consideration personal wishes of the family concerning certain details that are not in conflict with essential Orthodox norms. The family shall reserve the right to name and select pallbearers without interference from the Primate pro-tem as well as the right of selection as to the place of burial.

All deceased Bishops, including the Primate, should be properly embalmed according to civil law and vested in full Episcopal vestments including the miter. The Episcopal ring, pectoral cross and/or Panagia may, if the family desires, be removed before the final closing of the casket and given immediately to the next of kin. The miter may or may not be buried with the prelate. The bishop's personal Antimins is ALWAYS buried with the prelate.

No Bishop may be buried with simple ceremonies from a funeral home chapel. He must be brought to his cathedral, if one is available, or to the nearest Church of the jurisdiction and there to repose in state at least two days prior to the funeral service. This same rule applies to all priests and deacons.

If the Bishop (or priest and/or deacon) has served in the armed forces of his country, the proper military honors may be included at the graveside services by appropriate military or veteran organization officials. The Flag of his country may be draped over the casket according to military tradition, but inasmuch as a bishop's, priest's, and deacon's casket should be a fully opened one due to the wearing of full vestments, the Flag is decently displayed

on a small table near the casket, properly folded in accordance with appropriate custom. It is unfolded and draped over the casket at the time of final closing.

No private veteran, or fraternal service shall be permitted within the church proper but may be performed at the grave following the Church's religious committal service. No Masonic services of any nature shall ever be permitted.

The bishops and clergy should gather at the church of repose for (a) Divine Liturgy on the days of repose; (b) for Vespers for the Dead on the evenings of repose. The Primate pro tem shall preside at all such services unless prevented by unusual circumstances. If so prevented he shall delegate the responsibility to a brother-bishop.

Properly attired honor guards of veteran, and/or fraternal organizations may be permitted during the period of repose and during the funeral service at the church, said guards of honor be so placed by the Master of Ceremonies as to not interfere with the normal liturgical functions. Masonic organizations may not participate in any manner.

Funeral palls and palls of flowers are not placed upon the caskets of the clergy.

The casket containing the remains of a bishop, priest or deacon shall be placed in the center aisle of the church next nearest to the Altar, with the head facing the congregation (and nearest the Altar) and flanked by two standing candles. The Blessing Cross is placed in the hands of the deceased cleric and removed when the casket is closed.

If the funeral is held in the Cathedral of the bishop, the Bishop's throne is properly draped in mourning and is not used by any prelate, not even the Primate pro tem, during the funeral services. A separate chair shall be provided for the officiating Prelate.

The deceased Prelate's Coat of Arms shall be removed immediately from the Bishop's throne following the funeral services and presented to the prelate's next of kin.

If a prelate, priest or deacon was a member of a Masonic Order, he shall not be afforded an Orthodox Christian burial because membership in the Masons is prohibited to members of The Society of Clerks Secular of Saint Basil. If a prelate, priest or deacon was a member of an other organization that traditionally has the deceased wear some emblem of the order, it may not be displayed over or upon the vestments, but may be folded and placed at the feet of the deceased. No emblem other than the Cross may be displayed on or above the casket; fraternal emblems (other than Masonic) may be displayed on floral memorials. Military medals and/or decorations shall not be pinned to the vestments of the deceased, except the Congressional Medal of Honor, or highest military honor of his country, should the deceased be entitled to the same. Badges of fraternal office shall not be worn by the deceased.

If a bishop, priest or deacon dies as a result of violent happening or as the result of any circumstance that prevents an open casket, either as a sanitary precaution or the art of cosmetics prevents a reasonable restoration of the remains, the casket shall remain closed during the entire period of official repose.

If a prelate or cleric is to be buried at a place where no church of this Jurisdiction is available, the Primate pro tem shall seek the courtesy of another Orthodox Church or, if unavailable, a Church of The Holy Roman Catholic And Apostolic Church for the funeral service. Only as a last resort may a funeral chapel be used, and if used the chapel must be so arranged as to reasonably resemble a liturgical church setting suitable for the proper conduct of the services involved. In such an event, the same customs that would prevail in a normal church setting are to be followed.

Canon 34: Prelates and/or clergy of other Communion attending funeral services of a prelate or cleric of this Jurisdiction shall be

received with the proper honors due their clerical status and shall be seated properly in choir, or in a place of honor sufficiently removed so as to not interfere with the normal liturgical funeral service. Prelates and clergy not in communion with Holy Orthodoxy shall not participate in any portion of the funeral service, except members of The Holy Roman Catholic and Apostolic Church and those Churches in communion with it shall not be subject to this prohibition.

Canon 35: Immediately following the burial of a Primate, the Primate pro tem shall meet with the bishops and clergy attending the funeral services for the purpose of setting into motion the procedures involved with the election of a new Primate.

Canon 36: The Holy Synod shall determine the procedures involved for the election of a new Primate to replace the deceased Primate, said election to be held not less than 90 days nor more than 120 days from the day of the deceased Primate's burial. Obviously, a full compliance with the normal canonical procedures for the election of a Primate cannot be observed. However, as far as possible the concept and directions outlined in Canons 26 through 31 should be observed. The Holy Synod alone shall have the right to determine alternate procedures as may be necessary to accomplish a legitimate election of a new Primate in the event of the demise of a Metropolitan-Primate.

Canon 37: The Primate pro tem shall cause the archdiocesan and diocesan Ordinaries to convene their respective Synods and/or other constitutional commissions and boards for the purpose of submitting recommendations to the Holy Synod concerning a replacement for a deceased Primate. All such recommendations shall be forwarded directly to the Primate pro tem who shall convey the recommendations to the Primatial election session of the Synod.

Canon 38: The newly elected Primate shall be installed by the Bishop-President (Primate pro tem) within thirty days of his election by The Holy Synod.

CONCERNING THE RIGHTS, PRIVILEGES, AUTHORITY AND DUTIES OF THE METROPOLITAN-PRIMATE

Canon 38: The Metropolitan-Primate of The Society of Clerks Secular of Saint Basil is not a supreme prelate for such is not known to exist within Holy Orthodoxy. He is, however, the chief executive canonical officer of the Jurisdiction with certain rights and privileges as expressed within the Canons of this Jurisdiction.

Canon 39: In the canonical order, the Metropolitan-Primate shall take precedence over the archbishops and bishops of The Society of Clerks Secular of Saint Basil during his tenure of office.

Canon 40: The Metropolitan-Primate shall be the Apostolic teacher and guardian of the Holy Doctrines of the Holy Orthodox Faith during his tenure of office and shall exact from all bishops, clergy and faithful strict adherence to the Doctrinal decisions of the seven Ecumenical Councils and such other legitimate Ecumenical Councils that may, from time to time, convene, and to the Canons of The Society of Clerks Secular of Saint Basil.

Canon 41: The Metropolitan-Primate shall be considered the presiding Prelate at all official meetings of the Holy Synod, Inter-Diocesan Synod and General Council (General Convention) not necessarily chairing such meetings personally. The Metropolitan-Primate shall respect the Canons of The Society of Clerks Secular of Saint Basil governing the same.

Canon 42: The Metropolitan-Primate shall, as far as possible, make an annual visit to each Archdiocese and Diocese of The Society of Clerks Secular of Saint Basil, or wherein there are clergy of The Society of Clerks Secular of Saint Basil, said visit to be made at the convenience of the Ordinaries and at a time and place decided by each individual Ordinary. If Synodal funds are unavailable for such annual visits, the individual Archdioceses and Dioceses shall provide reasonable traveling and housing accommodations for such

visits. The Metropolitan-Primate shall not demand excessive traveling expenses or luxurious accommodation from any Archdiocese or Diocese, but shall accept whatever reasonable hospitality is extended to him.

Canon 43: Any Archdiocese or Diocese desiring a special visit to their jurisdictions by the Metropolitan-Primate should give the Primate at least a sixty day advance notice which will enable the Primate to make all the necessary arrangements.

Canon 44: If the Metropolitan-Primate is married, all official invitations should include his wife providing that the Archdiocese or Diocese extending the invitation is financially capable of including her.

Canon 45: In all matters involving Canon Law, spiritual functions and pastoral concerns of The Society of Clerks Secular of Saint Basil, the bishops, priests, deacons and laity of The Society of Clerks Secular of Saint Basil shall not be subject to any other ecclesiastical authority than the Metropolitan-Primate and The Holy Synod of The Society of Clerks Secular of Saint Basil.

Canon 46: A Bishop desiring to retire or otherwise vacate his Archdiocesan or Diocesan Episcopal authority must submit in writing a confidential petition to the Metropolitan-Primate only, outlining his reasons for said request; such petitions must be kept in confidence and revealed only to the Bishops of The Holy Synod at the discretion of the Metropolitan-Primate.

Canon 47: No Archbishop or Bishop of The Society of Clerks Secular of Saint Basil shall vacate his episcopal responsibilities without the approval of the Metropolitan-Primate and with the concurrence The Holy Synod whose corporate decision shall be final.

Canon 48: During the interim between meetings of The Holy Synod the Metropolitan-Primate shall be responsible for ordinary

jurisdictional decisions, said decisions subject to either appeal through canonical provisions and/or ratification, if necessary, by the next session of the Holy Synod following the rendering of a particular decision. In some cases it would seem prudent for the Metropolitan-Primate to consult his Brother-Bishops of the Synod before making a crucial decision.

Canon 49: No Metropolitan-Primate has or shall claim any individual rights to ownership to the properties of The Society of Clerks Secular of Saint Basil except as otherwise may be permitted by contract with The Holy Synod.

Canon 50: The Metropolitan-Primate may not enter into any contractual agreements, or otherwise engage in any business enterprise, which by its nature may jeopardize the assets of The Society of Clerks Secular of Saint Basil, or may subject The Society of Clerks Secular of Saint Basil to any claim, lawsuit, or liability arising from such activity.

Canon 51: The Metropolitan-Primate shall have the right of Jurisdiction in all geographical areas not consigned to a legitimate Archdiocese or Diocese of or under The Society of Clerks Secular of Saint Basil. He shall not exercise any form of jurisdiction whatsoever outside the confines of The Society of Clerks Secular of Saint Basil or its related Church Jurisdictions as may from time to time be established.

Canon 52: The Metropolitan-Primate shall cause to be erected such Archdioceses and Dioceses necessary to compliment the Apostolate of The Society of Clerks Secular of Saint Basil, but shall always ask and receive the advice of his Brother-Bishops of the Synod before making any final decision regarding such new entities.

Canon 53: No Archbishop or Bishop, be he Ordinary, Coadjutor or Suffragan, shall absent himself from his Diocese without permission of the Metropolitan-Primate.

Canon 54: The Metropolitan-Primate shall not usurp the canonical prerogatives of an Archdiocesan or Diocesan Ordinary of The Society of Clerks Secular of Saint Basil respecting the traditional Canons of Orthodoxy relating to such matters in general and the Canons of The Society of Clerks Secular of Saint Basil in particular.

Canon 55: All Inter-Faith or ecumenical activities and guidelines as may, from time to time, be initiated or voted upon by the Holy Synod shall be supervised by the Metropolitan-Primate. No official inter-Faith dialogues shall be initiated by any bishop or cleric of The Society of Clerks Secular of Saint Basil without the knowledge of and permission of the Metropolitan-Primate.

Canon 56: Internal disputes within any Archdiocese or Diocese of or under The Society of Clerks Secular of Saint Basil for which a reasonable solution is either difficult to achieve or impossible to attain, shall be referred to the Metropolitan-Primate who shall have the authority to intervene in behalf of the Holy Synod. In such matters the decision of the Metropolitan-Primate shall be final with either party retaining the right of appeal to The Holy Synod.

Canon 57: The geographical boundaries of the several Archdioceses and Dioceses of and under The Society of Clerks Secular of Saint Basil shall be that as determined by The Holy Synod; the Metropolitan-Primate shall be required to see to it that all such boundaries are respected by all bishops of The Society of Clerks Secular of Saint Basil. No bishop shall have the authority to extend his personal jurisdiction beyond the limits set by The Holy Synod for his own diocese.

Canon 58: The Metropolitan-Primate shall, if physically convenient, be the chief consecrator of each new bishop of The Society of Clerks Secular of Saint Basil, each of which shall be elected and confirmed by The Holy Synod. The new bishop shall have the right to name his own co-consecrators who must be

bishops legitimately incardinated to The Society of Clerks Secular of Saint Basil.

Canon 59: A bishop who is not incardinated to The Society of Clerks Secular of Saint Basil, however valid his Apostolic Orders may be, may not participate as a consecrator or co-consecrator of a bishop of The Society of Clerks Secular of Saint Basil without the expressed permission of Metropolitan-Primate and the consent of a three-fourths majority of the Bishops of the Holy Synod. Permission for such an occurrence must be limited to only those occasions where a sufficient number of Bishops of The Society of Clerks Secular of Saint Basil are not available for a valid consecration, and when such permission is necessary it must be extended to bishops whose validity of Orders are totally accepted by Holy Orthodoxy. Bishops of the Anglican Communion are totally excluded. Bishops of the various independent Old Catholic bodies whose Orders do not stem from Oriental Orthodox sources may never be considered as participants in Episcopal Consecrations of The Society of Clerks Secular of Saint Basil. Bishops of the various independent Orthodox bodies whose origin of Orders are unknown and/or whose Orders do not derive directly from the Russian Orthodox Archbishop Aftimios (Ofiesh) Succession of Holy Orders, or from some other legitimate Eastern Orthodox source of Orders shall not be permitted to participate in the consecration of bishops of The Society of Clerks Secular of Saint Basil.

Canon 60: The Metropolitan-Primate shall have the responsibility to protect the valid lineage of Holy Orders of The Society of Clerks Secular of Saint Basil and shall reserve the lineage of The Society of Clerks Secular of Saint Basil's Sacred Orders to that of the Aftimios Succession excepting in those rare occasions as allowable by Canon 59, and then only when no alternative is possible.

Canon 61 All bishops, including the Metropolitan-Primate, who violate the provisions of Canon 59 are subject to automatic suspension of all episcopal rights and privileges and severe

penalties by the Holy Synod.

Canon 62: The Metropolitan-Primate shall have the right to accept bishops and priests from other Apostolic legitimate jurisdictions and assign them to appropriate dioceses and/or parishes for active duty providing that such bishops and priests have been released honorably from their previous jurisdictions and that their Orders are absolutely recognized as being valid in all respects. And, providing further that in the event such bishops and priests come from a legitimate jurisdiction not currently under Orthodox suffrage, such are to be received through a Profession of Faith and the signing of a document attesting their loyalty and acceptance of incardination to The Society of Clerks Secular of Saint Basil. Such documents shall not in any manner condemn or disparage The Holy Roman Catholic And Apostolic Church or any Church in communion therewith, nor any Orthodox Church.

Bishops and priests received from sources either not recognized as valid by Orthodoxy in general and The Society of Clerks Secular of Saint Basil in particular, or whose validity is in any way questionable, are to be received as laymen and if otherwise qualified are to be re-ordained completely beginning with the diaconate, all of which may be done sub-conditione if appropriate.

In order to safeguard The Society of Clerks Secular of Saint Basil from any kind of scandal resulting from an irresponsible acceptance of such bishops and priests, no bishop of any Archdiocese or Diocese may accept such individuals into their jurisdiction without first notifying the Metropolitan-Primate of their intent to receive such a person, and if no objection is registered by the Metropolitan-Primate the bishop is free to conclude the negotiations involved. If an objection is registered by the Metropolitan-Primate, the bishop involved may appeal the case to his Brother-Bishops of the Synod whose decision shall be final.

Canon 63: The Metropolitan-Primate shall not confirm any bishop as a archdiocesan or diocesan Ordinary who has not been

canonically elected by the Holy Synod in keeping with the Canons of The Society of Clerks Secular of Saint Basil. Should the Metropolitan-Primate violate this Canon he shall be immediately and automatically suspended from all duties, rights and privileges as Metropolitan-Primate and subject to the disciplinary action of The Holy Synod.

Canon 64: The Metropolitan-Primate shall not have the authority to enforce a suffragan bishop upon any Ordinary, but shall confirm such coadjutors and suffragans as may be properly and canonically instituted in accordance with the provisions of the Canons of The Society of Clerks Secular of Saint Basil.

Canon 65: In respect to Canon 62, paragraph 1, the Metropolitan-Primate shall not make any assignment of a received bishop or priest to any archdiocese or diocese within The Society of Clerks Secular of Saint Basil without the approving consent of the Ordinary of the archdiocese or diocese concerned. In the event that the Ordinary does not desire the new individual, the Metropolitan-Primate shall assign them to an Apostolate within the geographical area of his own jurisdictional control.

Canon 66: In the event of the death of an archdiocesan or diocesan Ordinary incardinated to The Society of Clerks Secular of Saint Basil, and there is no coadjutor available for automatic succession, the Metropolitan-Primate shall appoint an Apostolic Administrator to handle the affairs of the archdiocese or diocese until a successor has been duly elected and confirmed. If the entity has a Suffragan he should be the person appointed as Administrator. If no Suffragan is available the Metropolitan-Primate may follow one of the following procedures: (1) Assign temporary jurisdiction of the vacant See to another diocese pending the election of a successor; (2) Appoint a bishop or qualified priest as the Apostolic Administrator pending election of a successor, or (3) Assume jurisdiction of the See himself until a successor is elected and duly installed.

Canon 67: The Metropolitan-Primate shall be required to make an annual report to The Holy Synod concerning the “State of the Jurisdiction,” and a resume of the important activities occurring during the preceding year. The report is to be presented in written form and duplicated and distributed to each bishop, the Moderator of the Inter-Diocesan Synod, the Moderator of the General Council (General Convention), the Parishes and/or missions of each subordinate Archdiocese and Diocese.

A copy of the report should also be forwarded to His All Holiness, the Ecumenical Patriarch of Constantinople for his archives.

Other Canons indicate additional responsibilities of the Metropolitan-Primate in other areas of jurisdictional concern.

CONCERNING THE BISHOPS, ERECTION OF ARCHDIOCESES AND DIOCESES

Canon 68: No bishop is ever to be degraded to the rank of Presbyter except by his own request and even then he is to retain the rank of bishop, but, by his own choice, may be referred to as “Father” instead of “Bishop.” At the demise of such a cleric, he shall be accorded the full honors worthy of the Episcopacy.

Canon 69: No bishop of The Society of Clerks Secular of Saint Basil, including the Metropolitan-Primate and the Bishop-President of the Synod, shall in any way interfere with or usurp any of the prerogatives rightfully belonging to any of the nationalistic (Ethnic) Orthodox Jurisdictions as are to be found existing in the United States and elsewhere, nor shall they attempt to exercise authority over any religious body that is not canonically subject to their personal jurisdiction. Violations against this Canon will be subject to the disciplinary action of The Holy Synod.

Canon 70: No person shall be elected to the Episcopate of The Society of Clerks Secular of Saint Basil who has not been regularly

and canonically ordained a priest within the confines of the jurisdiction of The Society of Clerks Secular of Saint Basil.

Canon 71: Each Archdiocese and Diocese canonically incardinated to The Society of Clerks Secular of Saint Basil shall have the right to elect their own Ordinaries, Coadjutors and Suffragans subject to their final and absolute election by the Bishops of the Holy Synod. In the event that the Synod, for good and just cause, reject a particular archdiocesan or diocesan election of an Ordinary, the respective archdiocese and/or diocese shall continue the process of election until one is found to be acceptable to the Bishops of The Holy Synod. The Synod's Bishop-President shall inform the clergy and laity of the archdiocese and/or diocese concerned as to the reasons why the Synod has rejected a candidate unless such a disclosure would be harmful to the good name of the candidate involved. The Candidate himself will be privately informed as to why he was not acceptable to the Synod. The decisions of The Holy Synod in such matters shall be final.

Canon 72: Any bishop accepted by and incardinated to The Holy Synod, the Society of Clerks Secular of Saint Basil, who shall absent himself for a period of one year from all contact with the Metropolitan-Primate, the Bishop-President of the Synod, and the Holy Synod, shall be presumed to have voluntarily, deliberately or intentionally withdrawn from canonical obedience to The Society of Clerks Secular of Saint Basil, and shall be dropped from the canonical list of incardinated bishops of The Society of Clerks Secular of Saint Basil and shall be released from the jurisdiction losing all rights and privileges appertaining thereto. If such a bishop be a diocesan Ordinary, his See shall be declared vacant by the Holy Synod and his Diocese authorized to proceed with the procedure of electing a successor.

Canon 73: In addition to the provisions of Canon 72, any bishop who voluntarily, deliberately or intentionally absents himself from any and all contact with the Metropolitan-Primate, Bishop-President of the Synod, and The Holy Synod for a period of three

years without giving any kind of explanation for his actions shall not only be dismissed from the Jurisdiction but shall incur automatic excommunication and deposition from Orders.

Canon 74: In keeping with the ancient norms of Holy Orthodoxy, the Holy Orthodox Catholic And Apostolic Church, The Society of Clerks Secular of Saint Basil shall not recognize the existence or being of any bishop or church that insists in acting independently without any kind of an alliance with a structure of the existing Patriarchal, National(istic), or Ethnic Jurisdictions, or an existing Indigenous American jurisdiction, or one properly created therefrom. No bishop of the Society of Clerks Secular of Saint Basil, not even the Metropolitan-Primate or the Bishop-President of the Synod, shall assume unto himself the right of self-rule separate and apart from The Holy Synod, the Society of Clerks Secular of Saint Basil. Violators of this Canon shall be subject to severe censure and disciplinary action by The Holy Synod; and, if after such censure and discipline he persists in maintaining a self-rule posture, he shall be automatically excommunicated and deposed from Sacred Orders.

Canon 75: A bishop from another jurisdiction seeking incardination to The Society of Clerks Secular of Saint Basil must, in addition to complying with the provisions of Canon 62, must produce certified copies of his ordination to the diaconate and priesthood, and consecration to the Episcopacy. Additionally, he must render a complete resume of his background relating to education, professional or work experience, military record, organizational affiliations and previous church affiliations and experience.

The Metropolitan-Primate shall receive such documentation from the petitioning bishop and request the Bishop-President of the Synod to appoint an investigating committee to be composed of Bishops of the Synod who shall report back to the Synod for their final determination. The Holy Synod may require a written and/or oral (or both) examination of the petitioning bishop concerning his knowledge of Holy Orthodoxy, Sacred Scripture and other aspects

of religious life important to the spiritual life of Holy Orthodoxy. The decision of the Holy Synod in such matters shall be final.

Canon 76: In relation to Canon 75, if the bishops of the Synod find the petitioning bishop not sufficiently qualified to be accepted as a bishop, even though his Orders may be adjudged as valid, the Synod may, if the individual is otherwise qualified, accept him in the status of priest. In such case, and in view of the validity of his Episcopal Orders, such an individual shall be accorded the recognition of Archpriest if married, or Archimandrite if unmarried. If the individual accepts the judgement of the Synod and is incardinated as a priest of The Society of Clerks Secular of Saint Basil, he shall be prohibited from exercising any of the episcopal prerogatives. He shall, however, always remain a bishop-in-fact, but restricted as to its powers, and at his demise shall be buried as a bishop. Nothing shall prevent the Holy Synod from formulating requirements which, upon his fulfilling, he will be authorized to function as a bishop, but even upon fulfilment of the requirements, authority to function as a bishop shall require a proclamation of the Holy Synod.

Canon 77: In the event that the Holy Synod receives a petition from an individual believing himself to be a valid bishop within another jurisdiction, and said validity is adjudged not to be valid by the Synod, the provisions of Canon 62, paragraph 2 shall apply, except that such orders shall not be conferred sub-conditione.

Canon 78: Missionary bishops: those bishops who are not elected to a regular diocesan structure, who shall supervise the affairs of The Society of Clerks Secular of Saint Basil in areas not yet elevated to the canonical status of a diocese, may be elected by the Holy Synod upon the recommendation of the Metropolitan-Primate. Missionary bishops shall be suffragan bishops to the Metropolitan-Primate and directly under his jurisdiction.

Canon 79: Archdiocesan and diocesan bishops located within the geographical area of a Metropolitan See are, in addition to their

own rights as an Ordinary, suffragans to the Metropolitan-Archbishop and his Archdiocese; hence, they have voice in the affairs of the over-all affairs of the Metropolitan See.

Canon 80: No one shall be ordained and consecrated a bishop of The Society of Clerks Secular of Saint Basil until he shall have reached his thirty-fifth year. The automatic retirement age for all bishops shall be seventy years of age, however a bishop may retire for reasons of health or other good reason prior to that time.

Canon 81; No priest may be consecrated a Bishop of The Society of Clerks Secular of Saint Basil by fewer than two bishops in accordance with ancient Canon Law. However, it is preferred that three bishops participate, a chief consecrator and two co-consecrators.

Canon 82; A bishop must confine the exercise of the Episcopal office to his own diocese or missionary area as defined by the Holy Synod, unless he shall have been requested to perform Episcopal acts in another Diocese or Missionary area at the request of legitimate authority. He may, upon the authority of the Metropolitan-Primate, oversee the affairs of another diocese in the event of the demise of its Ordinary.

Canon 83; A bishop is strictly prohibited from exercising any Episcopal acts or jurisdiction in another diocese other than his own without the express invitation and permission of the bishop of the diocese in which the intended act is to be executed.

Canon 84: In case of illness of an Ordinary, a coadjutor if there be one, automatically assumes jurisdiction for the time being; or, a suffragan may, with the approval of the Metropolitan-Primate, assume jurisdictional control until the Ordinary is able to resume his responsibilities. If there be no coadjutor or suffragan, the Metropolitan-Primate may appoint an Apostolic Administrator pro tem until the Ordinary has recovered sufficiently to resume his duties.

Canon 85: An Apostolic Administrator who is not a bishop may during the tenure of his appointment exercise ordinary jurisdiction of a diocese, but cannot perform any episcopal act reserved only to bishops, such as ordination, or elevation of clerics to higher degrees of dignity.

Canon 86: A archdiocesan or diocesan Ordinary has the right to establish his Cathedral Church in any area he desires within the geographical area of his jurisdiction. The Cathedral property becomes the principal Church of the archdiocesan or diocesan jurisdiction. The Ordinary is the Chief Pastor of not only his Cathedral but of every parish and mission throughout his jurisdiction.

The Bishop may elect to appoint a priest as the parochial pastor of his Cathedral, said pastor to have charge of the parochial care of the parishioners of the Cathedral parish and supervise the normal parish Apostolate programs. The temporal affairs of the Cathedral remain the responsibility of the Ordinary. However, the Ordinary may delegate some of these responsibilities to a Dean who shall function separate and apart from the parochial pastor; or, if the Ordinary so elects, he may delegate certain temporal responsibilities to the parochial pastor and the Cathedral Pastoral Board, if any. The parochial pastor of a Cathedral may bear the title of "Cathedral Rector."

A Cathedral Dean is a personal representative of the bishop and as such has no parochial authority at the Cathedral or throughout the jurisdiction unless otherwise delegated for such duties by the bishop.

The Cathedral shall be the location for all major functions of the Ordinary's jurisdiction including ordinations, investitures of minor prelates, and other official ecclesiastical or liturgical celebrations. The Ordinary may, however, schedule any of these functions at another church within his jurisdiction.

The Cathedral Rector shall be responsible for the religious training of the Cathedral parishioners, youth and adult programs, the choir, training of acolytes and the scheduling of the same; for the training and scheduling of ushers, and for the scheduling of Sunday and weekday Divine Liturgy, the scheduling of weddings, funerals and baptisms/chrisinations and for such other duties usually incident to the role of pastor.

When present at Divine Liturgy at his Cathedral the Ordinary should Pontificate from his Cathedra. If he so elects may join the celebrant for the Canon of the Liturgy.

The Cathedral Rector (Parochial pastor) is obliged to prepare adequate and intelligent sermons for delivery at each Divine Liturgy and in delivering his sermon in the presence of the Ordinary, he first addresses the Ordinary as follows: "May it please Your Excellency," if the Ordinary is a diocesan bishop; if an Archbishop, he says: "May it please Your Grace," and if a Metropolitan, he says: "May it please Your Eminence."

The Dean may be invited to preach a sermon at the discretion of the Cathedral Rector.

The Ordinary, as Chief pastor of his Cathedral, should endeavor to give at least one sermon per month and schedule the same with the Cathedral Rector.

The Cathedral Rector shall have the authority to schedule guest sermons at any Divine Liturgy, providing that the one invited is a canonical bishop or priest of The Society of Clerks Secular of Saint Basil. The permission of the Ordinary is required if the person invited is not a canonical cleric of The Society of Clerks Secular of Saint Basil.

The Cathedral Pastoral Board, if any, is under the direct administrative direction of the Cathedral Rector and it is he who

shall chair each meeting of the Board. Appointments to the Cathedral's Pastoral Board shall be the responsibility of the Ordinary upon the recommendation of the Cathedral Rector. In the case of the Cathedral pastoral Board, it shall also constitute the "Cathedral Chapter," and when in those rare cases the Pastoral Board sits as the Cathedral Chapter, the Ordinary presides. The Cathedral Dean has no responsibilities towards the Pastoral Board, nor does he have any authority in its affairs, but he may, from time to time and at the invitation of the Rector, be invited to sit in on its proceedings and act as an advisor to the Board. The Dean has no vote within the Cathedral Pastoral Board.

The Cathedral Dean in addition to being a personal representative of the Ordinary is also the Dean of Clergy for the Ordinary's jurisdiction. He does not have to reside within the Cathedral Parish boundaries, and, indeed, may even be the pastor of another church within the Ordinary's Jurisdiction.

Neither the Dean nor the Cathedral Rector shall utilize the Ordinary's Cathedra, but the Rector shall occupy the chair to the immediate right of the Cathedra with the Dean occupying the chair to the Cathedra's left.

A visiting bishop may occupy the Ordinary's Cathedra with the permission of the Ordinary. But, a visiting bishop may not utilize a crozier in the presence of the Ordinary, and when sitting not in the presence of the Ordinary he may use the Crozier, but a western crozier shall be held with the crook facing to the rear indicating that the visiting bishop does not have jurisdiction.

If there is a Deacon or Sub-deacon assigned to the Cathedral one of them shall be assigned by the Cathedral Rector to attend to the Ordinary's needs during Divine Liturgy. When the individual appointed is a Deacon, he shall also perform his normal duties throughout the Liturgy. A layman known for his piety and knowledge of liturgical affairs, may be appointed by the Cathedral Rector as "Master of Ceremonies". In such case he will attend to

the needs of the Ordinary in place of the Deacon or Sub-Deacon.

The Ordinary shall always be the Chief Celebrant of every Divine Liturgy celebrated at the Cathedral in his presence even if he merely pontificates from his Cathedra. At special diocesan functions at the Cathedral the Ordinary shall always be the active chief celebrant, especially on 'high holy days,' and at all ordinations.

The Ordinary's chancellor or vice chancellor, or Vicar General shall have no authority within the parochial concerns of the Cathedral and they shall not usurp in any way the prerogatives of the Cathedral Rector. They may, from time to time, and at the invitation of the Cathedral Rector, be the chief celebrant of the Divine Liturgy and occupy the pulpit. At official Cathedral liturgical functions of a diocesan nature, the Ordinary shall assign the officers of the Liturgy as he deems appropriate.

The Cathedral Chapter (Pastoral Board) shall have no authority in scheduling Divine Liturgy or liturgical services, nor shall it usurp any of the Ordinary's or Cathedral Rector's prerogatives concerning the same.

The Cathedral Rector, if a Mitred Archpriest or Archimandrite, may use the simple white miter when celebrating the Divine Liturgy, but not in the presence of the Ordinary. Under no circumstance is he to utilize the crozier either within or outside the presence of the Ordinary. The Cathedral Rector shall be entitled to wear the cassock and regalia of a Domestic Prelate but shall not utilize a jeweled pectoral cross, or wear a pectoral cross in the same manner as the Ordinary, neither shall he wear the zucchetto except as the Ordinary may from time to time permit.

Canon 87: Bishops of The Society of Clerks Secular of Saint Basil shall wear the same choir and house dress as those worn by the Prelates of the Carpatho-Russian Diocese, or the Western Patriarchate (Rome) in accordance with their Episcopal rank. Choir dress of Anglican bishops is not authorized. Eastern Rite

prelates of The Society of Clerks Secular of Saint Basil shall wear the choir dress appropriate to their rank.

There shall be uniformity of Episcopal attire throughout the entire The Society of Clerks Secular of Saint Basil. The introduction of a strange and/or foreign Episcopal attire is not authorized, nor is the introduction of strange and foreign attire for priests and deacons. With the exception of cope, miter and the traditional Eucharistic vestments common to both Western Rite Orthodoxy, and Roman Catholicism, Society of Clerks Secular of Saint Basil Bishops shall not wear items of clerical attire that are in any manner identifiable as Anglican.

Canon 88: Metropolitan-Archbishops: the Metropolitan Ordinary of a Metropolitan-Archdiocesan See, shall exercise regular and normal Episcopal jurisdictional authority within his own Metropolitan See and shall have limited authority over the Diocesan Sees located within his Metropolitan Province. Such authority shall be limited to acting as liaison between The Holy Synod, the Metropolitan-Primate, the Bishop-President of the Synod and the subordinate Metropolitan diocesan Sees, and it shall be his responsibility to coordinate Synod-wide concerns among said Suffragan Sees. He shall not usurp the prerogatives of the ordinary exercise of Episcopal authority of his Suffragan Sees or Bishops, nor shall he intrude in the affairs of the Suffragan Sees' Synods unless very obvious and serious departures from Faith, Moral and/or Episcopal norms are being violated. In the event of such abuses, the Metropolitan-Archbishop shall take immediate counsel with the Metropolitan-Primate in an effort to reach a workable solution; such counsel failing, the Metropolitan-Primate shall take the matter to the Holy Synod whose decisions shall be final.

Canon 89: Archbishops: the Archbishop Ordinary of an Archdiocesan See, shall exercise regular and normal Episcopal jurisdictional authority within his own Archdiocesan See and shall have access to the Metropolitan-Archbishop of his Province for

guidance when necessary and shall be subject to legitimate authority of The Holy Synod and Metropolitan-Primate in accordance with the provisions of the Canons of The Society of Clerks Secular of Saint Basil. He shall not usurp the prerogatives of a bishop of another diocese, nor seek to extend his jurisdiction beyond the geographical boundaries of his own Archdiocese.

Canon 90: Bishop: the Bishop Ordinary of a Diocesan See, shall exercise regular and normal Episcopal jurisdictional authority within his own Diocesan See and shall have access to the Metropolitan-Archbishop of his Province for guidance when necessary and shall be subject to the legitimate authority of The Holy Synod and Metropolitan-Primate in accordance with the provisions of the Canons of The Society of Clerks Secular of Saint Basil. He shall not usurp the prerogatives of a bishop of another diocese, nor seek to extend his jurisdiction beyond the geographical boundaries of his own Diocese.

Canon 91: Coadjutor Archbishops and Bishops: shall exercise such Episcopal authority as are delegated to them by their Ordinaries. They shall not attempt to usurp the prerogatives of their own Ordinaries or bishops of other Sees, nor attempt to exercise any personal jurisdiction in areas prohibited by ancient ecclesiastical norms and the Canons of The Society of Clerks Secular of Saint Basil. They shall enjoy the privilege of right and immediate succession to the See in which they are incardinated upon the demise of the Ordinary, but they shall not exercise such authority until installed by the Metropolitan-Primate. During the interim between the demise of their Ordinary and the date of their official and canonical installation as Ordinary, Coadjutors shall exercise Episcopal authority over the late Ordinary's jurisdiction in the capacity of Apostolic Administrator subject to the authority of the Metropolitan-Primate, The Holy Synod and the Canons of The Society of Clerks Secular of Saint Basil.

Canon 92: Suffragan Bishops: shall exercise such Episcopal authority as are delegated to them by their Ordinaries. They shall

not attempt to usurp the prerogatives of their own Ordinary or bishops or of other Sees, nor attempt to exercise any personal jurisdiction in areas prohibited by ancient ecclesiastical norms and the Canons of The Society of Clerks Secular of Saint Basil. Suffragan bishops do not have the right of succession to their Ordinary's See upon the demise of said Ordinary, but may, if appointed by the Metropolitan-Primate, act as the Apostolic Administrator of the vacant See until a successor has been duly elected and installed. The Suffragan Bishop is always eligible for consideration to succeed his deceased Ordinary should his diocese not have a Coadjutor. Suffragan bishops are eligible for election as the Ordinary of another See, and for appointment by the Synod as bishop of a Missionary Province. They, like the Ordinary, are subject to the legitimate decisions of The Holy Synod and the Metropolitan-Primate, and the limited authority of the Metropolitan-Archbishop of their own Metropolitan Province.

Canon 93: The Canonical duties and responsibilities of all Archdiocesan and Diocesan Ordinaries shall be as follows:

- (a) Protect, defend and teach the Holy Doctrinal decisions of the seven Ecumenical Councils and cause the same to be uniformly taught and upheld by the clergy and laity of their respective jurisdictions.
- (b) To establish parishes and missions and to determine the boundaries thereof.
- (c) To provide each parish and/or mission with the necessary pastoral guidance through the appointment of pastors and other assistant clerics as necessary.
- (d) To provide adequate theological training for postulants to the priesthood and diaconate and to supervise the same.
- (e) To promote sacerdotal vocations, receive petitions from Postulants and approve or disapprove such applicants in

accordance with Canon Law and sound judgement.

(f) To appoint a diocesan chancellor, notary or other diocesan authorities as are needed for the successful administration of his jurisdiction.

(g) To establish and be responsible for the care of his Cathedral and provide adequate pastoral guidance for the parishioners thereof.

(h) To ordain only those men to the priesthood and diaconate who are known for their spiritual piety, adequately trained in theology and other aspects necessary for a successful sacerdotal apostolate, who are free from canonical impediments, and who are Chrismated Orthodox Christians and totally dedicated to the Holy Orthodox Faith of Christ.

(i) To provide adequate religious training for the children committed to the care of their respective parishes and missions, and to provide adequate religious training for all parishioners, especially for converts to the Faith.

(j) To utilize only such religious educational materials as reflect the true teachings of the Holy Orthodox Faith and not permit strange or false teachings within his jurisdiction.

(k) To utilize the abilities and talents of his Coadjutor or Suffragan bishops to the fullest possible extent and to cooperate with them in Episcopal collegiality.

(l) To utilize the abilities and talents of gifted and educated members of his clergy in areas best suited to their expertise.

(m) To give Godly admonitions to his clergy when necessary and exercise reasonable but not dictatorial disciplinary action in matters of sacerdotal disobedience and other clerical abuses, doing so always being mindful of his own spiritual condition and in absolute conformity with the Canons of The Society of Clerks Secular of

Saint Basil; and always providing such clergy the right and benefit of a properly instituted Canonical hearing or trial in strict observance of the canonical provisions of The Society of Clerks Secular of Saint Basil governing such hearings and trials.

(n) To consecrate the sacred vessels belonging to individual members of the clergy and the parishes and/or missions; to consecrate the Holy Antimins for those clergy canonically incardinated to their jurisdictions; to consecrate altars and church building (church edifices may not be consecrated until all debt has been retired and the property belongs to the parish and/or diocese); to consecrate and distribute the Holy Oils on each and every Holy Thursday, distributing them to only those clergy incardinated to their jurisdiction.

(o) To initiate adequate stipends for the clergy when feasible and institute a system of parish stipends to the diocese for the upkeep and administrative requirements of the diocese and to administer such funds as prudently as possible.

(p) To hold in trust as a legal Corporation Sole all funds and properties of the diocese and to be the chief administrator of the same.

(q) To establish a diocesan Synod and such other diocesan commissions and boards as are necessary for the successful administration of the diocese.

(r) To supervise the parishes and/or missions of the diocese and insure that their Pastoral Boards conform to the norms and Canons of The Society of Clerks Secular of Saint Basil.

(s) To visit each parish and/or mission at least once during a calendar year.

(t) To cause each pastor to keep an accurate record of all administration of the Sacraments, especially baptisms, chrismations

and marriages, and to record all parish deaths, submitting copies of the same to the diocesan chancery.

(u) To maintain a complete bookkeeping and record system at the Chancery of all diocesan matters and parish records.

(v) To be concerned for the spiritual welfare of his clergy and providing such clerical retreats as, from time to time, are advisable.

(w) To be diligent in submitting whatever reports and records from the diocese to the Holy Synod as may from time to time be required.

(x) To be attentive to his responsibility of meeting with his Brother Bishops in Holy Synod assembled and to cooperate with his Brother Bishops in all decisions of the Synod, and promulgate such decisions throughout his own diocese.

(y) To initiate steps to provide his diocese with a coadjutor and/or suffragan bishops as the growth of the diocese merits, and to communicate such need to the Metropolitan-Primate for consideration by the Holy Synod.

(z) To establish Ecumenical Guidelines for his diocese in keeping with the established guidelines of The Holy Synod.

(aa) To budget a regular diocesan stipend for the upkeep of the Synod and the normal and reasonable expenses of the Metropolitan-Primate.

(bb) To establish a regular system of communications between his diocese and the parishes and missions through the media of some form of a regularly scheduled publication such as a newsletter.

(cc) To administer the marriage provisions of The Society of Clerks Secular of Saint Basil's Canon Laws equally among his diocesan communicants, to dispense from such laws when necessary and to

regulate a uniform diocesan system concerning the same.

(dd) To invite the Metropolitan-Primate to his diocese at least once a year.

(ee) To convene his diocesan Clergy Synod and Diocesan Council of clergy and laity at least once a year.

(ff) To cooperate with bishops and clergy of other Faiths outside The Society of Clerks Secular of Saint Basil in matters of mutual concern providing that no compromise of Faith and Sacraments are involved. See (z) above.

(gg) To extend the hand of fellowship to other Orthodox Jurisdictions and cooperate with them to whatever extent may be possible without usurping any of their prerogatives, nor permitting them to usurp his own.

(hh) To provide the diocese with adequate legal counsel capable of handling any legal contingency that may from time to time confront the diocese.

(ii) To establish a diocesan set of Canons seeing to it that they are not in conflict with the general Canons of The Society of Clerks Secular of Saint Basil, submitting said Canons to the Holy Synod for ratification and approval.

(jj) To incorporate his diocese in accordance with existing state or government laws for the purpose of establishing state or government legality and to enjoy such tax exemptions as may be available to churches through the state.

(kk) To apply to the appropriate secular government authorities for a tax exemption number to cover his diocese and subordinate parishes and/or missions.

(ll) To adhere to secular government laws in reference to social

security laws covering the clergy and diocesan employees.

(mm) To provide, if possible, such insurance coverage for members of the clergy that may from time to time be necessary.

(nn) To cause to be commemorate in each celebration of the Divine Liturgy throughout his diocese the names of the Ecumenical Patriarch of Constantinople, the Metropolitan-Primate, Bishop-President of the Synod, his own good name and the Holy Synod.

(oo) To adhere to the Holy Canons of The Society of Clerks Secular of Saint Basil and to dispense from them when only absolutely necessary, refusing to dispense in impossible situations; dispensing from only those canons that are not reserved to the Holy Synod for dispensation; never dispensing from that which is Dogma.

(pp) To preside over all diocesan commissions, boards and the Synod either personally or through a legitimate legate.

(qq) To cause to be observed throughout his diocese “The Sunday of Orthodoxy,” on the first Sunday of Great Lent of each year.

(rr) To cause to be observed the legitimate Holy Days of Orthodoxy as shall be from time to time prescribed by the Holy Synod.

(ss) To issue, from time to time, constructive and teaching Episcopal Pastoral Letters to each Parish and/or Mission, especially at the following times: At the beginning of Great Lent, Advent, Pascha / Easter and Christmas / Theophany Epiphany.

(tt) To use reasonable restraint in issuing canonical admonitions and regulations without consulting the diocesan clergy advisors.

(uu) To remember that the bishop is a true servant of the servants of God and that compassion for his canonical subjects in keeping

with reasonable adherence to the Doctrinal aspects of the Faith and the Holy Canons is a sacred trust and responsibility.

(vv) To be mindful of his own spiritual condition at all times and engage in the exercise of daily personal prayer always asking the Holy Spirit for guidance, wisdom and patience.

Canon 94: Each Archdiocesan and diocesan bishop has the authority to be bi-ritual in order to serve both the parishes of the Western and Eastern Rites which are incardinated to his See. In serving a particular Rite, the bishop shall wear the appropriate vestments.

Canon 95: Each Ordinary shall be responsible to see to it that whatever approved Liturgical Rite of The Society of Clerks Secular of Saint Basil is granted to a parish or mission is strictly adhered to and that no parish or mission under his jurisdiction, except the Cathedral parish, may exercise bi-ritual privileges except as an accommodation no more than once per month with scheduling to not interfere with the regularly scheduled liturgy(ies). This shall not prevent one physical plant from serving more than one parish, but such is not desirable for the church building itself.

Canon 96: Each Ordinary shall cause each of his pastors and clergy to have at least one annual conference with him, either at the bishop's chancery office or at the cleric's home parish or mission.

Canon 97: No bishop of The Society of Clerks Secular of Saint Basil is authorized to exercise his ministry outside the confines of the authority of The Holy Synod, Society of Clerks Secular of Saint Basil, excepting on those occasions which are governed by approved Ecumenical Guidelines. This Canon applies equally to every ordained cleric incardinated to any of the constituent Sees of The Society of Clerks Secular of Saint Basil.

Canon 98: In keeping with the example given the Church by Christ Himself by His selecting married men to be His Apostles, and

inasmuch as the Bishops are the legitimate successors to the Apostles, and further, in accordance with the admonition of Apostolic Canon #5, "Let not a bishop, priest or deacon put away his wife under the pretense of religion, but if he puts her away, let him be excommunicated; and if he persists, let him be deposed," and further in accordance with the admonition of St. Paul that "A Bishop shall be the husband of but one wife;" and, further believing that the Church loses the benefit of the capabilities of many priests by not admitting a married man to the Episcopacy, and further believing that it is an act of discrimination of the worst kind by reserving the Episcopacy to only priests in the celibate state of being thus stating that only the unmarried priest is worthy of elevation to the Episcopacy and that the Holy Sacrament of Matrimony is not compatible with the Holy Sacrament of Holy Orders, the Society of Clerks Secular of Saint Basil does not subscribe to or accept the Canons made subsequent to the establishment of the Apostolic Canons whereby the Episcopacy is reserved to only the celibate clergy; and hereby this Canon approved by the Holy Synod of The Society of Clerks Secular of Saint Basil accepts the example set by Christ Himself and authorizes married priests to be ordained and consecrated to the Episcopate of The Society of Clerks Secular of Saint Basil. By so approving of a married Episcopate the Holy Synod of The Society of Clerks Secular of Saint Basil views the actual actions and example of Christ to be totally authoritative and superior to any subsequent law of man, the 'power of the keys' notwithstanding. Any man who denies that the law of God, the example of the law set by Christ Himself is inferior to any law of man let him be anathema. And, Let him be anathema also who subscribes to any theory which places the law of man over and above that which Sacred Scripture canonically allows.

Canon 99: Heiarchs of The Society of Clerks Secular of Saint Basil shall be designated as follows: Metropolitan-Primates, active or retired, shall be addressed as "His Eminence, the Most Reverend _____; Metropolitan Archbishops as His Eminence, The Most Reverend _____; Archbishops as His Grace, the Most Reverend _____

_____; Bishop-President of the Synod as His Excellency, the Most Reverend _____.; Coadjutor Archbishop as His Grace, the Most Reverend _____.; Diocesan Bishops, Coadjutor Bishops and Suffragan Bishops as His Excellency, the Most Reverend _____.

All degrees of priesthood carry the salutation of “Your Reverence,” with the title designations being as follows; Mitred Archpriest and Mitred Archimandrite - The Right Reverend; Archpriest and Archimandrite - The Very Reverend. In keeping with ancient western custom and the custom of Orthodox Carpatho-Russians, among others, Right Reverend and Very Reverend Archpriests and Archimandrites may be addressed as Monsignor.

It shall also be proper to address Traditional Eastern Rite Bishops as ‘The Right Reverend,’ where this address has traditionally been the practice.

Prelates of The Society of Clerks Secular of Saint Basil shall not append to their descriptive titles any form of exalted terminology over and above that prescribed by this Canon.

Canon 100: The ancient custom of the laity genuflecting to a prelate and kissing his episcopal ring, derived from the western Middle Ages, is to be discouraged, but the custom of kissing the hands of a Bishop or Priest shall not be discouraged.

CONCERNING THE ERECTION OF ARCHDIOCESES, DIOCESES, MISSIONARY PROVINCES:

Canon 101: The sole authority for the erection of Archdiocese, Dioceses and Missionary Provinces shall rest in The Holy Synod.

Canon 102: The boundary lines of an archdiocese, diocese and missionary province shall be that as determined by The Holy Synod.

Canon 103: Excepting for those archdioceses and dioceses currently in existence within The Society of Clerks Secular of Saint

Basil, said entities established for the purpose of creating the initial ecclesiastical structure of The Society of Clerks Secular of Saint Basil, no diocese shall be created until the geographical area it shall govern has achieved the establishment of a minimum of four parishes, not including missions. The existence of four or more missions within a single geographical area shall not of itself constitute the necessity of erecting a diocesan entity, but may, with the approval of the Metropolitan-Primate and The Holy Synod, be established as a Missionary Province eligible for the establishment of a missionary bishop to oversee its affairs.

No further archdioceses shall be established until the proposed geographical area involved has achieved the establishment of at least eight parishes, not including missions.

There shall be no “honorary bishops” within The Society of Clerks Secular of Saint Basil.

Canon 104: The organizational structure of Archdioceses and dioceses shall be that described and outlined in the Pastoral Guide and/or that which, from time to time, will be determined by The Holy Synod. To create nation-wide jurisdictional conformity, all Ordinaries shall construct their ecclesiastical structures in conformance with this Canon. Every Ordinary shall have the right to augment the basic structure as outlined in the Pastoral Guide, or as may, from time to time, be established by The Holy Synod, with such boards, commissions, committees as he may determine will enhance the efficiency of his administration, but the basic structure shall always remain uniform with other dioceses throughout the entire Society of Clerks Secular of Saint Basil.

METROPOLITAN SEES

Canon 105: The Holy Synod shall divide the continental United States into seven geographical Metropolitanates, namely: The New England Metropolitanate, The Mid-Eastern Metropolitanate, The Southern and Gulf Metropolitanate, The Central

Metropolitanate, The Southwestern Metropolitanate, The Western Metropolitanate, and The Mid-Western Metropolitanate, that each will eventually have its own Metropolitan-Archdiocesan See. Additional Metropolitanates shall be established for: Canada, Alaska and the Aleutians, Hawaii and the Pacific, Central and South America, Australia, Africa, England, each country of Europe, Russia, The Medeteranian, Jesusalem-Israel-Palestine, Asia, China, and Japan, as shall or may become necessary. No Metropolitanate shall have a Metropolitan-Archdiocesan See until it has sufficiently reached organizational maturity to warrant such a See, the Holy Synod deciding when such a maturity has been accomplished.

The boundaries of each Metropolitanate shall be that determined by the Holy Synod and until each Metropolitanate has reached the desired organizational maturity, the Holy Synod shall appoint a Provincial for each Metropolitanate who shall be the representative of the Synod charged with the responsibility of nurturing the growth of the Apostolate in his Metropolitanate area. The Provincial may be a priest incardinated to The Society of Clerks Secular of Saint Basil, or a missionary bishop. If the Provincial is a priest he shall not exercise episcopal jurisdiction within the Metropolitanate, but if he be a missionary bishop he shall exercise such episcopal authority as delegated to him by the Synod. Metropolitanate Provincials shall work under the immediate supervision of the Metropolitan-Primate in concert with the Holy Synod.

The authority of the Metropolitan-Archbishops of said each Metropolitan Archdioceses shall be that as expressed in Canon 88.

CONCERNING SACERDOTAL MINOR PRELATES

Canon 106: In keeping with the ancient practices of the Apostolic Tradition as have been observed and respected by the ancient Patriarchates and autonomous jurisdictions of the Orthodox Church everywhere, worthy priests have, from time to time, been

elevated to various dignities of rank within the Apostolic priesthood. The authority governing such sacerdotal recognitions have been limited to the Patriarchs of the several legitimate Patriarchates and the Primate of the autonomous bodies. Respecting the age-old traditions involved, The Holy Synod of The Society of Clerks Secular of Saint Basil shall recognize the right of its Primate to elevate worthy priests to positions of sacerdotal honor and dignity in keeping with the practices of the Patriarchates and the several autonomous bodies providing no priest be elevated to any sacerdotal rank of dignity without the recommendation and approval of the Ordinary to whom the priest is incardinated.

It shall be the responsibility of the Ordinary to submit to the Metropolitan-Primate the names of any priests of the Ordinary's own jurisdiction who, in the opinion of the Ordinary, merits recognition and advancement within the sacerdotal order, naming in specific terms the degree of dignity to which the Ordinary desires the priest to be raised. Upon receipt of the official recommendation from the priest's Ordinary, the Metropolitan-Primate shall confer with the Ordinary at the earliest possible moment to determine whatever details concerning the elevation which the Ordinary may desire or recommend. The Metropolitan-Primate shall be responsible to respond to the Ordinary's request within thirty (30) days following the request and, should he respond negatively the Ordinary shall have the right of a review of the merits of the situation with The Holy Synod. Should the Holy Synod concur with the opinion of the recommending Ordinary, the Metropolitan-Primate shall acquiesce to the Ordinary's recommendation and proceed with the appointment to the sacerdotal degree requested by the Ordinary.

Upon the elevation of a priest to a higher dignity within the sacerdotal rank, the priest's own Ordinary shall notify the priest of the appointment and set a time for his official investiture. The priest's own Ordinary shall be the prelate officiating at such an investiture unless he shall otherwise delegate it to another prelate. Common courtesy shall dictate that a priest, so honored by his own

Ordinary' s recommending him for sacerdotal advancement, shall not request another prelate to preside at the investiture.

Canon 107: In keeping with the ancient traditions outlined in Canon 106, The Society of Clerks Secular of Saint Basil shall recognize the following dignities within the Sacerdotal Order for both the Western and Eastern Rites:

Married clergy: (1) Mitred Archpriest; (2) Archpriest

Celibate clergy: (1) Mitred Archimandrite; (2) Archimandrite

The Mitred Archpriest and Archimandrite shall both carry the dignity of Right Reverend and may utilize the title of Monsignor.

The Archimandrite and Archpriest shall both carry the dignity of Very Reverend and may utilize the title of Monsignor.

The Mitred Archpriest and Mitred Archimandrite may utilize the simple white miter when celebrating the Divine Liturgy and when functioning in other liturgical ceremonies, but may not wear the Miter in the presence of his Ordinary or other bishop, excepting on such occasions when specifically given permission to do so by his Ordinary or another bishop in whose presence the Mitred Archpriest or Mitred Archimandrite is to function.

The choir dress for these sacerdotal dignities shall be that provided for in Canon 86, paragraph 19 and shall wear the soutain with purple piping and buttons after the manner of bishops together with the appropriate purple cincture, the bieretta of black with the purple pom pom. The purple cassock or soutain is not authorized for wear by such sacerdotal dignitaries for such is reserved only for bishops, nor is the purple skull cap authorized for such sacerdotal dignitaries. Purple clergy shirts or rabats are similarly not authorized for minor sacerdotal prelates.

CONCERNING THE PRIESTHOOD:

Canon 108: No person shall be accepted as a postulant for the

diaconate or priesthood of the Society of Clerks Secular of Saint Basil, nor ordained as such, who is not of the masculine gender and is not either a Chrismated Orthodox Christian or, with special permission of the Metropolitan-Primate, a Chrismated Latin Rite. No bishop of whatever rank or status, nor the Holy Synod shall have any power to dispense from this Canon.

Canon 109: All postulants for Holy Orders must be of the masculine gender by natural birth.

Canon 110: No man shall be ordained to any Order of the Sacred Ministry of deacon, priest or bishop who is known to be engaged in a personal lifestyle that is contrary to the moral standards of heterosexualism and that are contrary to the moral teachings of Holy Scripture. Bishops who knowingly violate this Canon shall automatically be excommunicated and deposed from the Sacred ministry together with the person he so ordains. The Holy Synod shall not have the power or authority to reverse this Canon.

Canon 111: No man who is otherwise qualified shall be restricted from the reception of Holy Orders on account of his race or national origins.

Canon 112: The canonical age for a deacon shall be twenty-two (22) years of age and twenty-four (24) years of age for the priesthood. A candidate for the priesthood must have attained his 24th birthday prior to ordination as such.

Canon 113: A candidate for Sub-deacon, which is not part of the Holy Orders of bishop, priest or deacon, nor is it to be considered as a preliminary step towards achieving major Orders, must be of the masculine gender, a Chrismated Orthodox Christian, free of the impediments stipulated in Canon 110 and shall have reached his twentieth (20th) birthday prior to such ordination.

Canon 114: Each Ordinary shall be responsible for the recruitment of vocations for his own diocese and shall be further responsible for

the theological training of all such candidates and shall receive no person as a postulant nor ordain any person contrary to the provisions of the Canons of The Society of Clerks Secular of Saint Basil. This Canon shall be irrevocable.

Canon 115: It is strictly forbidden to force any one in any way, or for any reason, to embrace the sacerdotal state, or to keep a properly qualified from that state.

Canon 116: A man who has received the Order of Deacon and refuses to receive the higher Order of Priest cannot be forced to it by the bishop, nor can the bishop on account of such refusal forbid the Deacon the exercise of the office of Deacon.

Canon 117: A priest who has been recommended by his bishop to a higher sacerdotal dignity has the right to decline the honor and he shall not be penalized for so doing.

Canon 118: The Sacrament of Holy Orders, by the Divine institution of Jesus Christ, distinguishes within the Church the clergy from the laity, for the government of the Church and its people and the valid ministry of administering the Holy Seven Sacraments and the celebration of the Divine Liturgy.

Canon 119: Canonically married men may be ordained to the diaconate or priesthood.

Canon 120: The celibate clergy shall be those who were unmarried at the time of ordination to the diaconate, remaining celibate through ordination to the priesthood and afterwards remaining in that state. Celibate clergy are not free to marry unless for good and sound reason they receive a dispensation from their Ordinary, which dispensation shall not be unreasonably withheld. A cleric's own Ordinary shall be the sole authority in such matters,

In the event that the Ordinary denies a cleric's petition for dispensation to marry, the cleric has the right to make a second and

third petition. If the Ordinary continues to refuse permission, the cleric may appeal his case to the Metropolitan-Primate who shall take the matter under advisement with The Holy Synod and the resulting decision shall be final.

Canon 121: The Holy Synod shall cause a Code of Clerical Conduct to be established and set the penal remedies involved. The Code shall be reviewed every four years by competent canonists within The Society of Clerks Secular of Saint Basil who shall recommend to the Synod whatever changes may be required. The Code, although it shall be published in separate form, shall constitute itself as part of the total Code of Canon Law of The Society of Clerks Secular of Saint Basil and as such shall be binding upon all clerics of The Society of Clerks Secular of Saint Basil without exemption.

As far as practical those Canons and penalties as found in "The Rudder," shall be used until this Canon is implemented.

Canon 122: The Holy Synod shall cause a General Code of Orthodox Christian Conduct to be established and set the penal remedies involved. The Code shall be reviewed every five years by competent canonists within The Society of Clerks Secular of Saint Basil who shall recommend to the Synod whatever changes by be required. The General Code, although it shall be published in separate from apart from the Code of Clerical Conduct and the General Code of Canons, shall constitute itself as part of the total Code of Canon Law of The Society of Clerks Secular of Saint Basil and as such shall be binding upon all members of the clergy, regardless or rank, and the laity without exception.

As far as practical those Canons and penalties as found in "The Rudder," shall be used until this Canon is implemented.

Canon 123: Under no circumstance shall a strange priest, one unknown to a resident bishop, priest or deacon and especially one known not to be incardinated to any canonical entity of The Society

of Clerks Secular of Saint Basil, be given the privilege of celebrating the Divine Liturgy or any other sacred act, until his status has been cleared by the Ordinary of the place involved. Pastors are duty bound to comply strictly with this Canon.

Canon 124: When visiting the parishes, the Bishop shall see that everything is in good order. He shall examine the parish's canonical records and financial journals. He shall see that the church edifice, or mission chapel contains all things necessary for Divine Worship, that the Altar Table and Sanctuary are clean, that vestments are not too old and in good repair, that the Antimins is in good condition and signed by the proper canonical Episcopal authority, and that the Reserved Sacrament is being reserved in conformance with liturgical law. If the Bishop finds fault with these things he is to give brotherly admonition to the pastor.

Canon 125: The Bishop is duty-bound to see to it that all clergy under his jurisdiction abide by the Canons of The Society of Clerks Secular of Saint Basil, the legal and canonical decisions of The Holy Synod and those directions as may, from time to time, appear in the Pastoral Guide, and all other rules of the Ordinary's own canonical entity. In cases of violation, the Bishop shall take whatever steps he deems advisable to correct the situation, utilizing, in the first instance, the provisions of the Canons of The Society of Clerks Secular of Saint Basil, and, secondly, the corrective provisions normally applicable to his own diocesan structure.

Canon 126: None of the seven Sacraments shall be administered within any canonical structure of The Society of Clerks Secular of Saint Basil contrary to the provisions and directions of the Orthodox Service Books as are genuinely translated by Isabel Florence Hapgood and approved by The Holy Synod of The Society of Clerks Secular of Saint Basil. Where liturgical service books and rites and Sacramental rites have been published by The Society of Clerks Secular of Saint Basil, such shall supercede Hapgood.

Canon 127: The Parish pulpit is never to be used to publicly embarrass or admonish personalities of a parish, nor is the pulpit ever to be used to embarrass, ridicule or admonish the diocesan Ordinary, other bishops, of the Jurisdiction including the Bishop-President of the Synod and the Metropolitan-Primate. Priests or parishes having complaints or differences of opinion with their Ordinary or other member of the Hierarchy of The Society of Clerks Secular of Saint Basil shall prosecute such complaints or differences in accordance with the established provisions of the Canons of The Society of Clerks Secular of Saint Basil.

Canon 128: No layman shall be appointed to any position of trust within a parish or diocesan structure who has not partaken of the Sacraments of Absolution (Penance) and Holy Communion at least once during the year preceding an appointment of trust. The normal time when everyone is required to receive these Sacraments at least once is during the Easter Season, from the first day of Great Lent or Ash Wednesday as may be the tradition, to the Ascension.

Canon 129: Use of buildings and facilities other than those of The Society of Clerks Secular of Saint Basil: If it is extremely difficult for a parish or mission to own its own buildings for worship and parish functions it is allowed to use other facilities including:(1) another Orthodox Church, (2) a Roman Catholic Church, (3) a secular building such as a community meeting center, (4) a “store front”. A pastor may set up a chapel in the rectory for regular Divine Liturgy and worship until such time as more adequate facilities may become available. When accepting the hospitality of other church edifices for Divine Liturgy, weddings, funerals, and other liturgies, prayers, functions, the priest and Pastoral Board should offer the host pastor and/or church a reasonable stipend for the use of the same; the host pastor or his board should set the amount of the expected stipend. When a host pastor and/or church graciously refuses to accept an offered stipend, the pastor and Pastoral Board should make a gift to the host parish of some supplies other articles useful to the host church. In no event shall a

Church facility which is not Orthodox Catholic or Roman Catholic or of a “church” without true Apostolic Succession, be used.

Canon 130: No liturgy may be celebrated within any Parish and/or Mission of The Society of Clerks Secular of Saint Basil which has not been authorized by The Holy Synod. Liturgical formats of an experimental nature shall not be used in parishes of The Society of Clerks Secular of Saint Basil unless said format has been approved for experimentation by the Metropolitan-Primate and The Holy Synod.

Canon 131: The normal Western Rite Liturgy to be used within The Society of Clerks Secular of Saint Basil is The Gregorian Western Rite Divine Liturgy of The Society of Clerks Secular of Saint Basil. Also, the 1870 Western Rite Liturgy of Moscow, modified Western Patriarchial (Roman) Liturgy in The Missale Romani (the traditional Tridentine Latin Mass), and modified Latin Gregorian Mass as prayed by the Benedictine Order, may be used. The 1979 modified Anglican Liturgy, commonly now known as 'The Salisbury Rite for Orthodox,' may not be used. The traditional Eastern Rites normally found in the nationalistic (Ethnic) jurisdictions shall be the norm for Eastern Rite parishes and missions of The Society of Clerks Secular of Saint Basil. With certain minor modifications, the Eastern Rite Liturgy as compiled by the Melkite Archbishop Joseph Raya may be utilized within Eastern Rite parishes and missions The Society of Clerks Secular of Saint Basil.

Canon 132: Clergy of The Society of Clerks Secular of Saint Basil are authorized to affiliate themselves with local autonomous ministerial associations, providing (1) that such associations are not branches of the World Council of Churches or the National (American) Council of Churches, and, (2) such participation on the part of clergy of The Society of Clerks Secular of Saint Basil will not involve 'communicatio in sacris.'. Clergy shall not belong to such organizations if homosexuality, lesbianism, or any form of immorality is acceptable to the organization.

Canon 133: Clergy of The Society of Clerks Secular of Saint Basil may accept ecumenical invitations from clergy of other faiths to give a homily or address the inviting clergy's Communicants providing that the prohibition of 'communicatio in sacris' is strictly observed, and that the clergy of The Society of Clerks Secular of Saint Basil does not wear his Eucharistic vestments on such occasions. On such occasions The Society of Clerks Secular of Saint Basil clergy shall wear the cassock, surplice (cotta) and hood if appropriate, but he shall not wear the stole. If the cleric is of the Eastern Rite he shall wear the Rassa but not the Epitrachelion (stole).

Ecumenical joint services of whatever nature involving clergy of The Society of Clerks Secular of Saint Basil and the Roman Catholic Church and those Churches in communion with the Roman Catholic Church shall be permitted and encouraged.

Canon 134: Because of the shortage of priests some parishes and missions of The Society of Clerks Secular of Saint Basil are deprived from hearing the Word of God. Whenever a priest is unavailable for Divine Liturgy, a deacon, sub-deacon or lay reader may conduct a Sunday Worship Service known as "The Office of the Typiks", or a Deacon may conduct the Gregorian Western Rite Presanctified Liturgy or Deacon's Liturgy of The Society of Clerks Secular of Saint Basil.

In the Eastern Rite the Office of Typiks is the recommended preference since in most Orthodox Service Books it appears almost as a liturgy without the Anaphora. In the Western Rite, the Presanctified Deacon's Liturgy is recommended. When such a service is conducted by a Deacon, he may Communicate the Faithful from the Reserved Sacrament during the service. A Sub-Deacon or Lay Reader may not, under any circumstance, administer the Reserved Eucharist.

The Deacon shall wear his normal Eastern or Western Rite

vestments while the Lay Reader and/or Sub-Deacon shall wear cassock and surplice (cotta) for the Western Rite, or, a Rassa for the Eastern Rite.

Canon 135: Communities without priests and small communities without church edifices or a mission priest, must request the Ordinary to appoint a Lay Reader for the community.

Canon 136: All Lay Readers must be appointed by the local Ordinary at the request and recommendation of the local pastor or mission community if no priest is in residence.

No member of the Laity shall conduct any worship service for a community without the permission of the local Ordinary.

Canon 137: Evening Divine Liturgies are authorized within all constituent Archdioceses and Dioceses of The Society of Clerks Secular of Saint Basil.

Under no circumstance is an evening liturgy celebrated on a Saturday to take the place of the regular Sunday morning (or evening) Divine Liturgy. As far as practical the normal hours for the Divine liturgy on Sundays shall be between seven and eleven/forty-five in the morning. The Divine Liturgy for Christmas and Pascha / Easter must commence on Christmas Eve or Pascha / Easter Eve at midnight. Normally there are no other Divine Liturgies on those days, unless one Priest serves several parishes or missions or if his physical or other an other severe condition is such that he can not pray Divine Liturgy at midnight. In such instances there are liturgies provided in the Gregorian Western Rite Divine Liturgy of The Society of Clerks Secular of Saint Basil.

Canon 138: Unleavened bread shall not be used for the Eucharist within The Society of Clerks Secular of Saint Basil. Leavened bread, in the form of the traditional western wafers, shall be used in the Western Rite.

The normal leavened bread of the Eastern Rite shall be used in all Eastern Rite parishes and missions throughout The Society of Clerks Secular of Saint Basil.

Except in parishes and/or missions that are almost exclusively composed of a particular ethnic tradition, the Divine Liturgy and other services shall be celebrated or conducted in the English language if in an English speaking country, or the language of the nation if in a non English speaking nation.

Canon 139: The Holy Synod, Society of Clerks Secular of Saint Basil, commonly known as "The Basilian Fathers," declares said Order as the only existing canonical Order of Orthodox Christian men authorized within The Society of Clerks Secular of Saint Basil. A companion Order for women, The Order of St. Macrina, and in Central and South America, under the patronage of Our Lady of Guadalupe, shall similarly be recognized for Orthodox Christian women of this Jurisdiction and those under the authority of The Society of Clerks Secular of Saint Basil.

Canon 140: Orthodox Christians of The Society of Clerks Secular of Saint Basil or a Jurisdiction under its administration shall not partake of the communion elements of the Protestant Episcopal Church or of any segment of the Anglican world-wide communion.

Canon 141: Membership of Orthodox Christians of The Society of Clerks Secular of Saint Basil within the ecumenical Order of St. Luke is authorized providing that the provisions of Canons 132 and 133 in reference to 'communicatio in sacria' are strictly observed.

Canon 142: The Ordinary of each diocesan entity shall determine the assignment of all clergy incardinated to his diocese.

Canon 143: The Pastor is the official representative of his Ordinary in his assigned Parish.

Canon 144: In all matters involving Canon law, spiritual function,

priestly (sacerdotal) rights, privileges and duties, the Priest is under the direct supervision of the Bishop of the diocese to which the priest is incardinated, and through his own Ordinary is additionally subject to the Metropolitan-Primate and the Holy Synod.

Canon 145: No Priest or Deacon has or shall claim any individual rights to the properties of his parish except as otherwise may be permitted by contract with his Bishop and/or Pastoral Board.

Canon 146: No Priest or Deacon may enter into any contractual agreements, or otherwise engage in any business enterprise, which by its nature may jeopardize the assets of his parish, or may subject such parish to any claim, lawsuit or other liability from such activity.

Canon 147: Upon assuming the duties of a parish assignment, the Pastor with the Pastoral Board, shall immediately cause an inventory to be made of all parish property, for warding a copy of said inventory to the diocesan chancellor for his records. Similarly, when vacating a parish the pastor and Pastoral Board shall submit a full inventory of all parish property to the diocesan chancellor.

Canon 148: Lest any member of the parish laity assume that any sacred vessel, vestment or other article used by the pastor in the performance of his pastoral duties and being the property of the pastor, belong to the parish and not the pastor, the pastor, upon assuming a parochial cure, shall prepare a complete inventory of all his personal property which he intends to use in the performance of his pastoral duties and present said inventory to the Parish Pastoral Board and submit a copy of said inventory to the Diocesan Chancellor for his diocesan personnel records.

Canon 149: Vestments, sacred vessels and other equipment purchased from parish funds for use by the pastor, curates and deacons in the performance of parish duties shall always remain the property of the parish and no pastor, deacon or curate has the right to claim them as their own or remove them from the parish

property.

Canon 150: A pastor must make arrangements to visit the home of each parishioner at least once a year, and must arrange with each family to bless their homes during the days immediately following Epiphany.

Canon 151: Because we live in an age where individual status of profession, residence and background is everywhere being challenged, every Ordinary shall issue annually a identification card called a Celebrate to each member of his clergy. The Celebrate ID card shall show whatever pertinent information deemed essential by the Ordinary, and should clearly indicated that the cleric has current faculties to perform his particular sacerdotal duties.

Canon 152: Whenever a Priest or Deacon is about to visit another city in which there is an Orthodox Priest and Parish of The Society of Clerks Secular of Saint Basil, the visiting Priest should write to or otherwise contact the resident Priest regarding his visit, and immediately upon arrival should visit or call the resident priest as a matter of canonical courtesy. No resident priest shall permit a visiting priest the privileges of the resident priest's altar until the visiting priest shall have presented his current jurisdictional Celebrate ID card showing that he is in current good standing as a priest of The Society of Clerks Secular of Saint Basil.

Canon 153: The Holy Synod shall not make any financial assessment against any of its constituent Archdioceses, Dioceses, Missionary Provinces, Religious Orders, Parishes and/or Missions except as herein provided:

(a) A ten percent (10%) Tithe of the monthly income of each Archdiocese, Diocese, Missionary Province, Religious Orders, Parishes and/or Missions is to be made payable to the Holy Synod for the national church's administrative expenses. Any additional contribution from these entities to the national church shall be strictly voluntary on their part.

Diocese, parish and/or mission to establish a Stewardship Program for its own financial needs and encourages, as a part of the Stewardship Program, the Scriptural admonition of personal tithing. It is the responsibility of every Communicant to contribute a portion of their wealth and good fortune for the support of the total program of the Church. However, there are occasions when an individual is unable to assume such a responsibility due to sickness, financial reverses and other economic difficulties. Such persons and/or families shall never be denied their Christian rights within any entity or this Jurisdiction because of any unfortunate inability to contribute to the support of their national church, diocesan or parish/mission entities.

Canon 156: No bishop or priest of The Society of Clerks Secular of Saint Basil shall exact from any Communicant a fee as a requirement for the reception of the Holy Sacraments. A grateful Communicant may, if he so desires, make a financial contribution to the Diocese, parish or mission upon such occasions as the reception of a Sacrament, or he may graciously bestow a personal stipend to an officiating bishop or priest and, in such an event, a bishop or priest must never dictate or even suggest that he receive a stipend, nor dictate or suggest any specific amount desired as a stipend for services rendered. Such stipends must always be left to the desecration of the giver. Clergy guilty of demanding stipends for the administration of the Sacraments shall be subject to disciplinary action by their Ordinary. Bishops who violate this Canon shall be liable for disciplinary action by the Holy Synod.

Canon 157: Archdioceses, dioceses and missionary provinces may establish and regulate a system or parish fees for the use of parish facilities for weddings and other social activities desired by Communicants, providing that such fees are reasonable and not made a part of the condition for the reception of any Sacrament, be it the Sacrament of Matrimony or any other. Parish and/or mission pastors may, in concert with their Pastoral Boards, establish such fees for their own local entities; such fees must be approved by the Ordinary before they become effective.

Canon 158: Where possible two signatures shall be required upon all Parish or mission checks when making disbursements for the payment of debts and other parish financial requirements. The two signatures required shall be that of the Pastor and countersigned by the parish or mission treasurer. The parish or mission treasurer shall be responsible to the Pastor and Pastoral Board for an accurate accounting of all funds belonging to said parishes or missions.

CANONS 159 THROUGH AND INCLUDING CANON 166 shall serve as temporary Canons pending a complete Code of Canons dealing with the most delicate subject of clergy discipline, removal from their cures, suspensions from Sacerdotal privileges and/or deposition. These temporary Canons shall be in force until the Holy Synod has adopted and approved the final Code of Discipline for the Clergy. The full Disciplinary Code shall be prepared and presented to the Synod.

Canon 159: All members of the Clergy, including bishops, who are incardinated to any constituent Archdiocese, Dioceses, Missionary Province or Religious Order of The Society of Clerks Secular of Saint Basil are subject to the Code of Conduct for the Clergy as may, from time to time, be established by The Holy Synod. Bishops shall be subject to a special Code of Conduct as shall be established by The Holy Synod.

Canon 160: Clergy, other than a Bishop, accused of offenses against the Canons of The Society of Clerks Secular of Saint Basil, of heresy or misconduct, or, who have been convicted by the State of proven criminal actions, shall have such accusations submitted to the Ordinary in writing and signed by the accuser and/or accusers in the presence of no less than five (5) witnesses to said signatures. All accusers and witnesses to the document(s) of accusation must be Chrismated adult members of The Society of Clerks Secular of Saint Basil or a Jurisdiction under its administration, with the exception of extra-ordinary circumstances that involve wrong-

doing to or with an individual not a member of The Society of Clerks Secular of Saint Basil or a Jurisdiction under its administration. Clergy so accused shall have the following options:

(1) Have their case heard by his own Ordinary in the presence of the Chancellor or Vice Chancellor and two Priests nominated by the accused, and submit himself to the Godly judgement of the Ordinary.

(2) Have his case heard privately by the Ordinary, and submit himself to the Godly Judgement and/or admonitions of the Ordinary.

(3) To be tried by a legitimate Ecclesiastical Court, assembled on the authority of the Ordinary and in conformance with established Canon Law. Such a court shall be presided over by either the Chancellor or the Diocesan Notary, assisted by two priests appointed by the Ordinary and two Priests nominated by the accused. The accused may retain professional legal counsel, or he may select a priest known for his knowledge of Canon Law and court procedure to represent him. The majority decision of the Ecclesiastical Court shall be made known to the Ordinary who, in the case of a conviction, shall determine the extent to the discipline he deems necessary. The Ecclesiastical Court may recommend a disciplinary action to the Ordinary, but it has no power of determining what the Ordinary may or may not do in any given case.

If the disciplinary action of the Ordinary is felt to be excessive by the accused, he has the right of appeal to the Metropolitan-Primate who may, if necessary, convene another Ecclesiastical Court at the Synod level to hear the case. The decision of a Synodal Court shall be final with the disciplinary action resting within the Episcopal authority of the Primate. The composition of the Synodal Ecclesiastical Court shall be that as determined by the Primate and the Bishop-President of the Synod providing that the accused be given the opportunity of (a) selecting his own clerical or lay

counsel, and, (2) selecting two priests of his own choice to sit as part of the Synodal Ecclesiastical Court.

(4) If the accused appeals his Ordinary's disciplinary action, he may elect to appeal it only to the Metropolitan-Primate in such event the accused will sign a waiver to a Synodal Ecclesiastical Court trial and submit himself to the Godly Judgement of the Primate. In such a case the Primate's decision and disciplinary action shall be final.

Canon 161: An Ordinary shall have the authority to exercise the Episcopal powers and suspend a cleric from his sacerdotal rights and privileges pending the result of an in-depth investigation into the accusation(s), and the conclusion of a hearing with the Ordinary or the decision(s) of a properly convened Ecclesiastical Court. No cleric shall be suspended for more than ninety (90) days without having some recourse of action as stipulated in Canon 160. If no official action is taken within the prescribed ninety (90) days, the suspension is automatically lifted and the cleric is to be restored to his duties without prejudice providing that a notorious scandal was not originally involved. When the accusation is of such a nature as to create a notorious scandal, the Ordinary may enact a suspension of sacerdotal rights and privileges for periods longer than ninety (90) days, and in such cases the Ordinary must cause the case to be adjudicated as rapidly as possible in keeping with the provisions of Canon 160.

Canon 161: Clergy proven to be in heresy, or who abandon their priesthood without first consulting with their Ordinary incur automatic suspension of all sacerdotal rights and privileges and, in some cases, may incur automatic deposition. The Ordinary shall be the authority of decision in such cases with the cleric involved retaining his right of appeal in accordance with the provisions of Canon 160. The Ordinary's suspension and/or deposition shall remain in force until a higher Episcopal authority or Ecclesiastical court has made a final decision of conviction.

Canon 162: An automatic penalty of excommunication and/or

deposition from Sacred Orders shall not be handed down by an Ordinary for any offense other than heresy and abandonment of Sacred Orders without the cleric so accused having the benefit of a proper hearing and/or trial. Bishops violating this Canon shall be subject to disciplinary action by The Holy Synod.

Canon 163: The Ecclesiastical Court(s) shall try the issues involved in accordance with the traditionally established rules of evidence. Hearsay evidence shall not be permitted to be heard. The members of the Court, especially the presiding judge, and the cleric (attorney-in-fact) representing the accused must familiarize themselves with established Canon Law and civil law procedures governing the kind of offense(s) being tried. The accused must always be accorded every reasonable opportunity to clear himself and be represented by competent counsel.

Canon 164: In matters purely ecclesiastical the accused, if found guilty of the charges placed against him, must accept the decision of the Ecclesiastical Court and is prohibited from bringing a purely ecclesiastical matter into the civil courts. Any accused cleric who attempts to involve a Civil Court with the case shall incur automatic deposition from Sacred Orders, the authority to dispense or revoke the deposition being reserved to only the Holy Synod.

Canon 165: Clerics accused of dishonesty or other crime that is the subject of a civil law procedure shall not exercise his ministry during said trial and/or period of probation or sentence if found guilty. If found guilty the Ordinary shall decide what course of Canon Law action is mandatory and proceed accordingly.

Essentially Bishops have the right to suspend their clerics for a variety of reasons, but in so doing they must act responsibly and within the intent of existing Canon Law. As stated, heresy and abandonment of Holy Orders are the two prevailing reasons for a cleric to incur immediate suspension and, if the case is notorious, deposition, said penalties remaining in force until a proper ecclesiastical adjudication has been determined.

Canon 166: Bishops are subject to the same provisions of these Canons with the exception that they shall be judged by their own peers, the Bishops of the Holy Synod. A cleric not in Episcopal Orders shall not sit in judgement of a Bishop, but, a Bishop, if he so elects, may select a competent cleric as his personal counsel before the Synodal Ecclesiastical Court. A Bishop shall be subject to a special Code of Conduct in addition to those stipulated elements of the Code as outlined here in these temporary Canons.

Canon 167: All clergy within The Society of Clerks Secular of Saint Basil are assigned to and may be transferred from a parish and/or other parochial cure only by the authority of the Ordinary. The Pastoral Board of a parish or mission does not have the authority to engage the services of a priest to be pastor or curate, nor does it have the authority to dismiss a pastor or curate. A parish or mission, through its Pastoral Board, may petition the Ordinary for the removal of a pastor for just cause; said petition must be authenticated by the signatures of each Pastoral Board member. The Ordinary shall initiate, first, a meeting of reconciliation between the pastor and the parish, that failing, the Ordinary shall take whatever further steps he deems advisable and proper for the best interest of both the parish and the cleric involved.

Canon 168: Members of the clergy of The Society of Clerks Secular of Saint Basil who desire to enter the military service as a Chaplain must meet the requirements of the secular government for such service and be ecclesiastically endorsed by the Ordinariate for Orthodox Chaplaincies, the official endorsing agency of The Holy Synod, The Society of Clerks Secular of Saint Basil. Clergy entering the campus ministry (chaplaincy), hospital, prison and other institutional chaplaincies, and those desiring to serve as a chaplain for a veteran or fraternal organization must receive official endorsement from the Ordinariate for Orthodox Chaplaincies before they undertake such responsibilities.

The Ordinariate for Orthodox Chaplaincies shall not endorse any member of the clergy for a chaplaincy endeavor without the approval of the cleric's Ordinary, nor shall it endorse any clergyman for such service who is not regularly incardinated to an ecclesiastical entity of The Society of Clerks Secular of Saint Basil or one under its administration.

PROPERTY OWNERSHIP

Canon 169: The Society of Clerks Secular of Saint Basil, or any Metropolitan Archdiocese, Archdiocese, Diocese, Parish, Mission, Convent, Monastery, Priory, or any other ecclesiastical, religious, or other entity under its administration, shall own such property as shall be necessary to function.

Canon 169.1 Property purchased by, donated to, or otherwise acquired by The Society of Clerks Secular of Saint Basil, or any Metropolitan Archdiocese, Archdiocese, Diocese, Parish, Mission, Convent, Monastery, Priory, or any other ecclesiastical, religious, or other entity under its administration, shall belong to that entity unless specifically otherwise provided in the acquisition. One such entity may purchase for or donate to another such entity. One such entity may receive in its name for the purpose of transferring that which is received to another such entity. In all such situations, the expenditure, transfer, or donation of assets, must be for religious, educational, charitable, or other similar purposes and not to enure to benefit outside of basic religious purposes. No individual or entity may personally profit from such, except in the form of a charitable donation to one in need, such as food, shelter, and clothing for the poor.

Canon 169.2 Where possible each entity shall be a corporation sole, in accordance with Canon 93 (p).

Canon 169.3 The Society of Clerks Secular of Saint Basil, through the Holy Synod, and through the Metropolitan-Primate, and its Metropolitan Archbishops, Archbishops, and Bishops, has the

ability at each level to effect the property owned at its level and at the levels under each layer of administration. This ability shall not in any manner be used to diminish, interfere with, or abrogate the rights of ownership where ownership was acquired through the efforts of an individual or group of individuals, or their heirs or successors, who is in administration. By way of example: (A) a Priest who founds a parish and through his, and with or without his parishioners', efforts builds a church building, even if it is owned by a corporation, which he shall establish, he (they) shall not be involuntarily removed from administering the property either directly or through the corporation, as is appropriate. (B) a parish which request appointment of a Priest and a Priest is appointed, or a Priest who becomes a Priest of The Society of Clerks Secular of Saint Basil, shall maintain ownership and administration of their church property without interference. This will not prevent individuals from being suspended or removed from office or position in accordance with these Canons, as they may from time to time be amended.

Canon 169.4 The provisions of Canon 169.3, notwithstanding, every entity of administration of The Society of Clerks Secular of Saint Basil, and every entity under its direct or indirect administration, shall provide that upon dissolution of that entity, or upon its ceasing to function, the property of that entity (less debts if appropriate) shall be transferred to The Society of Clerks Secular of Saint Basil, or, if The Society of Clerks Secular of Saint Basil shall have ceased to function or if this transfer is a virtual impossibility for some valid reason, or if the situation is that which falls within the examples of Canon 169.3, that the property shall be transferred to another religious, church, educational, charitable type of entity, preferably named in an official document of the dissolving or ceasing entity.

Canon 169.5 Nothing herein shall prevent any entity from changing its functional nature provided its functional nature remains religious, educational, charitable, or otherwise non-profit. By way of example, a parish church may cease to function as a parish

church and begin to function as a convent. Proper notification to the Metropolitan-Primate or the Holy Synod is expected.

Canon 169.6 Nothing herein shall abrogate secular government requirements regarding charitable or non profit status.

CHAPTER 5 ANNOTATED CHRONOLOGY - TIME LINE - FOR THE RUSSIAN ORTHODOX CHURCH IN THE AMERICAS, THE FORMATION OF THE HOLY EASTERN ORTHODOX CATHOLIC AND APOSTOLIC CHURCH IN NORTH AMERICA, OF THE AMERICAN ORTHODOX CHURCH, AND OF THE SOCIETY OF CLERKS SECULAR OF SAINT BASIL

The Russian Orthodox Church was the first Orthodox Jurisdiction to make a permanent presence in the Americas (a Greek Orthodox priest did accompany Ponce de Leon to present day St. Augustine, Florida, and established a school for native Indian children). Orthodox Canons and tradition therefore placed the Russian Church as the administrator and head of Orthodoxy in the Americas. However, the actual operations of the various Orthodox Jurisdictions was that of a loose confederation, with members of different Jurisdictions joining together from time to time to create Parishes, and often dissolving the unions once one or the other population became large enough to support its own Church.

An excellent history of the Orthodox Church in America is presented in the work, *Orthodox America 1994-1976*, (The Orthodox Church in America, Department of History and Archives, Syosset, New York, 1975), available through Light & Life Publishing (Minneapolis, Minnesota).

The following chronology includes significant facts, some related observations or narratives, and some clarifications regarding relationships and obvious intentions, while presuming a comprehension of the corresponding societal and historical developments, particularly in Russia and North America, and is crucial in comprehending the current disharmony in Orthodox North America.

1721-1917 between these years the Russian Orthodox Church was administered by a Holy Synod, consisting of the most influential Metropolitans, Archbishops and Bishops. Moscow itself was

administered by a territorial Archbishop (in combination with Vladimir from 1721-1745, then with Sevsk from 1745-1764, then with Kaluga from 1764-1799), then as under a Metropolitan (in combination with Kaluga from 1799-1917).

1800 - The Russian Orthodox Church officially recognized the principle that variations in rites are permissible providing there is complete unity in doctrine. In that year Moscow Metropolitan Platon Levshin, reached agreement with Old Ritualists, The Edinoverie, receiving many of them into communion with the Russian Orthodox Church, while they retained their “uncorrected” liturgical rites (5.1.1800)

1869 - At Christmas, The Holy Governing Synod of the Russian Orthodox Church, meeting in St. Petersburg, approved Western Rite Orthodox liturgy and practices as being acceptable to Orthodoxy and ordered revisions in the Roman Mass for conformity to Orthodoxy (at the request of Slavic and Western European Roman Catholics who had become Orthodox).

1870 - At Christmas, The Holy Governing Synod of the Russian Orthodox Church, meeting in St. Petersburg, Russia, approved the Gregorian (Western Rite) Divine Liturgy. (5.1.1870)

1882 - Greek Patriarch of Constantinople Joachim III (1878-1884 d. 1912), approved the Gregorian (Western Rite) Divine Liturgy, which had been approved by the Russian Synod, and provisionally approved plans to seek conversion of Anglicans in England. He withdrew his approval of the conversion plan upon complaint of proselytism by the British who supported the Ottoman Empire and had great influence with the new Greece. (5.1.1882)

1895 - (Summer) Syrian Archimandrite Raphael Hawaweeny (Hawawini), serving at Kazan, Russia, appointed by the Russian Synod to serve the needs of Syrians in New York, and accompanied Bishop Nicholas, head of the Russian Orthodox Church in North America, to his new post. At his installation

Archimandrite Raphael was appointed official representative of the Holy Russian Synod. (5.1.1895)

1897 - October 19, 1897, St. Tikhon consecrated Bishop of Lublin, a vicariate of the Kholm-Warsaw diocese, in the Trinity cathedral of the Alexander Nevsky Lavra in St. Petersburg.

1898 - September 14, 1898, St. Tikhon made Bishop of the Aleutian Islands and Alaska.

1900 - St. Tikhon appointed Bishop of North America.

1904 - February 29, 1904, Archimandrite Raphael Hawaweeny (Hawawini), consecrated Bishop of Brooklyn by St. Tikhon and Bishop Inocondious of Alaska, in conjunction with the move of the North American mission headquarters of the Russian Patriarchal Synod from San Francisco to New York. (5.1.1904)

1905 - St. Tikhon appointed Archbishop of North America on May 19, 1905.

1905 - December 13, Father Aftimios Ofiesh arrived in New York having been ordained Priest by Bishop Arsanius (Latakia, Antioch); had his credentials accepted by Bishop Raphael Hawaweeny (Hawawini), and was immediately made Bishop Raphael's assistant and appointed as pastor of St. Nicholas Cathedral. (Though under the Russian Church, Bishop Raphael had hoped to succeed to the Antiochian Patriarchate upon the death of Patriarch Miletious Dumani, but was not considered because he was not of the Antiochian Synod, but, rather, was under the Russian Synod since he was in North America. Gregorius was eventually elected Antiochian Patriarch.) A few years later, on the dedication of St. Nicholas Church, Aftimios was elevated to Archimandrite by Bishop Raphael. (5.1.1905)

1907 - The first Orthodox Church Council in America convened by St. Tikhon in Mayfield, New York, in February, 1907, which he did

not attend due to his being appointed Archbishop of Yaroslavl and Rostov on January 25, 1907.

1907 - St. Tikhon appointed Archbishop of Yaroslavl and Rostov on January 25, 1907.

1915 - Bishop Raphael Hawaweeny (Hawawini), died on 14 February 1915. Prior to his death Antiochian Patriarch Gregorius had requested and received permission from Bishop Raphael, to send Bishop Germanos Ghehadi to the Brooklyn Diocese for the purpose of raising funds for an agriculture center for the village of Ammiek. Bishop Germanos easily raised vast sums, so that when it was time for him to leave, Patriarch Gregorius refused to honor Bishop Raphael's request Bishop Germanos be recalled. Bishop Germanos began an attempt to have the Brooklyn Diocese schism from the Russian Orthodox Church, and Patriarch Gregorius supported those efforts, even contacting Aftimios in an attempt to have Aftimios join the attempt. Aftimios refused. The actions of Patriarch Gregorius and Bishop Germanos were a significant factor in causing Bishop Raphael death.

Upon Bishop Raphael's death, Bishop Germanos attempted to claim to be Bishop Raphael's successor, challenging the jurisdiction of the Russian Synod over all Orthodox in North America, and particularly over the Syrian Orthodox. Orthodox canon law clearly set jurisdiction under the Russian Orthodox Church.

Bishop Raphael's dean, Archpriest Basilious Kerbawi, and secretary, Archdeacon Emanuel Abu-Hatab, who had opposed each other, joined in opposition to Bishop Germanos' attempt to annex the Brooklyn diocese to the Antiochian Orthodox Church not out of opposition to the Antiochians, but for their personal designs on the bishopric.

Alaskan Bishop Alesander Nemelovsky was eventually appointed acting presiding Bishop of Brooklyn by Archbishop Evdokim, who had succeeded St. Tikhon as Archbishop. (5.1.1915)

1917 - The Russian Synod was dismissed under its new procurator Prince Lvov, and Archbishop Sergius (Sergios) of Finland, became head of the new Russian Synod, having been named Locum Tenes by the imprisoned Saint Tikhon. The Synod also included Metropolitan Platon of Georgia.

1917 - May 13 (11), 1917, Aftimios Ofiesh consecrated Bishop in the Russian cathedral in New York City, by Metropolitan Archbishop Evdokim assisted by the Russian Bishop Alesander Nemoloski of Alaska (and Canada) and Russian Bishop Stephen Dzubai of Pittsburgh. Archbishop Evdokim had called for an election of a new Bishop to succeed Bishop Raphael because of the problems caused by the Syrian Bishop Germanos, and by violation of the Russian Orthodox Church's North American prerogatives by the Ecumenical See of Constantinople. Aftimios had been elected Bishop by 82 per cent of the clergy (34 to 7) and a like per centage of the laity. Archbishop Evdokim sent the election results to the Russian Synod, presided over by Archbishop Sergius (Sergios). The Synod ratified the election and commissioned Archbishop Evdokim to consecrate Aftimios. (Note: Aftimios is sometimes spelled Eftimios. Basil M. Bensin, History of the Russian Orthodox Greek Catholic Church of North America, New York, 1941, places Aftimios' consecration in the year 1916.)

1917 - Since Metropolitan Macarius of Moscow had been among those removed from his see, it was necessary to elect a new metropolitan. On June 19, 1917, a congress of the clergy and laity of the diocese of Moscow met and on June 23 / July 6 (according to another source, June 21 / July 4) elected St. Tikhon as Archbishop of Moscow and Kolomna (he became metropolitan on August 14 / 27). St. Tikhon did not desire this appointment because Metropolitan Macarius protested against his removal, did not want to recognize it as lawful, and he and St. Tikhon were friends.

1917 - 1926 St. Tikhon Patriarch of Moscow and all Russia.

1917 - On August 15, 1917, the Local Council of the Russian Church opened in the cathedral of Christ the Saviour in Moscow attended by 564 delegates. Metropolitan Tikhon was elected president of the Council by 407 votes to 33. The first major question before the Council was the restoration of the patriarchate, which had been abolished by Peter the Great in approximately 1700. Two hundred delegates participated in the Section on the Higher Church Administration which was to decide this question, and for a long time the opponents of the patriarchate, led by the future renovationist Professor Titlinov, waged a bitter struggle against its restoration. However, the Bolshevik coup on October 25, changed the mood of the Council, and on October 31, at the suggestion of Count Paul Mikhailovich Grabbe, nominations of candidates took place. On the first secret ballot, Archbishop Anthony (Khrapovitsky) of Kharkov received 101 votes, Archbishop Arsenius of Novgorod - 27 votes, and Metropolitan Tikhon - 23 votes. On the second ballot, only the first three candidates on the first ballot were considered. Archbishop Anthony got 159 votes, Archbishop Arsenius - 148 votes, and Metropolitan Tikhon - 125 votes. These three names were then put in a blessed urn and placed before the famous wonderworking Vladimir icon of the Mother of God. On the following morning, after the Divine Liturgy and a moleben served to the Holy Hierarchs of Moscow, Elder Alexis of Zossima hermitage drew out one of the names and handed it to Metropolitan Vladimir of Kiev, the future hieromartyr. Metropolitan Vladimir crossed himself and read out: "Tikhon, Metropolitan of Moscow, Axios!"

1918 - January 19, 1918, St. Tikhon anathematized the Bolsheviks and their co-workers.

1920 - On November 7/20, 1920, as the White armies boarded the ships taking them to Constantinople with several Russian hierarchs on board, St. Tikhon issued his famous Ukaz No. 362, which authorized hierarchs who were out of touch with the centre to form their own autonomous administrations. This not only gave the migr bishops the basis for their independent activity, but also helped the

patriarchal Church to survive during the ascendancy of "the Living Church" and was used by the Catacomb Church after the apostasy of Metropolitan Sergius (Sergios) in 1927. Ukaz No. 362, states in part, "If a Diocese should find itself cut off from the Highest Church Administration, or if the Highest Church Administration itself, headed by the holy Patriarch, should for any reason cease its activity, then the diocesan bishop should immediately enter into relations with the bishops of the neighboring dioceses with the aim of organizing a body to serve as a supreme authority. . . . In case this should prove impossible, the diocesan bishop takes on himself the totality of authority."

1921 - In addition to Ukaz No. 362, St. Tikhon, aware of the special problems in North America, authorized and instructed Archbishop Aftimios under Synodal authority, to found an independent American jurisdiction which would function in cooperation with but not under the Moscow Patriarchate. (5.1.1921)

1922 - On 17 January, the Russian Synod wrote Antiochian/Syrian Patriarch Gregorios, requesting his assistance in determining the situation regarding the Russian Church in North America, being concerned regarding Bishop Germanos' continuing efforts to gain control over Orthodoxy in North America, which efforts to take over were opposed by Bishop Aftimios. The letter opened the possibility of transfer of jurisdictional transition to the Antiochian/Syrian Church, provided, "there be no prejudicial consequence or anything prejudicial to the peace and welfare of that section of the Syrian spiritual mission which was headed by Bishop Aftimios." (5.1.1922)

Patriarch Gregorios, wishing to circumvent the provisions regarding Bishop Aftimios's mission, contacted the Karlovic Synod (which is the Russian Orthodox Church Outside Russia, also known as the Russian Orthodox Church Abroad), which was composed of Bishops who had abandoned their positions when St. Tikhon was imprisoned. These Bishops convened at Surmanski Larlovci under

Metropolitan Antonios of Kiev. Patriarch Gregorios informed the Karlovic Synod that partisanship had divided the Brooklyn diocese, that Bishop Germanos' faction wished to bring the diocese under the Antiochian See, that the Synod in Russia had said annexation was not impossible, and that he had decided not to recall Bishop Germanos because he feared if that were done, Bishop Germanos would repudiate church authority and bring about a complete schism in the Antiochian Church. (5.1.1922)

Metropolitan Antonios and the Karlovic Synod, expressed concern over the situation, stated it had no authority over to take official action, that it was interested in preserving order and the Syrian branch of the Russian Orthodox Church in North America, and stated no interference should be permitted without consultation with Metropolitan Platon (former head of the theological college at the University of Kiev) who was then a refugee in New York. Metropolitan Antonios also stated it would be unlawful to make any judgment regarding a diocese which had a lawful bishop (Aftimios), clergy, and laity.

1922 - In February, the Bolsheviks decreed that the local Soviets should seize all the valuables from the churches. This led to bloody clashes between the local soviets and believers. Many Orthodox suffered martyrdom defending the Church from sacrilege, many were brought to trial and the Patriarch, St. Tikhon, was placed under house arrest.

1922 - Among the critics of the Patriarch on the question of church valuables was a group of pro-revolutionary "renovationist" clergy, who created the so-called "Living Church". In May they took advantage of Patriarch St. Tikhon's transfer to the Donskoy monastery, and seized control of the Church's central administration, and attacked the dogma of the Church, and adopted a pro-Soviet (atheist) position

1922 - Saint Tikhon was arrested (again) on March 15, 1922, for condemning the actions of the Bolsheviks. On May 5, an Ukaz was

issued in Patriarch Tikhon name ordering the closing of the Highest Church Administration, which was received by the Administration on September 2, 1922. The Highest Church Administration had been attempting to run the Russian Orthodox Church and had appointed various Bishops to numerous posts. That Saint Tikhon considered this Ukaz to be without merit, significance, and not of his origin, is shown in that when he was approached to confirm Metropolitan Platon, Saint Tikhon directed that the matter be taken to the Synod of the Church Abroad. When, in January, 1924, Metropolitan Evlogy requested Saint Tikhon suppress the Synod of the Church Abroad, he again refused. Saint Tikhon intended Ukaz No. 362 be fully operative.

1923 - April, Patriarch St. Tikhon imprisoned in the Taganka prison pending his trial.

1923 - At the beginning of June, the Patriarch fell ill and was transferred from the Donskoy monastery to the Taganka prison. There he was able to receive only official Soviet newspaper accounts of the Church struggle, which greatly exaggerated the successes of the renovationists. Feeling that his presence at the helm of the Church was absolutely necessary, and that of his two enemies, the renovationists and the communists, the renovationists were the more dangerous, the Patriarch decided to make concessions to the government in order to be released. Thus on June 3/16 and again on June 18 / July 1 he issued his famous "confession", in which he repented of all his anti-Soviet acts (including the anathema against the Bolsheviks), and "finally and decisively" set himself apart "from both the foreign and the internal monarchist White-guard counter-revolutionaries". St. Tikhon was released on June 12/25, 1923. On seeing the real situation, the Patriarch bitterly repented of his "repentance" in prison: he said that if he had known how weak the Living Church really was, he would not have signed the "confession" and would have stayed in prison. On July 2/15 St. Tikhon anathematized the Living Church.

1923 - 14 June, the Karlovic Synod reversed its earlier position

regarding North America, and decided the Syrian flock in North America could be divided between the Russian and Syrian bishops if this were in accord with the consent of the flock and with the North American bishops. (5.1.1922)

However, on June 8, 1923, Patriarch Gregorios published notice calling for nomination of three candidates, one of whom would be elected and consecrated Bishop. This letter was brought to North America by Bishop of Beirut Gerasimus M' Suerra and his secretary deacon Antony Bashir, accompanied by Archimandrite Victor Abu-Assally, who had gone to a conference of Episcopalians in Oregon, for the purpose of seeking financial assistance. Since the termination of subsidies by the Russian Church, which were provided in part by the Czar, the Antiochian Church was in financial straits. Bishop Gerasimus actually elevated deacon Antony Bashir to archimandrite and Antiochian envoy to the Episcopalian Church with the duty of encouraging local Syrian Orthodox who did not have their own church to affiliate with local Episcopalians, for which Bashir was to receive \$300.00, per month - an extraordinary amount of money in 1923. It is very important to appreciate this fact: The Episcopalian Church was not and is not deemed by Orthodoxy, to have valid Sacraments.

Archimandrite Victor Abu-Assally was then consecrated Bishop under the direction of Patriarch Gregorios, on November 8, 1924, in the Albanian Orthodox Church in Worcester, Massachusetts, by Bishop Zechariah with Greek Bishop Penteleion of Nablos, of the Jerusalem See, as co-consecrator, who had gone to Worcester solely for that purpose.

Greek Bishop Penteleion remained in North America, and used the occasion and confusion to organize Greek nationals into separate parishes, which he then lead to renounce the canonical sovereignty of the Russian Patriarchal Synod, transferring their allegiance to he Greek Patriarch. (5.1.1925). Metropolitan Evdokim returned to Russia being unable to obtain canonical compliance from the Antiochian and Greek Patriarchs, and the head of the Albanian Church.

The Bishops of the Antiochian See were highly incensed at this consecration because it had not been approved by the Synod, it openly attacked the Russian Church and its North American Mission, and because Bishop Victor was touring the diocese encouraging the clergy and laity to repudiate Russian Patriarchal jurisdiction under Bishop Aftimios and to submit to Antiochian Patriarchal jurisdiction.

The Brooklyn Diocesan Council and the bishops of the Antiochian Synod immediately dissented Patriarch Gregorios, and informed Bishop Aftimios of their opposition to the Patriarch's attempt to usurp authority, members of the Synod expressing their belief the Patriarch's actions were based in selfishness and greed for power and wealth.

1924 - On December 7, Patriarch St. Tikhon sent an epistle to all the clergy of the Church, in which he wrote: "Whoever was in the administration of the Living Church in the HCA cannot take up any further administrative position in our Church. And not only can he not be an administrator: he cannot have a vote during a Council." This was an important decree, because it disqualified the man who eventually became "patriarch" after Patriarch Tikhon, Metropolitan Sergius (Sergios) of Nizhni-Novgorod, who had been a member of the renovationist Higher Church Administration.

1924 - On December 22, 1924, a second attempt on the life of the Patriarch was made. His servant, James Sergievich Ostroumov, who had been with him during his years in America, and then on returning to Russia had married Princess Drutskaya-Sokolinskaya. was probably the closest person to him. On the evening of December (9)/22, the Patriarch was standing before the icons in his bedroom praying. He heard a shot, went in the direction of the sound, then opened the door. James lay dying, covered with blood, half on the floor and half against the door. This incident shattered the little health which remained to the Patriarch and his attacks of angina increased.

1925 - On January 12, 1925, the Patriarch was admitted to a small private hospital run by Dr. Bakunina. His health recovered somewhat, and for a while he was able to officiate in church again. On March 23, he consecrated two bishops. But the following evening he arrived back at the hospital exhausted after a meeting of the Holy Synod.

According to the official version of the Patriarch's death, he died at 11.45 p.m. on March 25 / April 7, 1925, at the end of the feast of the Annunciation. There is no hint in the official version that the Patriarch may have been poisoned. But this is the inference to be drawn from the following account by the Catacomb Schema-Bishop Peter (Ladygin), which he received from the Patriarch's cell-attendant:

"The Patriarch continued his work. On the Annunciation [March 25], having celebrated the Liturgy, he was completely healthy. At four o'clock Metropolitan Seraphim of Tver, a GPU agent who later joined Metropolitan Sergius' (Sergios) false synod, came to him. The Patriarch told him that he would serve the next day, but Seraphim said:

"Do not serve, your Holiness, have a rest. You are very tired and weak.'

"Seraphim left at eight o'clock in the evening.

"The Patriarch felt well and was getting ready to serve the next day. But suddenly there was a ring at the door. When they opened the door, a doctor entered. The doctor said:

"Your Holiness! You rang us and asked us to come since you were weak. Here I am to examine you and prescribe you some medicines.'

"The Patriarch said: 'But no. I feel fine.'

"'Okay,' said the doctor, 'but just allow me to examine you. Your pulse is weak. You must drink some medicine.'

"The Patriarch asked: 'Why have you come and not my doctor, who always looks after me?'

"'He's not at home now, he's on call, but I was at home - so here I am,' replied the doctor. 'In an hour's time I shall send you a mixture.'

"An hour after the doctor had left, at ten o'clock in the evening, Mark brought the Patriarch a mixture and said that the doctor had ordered him to drink a spoonful.

"'Give it to me,' said the Patriarch.

"Mark poured out a spoonful of the mixture and the Patriarch drank it. Immediately he began to vomit. The cell-attendants Stratonicus and Mark rang the doctor. After a few minutes the doctor appeared. The Patriarch was lying down.

"'What's the matter with him?' asked the doctor.

"'The doctor prescribed a mixture and ordered us to give him one spoonful,' replied Mark.

"The doctor demanded to see the mixture immediately. They gave it him. On seeing it, the doctor threw up his hands and immediately sent the Patriarch to hospital. Mark and Stratonicus took him out and put him in the carriage. They got in themselves and accompanied him to the hospital. There they gave him some milk, and prepared some baths, but nothing helped. Within an hour and a half Patriarch Tikhon had died. The cell-attendants took him back. At three o'clock the Patriarch was laid out as a corpse at home. I write this from the words of the cell-attendants Mark and Stratonicus, who were with the Patriarch in the place of the murdered James."

Just as the official version of the Patriarch's death may have been tampered with, so his official will, which was flagrantly pro-Soviet, was almost certainly a forgery. That was the opinion of Bishop Maximus and Protopriest Basil Vinogradov. As Bishop Gregory Grabbe writes: "We know that on the day of the death of the Patriarch the question of the epistle (his will), which was demanded by Tuchkov, was discussed. Apparently the last conversation between the Patriarch and Metropolitan Peter was precisely about this. The room in which the Patriarch died was immediately sealed by Tuchkov. Only after several days did Tuchkov give what purported to be the will of his Holiness to the two metropolitans to be taken to the newspaper.

Metropolitan Peter of Krutitsk was made temporary guardian of the Patriarchal throne.

1925 - March 25 - 27, Bishop Aftimios convoked a diocesan congress in Brooklyn to study the North American situation and to determine possible remedial and protective courses of action. Bishop Aftimios outlined the events which had caused the problems in North America, offered to resign if peace and harmony could be thereby achieved, and left the convention so his presence would not influence or distress any of the participants. The congress resolved that the Russian Orthodox Church was the Mother Church in North America, that Bishop Aftimios, as was his predecessor, Bishop Raphael, was a bishop of the Russian Orthodox Church and therefore subject only to the canonical patriarch of the Russian Orthodox Church, that the diocese was rightfully presided over by Bishop Aftimios, that considering the overthrow of the Czarist government and the political unrest particularly in Russia and the difficulty imposed on the head of the Orthodox Church in Russia so that it could not freely speak or effectively render official judgments making it administratively impotent that any decisions emanating from either the Russian or Antiochian Patriarchates will be rejected, and that the Antiochian See has violated canons and trespassed against the diocese and resumption of relationship with the

Antiochian See will only be resumed after correction and maintenance and preservation of the canons. (5.1.1925)

1926 - August, Western Rite Divine Liturgy in Polish approved in conjunction with reception of the Polish Orthodox National Church (Polish Catholic National Church) in union with Polish Orthodox, after consultation with and approval by Patriarch Basil III of Constantinople and several outstanding Russian hierarchs outside of Russia. (5.1.1926)

1926 - Metropolitan Sergius (Sergios) made temporary guardian of the Patriarchal throne after Peter of Krutitsk was arrested by the Bolsheviks. Metropolitan Sergius (Sergos), while attempting to function with the atheist communist (which he soon discovered to be impossible) ordered (on September 12, 1926) that those clergy outside of Russia who did not wish to fulfill any real or implied obligation to the Soviet government should separate themselves from the Moscow Patriarchate; where these were in countries which had autocephalous Orthodox Churches such clergy should function with the approval of these Churches. This was in conformity with Ukaz No. 362.

1926 - 1928 Russian Patriarchate vacant.

1927 - February 2, Convention of the Canonical Hierarchy of the Russian Patriarchal Synod, held at St. Tikhon's Monastery at South Canaan, Pennsylvania, presided over by Metropolitan Platon Redjezventsky, decreed the duty of and responsibility for providing Orthodox teachings and Church Sacraments to un-attached American born of any ethnic group be placed on the primary representative of the Russian Orthodox Mission in North America, Bishop Aftimios serving as head of the Syrian Orthodox branch of that Mission. (5.1.1927)

1927 - March 6, Bishop Aftimios issues proposal for a "peace conference" to Syrian and Greek Patriarchal representatives, and representatives of other Churches in North America (all of which

functioned under the Russian Mission) for resolution of the problems in North America, including his offer to resign all positions to facilitate reunification.

1927 - August 2, and adjourned to October, Convention of lay leaders and Clergy of all ranks empowered and commissioned Bishop Aftimios to constitute, organize, establish, head, lead, and administer a distinct independent branch of the Orthodox Church to be canonically established and known as the Holy Eastern Orthodox Catholic and Apostolic Church in North America. Provisions and procedures were made for acceptance of clergy and transfer of facilities. Archbishop Aftimios was to retain his office as Archbishop of Brooklyn and Head of the Russian Jurisdiction's Syrian Greek Orthodox Catholic Mission in North America for as long as any parishes or facilities remained in the Brooklyn diocese or under the Russian jurisdiction. (5.1.A.1927)

1927- Metropolitan Sergios (Sergius), Acting Patriarchal Locum Tenes of Moscow, and the Patriarchal Synod, recognized and confirmed the Act of February Second, 1927 (Convention of the Canonical Hierarchy of the Russian Patriarchal Synod, held at St. Tikhon's Monastery) in acknowledgment that "continued division and dispute over supreme, exclusive jurisdiction, headship or authority in Orthodoxy in America is treachery to the Church of Christ, and that the time had come when the duty of all nationalities and factions in America is to unite in an independent American Orthodox Church for the American children of Orthodoxy." The Church was legally chartered as a religious corporation by the Commonwealth of Massachusetts. It was not until later in 1927 that Metropolitan Sergios, after several months in prison, apparently lost his moral compass and issued his infamous Declaration of 1927, ordering all in Russia and abroad to be loyal to the Soviet government.

1927 - September 11, At the order of Metropolitan Platon and approved and ratified by the Synod of Bishops of the American Diocese of the Russian Orthodox Church, Archimandrite Emanuel

Abu-Hatab was consecrated bishop as assistant to the head of the new Church, at St. Tikhon's Monastery, South Canaan, by Archbishop Aftimios, with co-consecrators Bishop Theophilus and Bishop Arsney. Subsequent consecrations for the new Church included: Reverend Sophronios Bishara, Joseph Zuk (a Ukranian Orthodox Priest, formerly a Ruthenian Rite Roman Catholic Priest, on September 25, 1932, with Archbishop Aftimios as consecrator and Bishop Sophronius Bashara as co-consecrator. Consecrated as Bishop of New York, upon his death his facilities, physical plant, and flock, were taken over by Russian Orthodox Metropolitan Platon.), and former Anglican priest and convert to Orthodoxy Ignatius Nichols (by-lined in Scripps-Howard newspapers column "Highways and Byways"). The legal corporate charter was granted by the Commonwealth of Massachusetts on February 1, 1928, as The Holy Eastern Orthodox Catholic and Apostolic Church in North America.

The formation of the Holy Eastern Orthodox Catholic and Apostolic Church in North America had been proposed by the Russian Patriarchal Synod as a means of healing the rifts which had developed due in part to the inability of the Russian Church to properly govern the Church in North America after the Bolshevik Revolution. Greek Archbishop Athenagoris had given his cooperation and support, but was unable to assist to either the extent he desired or the extent needed. Metropolitan Platon, who had been designated as official representative to the Patriarchate of Moscow and all Russia, began to use his position to his own advantage in so many ways as to be beyond listing (his actions are well documented); and Bishop Emanuel and Basilious Kerbawi began fund raising, but no one knows what happened to the money they collected, and they united in destroying those organizations, facilities, and publications which they could not control. Eventually elements of the Greek Orthodox Church attempted to dominate world Orthodoxy, particularly in North America, in a manner similar to what the Roman Church had done in the West; the Russian Synod, believing Bolsheviks would be overthrown (and not realizing it would be by the Communist) had second thoughts

about North American autocephaly, and the Antiochian Patriarchal representatives began anew their practices begun after the fall of the Tzar. Archbishop Aftimios was unable to stop the uncanonical activities of the other Jurisdictions. In 1927, Archbishop Aftimios formed the American Orthodox Church as an autocephalic entity for the preservation and protection of those who wished to escape from the politics and greed which were disrupting all Russian Orthodox Church related functioning in North America.

1928-1943 Sergius (Sergios), Coadjutor (Moscow/Russia), Patriarch.

1928 - May 26, Sophronius Bashara (not to be confused with Antony Bashir) consecrated Bishop of Los Angeles by Archbishop Aftimios, with co-consecrators Metropolitan Elias of Tyre and Sidon, and Bishop Emanuel of Montreal.

1930's (or late 1920's) Gregorian Rite Manhattan Orthodox Western Rite Parish established by the American Orthodox Church, Archbishop Aftimios, pastor Rev. Fr. William Albert Nichols (later to become Archbishop Ignatius, S.S.B.)

1931 - January 1, The Society of Saint Basil (later named The Society of Clerks Secular of Saint Basil) formed by Archbishop Aftimios and Father Nichols (Archbishop Ignatius, S.S.B.) (5.1.1931)

1932 - By no later than 1932, the legal government formalities for The American Orthodox Church (AOC) were in place, with Archbishop Aftimios Ofiesh as presiding Metropolitan Archbishop, the legal entity chartered under Special Act of the New York legislature (with legal entity revisions under the same legislative act in 1956). This was originally established for western converts to Orthodoxy and Westerners were assigned by Archbishop Aftimios to the Western Rite, it being commonly believed in most Orthodox Churches that the ritual and cultural differences made continuation under one jurisdiction not feasible. In later years some Slavic

peoples joined and eventually sought Eastern Rite Divine Liturgy. To avoid difficulties between the Rites, Archbishop Ignatius decided to separate the two into two individual self-sustaining jurisdictions, with both elements remaining under him. Eventually the Eastern Rite was allowed its autonomy and Father Theodocious DeWittow was consecrated Bishop for the Eastern Rite jurisdiction. The Eastern and Western jurisdictions thus created have remained separate, though in many instances both have again established both Rites. Part of the Bishop Theodocious line was re-entered with the Western jurisdiction with the 1976 consecration of Bishop Walter Block Conway. (5.1.1932)

1932 - September 30, Archbishop Ignatius, S.S.B., (William Albert Nichols) consecrated Archbishop in the AOC, by Archbishop Aftimios, with co-consecrators Bishop Sophronius Bashara and Bishop Joseph Zuk.

1932 - 1936 The Society of Clerks Secular of Saint Basil (The Basilians, S.S.B, or SSB), The Society of Saint Basil, formalized under the AOC by Archbishop Aftimios and Archbishop Ignatius, with Archbishop Ignatius, S.S.B., the Superior-General. The Order has had a three-fold role in its formation: (1) Provide the Western Rite Orthodox Archdiocese with administrative personnel for the Archdiocesan Chancery; (2) Propagate the Orthodox Faith under Western Orthodox auspices; (3) Preserve the in-depth spirituality of the Christian West by preserving its most ancient form of worship, the Gregorian Liturgy. The civil legalities relating to the formation of the SSB were in place as early as 1931, but not completed until 1936.(5.1.1932) (5.1.1932a)

1932 (approximately) - Moscow informed Archbishop Aftimios it would no longer financially support the effort to unify Orthodoxy in North America, and instructed him to assign all assets of the Brooklyn Archdiocese to the Syrian (Antiochian Orthodox Archdiocese).

1933 - April 19, Archbishop Aftimios retired to his farm in

Pennsylvania.

1936 - June 16, Russian (Moscow) Metropolitan Sergius (Srgios) (Coadjutor 1928-1943, Patriarch 1943-1945) restored Western Rite Orthodoxy in France, and approved Western Rite Divine Liturgy in French (The 1936 Ukase). (5.1.1936)

1937 - Father Tyler Tuner, S.S.B., chancellor to Archbishop Ignatius, replaced Archbishop Ignatius as Superior General of The Basilians, and remained in that position until his death in 1971. (5.1.1932)

1939 - Archbishop Alexander, S.S.B. (Paul Tyler Turner) consecrated Bishop on November 12, in the AOC, with Archbishop Ignatius as consecrator and Syrian Bishop Timothy Mathew as co-consecrator. Some documents indicate it was shortly thereafter that he was made Superior-General of The Basilians due to the failing health of Archbishop Ignatius, S.S.B., but other documents indicate the year 1937. He also published a well received quarterly named "*Orthodoxy*".

1943-1945 Sergius (Sergios), Patriarch of Moscow and all Russia

1944 - St. Basil's Orthodox Seminary (Mount Vernon, New York) established by Archbishop Alexander, S.S.B.

1945-1970 Alexius I (II) , Patriarch of Moscow and all Russia

1957 - 1960 In 1956 Archbishop Alexander began a search for an ethnic Orthodox Jurisdiction which would be willing to give suffrage to the Western Rite apostolate. Several Jurisdictions responded favorably including the Russian Orthodox Church, Patriarch of Moscow, and Metropolitan Antony Bashir of the Antiochian Orthodox Archdiocese. By 1960 Archbishop Alexander and three of the remaining Western Rite clergy of the Western Rite Archdiocese of the AOC (Fathers Basil Jackson, William Francis Forbes, and James Fontain) joined with the

Antiochian Orthodox Archdiocese as Western Rite clergy, in the Syrian Archdiocesan Western Rite Vicariate, while expressly maintaining their membership in The Society of Clerks Secular of Saint Basil which continued to be totally self governing - autocephalic. (Father Fontain eventually transferred from the Antiochian/Syrian Jurisdiction to the Albanian Orthodox Church.) (5.1.1957)

1958 - May, Patriarch Alexander III of Antioch, after consultation with other Orthodox Jurisdictions, approved the request of Metropolitan Antony (Bashir) of the Syrian Antiochian Archdiocese, for approval, establishment, and use of the Western Rite in America. In August of 1958 Metropolitan Antony issued an Edict implementing the approval.

1959 - Father William Francis Forbes, S.S.B., founds a new mission-parish of the Orthodox Western Rite, under the jurisdictional authority of the Right Reverend Alexander Turner, S.S.B., superior general of the Orthodox Society of Clerks Secular of Saint Basil, commonly called "The Basilian Fathers", Mitered Archpriest Alexander Turner being head of the Western Rite Vicariate for the Syrian Antiochian Orthodox Archdiocese of all North America (and New York). (5.1.1966)

1971 - Father William Francis Forbes, S.S.B., a priest of The Society of Clerks Secular of Saint Basil since 1952, became Superior General of The Basilian Fathers on the death of Archbishop Alexander. (5.1.1971)

1970-1991 Pimen (II) , Patriarch of Moscow and all Russia

1974 - Father William Francis Forbes, S.S.B., withdrew from the Syrian Archdiocesan Western Rite Vicariate, to devote his full time to duties as superior-general of the SSB and the restructuring of the Western Rite Archdiocese. (Father Paul Schneirla, the Syrian Eastern Rite archpriest who had succeeded Alexander as the Syrian Western Rite vicar general, acknowledged the withdrawal which

later formally approved in the form of a formal release from the Jurisdiction.) (5.1.1974)

1974 - October 20, Father William Francis Forbes, S.S.B., consecrated Bishop by Archbishop Thomas Jude Baumler with Bishop John Chrysostom Martin as co-consecrator, in New Orleans, Louisiana, USA.

1974 - The Holy Orthodox Church, American Jurisdiction (HOCAJ / HOC-AJ / HOC-AJ), established in conjunction with restructuring of the Orthodox Western (Gregorian) Rite.

1976 - HOCAJ / HOC-AJ and SSB main Archdioceses (See) transferred from New York to Nashville, Tennessee.

1977 - Summer, The SSB mother house and seminary in Mount Vernon, New York, were closed and their functions moved to (Antioch) Nashville, Tennessee.

1991- Alexy II (Alexius II) (III) , Patriarch of Moscow and all Russia

1997 - October, Office of the Metropolitan within the Society of Clerks Secular of Saint Basil and its related Jurisdictions, including but not limited to The Holy Orthodox Church - American Jurisdiction, and The Orthodox Catholic Church of the Americas, is retired by the Synod. (5.1.1997) It was later re-established under reorganization which is ongoing.

CHAPTER 6 CLARIFICATIONS

This is not a history of the Russian Orthodox Church Abroad, The Living Church, the Temporary Highest Church Administration, the Highest Church Administration of South-East Russia, the Highest Russian Church Administration Abroad, the Temporary Church Administration, the Church Administration Abroad, the Temporary Episcopal Synod, the Metropolia, or the Orthodox Church of America. It is a history of The Society of Clerks Secular of Saint Basil, which includes parts of the histories of the above.

Reference sources can conflict with total honesty and leave the researcher with no means of discerning which is accurate unless the original documents are available. Even when the original documents are available the exact date of an occurrence may be in doubt. It is not well known, but it is fact that Patriarch Saint Tikhon switched from the Julian calendar to the Gregorian calendar for a brief period during the revolutions and persecutions, making the exact date of some of his proclamations known but uncertain. Again, reference sources can disagree and both be correct, such as the fact that on September 14, 1898, St. Tikhon was made Bishop of the Aleutian Islands and Alaska, and in 1903 he was elevated by the Russian Synod to the title of Archbishop of Alaska and North America, both meaning he was in total control of North America under the Synod of the Russian Orthodox Church. Fortunately, this reality does not adversely effect this presentation, but the occasional confusion can not be avoided.

Though individuals within some organizations or “jurisdictions” may have a lineage which can be traced to the origins of this Jurisdiction, and may be valid, and may have some legally or canonically supportable position, they are not part of or within this Jurisdiction. One such is The Plummer Succession. Within a “jurisdiction” named “Holy Orthodox Church in America”, which was incorporated in the County and State of New York in 1936, “Archbishop Theodotus De Witow” performed a ceremony by which he purported to “ordain” as deaconess, one Serena Gladys

Emily DeWitow, on May 1, 1956. “Archbishop Theodotus De Witow” was the successor of “Archbishop George Plummer”, and married his widow, the same Serena Gladys Emily DeWitow. On November 9, 1980, Serena Gladys Emily DeWitow, known then as Mother Serena, and “Deaconess Lucia Leocadia Grosch” were “consecrated” bishops by “Archbishop Herman Adrian Spruit”. Plummer also was a Mason.

In the legal world there are two kinds of persons or entities, the natural person and the legal person. A natural person is born. A legal person is created by act of a legislature or by legal document. Canonical entitles, Church Jurisdictions, Religious Orders and Societies, and Church entities (Religious Entitles), exist and have validity through Dogma and Apostolic Succession, and function quite well in the Religious world in this conceptual manner. However, when Religious Entitles enter into or interact with the Civil or Social world, they usually must do through some legal form. Often this legal form is a legal person, and often this legal person is established in the form of a corporation. But the corporation is not the Religious Entity. The corporation is merely the means by which or through which the Religious Entity functions in the legal world. In the legal world, when a corporate name is not renewed, or the corporation ceases to function in the legal world, or when certain legal requirements are not met, the name of the corporation can be assumed by persons other than those of the Religious Entity, while the Religious Entity continues to exist. In certain instances persons with only a loose association with the Religious Entity and even persons who are not associated with the Religious Entity can actually take over the legal corporate structure. This has occurred in varying degrees and to varying extent at different times during the existence of the S.S.B. and its related entitles, due to the inexperience in legal matters of its members. This history has been prepared in part to clarify any ambiguities which have resulted due to this inexperience.

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Chapter 3

(3.1) The consecrations of Bishops Guthrie, Stanley, Martin, Cunningham, Kendra, Baumler, and Forbes, fall under the irregularity of the singular consecration of Bishop Guthrie. With the consecration of Bishop Conway by three Bishops only one of which was in the Guthrie line, the minimum of two bishops for regular consecration was restored outside of the Guthrie singular consecration line. For several decades at the beginning of the Russian Orthodox Church, Bishops were consecrated by a single Bishop.

Chapter 4

PREAMBLE
TO THE
CANONS OF THE HOLY ORTHODOX CHURCH, AMERICAN JURISDICTION - - - 1979

ARTICLE I

The Canons of the Holy Orthodox Church, American Jurisdiction, shall, as far as possible, be in harmony with the intention of The Holy Canons of the early Fathers of the Church as cataloged in "The Pedalion" (The Rudder), said Canons to serv as 'canonical guidelines' for the American Jurisdiction's Canons. If, however, a 'Pedalion Canon' is either inoperable and/or ineffective because of its antiquity, or is obviously in conflict with allowable provisions of the Sacred Scripture, the Holy Synod of The Holy Orthodox Church, American Jurisdiction reserves the right to establish and promulgate whatever regulatory definitions (Canons) it shall deem right and proper for its own Apostolate.

ARTICLE II

The Holy Orthodox Church, American Jurisdiction, recognises the Canons as are recorded in 'The Pedalion' (The Rudder) to be Holy in nature inasmuch as they were instituted and promulgated by the Holy Fathers of the early Christian centuries. However, Holy though they may be, The Holy Orthodox Church, American Jurisdiction does not recognise the ancient Holy Canons as having any infallible nature corresponding to the absolute infallible nature of the Holy Doctrines as devined by the seven Ecumenical Councils.

ARTICLE III

The Canons of the Holy Orthodox Church, American Jurisdiction shall be so devised as to always reflect the Apostolic INTENT of Jesus Christ, the Holy Apostles and the Church Fathers of both East and West and, no Canon shall ever be proposed by the American Jurisdiction that is contrary to Holy Scripture.

ARTICLE IV

The Holy Orthodox Church, American Jurisdiction shall at all times recognize the fact that the Canons of the Universal Orthodox Church of Christ are the Church's system of regulating its administrative, judicial and traditional affairs and, as such, the Canons are proposed and adopted to regulate such matters as are, from time to time, considered essential for the good order of the Church, its hierarchy, its clergy and its Communicants.

Article V

The Holy Orthodox Church, American Jurisdiction recognises that many of the Canons that appear in 'The Pedalion' (The Rudder) were devised and promulgated to meet specific circumstances for a specific place and time period, and, insofar as the need for many of those Canons has long ago ceased to exist and are today no longer viable to the welfare and spiritual edification of contemporary Holy Orthodoxy, such Canons are regarded by the Holy Synod, American Jurisdiction as being inoperable, ineffective, hence null and void.

ARTICLE VI

The Canons of the Holy Orthodox Church, American Jurisdiction shall, at all times, endeavor to reflect Christian Charity and compassion for all members of Christ's Holy Church, upholding the essential truths of the Orthodox Christian Faith without compromise, and demanding a strict compliance of obedience to those Sacred Truths and with the Holy Traditions that have long been considered as essential by both East and West to the spiritual benefit of all Orthodox Communicants and edifying to the Church's posture of Sacred Divine Worship, respecting the ancient liturgical forms of worship of both East and West.

ARTICLE VII

The Holy Synod of the Holy Orthodox Church, American Jurisdiction shall be the sole and supreme Canonical Authority within said Jurisdiction and it alone shall have the power to establish and promulgate such Canons as it may, from time to time, deem essential for the welfare and good order of its own Jurisdiction and, it alone shall be the final authority of appeal in all matters involving canonical adjudication.

ARTICLE VIII

No Constitutional Article or Canon of an Archdiocese, Diocese, Missionary Province, Religious Order, Parish and/or Mission canonically incardinated as a constituent entity of the Holy Orthodox Church, American Jurisdiction shall conflict with the provisions of these Articles of the Canonical Preamble.

ARTICLE IX

These Articles of the Canonical Preamble of the Holy Orthodox Church, American Jurisdiction, shall, upon adoption by The Holy Synod, become part of the total Code of Canon Law for the American Jurisdiction and shall be permanently binding upon all present and future Heirarchical Members of the Holy Synod, American Jurisdiction, its constituent Archdioceses, Dioceses, Missionary Provinces, Religious Orders, Parishes and/or missions and upon all members of the Clergy and Laity subject thereto.

Adopted this _____ Day of _____ in the Year of Our Lord 1979, by the Heirarchical Members of the Holy Synod, Holy Orthodox Church, American Jurisdiction in conclave assembled in the City of Houston, State of Texas.

Signed:

Bishop-President of the Synod

For the Archdiocese of Orleans-Baton Rouge

For the Archdiocese of Nashville

For the Diocese of Houston

For the Diocese of Kentucky

For the Society of Clerks Secular of Saint Basil

APPROVED:

_____, 19 _____

Metropolitan-Primate

Canonical Document

American Orthodox
Canon Law

THE HOLY CANONS OF THE HOLY ORTHODOX CHURCH, AMERICAN JURISDICTION - 1979

(Note: The following Holy Canons of the Holy Orthodox Church, American Jurisdiction, represent the initial effort of the Bishops of the American Synod to provide for the American Jurisdiction a system of regulatory norms necessary for the administration of the ecclesiastical and disciplinary affairs of the Jurisdiction. They are not to be considered the final Code, but until the final Code has been enacted and adopted the following Canons are to be strictly observed as having the force of ecclesiastical law, hence binding upon all bishops, priests, deacon and laity subject to the authority of The Holy Synod, American Jurisdiction.)

In the Name of the +Father, and of the +Son, and of the +Holy Spirit. Amen! Amen! Amen!

Can. 1: All bishops, priests, deacons and members of the Laity who are subject to the ecclesiastical authority of the Holy Synod, Holy Orthodox Church, American Jurisdiction, shall recognise the Holy Orthodox Faith as being the original Faith as taught by Jesus Christ, His Apostles, the early Church Fathers and the Fathers of the seven Ecumenical Councils.

Can. 2: All Communicants of the Holy Orthodox Church, American Jurisdiction, which includes all bishops, priests, deacons, and members of the laity, shall accept without reservation the fullness of the original Christian Creed of the Fathers as formulated by the seven Ecumenical Councils, and shall in no way attempt to restruct, revise or alter said Creed. It is mandatory that the Creed be recited and reaffirmed at each celebration of the Divine Liturgy within this Jurisdiction, recognising that the Creed contains the essential truths of the Holy Christian and Orthodox Faith of Christ.

THE
ORIGINAL CREED
As Formulated By The
Seven Ecumenical Synods

I. I believe in one God, Father Almighty, maker of heaven and earth and of all things visible and invisible.

II. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all worlds, Light of Light, very God, of very God begotten, not made, of one essence with the Father, and through whom all things are made.

III. Who for us men and for our salvation came down from heaven, and became incarnate of the Holy Spirit and the Virgin Mary, and became a man.

IV. And was crucified for us under Pontius Pilat, and suffered, and was buried.

V. And rose again on the third day according to the Scriptures.

VI. And ascended into heaven, and sitteth at the right hand of the Father.

VII. And shall come again with glory to judge the living and the dead, and whose kingdom shall have no end.

VIII. And in the Holy Spirit, the Lord, the Giver of Life, who proceedeth from the Father, and together with the Father and the Son is worshiped and glorified, and who spake through the prophets.

IX. In one, holy, catholic, and apostolic Church.

X. I acknowledge one baptism, for the remission of sins.

XI. I look for the Resurrection of the dead.

XII. And life in the world to come. Amen.

Can. 3: The Holy Synod, Holy Orthodox Church, American Jurisdiction declares and affirms that the Sacred Doctrines of the One, Holy, Catholic, Orthodox and Apostolic Church are those which have been decreed by the seven Ecumenical Councils, and that the same being guided and protected by The Holy Spirit, are to be taught within our Churches without addition or subtraction. Strange doctrines contrary to or conflicting with the Doctrinal Decree of the seven Ecumenical Councils are strictly prohibited within the confines of the American Jurisdiction of the Holy Orthodox Church. Violations of this Canon shall be subject to severe disciplinary action by the Holy Synod and could result in excommunication and, in the case of clerical violators, deposition from Sacred Orders.

Can. 4: The Holy Synod, Holy Orthodox Church, American Jurisdiction and all members of the Faithful subject to it shall recognise the Apostolic Dignity of the person of the Ecumenical Patriarch of Constantinople as having the position of "First in Honor among his Brother Patriarchs," and the name of each current Patriarch of Constantinople shall be commemorated during each Divine Liturgy throughout the American Jurisdiction. Be it further known; the position of His All-Holiness, The Ecumenical Patriarch of Constantinople as holding the first position of honor among all Patriarchs, does not ascribe to His universal and absolute Jurisdiction over total world-wide Orthodoxy.

Can. 5: The only Head of the One, Holy, Catholic, Orthodox and Apostolic Church is Jesus Christ, its Blessed and Holy Founder.

Can. 6: In addition to His All-Holiness, the Ecumenical Patriarch of Constantinople, this Jurisdiction recognises the Apostolic Character of the Patriarchs of Alexandria, Antioch and Jerusalem, said Patriarchs remaining steadfast within the pale of Holy Orthodoxy, and whose jurisdiction is limited to the confines of their respective Patriarchates.

Can. 7: The Holy Synod, Holy Orthodox Church, American Jurisdiction shall not recognize any pseudo "Patriarch" and/or "Patriarchate" set up in the United States of America which has not been duly and canonically approved and recognized by the Holy Patriarchs and Patriarchial Synods of Constantinople, Alexandria, Antioch and Jerusalem.

Can. 8: The Holy Synod, Holy Orthodox Church, American Jurisdiction affirms and recognizes the seven Ecumenical Councils as the only current source of authority in the Doctrinal positions of Faith and Morals, future true Ecumenical Councils shall be similarly accorded the same affirmation and recognition.

Can. 9: The Holy Synod, Holy Orthodox Church, American Jurisdiction shall recognise the existence of such legitimate nationalistic Orthodox Jurisdictions as are now or shall be in the future established within the confines of the United States, and shall in no way interfere with their internal affairs, always recognising the right of each legitimate Jurisdiction to govern, legislate and conduct their own affairs in keeping with their own ecclesiastical consciences, canonical norms and traditions.

Can. 10: The Holy Synod, Holy Orthodox Church, American Jurisdiction being a fully organized autonomous body of Orthodox Christians, originally established through legitimate Russian Orthodox Sources, reserves the right to govern, legislate and conduct its own ecclesiastical affairs separate and apart from any other Orthodox entity, be it domestic or foreign, and does not recognise the right of any other Orthodox Jurisdiction to interfere in its affairs, except that of a true Ecumenical Council and then only if the American Jurisdiction has been given the privilege and opportunity to participate in such a Council.

Can. 11: The decisions of any so-called world-wide Synod of Orthodox Churches shall not be binding upon the Holy Synod, Holy Orthodox Church, American Jurisdiction unless such a Synod be truly representative of all Orthodox Jurisdictions throughout the world and be declared Ecumenical in nature by all its participants.

Can. 12: The Holy Synod, Holy Orthodox Church, American Jurisdiction shall not recognise the World Council of Churches or the National Council of Churches in the United States as having any authority whatsoever over the Orthodox Church in general and the Holy Synod, Holy Orthodox Church, American Jurisdiction in particular; its deliberations and decrees affecting only those religious bodies that see fit to become officially affiliated with it. The Holy Synod, Holy Orthodox Church, American Jurisdiction shall not seek membership within either the World Council of Churches or the National Council of Churches in the United States.

Can. 13: Although the Holy Synod, Holy Orthodox Church, American Jurisdiction may not agree with the doctrinal positions, polity or traditions of the many different denominational structures that make up the total religious posture of the United States, the American Jurisdiction does respect the Constitutional guarantees of the United States Government that grant absolute religious freedom to all of its citizens, hence the United States Constitutional guarantee allowing any and all religious groups a

free exercise of their religion shall be respected by this Jurisdiction.

Can. 14: The principle of "Separation of Church and State" shall be recognised and upheld by the Holy Synod, Holy Orthodox Church, American Jurisdiction.

AUTHORITY/ECCLESIASTICAL STRUCTURE

Can. 15: The supreme authority in matters of Faith and Morals shall be the seven Ecumenical Councils and any future true Ecumenical Council. The Holy Orthodox Church, American Jurisdiction, together with its Holy Synod and all constituent ecclesiastical Archdioceses, dioceses, religious orders and internal social organizations, recognizes the Holy Doctrinal authority of the following Ecumenical Councils: I EC, Nicaea, 325AD; II E/C, Constantinople, 381 AD; III E/C, Calcedon, 451AD; V E/C, Constantinople, 533 AD; VI E/C, 692 AD and VII, Nicaea, 787 AD.

Can. 16: The supreme ecclesiastical authority of the Holy Orthodox Church, American Jurisdiction shall be vested in The Holy Synod composed of all archbishops, bishops and superiors of religious Orders incardinated to said Synod and moderated by a Bishop-President and presided by the Metropolitan-Primate. The Bishop-President shall chair the agenda of each Synodal Conclave as the extra-ordinary Apostolic Delegate of the Metropolitan-Primate. All Active archbishops, bishops, coadjutor archbishops, coadjutor bishops, suffragan bishops, superiors of religious Orders, including the Synodal Bishop-President and the Metropolitan-Primate shall have equal voice and vote in all Synodal proceedings. Synodal pronouncements and decisions shall become valid and binding upon the entire jurisdiction when such pronouncements and decisions have received a three-fourths vote of the eligible participants and have been reduced to written form and signed by the Metropolitan-Primate.

Can. 17: The Holy Synod, HOCAJ, shall meet at least triennially and can meet on an annual basis if there be need or at such other times as may be determined by the Metropolitan-Primate. The Bishop-President of the Synod may call an emergency meeting of the Synod with the concurrence of the Metropolitan-Primate and the written consent of fifty percent of its eligible participants.

Can. 18: The Plenary Council of the HOCAJ shall be the Holy Synod as described in Canon 16.

Can. 19: An Inter-Diocesean Synod shall be recognized by The Holy Synod and shall be composed of all members of the jurisdictional hierarch and clergy and shall be presided by the Metropolitan-Primate. The Inter-Diocesean Synod shall consider and debate any matter of import common to the total Jurisdiction and shall entertain for discussion any matter considered by a participating member to be of significant importance to the Jurisdiction as a whole. All participating members shall be accorded equal voice and vote with the exception of the Metropolitan-Primate who shall have voice privileges only.

The Inter-Diocesean Synod may, but not necessarily, meet at the same place and at an approximate time in conjunction with any regular meeting of the Holy Synod, providing that said meeting is not held during the specified hours that the Holy Synod convenes. The Inter-Diocesean Synod shall meet no less than triennially, but can meet more frequently as the need requires.

All decisions made by a legitimate assembly of the Inter-Diocesean Synod shall be forwarded to the Holy Synod for approval and final adoption. The Metropolitan-Primate is duty-bound to present the decisions and findings of the Inter-Diocesean Synod to the Holy Synod without any additions to or deletions from the original texts of any and all resolutions, recommendations, suggestions and/or motions voted upon by the Inter-Diocesean Synod for presentation to The Holy Synod. The Cleric-Secretary of the Inter-Diocesean Synod shall be responsible to prepare all material for the Metropolitan-Primate designed to be presented to the Holy Synod by the Primate on behalf of the Inter-Diocesean Synod. The Inter-Diocesean Synod shall elect its own Secretary at each such meeting and he shall serve as its Secretary until the next regularly scheduled meeting.

Can. 20: The Holy Synod, HOCAJ, shall recognize the existence of a General Council or General Convention to be composed of the following:

(a) all Hierarchs of the American Jurisdiction; (b) all clergy of HOCAJ, (c) all parish and/or mission

Senior and Junior Wardens; (d) diocesan and parish directors of Orthodox Christian Education; (e) diocesan and parish directors of Orthodox Youth Activities; (f) presidents or their legates of lay societies affiliated with the Jurisdiction; (g) members of the parish and/or mission Pastoral Boards; (h) at least two but now more than four lay delegates from each parish and/or mission who are not members of any of the preceding categories of delegates.

The General Council (General Convention) shall not meet less than triennially and shall elect its own presiding officer from among those eligible to participate, said presiding officer to serve with the title of "Moderator," and shall retain said status until he is replaced by election at the next regularly convened General Council. The Moderator may succeed himself for a second term but is ineligible for a third straight term.

The Moderator of the General Council may be of the male or female gender. The Moderator shall not be selected from the College of Hierarchs, but shall be elected from the ranks of either the clergy or the laity.

In addition to the moderator, a general secretary and parliamentarian shall be elected at each General Council (General Convention) from among the ranks of the clergy or laity, (bishops excluded).

The General Council (General Convention) shall concern itself with the temporal affairs of the Jurisdiction and shall not usurp the ecclesiastical prerogatives of the Holy Synod nor shall it interfere with the normal pursuits of the Inter-Diocesan Synod. It shall be the responsibility of the Moderator and General Secretary to render a complete record of the minutes of each session of the General Council (General Convention) to the Metropolitan-Primate and the Bishop-President of the Synod, who, in turn, will present them to the Holy Synod for ratification and implementation.

In keeping with the principle of "Separation of Church and State," a General Council (General Convention) shall not concern itself with national or state partisan politics, but may address itself to such national and/or state concerns that involve questions of morals and political ethics, and/or address itself to political matters that could infringe upon the prerogatives of religious freedom as expressed and guaranteed by the Constitution of the United States of America. The presentation of any candidate for political office for the purpose of obtaining the endorsement of a General Council (General Convention of HOCAJ shall be strictly prohibited.

The Holy Synod shall, from time to time, issue guidelines for the conduct of the business of the General Council (General Convention).

Can. 21: Suspended and/or deposed members of the clergy and excommunicated members of the laity are ineligible to be delegates or to participate in the affairs of the General Council.

Can. 22: All participants/delegates to the General Council (General Convention) must be at least eighteen years of age and be Chrismated members of the HOCAJ in good standing. This provision does not exclude such people who may be invited by the Primate, Bishop-President of the Synod, or other jurisdictional authority to be guests at the General Council (General Convention) for the purpose of serving as a speaker or as an official observer from another religious body. Such guests shall be accorded every courtesy but shall not be permitted delegate privileges of voice or vote.

Can. 23: To insure that all participating delegates to the General Council (General Convention) are either clergy in good standing or Chrismated members of the laity, each diocesan bishop will certify the canonical status of the clergy to the chairman of the Credentials Committee of each General Council, similarly, each pastor will certify the lay delegates' status as Chrismated members of his parish and/or mission. No delegate is to be seated who has not been so certified.

Can. 24: Unless in a particular situation the Holy Synod or the General Council (General Convention) declares a session to be "closed only to certified delegates," members of the religious and/or secular press shall be accorded every courtesy and access to the proceedings of a General Council (General Convention.)

Can. 25: (Of the Seal) The canonical and civilly legal Great Seal of HOCAJ shall be in the custody of the Metropolitan-Primate who shall authorize its use to the Bishop-President of the Synod, the Synod Notary (ies) and Synod Cnancellor (Secretary) for use on all official Synodal canonical documents. All official canonical documents of the Synod must bear the imprint of the Great Seal in addition to the signature of the Metropolitan-Primate. (The personal ecclesiastical seal or crest of the Metropolitan-Primate is not to be confused as being the Jurisdiction's Great Seal, nor shall it be used as such.)

CONCERNING THE METROPOLITAN-PRIMATE

Can. 26: The highest ecclesiastical dignity within the HOCAJ shall be in the person of His Eminence, the Most Reverend Metropolitan-Primate who at the time of his election by the Holy Synod shall have attained the age of fifty-five and not be past his sixty-ninth year. The Metropolitan-Primate shall automatically retire from that office upon reaching the age of seventy. His successor shall be elected at the regularly scheduled meeting of The Holy Synod held prior to and not less than six months to the seventieth birthday of the incumbent Primate. The new Primate shall assume the full responsibility of his office on the seventieth birthday of his immediate predecessor, or as otherwise provided for in the event of the death of a Primate.

Can. 27: Three years prior to the automatic retirement date of an incumbent Primate, the Holy Synod shall cause the Inter-Diocesan Synod and the General Council (General Convention) to appoint a Primatial Board of Recommenders whose responsibility it shall be to review the qualifications of Bishops of HOCAJ and select three nominees for the Office of Metropolitan-Primate and submit said nominee for consideration to the Bishops of the Holy Synod who alone shall have the power to elect a new Primate. The Bishops of the Holy Synod may add their own choice of nominees to those of the Primatial Board of Recommenders. A three fourths, plus one, majority vote of all Bishops of HOCAJ eligible to vote shall be required for a valid election of a new Primate. Bishops who are ill and/or unable to attend the Synodal Conclave of Primatial Election shall be entitled to cast an absentee vote for the candidate of their choice. No Bishop may absent himself from a Synodal Primatial Election except for reasons of illness and/or other sound and urgent reason. A Bishop automatically forfeits his Primatial Vote if, in the opinion of his brother-bishops, his absence from a Synodal Primatial Election is not justified.

Can. 28: All voting in connection with the selection of a new Metropolitan-Primate shall be by secret ballot. This Canon shall be observed by both the Primatial Board of Recommenders and The Holy Synod. All ballots shall be destroyed by fire if additional voting is required. The final ballots shall be secured by the Bishop-President of the Holy Synod and securely sealed and filed in the archives of the Synod for posterity. No signature shall appear on any ballot; ballots showing a signature will be null and void.

Can. 29: The Primatial Board of Recommenders shall consist of five members of the Inter-Diocesan Synod, excluding bishops, and six members of the General Council (General Convention.) Clergy nominated and appointed to the Primatial Board of Recommenders from among the constituent members of the Inter-Diocesan Synod shall not be considered eligible to represent the number of Recommenders rerepresenting the General Council (General Convention.) Of the six Recommenders representing the General Council (General Convention) one shall be selected from among its clergy members and five from the Laity, making a ratio of six members of the clergy and five members of the laity for the entire composition of the Primatial Board of Recommenders. The Primatial Board of Recommenders shall meet in closed secret sessions and shall elect their own chairman from among any of its eleven members and shall also elect a recording secretary whose only duty will be to record the official tallies of votes and make an official record of the three Primatial nominees selected.

Can. 30: Three months prior to the three year period immediately preceding the automatic retirement of the Metropolitan-Primate, the Primate shall cause each archdiocesan and diocesan Ordinary to call into session the various archdiocesan and diocesan Synods and other pertinent Boards and/or Commissions of their respective jurisdictions for the purpose of nominating candidates for the Office of Metropolitan-Primate. The Ordinaries shall then submit such nominations to the Bishop-President of the Holy Synod, submitting same in wax-sealed envelopes which are not to be opened until the Primatial Board of Recommenders has convened. The Bishop-President of the Holy Synod shall

personally deliver the sealed nominations directly to the elected chairman of the Primatial Board of Recommenders who alone shall destroy the seal and make the nominations known to the members of his Board of Recommenders. The Primatial Board of Recommenders shall consider such nominations along with those proposed by the Board itself, it (the Board) is not bound to accept the archdiocesan and/or diocesan nominees but are duty bound to give said nominees every prayerful consideration.

Can. 31: A newly elected Metropolitan-Primate may elect to retain his status of Arch-diocesan or Diocesan Ordinary should he, at the time of his election, hold such a post. He may, if he so elects, resign as Ordinary of his Archdiocese or Diocese in which event the regular procedures are to commence to select his successor. In the event that the Metropolitan-Primate is selected from among the coadjutor or suffragan bishops, his office of coadjutor or suffragan bishop shall be automatically terminated and the procedures to elect his successor shall be immediately commenced by the proper authorities.

Can. 32: It shall be the duty of the Holy Synod to fix the annual stipend of the Metropolitan-Primate. However, in the event that the Metropolitan-Primate is elected from the ranks of the active Ordinaries and elects to retain his Episcopal See and execute the duties appertaining thereto and does receive an annual stipend from his Episcopal See, the Holy Synod shall then not grant the usual annual stipend mentioned herein, but shall determine a reasonable stipend to cover such extra expenses involved with the normal duties of the Metropolitan-Primate.

Can. 33: In the event of the death of an incumbent Metropolitan-Primate, the Bishop-President of The Holy Synod shall immediately assume the responsibilities involved as Metropolitan-Primate pro tem, and shall remain in office as the Bishop-President of the Holy Synod during the interim period involved. In such a case and in the event that the Bishop-President is an active Ordinary, coadjutor or suffragan, he shall continue exercising the duties appertaining thereto during the interim of his service as Primate Pro Tem.

Immediately upon assuming the duties of the Primate pro tem, the Bishop-President of the Holy Synod shall notify all canonical constituent archdioceses and dioceses of the death of the Primate and proceed to the residence of the later Primate to assist the family of the deceased Primate and the local clergy with the necessary canonical funeral arrangements. He shall explain to the late Primate's family the traditional customs involved but shall also take into consideration personal wishes of the family concerning certain details that are not in conflict with essential Orthodox norms. The family shall reserve the right to name and select pallbearers without interference from the Primate pro-tem as well as the right of selection as to the place of burial.

All deceased Bishops, including the Primate, should be properly embalmed according to civil law and vested in full Episcopal vestments including the miter. The Episcopal ring, prectoral cross and/or Panagia may, if the family desires, be removed before the final closing of the casket and given immediately to the next of kin. The miter may or may not be buried with the prelate. The bishop's personal Antimins is ALWAYS buried with the prelate.

No Bishop may be buried with simple ceremonies from a funeral home chapel. He must be brought to his cathedral, if one is available, or to the nearest Church of the jurisdiction and there to repose in state at least two days prior to the funeral service. This same rule applies to all priests and deacons.

If the Bishop (or priest and/or deacon) has served in the armed forces of the United States, the proper military honors may be included at the graveside services by appropriate military or veteran organization officials. The American Flag may be draped over the casket according to military tradition, but inasmuch as a bishop's, priest's, and deacon's casket should be a fully opened one due to the wearing of full vestments, the Flag is decently displayed on a small table near the casket, properly folded in accordance with the U.S. Flag Code, it is unfolded and draped over the casket at the time of final closing.

No private veteran, Masonic or fraternal service shall be permitted within the church proper but may be performed at the grave following the Church's religious committal service.

The bishops and clergy should gather at the church of repose for (a) Divine Liturgy on the days of

repose; (b) for Vespers for the Dead on the evenings of repose. The Primate pro tem shall preside at all such services unless prevented by unusual circumstances, if so prevented he shall delegate the responsibility to a brother-bishop.

Properly attired honor guards of veteran, Masonic and/or fraternal organizations may be permitted during the period of repose and during the funeral service at the church, said guards of honor be so placed by the Master of Ceremonies as to not interfere with the normal liturgical functions.

Funeral palls and palls of flowers are not placed upon the caskets of the clergy.

The casket containing the remains of a bishop, priest or deacon shall be placed in the center aisle of the church next nearest to the Altar, with the head facing the congregation and flanked by two standing candles. The Blessing Cross is placed in the hands of the deceased cleric and removed when the casket is closed.

If the funeral is held in the Cathedral of the bishop, the Bishop's throne is properly draped in mourning and is not used by any prelate, not even the Primate pro tem, during the funeral services. A separate chair shall be provided for the officiating Prelate.

The deceased Prelate's Coat of Arms shall be removed immediately from the Bishop's throne following the funeral services and presented to the prelate's next of kin.

If a prelate, priest or deacon was a member of a Masonic Order or other organization that traditionally has the deceased wear some emblem of the order, i.e., a Masonic Apron, it may not be displayed over or upon the vestments, but may be folded and placed under the main garment, or worn under the main garment, or folded and placed at the feet of the deceased. No emblem other than the Cross may be displayed on or above the casket, fraternal emblems may be displayed on floral memorials. Military medals and/or decorations shall not be pinned to the vestments of the deceased, except the Congressional Medal of Honor should the deceased be entitled to the same. Badges of fraternal office shall not be worn by the deceased.

If a bishop, priest or deacon dies as a result of violent happening or as the result of any circumstance that prevents an open casket, either as a sanitary precaution or the art of cosmetics prevents a reasonable restoration of the remains, the casket shall remain closed during the entire period of official repose.

If a prelate or cleric is to be buried at a place where no church of this Jurisdiction is available, the Primate pro tem shall seek the courtesy of another Orthodox Church or, if unavailable, a Church of the Roman Catholic or Episcopal Communions for the funeral service, only as a last resort may a funeral chapel be used, and if used the chapel must be so arranged as to reasonably resemble a liturgical church setting suitable for the proper conduct of the services involved. In such and event, the same customs that would prevail in a normal church setting are to be followed.

Can. 34: Prelates and/or clergy of other Communions attending funeral services of a prelate or cleric of this Jurisdiction shall be received with the proper honors due their clerical status and shall be seated properly in choir, or in a place of honor sufficiently removed so as to not interfere with the normal liturgical funeral service. Prelates and clergy not in communion with Holy Orthodoxy shall not participate in any portion of the funeral service; however, a prelate of the Roman Communion may be given the privilege of participating in the final absolutions and, if desired, be permitted to deliver a personal brief eulogy.

Can. 35: Immediately following the burial of a Primate, the Primate pro tem shall meet with the bishops and clergy attending the funeral services for the purpose of setting into motion the procedures involved with the election of a new Primate.

Can. 36: The Holy Synod shall determine the procedures involved for the election of a new Primate to replace the deceased Primate, said election to be held not less than 90 days nor more than 120 days from the day of the deceased Primate's burial. Obviously, a full compliance with the normal canonical procedures for the election of a Primate cannot be observed, however, as far as possible the concept and

directions outlined in Canons 26 through 31 should be observed. The Holy Synod alone shall have the right to determine alternate procedures as may be necessary to accomplish a legitimate election of a new Primate in the event of the demise of a Metropolitan-Primate.

Can. 37: The Primate pro tem shall cause the archdiocesan and diocesan Ordinaries to convene their respective Synods and/or other constitutional commissions and boards for the purpose of submitting recommendations to the Holy Synod concerning a replacement for a deceased Primate. All such recommendations shall be forwarded directly to the Primate pro tem who shall convey the recommendations to the Primatial election session of the Synod.

Can. 38: The newly elected Primate shall be installed by the Bishop-President (Primate pro tem) within thirty days of his election by The Holy Synod.

CONCERNING THE RIGHTS, PRIVILEGES, AUTHORITY AND DUTIES OF THE METROPOLITAN-PRIMATE

Can. 38: The Metropolitan-Primate of HOCAJ is not a supreme prelate for such is not known to exist within Holy Orthodoxy. He is, however, the chief executive canonical officer of the Jurisdiction with certain rights and privileges as expressed within the Canons of this Jurisdiction.

Can. 39: In the canonical order, the Metropolitan-Primate shall take precedence over the archbishops and bishops of the HOCAJ during his tenure of office.

Can. 40: The Metropolitan-Primate shall be the Apostolic teacher and guardian of the Holy Doctrines of the Holy Orthodox Faith during his tenure of office and shall exact from all bishops, clergy and faithful strict adherence to the Doctrinal decisions of the seven Ecumenical Councils and such other legitimate Ecumenical Councils that may, from time to time, convene, and to the Canons of HOCAJ.

Can. 41: The Metropolitan-Primate shall be considered the presiding Prelate at all official meetings of the Holy Synod, Inter-Diocesean Synod and General Council (General Convention) not necessarily chairing such meetings personally. The Metropolitan-Primate shall respect the Canons of HOCAJ governing the same.

Can. 42: The Metropolitan-Primate shall, as far as possible, make an annual visit to each Archdiocese and Diocese of HOCAJ, said visit to be made at the convenience of the Ordinaries and at a time and place decided by each individual Ordinary. If Synodal funds are unavailable for such annual visits, the individual Archdioceses and Dioceses shall provide reasonable traveling and housing accommodations for such visits. The Metropolitan-Primate shall not demand excessive traveling expenses or luxurious accommodations from any Archdiocese or Diocese, but shall accept whatever reasonable hospitality is extended to him.

Can. 43: Any Archdiocese or Diocese desiring a special visit to their jurisdictions by the Metropolitan-Primate should give the Primate at least a sixty day advance notice which will enable the Primate to make all the necessary arrangements.

Can. 44: If the Metropolitan-Primate is married, all official invitations should include his wife providing that the Archdiocese or Diocese extending the invitation is financially capable of including her.

Can. 45: In all matters involving Canon Law, spiritual functions and pastoral concerns of HOCAJ, the bishops, priests, deacons and laity of HOCAJ shall not be subject to any other ecclesiastical authority than the Metropolitan-Primate and The Holy Synod of HOCAJ.

Can. 46: A Bishop desiring to retire or otherwise vacate his Archdiocesan or Diocesan Episcopal authority must submit in writing a confidential petition to the Metropolitan-Primate only, outlining his reasons for said request; such petitions must be kept in confidence and revealed only to the Bishops of The Holy Synod at the discretion of the Metropolitan-Primate.

Can. 47: No Archbishop or Bishop of HOCAJ shall vacate his episcopal responsibilities without the approval of the Metropolitan-Primate and with the concurrence The Holy Synod whose corporate decision shall be final.

Can. 48: During the interim between meetings of The Holy Synod the Metropolitan-Primate shall be responsible for ordinary jurisdictional decisions, said decisions subject to either appeal through canonical provisions and/or ratification, if necessary, by the next session of the Holy Synod following the rendering of a particular decision. In some cases it would seem prudent for the Metropolitan-Primate to consult his Brother-Bishops of the Synod before making a crucial decision.

Can. 49: No Metropolitan-Primate has or shall claim any individual rights to ownership to the properties of HOCAJ except as otherwise may be permitted by contract with The Holy Synod.

Can. 50: The Metropolitan-Primate may not enter into any contractual agreements, or otherwise engage in any business enterprise, which by its nature may jeopardise the assets of HOCAJ, or may subject HOCAJ to any claim, lawsuit, or liability arising from such activity.

Can. 51: The Metropolitan-Primate shall have the right of Jurisdiction in all geographical areas not consigned to a legitimate Archdiocese or Diocese of HOCAJ. He shall not exercise any form of jurisdiction whatsoever outside the confines of HOCAJ.

Can. 52: The Metropolitan-Primate shall cause to be erected such Archdioceses and Dioceses necessary to compliment the Apostolate of HOCAJ, but shall always ask and receive the advice of his Brother-Bishops of the Synod before making any final decision regarding such new entities.

Can. 53: No Archbishop or Bishop, be he Ordinary, Coadjutor or Suffragen, shall absent himself from his Diocese without permission of the Metropolitan-Primate.

Can. 54: The Metropolitan-Primate shall not usurp the canonical preogatives of an Archdiocesan or Diocesan Ordinary of HOCAJ respecting the traditional Canons of Orthodoxy relating to such matters in general and the Canons of HOCAJ in particular.

Can. 55: All Inter-Faith or ecumenical activities and guidelines as may, from time to time, be initiated or voted upon by the Holy Synod shall be supervised by the Metropolitan-Primate. No official inter-Faith dialogues shall be initiated by any bishop or cleric of HOCAJ without the knowledge of and permission of the Metropolitan-Primate.

Can. 56: Internal disputes within any Archdiocese or Diocese of HOCAJ for which a reasonable solution is either difficult to achieve or impossible to attain, shall be refered to the Metropolitan-Primate who shall have the authority to intervene in behalf of the Holy Synod. In such matters the decision of the Metropolitan-Primate shall be final with either party retaining the right of appeal to The Holy Synod.

Can. 57: The geographical boundaries of the several Archdioceses and Dioceses of HOCAJ shall be that as determined by The Holy Synod; the Metropolitan-Primate shall be required to see to it that all such boundaries are respected by all bishops of HOCAJ. No bishop shall have the authority to extend his personal jurisdiction beyond the limits set by The Holy Synod for his own diocese.

Can. 58: The Metropolitan-Primate shall, if physically convenient, be the chief consecrator of each new bishop of HOCAJ as are to be elected and confirmed by The Holy Synod. The new bishop shall have the right to name his own co-consecrators who must be bishops legitimately incardinated to HOCAJ.

Can. 59: No bishop who is not incardinated to HOCAJ, however valid his Apostolic Orders may be, may not participate as a consecrator or co-consecrator of HOCAJ Bishops without the expressed permission of Metropolitan-Primate and the consent of a three-fourths majority of the Bishops of the Synod of HOCAJ. Permission for such an occurrence must be limited to only those occasions where a sufficient number of HOCAJ Bishops are not available for a valid consecration, and when such

permission is necessary it must be extended to bishops whose validity of Orders are totally accepted by Holy Orthodoxy. Bishops of the Anglican Communion are totally excluded. Bishops of the various independent Old Catholic bodies whose Orders do not stem from Oriental Orthodox sources may never be considered as participants in HOCAJ Episcopal Consecrations. Bishops of the various independent Orthodox bodies whose origin of Orders are unknown and/or whose Orders do not derive directly from the Russian Orthodox Archbishop Aftimios (Ofiesh) Succession of Holy Orders, or from some other legitimate Eastern Orthodox source of Orders shall not be permitted to participate in the consecration of HOCAJ bishops.

Can. 60: The Metropolitan-Primate shall have the responsibility to protect the valid lineage of Holy Orders of HOCAJ and shall reserve the lineage of HOCAJ's Sacred Orders to that of the Afimios Succession excepting in those rare occasions as allowable by Canon 59, and then only when no alternative is possible.

Can. 61 All bishops, including the Metropolitan-Primate, who violate the provisions of Canon 59 are subject to automatic suspension of all episcopal rights and privileges and severe penalties by the Holy Synod.

Can. 62: The Metropolitan-Primate shall have the right to accept bishops and priests from other Apostolic legitimate jurisdictions and assign them to appropriate dioceses and/or parishes for active duty providing that such bishops and priests have been released honorably from their previous jurisdictions and that their Orders are absolutely recognized as being valid in all respects. And, providing further that in the event such bishops and priests come from a legitimate jurisdiction not currently under Orthodox suffrage, such are to be received through a Profession of Faith and the signing of a document attesting their loyalty and acceptance of incardination to HOCAJ.

Bishops and priests received from sources either not recognized as valid by Orthodoxy in general and HOCAJ in particular, or whose validity is in any way questionable, are to be received as laymen and if otherwise qualified are to be re-ordained completely beginning with the diaconate.

In order to safeguard HOCAJ from any kind of scandal resulting from an irresponsible acceptance of such bishops and priests, no bishop of any HOCAJ Archdiocese or Diocese may accept such individuals into their jurisdiction without first notifying the Metropolitan-Primate of their intent to receive such a person, and if no objection is registered by the Metropolitan-Primate the bishop is free to conclude the negotiations involved. If an objection is registered by the Metropolitan-Primate, the bishop involved may appeal the case to his Brother-Bishops of the Synod whose decision shall be final.

Can. 63: The Metropolitan-Primate shall not confirm any bishop as a archdiocesan or diocesan Ordinary who has not been canonically elected by the Holy Synod in keeping with the Canons of HOCAJ. Should the Metropolitan-Primate violate this Canon he shall be immediately and automatically suspended from all duties, rights and privileges as Metropolitan-Primate and subject to the disciplinary action of The Holy Synod.

Can. 64: The Metropolitan-Primate shall not have the authority to enforce a suffragan bishop upon any Ordinary, but shall confirm such coadjutors and suffragans as may be properly and canonically instituted in accordance with the provisions of the Canons of HOCAJ.

Can. 65: In respect to Canon 62, paragraph 1, the Metropolitan-Primate shall not make any assignment of a received bishop or priest to any archdiocese or diocese within HOCAJ without the approving consent of the Ordinary of the archdiocese or diocese concerned. In the event that the Ordinary does not desire the new individual, the Metropolitan-Primate shall assign them to an Apostolate within the geographical area of his own jurisdictional control.

Can. 66: In the event of the death of an archdiocesan or diocesan Ordinary incardinated to HOCAJ, and there is no coadjutor available for automatic succession, the Metropolitan-Primate shall appoint an Apostolic Administrator to handle the affairs of the archdiocese or diocese until a successor has been duly elected and confirmed. If the entity has a Suffragan he should be the person appointed as Administrator. If no Suffragan is available the Metropolitan-Primate may follow one of the following

procedures: (1) Assign temporary jurisdiction of the vacant See to another diocese pending the election of a successor; (2) Appoint a bishop or qualified priest as the Apostolic Administrator pending election of a successor, or (3) Assume jurisdiction of the See himself until a successor is elected and duly installed.

Can. 67: The Metropolitan-Primate shall be required to make an annual report to The Holy Synod concerning the "State of the Jurisdiction," and a resume of the important activities occurring during the preceding year. The report is to be presented in written form and duplicated and distributed to each bishop, the Moderator of the Inter-Diocesan Synod, the Moderator of the General Council (General Convention), the Parishes and/or missions of each subordinate Archdiocese and Diocese.

A copy of the report should also be forwarded to His All Holiness, the Ecumenical Patriarch of Constantinople for his archives.

(Note: The preceding Canons relating to the Metropolitan-Primate are not complete, other Canons throughout this work will indicate additional responsibilities of the Metropolitan-Primate in other areas of jurisdictional concern.

CONCERNING THE BISHOPS, ERECTION OF ARCHDIOCESES AND DIOCESES

Can. 68: No bishop is ever to be degraded to the rank of Presbyter except by his own request and even then he is to retain the rank of bishop, but, by his own choice, may be referred to as "Father" instead of "Bishop." At the demise of such a cleric, he shall be accorded the full honors worthy of the Episcopacy.

Can. 69: No bishop of HOCAJ, including the Metropolitan-Primate and the Bishop-President of the Synod, shall in any way interfere with nor usurp any of the prerogatives rightfully belonging to any of the nationalistic (Ethnic) Orthodox Jurisdictions as are to be found existing in the United States, nor shall they attempt to exercise authority over any religious body, foreign or domestic, that is not canonically subject to their personal jurisdiction. Violations against this Canon will be subject to the disciplinary action of The Holy Synod.

Can. 70: No person shall be elected to the Episcopate of HOCAJ who has not been regularly and canonically ordained a priest within the confines of the jurisdiction of HOCAJ.

Can. 71: Each Archdiocese and Diocese canonically incardinated to HOCAJ shall have the right to elect their own Ordinaries, Coadjutors and Suffragans subject to their final and absolute election by the Bishops of the Holy Synod. In the event that the Synod, for good and just cause, reject a particular archdiocesan or diocesan election of an Ordinary, the respective archdiocese and/or diocese shall continue the process of election until one is found to be acceptable to the Bishops of The Holy Synod. The Synod's Bishop-President shall inform the clergy and laity of the archdiocese and/or diocese concerned as to the reasons why the Synod has rejected a candidate unless such a disclosure would be harmful to the good name of the candidate involved. The Candidate himself will be privately informed as to why he was not acceptable to the Synod. The decisions of The Holy Synod in such matters shall be final.

Can. 72: Any bishop accepted by and incardinated to The Holy Synod, American Jurisdiction who shall absent himself for a period of one year from all contact with the Metropolitan-Primate, the Bishop-President of the Synod and the Holy Synod shall be presumed to have voluntarily, deliberately or intentionally withdrawn from canonical obedience to HOCAJ, and shall be dropped from the canonical list of incardinated bishops of HOCAJ and shall be released from the jurisdiction losing all rights and privileges appertaining thereto. If such a bishop be a diocesan Ordinary, his See shall be declared vacant by the Holy Synod and his Diocese authorized to proceed with the procedure of electing a successor.

Can. 73: In addition to the provisions of Canon 72, any bishop who voluntarily, deliberately or intentionally absents himself from any and all contact with the Metropolitan-Primate, Bishop-President of the Synod and The Holy Synod for a period of three years without giving any kind of explanation for

his actions shall not only be dismissed from the Jurisdiction but shall incur automatic excommunication and deposition from Orders.

Can. 74: In keeping with the ancient norms of Holy Orthodoxy the Holy Orthodox Church, American Jurisdiction shall not recognize the existence or being of any bishop or church structure that insists in acting independently without any kind of an alliance with a structure of the existing Nationalistic (Ethnic) or Indigenous American jurisdictions. No bishop of HOCAJ, not even the Metropolitan-Primate or the Bishop-President of the Synod, shall assume unto himself the right of self-rule separate and apart from The Holy Synod, HOCAJ. Violators of this Canon shall be subject to severe censure and disciplinary action by The Holy Synod; and, if after such censure and discipline he persists in maintaining a self-rule posture, he shall be automatically excommunicated and deposed from Sacred Orders.

Can. 75: A bishop from another jurisdiction seeking incardination to HOCAJ must, in addition to complying with the provisions of Canon 62, must produce certified copies of his ordination to the diocese and priesthood, and consecration to the Episcopacy. Additionally, he must render a complete resume of his background relating to education, professional or work experience, military record, organizational affiliations and previous church affiliations and experience.

The Metropolitan-Primate shall receive such documentation from the petitioning bishop and request the Bishop-President of the Synod to appoint an investigating committee to be composed of Bishops of the Synod who shall report back to the Synod for their final determination. The Holy Synod may require a written and/or oral (or both) examination of the petitioning bishop concerning his knowledge of Holy Orthodoxy, Sacred Scripture and other aspects of religious life important to the spiritual life of Holy Orthodoxy. The decision of the Holy Synod in such matters shall be final.

Can. 76: In relation to Canon 75, if the bishops of the Synod find the petitioning bishop not sufficiently qualified to be accepted as a bishop, even though his Orders may be adjudged as valid, the Synod may, if the individual is otherwise qualified, accept him in the status of priest. In such case, and in view of the validity of his Episcopal Orders, such an individual shall be accorded the recognition of Archpriest if married, or Archimandrite if unmarried. If the individual accepts the judgement of the Synod and is inducted as a priest of HOCAJ, he shall be prohibited from exercising any of the episcopal prerogatives. He shall, however, always remain a bishop-in-fact, but restricted as to its powers and at his demise shall be buried as such.

Can. 77: In the event that the Holy Synod receives a petition from an individual believing himself to be a valid bishop within another jurisdiction, and said validity is adjudged not to be valid by the Synod, the provisions of Canon 62, paragraph 2 shall apply.

Can. 78: Missionary bishops, those bishops who are not elected to a regular diocesan structure, who shall supervise the affairs of HOCAJ in areas not yet elevated to the canonical status of a diocese, may be elected by the Holy Synod upon the recommendation of the Metropolitan-Primate. Missionary bishops shall be suffragan bishops to the Metropolitan-Primate and directly under his jurisdiction.

Can. 79: Archdiocesan and diocesan bishops located within the geographical area of a Metropolitan See are, in addition to their own rights as an Ordinary, suffragans to the Metropolitan-Archbishop and his Archdiocese; hence, they have voice in the affairs of the over-all affairs of the Metropolitan See.

Can. 80: No one shall be ordained and consecrated a bishop of HOCAJ until he shall have reached his thirty-fifth year. The automatic retirement age for all bishops shall be seventy years of age, however a bishop may retire for reasons of health or other good reason prior to that time.

Can. 81: No priest may be consecrated a Bishop of HOCAJ by fewer than two bishops in accordance with ancient Canon Law, however, it is preferred that three bishops participate, a chief consecrator and two co-consecrators.

Can. 82: A bishop must confine the exercise of the Episcopal office to his own diocese or missionary area as defined by the Holy Synod, unless he shall have been requested to perform Episcopal acts in

another Diocese or Missionary area at the request of legitimate authority. He may, upon the authority of the Metropolitan-Primate, oversee the affairs of another diocese in the event of the demise of its Ordinary.

Can. 83: A bishop is strictly prohibited from exercising any Episcopal acts or jurisdiction in another diocese other than his own without the express invitation and permission of the bishop of the diocese in which the intended act is to be executed.

(Commentary: As per example - a priest to be ordained for a specific diocese wishes his friend, a bishop of another diocese to ordain him, must first receive the permission of the diocesan bishop to whom he is to be incardinated before an invitation can be issued to the 'foreign' bishop. The same applies to a couple wishing a 'foreign' bishop to witness their marriage, etc.)

Can. 84: In case of illness of an Ordinary, a coadjutor if there be one, automatically assumes jurisdiction for the time being; or, a suffragan may, with the approval of the Metropolitan-Primate, assume jurisdictional control until the Ordinary is able to resume his responsibilities. If there be no coadjutor or suffragan, the Metropolitan-Primate may appoint an Apostolic Administrator pro tem until the Ordinary has recovered sufficiently to resume his duties.

Can. 85: An Apostolic Administrator who is not a bishop may during the tenure of his appointment exercise ordinary jurisdiction of a diocese, but cannot perform any episcopal act reserved only to bishops, such as ordination, elevation of clerics to higher degrees of dignity, etc.

Can. 86: A archdiocesan or diocesan Ordinary has the right to establish his Cathedral Church in any area he desires within the geographical area of his jurisdiction. The Cathedral property becomes the property of the Archdiocese or Diocese and the principal Church of the archdiocesan or diocesan jurisdiction. The Ordinary is the Chief Pastor of not only his Cathedral but of every parish and mission throughout his jurisdiction.

Due to the heavy limitations on the bishop's time, he may elect to appoint a priest as the parochial pastor of his Cathedral, said pastor to have charge of the parochial care of the parishioners of the Cathedral parish and supervise the normal parish Aposstolate programs. The temporal affairs of the Cathedral remain the responsibility of the Ordinary, however, the Ordinary may delegate some of these responsibilities to a Dean who shall function separate and apart from the parochial pastor; or, if the Ordinary so elects, he may delegate certain temporal responsibilities to the parochial pastor and the Cathedral Pastoral Board. The parochial pastor of a Cathedral shall bear the title of "Cathedral Rector."

A Cathedral Dean is a personal representative of the bishop and as such has no parochial authority at the Cathedral or throughout the jurisdiction unless otherwise delegated for such duties by the bishop.

The Cathedral shall be the location for all major functions of the Ordinary's jurisdiction including ordinations, investitures of minor prelates, and other official ecclesiastical or liturgical celebrations. The Ordinary may, however, schedule any of these functions at another church within his jurisdiction for good reason.

The Cathedral Rector shall be responsible for the religious training of the Cathedral parishioners, youth and adult programs, the choir, training of acolytes and the scheduling of the same; for the training and scheduling of ushers, and for the scheduling of Sunday and weekday Divine Worship, the scheduling of weddings, funerals and baptisms/chrisinations and for such other duties usually incident to the role of pastor.

When present at Divine Liturgy at his Cathedral the Ordinary shall always Pontificate from his Cathedra and if he so elects may join the celebrant for the Canon of the Liturgy.

The Cathedral Rector (Parochial pastor) is obliged to prepare adequate and intelligent sermons for delivery at each Divine Liturgy and in delivering his sermon in the presence of the Ordinary, he first addresses the Ordinary as follows: "May it please Your Excellency , "if the Ordinary is a diocesan bishop; if an Archbishop, he says: "May it please Your Grace, " and if a Metropolitan, he says: "May it please Your Eminence."

The Dean may be invited to preach a sermon at the discretion of the Cathedral Rector.

The Ordinary, as Chief pastor of his Cathedral, should endeavor to give at least one sermon per month and schedule the same with the Cathedral Rector.

The Cathedral Rector shall have the authority to schedule guest sermons at any Divine Liturgy, providing that the one invited is a canonical bishop or priest of HOCAJ. The permission of the Ordinary is required if the person invited is not a canonical cleric of HOCAJ.

The Cathedral Pastoral Board is under the direct administrative direction of the Cathedral Rector and it is he who shall chair each meeting of the Board. Appointments to the Cathedral's Pastoral Board shall be the responsibility of the Ordinary upon the recommendation of the Cathedral Rector. In the case of the Cathedral pastoral Board, it shall also constitute the "Cathedral Chapter," and when in those rare cases the Pastoral Board sits as the Cathedral Chapter, the Ordinary presides. The Cathedral Dean has no responsibilities towards the Pastoral Board, nor does he have any authority in its affairs, but he may, from time to time and at the invitation of the Rector, be invited to sit in on its proceedings and act as an advisor to the Board. The Dean has no vote within the Cathedral Pastoral Board.

The Cathedral Dean in addition to being a personal representative of the Ordinary is also the Dean of Clergy for the Ordinary's jurisdiction. He does not have to reside within the Cathedral Parish boundaries, and, indeed, may even be the pastor of another church within the Ordinary's Jurisdiction.

Neither the Dean nor the Cathedral Rector shall utilize the Ordinary's Cathedra, but the Rector shall occupy the chair to the immediate right of the Cathedra with the Dean occupying the chair to the Cathedra's left.

A visiting bishop may occupy the Ordinary's Cathedra with the permission of the Ordinary. But, a visiting bishop may not utilize a crozier in the presence of the Ordinary, and when sitting not in the presence of the Ordinary he may use the Crozier, but with the crook facing to the rear indicating that the visiting bishop does not have jurisdiction.

If there is a Deacon or Sub-deacon assigned to the Cathedral one of them shall be assigned by the Cathedral Rector to attend to the Ordinary's needs during Divine Liturgy; in the case that the individual appointed is a Deacon, he shall also perform his normal duties throughout the Liturgy. A layman known for his piety and knowledge of liturgical affairs, may be appointed by the Cathedral Rector as "Master of Ceremonies," in such case he will attend to the needs of the Ordinary in place of the Deacon or Sub-Deacon.

The Ordinary shall always be the Chief Celebrant of every Liturgy celebrated at the Cathedral in his presence even if he merely pontificates from his Cathedra. At special diocesan functions at the Cathedral the Ordinary shall always be the active chief celebrant, especially on 'high holy days,' and at all ordinations.

The Ordinary's chancellor or vice chancellor, or Vicar General shall have no authority within the parochial concerns of the Cathedral and they shall not usurp in any way the prerogatives of the Cathedral Rector. They may, from time to time, and at the invitation of the Cathedral Rector, be the chief celebrant of the Divine Liturgy and occupy the pulpit. At official Cathedral liturgical functions of a diocesan nature, the Ordinary shall assign the officers of the Liturgy as he deems appropriate.

The Cathedral Chapter (Pastoral Board) shall have no authority in scheduling Divine Services, nor shall it usurp any of the Ordinary's or Cathedral Rector's prerogatives concerning the same.

The Cathedral Rector, if a Mitred Archpriest or Archimandrite, may use the simple white miter when celebrating the Divine Liturgy, but not in the presence of the Ordinary. Under no circumstance is he to utilize the crozier either within or outside the presence of the Ordinary. The Cathedral Rector shall be entitled to wear the cassock and regalia of a Domestic Prelate but shall not utilize a jeweled pectoral cross, or wear a pectoral cross in the same manner as the Ordinary, neither shall he wear the *schuotto*.

Can. 87: Bishops of HOCAJ shall wear the same choir and house dress as those worn by the Prelates of the Carpatho-Russian Diocese and the Western Patriarchate (Rome) in accordance with their Eppiscopal rank. Choir dress of Anglican bishops is not authorized. Eastern Rite prelates of HOCAJ shall wear the choir dress appropriate to their rank.

For obvious reasons there shall be uniformity of Episcopal attire throughout the entire HOCAJ Jurisdiction for anything less will cause confusion among both clergy and laity. The introduction of a strange and/or foreign Episcopal attire is not authorized, nor is the introduction of strange and foreign attire for priests and deacons to be tolerated. With the exception of cope, miter and the traditional Eucharistic vestments common to both Western Rite Orthodoxy, Roman Catholicism and Anglicanism, NOCAJ Bishops shall not wear items of clerical attire that are clearly identifiable as Anglican garb inasmuch as the Western Rite of HOCAJ desires to identify itself separate and apart from Anglican norms. Conservatism in Episcopal attire shall be the norm for the entire HOCAJ. It ought not to be forgotten that the HOCAJ desires a posture of stability and a wide variance of Episcopal attire among the members of the HOCAJ Episcopate, among those who would know better and should set an example, is not indicative of the desired stability this jurisdiction needs to maintain.

(Commentary: There was a time when Ecclesiastical prelates, civil sovereigns and military generals could and did design their own garb, but those days have long passed into history and uniformity has become the rule rather than the exception. The laity of today are not impressed with unusual and unconventional clerical garb however related it may be to ecclesiastical antiquity.)

Can. 88: Metropolitan-Archbishops, the Metropolitan Ordinary of a Metropolitan-Archdiocesan See, shall exercise regular and normal Episcopal jurisdictional authority within his own Metropolitan See and shall have limited authority over the Diocesan Sees located within his Metropolitan Province. Such authority shall be limited to acting as liaison between The Holy Synod, the Metropolitan-Primate, the Bishop-President of the Synod and the subordinate Metropolitan diocesan Sees, and it shall be his responsibility to coordinate Synod-wide concerns among said Suffragan Sees. He shall not usurp the prerogatives of the ordinary exercise of Episcopal authority of his Suffragan Sees or Bishops, nor shall he intrude in the affairs of the Suffragan Sees' Synods unless very obvious and serious departures from Faith, Moral and/or Episcopal norms are being violated. In the event of such abuses, the Metropolitan-Archbishop shall take immediate counsel with the Metropolitan-Primate in an effort to reach a workable solution; such counsel failing, the Metropolitan-Primate shall take the matter to the Holy Synod whose decisions shall be final.

Can. 89: Archbishops, the Archbishop Ordinary of an Archdiocesan See, shall exercise regular and normal Episcopal jurisdictional authority within his own Archdiocesan See and shall have access to the Metropolitan-Archbishop of his Province for guidance when necessary and shall be subject to legitimate authority of The Holy Synod and Metropolitan-Primate in accordance with the provisions of the Canons of HOCAJ. He shall not usurp the prerogatives of a bishop of another diocese, nor seek to extend his jurisdiction beyond the geographical boundaries of his own Archdiocese.

Can. 90: Bishop, the Bishop Ordinary of a Diocesan See, shall exercise regular and normal Episcopal jurisdictional authority within his own Diocesan See and shall have access to the Metropolitan-Archbishop of his Province for guidance when necessary and shall be subject to the legitimate authority of The Holy Synod and Metropolitan-Primate in accordance with the provisions of the Canons of HOCAJ. He shall not usurp the prerogatives of a bishop of another diocese, nor seek to extend his jurisdiction beyond the geographical boundaries of his own Diocese.

Can. 91: Coadjutor Archbishops and Bishops shall exercise such Episcopal authority as are delegated to them by their Ordinaries. They shall not attempt to usurp the prerogatives of their own Ordinaries or bishops of other Sees, nor attempt to exercise any personal jurisdiction in areas prohibited by ancient ecclesiastical norms and the Canons of HOCAJ. They shall enjoy the privilege of right and immediate succession to the See in which they are incardinated upon the demise of the Ordinary, but they shall not exercise such authority until installed by the Metropolitan-Primate. During the interim between the demise of their Ordinary and the date of their official and canonical installation as Ordinary, Coadjutors

shall exercise Episcopal authority over the late Ordinary's jurisdiction in the capacity of Apostolic Administrator subject to the authority of the Metropolitan-Primate, The Holy Synod and the Canons of HOCAJ.

Can. 92: Suffragan Bishops, shall exercise such Episcopal authority as are delegated to them by their Ordinaries. They shall not attempt to usurp the prerogatives of their own Ordinary or bishops or of other Sees, nor attempt to exercise any personal jurisdiction in areas prohibited by ancient ecclesiastical norms and the Canons of HOCAJ. Suffragan bishops do not have the right of succession to their Ordinary's See upon the demise of said Ordinary, but may, if appointed by the Metropolitan-Primate, act as the Apostolic Administrator of the vacant See until a successor has been duly elected and installed. The Suffragan Bishop is always eligible for consideration to succeed his deceased Ordinary should his diocese not have a Coadjutor. Suffragan bishops are eligible for election as the Ordinary of another See, and for appointment by the Synod as bishop of a Missionary Province. They, like the Ordinary, are subject to the legitimate decisions of The Holy Synod and the Metropolitan-Primate, and the limited authority of the Metropolitan-Archbishop of their own Metropolitan Province.

Can. 93: The Canonical duties and responsibilities of all Archdiocesan and Diocesan Ordinaries shall be as follows:

- (a) Protect, defend and teach the Holy Doctrinal decisions of the seven Ecumenical Councils and cause the same to be uniformly taught and upheld by the clergy and laity of their respective jurisdictions.
- (b) To establish parishes and missions and to determine the boundaries thereof.
- (c) To provide each parish and/or mission with the necessary pastoral guidance through the appointment of pastors and other assistant clerics as necessary.
- (d) To provide adequate theological training for postulants to the priesthood and diaconate and to supervise the same.
- (e) To promote sacerdotal vocations, receive petitions from Postulants and approve or disapprove such applicants in accordance with Canon Law and sound judgement.
- (f) To appoint a diocesan chancellor, notary or other diocesan authorities as are needed for the successful administration of his jurisdiction.
- (g) To establish and be responsible for the care of his Cathedral and provide adequate pastoral guidance for the parishioners thereof.
- (h) To ordain only those men to the priesthood and diaconate who are known for their spiritual piety, adequately trained in theology and other aspects necessary for a successful sacerdotal apostolate, who are free from canonical impediments, who Chrismated Orthodox Christians and totally dedicated to the Holy Orthodox Faith of Christ.
- (i) To provide adequate religious training for the children committed to the care of their respective parishes and missions, and to provide adequate religious training for all parishioners, especially for converts to the Faith.
- (j) To utilize only such religious educational materials as reflect the true teachings of the Holy Orthodox Faith and not permit strange or false teachings within his jurisdiction.
- (k) To utilize the abilities and talents of his Coadjutor or Suffragan bishops to the fullest possible extent and to cooperate with them in Episcopal collegiality.
- (l) To utilize the abilities and talents of gifted and educated members of his clergy in areas best suited to their expertise.
- (m) To give Godly admonitions to his clergy when necessary and exercise reasonable but not

dictatorial disciplinary action in matters of sacerdotal disobedience and other clerical abuses, doing so always being sinful of his own spiritual condition and in absolute conformity with the Canons of HOCAJ; and always providing such clergy the right and benefit of a properly instituted Canonical hearing or trial in strict observance of the canonical provisions of HOCAJ governing such hearings and trials.

(n) To consecrate the sacred vessels belonging to individual members of the clergy and the parishes and/or missions; to consecrate the Holy Antimins for those clergy canonically incardinated to their jurisdictions; to consecrate altars and church building (church edifices may not be consecrated until all debt has been retired and the property belongs to the parish and/or diocese); to consecrate and distribute the Holy Oils on each and every Holy Thursday, distributing them to only those clergy incardinated to their jurisdiction.

(o) To initiate adequate stipends for the clergy when feasible and institute a system of parish stipends to the diocese for the upkeep and administrative requirements of the diocese and to administer such funds as prudently as possible.

(p) To hold in trust as a legal Corporation Sole all funds and properties of the diocese and to be the chief administrator of the same.

(q) To establish a diocesan Synod and such other diocesan Commissions and boards as are necessary for the successful administration of the diocese.

(r) To supervise the parishes and/or missions of the diocese and insure that their Pastoral Boards conform to the norms and Canons of HOCAJ.

(s) To visit each parish and/or mission at least once during a calendar year.

(t) To cause each pastor to keep an accurate record of all administration of the Sacraments, especially baptisms, chrismations and marriages, and to record all parish deaths, submitting copies of the same to the diocesan chancery.

(u) To maintain a complete bookkeeping and record system at the Chancery of all diocesan matters and parish records.

(v) To be concerned for the spiritual welfare of his clergy and providing such clerical retreats as, from time to time, are advisable.

(w) To be diligent in submitting whatever reports and records from the diocese to the Holy Synod as may from time to time be required.

(x) To be attentive to his responsibility of meeting with his Brother-Bishops in Holy Synod assembled and to cooperate with his Brother-Bishops in all decisions of the Synod, and promulgate such decisions throughout his own diocese.

(y) To initiate steps to provide his diocese with a coadjutor and/or suffragan bishops as the growth of the diocese merits, and to communicate such need to the Metropolitan-Primate for consideration by the Holy Synod.

(z) To establish Ecumenical Guidelines for his diocese in keeping with the established guidelines of The Holy Synod.

(aa) To budget a regular diocesan stipend for the upkeep of the Synod and the normal and reasonable expenses of the Metropolitan-Primate.

(bb) To establish a regular system of communications between his diocese and the parishes & missions through the media of some form of a regularly scheduled publication such as a newsletter, etc.

- (cc) To administer the marriage provisions of HOCAJ's Canon Laws equally among his diocesan communicants, to dispense from such laws when necessary and to regulate a uniform diocesan system concerning the same.
- (dd) To invite the Metropolitan-Primate to his diocese at least once a year.
- (ee) To convene his diocesan Clergy Synod and Diocesan Council of clergy and laity at least once a year.
- (ff) To cooperate with bishops and clergy of other Faiths outside HOCAJ in matters of mutual concern providing that no compromise of Faith and Sacraments are involved. See (z) above.
- (gg) To extend the hand of fellowship to other Orthodox Jurisdictions and cooperate with them to whatever extent may be possible without usurping any of their prerogatives, nor permitting them to usurp his own.
- (hh) To provide the diocese with adequate legal counsel capable of handling any legal contingency that may from time to time confront the diocese.
- (ii) To establish a diocesan set of Canons seeing to it that they are not in conflict with the general Canons of HOCAJ, submitting said Canons to the Holy Synod for ratification and approval.
- (jj) To incorporate his diocese in accordance with existing state laws for the purpose of establishing state legality and to enjoy such tax exemptions as may be available to churches through the state.
- (kk) To apply to the Federal IRS authorities for a tax exemption number to cover his diocese and subordinate parishes and/or missions.
- (ll) To adhere to such federal and state laws in reference to social security laws covering the clergy and diocesan employees.
- (mm) To provide, if possible, such insurance coverage for members of the clergy that may from time to time be necessary.
- (nn) To cause to be commemorate in each celebration of the Divine Liturgy throughout his diocese the names of the Ecumenical Patriarch of Constantinople, the Metropolitan-Primate, Bishop-President of the Synod, his own good name and the Holy Synod.
- (oo) To adhere to the Holy Canons of HOCAJ and to dispense from them when only absolutely necessary, refusing to dispense in impossible situations and **DISPENSING FROM ONLY THOSE CANONS THAT ARE NOT RESERVED TO THE HOLY SYNOD FOR DISPENSATION.**
- (pp) To preside over all diocesan commissions, boards and the Synod either personally or through a legitimate legate.
- (qq) To cause to be observed throughout his diocese "The Sunday of Orthodoxy," on the first Sunday of Lent of each year.
- (rr) To cause to be observed the legitimate Holy Days of Orthodoxy as shall be from time to time prescribed by the Holy Synod.
- (ss) To issue, from time to time, constructive and teaching Episcopal Pastoral Letters to each Parish and/or Mission, especially at the following times: At the beginning of Lent and Advent, Easter and Christmas.
- (tt) To use reasonable restraint in issuing canonical admonitions and regulations without consulting the diocesan clergy advisors.

(uu) To remember that the bishop is a true servant of the servants of God and that compassion for his canonical subjects in keeping with reasonable adherence to the Doctrinal aspects of the Faith and the Holy Canons is a sacred trust and responsibility.

(vv) To be mindful of his own spiritual condition at all times and engage in the exercise of daily personal prayer always asking the Holy Spirit for guidance, wisdom and patience.

Can. 94: Each Archdiocesan and diocesan bishop has the authority to be bi-ritual in order to serve both the parishes of the Western and Eastern Rites which are incardinated to his See. In serving a particular Rite, the bishop shall wear the appropriate vestments.

Can. 95: Each Ordinary shall be responsible to see to it that whatever approved HOCAJ Liturgical Rite is granted to a parish and/or mission is strictly adhered to and that no parish and/or mission under his jurisdiction may exercise bi-ritual privileges.

Can. 96: Each Ordinary shall cause each of his pastors and clergy to have at least one annual conference with him, either at the bishop's chancery office or at the cleric's home parish and/or mission.

Can. 97: No bishop of HOCAJ is authorized to exercise his ministry outside the confines of the authority of The Holy Synod, HOCAJ, excepting on those occasions which are governed by approved Ecumenical Guidelines. This Canon applies equally to every ordained cleric incardinated to any of the constituent Sees of HOCAJ.

Can. 98: In keeping with the example given the Church by Christ Himself by His selecting married men to be His Apostles, and inasmuch as the Bishops are the legitimate successors to the Apostles, and further, in accordance with the admonition of Apostolic Canon #5, "Let not a bishop, priest or deacon put away his wife under the pretense of religion, but if he puts her away, let him be excommunicated; and if he persists, let him be deposed," and further in accordance with the admonition of St. Paul that "A Bishop shall be the husband of but one wife;" and, further believing that the Church loses the benefit of the capabilities of many priests by not admitting a married man to the Episcopacy, and further believing that it is an act of discrimination of the worst kind by reserving the Episcopacy to only priests in the celibate state of being indicating that only the unmarried priest is worthy of elevation to the Episcopacy, and further indicating that the Holy Sacrament of Matrimony is not compatible with the Holy Sacrament of Holy Orders, the Holy Orthodox Church, American Jurisdiction does not subscribe to or accepts the Canons made subsequent to the establishment of the Apostolic Canons whereby the Episcopacy is reserved to only the celibate clergy; and hereby this Canon approved by the Holy Synod of HOCAJ accepts the example set by Christ Himself and authorizes married priests to be ordained and consecrated to the Episcopate of the Holy Orthodox Church, American Jurisdiction. By so approving of a married Episcopate the Holy Synod of HOCAJ views the actual actions and example of Christ to be totally authoritative and superior to any subsequent law of man, the 'power of the keys' notwithstanding. Any man who denies that the law of God, the example of the law set by Christ Himself is inferior to any law of man let him be anathema. And, Let him be anathema also who subscribes to any theory which places the law of man over and above that which Sacred Scripture canonically allows.

(Commentary: By this Canon the HOCAJ has not established a canonical precedent unknown to Christendom in general and to Orthodoxy in particular; nor has it established a condition within the Apostolic Church of Christ that has not existed previously in both ancient and more recent modern times. Indeed, it continues a tradition within the Indigenous American Orthodox Apostolate that began fifty years ago by both Archbishops Aftimios and Ignatius when they became the first Orthodox bishops in this country to be married men, both of whom were at the time of consecration to the Episcopacy in the celibate state of being, but who subsequent to their consecration and when the American Jurisdiction was established reverted back to the ancient custom of the early Church and restored the married Episcopate to the Church. Neither of these two bishops established a precedent either, for, indeed, in certain parts of the world where Eastern Orthodoxy is the majority religious persuasion, married men have been consecrated to the Episcopate and even in more recent times in Russia, Macedonia and elsewhere. In fact, today, a complete reestablishment of the married Episcopate is being

advocated by many Eastern Orthodox bishops and clergy, among them the Greek Archbishop of New York under Constantinople, among others may our example be a guide for others to follow.)

Can. 99: Heiarchs of HOCAJ shall be designated as follows: Metropolitan-Primates, active or retired, shall be addressed as "His Eminence, the Most Reverend -----"; Metropolitan Archbishops as His Eminence, The Most Reverend -----; Archbishops as His Grace, the Most Reverend -----; Bishop-President of the Synod as His Excellency, the Most Reverend -----; Coadjutor Archbishop as His Grace, the Most Reverend -----; Dio9cesan Bishops, Coadjuter Bishops and Suffragan Bishops as His Excellency, the Most Reverend -----.

All degrees of priesthood carry the salutation of "Your Reverence," with the title designations being as follows; Mitered Archpriest and Mitered Archimandrite - The Right Reverend; Archpriest and Archimandrite - The Very Reverend. In keeping with ancient western custom and the custom of Orthodox Carpatho-Russians, among others, Right Reverend and Very Reverend Archpriests and Archimandrites may be addressed as Monsignor.

(Commentary: Among some of the Eastern Jurisdictions diocesan bishops are termed 'The Right Reverend,' however, insasmuch as the vast majority of peoples within western Christendom are accustomed to recognizing the term 'The Most Reverend' as the proper custom idtifying all ranks of the Episcopacy it would appear that HOCAJ being within the pale of western Christendom, its Orthodox and Eastern relationship notwithstanding, it would be most appropriate for HOCAJ to conform to the traditional western norms of Episcopal identification. In some countries Rome has dropped the 'Right Reverend and Very Reverend; identification of the Monsignori, however the tendency still remains to equate bishops with the designation of 'Right Reverend' with that of the lower ranks of the monsignori.

It would appear, too that HOCAJ would desire to uphold its Episcopacy to a level of dignity that would not appear to be inferior to that of the predominant majority party of western Christendom and at least equal to that upheld by certain elements of Orthodoxy, notably the Carpatho-Russian Jurisdiction. It is realized that a bishop is still a bishop regardless of the terminology used of describe or identify him as such, yet a conformance with the accepted world-wide western norms in the matter will eliminate the possibility of mistaken or misunderstood identity of the status of our bishops. And, more importantly, HOCAJ recognises all bishops to be equal as members of the one College of Bishops, each possessing the same dignity and Succession of Orders, hence each should carry the same principal mark of identification, the term 'Most Reverend' being the most appropriate.

Lastly, due to the unfortunate confusion that reigns supreme among those elements that make up the total Anglican Communion, that Communion referring to their bishops as 'Right Reverend,' it would appear wise for HOCAJ to not use the Anglican style of reference used in identifying their bishops, lest our own bishops be understood by less knowledgeable churchmen as belonging to any segment of the Anglican Communion.)

Prelates of HOCAJ shall not append to their descriptive titles any form of exalted termology over and above that prescribed by this Canon.

Can. 100: The ancient custom of the laity genuflecting to a prelate and kissing his episcopal ring, a custom derived from the Middle Ages, is to be discouraged.

CONCERNING THE ERECTION OF ARCHDIOCES, DIOCESES, MISSIONARY PROVINCES:

Can. 101: The sole authority for the erection of Archdiocese, Dioceses and Missionary Provinces shall rest in The Holy Synod.

Can. 102: The boundary lines of an archdiocese, diocese and missionary province shall be that as determined by The Holy Synod.

Can. 103: Excepting for those archdioceses and dioceses currently in existence within HOCAJ, said entities established for the purpose of creating the initial ecclesiastical structure of HOCAJ, no diocese shall be created until the geographical area it shall govern has achieved the establishment of a minimum

of four parishes, not including missions. The existence of four or more missions within a single geographical area shall not of itself constitute the necessity of erecting a diocesan entity, but may, with the approval of the Metropolitan-Primate and The Holy Synod, be established as a Missionary Province eligible for the establishment of a missionary bishop to oversee its affairs.

No further archdioceses shall be established until the proposed geographical area involved has achieved the establishment of at least eight parishes, not including missions.

(Commentary: It is precisely because HOCAJ is the youngest national jurisdiction of the Holy Orthodox Faith, it being the indigenous jurisdiction of the United States and just over fifty years of age, that special care must be exercised to see to it that the Jurisdiction not over-extend itself and create more diocesan structures and bishops than are actually and reasonably required for the successful prosecution of its apostolate. Care must be taken to safeguard HOCAJ from the unwarranted practice of certain religious bodies create more bishops than needed and create bishops simply to satisfy ambitious men seeking episcopal status. "Where the bishop is, there is the Church"...but, a bishop must have a church structure over which he is the bishop, otherwise his office is in vain. A single mission chapel with a handful of people does not justify the existence of a bishop! There must never be within HOCAJ the existence of 'honorary bishops,' all must come into being as the result of a real and actual ecclesiastical need which involves the pinciple of apostolic jurisdiction over several churches canonically erected and incardinated to a jurisdictional bishop. Anything less will destroy the integrity of HOCAJ and lessen its ability to serve the Faithful committed to its care.)

(Note: The provisions of the Canons relating to the required number of parishes for the erecton of an archdiocese or diocese are not only sound and in keeping with ancient Apostolic practice, but serve as incentive goals fo those involved with desiring their geographical areas to be so designated as an archdiocesan or diocesan entity.)

Can. 104: The organizational structure of Archdioceses and dioceses shall be that described and outlined in the Pastoral Guide and/or that which, from time to time, will be determined by The Holy Synod. To create nation-wide jurisdictional conformity, all Ordinaries shall construct their ecclesiastical structures in conformance with this Canon. Every Ordinary shall have the right to augment the basic structure as outlined in the Pastoral Guide, or as may, from time to time, be established by The Holy Synod, with such boards, commissions, committees as he may determine will enhance the efficiency of his administration, but the basic structure shall always remain uniform with other dioceses throughout the entire HOCAJ.

Can. 105: (METROPOLITAN SEES) The Holy Synod shall divide the contnental United States into 7 geographical Conferences, namely: The New England Conference; The Mid-Eastern Conference; The Southern Conference; The Central States Conference, the Southwestern Conference, The Western Conference and The Mid-Western Conference with the view that each Conference will eventually have its own Metropolitan-Archdiocesan See. No Conference shall have a Metropolitan-Archdiocesan See until it has sufficiently reached organizational maturity to warrant such a See., The Holy Synod deciding when such a maturity has been accomplished.

The boundaries of each Conference shall be that determined by The Holy Synod and until each Conference has reached. the desired organizational maturity, The Holy Synaod shall appoint a Provincial for each Conference who shall be the representative of the Synod charged with the responsibility of nurturing the growth of the the Apostolate in his Conference are. The Provincial may be a priest incardinated to HOCAJ, or a missionary bishop. If the Provincial is a priest he shall not exercise episcopal jurisdiction within the Conference, but if he be a missionary bishop he shall exercise such episcopal authority as delegated to him by the Synod. Conference Provincials shall work under the immediate supervision of the Metropolitan-Primate in concert with the Holy Synod.

The authority of the Metropolitan-Archbishops of said Conferences; Metropolitan Archdioceses shall be that as expressed in Canon 88.

CONCERNING SACERDOTAL MINOR PRELATES;

Can. 106: In keeping with the ancient practices of the Apostolic Tradition as have been observed and respected by the ancient Patriarchates and autonomous jurisdictions of the Orthodox Church everywhere, worthy priests have, from time to time, been elevated to various dignities of rank within the Apostolic priesthood. The authority governing such sacerdotal recognitions have been limited to the Patriarchs of the several legitimate Patriarchates and the Primate of the autonomous bodies. Respecting the age-old traditions involved, The Holy Synod of HOCAJ shall recognize the right of its Primate to elevate worthy priests to positions of sacerdotal honor and dignity in keeping with the practices of the Patriarchates and the several autonomous bodies providing no priest by elevated to any sacerdotal rank of dignity without the recommendaton and approval of the Ordinary to whom the priest is incardinated.

It shall be the responsibility of the Ordinary to submit to the Metropolitan-Primate the names of any priests of the Ordinary's own jurisdiction who, in the opinion of the Ordinary, merits recognition and advancement within the sacerdotal order, naming in specific terms the degree of dignity to which the Ordinary desires the priest to be raised. Upon receipt of the official recommendaton from the priest's Ordinary, the Metropolitan-Primate shall confer with the Ordinary at the earliest possible moment to determine whatever details concerning the elevation which the Ordinary may desire or recommend. The Metropolitan-Primate shall be responsible to respond to the Ordinary's request withni thirty (30) days following the request and, should he respond negatively the Ordinary shall have the right of a refiew of the merits of the situarion with The Holy Synod. Should the Holy Synod concur with the opinion of the recommending Ordinary, the Metropolitan-Primate shall acquiesce to the Ordinary's recommendaton and proceed with the appointment to the sacerdotal degree requested by the Ordinary.

Upon the elevaton of a priest to a higher dignity within the sacerdotal rank, the priest's own Ordinary shall notify the priest of the appointment and set a time for his official investiture. The priest's own Ordinary shall be the prelate officiating at such an investiture unless he shall otherwise delegate it to another prelate. Common courtesy shall dictate that a priest,so honored by his own Ordinary' s recommending him for sacerdotal advancement,shall not request another prelate to preside at the investiture.

Can. 107: In keeping with the ancient traditons outlined in Canon 106, HOCAJ whall recognize the following dignities within the Sacerdotal Order:

For both the Western and Eastern Rites:

Classificaton No. 1 for married clergy: (1) Mitred Archpriest; (2) Archpriest

Classification No. 2 for celibate clergy: (1) Mitred Archimandrite; (2) Archimandrite

The Mitred Archpriest and Archimandrite shall both carry the dignity of Right Reverend and may utilize the title of Monsignor.

The Archimandrite and Archpriest shall both carry the dignity of Very Reverend and may utilize the title of Monsignor.

The Mitred Archpriest and Mitred Archimandrite may utilize the simple white miter when celebrating the Divine Liturgy and when functioning in other liturgical ceremonies, but may not wear the Miter in the presence of his Ordinary or other bishop, excepting on such occasions when specifically given permission to do so by his Ordinary or another bishop in whose presence the Mitred Archpriest or Mitred Archimandrite is to function.

The choir dress for these sacertodal dignities shall be that provided for in Canon 86, paragraph 19 and shall wear the soutain with purple piping and buttons after the manner of bishops together with the appropriate purple cincture, the bieretta of black with the purple pom pom. The purple cassock or soutain is not authorized for wear by such sacerdotal dignataries for such is reserved only for bishops, nor is the purple skull cap authorized for such sacerdotal dignitaries. Purple clergy shirts or rabats are similarly not authorized for minor sacerdotal prelates.

CONCERNING THE PRIESTHOOD:

Can. 108: No person shall be accepted as a postulant for the diaconate or priesthood of the Holy Orthodox Church, American Jurisdiction, nor ordained as such who is not of the masculine gender and is not a Chrismated Orthodox Christian. No bishop of whatever rank or status, nor the Holy Synod shall have any power to dispense from this Canon.

Can. 109: All postulants for Holy Orders must be of the masculine gender by natural birth.

Can. 110: No man shall be ordained to any Order of the Sacred Ministry of deacon, priest or bishop who is known to be engaged in a personal lifestyle that is contrary to the moral standards of heterosexualism and that are contrary to the moral teachings of Holy Scripture. Bishops who knowingly violate this Canon shall automatically be excommunicated and deposed from the Sacred ministry together with the person he so ordains. The Holy Synod shall not have the power or authority to reverse this Canon.

Can. 111: No man who is otherwise qualified shall not be restricted from the reception of Holy Orders on account of his race or national origins.

Can. 112: The canonical age for a deacon shall be twenty-two (22) years of age and twenty-four (24) years of age for the priesthood. A candidate for the priesthood must have attained his 24th birthday prior to ordination as such.

Can. 113: A candidate for Sub-deacon, which is not part of the Holy Orders of bishop, priest or deacon, nor is it to be considered as a preliminary step towards achieving major Orders, must be of the masculine gender, a Chrismated Orthodox christian, free of the impediments stipulated in Canon 110 and shall have reached his twentieth (20th) birthday prior to such ordination.

Can. 114: Each Ordinary shall be responsible for the recruitment of vocations for his own diocese and shall be further responsible for the theological training of all such candidates and shall receive no person as a postulant nor ordain any person contrary to the provisions of the Canons of HOCAL; this Canon shall be irrevocable.

Can. 115: It is strictly forbidden to force any one in any way, or for any reason, to embrace the sacerdotal state, or to keep a properly qualified from that state.

Can. 116: A man who has received the Order of Deacon and refuses to receive the higher Order of Priest cannot be forced to it by the bishop, nor can the bishop on account of such refusal forbid the Deacon the exercise of the office of Deacon.

Can. 117: A priest who has been recommended by his bishop to a higher sacerdotal dignity has the right to decline the honor and he shall not be penalized for so doing.

Can. 118: The Sacrament of Holy Orders, by the Divine institution of Jesus Christ, distinguishes within the Church the clergy from the laity, for the government of the Church and its people and the valid ministry of administering the Holy Seven Sacraments and the celebration of the Divine Liturgy.

Can. 119: Canonically married men may be ordained to the diaconate or priesthood.

Can. 120: The celibate clergy shall be those who were unmarried at the time of ordination to the diaconate, remaining celibate through ordination to the priesthood and afterwards remaining in that state. Celibate clergy are not free to marry unless for good and sound reason they receive a dispensation from their Ordinary; a cleric's own Ordinary shall be the sole authority in such matters,

In the event that the Ordinary denies a cleric's petition for dispensation to marry, the cleric has the right to make a second and third petition. If the Ordinary continues to refuse permission, the cleric may appeal his case to the Metropolitan-Primate who shall take the matter under advisement with The Holy

Synod and the resulting decision shall be final.

Can. 121: The Holy Synod shall cause a Code of Clerical Conduct to be established and set the penal remedies involved. The Code shall be reviewed every four years by competent canonists within HOCAH and shall recommend to the Synod whatever changes may be required. The Code, although it shall be published in separate form, shall constitute itself as part of the total Code of Canon Law of HOCAJ and as such shall be binding upon all clerics of HOCAJ without exemption.

Can. 122: The Holy Synod shall cause a General Code of Orthodox Christian Conduct to be established and set the penal remedies involved. The Code shall be reviewed every five years by competent canonists within HOCAJ and shall recommend to the Synod whatever changes by be required. The General Code, although it shall be published in separate from apart from the Code of Clerical Conduct and the General Code of Canons, shall constitute itself as part of the total Code of Canon Law of HOCAJ and as such shall be binding upon all members of the clergy, regardless or rank, and the laity without exception.

(Note: As far as practical those Canons relating to clergy and laity conduct and the penalties involved shall be those as are to be found in "The Rudder," said Canons, where applicable, to be utilized until HOCAH has been able to institute the provisions of Canons 121 and 122 above.)

Can. 123: Under no circumstance shall a strange priest, one unknown to a resident bishop, priest or deacon and especially one known not to be incardinated to any canonical entity of HOCAJ, be given the privilege of celebrating the Divine Liturgy or any other sacred act, until his status has been cleared by the Ordinayr of the place involved. Pastors are duty bound to comply strictly with this Canon.

Can. 124: When visiting the parishes, the Bishop shall see that everything is in good order. He shall examine the parish's canonical records and financial journals. He shall see that the church edifice, or misssion chapel contains all things necessary for Divine Worship, that the Altar Table and Sanctuary are clean, that vestments are not too old and in good repair, that the Antimins is in good condition and signed by the proper canonical Episcoal authority, and that the Reserved Sacrament if being reserved in conformance with liturgical law. If the Bishop finds fault with these things he is to give brotherly admonition to the pastor.

Can. 125: The Bishop is duty-bound to see to it that all clergy under his jurisdiction abide by the Canons of HOCAJ, the legal and canonical decisions of The Holy Synod and those directions as may, from time to time, appear in the Pastoral Guide, and all other rules of the Ordinary's own canonical entity. In cases of violation, the Bishop shall take whatever steps he deems advisable to correct the situation, utilizing, in the first instance, the provisions of the Canons of HOCAJ, and, secondly, the corrective provisions normally applicable to his own diocesan structure.

Can. 126: None of the seven Sacraments shall be administered within any canonical structure of HOCAJ contrary to the provisiions and directions of the Orthodox Service Books as are genuinely translated by Isabel Florence Hapgood and approved by The Holy Synod of HOCAJ.

Can. 127: The Parish pulpit is never to be used to publicly embarrass or admonish personalities of a parish, nor is the pulpit ever to be used to embarrass, ridicule or admonish the diocesan Ordinary, other bishops, of the Jurisdiction including the Bishop-President of the Synod and the Metropolitan-Primate. Priests or parishes having complaints or differences of opinion with their Ordinary or other member of the Heirarchy of HOCAJ shall prosecute such complaints or differences in accordance with the established provisions of the Canons of HOCAJ.

Can. 128: No layman shall be appointed to any position of trust within a parish or diocesan structure who has not partaken of the Sacraments of Absolution (Penance) and Holy Communion at least once during the year preceeding an appointment of trust. The normal time when everyone is required to receive these Sacraments at least once is during the Easter Season, from Ash Wednesday to the Ascension.

Can. 129: (Use of other buildings outside our own) Inasmuch as HOCAJ is still a small jurisdiction, it

is extremely difficult for every parish and/or mission to own their own buildings for worship and parish functions. New parishes and/or missions, and local parishes already established are allowed to use other facilities such as (1) another Orthodox Church, (2) a Roman Catholic Church, (3) a Episcopal Church, (4) a Protestant Church, (5) a secular building such as a community meeting center. A pastor may set up a chapel in the rectory for regular Divine Worship until such time as more adequate facilities may become available. When accepting the hospitality of other church edifices for Divine Worship, weddings, funerals, etc., the priest and Pastoral Board should offer the host pastor and/or church a reasonable stipend for the use of the same; the host pastor or his board should set the amount of the expected stipend. When a host pastor and/or church graciously refuses to accept an offered stipend, the pastor and Pastoral Board should make some gift to the host parish such as a box of candles or some other article useful to the host church.

Can. 130: No liturgy may be celebrated within any Parish and/or Mission of HOCAJ which has not been authorized by The Holy Synod. Liturgical formats of an experimental nature shall not be used in HOCAJ parishes unless said format has been approved for experimentation by the Metropolitan-Primate and The Holy Synod.

Can. 131: The normal Western Rite Liturgy to be used within HOCAJ is the 1870 Western Rite Liturgy of Moscow, a modified Western Patriarchial (Roman) Liturgy. The 1979 modified Anglican Liturgy, commonly now known as 'The Salisbury Rite for Orthodox,' may be used in those parishes and/or missions coming into HOCAJ from the Anglican Tradition providing that the usage conforms to the formats that have been structured by Bishop +Walter of the Diocese of Houston or that of Bishop +James of the Diocese of Kentucky. The traditional Eastern Rites normally found in the nationalistic (Ethnic) jurisdictions in this country shall be the norm for Eastern Rite parishes and/or missions of HOCAJ. With certain minor deletions, references to the Pope of Rome, merits of saints (if any appears), the Eastern Rite Liturgy as compiled by the Melkite Archbishop Joseph Raya may be utilized within HOCAJ Eastern Rite parishes and/or missions.

Can. 132: Clergy of HOCAJ are authorized to affiliate themselves with local autonomous ministerial associations, providing (1) that such associations are not branches of the World Council of Churches or the National (American) Council of Churches, and, (2) such participation on the part of HOCAJ clergy will not involve 'communicatio in sacris.'

Can. 133: Clergy of HOCAJ may accept ecumenical invitations from clergy of other faiths to give a homily or address the invitin clergy's Communicants providing that the prohibition of 'communicatio in sacris' is strictly observed, and that the HOCAJ clergy does not wear his Eucharistic vestments on such occasions. On such occasions HOCAJ clergy shall wear the cassock, surplice (cotta) and academic hood if desired, but he shall not wear the stole. If the cleric is of the Eastern Rite he shall wear the Rassa but not the Epitrahelion (stole).

Ecumenical joint services of whatever nature involving clergy of HOCAJ and the Roman Catholic Church shall be that as determined by the Ecumenical Guidelines of the Holy Synod of HOCAJ.

Can. 134: Because of the shortage of priests some of HOCAJ parishes and/or missions are deprived from hearing the Word of God. Whenever a priest is unavailable for Divine Liturgy, a deacon, sub-deacon or lay reader may conduct a Sunday Worship Service knownas "The Office of the Typiks," or a modified version of the Western (Morning Prayer) Non-Liturgical Worship Service, providing that, if Morning Prayer is used, it conforms strictly to Orthodox worship norms, the proper Creed, etc. The Office of Typiks is the recommended preference since in most Orthodox Service Books it appears almost as a liturgy without the Anaphora. When such a service is conducted by a Deacon, he may Communicate the Faithful from the Reserved Sacrament during the service. A Sub-Deacon or Lay Reader may not, under any circumstance, administer the Reserved Eucharish.

For the Office of the Typiks and/or Morning Prayer the Deacon shall wear his normal Eastern or Western Rite vestments while the Lay Reader and/or Sub-Deacon shall wear cassock and surplice (cotta) for the Western Rite, or, a Rassa for the Eastern Rite.

Can. 135: Communities without priests and small communities without church edifices or a mission

priest, must request the Ordinary to appoint a Lay Reader for the community.

Can. 136: All Lay Readers must be appointed by the local Ordinary at the request and recommendation of the local pastor or mission community if no priest is in residence.

No member of the Laity shall conduct any worship service for a community without the permission of the local Ordinary.

Can. 137: Evening Divine Liturgies are authorized within all constituent HOCAJ Archdioceses and Dioceses providing that such liturgies do not commence before the hour of three-thirty in the afternoon nor later than the hour of nine o'clock in the evening.

Under no circumstance is an evening liturgy celebrated on a Saturday to take the place of the regular Sunday morning (or evening) Divine Liturgy. As far as practical the normal hours for the Divine liturgy on Sundays shall be between seven and eleven/forty-five in the morning. The Divine Liturgy for Christmas and Eastern must commence on Christmas Eve or Easter Eve at midnight, there are no other liturgies on those days.

Can. 138: Unleavened bread shall not be used for the Eucharist within HOCAJ. Leavened bread, in the form of the traditional western wafers, shall be used, said communion breads being available for HOCAJ use by the Nod Company, Nashville, Tennessee.

The normal unleavened bread of the Eastern Rite shall be used in all Eastern Rite parishes and missions throughout HOCAJ.

Can. 138: Except in parishes and/or missions that are almost exclusively composed of a particular ethnic tradition, the Divine Liturgy and other services shall be celebrated and/or conducted in the English language.

Can. 139: The Holy Synod, Holy Orthodox Church, American Jurisdiction recognizes the existence of Society of Clerks Secular of Saint Basil, commonly known as "The Basilian Fathers," and declares said Order as the only existing canonical Order of Orthodox Christian men authorized within HOCAJ. A companion Order for women, The Order of St. Macrina shall similarly be recognized for Orthodox Christian women of HOCAJ.

Can. 140: Orthodox Christians of HOCAJ shall not partake of the communion elements of the Protestant Episcopal Church or of any segment of the Anglican world-wide communion.

Can. 141: Membership of Orthodox Christians of HOCAJ within the canonical Order of St. Luke is authorized providing that the provisions of Canons 132 and 133 in reference to 'communicatio in sacra' are strictly observed.

Can. 142: The Ordinary of each diocesan entity shall determine the assignment of all clergy incardinated to his diocese.

Can. 143: The Pastor is the official representative of his Ordinary in his assigned Parish.

Can. 144: In all matters involving Canon law, spiritual function, priestly (sacerdotal) rights, privileges and duties, the Priest is under the direct supervision of the Bishop of the diocese to which the priest is incardinated, and through his own Ordinaries is additionally subject to the Metropolitan-Primate and the Holy Synod.

Can. 145: No Priest or Deacon has or shall claim any individual rights to the properties of his parish except as otherwise may be permitted by contract with his Bishop and/or Pastoral Board.

Can. 146: No Priest or Deacon may enter into any contractual agreements, or otherwise engage in any business enterprise, which by its nature may jeopardize the assets of his parish, or may subject such parish to any claim, lawsuit or other liability from such activity.

Can. 147: Upon assuming the duties of a parish assignment, the Pastor with the Pastoral Board, shall immediately cause an inventory to be made of all parish property, for warding a copy of said inventory to the diocesan chancellor for his records. Similarly, when vacating a parish the pastor and Pastoral Board shall submit a full inventory of all parish property to the diocesan chancellor.

Can. 148: Lest any member of the parish laity assume that any sacred vessel, vestment or other article used by the pastor in the performance of his pastoral duties and being the property of the pastor, belong to the parish and not the pastor, the pastor, upon assuming a parochial cure, shall prepare a complete inventory of all his personal property which he intends to use in the performance of his pastoral duties and present said inventory to the Parish Pastoral Board and submit a copy of said inventory to the Diocesan Chancellor for his diocesan personnel records.

(Commentary: This is a most important Canon inasmuch as it is promulgated for the protection of the cleric against ill-advised accusations by the clergy or laity. There have been occasions where a parish has assumed that a chalice, for example, belongs to a particular parish when in fact it actually was the personal property of the pastor.)

Can. 149: Vestments, sacred vessels and other equipment purchased from parish funds for use by the pastor, curates and deacons in the performance of parish duties shall always remain the property of the parish and no pastor, deacon or curate has the right to claim them as their own or remove them from the parish property.

Can. 150: A pastor must make arrangements to visit the home of each parishioner at least once a year, and must arrange with each family to bless their homes during the days immediately following Epiphany.

Can. 151: Because we live in an age where individual status of profession, residence and background is everywhere being challenged, every Ordinary shall issue annually a identification card to each member of his clergy; said ID card to show whatever pertinent information deemed essential by the Ordinary. The ID card should clearly indicate that the cleric has current faculties to perform his particular sacerdotal duties.

Can. 152: Whenever a Priest or Deacon is about to visit another city in which there is an Orthodox Priest and Parish of HOCAJ, the visiting Priest must write to the resident Priest regarding his visit, and immediately upon arrival must visit and/or call the resident priest as a matter of canonical courtesy. No resident priest shall permit a visiting priest the privileges of the resident priest's altar until the visiting priest shall have presented his current jurisdictional ID card showing that he is in current good standing as a priest of HOCAJ.

Can. 153: The Holy Synod shall not make any financial assessment against any of its constituent Archdioceses, Dioceses, Missionary Provinces, Religious Orders, Parishes and/or Missions except as herein provided:

- (a) A ten percent (10%) Tithe of the monthly income of each Archdiocese, Diocese, Missionary Province, Religious Orders, Parishes and/or Missions is to be made payable to the Holy Synod for the national church's administrative expenses. Any additional contribution from these entities to the national church shall be strictly voluntary on their part.
- (b) The Holy Synod has the authority to authorize an annual collection at each Liturgy on a given Sunday for:
 - (1) Missionary activities of the Jurisdiction
 - (2) Orthodox Christian Educational Program of the Jurisdiction
 - (3) Educational Fund for the training of priests and deacons.

Such annual collections shall be supervised by the Ordinaries of the Archdioceses and Dioceses and shall not constitute part of the monthly tithe.

New and/or small parishes/ missions may be exempt from the monthly ten percent tithes upon the approval of their Ordinary until such time as the local entity has gained sufficient stability to assume such responsibility.

Each Archdiocese and Diocese is authorized to levy a monthly tithes upon the canonical parishes and missions ncardinated to them. The amount of such tithes shall be determined by the Ordinaries in concert with their Archdiocesan or Diocesan Clergy and Laity Councils.

Can. 154: The Holy Synod shall not establish any system of Clergy or Laity national dues as a requirement for status or Communicant membership in the Church. Membership in the Church of God is not dependent upon a Communicant having to pay any form of financial dues at any level of the Jurisdiction's structure. Archdioceses, Dioceses, Missionary Provinces and Parishes (Missions) are forbidden to levy dues upon their Communicants as a condition for membership or for the privileges of participating in the Sacraments or other activities of a parochial nature. This Canon does not apply to Religious Orders or national, diocesan or parish societies which may, from time to time, come into being and which, or necessity, must depend upon the dues of its members for existence.

Can. 155: The Holy Synod recommends to each Archdiocese, Diocese, parish and/or mission to establish a Stewardship Program for its own financial needs and encourages, as a part of the Stewardship Program, the Scriptural admonition of personal tithing. It is the responsibility of ever Communicant to contribute a portion of their wealth and good fortune for the support of the total program of the Church. However, there are occasions when an individual is unable to assume such a responsibility due to sickness, financial reverses and other economic difficulties. Such persons and/or families shall never be denied their Christian rights within any entity or the American Jurisdiction because of any unfortunate inability to contribute to the support of their national church, diocesan or parish/mission entities.

Can. 156: No bishop or bpriest of HOC AJ shall exact from any Communicant a fee as a requirement for the reception of the Holy Sacraments. A grateful Communicant may, if he so desires, make a financial contribution to the Diocese, parish or mission upon such occasions as the reception of a Sacrament, or he may graciously bestow a personal stipend to an officiating bishop or priest and, in such an event, a bishop or priest must never dictate or even suggest that he receive a stipend, nor dictate or suggest any specific amount desired as a stipend for services rendered. Such stipends must always be left to the discretion of the giver. Clergy guilty of demanding stipends for the administration of the Sacraments shall be subject to disciplinary action by their Ordinary. Bishops who violate this Canon shall be liable for disciplinary action by the Holy Synod.

Can. 157: Archdioceses, dioceses and missionary provinces may establish and regulate a system or parish fees for the use of parish facilities for weddings and other social activities desired by Communicants, providing that such fees are reasonable and not made a part of the condition for the reception of any Sacrament, be it the Sacrament of Matrimony or any other. Parish and/or mission pastors may, in concert with their Pastoral Boards, establish such fees for their own local entities, such fees must be approved by the Ordinary before they become effective.

Can. 158: Two signatures are required upon all Parish and/or mission checks when making disbursements for the payment of debts and other parish financial requirements. The two signatures required shall be that of the Pastor and countersigned by either the SENior Warden or the Parish and/or mission treasurer. The parish and/or mission treasurer shall be responsible to the Pastor and Pastoral Board for an accurate accounting of all funds belonging to said parishes and/or missions.

(NOTE:) The following shall serve as temporary Canons pending a complete Code of Canons dealing with the most delicate subject of clergy discipline, removal from their cures, suspensions from Sacerdotal privileges and/or deposition. These temporary Canons shall be in force until the Holy Synod has adopted and approved the final Code of Discipline for the Clergy. The full Disciplinary Code shall be prepared and presented to the Synod no later than January, 1981.

Can. 159: All members of the Clergy, including bishops, who are incardinated to any constituent

Archdiocese, Dioceses, Missionary Province or Religious Order of The Holy Orthodox Church, American Jurisdiction are subject to the Code of Conduct for the Clergy as may, from time to time, be established by The Holy Synod. Bishops shall be subject to a special Code of Conduct as shall be established by The Holy Synod.

Can. 160: Clergy, other than a Bishop, accused of offenses against the Canons of HOCAJ, of heresy, omnisconduct, or, who have been convicted by the State of proven criminal actions, shall have such accusations submitted to the Ordinary in writing and signed by the accuser and/or accusers in the presence of no less than five (5) witnesses to said signatures. All accusers and witnesses to the document(s) of accusation must be Chrismated adult members of HOCAJ with the exception of extraordinary circumstances that involve wrong-doing to or with an individual not a member of HOCAJ. Clergy so accused shall have the following options:

- (1) Have their case heard by his own Ordinary in the presence of the Chancellor or Vice Chancellor and two Priests nominated by the accused, and submit himself to the Godly judgement of the Ordinary.
- (2) Have his case heard privately by the Ordinary, and submit himself to the Godly Judgement and/or admonitions of the Ordinary.
- (3) To be tried by a legitimate Ecclesiastical Court, assembled on the authority of the Ordinary and in conformance with established Canon Law. Such a court shall be presided over by either the Chancellor or the Diocesan Notary, assisted by two priests appointed by the Ordinary and two Priests nominated by the accused. The accused may retain professional legal counsel, or he may select a priest known for his knowledge of Canon Law and court procedure to represent him. The majority decision of the Ecclesiastical Court shall be made known to the Ordinary who, in the case of a conviction, shall determine the extent of the discipline he deems necessary. The Ecclesiastical Court may recommend a disciplinary action to the Ordinary, but it has no power of determining what the Ordinary may or may not do in any given case.

If the disciplinary action of the Ordinary is felt to be excessive by the accused, he has the right of appeal to the Metropolitan-Primate who may, if necessary, convene another Ecclesiastical Court at the Synodal level to hear the case. The decision of a Synodal Court shall be final with the disciplinary action resting within the Episcopal authority of the Primate. The composition of the Synodal Ecclesiastical Court shall be that as determined by the Primate and the Bishop-President of the Synod providing that the accused be given the opportunity of (a) selecting his own clerical or lay counsel, and, (2) selecting two priests of his own choice to sit as part of the Synodal Ecclesiastical Court.

- (4) If the accused appeals his Ordinary's disciplinary action, he may elect to appeal it only to the Metropolitan-Primate in such event the accused will sign a waiver to a Synodal Ecclesiastical Court trial and submit himself to the Godly Judgement of the Primate. In such a case the Primate's decision and disciplinary action shall be final.

Can. 161: An Ordinary shall have the authority to exercise the Episcopal powers and suspend a cleric from his sacerdotal rights and privileges pending the result of an in-depth investigation into the accusation(s), and the conclusion of a hearing with the Ordinary or the decision(s) of a properly convened Ecclesiastical Court. No cleric shall be suspended for more than ninety (90) days without having some recourse of action as stipulated in Canon 160. If no official action is taken within the prescribed ninety (90) days, the suspension is automatically lifted and the cleric is to be restored to his duties without prejudice providing that a notorious scandal was not originally involved. When the accusation is of such a nature as to create a notorious scandal, the Ordinary may enact a suspension of sacerdotal rights and privileges for periods longer than ninety (90) days, and in such cases the Ordinary must cause the case to be adjudicated as rapidly as possible in keeping with the provisions of Canon 160.

Can. 161: Clergy proven to be in heresy, or who abandon their priesthood without first consulting with their Ordinary incur automatic suspension of all sacerdotal rights and privileges and, in some cases, may incur automatic deposition. The Ordinary shall be the authority of decision in such cases with the

cleric involved retaining his right of appeal in accordance with the provisions of Canon 160. The Ordinary's suspension and/or deposition shall remain in force until a higher Episcopal authority or Ecclesiastical court has made a final decision of conviction.

Can. 162: An automatic penalty of excommunication and/or deposition from Sacred Orders shall not be handed down by an Ordinary for any offense other than heresy and abandonment of Sacred Orders without the cleric so accused having the benefit of a proper hearing and/or trial. Bishops violating this Canon shall be subject to disciplinary action by The Holy Synod.

Can. 163: The Ecclesiastical Court(s) shall try the issues involved in accordance with the traditionally established rules of evidence. Hearsay evidence shall not be permitted to be heard. The members of the Court, especially the presiding judge, and the cleric (attorney-in-fact) representing the accused must familiarize themselves with established Canon Law and civil law procedures governing the kind of offense(s) being tried. The accused must always be accorded every reasonable opportunity to clear himself and be represented by competent counsel.

Can. 164: In matters purely ecclesiastical the accused, if found guilty of the charges placed against him, must accept the decision of the Ecclesiastical Court and is prohibited from bringing a purely ecclesiastical matter into the civil courts. Any accused cleric who attempts to involve a Civil Court with the case shall incur automatic deposition from Sacred Orders, the authority to dispense or revoke the deposition being reserved to only the Holy Synod.

Can. 165: Clerics accused of dishonesty or other crime that is the subject of a civil law procedure shall not exercise his ministry during said trial and/or period of probation or sentence if found guilty. If found guilty the Ordinary shall decide what course of Canon Law action is mandatory and proceed accordingly.

Can. 166: Bishops are subject to the same provisions of these Canons with the exception that they shall be judged by their own peers, the Bishops of the Holy Synod. A cleric not in Episcopal Orders shall not sit in judgement of a Bishop, but, a Bishop, if he so elects, may select a competent cleric as his personal counsel before the Synodal Ecclesiastical Court. A Bishop shall be subject to a special Code of Conduct in addition to those stipulated elements of the Code as outlined herein these temporary Canons.

(Commentary: Essentially Bishops have the right to suspend their clerics for a variety of reasons, but in so doing they must act responsibly and within the intent of existing Canon Law. As stated, heresy and abandonment of Holy Orders are the two prevailing reasons for a cleric to incur immediate suspension and, if the case is notorious, deposition, said penalties remaining in force until a proper ecclesiastical adjudication has been determined.)

Can. 167: All clergy within HOCAJ are assigned to and transferred from a parish and/or other parochial cure only by the authority of the Ordinary. The Pastoral Board of a parish and/or mission does not have the authority to engage the services of a priest to be pastor or curate, nor does it have the authority to dismiss a pastor or curate. A parish and/or mission, through its Pastoral Board, may petition the Ordinary for the removal of a pastor for just cause; said petition must be authenticated by the signatures of each Pastoral Board member. The Ordinary shall initiate, first, a meeting of reconciliation between the pastor and the parish, that failing, the Ordinary shall take whatever further steps he deems advisable and proper for the best interest of both the parish and the cleric involved.

Can. 168: Members of the clergy of HOCAJ who desire to enter the military service as a Chaplain must possess the requirements of the Federal Government for such service and be ecclesiastically endorsed by the Ordinariate for Orthodox Chaplaincies, the official endorsing agency of The Holy Synod, HOCAJ. Clergy entering the campus ministry (chaplaincy), hospital, prison and other institutional chaplaincies, and those desiring to serve as a chaplain for a veteran or fraternal organization must receive official endorsement from the Ordinariate for Orthodox Chaplaincies before they undertake such responsibilities.

The Ordinariate for Orthodox Chaplaincies shall not endorse any member of the clergy for a chaplaincy endeavor without the approval of the cleric's Ordinary, nor shall it endorse any clergyman for such service who is not regularly incardinated to an ecclesiastical entity of HOCAJ.

Chapter 5

See: M.E. Gubonin, *Akty Svyateishago Patriarkha Tikhona*, Moscow: St. Tikhon's Theological Institute, 1994; Metropolitan Manuel, *Russkie Pravoslavniye Ierarkhi*, Kuibyshev, 1966, reprinted Erlangen, 1989, vol. 6; Jane Swan, *A Biography of Patriarch Tikhon*, Jordanville, N.Y.: Holy Trinity Monastery, 1964; Protopresbyter Mikhail Polisky, *The New Martyrs of Russia*, Montreal: The Monastery Press, 1972; I.M. Andreyev, *Russia's Catacomb Saints*, Platina, Ca.: St. Herman of Alaska Press, 1982, pp. 56-57; *The Basilian*, Vol. III, No. 11, Summer, 1942, Vol. IV, No. 8, Spring, 1947; Fr. Epiphanius Chernov, *Tserkov' Katakombnaya na Zemlye Rossijskoj (MS)*; Alexander Solzhenitsyn, *The Gulag Archipelago*, Collins, 1974, vol. I; Fr. Demetrius Serfes, *The Life and Works of St. Tikhon the Confessor, Patriarch of Moscow*, vol. 1, Old Forge, PA, pp. 37-38; Archbishop Nikon (Rklitsky), *Zhizneopisaniye Blazhenneishago Antoniya, Mitropolita Kievskago i Galistskago*, Montreal, 1960, vol. VI, p. 114; "Vospominaniya Skhiepiskopa Pyotra [Ladygina]", *Tserkovnaya Zhizn'*, NN 3-4, March-April, 1985, p. 78 and NN 5-6, May-June, 1985, p. 148; *Moskovskij Paterik*, Moscow: "Stolitsa", 1991; "Patriarch Tikhon's Relics Discovered", *Orthodox America*, March-April/May-June, 1992, p. 11; "Zhizneopisaniye Svyashchenomuchenika O. Sergiya Mechova, sostavlennoye ego dukhovnymi chadami", *Nadezhda*, 16, Basel-Moscow, 1993, p. 125; Eugene Polyakov, personal communication; Bishop Gregory (Grabbe), *Zavet Svyatogo Patriarkha*, Moscow, 1996; V. Petrenko, "Sv. Patriarkh Vserossijskij Tikhon", *Vestnik I.P.Ts.*, N 1 (11), 1998, pp. 24-27; M.B. Danilushkin (ed.), *Istoria Russkoj Pravoslavnoj Tserkvi, 1917-1970*, St. Petersburg: Voskreseniye, 1997, p. 201; *The True Orthodox Church of Greece. The True Orthodox Church of Cyprus: A Condensed Summary of the History & Status of the Orthodox Western Rite*, Holy Orthodox Church, American Jurisdiction; *Life of (Saint) Aftimios of America, A Biography of Saint Aftimios Ofiesh, Archbishop of Brooklyn*, by Mrs. Mariam Ofiesh, Saint Patrick's Orthodox Press, Monkton, Maryland, U.S.A., 1997 (*Life of Aftimios*); *Report on the Incidents Involving The Brotherhood of Christian Unity*, *Wein, Missouri*, by Reverend Father William Francis Forbes, SSB, Western Rite Vicarite, Syrian Antiochean Orthodox Archdiocese, to His Eminence, Metropolitan Antony Bashir, Archbishop, Syrian Antiochean Orthodox Archdiocese of North America and New York, 26 pages plus 2 page appendix plus preface or cover letter plus 2 page Identification of Persons and Glossary; *Origin of the Apostolic*, Theological Education Series, HOC-AI.

(5.1.1800) Father David F. Abramtsov, *A Brief History of Western Orthodoxy*, p. 15

(5.1.1870) Father David F. Abramtsov, *A Brief History of Western Orthodoxy*, p.18; *A Condensed Summary of the History & Status of the Orthodox Western Rite*, Holy Orthodox Church, American Jurisdiction

(5.1.1882) Father David F. Abramtsov, *A Brief History of Western Orthodoxy*, p. 18

(5.1.1895) Ofiesh, *Life of Aftimios of America*, p. 10

(5.1.1904) *Life of Aftimios*, supra, p. 10

(5.1.1905) *Life of Aftimios*, supra, p. 7

(5.1.1915) *Life of Aftimios*, supra, p. 10, 11

(5.1.1921) *Origin of*, supra, p. 16

(5.1.1922) *Life of Aftimios*, supra, p. 13

(5.1.1925) *Life of Aftimios*, supra, p. 17

(5.1.1926) *A Brief History of Western Orthodoxy*, supra, p. 21

(5.1.1927) *Life of Aftimios*, supra, p. 24

(5.1.A.1927) *Life of Aftimios*, supra, p. 25

(5.1.1931) *The Basilian, III, No. 11*

(5.1.1932) *Origin of*, supra, p. 15

(5.1.1932a) *A Condensed Summary* supra, p. 10

(5.1.1936) *A Brief History of Western Orthodoxy*, supra, p **22**

(5.1.1957) *A Condensed Summary of the History & Status of the Orthodox Western Rite*, supra, p. 14; Rev. Alexander Turner, *The Western Rite - Its Fascinating Past*, p. 8

(5.1.1966) *Report on the Incidents Involving The Brotherhood of Christian Unity, Wein, Missouri*, by Reverend Father William Francis Forbes, SSB, Western Rite Vicarite, Syrian Antiochean Orthodox Archdiocese, to Hisn Eminence, Metropolitan Antony Bashir, Archbishop, Syrian Antiochean Orthodox Archdiocese of North America and New York, p. 1

(5.1.1971) *Origin of*, supra, p. 15

(5.1.1974) *A Condensed Summary*, supra, p. 17

(5.1.1997) SSB / OCCA Synodal Proclamation of 24 October 1997, and accompanying Documentation For The Synodal Proclamation Of 24 October 1997.

Picture Appendix**St. Tikhon**

Archbishop Raphael Hawaweeny (Hawawini)



1893



1904



1914

Archbishop Theofan Noli



**Archbishop Alexander (Nemolovsky) of the
Aleutians and North America 1919-22**



Bishop Emmanuel Abo-Hatab (Abouhatab)



**Evdokim (Meschersky) 1914-18
Archbishop of the Aleutians and
North America**



**Bishop Sophronius Bashara
(Sofronios Bishara)**



Archbishop Aftimios Oiesh



**Archbishop Aftimios Oiesh
(Cont'd)**



**Archbishop Ignatius .
(William Albert Nichols)**



**Archbishop Alexander
(Paul Tyler Turner)**



Archbishop John J. Lehman



Documents Appendix - this section is reserved for an appendix of copies of documents which it is anticipated will be provided in a revised edition of this work

Synodal Supplement (A)

Archbishops Paul, John, Augustinus, and Andres, also shared an interest in the apparitions of The Theotokos at Soufanieh, Damascus, Syria, which had begun in approximately 1982, to Mirna Nazour. Christ Jesus and God the Father had also appeared to Mrs. Nazour. One main focus of the messages in the apparitions, which continue to today, some twenty-three years later, is, that Jesus wants His Church reunited. That those who separated it were wrong, those who keep it separated are wrong; that it is up to the Bishops and Clergy to reunite the Church; if they do not do it, it is up to the Laity; and if it is not done, Christ will do it Himself and will, “rake it over the heads of those who stand in His way.” Because of this, on 16 April 2002, the Synod of The Society of Clerks Secular of Saint Basil sent a letter to the Roman Catholic Metropolitan Archbishop of New Orleans, Archbishop Alfred Hughes, requesting communion between The Society of Clerks Secular of Saint Basil and The Holy Roman Catholic and Apostolic Church. A luncheon meeting was held between Archbishop Hughes, and Archbishops Paul and Andres, on 20 August 2002, at which time Archbishop Hughes requested more information on The Society of Clerks Secular of Saint Basil, so that he could act on the request in the most appropriate manner. This History of the Formation of The Society of Clerks Secular of Saint Basil has been made partially as a result of that request, but mainly because it has been needed. It must be strictly understood that The Society of Clerks Secular of Saint Basil did not and does not seek to become Roman Catholic, nor to gain recognition by the Roman Catholic Church, nor financial or other assistance from the Roman Catholic Church; it seeks to comply with the request of God the Son through His Mother, the Blessed Ever Virgin Mary, that there be one day to celebrate Pascha (Easter) and that His Church be

reunited. Naturally, as of the date of publication of this History, this matter has not been concluded. Throughout the history of The Society of Clerks Secular of Saint Basil, there has been a working relationship amongst most of its Clergy and many of those of the Roman Catholic Church, at all levels. While there is a strong possibility of The Society of Clerks Secular of Saint Basil being ostracized by much of Orthodoxy for taking this position and making this attempt, it or something similar, clearly is needed. Each member of the Synod of The Society of Clerks Secular of Saint Basil believes this is one of the occasions when God has spoken very clearly in requesting a particular course of action with which humankind can comply on its own initiative and that this action does or attempts to comply with that Divine request.

Synodal Supplement (B) - this section is reserved for a supplemental appendix not yet written, which it is anticipated will be published as a supplement for the Synod of The Society of Clerks Secular of Saint Basil, to contain documents and information reserved for the Synod's consideration.

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