

CLERGY GUIDE 2011

**Third Edition
2011**

Foreword

January 1, 2011

Beloved in Christ:

We are pleased to approve this new edition of the Clergy Guide of the Archdiocese for use by the God-fearing bishops, priests and deacons of our Self-Ruled Antiochian Orthodox Christian Archdiocese of North America. This is the first revision of our clergy guide in many years and we are grateful to Archpriest Joseph Allen and his committee for their hard work and long hours invested in making this a reality. We urge the clergy of this archdiocese to read through this and abide strictly by the guidelines and directives presented here.

At the same time, we also ask you to use common sense in that it is impossible to cover every circumstance and condition that might arise in your parishes. When you encounter situations that are not covered by this clergy guide, it is your duty to ask your dean or seek the advice and guidance of your local bishop, keeping in mind that all matters of economia are given only by the Metropolitan.

Praying that the All-Holy Spirit will guide you to do what is well pleasing for His Church and your respective flocks, I remain,

Your Father in Christ,

A handwritten signature in black ink, appearing to read "Metropolitan Philip". The signature is written in a cursive, flowing style.

+Metropolitan PHILIP
Archbishop of New York and Metropolitan of all North America

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I.

INTRODUCTION

-- by Father Joseph Allen,
Chairman, Editorial Board

1. The Ministry of the Clergy

"I came not to be served, but to serve." (*Matthew 20:28, Mark 10:45*). The meaning of these words, spoken by Our Lord, reflects the ministry of all three major offices of the Church: Bishop, Priest and Deacon (*Episcopos, Presbyteros* and *Diakonos*). This is true because each office reveals the truth that it is created by God for service to the Church, and through the Church to the world. Although we shall at times refer to all three offices as the "clergy," each has a distinctive function within the life of the Church.

To minister is to serve; this is the meaning of the ancient Christian term *diakonia* (ministry, service). It is precisely this term which makes us, at once, disciples and apostles of Christ. If the word "disciple" means the "called," then our service is to be a disciple *called* by God. If the word "apostle" means sent, then our service is to be an apostle *sent* by God. Although this also applies to the lay person, it does hold a special meaning for those ordained into one of these three offices of the clergy; they are "called apart" (*hierotonia*, ordained) to a very focused life of service within the Church.

Among various interpretations, it is these three offices which most clearly point to the "variety of gifts" of the Spirit (*charismata*, grace, gifts), but only inasmuch as each remains fused within the same body and "for the common good." Thus the Great Apostle Paul writes to the Corinthians:

Now there are a variety of gifts, but the same Spirit; a variety of services, but the same Lord; a variety of workings, but it is the same God who inspires them all. (I Cor. 12:4-5)

To which he adds immediately:

To each is given the manifestation of the Spirit for the common good. (I Cor. 12:7)

This variety of “gifts,” of “services” and of “works,” then, shows the global and comprehensive scope of the ministry of the clergy: Bishop, Priest and Deacon.

2. The Art and Praxis of the Pastoral Ministry

St. Gregory Nazianzen (also called St. Gregory The Theologian), understood this global and comprehensive scope when, in his famous *Flight To Pontos*, he called the pastoral ministry an “art.” Certainly, however, he did not mean that skill and attitude were unimportant. The remainder of his writing, like the writings of the other two of the Three Hierarchs (Basil the Great and John Chrysostom), indicates that he well knew skill and attitude to be part of the ministry. To describe the ministry as art, however, is probably the most comprehensive and proper description. What is “art” except that which includes elements of creation, truth, spontaneity, vision, etc., but also which must be channeled and directed by skill and attitude (of the artist). This is also a virtual description of what takes place in *diakonia*, ministry. Thus the Nazianzen writes of the service of the clergy as “the art of arts, and the science of science...”. (NPNF, Series 2.7, Page 203)

But the aim of the pastoral art is to provide the soul with wings, to rescue it from the world...to strengthen the image of God in man when it is in danger...and to restore that which has been lost. (Ibid, p. 209)

Furthermore, he knows immediately the deep linkage between the clergy’s own internal spiritual struggle and the lives of those who are served; again we are reminded that this linkage occurs within the same body and “for the common good.”

Of this healing we are ministers and fellow-labourers; for whom it is a great thing to recognize and heal, first of all, our own passions and weaknesses...but a much greater thing is the power to heal and the skill to cleanse others. (Ibid, p. 210)

In a like manner *The Pastoral Rule* of St. Gregory of Rome calls this direction of the souls “the art of arts” (*ars est atrium regimen animarum*). He writes:

No one ventures to teach any art unless he has learned it through pondering it deeply. With what rashness, then, would the pastoral ministry be undertaken by those who are unfit to do this, seeing that such direction of souls is the 'art of arts.'

(*The Pastoral Rule*, ACW, 1, p.21)

Both Gregories know, then, that this "art" is one which includes the skill and attitude proper to its *praxis* within the Church.

This "art of arts and science of science," however, cannot be reduced to any one element within the *praxis*. Indeed, it implies the most global care of the people of God; it is not merely counseling, administration, liturgy, teaching, preaching, etc. It is indeed inclusive of *all* these particulars, but for the Orthodox Clergy, to reduce such care to any one of them would wrongly diminish the scope of his activity.

For this reason St. Basil the Great has best described this as an *epimelia*, (which means "total care"), and such a term has the meaning of what the Lord Himself is: "The shepherd (*poimenos*) and overseer (*episcopos*) of your souls" (I Peter 2:25). Such "total care," however, does not wash away the exacting functions of the Orthodox Clergy; indeed, it has traditionally brought him into a most intimate and fatherly relationship with those to whom he is sent to minister: "and he calls them by name... and the sheep follow him, for they know his voice" (John 10:2-4).

But if that is true we must then ask, "What can be *said* of those more exacting functions" i.e. within such "total care?" Although some may have other groupings, most would agree that there are three such areas of pastoral care in the Orthodox Church, and all three are inter-connected, all three are very visible and expected as a need by the people.

3. The Three Major Functions

A. The Liturgist

The first area is that of the *liturgist*. Given the vast traditions, blessings and liturgies with which the Orthodox people have lived and celebrated over the centuries, the pre-eminent role of the pastor as *leitourgos*, the minister of the sanctuary, is obvious. However, he is not himself this *leitourgos* but presents the One True *Leitourgos*, who is only Christ Himself. Christ is “the minister of the sanctuary, of the true tabernacle which the Lord has pitched, and not man” (Hebrews 8:12). In his ministry, the clergy are re-presenting, i.e. presentifying, the One who is always present through the Spirit (Hebrews 10:15-16). Jesus is the sole priest, the sole celebrant, at every liturgy, the liturgical function of the clergy being only to realize in that function the presence of the One *Leitourgos*. This ministry is delivered *to* him by the Lord, and received *from* him by the Lord (cf. The Anaphora of Saint John Chrysostom).

His function is clearly *in persona Christi*, and for the people it is Christ Himself who is thus “the Offered and the Offerer.” The liturgist, therefore, is the foremost of the three exacting functions of care in Orthodox pastoral life.

B. The Preacher and Teacher

The second area is the clergy as teacher and proclaimer. It is always the Gospel, the Good News, which is taught and proclaimed, and usually (but not solely) in the liturgy. The essence of what is preached, i.e. the substance of it, the reason for it, the meaning of it, is always the same: “Jesus Christ is the Lord!” The pastor who is preaching is delivering only that which he has first received: “For I delivered to you, first of all, that which I also received” (I Corinthians 15:11).

Although this always-the-same message is kept, it is also to be appropriated, applied and delivered in its context; it moves out of the one basic message toward the particular. Following the pattern of the great preachers like the Apostle Paul, or later like Saint John Chrysostom, up until the modern age, it is always the task of the clergy to give the distinctive human form to the proclamation so that it speaks to the circumstance and predicament of the people. Although this proclamation (*kerygma*) is never an essay nor a speech—that is, it is never reduced to mere human technique—it is always up to the clergy to co-operate with the Holy Spirit, in its deliverance. This co-operation (*synergeia*) is realized by prayer and study

(cf. II Timothy 2:2 and I Timothy 4:13). It is, however, always God Himself who lifts up this all too human effort.

Such care offered to the people through teaching and proclaiming is always seen by those same people, then, as God's very Word.

C. The Father Confessor and Spiritual Director

The third exacting function in the *praxis* of this care is in the area of counsel, and most particularly as Father Confessor and spiritual director.

The pattern for this function is found in the "elder" (*abba, geron, staretz*), so highly esteemed in the Orthodox Christian Tradition. This function of spiritual direction may be connected to the sacrament of repentance, but they are not to be totally identified. Repentance (confession) is a re-entrance, a baptism by tears, through which the penitent is received again into the Body of Christ. As an exact function, however, spiritual direction is otherwise, although it may begin at confession when the person raises this or that sin or difficulty, i.e. one that justifies an extended counsel of the clergy. It may also be—and this is happening more and more in Orthodox pastoral life—that one comes to his pastor for counsel without coming first to confession. The telephone call, the social gathering, the conversation about a son or daughter, a crisis in marriage or family, and even today certain bio-ethical issues: these call for a particular meeting and dialogical relationship.

However it comes, though, he is always to be seen in a most distinct pastoral setting, rather than as a secular counselor. The clergy represent the Christian response; they are always concerned about helping persons grow toward the *ought*, the *should*, as given by the Faith. If he does not first "meet" them (e.g. meet them where they are), he cannot stretch them; if he has no intent of stretching them, his touch has no spiritual goal.

These three functions, then, lie at the center of the art and *praxis* of the pastoral ministry, showing precisely that that ministry reflects the "total care" of the people of God: Liturgist, Preacher and Teacher, and Father Confessor. Although they have been covered by necessity only too briefly, they are the major functions within the ministry of the clergy: Bishop, Priest and Deacon.

4.PASTRISTIC QUOTES ON THE PASTOR AS SHEPHERD

A. *St. Basil the Great*, remembered for being an organizer of the monastic life and insistence on true Christian philanthropy, turned his attention to the position of the pastor as “shepherd.” In doing so he emphasizes the word *proestos* (leader):

...such are the leaders of the Disciples of Christ. They lead them forth to...nourishment of true doctrine, they water them with living water...they raise them up and nurture them until they produce fruit: then they guide them to rest and safety.... (*On Psalm 28:2*)

The leader, however, must use all the qualities which God has given him, and this since there is such a variety of persons he has to lead. This brings to Basil’s mind that the Church is like a “house”:

In the great house, which is the Church, there are not only vessels of every kind—gold and silver, wood and earthenware—there are also manifold lives and talents. Indeed (the house) houses hunters, travelers, architects, builders, shepherds, athletes, soldiers.
(*Homily 3:4*)

Each of these must be met, seen, and dealt with as they are. The “renewal of the mind,” he reminds us again in *Homily 29*, takes place in each individual, in his own walk of life, again “in order that no one may be left without (the Church’s) aid.”

Finally, St. Basil says the clergy have got to create the proper *disposition* and *atmosphere* within the community. This can only be done by true faith and love:

What is this ethos of a Christian? Faith working through love...Not to seek one’s own good but the good of the loved one for the benefit of his body and soul.
(*Moral Rule 80:22*)

B. *St. Gregory the Theologian*, who turns his attention to the “identity” question of the pastoral life, focuses on the shepherd of the flock as a “doctor,” i.e. with maturity and propriety. In

his *Oration On The Flight To Pontos* his prayer is that he, now as a member of the clergy, would be able to realize that goal through the grace of Christ:

Such is my defense: its reasonableness I have set forth: and may the God of peace himself hold me by my right hand, and guide me with his counsel, and receive me with glory, who is a Shepherd to shepherds and a Guide to guides: that we may feed his flock with knowledge, and not with the instruments of a foolish shepherd. (NPNF, p.228)

The shepherd, according to St. Gregory, must learn to apply the “medicine” to the flock according to what they are able to sustain; thus the lesson that the clergy need the sense of maturity in order to “cure as does a doctor.”

Sometimes, and in certain cases, the doctor will make use of the cautery or the knife or even the severer remedies; but none of these, laborious and hard as they may seem, is so difficult as the diagnosis and cure of our habits, passions, lives, wills and whatever else is within us...and establishing in their stead what is gentle and dear to God...not allowing the superior to be overpowered by the inferior, which would be the greatest injustice... (NPNF, p. 208)

Finally, the Nazianzen writes:

And before a man has, as far as possible, gained this superiority, and sufficiently purified his mind, I do not think it safe for him to be entrusted with the rule over souls or the office of mediator (for such, I take it, a priest is between God and man). (NPNF, p. 222)

C. St. John Chrysostom, among the many works in which he refers to the life of the clergy, always reminds us of the elevated honor of his ministry. It is established through the Holy Spirit and is most evident in the liturgical rites.

The work of the priesthood is done on earth, but it is ranked among heavenly ordinances. And this is only right, for no man, no angel, no archangel, no other created power, but the Paraclete himself ordained this

succession, and persuaded men, while still remaining in the flesh, to represent the ministry of angels.

(*On The Priesthood, III, 4*)

But the clergy, by this same power of the Holy Spirit, are given “authority” in the Church:

Priests have received an authority which God has not given to angels or archangels. Not to them was it said, ‘What things so ever ye shall bind on earth shall be bound also in heaven; and what things so ever ye shall loose, shall be loosed.’ Those who are lords on earth have indeed the power to bind, but only men’s bodies. But this binding touches the very soul and reaches through heaven. What priests do on earth, God ratifies above. (*On The Priesthood, III, 5*)

In fact, it is because of this honor that St. John clearly addresses the flock, saying they should not forget that he is an instrument of God, and that God can work through him, even though he is hardly “worthy.” He writes in his *Second Homily on Timothy 2-3*:

Do you know what the priest is? He is an angel of the Lord. Are they his own words that he speaks? If you despise him, you do not despise him, but God who ordained him...If God does not work through him, then there is no baptism, nor communion in the mysteries, nor blessing; you are no longer Christians. What then, you say, does God ordain all, even the unworthy? God does not ordain all, but he works through all, though they themselves be unworthy, that the people may be saved. (*NPNF, p. 481*)

D. Besides the Three Hierarchs so highly commemorated in the Orthodox Church, we offer for the clergy the following patristic comments for reflection; they speak for themselves.

St. Ambrose, who was elected to the episcopacy in 374 and preached often on the subject of the pastoral ministry of the shepherd (until his death in 397), addressed his flock at Milan with these words:

The duty of the priest or minister is to help all, if it is possible, and to harm no one. Therefore, if another

cannot be helped without being hurt, it is better not to help him so as not to hurt him. It belongs to the priestly office to do no harm to anyone and to be desirous of helping everyone; but the accomplishment of this can come only from God.

(*P.L. Duties of Ministers*, 3, 9, pp 58-59)

St. Gregory the Great, who lived the monastic life before he became Pope in 500, writes in his *Pastoral Rule* (written after his election to this rank) that the shepherd must be “chief in action,” since the “flock, which follows the voice and manners of the shepherd” needs the example even more than the words; “to speak” must never be separated from “to exist.”

The ruler (of souls) should always be chief in action, that by his living he may point out the way of life to those that are put under him, and that the flock, which follows the voice and manners of the shepherd, may learn how to walk better through example than through words. For he who is required by the necessity of his position to speak the highest things, is compelled by the same necessity to exhibit the highest things. For that voice more readily penetrates the hearer’s heart. (*Ibid*, PL. 6, p. 103 ff.)

St. Ephraim The Syrian appeals directly to the “pastors” and how they are lead:

O ye pastors, be made like unto that diligent pastor, chief of the whole flock, who cared so greatly for his flock. He brought nigh those that were afar off. He brought back the wanderers. He visited the sick. He strengthened the weak. He bound up the broken. He guarded the fatlings. He gave himself up for the sake of the sheep. (*“Of Pastors,” NPNF*, pp 384-385)

St. Gregory of Nyssa, noting how the Holy Spirit causes external and physical substances (such as the bread in the Holy Eucharist) to produce internal and spiritual effects, uses the same reasoning with regard to priestly consecration.

The selfsame power of the word makes the priest holy and venerable, for he is ‘set apart’ from the rest of the community by the new blessing which he has received. Though but yesterday he was one of many, one of the

people, now he is suddenly proclaimed a leader, a ruler, a teacher of piety, a priest of hidden mysteries. And this comes about without any change at all in his bodily appearance. As far as externals go, he is who he was; but his invisible soul is changed for the better by a certain invisible power and grace.

(Ibid, P.G., *Sermon on the Baptism of Christ*, pp 581-584)

Finally, *St. Cyril of Alexandria* summarizes for us these patristic thoughts on the pastor as shepherd. Each of the clergy, regardless of the rank of office, Bishop, Priest or Deacon, serves in the ministry of Jesus Christ himself; it is the Great Shepherd who truly ordains all the offices by the Holy Spirit:

Our Lord Jesus Christ ordained [the disciples] pastors and teachers of the whole world and ministers of his divine mysteries...And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit..." After elevating them to a position of eminence by the great dignity of the ministry, and appointing them priests and ministers at the altars of God, he at once sanctifies them, breathing upon them openly and giving them his Spirit. He shows that it is necessary for the Spirit to be given to those whom he chooses for the divine ministry...because they can do nothing pleasing to God, nor can they free themselves from the chains of sin, unless they are first clothed with power from on high and changed into something other than they were. Our Lord Jesus Christ...brings to perfection priests for the altar of God, and he does this by sanctifying them in very truth, making them share in his own nature by communication of the Spirit, and in a manner fusing the nature of man with a power and glory which is more than human.

(P.G. *Commentary on St. John*, 7-8, p. 712)

Abbreviations:

ACW – refers to Paulist Press' *Ancient Christian Writers*

NPNF – refers to Eerdman's *Nicene Post-Nicene Fathers*

PG – refers to Migne's *Patrologiae Graecae* (The Greek Fathers)

PL – refers to Migne's *Patrologiae Latinae* (The Latin Fathers)

II.

The Duties and Responsibilities of the Clergy

Unity in the bishop is an image of the Church's unity with Christ and of Christ with Father.

(St. Ignatius of Antioch)

A. Metropolitan Primate

cf. Manual of Hierarchical Duties and Responsibilities

He should consider that as elected leader, he approaches the needs of the people as a physician approaches the sick. (St. Gregory the Great)

B. Auxiliary Bishops Serving the Dioceses

cf. Manual of Hierarchical Duties and Responsibilities

(The three orders of the clergy) have been appointed according to the mind of Jesus Christ, which (clergy) He has established in security, after His own will, and by His Holy Spirit. (St. Ignatius of Antioch)

C. General Responsibilities of Priests and Deacons

1. The candidate seeking ordination must petition the Metropolitan Primate in writing with copies to the auxiliary bishop in the Diocese and his pastor. Confidential recommendation letters by the bishop, the pastor and the father confessor will be sent to the Metropolitan Primate.

2. Priests and deacons are responsible to the Metropolitan Primate and the bishop in each diocese and no other authority.
3. Priests and deacons shall not claim any individual rights of ownership to the properties of his Parish.
4. Priests and deacons may not enter into any contractual agreements, or otherwise engage in any business enterprise that may jeopardize the assets of his parish.
5. Priests and deacons may seek secular employment with written permission from the bishop in the diocese. Such employment shall not be scandalous and must be in conformity with the Church's ministry.
6. Priests and deacons must report in advance the dates of any vacations, or if visiting other churches, in writing to the bishop in the diocese.
7. Priests and deacons may visit other parishes as long as they follow the protocol of the diocese.
8. Priests and deacons must observe the Ecumenical Guidelines issued and approved by the Metropolitan Primate in all inter-faith or ecumenical activities. (See section XVIIIa regarding Ecumenical Guidelines).
9. Priests and deacons are required to attend the Deanery meetings, Annual Diocesan Clergy Retreat, the Diocesan Parish Life Conference and the Archdiocesan Convention/Clergy Symposium. The auxiliary bishop may grant exemptions to priests with secular work commitments.
10. Priests and deacons must be prepared to serve at all times. They are expected to be dressed properly at all times in a collar and a shirt, unless they are involved in physical labor, exercising or in the course of secular work. At any time, all clothing should not be scandalous. Clerical garments, e.g. jibbee and cassock, should be clean always and well maintained and *worn only in the church*.

11. Priests and deacons may receive a leave of absence from active ministry with the approval or at the recommendation of the Metropolitan Primate.
12. Priests and deacons must not request transfer while under disciplinary action. They must not request a transfer as a means to avoid chastisement for disobedience.
13. Priests and deacons on loan to other Orthodox Jurisdictions shall remain under obedience to the Metropolitan Primate and the auxiliary bishop, while obeying the instructions of the receiving hierarch. In cases of discipline, the receiving hierarch shall refer them back to the Metropolitan Primate for investigation and appropriate action. Such assignments are considered “temporary” and may be changed at any time, either by the receiving hierarch or the Metropolitan Primate.
14. Priests and deacons transferred from a parish shall not continue to be involved in the lives of their former parishioners. While infrequent contact is acceptable, they must notify the new pastor of any ongoing relationships. Any manipulation of parishioners is forbidden and it may lead to investigation and disciplinary action.
15. Priests and deacons are not allowed to interfere in any matters outside their own parish.
16. While on vacation, priests and deacons are expected to attend the Sunday divine services.

A man must himself be cleansed, before cleansing others: himself become wise, that he may make others wise; become light, and then give light: draw near to God, and so brings others near; be hallowed, then hallow them; be possessed of hands, to lead others by hand; be of wisdom to give wisdom. (St. Gregory the Theologian)

Priests

1. The senior priest among the co-celebrating priests at the Hierarchal Divine Liturgy at the Archdiocesan, Diocesan and official conferences, will be second (after the hierarch) unless the presiding hierarch designates

- otherwise. Meanwhile the celebrants and co-celebrants of other liturgical services and daily Divine Liturgies will be appointed according to a schedule.
2. The host pastor will be second (after the hierarch) at the Parochial Hierarchal Divine Liturgy and various liturgical services.
 3. The pastor will preside at the altar of his parish unless he offers otherwise. Hospitality is always commendable.
 4. If there are extenuating circumstances for the sacrament to be held in a location other than a consecrated Church, permission must be obtained by the Metropolitan, except in the event of extreme emergency.
 5. Only hierarchs and archimandrites wear liturgical head covers during divine services.
 6. Pastors' assignments should be for life. Transfers ought to be seen not as 'punishment' or 'reward' for anyone, but rather for the good order of the Church.
 7. All archdiocesan and diocesan directives must be communicated to the faithful.
 8. Under no circumstances may a parish withhold or alter the compensation to a pastor without the prior approval of the bishop in the respective diocese. Archdiocesan guidelines for compensation and vacation must be followed.
 9. A unanimous consensus of the Parish Council is deemed necessary to request the removal of the clergy from the parish. The Parish Council should clearly state the reasons for the requested removal, including copies of documentation and any evidence. All the members of the Parish Council must sign said resolution. The Metropolitan Primate shall serve as the sole judge and make the final decision.

10. Invitations to liturgical services from a parish should be issued by the pastor of that inviting parish in accordance with the diocesan rules.
11. The pastor is permitted to invite to his parish the Metropolitan and the auxiliary bishop. All other hierarchs' invitations must be directed through the Metropolitan Primate and the auxiliary bishop in the diocese.

The work of priesthood is done on earth, but it is ranked among heavenly ordinances of the angels. The priest must be as pure as if he were standing in heaven itself, in the midst of those powers. (St. John Chrysostom)

D. Duties Specific to Pastors

1. The pastor is the presiding officer of every organization in his parish. He should direct efforts to increase the parochial income in every good way. He should be an active leader of his Parish Council. The Parish Council chairperson serves on behalf of, and with the blessing of, the pastor.
2. The pastor or representatives designated by him shall be the presiding officer at the annual meeting of the voting membership of the parish, as well as all special meetings of the voting membership.
3. The pastor may appoint one third (1/3) of the members of the Parish Council.
4. The pastor must see that the home of each parishioner is visited and blessed each year during the days following Epiphany or other Major Feast Days where the weather conditions are permissible.
5. The pastor should be certain that every sick parishioner be visited upon learning that he or she is ill.
6. The pastor with a large parish should divide his parish into geographical zones and appoint a representative in each zone in order to fulfill his duties effectively.

7. The pastor must maintain and supervise a Church School and implement any other necessary educational program to teach the faithful of his parish the Orthodox Faith as recommended by the Archdiocese Department of Christian Education. Teachers shall be active Orthodox Christians and shall attend the necessary seminars recommended by the priest.
8. It is well recommended that the pastor hire a Youth Ministry director to aid him in this particular ministry.
9. The pastor must maintain and be responsible for the parish choir with a competent choir director who will instruct and direct the choir, primarily from the music books recommended by the Archdiocese Department of Sacred Music. This must be done no matter how great the cost.
10. The pastor should encourage the art of chanting according to the available materials in the English language and the Byzantine tradition.
11. The pastor should encourage the usage of technology (Internet Ministry) and any other kind of publication to teach the Orthodox Faith to the parishioners.
12. The pastor shall send all necessary documents related to baptisms, sacraments, chrismations, marriages and deaths to the Archdiocese Headquarters.
13. The pastor shall make certain that the results of the election of new parish council members be submitted to the auxiliary bishop in the diocese for approval.
14. The pastor shall copy all official communications with the Archdiocese Office to the auxiliary bishop in the diocese.
15. Outside groups may use the parish church facility only after obtaining approval of the pastor and parish council.

16. Pastors should avoid the appearance of impropriety and avoid going to any place where lascivious behavior is expected.
 17. Clergy are expected to conduct all the services in accordance with the Archdiocesan practices and Service Books.
 18. The pastor is the direct supervisor of all clergy assigned to the parish, and must be shown the respect that accompanies his office.
 19. Pastors are expected to notify the parish of their intended vacation after receiving the Metropolitan Primate's permission or informing the auxiliary bishop. He should provide emergency contact information in the event of a pastoral issue arising during the absence.
 20. Within the parish, the clergyman is expected to conform his preaching, teaching and pastoral activities to the expectations of the teachings of the Church.
 21. The pastor presides at all services, unless he designates otherwise. Hospitality to visiting clergy is to be encouraged.
 22. When clergy concelebrate the Divine Liturgy they celebrate in order of rank, based on date of ordination within each rank (not date of elevation).
 23. All clergy are expected to serve funerals.
 24. The Bright Week Funeral Service shall be celebrated for funerals from Pascha until the Ascension, with the same rules of no fasting during this period, as directed by the decision of the Holy Synod of Antioch
 25. Both male and female infants shall be churched in the same manner, taking them into the Altar.
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E. Duties Specific to Deans:

1. The dean is appointed by the auxiliary bishop in the diocese to supervise the clergy of the deanery, and to encourage the clergy in all matters. He also helps facilitate communication between the auxiliary bishop in the respective diocese and the clergy during the time of disagreement.
 2. The dean should conduct a meeting for his deanery at least once a year and report to the auxiliary bishop.
 3. The dean, if appointed by the auxiliary bishop to investigate or to intervene in special issues, should report back all findings to that bishop, who in turn must report the findings to the Metropolitan Primate.
 4. Clergy and laity alike may request the assistance of the dean in resolving parish disputes or communicating with the bishop.
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F. Duties Specific to Attached Priests:

1. A parish may have one or more priests assigned to the altar of a given parish. As such, they are expected to serve under the direction of the pastor with regard to their activities as directly outlined by the Metropolitan Primate.
 2. Attached priests, by nature of their ordination, are subject to transfer anywhere within the diocese. The Metropolitan Primate will authorize such transfers.
 3. Attached priests are expected to serve at all liturgical services.
 4. In case of a visiting priest and in the absence of the parish pastor, the senior priest by rank shall preside at the altar. Hospitality is always commendable. At all times, such visits should follow the proper protocol as has been approved by the pastor.
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G. Duties Specific to Interim Pastors:

1. The Metropolitan Primate with the consultation of the auxiliary bishop may assign a priest to act as “Interim Pastor” until a permanent pastor is found. In such cases, the interim pastor bears all the duties and responsibilities associated with the pastorate.
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H. Duties Specific to Deacons:

1. Deacons serve the parish in their liturgical role and also in assisting the pastor in his ministerial duties according to the needs of the parish and the capacity of the deacon.
2. All parish deacons are directly supervised by the pastor. However, the disciplining of deacons is reserved for the Metropolitan Primate, with the advice of the auxiliary bishop.
3. Deacons should report back to the pastor in the duties that are assigned to them.
4. The Metropolitan Primate authorizes the transfer of a deacon. Deacons are generally not transferred far from their homes unless by mutual agreement.
5. Deacons may not change parishes without being formally transferred by the Metropolitan Primate and in consultation with the auxiliary bishop.
6. All those wishing to be ordained to the diaconate must be graduates of the Antiochian House of Studies or an Orthodox Seminary.
7. The petition for Ordination must follow the normal procedure with regard to the Metropolitan Primate and the auxiliary bishop in the diocese.
8. Parishes are expected to financially support their deacons, and reimburse them for the expenses they may encounter while carrying out their ministry within the community.

N.B. No layman shall set a date or time for any liturgical service without the knowledge and approval of his pastor. No layman shall have the right to invite any priest other than his pastor to any liturgical service; all such invitations must be made through the pastor of the parish (see Liturgical Services in the next section).

III.

The Divine Services

1. In order to perform any divine service a priest must be canonically ordained, and not under discipline of the Metropolitan.
2. He must be at peace with all men, and in order to celebrate the Divine Liturgy, he must have fasted from the previous evening, or eaten a light supper, and have read Vespers, Orthros, *Metalyptes* (Prayers before Communion), and have a clean body and conscience.
3. The Office of Vespers and Orthros must be celebrated on the eve and morning of Sundays.
4. When celebrated, the Evening Divine Liturgy is to be celebrated on the evening preceding a Feast, e.g., the Liturgy for the Feast of Epiphany is celebrated on the evening of January 5th; however, the evening divine liturgy is never to be celebrated on a Sunday evening
5. The following feasts **must** be celebrated in every parish either with an evening Divine Liturgy on the eve of the feast or with Great Vespers on the eve of the feast and Orthros and Divine Liturgy on the morning of the feast, depending on the local practice:

The Nativity of Theotokos	September 8
The Elevation of the Cross	September 14
The Presentation of the Theotokos	November 21
The Epiphany	January 6
The Presentation of Christ	February 2
The Annuciation	March 25
The Ascension	40 th day after Pascha
The Transfiguration	August 6
The Dormition	August 15
The Patronal Feast of the Parish	

6. The Feast of the Nativity of Christ is celebrated on the evening of December 24, or the morning of December 25 with the full Orthros and Divine Liturgy. Such is left to the discretion of the pastor with the permission of the auxiliary bishop.

7. Other feasts and saints which have particular veneration in the community should also be celebrated with the appropriate liturgical services (evening Divine Liturgy or Vespers, Orthros, morning Liturgy, etc)
8. If a Feast falls on Sunday or Monday, the celebration of Great Vespers is prescribed *for* Saturday evening with Orthros and Divine Liturgy on Sunday morning. Follow the approved texts as found in the Service Book and Nassar's Divine Prayers and Services. No evening Liturgy may be held on Sunday evening.
9. The celebrants of the Evening Divine Liturgy must be fully vested since this is a Eucharistic celebration (*Sticharion, Epitrachelion, Zone, Epemanikia and Pheolonion*).
10. Communicants at an Evening Divine Liturgy should begin the Eucharistic Fast following the mid-day meal.
11. There must be no additions to or deletions from the approved text of the Evening Divine Liturgy as prepared and published by the Archdiocese Department of Liturgics and Translations. The verses on "Lord, I have cried" are especially to be rendered in full as they embody the specifically festal character of the service. Only the reading of the *paramoia* (Old Testament lections) may be omitted at the discretion of the pastor.
12. The priest is required to offer morning and evening prayers and/or appropriate devotion on a daily basis in his home or church.
13. In all divine services the priest must follow strictly the order and rubrics prescribed by the official service books of the Archdiocese.
14. The sub-deacon is restricted to the following functions: Recitation of the petitions of the Great *Ektenia* and two small *Ektenias* at the beginning of the Divine Liturgy. During such petitions, he does NOT raise the *orarion* as does a deacon. He may at the discretion of the pastor chant the Epistle lection.

Please Note: Anything other than the above mentioned functions is prohibited to the sub-deacon. In all other aspects his functioning is restricted to that normally performed by an acolyte.

15. The Divine Liturgy must be celebrated in a consecrated church on a consecrated *antimins*. All of the required vestments and vessels must be used, i.e., chalice, *diskos*, *astrisk*, spoon, the *aer* and covers, candles, and incense. The vestments must be clean and not torn, and an ornamented Gospel and well-bound service books must be used.
16. The Bread of Oblation (*prosphora*) must be made of pure wheaten flour, mixed with water, salt and yeast, carefully prepared, unadulterated, and well baked. It is absolutely forbidden to put any oil or butter in or on it. The wine must be made of pure grapes red or black, and sweet though NOT artificially sweetened.
17. In cases of extreme necessity the Divine Liturgy may be celebrated in a place other than a consecrated church building, in which event the priest must bless the place to be used with holy water, and put the sacred *antimins* on suitable table on which the Liturgy is to be offered. In such case instead of saying "For this Holy House, say: "For God's Holy Churches."
18. The *antimins* must be signed by the current Primate of this Archdiocese.
19. The Altar and Prothesis Table must be covered with clean covers. The priest shall see to it that the Sanctuary and all of its contents are clean at all times.
20. It is prohibited to keep anything upon the Altar Table but the tabernacle, Gospels, antimins, candlesticks, hand cross and service book.
21. No one is permitted to enter the sanctuary except the priest, sexton and servers (altar boys). If a member of the parish council receives an urgent message for the priest during a service, it must be sent to him by the sexton or one of the servers.

22. A priest must celebrate the Divine Liturgy every Sunday and feast day as prescribed. No priest is allowed to celebrate the Divine Liturgy twice in the same day, nor to permit the celebration of two Divine Liturgies on the same Altar Table in the course of one day. This is strictly forbidden to maintain the Oneness of the sacrifice made by the One Christ, who suffered and died once for our salvation.
23. At the conclusion of the Divine Liturgy, the priest must gather all particles of the Sacred Body that may have fallen on the *antimins*, and reverently put them into the Chalice. Whenever the *antimins*, sponge or Communion veil are soiled, the priest or the deacon must clean them with his own hands. This cleaning must be done as needed to insure that these articles are clean at all times.
24. The priest must see to it that the sexton is performing his duties properly e.g., cleaning the church, preparing the necessary incense, charcoal, wine, water, candies and other requisites for the services in the Sanctuary.
25. No sexton, nor any layman, shall be permitted to touch anything on the Holy Altar or *Prothesis* Tables. Such things are the sole responsibility of the priest and/or other members of the clergy!
26. No layman shall set a date or time for any liturgical service without the knowledge and approval of his pastor. No layman shall have the right to invite any priest other than his pastor to any liturgical service; all such invitations must be made through the pastor of the parish.

IV.

III. Procedures of Taking the *Kairon* and Vesting

cf. The Prayers of *Kairon* and vesting as contained in the official *Service Book* of this Archdiocese MUST be offered prior to each Liturgy.

THE SACRAMENT OF CONFESSION

Peace be with you; as the Father has sent Me, I also send you Receive the Holy Spirit. If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained. John 6:21-23

1. The Sacredness of Confession.

- a. The confessor must keep everything he is told in the strictest confidence.
- b. The confessor must evaluate the legal ramifications of what is told to him in confession.
- c. The confessor must consider whether the law would require him to report what has been told to him in confession to the authorities. If he believes the law may require him to go to the authorities, he must seek the advice and counsel of his bishop.
- d. The confessor must give advice or counsel only on those matters that fall within his areas of expertise. On all other areas he should make a referral to the appropriate specialist(s).

2. Times for Confession.

- a. A confessor can choose a set time to hear confessions.
- b. The penitent can make an appointment during the week.
- c. Confession can be made before or after Great Vespers, or during Matins.
- d. Confession can be heard from the bedridden or gravely ill in the room where they are confined.
- e. Confession should not be made by telephone or e-mail.

3. Preparation for Confession.

- a. The penitent must prepare before confession by having a period of self-examination as recommended in the Pocket Prayer Book.
- b. The penitent may prepare a written list before coming to confession.
- c. The penitent must heed the advice and counsel given by his confessor.
- d. The penitent must have only one confessor who is his pastor unless he has the blessing of his pastor for someone else to be his confessor.

4. Duties of the Father Confessor

- a. The confessor must maintain a physical distance between himself and the penitent. Do not embrace, hug or touch the penitent.
- b. When hearing a long confession or giving lengthy counsel, the Confessor should not require the penitent to stand or kneel for a long time. It is permitted for the penitent to sit.
- c. The confessor should follow-up on his advice and counsel.
- d. The confessor should always be vested with *Epitrachelion*, and in the hospital vested with the short *Epitrachelion*.

Vb

THE SACRAMENT OF COMMUNION

Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and My blood is true drink.
John 6:53-55

1. The Priest is the Guardian of the Chalice.

The Priest should remind his parishioners that:

- a. He must know his sheep.
- b. He must once in a while remind the congregation, prior to saying, “with fear of God, and faith and love, draw near,” that those who prepared themselves through the act of confession, absolution, fasting and praying may draw near.
- c. If a visitor approaches, their making the Orthodox sign of the Cross would normally indicate they are Orthodox.
- d. The bulletin should carry a notice at all times informing visitors that only Orthodox Christians may receive the Eucharist.
- e. A visitor who is non-Orthodox who approaches the chalice should be given a piece of the *Antidoron* Bread.
- f. Orthodox Christians on vacation who wish to receive Holy Communion should contact the priest in advance, introduce themselves, and explain their desire to receive Holy Communion.

2. Who is eligible to be a Communicant?

- a. Only an Orthodox Christian in good standing.
- b. In cases of marital separation, Orthodox Christians should refrain from the Eucharist.

3. How often should one receive the Holy Communion?

- a. Communicants should receive as often as possible.
- b. According to the guidance of one's father confessor and his advice, one may approach the Chalice.
- c. In cases of divorce, one may receive the Eucharist only after being restored to the sacramental life of the Church by the Metropolitan.

4. How should one prepare to receive Holy Communion?

- a. One must abstain from all food and drink minimally, from midnight Saturday. Of course there are exceptions for reasons of health, pregnancy, etc. This should be discussed with the priest.
- b. The whole Divine Liturgy is a preparation to receive Holy Communion. One should arrive on time and participate in the total service which culminates in receiving Holy Communion.
- c. One should pray the Prayers of Preparation before Holy Communion that are found in the Service Book.

5. How to approach the Chalice.

- a. The priest must administer the Eucharist using only one spoon.
- b. One should approach the Chalice in modest attire.
- c. One should draw near by having their arms crossed across their chests.
- d. One should say their name when the priest says, “the servant of God _____.”
- e. After receiving Holy Communion, the communicant backs away from the Chalice and says, “Amen” and makes the sign of the Cross.
- f. After receiving Holy Communion, the communicant does not kiss the Chalice.
- g. In some traditions, *Antidoron* or Holy Bread is available to ensure total consumption of the Eucharist.
- h. Upon returning to one’s seat, the communicant should pray the Prayers of Thanksgiving After Holy Communion that are found in the Service Book.

6. Administering Holy Communion to the sick and to shut-ins.

- a. Those who are elderly, homebound, bedridden, ill or in the hospital who desire to receive Holy Communion should notify the priest who will make arrangements for a pastoral visit to give Holy Communion.
- b. The priest should check with the appropriate hospital personnel regarding administration of the sacrament.
- c. The priest should perform the anointing of oil, if appropriate.

VI

COMMEMORATION OF HIERARCHS

1. The celebrant must observe the prescribed rubrics of the official *Service Book* of the Archdiocese and must commemorate the Primate of this Archdiocese and the auxiliary bishop at each service where such inclusion is prescribed by the rubrics.
2. After the decision of the Holy Synod of Antioch, August 19, 2010, the Metropolitan issued an edict to all the clergy that they should follow the order of commemoration he graciously set forth:
The Great *Ektenia*, “For our Father and Metropolitan (Name) and for our Bishop (Name)...”
The Great Entrance, “Our Father and Metropolitan (Name) and our Bishop (Name)...”
“Among the first...” Our Father Metropolitan (Name) and Our Bishop (Name)...”
3. The auxiliary bishops are always to be commemorated if the Metropolitan is not presiding. Their commemoration FOLLOWS that of the Metropolitan.
4. When the Metropolitan presides at any service he is the only Hierarchy to be commemorated.
5. During a Hierarchical Divine Liturgy at the Great Entrance, the following rubrics are observed:
If the Metropolitan or any of the other Hierarchs is officiating, the Priest says: “Thine high priesthood may the Lord God remember in His Kingdom always, now and ever and unto ages of ages.”
If the auxiliary bishop is presiding but not officiating, in the absence of the Metropolitan during the Great Entrance, the priest will commemorate the hierarchs by saying, “Our Father and Metropolitan (Name) and thine high priesthood may the Lord God remember...”
If the auxiliary bishop is officiating he will be the one to commemorate the Metropolitan, and the Priest will say only “Thine Episcopate...” or “Thine high priesthood...”.

6. The "*Phimi*" is sung immediately before the *Prokeimenon* of the Epistle, ONLY for the Metropolitan himself when he is officiating at a Hierarchical Divine Liturgy. There is no "*Phimi*" for the auxiliary bishop.
7. **The text of the Metropolitan's *Phimi*:** "PHILIP the Most Reverend and the Most Devout, chosen by God, Archbishop of New York and Metropolitan and Exarch of all North America, our Father and Chief Shepherd, may God grant him many years!"

Following the *Phimi*, the clergy, choir, and faithful sing the "Many Years", *three times* while the Metropolitan gives the blessing.

VII

SACRAMENT OF HOLY BAPTISM

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always to the close of the age.” (Matthew 28: 19-20).

“The water of salvation is at once your grave and your mother” (St. Cyril of Jerusalem). Therefore, Baptism is both our “Tomb and Womb,” that is, the child is born again in Christ, the Resurrected Lord. It is a serious step in the life of the Christian. A serious preparation for the Sacrament of Baptism is very important to the parents and the Godparents of the candidate or the candidate himself (in the case of an adult). Pastors must make them aware of the seriousness of this entry into the life of Christ and of the basic teachings of the Church. They also must make and show sincere efforts to live accordingly. Therefore:

1. Receiving instruction in the Orthodox Christian Faith for Candidates for Baptism over the age of seven is mandatory.
2. Written consent from the legal guardian is necessary for those candidates who are minors and anyone under custodianship. (Infants are excluded)
3. The Sacraments of Confession and Holy Communion are very important to every Orthodox Christian and the Godparents must receive them prior to the celebration of the Holy Baptism.
4. The seriousness of this sacrament requires that at least one Godparent must be an Orthodox Christian. The priest may accept only one non-Orthodox Christian as a witness only as long as he/she is proved to be a validly baptized Christian person.
5. Adult Candidates must go through the Sacrament of Confession (without absolution) before the Sacrament of Baptism is performed.

6. The parish facility is the best place to perform the sacrament of Holy Baptism. It is the sacred space and the community center where all needed and correct instruments are accessible, the large font for a total immersion of the candidate is available and all other tools are present, etc. Nevertheless, in cases of extreme urgency, the sacrament of Holy Baptism may be administered outside of the parish facility with permission of the auxiliary bishop.
7. In the case of adult baptism, it is normally done by Aspersion of the pouring of blessed water over the head of the Candidate.
8. The official Service Book of the Archdiocese is the best text to administer the Sacrament of Holy Baptism. The Antiochian practice must be followed at all times with the entire service taking place before the solea.
9. Guest clergy are welcome to celebrate only at the invitation of the parish priest.
10. The week following Baptism, the Godparents must bring the child to the Divine Liturgy to receive Holy Communion in front of the entire parish for the first time.
11. The new ties among the Godparents, parents and the Candidate resulting from the celebration of Holy Baptism make marriage between godchildren and the children of Godparents forbidden, and so the rules of consanguinity are generally observed for godchild/godparent relations.
12. Emergency baptisms may require the discretion of the pastor to be completed upon recovery.
13. The reception of converts may be found in the *Service Book of Chrismation* published by the Archdiocese. All Candidates baptized in the Name of the All Holy Trinity need not to be rebaptized.
14. Before beginning the Baptismal Office the Priest must prepare the required articles on a small table: the Holy

Chrism (obtained from the Archdiocese Headquarters) the Reserved Body and Blood, the olive oil, sponge, soap, censer, large towels, large safety pins to hold towels around the neck of the Godparent(s). The priest also makes certain that the baby is properly held with its head on the right arm of the Sponsor, announces that the service is about to begin and requests complete reverence and attention from all present.

“For in Christ Jesus you are all sons of God, through faith. For as many as you as were baptized into Christ have put on Christ.” (Gal. 3:26-27)

VIII

RECEPTION OF CONVERTS

1. Converts from religions that do not practice Baptism or that do not baptize in the Name of the Father, Son and Holy Spirit, **must** be received through the Sacraments of Baptism, Chrismation and Holy Communion according to the rubrics of the official *Service Book* of this Archdiocese. This, of course, must follow a proper period of catechetical instruction, the minimum of which is one year.
2. Converts, who can prove that they have been baptized in the Name of the Father, Son and Holy Spirit shall be received after a proper period of catechetical instruction and affirmation of the Orthodox Faith by the Sacraments of Chrismation and Holy Communion.
3. Immediately at the end of the service, the priest **must** enter the required information in the parish Records Book (volume for Baptism or Baptism form) and mail the proper part of the record to the Archdiocese headquarters so that the certificate may be processed and mailed to the person at once.

Note: In all instances of doubt relating to the existence or validity of a prior baptism, cases must be referred to the auxiliary bishop.

IX

SACRAMENT OF HOLY MATRIMONY

O Lord, our God, crown them with glory and with honor.

1. The Sacrament of Holy Matrimony is one of the Holy Mysteries of the Orthodox Church. It unites both spiritually and physically a man and a woman into one cohesive unit that respects and proclaims each one's individual personality, while mystically drawing together man, woman and the Holy Spirit into one family.
2. Marriage is prohibited between ascending and descending blood relatives, e.g., between parents and children, grandparents and grandchildren, in the direct line.
3. Marriage is prohibited between collateral blood relatives to the Fourth Degree, e.g., first cousins.
4. Marriage is prohibited between relatives by marriage to the Fourth Degree, e.g., between two brothers and two sisters, or a brother and his sister to a sister and her brother.
5. Marriage is forbidden between spiritual relatives to the Fourth Degree, e.g. Godchildren with their Sponsors at Baptism.
6. Marriage between blood relatives in the collateral line may be permitted in the Fifth and Sixth Degree, and marriage between relatives by marriage may be permitted in the Third and Fourth Degree in cases of extreme urgency. Such cases **must** be reported to the Metropolitan of this Archdiocese who may issue a written dispensation.
7. Understanding that the liturgical day begins at Vesper Hour (sunset), the celebration of marriage is prohibited at the following times: Every Wednesday and Friday, and Great Feasts throughout the year: the Feast of the Holy Cross (September 14), and the commemoration of

the Beheading of the Forerunner (August 29), during the Christmas Fast (November 15 to December 25), during the Great Lent, including Cheese Fare Week and Bright Week, i.e., from Meat Fare Sunday to Thomas Sunday, and during the Dormition Fast (August 1-15).

Note: In cases of extreme necessity when the celebration of marriage is considered necessary on one of the above listed prohibitive days or seasons, the priest must first report the nature of the emergency to the Metropolitan and request written permission and dispensation that would permit the celebration of a marriage.

8. The Sacrament of Marriage must be administered in a church building and not a private home. In cases where one or both parties are Orthodox, they should be instructed by the priest to receive the Sacraments of Penance and Communion. If necessity requires the offering of the Marriage Service outside of a church building, a written dispensation must be requested from the Metropolitan.
9. No priest may officiate at the marriage of a divorced person without the express approval of the Metropolitan (it makes no difference whether the person was married in the Church or not or whether the divorced party is the Orthodox or not). Such cases where a priest is called upon to perform such a service must first be reported to the Metropolitan in writing, not by telephone, in the following form:
 - a) The history of the person desiring to be remarried.
 - b) The conduct and character of the petitioner, his or her qualification for the mercy of the Church, and the priest's opinion of his or her character.
 - c) The duration of the first marriage, the reason for the divorce, and the causes for which the divorce was granted.
 - d) A **photostatic copy** of the divorce papers. Since this copy will remain in the files of the Archdiocese, it is the duty of the priest to see that the petitioner does **not** send the original document which the

petitioner may need for other purposes. The priest should also keep a copy in the local church office.

- e) A processing fee of \$200.00 must be submitted by the petitioner to the Archdiocese headquarters with the petition. The fee is used to cover administrative costs and is not refundable. Upon completion of studying the case, the priest will be notified by the Metropolitan as to whether the petition has been denied or approved. It should be noted that this process must be completed for each divorced person in the marriage, Orthodox or not. For example, if it is a mixed marriage, one Orthodox and one Catholic, and both were previously married, civilly or otherwise, then both parties must have permission of the Metropolitan to be married in the Church and the fee would be \$400.00.
10. The priest shall be prepared to offer premarital counseling as a requirement to all those asking to be married.
11. Before performing a marriage, the priest must ascertain that a civil license has been issued to the couple, and he must comply with the civil regulations regarding marriage that are in force in his State/Province. No marriage is permitted that does not meet the requirements of the official law of the local civil authorities.
12. Before or after the marriage service the priest must record all the information in the parish records book (volume for marriages or marriage form), and mail the proper part to the Archdiocese headquarters in order that the marriage may be filed and that the certificate may be mailed directly to the couple.

Note: The Marriage Records Book is the property of the parish and must not be taken by the Priest should he leave the parish.
13. The Betrothal and Marriage (Crowning) are one united Sacrament and must be celebrated at the same time. They must never be separated.

14. One priest is not allowed to officiate at the marriage of many grooms and brides at the same time. Each couple MUST be married in a separate service.
15. The Prayer for the Removal of the Crowns must be performed at the end of the Divine Liturgy following the couple's honeymoon.
16. The regular marriage office is celebrated when the persons are both previously unmarried, or when one is previously unmarried and the other is a widow, widower or divorced.
17. When BOTH parties of a marriage were previously married and then widowed or divorced, the Rite for Second Marriage must be used.
18. The Church permits the marriage of a person twice previously married, but forbids the marriage of those thrice previously married, i.e., a fourth marriage is forbidden.
19. No songs are permitted to be sung during the service except those Orthodox hymns prescribed by the rubrics. All other music is forbidden during the service. Appropriate music may be permitted before or after the service at the discretion of the priest.

Xa

HOLY UNCTION

1. The Sacrament of Holy Unction shall be administered only to Orthodox Christians. The proper time for general administration is on Great Wednesday evening of the Holy Week.
2. This Sacrament should be administered to any member of the Orthodox Church who has fallen ill, whenever such application is necessary. If it is not possible to use the full service prescribed for this Sacrament, some of the Unction Oil blessed on Great Wednesday may be used for the anointing of the sick. Such anointing should be done with appropriate prayers from the service of this Sacrament.

Xb

FUNERAL SERVICE NOTES

1. The Sacrament of the Orthodox Funeral is for anyone who dies within the church, having been properly received. There are variances in the service itself depending upon the person's status (i.e. clergy and infants), and in such cases the appropriate service must be performed.
2. An Orthodox priest may perform a funeral service for a non-Orthodox person after consulting the bishop (case-by-case basis), but the Orthodox service may not be used. The rite for the burial of a non-Orthodox is to be used. Specifically, the Prayer of Absolution may never be read for a non-Orthodox, nor may the service be celebrated in the church proper.
3. During the Paschal season, the Paschal Funeral service must be celebrated. (Bright Week)
4. It has been the policy of the Archdiocese to have the casket closed during the funeral service. Given that

- many of our parishes have Orthodox Christians from other accepted Orthodox traditions that have the custom of an open casket, it is therefore left to the discretion of the pastor as to ascertain whether the casket should remain open. Likewise, given the trend of many communities to hold the wakes in the church building rather than at a funeral home, in these cases the casket may also remain open during the funeral service, depending on the local customs.
5. Eulogies in the church must be done only by an Orthodox cleric. Laypeople cannot speak before, during or after the service. Remarks can be made at the meal of mercy.
 6. Cremation is seen by the Church as an act of destruction against the image and likeness of God. Therefore, no person being cremated can receive an Orthodox funeral; neither may a *Trisagion* service be offered in the presence of cremated remains. The Local Synod at its June 5, 2005 meeting approved the following, "Cremation is not acceptable in the Orthodox Church. The policy of the Archdiocese is that no funeral will be offered in **any location** for the body which will be cremated. However, the priest may say the *Trisagion* for the Departed over the body in the funeral home before cremation and in the church for the nine-day, forty day and one year memorials. Under no circumstances will any prayer be offered over ashes."
 7. No activities other than those found in the Service Book of the Archdiocese may be conducted at either a funeral or before the graveside *Trisagion* service. Clergy may be present for military, or government recognition of a service, conducted after the *Trisagion*.
 8. Non-Orthodox clergy may not participate in any service of the Church.
 9. Suicide is considered rebellion against God and is equated with murder, and so one who commits suicide may not receive an Orthodox funeral service. The Holy Canons specifically are merciful to those who suffer from mental illness or some sort of an addiction. Those

who commit suicide to avoid prosecution cannot have an Orthodox Service. The Bishop should be consulted on all cases concerning suicide.

10. Those who have not participated in the life of the Church for an extended period prior to their death may receive a funeral service as an act of mercy. The pastor should use wise discretion considering all factors especially making sure the deceased was not joined to another communion or non-Orthodox church.
11. It is wise to encourage the faithful to have donations made to the parish in lieu of flowers. Donations of any kind made to the parish are considered permanent, as they are offered to God. No one may ask or demand a refund of funds given.
12. Immediately at the end of the service, the priest must enter the required information in the parish records book (volume for Funeral or Funeral Form) and mail the proper part of the record to the Archdiocese headquarters so that a card may be sent and the database updated.

NOTES FOR RECORDS

(Record books and computer forms)

- **All records must be typed** - It is sometimes difficult to read the records. If they cannot be read, they will be returned. Please contact the Registrar for forms you can type on the computer. Also, if certificates have to be reissued because of an error due to handwriting, misspelling or wrong information a reissue fee will be applied.
- **For any corrections** the pastor or church secretary can return the certificate attention Registrar with corrections.
- **Use correct record for the certificate requested.** Do not alter baptism records for chrismation. Email publication@antiochian.org. or call the bookstore to order new books.
- **Include the mother's full maiden name** on the baptism records, as it is a legal document and it is required. Also, the bride's maiden name must be on the marriage records, as this is also a legal document. If the mother's maiden and married names are the same, please indicate such to avoid further delays.
- **Type the person's full first and last name** on all certificates. If the person on the baptism or chrismation certificate is an adult, please indicate and give the person's home address, not the parent's address.
- **Please denote christian name** in quote marks after middle name if different from given or legal name.
 - Amy Rose "Mary" Jones
- **Include all information before sending records.** Be sure to check and include the city, state, *postal code* and country.
- **Have the pastor's name typed under the signature line.** All records must have the Pastor's signature.
- **Type name, address and zip code on funeral records** so a prayer card can be sent to the family as close to the date of the funeral as possible. Also, include the surviving spouse's first name and deceased old address to update the database.
- **There is no charge for funeral records.**
- **Please send records to the Archdiocese in a timely manner: Attention Register**

NOTES FOR FORMS

(Computer)

Instructions for Use:

Go to Registrar web page at: www.antiochian.org

For password contact: registrar@antionchian.org

Before filling out form, click:

File, save as...

Save document on your computer in folder of your choice.

To fill out form:

- Type information in darkened fields
- Press **tab** to advance to next field (Shift+Tab to go backwards)
- See specific help information for fields at bottom of Word screen.

Please denote Christian name in quote marks after middle name if different from given or legal name.

Amy Rose "Mary" Jones

Save form three (3) times (for backup)

- 1) Hard drive of your computer
- 2) CD or USB flash drive
- 3) Hard copy (print out) and place in a dedicated binder in your office

Directions for sending to Registrar

1. Print out completed form twice (2x) on Landscape page format
2. Cut on dotted line, do not make punch holes or staple
3. Have clergy sign both copies

First copy: send to Registrar with fee –

- For re-issue send with fee (make sure to write re-issue on record)
- No fee for funeral record

Second copy: for your files

1. Have signed by clergy
2. Place in binder
3. File by year; within each year, create separate sections for baptism, chrismation, marriage, and funeral

XI

SERVICES DURING FASTS AND FOR FEASTS

1. During the 40 days of **Great Lent** the following services are recommended:
 - a) Great Compline on Monday Evening.
 - b) The Liturgy of the Presanctified Gifts (*Proigiasmena*) for Wednesday evenings.
 - c) The Little Compline and *Akathist* hymn to the Most Holy *Theotokos* must be celebrated on Fridays in all parishes.
 - d) Great Vespers on Saturday.
 - e) The Divine Liturgy of St. Basil is celebrated on the Five Sundays of Lent.
2. Other services appropriate to the period of Great Lent are the Canon of St. Andrew of Crete on the 5th Thursday of Great Lent, on the first four evenings of the Fast in combination of Great Compline, the Feast of the Holy Forty Martyrs on March 9th and the Feast of the Annunciation on March 25th.
3. Divine Liturgies should be celebrated for the repose of souls on those days specified for this purpose e.g. Saturdays of the Souls, Meat Fare Saturday, and the Saturday before Pentecost in which the Divine Liturgy of St. John Chrysostom will be served. Divine Liturgy should also be offered on Lazarus Saturday.
4. Holy Week Services MUST include the Bridegroom (*nymphios*) Services starting on Sunday evening and through Monday, and Tuesday evenings. The Sacrament of Holy Unction should be served on the evening of Great Wednesday. The following should be served according to the *Typikon*: The morning Vespers-Liturgy of St. Basil, (at which time the reserved sacrament is consumed and a new lamb to be used for the reserved sacrament is prepared), the evening service of the Twelve Passion Gospels on Great Thursday;

morning service of Royal Hours, afternoon service of the Descent from the Cross (Vespers), the evening service of the Lamentations at the Tomb on Great Friday; the Vespers-Liturgy of St. Basil on Great Saturday; The Rush, Orthros and Divine Liturgy of St. John *Chrysostom* on the Feast of the Resurrection; and afternoon service of *Agape* (Vespers of Love) on the day of *Pascha*.

Please Note: The Metropolitan has issued an edict stating that the Paschal services, beginning with Nocturne or the singing of the Holy Saturday Canon (and followed by the Rush service [Hajme], Paschal Orthros and Divine Liturgy) may not begin before 10:00pm on Great and Holy Saturday evening. All pastors and parishes must abide strictly by this policy.

5. Another service appropriate to Holy Week is the Liturgy of the Presanctified Gifts which can be celebrated on the mornings of Great Monday, Tuesday and Wednesday.
6. During the Dormition Fast (August 1-15th) the Great and Little Paraklesis service to the Mother of God can be alternated from Sunday evening to Friday evening, other than the Eve of Holy Transfiguration where Great Vespers is required.
7. The remainder of fasting periods, Great Fasts and the Patronal Celebration of each parish must be observed according to the edicts of the Metropolitan of this Archdiocese and the auxiliary bishop.

XII

SOME OF THE PRIESTLY DISCIPLINES TAKEN FROM THE CANONS OF THE CHURCH

1. Strict obedience to Christ, Sacred Scripture, Holy Tradition, and Canons of the Church.(Ephesus, c. 6,7)
2. Obedience to the bishop inasmuch as he upholds these teachings. (Holy Apostles, c. 39)
3. Instruct in the way of godliness. (Holy Apostles, c. 48)
4. A priest must be an example to his flock through prayer and fasting as prescribed by the Church. (Carthage, c.41; Holy Apostles, c. 69; Trullo, c. 56).
5. Cannot absent himself from the Holy Eucharist for three consecutive Sundays. (Trullo, c. 80)
6. Ought not to be involved in political endeavors. (Holy Apostles, c. 6 81, 83; Chalcedon, c. 8; Carthage, c. 16)
7. Must not accept secular appointments (Holy Apostles, c. 6; Chalcedon, c. 3; Carthage c. 32)
8. Dignity in conduct, personal appearance, mode of dress and sobriety. (Holy Apostles c. 42; Laodicia, c. 55; Trullo, c. 9, 24; Laodicia, 3. 36; Trullo, c. 27; II Nicea, c. 16)
9. The priest has no right to dispense "*economia*" in matters of canonical requirements. (Laodicia, c. 57; Holy Apostles, c. 39)
10. As a spiritual father the priest must not issue a public statement of authority. Such matters must be referred to the Metropolitan of this Archdiocese. (Laodicia, c. 57; Holy Apostles, c. 39)
11. A priest has the right to Spiritual Courts, Holy Synod, or Patriarch. (Chalcedon, c. 9)

XIII

DISCIPLINE AND SPIRITUAL COURT

“It is necessary, therefore, that he should be pure in thought, exemplary in conduct, discerning in silence, profitable in speech, a compassionate neighbor to everyone, superior to all in contemplation, a humble companion to the good; and firm in the zeal of righteousness against the vice of the sinners.”

(St. Gregory the Great)

The Holy Fathers, following the teachings of the Lord Jesus Christ and the Apostles, direct the Clergy to be exemplary in their conduct. The “Clergy are appointed according to the mind of Jesus Christ” as it is proclaimed by St. Ignatius of Antioch.

A. Investigations of Clergy Misconduct

1. Hierarchical Discipline:

- a. The Local Synod deals with all matters of hierarchical discipline of all bishops of the Archdiocese.
- b. The bishop shall have the right to appeal any decision of the Local Synod involving a matter of hierarchical discipline against him to the Patriarch and the Holy Synod of Antioch.

2. Discipline of Priests and Deacons

- a. Misconducts are to be directed in writing to the Metropolitan Primate and the auxiliary bishop who will arrange a formal investigation (if it is deemed necessary).
- b. The illegal activities (i.e. rape, child molestation, embezzlement, domestic violence, etc.) shall be reported immediately and without delay to the appropriate Law Enforcement. A full cooperation with the Law Enforcement is obligatory.

- c. The auxiliary bishop must consult privately the accused clergy before arranging any formal investigation, and maintain a record of such meeting.
- d. The Metropolitan Primate shall form an Investigation Committee comprised of a minimum of three (3) clergymen. The final report is submitted in writing to the Metropolitan Primate and the auxiliary bishop.
- e. The Investigation Committee shall conduct the investigation confidentially with all fairness and care.
- f. The Investigation Committee shall give the accused clergy the opportunity to answer the charges against him.
- g. The Metropolitan Primate and the auxiliary bishop will inform in writing the accused clergyman of the disciplinary actions.
- h. The accused clergy may appeal the decision to the Metropolitan Primate, and therefore a Spiritual Court may be formed.
- i. The Metropolitan Primate may designate the auxiliary bishop of the clergyman to organize a Spiritual Court who will submit the results to the Metropolitan Primate.
- j. The Metropolitan Primate or the appointed auxiliary bishop will appoint a Prosecutor providing him with all evidence that accumulated through the investigation.
- k. A jury of three priests that were not involved in the Investigation Committee is formed to select a time and place to hear evidence within 90 days of the request.

- l. The jury shall direct the accused clergyman and the appointed Prosecutor to exchange evidence and all information that will be presented during the jury's hearing.
- m. Fairness must be maintained at all times.
- n. The accused clergyman is entitled to ask another clergyman of the Archdiocese or a counselor to aid him in his hearing with the jury.
- o. The jury will forward its recommendation to the Metropolitan Primate and the auxiliary bishop within 48 hours after it has reached a majority consensus.
- p. The Metropolitan Primate will render a final verdict taking into consideration the jury's recommendation and his role as the Shepherd of shepherds of the Archdiocese.
- q. The Metropolitan Primate may inform the auxiliary bishop, the clergy of the Archdiocese and appropriate institutions of such verdict.
- r. The name of a defrocked clergyman will be removed from all diptychs and from all clergy lists. He may request the Metropolitan Primate to be returned to Laity status in writing. A letter of acknowledgment will be issued with a scheduled effective date. All appropriate institutions shall be notified of such modification.
- s. A former clergyman shall not wear vestments and clerical garb pertaining to his former Order, or shall not be treated as a clergyman of the Church.

3. Discipline of Laity:

- a. The pastor of the church, after consultation with the auxiliary bishop, is charged with investigating the misconducts among his parishioners. He will advise the bishop of the results of such investigation.
- b. Laypersons may appeal to the dean in writing, with a copy to the pastor, the discipline imposed by the pastor. Then the dean will report his investigation to the auxiliary bishop who makes the final decision.
- c. If the accused layman is a member of an Archdiocesan or Diocesan ministry or organization, then the Metropolitan Primate may select the auxiliary bishop or one of the deans to conduct the investigation.
- e. The results of the investigation shall be directed to the Metropolitan Primate and the auxiliary bishop. The Metropolitan Primate makes the final decision.
- f. The Confession of all members of the Church shall remain confidential unless the penitent confesses to committing a criminal act. The crime should be reported to civil authorities.

“Show yourself in all respects a model of good deeds, and in your teaching show integrity, gravity, and sound speech that cannot be censured; so that an opponent may be put to shame, having nothing evil to say of us.”
(Titus 2: 7 & 8)

XIV

UNASSIGNED AND NON-PAROCHIAL CLERGY

1. All Spiritual implications of this *Clergy Guide* apply to assigned as well as unassigned and non-parochial clergy.
2. Clergy on leaves-of-absence may not serve in any parish or perform or participate in any sacrament or priestly ministration without the express permission of the Metropolitan of this Archdiocese.
3. Retired clergy should always be invited to participate in the fellowship and meeting of the parochial clergy. They should always be shown due respect for the service rendered to the Archdiocese.

XV

PAROCHIAL FINANCIAL OBLIGATIONS to the ARCHDIOCESE

The local parishes are obliged to follow the requirements set by the Archdiocese (these requirements will be communicated to the parishes).

XVI

STATUTES GOVERNING DEANERIES

Purpose of the Deanery

1. Given the size of the dioceses in North America, parishes have been organized into deaneries. Each deanery has a dean, a priest appointed by the bishop in the respective diocese, who oversees the parishes and clergy of the deanery. Deaneries are designed to allow smaller groups of clergy to regularly meet and discuss situations in which mutual aid might be sought. The deanery primarily facilitates communication between clergy and the bishop, and also amongst the clergy themselves.
2. Deaneries also help the auxiliary bishop to develop solutions to localized problems that do not need to be addressed by the entire diocese. Clergy of a deanery are expected to be among the first to come to the aid of one of their brothers.
3. Deaneries are to meet regularly, and all clergy are expected to attend Deanery meetings. Pastors should consider Deanery meetings as being of great importance, and must seek the approval of the dean should a scheduling problem arise. Parishes should respect this and support the clergy's participation in Deanery activities.
4. Each auxiliary bishop in the diocese shall provide specific directions to the deaneries of the diocese regarding their specific tasks. Each dean, in turn, shall be answerable directly to the bishop for his activities at the directive of that bishop.

Deans

1. The Dean is a supervisor of the Deanery Clergy, and is to advise and encourage the clergy in all matters. He also helps facilitate communication between the auxiliary bishop and clergy during times of disagreement.

2. The auxiliary bishop in the diocese shall provide each dean with specific instructions as to his tasks, and shall report solely to that bishop.
3. As the 'elder brother' within the deanery, the dean is at once advisor to the bishop and the clergy of the deanery. He is to be made aware of all clergy-related issues within the deanery.
4. Given that the dean is the trusted representative of the bishop, his advice ought to be carefully considered by the clergy, and his instructions are to be followed as coming from the bishop himself. Clergy maintain the right to appeal to the auxiliary bishop any instructions received from the dean, so long as he gives notice to the dean in advance.

Statutes Governing Deaneries

1. The Archdiocese shall be divided into geographic Deaneries as defined by the Metropolitan, with the consultation of the auxiliary bishop.
2. The membership of the deanery shall consist of all the priests and deacons under the canonical jurisdiction of this Archdiocese, serving or residing within the geographic boundaries of the deanery. All retired priests and deacons under the canonical jurisdiction of this Archdiocese residing within the geographic boundaries of the deanery, shall be invited to participate in all meetings and activities of the deanery.
3. The title of "Dean" shall be conferred upon a priest by the auxiliary bishop, who shall immediately report such appointment to the Metropolitan's office. In accordance with the ancient name for the deans, i.e., "Visitor," he shall be expected to fulfill certain responsibilities.
4. He shall visit the parishes and missions within the deanery at least once each year.
5. He shall oversee the activities and behavior of the clergy within his deanery.

6. The dean shall make known and explain to the clergy within the deanery the decrees of the Metropolitan.
7. In cases of necessity, the dean shall give fraternal instructions and direction to the clergy of the deanery, with the express approval of the auxiliary bishop.
8. He shall show solicitude for the satisfaction of the spiritual needs of the faithful in a parish without a pastor, or when a pastor is incapacitated.
9. He shall care for the spiritual needs of the faithful residing in areas of the deanery where no organized parish or mission exists, and shall explore the possibilities for establishing such parishes or missions, working in close cooperation with the directors of the Archdiocese Departments of Missions and Evangelism and Parish Development.
10. The dean shall make full report to the auxiliary bishop of his activities and the state of the parishes within the deanery. In cases of special importance or urgency, he shall report immediately.
11. He shall encourage parishes within the deanery to fulfill their obligations to the Archdiocese.
12. In cases of parochial dissension within the deanery, which involves the pastor and the faithful, the Dean shall endeavor to settle the dispute, at both their invitations and/or by appointment of the auxiliary bishop.
13. Dissatisfaction with decisions of parochial meetings may be voiced to the dean or the auxiliary bishop within thirty (30) days from the day of the meeting. The dean shall consider this appeal within a period not longer than thirty (30) days. If no solution is then reached, the matter shall be submitted to the attention of the auxiliary bishop by the dean.
14. The dean may be delegated by the bishop in the diocese to introduce a new pastor into a parish within the deanery and to preside at the function hosted to welcome the new pastor. In cases of testimonials for a

priest leaving a pastorate, the dean may be delegated by the auxiliary bishop to preside.

15. When visiting the parishes of the deanery, the Dean shall see that everything is in good order in the church edifice: that it contains all things necessary for Divine Worship, that the Altar Table and Sanctuary are clean, that vestments are not old or torn, that the *Antimins* is in good condition and signed by the current Primate of this Archdiocese, and that the Reserved Sacrament is kept as prescribed. If the Dean finds fault with these things he is to give brotherly admonition to the pastor.
16. The Dean is duty-bound to see that all clergy abide by the Canons of the Ecumenical and Provincial Councils of the Church, this Archdiocesan Clergy Guide, and all other rules of the Archdiocese. In cases of violation, the Dean shall report them to the auxiliary bishop without delay.
17. The membership of the deanery shall meet regularly.
18. Concerns of the deanery shall be:
 - A. The well being of each clergyman in the deanery.
 - B. Avoiding conflicting dates for parochial events by establishing a deanery calendar of activities.
 - C. Encouraging inter-parochial participation in these events.
 - D. Encouraging the work of the Order of St. Ignatius of Antioch, AOCWNA, The Fellowship of St. John the Divine, and Teen SOYO in all parishes, or encouraging the establishment of such movements in parishes where none exist.
 - E. Encouraging active participation by the clergy, parish organizations and faithful in the Diocesan Parish Life Conferences, the biennial General Convention of the Archdiocese, and the biennial Clergy Symposium.
 - F. Promoting inter-Orthodox cooperation on all levels.
 - G. Witnessing to Orthodox Christianity in all areas of concern, especially through the media.

- H. The deanery shall have a secretary who shall take the official Minutes and transmit a copy of same to the auxiliary bishop and the Metropolitan (if requested by him).
- I. The deanery shall have a treasurer who shall handle the deanery money, if necessary.
- J. All decisions and actions of the deanery shall be subject to confirmation by the auxiliary bishop who assists the Metropolitan in the various dioceses.

XVII

PARISHES BY DIOCESE

DIOCESE OF CHARLESTON, OAKLAND AND THE MID-ATLANTIC

St. Andrew the Apostle Mission	Lewes, DE
St. Athanasius Church	Claymont, DE
Holy Cross Church	Linthicum, MD
St. James the Apostle Mission	Westminster, MD
St. John the Baptist Mission	Lewistown, MD
St. Mary Church	Hunt Valley, MD
Holy Ascension Mission	Devon, PA
St George Church	Bridgeville, PA
St. Anthony Church	Butler, PA
St. Elias Church	New Castle, PA
St. Ellien Church	Brownsville, PA
St. George Cathedral	Pittsburgh, PA
St. George Church	New Kensington, PA
St. George Church	Altoona, PA
St. George Church	Allentown, PA
St. George Church	Upper Darby, PA
St. John Chrysostom Church	York, PA
St. John the Evangelist Church	Beaver Falls, PA
St. Mary Church	Wilkes Barre, PA
St. Mary Church	Johnstown, PA
St. Mary Church	Chambersburg, PA
St. Michael Church	Monessen, PA
St. Michael Church	Greensburg, PA
St. Paul Church	Emmaus, PA
St. Philip Church	Souderton, PA
Holy Trinity Mission	Lynchburg, VA
St. Basil the Great Mission	Poquoson, VA
St. Patrick Mission	Warrenton, VA
St. Raphael of Brooklyn Mission	Centreville, VA
Holy Spirit Church	Huntington, WV
St. George Cathedral	Charleston, WV
St. Nicholas Church	Beckley, WV

DIocese of Eagle River and the Northwest

Church of the Annunciation	Calgary, AB
Protection of the Holy Theotokos	Ft. Saskatchewan, AB
St. Philip Church	Edmonton, AB
All Saints of America Church	Homer, AK
St. Herman Church	Wasilla, AK
St. John Cathedral	Eagle River, AK
Holy Nativity Mission	Langley, BC
St. Joseph the Damascene Church	New Westminster, BC
Holy Myrrh-Bearing Women Mission	Bonners Ferry, ID
Holy Transfiguration Mission	Boise, ID
St. Ignatius Church	Twin Falls, ID
St. Katherine Mission	Moscow, ID
St. John the Baptist Church	Post Falls, ID
St. George Church	Portland, OR
St. Vincent of Lerins Church	Saskatoon, SK
Christ the Savior Mission	Spokane Valley, WA
Holy Cross Church	Yakima, WA
St. Andrew Church	Arlington, WA
St. Innocent Church	Everson, WA
St. Nicholas Church	Spokane, WA
St. Paul Church	Brier, WA
St. Thomas Mission	Snohomish, WA
Three Holy Hierarchs Mission	Wenatchee, WA

DIocese of Los Angeles and the West

Holy Resurrection Church	Tucson, AZ
St. George Church	Phoenix, AZ
St. Ignatius Mission	Mesa, AZ
All Saints Mission	Rohnert Park, CA
Holy Cross Church	Palmdale, CA
Orthodox Church of the Redeemer	Los Altos Hills, CA
SS. Peter and Paul Church	Ben Lomond, CA
St. Andrew Church	Riverside, CA
St. Anthony Church	La Jolla, CA
St. Athanasius Church	Goleta, CA
St. Athanasius Church	Sacramento, CA
St. Barnabas Church	Costa Mesa, CA
St. Gabriel Mission	Angels Camp, CA
St. George Church	San Diego, CA
St. George Church	Upland, CA
St. James Church	Anaheim, CA
St. James Mission	Modesto, CA
St. John the Evangelist Church	Orinda, CA
St. John the Theologian Mission	San Juan Capistrano, CA
St. Luke Church	Garden Grove, CA
St. Mark Church	Irvine, CA
St. Matthew Church	Torrance, CA
St. Michael Church	Whittier, CA
St. Michael Church	Van Nuys, CA
St. Nicholas Cathedral	Los Angeles, CA
St. Nicholas Church	San Francisco, CA

St. Peter the Apostle Church	San Dimas, CA
St. Raphael of Brooklyn Mission	Thousand Palms, CA
St. Stephen Church	Campbell, CA
St. Timothy Church	Fairfield, CA
St. Timothy Church	Lompoc, CA
Virgin Mary Church	W. Sacramento, CA
St. Michael Church	Las Vegas, NV
SS. Peter and Paul Church	Salt Lake City, UT

DIocese of MIAMI AND THE SOUTHEAST

St. Michael Mission	Dothan, AL
Holy Trinity Mission	Little Rock, AR
SS. Peter and Paul Mission	Hot Springs, AR
St. Nicholas Mission	Springdale, AR
Holy Cross Church	Ormond Beach, FL
Our Lady of Regla Church	Miami, FL
St. Andrew Church	Eustis, FL
St. Andrew the Apostle Church	Pensacola, FL
St. Anthony the Great Mission	Melbourne, FL
St. Basil Church	Silver Springs, FL
St. George Cathedral	Coral Gables, FL
St. George Church	Orlando, FL
St. George Church	Jacksonville, FL
St. Ignatius of Antioch Mission	Boca Raton, FL
St. Mary Church	W. Palm Beach, FL
St. Nicholas Church	St. Petersburg, FL
St. Paul Church	Naples, FL
St. Peter the Apostle Mission	Fort Myers, FL
St. Philip Church	Davie, FL
St. Elias Church	Atlanta, GA
St. Stephen Church	Hiram, GA
Archangel Gabriel Mission	Lafayette, LA
St. Basil Church	Metairie, LA
St. George Church	Vicksburg, MS
St. Peter Church	Madison, MS
All Saints Church	Raleigh, NC
SS. Peter and Paul Mission	Boone, NC
Christ the Savior Church	Anderson, SC
St. Barnabas Church	Lexington, SC
St. Catherine Church	Aiken, SC
St. Nicholas Church	Myrtle Beach, SC
Holy Resurrection Mission	Johnson City, TN
St. Elizabeth Mission	Murfreesboro, TN
St. Ignatius Church	Franklin, TN
St. John Church	Memphis, TN
St. Paul Skete	Grand Junction, TN

DIocese OF NEW YORK AND WASHINGTON D.C.

St. George Church	Danbury, CT
St. Nicholas Church	Bridgeport, CT
St. George Church	Washington, DC
St. Gregory Church	Washington, DC
SS. Peter and Paul Church	Potomac, MD
St. Anthony Church	Bergenfield, NJ
St. George Church	Little Falls, NJ
St. John Chrysostom Chapel	Englewood, NJ
St. Stephen the Protomartyr Church	S. Plainfield, NJ
St. Anthony Church	Melville, NY
St. Ignatius Mission	Florida, NY
St. James Mission	Poughkeepsie, NY
St. John Church	Levittown, NY
St. Mary Church	Brooklyn, NY
St. Nicholas Cathedral	Brooklyn, NY
Virgin Mary Church	Yonkers, NY

DIocese OF OTTAWA, EAST CANADA AND UPSTATE NEW YORK

St. Anthony Church	Halifax, NS
St. Elias Church	Syracuse, NY
St. George Church	Niagara Falls, NY
St. George Church	Albany, NY
St. George Church	South Glens Falls, NY
St. George Church	Utica, NY
St. Michael Church	Geneva, NY
Christ the Saviour Mission	Waterloo, ON
Holy Transfiguration Church	London, ON
St. Elias Cathedral	Ottawa, ON
St. George Church	Richmond Hill, ON
St. Ignatius of Antioch Church	Windsor, ON
St. Ignatius of Antioch Mission	St. Catharines, ON
St. Mary Church	Mississauga, ON
SS. Peter and Paul Church	Charlottetown, PE
St. George Church	Montreal, QC
St. John the Baptist Mission	Laval, QC
St. Mary's Church	Montreal, QC
St. Nicholas Church	Montreal, QC

DIocese of Toledo and the Midwest

St. George Church	Cedar Rapids, IA
St. Raphael of Brooklyn Mission	Iowa City, IA
All Saints Church	Chicago, IL
Church of the Virgin Mary	Alsip, IL
Holy Transfiguration Church	Warrenville, IL
St. Elias Mission	Peoria, IL
St. George Church	Cicero, IL
St. George Church	Spring Valley, IL
St. Nicholas Church	Urbana, IL
All Saints Church	Bloomington, IN
St. Ananias Mission	Evansville, IN
Holy Resurrection Church	Hobart, IN
St. George Church	Terre Haute, IN
St. George Church	Indianapolis, IN
St. John Chrysostom Church	Fort Wayne, IN
St. Mary Church	Goshen, IN
St. Mary of Egypt Mission	Greenwood, IN
Holy Apostles Mission	Bowling Green, KY
St. Andrew Church	Lexington, KY
St. Michael Church	Louisville, KY
Basilica of St. Mary	Livonia, MI
Holy Cross Mission	Dorr, MI
Holy Incarnation Church	Lincoln Park, MI
St. Andrew Chapel	Mt. Clemens, MI
St. Catherine of Alexandria Mission	Ypsilanti, MI
St. George Church	Flint, MI
St. George Church	Grand Rapids, MI
St. George Church	Troy, MI
St. James Church	Williamston, MI
St. Mary Church	Iron Mountain, MI
St. Mary Church	Berkley, MI
St. Nicholas Church	Grand Rapids, MI
St. Simon Church	Ironwood, MI
St. George Church	West Saint Paul, MN
All Saints of North America Church	Maryland Heights, MO
St. John the Theologian Mission	Cape Girardeau, MO
St. Barnabas the Apostle Mission	Sunbury, OH
St. Elias Church	Sylvania, OH
St. George Cathedral	Toledo, OH
St. George Church	Canton, OH
St. George Church	Akron, OH
St. George Church	Cleveland, OH
St. James Church	Loveland, OH
St. Luke the Evangelist Mission	Solon, OH
St. Mark Church	Youngstown, OH
St. Matthew Church	N. Royalton, OH
St. Elias Church	La Crosse, WI
St. Ignatius Church	Madison, WI
St. Nicholas Church	Cedarburg, WI

DIocese of WICHITA AND MID-AMERICA

St. Augustine of Hippo Church	Denver, CO
St. Columba Church	Lafayette, CO
St. Elias Church	Arvada, CO
St. James Church	Ft. Collins, CO
St. John Chrysostom Mission	Golden, CO
St. Luke Church	Erie, CO
St. Mark's Church	Denver, CO
St. Thomas Church	Sioux City, IA
All Saints Church	Salina, KS
Holy Transfiguration Mission	Hillsboro, KS
SS. Peter and Paul Church	Topeka, KS
St. Basil the Great Church	Kansas City, KS
St. George Cathedral	Wichita, KS
St. Mary Church	Wichita, KS
St. Mary Magdalene Mission	Manhattan, KS
St. Michael the Archangel Church	Wichita, KS
Three Hierarchs Mission	Garden City, KS
St. John the Divine Church	Lake Charles, LA
St. Nicholas Church	Shreveport, LA
St. George Church	Kearney, NE
St. Mary Church	Omaha, NE
St. Vincent of Lerins Church	Omaha, NE
Holy Trinity Church	Santa Fe, NM
Holy Ascension Church	Norman, OK
St. Antony Church	Tulsa, OK
St. Elijah Church	Oklahoma City, OK
St. James Mission	Stillwater, OK
St. John the Theologian Mission	Rapid City, SD
Christ the Savior Mission	Jacksonville, TX
Forty Holy Martyrs of Sebaste Mission	Sugar Land, TX
Holy Apostles Mission	Bullard, TX
Holy Cross Mission	Odessa, TX
Mission of the Holy Mother of God and St. Thomas	Fredericksburg, TX
Our Lady of Walsingham	Mesquite, TX
SS. Constantine and Helen Church	Dallas, TX
St. Anthony the Great Church	Spring, TX
St. Benedict of Nursia Church	Wichita Falls, TX
St. Elias Church	Austin, TX
St. Ephraim the Syrian Church	San Antonio, TX
St. George Church	Houston, TX
St. George Church	El Paso, TX
St. John the Forerunner Church	Cedar Park, TX
St. Joseph Church	Houston, TX
St. Luke Mission	Abilene, TX
St. Michael Church	Beaumont, TX
St. Paul Church	Houston, TX
St. Peter Church	Ft. Worth, TX
St. Silouan the Athonite Mission	College Station, TX
St. Sophia Church	Dripping Spgs, TX
Holy Resurrection Church	Gillette, WY

DIOCESE OF WORCESTER AND NEW ENGLAND

Emmanuel Church	Warren, MA
St. George Cathedral	Worcester, MA
St. George Church	Lawrence, MA
St. George Church	Norwood, MA
St. George Church	West Roxbury, MA
St. George Church	Lowell, MA
St. John of Damascus Church	Dedham, MA
St. Mary Church	Cambridge, MA
St. Michael Church	Cotuit, MA
St. Stephen Church	Springfield, MA
St. Mary Church	Pawtucket, RI

XVIIIa

GENERAL ECUMENICAL PRINCIPLES

“We begin with a clear conception of the Church’s unity which we believe has been embodied and realized in the age-long history of the Orthodox Church, without any change or break since the times when the visible unity of Christendom was an obvious fact and was attested and witnessed to by an ecumenical unanimity, in the age of the Ecumenical Councils.” (“Statement of the Representatives of the Eastern Orthodox Churches in the U.S.A.,” in *The Nature of the Unity We Seek*, Official Report of the North American Conference on Faith and Order, Sept. 3-10, 1957, Ed. P.S. Minear, St. Louis, Bethany Press, 1958, pg. ‘159).

1. The Church is one and remains one and visible in the historic Orthodox communion. However, it is painfully obvious that there is a difference between the faith-affirmation of the unity of the Church and the empirical fractured appearance of Christendom. Christian disunity is a real problem. Over the centuries there has been deep concern and agony over this problem. In every period there were those who worked mightily to reconcile separated brethren with the one Church.
2. In recent decades there is a movement, expressed in a wide variety of activities and programs and institutions, aiming at the unity and reconciliation of *Christians* (those persons who profess Jesus Christ as God and Savior and who have been baptized in the Name of the Holy Trinity) which our Lord wills for all persons. In general, the concerns of this movement range over the areas of unity, service, mission and renewal. The resurgence of ecumenical activity can only be characterized as a movement, ebbing and flowing in a variety of directions and expressing itself in diverse ways.
3. Although the inspiration and initial impulse for the modern *ecumenical movement* (“ecumenical” is restricted to inter-Christian activities and programs; “interfaith” and “inter-religious” apply to those relations

between Christians and non-Christians) came from Protestant sources, the Orthodox Church has been a participant in this movement from its beginnings. The Orthodox Church was oftentimes an unwilling and reluctant partner in the ecumenical enterprise, because the latter was based on presuppositions that were alien to its theological position. A great part of our difficulty with ecumenism in general is precisely its preoccupation with the questions and problems of the European mentality, as well as by methods, techniques and structures expressive of western rather than universal considerations. Since Vatican II, the Roman Catholic Church has become massively involved in the ecumenical movement, thus more firmly reinforcing this basic western mentality.

4. Even up to the present time, although the situation is markedly improved, the Orthodox has neither the technical means nor a sufficient number of people available for ecumenical work. The socio-psychological climate in Orthodoxy is reserved about ecumenism and great patience and care must be used to discern the mind of the Church.
5. It is a fact, however, that certain basic principles of Orthodox ecumenical policy have been developed over the years of limited participation in the ecumenical movement. These are outlined in a series of outstanding documents, beginning already in 1902. The Patriarchal and Synodal Encyclical of 1920 has been generally acknowledged as the formal basis of Orthodox ecumenism. On that firm foundation, the various autocephalous Orthodox Churches have been more or less active in ecumenical structures, notably the World Council of Churches, up to the present day. In a very real sense, therefore, the Orthodox Church has officially and solemnly committed itself to participating with other Christian communions in pursuing the aims of the ecumenical movement which correspond to those of the Orthodox Church.
6. Orthodoxy is understood by us in a dynamic sense. Orthodoxy is the wholeness of the people of God sharing the true Apostolic Faith, proclaiming the mighty works of God in history as (fully revealed in the

person and the work of Jesus Christ and as confirmed by the abiding and sanctifying activity of the Holy Spirit Who calls us into unity in the one Body of Christ. If the Orthodox Church has preserved that charismatic divine/human unity and holiness even in its weakest and least attractive moments—and we must admit that there have been many such moments—it is precisely because this unity is given and preserved by the grace of God. That unity of faith and life has been established by God and freely accepted by men. It is in terms of this free acceptance and abiding loyalty to the authentic Christian Tradition that local congregations are recognized as the one Church of Christ. Their identity with the faith of the Apostles and the Fathers and their continuity with the sacramental, canonical and historical life of the Church throughout all time and space unites them with one another and with the communion of the saints and constitutes the basis of Orthodoxy's truth.

7. This unity of faith, worship and life is the foundation of the Church's unity and continuity. Unity in doctrine is absolutely essential to the constitution of the Church and presupposes any sharing at the Lord's Table and all the sacramental life of the Church. Therefore, the ecumenical problem for Orthodoxy is not the unity of the Church, which is given and preserved essentially by God in the historical Orthodox communion. The ecumenical problem for us is the problem of *disunity* of Christendom and the necessity of the recovery of the biblical-patristic synthesis of faith which is constitutive of the one Church. For Orthodoxy, theology and worship do not express the thought and life of one particular denomination, but the Church of Christ.
8. Therefore, our involvement in the ecumenical movement cannot be regarded in terms of doctrinal reductionism, nor by the acceptance of some manifold denominationalism which would relativize the Tradition with the varying historical traditions. While it is quite true to say that all denominations may hold some part of the truth, as revealed by the Holy Spirit "Who is everywhere and fills all things," the fullness of saving truth is revealed in the holy Church alone. It is the acceptance of God's revelation as found and lived in the

reality of the one historical and visible Church of Christ that delimits the beginning and the end of the ecumenical movement for us.

9. In the Orthodox tradition there is absolute acknowledgement of the holiness and apostolicity of the Church which is a living and dynamic activity of the Holy Spirit in fulfilling salvation in Christ and which cannot be affected ultimately by the sin of man.

The organizational aspect of the Church, limited by human weakness, cannot be separated by the nature of the Church as given by God and revealed by the Holy Spirit.

10. The ecclesiology and doctrine of the Orthodox Church can be summarized in two basic ecumenical principles, which are crucial to our involvement and collaboration with the ecumenical movement. On the one hand, there is the *Confessional principle*, and on the other, the *Ecclesiological principle*.
11. The *Confessional principle* stresses that Christian unity is grounded and expressed in the unity of the Apostolic Tradition, and that the divisions among Christians, complicated as they might be by “non-theological” (cultural, historical, socio-psychological, etc.) factors, are ultimately rooted in deviations from the one faith. These divisions cannot be healed by compromise or doctrinal minimalism. Differences should be overcome through reference to the very sources of Revelation in patient and honest study of each particular controversial issue.
12. The *Ecclesiological principle* affirms that the ultimate goal of the ecumenical movement is the unity of mankind in the one Church which is the manifestation in this world of the Kingdom of God. The Orthodox Church is the visible, historical realization of the one Church. Accordingly, any attempt to substitute this goal of reconciliation in the one Church with other concerns is to destroy the basis for cooperation in the ecumenical movement. There can be no confusion between the earthly city with the heavenly city or a radical departure from the ecclesial for purely social,

political or secular concerns. True humanity and true community are rooted in the Church and must be seen from this theocentric perspective rather than that of other ideologies.

13. In connection with these two basic principles, it would be well if we enumerated several others which would be important to right understanding of our role in the ecumenical movement. The following are not intended to be a resume of all problems relative to the ecumenical movement. Rather, as fundamental affirmations which form Orthodox policy and practice, they underlie and hopefully illuminate the practical suggestions contained in these Guidelines. In light of our common task, we would make the following fundamental affirmations about our ecumenical mission:

- Jesus Christ founded the *one* true Church on the firm foundation of the Apostolic testimony, not many churches. That Church is visible present in the historic Orthodox community.
- The mission of the Church is to draw mankind into the unity of faith and love and an acceptance of God's salvation in Christ under the sanctifying presence of the Holy Spirit.
- Disunity among Christians is a sin before God, a scandal to the people and an obstacle to the acceptance of the Gospel. Christian division hinders the mission of the Church.
- The Church members pray continuously for the union of all, but this prayer must be made conscious and applicable in every particular circumstance. Every activity, program or institution which works toward true unity should be encouraged in thought, word and deed.
- Personal repentance and renewal must accompany our prayer and action for the restoration of full unity among Christians: unity in faith, sacramental life and the wholeness of truth.
- Listening to one another in a spirit of love and toleration and with a sense of common mission and destiny is paramount. This process must be

understood as both a personal spiritual renewal of individuals and as a collective renewal of communions.

- True ecumenism must speak the truth in love, never compromising the integrity and purity of Orthodox teachings, but always respecting the sincerity of the religious convictions and spiritual sensibilities of others. This constant effort at communication in love and truth is basic to the ecumenical task.
 - In general, the most serious consideration should be given to the Lund principle: “to do together everything except what irreconcilable differences or sincere conviction compels us to do separately.”
 - The beginning of ecumenical work is in one’s own tradition. Learning and living the authentic tradition of the Orthodox Church is an essential witness of the faithful to true ecumenism.
 - Orthodox Christians, whether directly involved or not in ecumenical work, must be aware of the rapidly spreading dangers of relativism, secularism, radical antiinstitutionalism and ideological utopias which are sometimes present and active in current ecumenism. They must realize that it is their orthodox and ecumenical duty to oppose or fight these false teachings and tendencies.
14. It must be understood that these *Guidelines* are not a final statement on the matter of Orthodox ecumenical relations. They seek to provide a basic uniformity of practice among the Orthodox in America. When the interpretation of these Guidelines is in question, *reference must always be made to the Metropolitan.*

XVIIIb

ECUMENICAL GUIDELINES

Local Ecumenical Encounters and Relations with Non-Orthodox Christians

1. Ecumenical Dialogue:

It is imperative that the Orthodox participants be well rooted in the Orthodox Faith and Practice before they attempt to interpret them to others or defend them. In any ecumenical dialogue it MUST be made clear that the individual, priest or layman, while speaking as an Orthodox, does not represent his Church or its positions in any official way, unless designated to do so. No priest or layman may undertake to officially represent the Church without prior appointment or approval by the Metropolitan of this Archdiocese.

Whether the dialogue be formal or informal, the principle of “parity” ought to apply. That is, participants should be relatively equal in number as well as in the level of their intelligence and spiritual maturity.

2. Ecumenical Assemblies:

Ecumenical assemblies of various kinds have become increasingly popular. Programs of formal dialogue are desirable ways of improving understanding across confessional lines. These are best arranged through local councils of churches or ministerial associations. To participate in any public assembly of this nature beyond the purely local level, the priest should advise the Metropolitan and be authorized by him beforehand. This also applies where the priest is invited to address such an assembly or to preach the sermon. In all such instances the effort should be made to reflect the mind of the Church through the use of published sources of its theologians and leaders.

Basic to correct relations with clergy of other communions is the principle of reciprocity. Stated plainly this means that in extending an invitation one is prepared to receive one, and conversely, accepting an invitation implies readiness to extend one. Generally speaking, if we are unable to reciprocate an invitation, we should not accept one. There are obvious exceptions to this, of course, but when in doubt it is best to

consult with the Metropolitan. There is no problem when a priest is asked to address a church group in a parish hall or other suitable place other than a church sanctuary. But to return the courtesy of the pulpit raises for us Orthodox some delicate problems.

3. Ecumenical Worship:

Ecumenical services, properly so called, are devotional services conducted for special reasons, most commonly for Christian unity, especially during the Week of Prayer for Christian Unity, or for peace, or in time of public calamity, public mourning, public thanksgiving, etc.

When held in a neutral public place, not usually reserved for formal worship, no special problems arise. But if held in a church, the service should be publically recognized as "ecumenical" in character so as to avoid misunderstanding.

There are real difficulties here that ought honestly to be faced. And in facing them and identifying them, we can help make clear a basic Orthodox position: that unity at the Altar must be seen as the **ultimate fruit** of our labors and of our painful unity efforts, but not as the **means** to that unity.

Permission must be obtained from the Metropolitan to hold services in Orthodox churches to which clergy of other communions are to be invited. Such services would follow one of the accepted forms, i.e., Vespers, Matins, Compline, etc.

When participating in a service in a hall or public place, ordinary civil attire will usually be appropriate for an Orthodox priest. In other circumstances he will wear the rason with pectoral cross (if so entitled), or academic dress when indicated. NO part of eucharistic vesture, such as stole, is proper in ecumenical worship.

4. Local and State Councils:

The councils of churches, at the local level, are appropriate and desirable for achieving cooperation. They represent a long tradition and rich experience in coordinating the activities of the churches in the area of civic and social witness and service.

Where membership is in terms of local congregations, the priest should feel free to encourage his parish council into a working partnership. Normally the formula of financial participation is based on a percentage of the individual church's budget. However, such sharing is seen as a voluntary commitment. Since we tend to make limited use of council resources—released time, chaplaincies, worship and arts commissions, planning departments, etc—experience shows that the financial commitment is less important to a local council.

When invited, priests may accept positions on boards of directors. But they should also try to encourage the participation of some of their most capable and ecumenically oriented laymen. Such elections must be brought to the attention of the Metropolitan. Women's groups should be encouraged to have formal liaison with local units of Church Women United as well as with counterpart groups in the Roman Catholic community.

A ministerial association provides an excellent means for the priest to know his colleagues and to understand their views better. Many such groups now extend fellowship to Roman Catholic priests, and often to members of the local rabbinate and Muslim leadership as well.

Relationships to state councils present greater difficulties, principally because our jurisdictional subdivisions do not as a rule coincide with the geographical limits of such Councils. Thus membership as judicatories is not possible. However, when invited to work on program boards or to be elected to office in a state council, or large metropolitan council, a priest may accept, but only with the Metropolitan's consent. Orthodox Councils of Clergy which correspond to the general area of a State Council may, when appropriate, accept membership as a group.

5. Intercommunion:

As it has been stated earlier, we accept with pain and sorrow the reality of our separation at the Lord's Table, while at the same time acknowledging His call to work and pray earnestly for that fullness of our unity in Him.

The Vatican Council's Decree on Ecumenism, when making reference to the Eastern Churches, envisages greater freedom of worship and intercommunication with the Orthodox, while recognizing that careful, and probably long, consultations with Eastern Catholic and Orthodox theologians must precede such a step.

The Standing Conference of Canonical Orthodox Bishops in the Americas meanwhile has taken the clear position that the Orthodox faithful **MAY NOT** receive Communion outside their churches. The reverse of course is likewise true, that is, non-Orthodox **MAY NOT receive** Communion in an Orthodox Church.

Special consideration shall be given to the relationship between the Greek Orthodox Patriarchate of Antioch and all the East and the Syrian Orthodox Patriarchate of Antioch in its agreement of rapprochement, October, 1991 (THE WORD, April, 1992).

6. Church Attendance:

Persons of other confessions are, of course, welcome to attend the Divine Liturgy and other services in Orthodox churches. Clergy of other communions attending Orthodox worship, whether the Divine Liturgy or other service, may be made welcome as guests and given some special place within the soleas (in the NAVE of the church).

Again the principle of reciprocity becomes operative for these are matters in which others' sensibilities must be most thoughtfully respected. Invitations to groups from other traditions need to be addressed with particular care so that they do not appear to imply sacramental communion.

For the purpose of acquiring a deeper knowledge and understanding of the beliefs and practices of others, our people may attend official worship in other churches—especially as a

part of the regular church school and youth religious programs.

7. Preaching:

In its Constitution on the Sacred Liturgy, Vatican II defines the homily as an integral part of the Liturgy, implying that “in breaking the bread of doctrine the homilist speaks on behalf of the local bishop” and, in a sense, of the entire hierarchy. In this light it is clear that a clergyman of another communion cannot be asked to assume such a role.

The Orthodox position, inferred from our whole tradition, and deriving from our fundamental concept of the Liturgy as the principal means of expressing the Mystery of Christ and the real nature of the Church, is substantially the same. Given this position, the principle for reciprocity does not permit an Orthodox priest to accept an invitation to preach at an official eucharistic service of another communion. Obviously, exceptions to this rule may be possible, but only with the express permission of the Metropolitan.

8. Sacraments and Sacramental:

Broadly speaking the attitude of the Roman Catholic Church is now more irenic and liberal with respect to the Sacraments. However, some uncertainty still prevails, and local practice occasionally varies, with particular regard to baptism and matrimony.

A Catholic priest, in the spirit of the Decree on Ecumenism, should no longer confer “conditional baptism” indiscriminately on those who have been previously baptized. Candidates validly baptized are received into the Church through profession of faith alone. When made aware of violations of this position, involving Orthodox, our clergy ought, with great kindness, to call attention to the acknowledged validity of Orthodox Baptism.

When receiving into the Orthodox Church one who comes voluntarily from another discipline, the priest will accept the candidate through one of the modes prescribed by the Quinesext Ecumenical Council: baptism, chrismation or confession of faith, whichever is appropriate.

While they may be present at ceremonies involving friends or relatives, members of the Orthodox Church may not act as sponsors in baptism or confirmation in non-orthodox churches. Conversely, members of another communion cannot be asked to assume the role of sponsor in orthodox baptism or chrismation.

Our people may participate as witnesses and attendants in marriages solemnized in other churches. Similarly, members of other confessions may be permitted to act as attendants at orthodox weddings; they may not, however, act as witnesses in the explicit sense of "*paranyphos*" or best man.

XIX

THE ARCHDIOCESAN CONSTITUTION

as amended by the
SPECIAL ARCHDIOCESAN CONVENTION
Convened in Pittsburgh, Pennsylvania
July 16 – 18, 2004

ARTICLE I

Section 1. The Name

The name of this self-ruled religious corporation shall be “Antiochian Orthodox Christian Archdiocese of North America.”

Section 2. Authority

A. Legal

This organization derives its legal authority to function as a religious corporation by virtue of a charter issued pursuant to the provisions of Article 2, Section 15, of the “Religious Corporation Laws” of the State of New York.

B. Ecclesiastical

This Archdiocese was granted its ecclesiastical authority to function as a self-ruling Archdiocese from the Holy Synod of the Apostolic Greek Orthodox Patriarchate of Antioch and all the East (“Holy Synod”). Its Primate is a member of said Holy Synod and is the duly elected Metropolitan Archbishop (“Primate”, “Metropolitan” or “Archbishop”), serving under a canonical Praxis issued by His Beatitude, the Greek Orthodox Patriarch of Antioch and all the East (“Patriarch”).

Section 3. Headquarters

The headquarters of this Archdiocese shall be located in the Greater Metropolitan New York City area, including northern New Jersey.

Section 4. Qualifications for Metropolitan Archbishop and Auxiliary Bishop

Candidates for the office of Metropolitan Archbishop of this Archdiocese and/or candidates for the office of auxiliary Bishop must be celibates and meet the following qualifications:

A. Metropolitan Archbishop

- (1) He must be one of the canonical clergy who is qualified in all respects, including the possession of an earned degree in Orthodox theology and be a man of piety and good character.
- (2) He must be fluent in the English language and Arabic language.
- (3) He must be at least thirty-three (33) years of age.
- (4) He must be physically and mentally sound.
- (5) He must have served, at some time, as a clergyman in the Archdiocese.

B. Auxiliary Bishop

- (1) He must be one of the canonical clergy who is qualified in all respects, including the possession of an earned degree in Orthodox theology and be a man of piety and good character.
- (2) He must be fluent in the English language and have a knowledge of the Arabic language.
- (3) He must be at least thirty-three (33) years of age.
- (4) He must be physically and mentally sound.
- (5) He must have served, at some time, as a clergyman in the Archdiocese.

Section 5. Nomination and Election Procedures Upon Vacancy of Metropolitan See

A.

Immediately upon the vacancy of the Metropolitan See, either by death, disability or retirement, the Archdiocese Board of Trustees and the senior auxiliary bishop, or, if none, the Vicar General, shall inform officially in writing the Patriarch of the Greek Orthodox Patriarchate of Antioch and all the East and appropriate civil and ecclesiastical authorities. Upon any such happening, the senior bishop present, , or if none present, the Vicar General, together with the Vice Chairman of the Board of Trustees and/or the Treasurer and/or the Chancellor shall seal important rooms and files at the Archdiocese headquarters, and make a record of same, signed by all present. (Thereafter, all properties or investments registered in the name of the Metropolitan Archbishop as the head of the Metropolitan See shall become the property of the Archdiocese.) The senior auxiliary bishop will, with the members of the Archdiocesan Board of Trustees, assume responsibility for the administration of the Metropolitan See.

B.

Within a period of sixty (60) days after the vacancy of the Metropolitan See, the senior auxiliary bishop together with the Archdiocese Board of Trustees, shall call a Special Convention, which must be held on or before the expiration of thirty (30) days of the date of call, for the nomination and election of official candidates for the position of Metropolitan by secret ballot.

C.

- (1) The senior bishop, in agreement with the Archdiocese Board of Trustees, shall prepare a list containing all the names of worthy clergymen from this Archdiocese who are qualified for nomination as described in Section 4, of this Article, and a copy of this list shall be included in the call for the Convention. (The Archdiocese may also, if necessary, include in the list names from the list of nominees kept in the records of the Patriarchate and the Holy Synod.)

- (2) The delegates attending such Convention shall select, by secret ballot, three candidates from such list. Each delegate shall be entitled to one vote. The three clergymen with the highest number of votes of the Special Convention shall thereupon be designated as the official candidates.
- (3) Immediately, thereafter, the names of the official candidates for the office of Metropolitan Archbishop, together with the preferential recommendation of the Archdiocese Board of Trustees reflecting the percentage vote of the Special Convention for each candidate, shall be submitted to the Local Synod of the Archdiocese ("Local Synod") which will certify the results of the nomination and submit the official candidates to the Holy Synod, who will, within forty days of submittal, elect one of the nominees to be the Metropolitan Archbishop of the Archdiocese.

Section 6. Nomination and Election of Auxiliary Bishops

An auxiliary bishop shall be nominated and elected in the following manner:

A.

The Metropolitan, in agreement with the Archdiocese Board of Trustees, shall prepare a list containing the names of the worthy clergymen from this Archdiocese who are qualified for nomination as described in Section 4B of this Article, and a copy of this list shall be included in the call for the Convention. (The Archdiocese may also, if necessary, include in the list names from the list of nominees kept in the records of the Patriarchate and the Holy Synod.)

B.

A General Convention, or a Special Convention called for that purpose by the Metropolitan, shall, from a list provided for in accordance with Section 6A above, nominate, by secret ballot, three (3) candidates for the office of bishop. Each delegate shall be entitled to one vote times the number of offices to be filled and each of such votes must be for a different candidate. The entire list of candidates shall be submitted to the Local Synod with the candidate's respective number of votes received.

C.

Where one bishop is to be elected, the Local Synod shall elect, by a majority vote, from the three candidates receiving the highest number of votes of the Convention. With respect to the election of additional bishops at the same time, the Local Synod may elect, by a majority vote, from the entire list of nominees. Such election(s) shall occur within 40 days thereafter. The Patriarch may delegate up to three Metropolitan Archbishops to participate, on behalf of the Holy Synod, in such election(s) by the Local Synod. The Metropolitan Archbishop of this Archdiocese shall set the time and place for the electoral assembly and shall preside over it.

Section 7. Consecration of Metropolitan and/or Auxiliary Bishop

A.

The consecration of the Metropolitan shall take place at the Cathedral of the Metropolitan's diocese by members of the Local Synod and the patriarchal delegate.

B.

The consecration of auxiliary bishops shall take place at the Cathedral of the diocese of the auxiliary bishop (unless for good reason it is necessary to do otherwise) by members of the Local Synod and the Patriarchal Delegate, with the Metropolitan of this Archdiocese presiding.

ARTICLE II

MEMBERSHIP AND JURISDICTION

Section 1.

This Archdiocese consists of all dioceses, churches, missions, parishes, monasteries, departments, agencies, orders, societies and committees in North America ("units") heretofore or hereafter established by the Archdiocese of North America.

Section 2.

This Archdiocese shall remain one, indivisible Archdiocese and may not be divided into separate Archdioceses by vote, action, decree, mandate, or in any other way by any person, body, organization, church, or otherwise.

Section 3.

Upon the dissolution or separation from the Archdiocese of any unit, the assets and property shall revert to the Archdiocese. No real property of any unit may be sold or mortgaged without the express written approval of the Metropolitan Archbishop and no assets in excess of \$100,000 (one hundred thousand dollars) of any unit may be sold or mortgaged without the express written approval of the Metropolitan Archbishop.

Section 4.

Notwithstanding anything to the contrary, Sections 2 and 3 of this Article cannot be amended, altered, or changed. The sole exception to this section would be such amendments, alterations or changes that would be necessary to implement Orthodox unity in North America.

Section 5.

This constitution, including Sections 2 and 3 of this Article, constitute a contract between the units of the Archdiocese and the Archdiocese. The Uniform Parish Constitution sent to the parishes by the Archdiocese, and the constitution of any unit of the Archdiocese approved by the Metropolitan, to the extent not inconsistent with this Constitution, constitute a contract between such unit and the Archdiocese. Any provision of any unit constitution that is in any way inconsistent with, or in conflict with any provision of this Constitution shall cause said provision of the unit constitution to be deemed void and of no effect.

ARTICLE III

PURPOSES

Section 1.

To maintain spiritual unity, coordinate religious work or activity, and promote collaboration and closer relations with the governing and advisory bodies of other Orthodox Christian Jurisdictions in the territory hereinbefore mentioned, with the intent of propagating, practicing and forever perpetuating religious worship, services, ministrations, sacraments, and teachings in full accord and unity with the doctrine, rules, ritual, canon law, faith, practice, discipline, traditions and usages of the Orthodox Christian Church.

Section 2.

In fulfilling the purpose set forth in Section 1, of this Article, to exercise governing and advisory authority over all the component divisions of this Archdiocese hereinbefore mentioned.

ARTICLE IV

GOVERNMENT

Section 1.

The Constitution , By-laws, Holy Scripture, Sacred Tradition, Holy Canons, and the Constitution of the Church of Antioch (to the extent not inconsistent herewith) shall be the governing code for this Archdiocese.

Section 2.

The Local Synod, comprised of the Metropolitan and the auxiliary bishops shall be the governing ecclesiastical authority of the Archdiocese. The Metropolitan shall preside over the Local Synod. The Local Synod shall determine the number of dioceses, their boundaries, and the respective diocese(s) and/or area of responsibility of each bishop. It shall also determine all matters of hierarchical discipline of bishops of the Archdiocese. Such a bishop shall have the right to appeal any decision of the Local Synod involving a matter of hierarchical discipline against him, to the Patriarch and Holy Synod of Antioch.

Section 3.

All administrative authority is vested in the Metropolitan Archbishop and the Archdiocese Board of Trustees as hereinafter provided.

Section 4.

All legislative authority is vested in the general convention of the Archdiocese as approved by the Metropolitan Archbishop.

ARTICLE V

MEETINGS

Section 1.

The General Convention shall be held biennially within the last twelve days in July at a location set by the General Convention at its meeting four years preceding its determination. In the event of an emergency or circumstances which in the discretion of the Metropolitan Archbishop and the Board of Trustees justify the postponement or a change in the time, place or bidding for a future convention, such postponement and/or change in the time, place or bid therefore shall be valid.

Section 2. Special Convention

A.

The Metropolitan Archbishop may call a Special Convention at any time he deems it necessary and advisable.

B.

Upon a petition by a two-thirds (2/3) majority of parishes of the Archdiocese in good standing to the Metropolitan Archbishop and the Board of Trustees for a special convention, the Metropolitan Archbishop and the Board of Trustees shall call a special convention.

C.

The time and place of such convention shall be fixed by those responsible for calling such convention.

Section 3. Notices for Convention

A.

Notices for regular conventions shall be sent to all parishes and communities of the Archdiocese and to all those who are entitled to be represented at the convention no less than sixty (60) days prior to the date of the convention.

B.

All notices for special convention shall state the purpose for which the convention is being called and shall be sent by mail that will positively certify receipt by signature no less than thirty (30) days in advance of the date of such convention to all parishes and communities of the Archdiocese and to all those who are entitled to be represented at a convention.

Section 4. Delegates

A.

All pastors, full-time assistant pastors, retired pastors, and auxiliary bishops of this Archdiocese and all full-time clergy directly employed by the Archdiocese shall be delegates to any convention and shall each be entitled to one (1) vote in person or by written proxy.

B.

Each one hundred (100) persons or any fraction of one hundred (100) which exceeds fifty (50) persons in every parish or community, in good standing in the Archdiocese, shall be represented by one lay delegate at a convention. Each delegate may vote on behalf of one hundred (100) persons in his parish or community or on behalf of any fraction of one hundred (100) exceeding fifty (50) in number. A parish or community may send as many delegates or written proxies as it wishes without affecting its right to have cast in its behalf the votes to which it is entitled. These delegates shall be elected in accordance with the provisions of the local parish constitution and by-laws and be faithful Orthodox in good standing under the rules of their parish or community and the Archdiocese.

C.

- (1) All regular members of the Board of Trustees of the Archdiocese shall be delegates at large and shall be entitled to one vote.
- (2) Each Diocesan Fellowship of St. John the Divine shall be represented by as many delegates as it wishes to send and each Diocesan Fellowship of St. John the Divine shall be entitled to one (1) vote.
- (3) Each Diocesan SOYO shall be represented by as many delegates as it wishes to send and each Diocesan SOYO shall be entitled to one (1) vote

and the NAC president shall be a delegate and shall be entitled to one (1) vote.

- (4) Each Diocesan AOCWNA (Antiochian Orthodox Christian Women of North America) shall be represented by as many delegates as it wishes to send and each Diocesan AOCWNA shall be entitled to one (1) vote.
- (5) Each Diocesan Order of St. Ignatius of Antioch shall be represented by as many delegates as it wishes to send and each Diocesan Order of St. Ignatius of Antioch shall be entitled to one (1) vote.

D.

A delegate's proxy shall be recognized if it bears the signature of the pastor and/or chairman of the Parish Council. The proxy of a priest shall be recognized with the approval of the Metropolitan Archbishop or the presiding officer of the Convention or his duly appointed representative. A proxy by telegram will be accepted in an emergency if it is approved by the Metropolitan Archbishop or the presiding officer of the convention or his duly appointed representative.

Section 5. Convention Officers

A.

The Metropolitan Archbishop or his duly appointed representative shall preside over all conventions.

B.

The Metropolitan Archbishop or his duly appointed representative shall appoint the following officers of the convention: A lay vice-chairman, a secretary or secretaries, sergeants at arms and one or more parliamentarians.

C.

The secretaries shall be responsible for recording the minutes of the convention.

D.

In the event of prolonged absence, disability or death of the Metropolitan Archbishop, his duly appointed representative or upon the failure to so appoint, the senior auxiliary bishop, or if none, the Vicar General shall preside at a convention.

Section 6. Quorum

A majority of the established churches and organizations which are under the jurisdiction of the Archdiocese represented by delegates (either in person or by written proxies), together with a majority of active clergy of the Archdiocese, (either) in person or by written proxies) shall constitute a quorum for the transaction of business at all conventions.

ARTICLE VI

ADMINISTRATION

Section 1. Officers

A. Metropolitan Archbishop.

The Metropolitan Archbishop is the chief shepherd, and shall guide the entire unified, self-ruled Archdiocese. He shall bear the title “Archbishop of New York and Metropolitan of All North America.” The Metropolitan is the presiding officer of the Local Synod, the Board of Trustees, Regular and Special General Assemblies, the Department of Finance, and the administration of the Archdiocese. In addition, the Metropolitan shall be a member of the Holy Synod of Antioch. Upon request of the Metropolitan and nomination by the General Assembly, one auxiliary bishop who will assist the Metropolitan with the administration of the Archdiocese shall be elected by the Local Synod. This auxiliary bishop shall be a voting member of the Local Synod. A candidate for auxiliary bishop shall satisfy the same requirements as, and be nominated and elected by the same procedure as that of a candidate for auxiliary bishop. An auxiliary bishop will perform his duties under the jurisdiction and direction of the Metropolitan.

B. Auxiliary Bishops.

The auxiliary bishop exercises his rights and responsibilities in accordance with the Canons of the Holy Orthodox Church, this Constitution, the decisions of the Local Synod of the Archdiocese and in accordance with the duties and responsibilities specified by the Local Synod in “The Manual of Hierarchical Duties and Responsibilities.” The auxiliary bishop shall bear the title of “Bishop in (city

and area).” The auxiliary bishop, after consultation with the Metropolitan, shall attend gatherings or synaxis of the Antiochian bishops that may be called by the Patriarch of Antioch.

C. Vicar General.

The Vicar General, who shall be selected from among the married clergy, shall perform his duties under the jurisdiction and direction of the Metropolitan Archbishop and shall be appointed by him.

D. Protosyngelos.

The Protosyngelos shall perform his duties under the jurisdiction and direction of the Metropolitan Archbishop and shall be appointed by him.

E. Executive Secretary.

The Executive Secretary shall keep the Archdiocese records, issue regular statistical reports, and perform the duties of the Secretary of the Archdiocesan Corporation. The Executive Secretary shall be appointed by the Metropolitan Archbishop.

F. Chancellor or Chancellors.

The Archdiocesan Chancellor or Chancellors shall be qualified attorneys-at-law, and shall act as legal advisor(s) to the Archdiocese. They shall be appointed by the Metropolitan Archbishop with the advice of the Board of Trustees.

G. Financial Advisor-Comptroller.

The Financial Advisor-Comptroller shall act as advisor in the management of the finances of the Archdiocese and shall perform the duties usually performed by a comptroller. He shall be appointed by the Metropolitan Archbishop with the advice of the Board of Trustees.

H. Treasurer.

The Archdiocesan Treasurer shall be a layman and a member of the Board of Trustees. He shall be properly bonded in a suitable sum, and shall fulfill the ordinary duties of the office of Treasurer. He shall be elected by the Board of Trustees of the Archdiocese.

I. Assistant Treasurer.

The Archdiocesan Assistant Treasurer shall be a layman and a member of the Board of Trustees. He shall be properly bonded in a suitable sum and shall fulfill the

ordinary duties of the office of Assistant Treasurer. He shall be elected by the Board of Trustees.

Section 2. Board of Trustees

A. Function.

This Board shall accumulate and administer all funds and properties belonging to the Archdiocese and such properties shall include but not be limited to all funds, properties, insurance policies, trusts, foundations and any other properties, regardless of the nature of same including those of the dioceses.

The Metropolitan Archbishop will, with the assistance of the Archdiocesan and Board Officers, and the various committees and orders later described in Section 3 of this Article, actually supervise the various activities of the Archdiocese. He shall present to the Board of Trustees an annual budget which will be sufficient to carry out the necessary functions. The Board of Trustees may, however, after consideration and consultation, revise, modify, increase or decrease any appropriation requested in the proposed budget.

B. Membership.

The Archdiocese Board of Trustees shall consist of the Metropolitan Archbishop, the auxiliary Bishops, the Vicar General, the Protosyngelos (the Dean of the Clergy), the Executive Secretary, the Chancellor or Chancellors, the Financial Advisor-Comptroller, the President of the North American Council of the Fellowship of St. John the Divine, the President of the Antiochian Orthodox Christian Women of North America, the Chairman of the Order of St. Ignatius of Antioch and thirty (30) additional members to be selected as follows: ten (10) members shall be appointed by the Metropolitan Archbishop: five (5) members shall be appointed for a term of two years; and five (5) members shall be appointed for a term of four years. The remaining twenty (20) members of the Board shall be elected by the General Conventions: ten (10) members for a term of two years; and ten (10) members for a term of four years. Upon the expiration of the appointed or elected terms as set forth hereinabove, such Board members thereafter shall be appointed or elected for full terms of four years.

In the event of a vacancy in the Board of Trustees, the Metropolitan Archbishop shall appoint a person to complete the unexpired term.

The Metropolitan Archbishop and the Board of Trustees may appoint honorary members to the Board of Trustees who shall have all rights of membership, except they shall not have the right to vote. Unless otherwise expressly provided, all appointments, or reappointments to honorary membership shall be limited to a term of two years or until the next succeeding biennial convention, whichever shall first occur.

This Board shall elect from among its members a vice-chairman, who shall preside at the request of the Metropolitan Archbishop, or in his absence at the request of the senior auxiliary bishop, and also a Secretary from among its members who shall keep proper records of the deliberations of the Board.

C. Meetings.

The Board of Trustees shall hold regular meetings during Spring and Fall of each year at such time and place as may be determined by the Metropolitan Archbishop with the advice of the Board of Trustees. In addition, the Board of Trustees shall meet biennially during the General Convention of the Archdiocese.

Additional meetings of this Board may be called at any time when the Metropolitan Archbishop deems it advisable, or upon the request of a majority of the members of the Local Synod or the Board who shall request the Executive Secretary of the Archdiocese to notify the members in writing of the time and place of the meeting. Any action required or permitted to be taken by the Board of Trustees may be taken without a meeting if all members of the Board consent in writing to the adoption of a resolution authorizing the action. The resolution and the written consents thereto shall be filed with the minutes of the proceedings of the Board. The members of the Board of Trustees may participate in a meeting of such Board by means of a conference telephone or similar communications equipment by means of which all persons participating in the meeting can hear each other at the same time. Participation by such means shall constitute presence in person at the meeting.

Twelve (12) voting members of the Board of Trustees at any meeting duly called shall constitute a quorum for the transaction of business. The Chairman shall vote only in the event of a tie.

Section 3. Archdiocesan Committees and Orders

The Metropolitan Archbishop shall create and appoint all Committees, Commissions and Orders necessary to accomplish the purposes of the Archdiocese, after consultation with the Board of Trustees as he deems it necessary.

Section 4. Finance

A. Authority to Assess.

Each parish shall contribute to the Archdiocese a sum of money annually. Pursuant to resolutions duly made, the formula and the amount to be assessed, shall be adopted by the Board of Trustees and a majority vote of the General Assembly at the Archdiocese Convention and approved by the Metropolitan Archbishop.

B. General Fund.

The contributions of the parishes as hereinbefore mentioned, together with any other general contributions, shall be deposited in the name of the Archdiocese and shall constitute the General Fund of the Archdiocese.

C. Special Funds.

The Board of Trustees may create other funds titled under specific or separate names for the purposes of receiving and accumulating pledges, gifts and inheritances which may be designated for the fulfillment of any specific purpose or purposes contained in the constitution. Funds, property, pledges, gifts and inheritances received by any diocese of this Archdiocese shall be held and administered by the Archdiocese for the benefit of the diocese.

ARTICLE VII

Subject to the requirements of Article II, Section 4, the Constitution of the Archdiocese may be revised or amended in either of the following manners:

Section 1.

A resolution duly passed by a majority vote of a General or Special Convention shall be submitted to the department of Legal Affairs for the purpose of studying and determining the legality of any change. The Department of Legal Affairs, at a date no later than the Spring Meeting of the Board of Trustees, shall report its recommendations to the Board of Trustees and the Metropolitan Archbishop. The Metropolitan Archbishop thereafter shall include in the notice of the next succeeding convention the recommendations of the Board of Trustees for or against adoption together with the description in substance of the contemplated change.

The contemplated amendment shall be put on the agenda of the next succeeding convention and shall be adopted after an affirmative vote of two-thirds of the total vote cast thereon subject to the approval of the Metropolitan Archbishop.

Section 2.

A Resolution submitted to the Archdiocesan office on or before April 1st of any year by the Department of Legal Affairs, or any members of the Board of Trustees or any parish of the Archdiocese in good standing during the immediately preceding General Convention of the Archdiocese, said resolution to be certified by the sponsor and submitted to the Metropolitan Archbishop and the Department of Legal Affairs (if not initiated by the Department of Legal Affairs) for the purpose of studying and determining the legality of such proposed change. The Department of Legal Affairs, at a date no later than the Spring Meeting of the Board of Trustees, shall report its recommendations to the Board of Trustees and the

Metropolitan Archbishop. The Metropolitan Archbishop thereafter shall include the notice in the next succeeding convention the recommendations of the Board of Trustees for or against adoption together with the description in substance of the contemplated change.

The contemplated amendment shall be put on the agenda of the next succeeding convention and shall be adopted after an affirmative vote of two-thirds (2/3) of the total votes cast thereon subject to the approval of the Metropolitan Archbishop. This amended Constitution and future amendments to it shall be effective immediately upon adoption and approval of the Metropolitan Archbishop.

XX

ANNUAL FEASTS and SPECIAL OBSERVANCES

September

Fellowship of St. John the Divine Month

- 1 The Indiction (Beginning of the Church Year)
- 8 Nativity of the Theotokos
- 14 Elevation of the Precious Cross (Fast Day)
- 26 St. John the Evangelist

October

Seminaries Month, Youth Month, a special collection is made to support our Theological Seminaries

- 26 St. Demetrius

November

International Orthodox Christian Charities Month Stewardship Month

- First Saturday of November—St. Raphael of Brooklyn
- 8 The Archangels Michael and Gabriel
- 13 St. John Chrysostom (Patron Saint of SOYO)
- 14 The Apostle Philip
- 15 Beginning of the Christmas Fast (Advent)
- 21 Presentation of the Theotokos

December

Order of St. Ignatius of Antioch Month; First Sunday of December observed as “Choir Sunday” Sunday before Christmas observed as “The Order of St. Ignatius of Antioch Sunday”

- 6 St. Nicholas the Wonderworker
- 20 St. Ignatius of Antioch
- 25 Nativity of Our Lord, Jesus Christ

January

- 1 Circumcision of Christ and St. Basil the Great
- 6 The Epiphany or Theophany
- 17 St. Anthony the Great
- 31 The Three Hierarchs: Basil the Great, Gregory the Theologian and John Chrysostom

February

- 2 Presentation of Our Lord Jesus Christ

March

AOCWNA (Antiochian Women) Month and Annual Project

- 25 The Annunciation

April

Holy Week and Holy Pascha fall most of the time during this month

May

- 21 Saints Constantine and Helen, equal to the Apostles

June

- 24 Nativity of St. John the Baptist
- 29 Saints Peter and Paul the Apostles (The Apostles fast from the Monday after all Saints Sunday until 28th)

August

- 1 Beginning of the Dormition Fast (Paraklesis Service from the 1st to the 13th of August)
- 6 Transfiguration
- 15 Dormition of the Theotokos
- 29 Beheading of the Forerunner (Fast Day)

Movable Feasts and Observances

Feast of the Resurrection
Ascension Thursday
Pentecost

XXI

THE MODEL CONSTITUTION FOR PARISHES

This Constitution of _____
(Name of Organization, Church or Society)
of _____, and of the Antiochian
Orthodox Churches and/or organizations in North America
under the jurisdiction of the Antiochian Orthodox Christian
Archdiocese of North America, a Religious Corporation under
the Laws of the State of New York, with headquarters at
Englewood, New Jersey.

PREAMBLE

In the name of the Father, and of the Son, and of the
Holy Spirit. Amen.

We, members of the Holy Orthodox Catholic and Apostolic
Church of Jesus Christ, in the city of _____
State or Province of _____, desiring the propagation
of our faith and its teachings for ourselves and our posterity,
do unite together as a Parish and Church for the receiving of
the Holy Sacraments, for the observance of the faith, morals
and discipline of our Holy Church as administered under the
authority and jurisdiction of the Antiochian Orthodox
Christian Archdiocese of North America, and do hereby adopt
this Constitution, solemnly pledging ourselves to be governed
by its Provisions and the Sacred Canons of the Holy Church.

ARTICLE I

The Name

Section 1.

The name of this Parish shall be the _____ both ecclesiastically and in civil law.

Address

Section 2.

The address of its initial registered office in the State or Province of _____ is _____ and the name of its initial registered agent at such address is _____.

Authority

Section 3.

A. Legal

The _____ derives
(Organization, Church or Society)
its legal authority to function as a Religious Corporation by virtue of a charter issued pursuant to the provisions of the Religious Corporation Laws of the State or Province of _____.

B. Ecclesiastical

The _____ derives its ecclesiastic
(Organization, Church or Society)
authority to function by virtue of a charter issued by the Antiochian Orthodox Christian Archdiocese of North America with headquarters at Englewood, New Jersey. Such a charter shall be issued when a constitution of the

(Organization, Church or Society)
has been approved by the Metropolitan Archbishop. The

(Organization, Church or Society)
owes its ecclesiastical allegiance to the aforementioned archdiocese and such ecclesiastical authority and jurisdiction cannot be changed, altered, modified or revoked.

ARTICLE II

Purposes

Section 1.

The purpose of this _____
(Organization, Church or Society)

is to maintain and preserve the spiritual and physical well-being and unity of its membership in this community, coordinate religious work or activity with the intent of propagating, practicing and forever perpetuating religious worship services, ministrations, Sacraments, and teachings in full accord and unity with the doctrines, rules, ritual, canon law, faith, practice, discipline, traditions and usages of the Holy Orthodox Catholic and Apostolic Church as set forth in the preamble of this Constitution.

Section 2.

In fulfilling the purpose set forth in Section 1, of this Article, it shall ordain and establish rules and regulations, consistent with the Constitution of the Archdiocese and Sacred Canons of the Holy Church, according to which the members thereof, its clergy, elected officers, Parish Council, Committees and organizations, shall act and officiate. It shall provide a place or places and facilitate the means for worship and religious education in accordance with this Constitution. It shall hold title to all properties, endowments, legacies and all other gifts and contributions.

ARTICLE III

Membership

Section 1.

The membership in the

_____ shall consist of two kinds:
(Organization, Church or Society)

(A) Voting Membership and (B) General Membership.

A. Voting Membership:

The Voting membership shall consist of all Persons eighteen (18) years of age and over, regardless of sex, who have been baptized and accepted in the membership of the Holy Orthodox Church according to its teachings, who accept, profess, and practice its faith and discipline and who subscribe to the temporal maintenance of this _____,

(Organization, Church or Society)

through payment of such dues, pledges, assessments as are prescribed by the Parish Council.

B. General (non-Voting) Membership:

The General Membership shall consist of all other persons who have been baptized and accepted in the membership of the Holy Orthodox Church according to its teachings and who accept and practice the faith and discipline of said Church and profess membership in the _____

(organization, Church or Society)

and are under eighteen (18) years of age.

ARTICLE IV
Government

Section 1.

The Constitution and Sacred Canons shall be the governing code for _____.
(Name)

Section 2.

All Administrative Authority is vested in the Pastor and the Parish Council as hereinafter provided for.

Section 3.

All legislative authority is vested in the general meeting of the _____ Voting Membership of _____.
(Name of Parish)

ARTICLE V
Clergy

Section 1.

All clergy of this _____
(Organization, Church or Society)
shall be appointed or removed by the Metropolitan Archbishop with the advice of the Parish Council.

Section 2. Pastor

The Metropolitan Archbishop shall appoint and designate the Pastor of this _____
(Organization, Church or Society)
from the canonical clergy of the Archdiocese. He shall be the official representative of the Metropolitan Archbishop.

In all matters involving canon law, spiritual function, priestly rights and duties, the Pastor and any other clergy shall be under the direct supervision of the Metropolitan Archbishop and not subject to any rules or regulations of the Parish.

Section 3.

In order to dismiss or remove said clergy, a formal petition shall be drawn by the Parish Council setting forth fully the reason for the desired dismissal. Said petition is to be sent to the Metropolitan Archbishop who is to act as sole judge of the merits of said petition for its acceptance or rejection.

Section 4.

A. No member of the clergy has or shall claim any individual rights or ownership to the properties of

ARTICLE VI
Parish Council

Section 1. The Parish Council shall consist of the pastor and three (3) members of the Voting Membership to be appointed by him. One (1) member shall be appointed for a term of one (1) year; one (1) member for a term of two (2) years; and one (1) member for a term of three (3) years. An Additional ___ () members of this council shall be elected by and from the Voting Membership of the

(Organization, Church or Society)

_____() for a term of one year; _____ () for a term of two (2) years; and _____ () for a term of (3) three years. On expiration of the appointed or elected terms as set forth, their successors thereafter shall be appointed or elected for a full term of three (3) years.

In addition to the aforementioned members, the superintendent of the Church School, a representative of the Choir, and the presidents of the organizations, or their designated representatives, referred to in Article VIII, Section 1, of this constitution shall be ex-officio, voting members of the Parish Council. In the event that one of those referred to in this section is also an elected or appointed member of the Council, he shall be entitled to only one vote.

In the event of a vacancy in the Parish Council of an elected member, the Parish Council shall elect a person from the Voting Membership to complete the unexpired term within thirty (30) days. In the event of a vacancy in the appointed members of the Parish Council, the Pastor shall appoint a

person from the Voting membership to fill the unexpired term within thirty (30) days.

No elected member of the Parish Council shall be eligible for re-election after he has served two (2) successive three (3) years terms by election until he has retired from elected membership for a period of one (1) year. Successive terms as referred to herein shall refer only to terms served after the effective date of adoption of this Constitution.

Section 2. Qualification for election to the Parish Council:

A Candidate must be _____ years of age or over, have been a Voting Member of the Parish for a period of _____ years and have fulfilled the Canonical requirements of the Faith.

Section 3. Nominations and Elections.

A. At least one (1) month before the annual meeting of the _____, the Chairman of the Parish
(Organization, Church or Society)
Council shall appoint a Nominating Committee composed of the Pastor and at least four (4) members from the Voting Membership.

B. The Nominating Committee shall nominate at least _____ as many persons as there are vacancies to be filled. Those nominated must have indicated a willingness to serve if elected.

At least ten (10) days before the annual meeting of the _____
(Organization, Church or Society)
this Nominating Committee shall place in the hands of the Chairman of the Parish Council, in a sealed envelope, its report. This report shall be opened and read by the Chairman of the Parish Council at the Annual Meeting.

Additional nominations may be made from the floor by any Voting Member at the Annual General Meeting, provided that such additional nominees have indicated their willingness to serve, if elected.

C. The members of the Parish Council shall be elected by secret ballot either through the mail after the Annual General Meeting of the Voting Membership of the Parish, or at the Annual General Meeting or at such other time as may be designated by the Parish Council, but in no event more than sixty (60) days after the annual General Meeting by Plurality of ballots cast. The tally of the ballots shall be made by the Pastor and a committee appointed for that purpose.

D. The newly elected members and the newly appointed members of the Parish Council together with those of the Council whose terms have not expired will constitute the new Parish Council and will be installed by the Pastor.

Section 4. Duties of the Parish Council.

A. Within ____ days after their installation as the new Parish Council, the Council shall convene pursuant to a call by the Pastor and shall elect from their number the officers of said Council. The Pastor or his duly appointed representative shall preside at this election meeting. The officers so elected shall consist of the Chairman, a Vice Chairman, a Treasurer and a Secretary, and such other officers as may be provided for in the By-Laws.

In the event of the failure of the Pastor to issue such a call, the same may be issued by the retiring Chairman if his term as a member has not expired or any two members of the newly elected Council. Immediately upon election of the officers, a list of the newly elected officers and members of the Council shall be mailed to the Metropolitan Archbishop for approval

B. The Parish Council shall be representative of the _____ in the administration of its properties (Organization, Church or Society) and affairs. It shall be responsible for the receipt and disbursement of all general and special funds.

C. The Parish Council shall have the right to promulgate and adopt By-Laws for the conduct of its meetings and affairs, provided however, that such By-Laws must be consistent with this Constitution and the Constitution of the Archdiocese.

D. The Parish Council shall hold ____regular meeting(s) on the _____of each month. _____ members of the Council shall constitute a quorum for the transaction of business. The Chairman shall vote only in the event of a tie.

E. At the end of each six months of the fiscal year, the Parish Council shall prepare a report containing in detail all receipts _____ and _____ expenditures _____ of

(Organization, Church or Society)

including any and all special funds, endowments, etc., held for specific purposes. Such report shall be made available to all Voting Members of the Parish, and copies thereof shall be filed with the Archdiocese.

F. Committees

(1) The Parish Council shall create such standing committees as they deem necessary to accomplish the purpose of the _____.

(Organization, Church or Society)

The Chairman shall appoint all members of such committees from the Voting Membership of the Parish after consultation with the Pastor and other members of the Council and designate the Chairman of each.

(2) The Chairman shall create and appoint all other special committees he deems necessary for the accomplishment of any special purpose of the _____.

(Organization, Church or Society)

Section 5. Finance

A. General Fund - The General contributions, pledges, dues and other general income of the

(Organization, Church or Society)

shall be deposited in a legally recognized banking institution and shall constitute the General Fund.

B. Special Funds - The Parish Council may create other funds titled under specific or separate accounts for the purposes of receiving and accumulating pledges, gifts, inheritances which may be designated for the fulfillment of any specific purpose or purposes consistent with this Constitution.

C. Investing - The Parish Council may invest and reinvest funds which have been accumulated under paragraphs A and B of this Section 5, in a manner consistent with the rules relating to trustees for prudent investment.

ARTICLE VII
Meetings of Voting Membership

Section 1. There shall be an Annual Meeting of the Voting Membership of this _____

(Organization, Church or Society)

to be held on the _____ of the _____ in the year.
(day of week) (Month)

A. The Pastor shall be the presiding officer at the Annual Meeting of the Voting Membership of the

(Organization, Church or Society)

as well as at all special meetings of the Voting Membership. In the event the Pastor chooses not to preside, the Chairman of the Parish Council shall preside.

B. It shall be the duty of the Secretary of the Parish Council to send out notices of the Annual meeting by regular mail to all Voting Members of the

(Organization, Church or Society)

at least thirty (30) days prior to the date of the meeting. He shall include a copy of the agenda with the notice mailed.

C. The Chairman of the Parish Council and the Presidents of every legal organization of the Parish shall prepare in writing and present a report of their organization, its finances, its work projects, etc. for the year past. The Treasurer of the Council shall present the Annual Financial Report of the

(Organization, Church or Society) to the Voting Membership.

D. The Voting Membership may initiate and enact any legislation, rules, special business, etc., not inconsistent with this Constitution. Such legislation, rules, etc., shall be binding on the Parish Council and all organizations of the Parish.

Section 2. Special Meetings.

A. The Pastor and Parish Council shall have the power to call special meetings of the Voting Membership whenever it deems it necessary for any purpose, on a motion made and duly passed by a majority of the Parish Council at any regular meeting or special meeting duly called for that purpose. The Chairman of the Council shall set the time and place of such meeting. The secretary shall send by regular mail the notice of such meeting and the purpose for which it is called at least ten (10) days prior to the convening of such meeting.

B. No business may be transacted at any special meeting of the Voting Members other than that for which the meeting was called.

Section 3. Quorum.

A _____ number of Voting Members present shall constitute a quorum for the transaction of business at all meetings.

ARTICLE VIII
Subsidiary Organizations

Section 1. No subsidiary body within this

(Organization, Church or Society)

shall have either a legal or canonical existence unless such subsidiary body shall have filed a copy of its Constitution and By-Laws with the Pastor and the Parish Council and received their approval.

Section 2. Such activities as solicitations of monies, social affairs, contacts with outside organizations, contributions to outside organizations or persons, and acceptance of outside invitations that the aforesaid groups may wish to engage in, shall be done only with the prior knowledge and approval of the Pastor and Parish Council.

Section 3. The accumulated funds of any of the aforesaid groups are to be placed at the disposal of the Parish Council at any time when said Council shall deem it necessary to have such money for the welfare of the _____.
(Organization, Church or Society)

Section 4. If for any reason now or in the future any one of the aforesaid groups shall be dissolved, all assets shall forthwith be transferred to the _____.
(Organization, Church or Society)

ARTICLE IX

The Property of

(organization, church or society)
Section 1. Title to all properties shall be held in the name of the _____,
(Organization, Church or Society)
as specified in Article II of this Constitution. All titles, deeds and other documents relating to the property shall be kept in the custody of the Parish Council.

Section 2. The Parish Council shall have no right to mortgage, lease, transfer, sell or purchase any real property on behalf of the _____
(Organization, Church or Society)
unless it has been authorized to do so by a General Meeting of the Parish called for that purpose. A general or special meeting convened for such purpose shall be had on call of the Parish Council issued to the members of the

(Organization, Church or Society)
in writing and such call must contain a specific notice setting forth the purpose of the meeting. No

(Organization, Church or Society)
property shall be mortgaged, sold, leased, transferred or purchased, except by a two-thirds majority vote of the members of the _____

(Organization, Church or Society)
attending such meeting and approval of the Metropolitan Archbishop.

Section 3.

In the event of the dissolution of the

(organization, church or society)

all its funds, properties, equipment and endowment shall revert at once and forthwith to the Antiochian Orthodox Christian Archdiocese of North America. Anything to the contrary notwithstanding, the provisions of this Section cannot be amended, altered, changed or modified.

ARTICLE X
Amendments

This constitution, except as otherwise herein provided, may be amended, altered, changed or modified at a general or special meeting of the _____

(Organization, Church or Society)

called for such specific purpose in writing. No amendments shall be binding or effective except by vote of two-thirds of the members of the _____

(Organization, Church or Society)

attending such meeting and until such amendment has been approved by the Metropolitan Archbishop. No amendment shall be binding unless it is consistent with the Provisions of the Constitution of the Archdiocese.

ARTICLE XI

Upon adoption and following the approval of the Metropolitan Archbishop, this Constitution shall be kept in the archives of the Parish Council and a copy thereof and any amendments thereto shall be filed in the office of the Antiochian Orthodox Christian Archdiocese of North America.

XXII

POLICIES AND PROCEDURES REGARDING SEXUAL MISCONDUCT, INCLUDING EDUCATION, PREVENTION AND ASSISTANCE TO VICTIMS

*Presented to the Clergy by Bishop Basil on 7/20/99
Distributed to the churches by the Archdiocese on 9/1/99*

It is the express policy of the Antiochian Orthodox Christian Archdiocese of North America (hereafter "Archdiocese") that all conduct which constitutes sexual misconduct is, and shall be, specifically and strictly prohibited. "Sexual misconduct" is defined as one or more of the following:

- (a) Sexual harassment in a situation where there is a pastoral, employment, mentor or colleague relationship between the persons involved;
- (b) Sexual exploitation, including but not limited to the development or the attempt to develop a sexual relationship between a clergyman (hereafter "cleric"), lay employee or volunteer (hereafter "lay worker") and a person with whom he or she (hereafter "he") has a pastoral/professional relationship whether or not there is apparent consent from the individual;
- (c) Sexual abuse or sexual molestation of any person, including but not limited to any sexual involvement or sexual contact with a person who is a minor or who is legally incompetent;
- (d) Sexual relations and/or conduct by a cleric or lay worker which violates the teachings and/or canons of the Orthodox Church and/or violates vows of celibacy and/or marriage.

As an agency of the Church whose authority is spiritual and moral, the Archdiocese does not have the power of civil government to compel compliance. The success of the policies and procedures regarding sexual misconduct depends, to a great extent, on cooperation by people of good will. The Church believes that implementation of the letter and spirit of

these policies and procedures will enhance the effectiveness of the response of the Archdiocese to a most serious problem.

The Archdiocese recognizes that sexual misconduct is a special problem with a profound impact on the lives of those affected. In the case of sexual misconduct by a cleric, the integrity of the priesthood and the Church as the servant of the people of God is damaged as well. Clerics serve by ministering to the spiritual needs of the people. When servant becomes abuser, the relationship of trust necessary for ministry becomes diminished for all.

The Archdiocese recognizes that those who work for the Church, both clerics and lay workers, stand in the community as representatives of Christ's Church and Her holy teachings. Since the Church has maintained consistent teachings in opposition to sexual relations outside the sacrament of Holy Matrimony, those who represent the Church must avoid even the appearance of impropriety relating to possible sexual activity outside Holy Matrimony.

Sexual misconduct by a cleric or lay worker affects the whole Church. The solution to this problem must involve the whole Church. The following policies and procedures are the first steps in the Archdiocese's continuing effort to provide for the safety of the people among whom She carries on Her pastoral mission while protecting the reputation of clerics and lay workers who may be subject to inaccurate or false allegations. The Archdiocese's policies reflect Her adherence to the teachings of the Holy Orthodox Church with respect to sexual relations which govern the conduct of both clergy and laity alike.

I. SEXUAL HARASSMENT IN THE EMPLOYMENT CONTEXT.

A. Policy Statement.

It is a goal of the Archdiocese to promote a workplace that is free of sexual harassment. This policy applies to all parishes and various offices of the Archdiocese. Sexual harassment of staff members occurring in the workplace or in any setting which staff members may find themselves in connection with their employment and/or assignment is unlawful and will not be tolerated by the Archdiocese. Further, any retaliation against an individual who has complained about sexual harassment or against individuals for cooperation with an investigation of a sexual harassment complaint is similarly unlawful and will not be tolerated.

To achieve our goal of providing a workplace free from sexual harassment, the conduct that is described in the policy will not be tolerated, and we have provided a procedure by which inappropriate conduct will be dealt with, if encountered by staff members.

Because the Archdiocese takes allegations of sexual harassment seriously, we will respond promptly to complaints of sexual harassment and, where it is determined that such inappropriate conduct has occurred, we will act promptly to eliminate that conduct and impose such corrective action(s) as is necessary, including disciplinary action up to and including termination from employment where appropriate.

Please note that while this policy sets forth our goals of promoting a workplace that is free of sexual harassment, the policy is not designed or intended to limit our authority to discipline or take remedial action for workplace conduct which the Archdiocese deems unacceptable, regardless of whether or not conduct satisfies the definition of sexual harassment.

B. Definitions.

1. Sexual Harassment:

The legal definition of sexual harassment is very broad.

Sexually oriented conduct, whether it is intended or not, that is unwelcome and has the purpose or effect of creating a hostile, offensive, intimidating or humiliating environment to male or female staff members also constitutes sexual harassment.

For our purposes here we look to the Equal Employment Opportunity Commission's definition of "sexual harassment":

Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitutes sexual harassment when (a) submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment, (b) submission to or rejection of such conduct by an individual is used as a basis for employment decisions affecting such individual, or (c) such conduct has the purpose or effect of unreasonably interfering with an individual's work performance or creating an intimidating, hostile or offensive working environment.

While it is not possible to list all those additional circumstances that may constitute sexual harassment, the following are some examples of conduct which if unwelcome, may constitute sexual harassment depending on the totality of the circumstances including the severity of the conduct and its pervasiveness:

- a. Sexual advances - whether they involve physical touching or not
- b. Sexual epithets, jokes, written or oral references to sexual conduct, gossip regarding one's sex life, comment on an individual's body, comment about an individual's sexual activity, deficiencies, or prowess;

- c. The display of sexually suggestive objects, pictures, cartoons, etc.
- d. Leering, whistling, brushing against the body, sexual gestures, suggestive or insulting comments;
- e. Inquiries into one's sexual experiences, and discussion of one's sexual activities.

Cases of gender harassment fall in a category of offenses different from those discussed above. They may be confused with sexual harassment because gender and/or racial harassment may be part of an overall pattern of harassment. Under our present civil rights laws, they are discriminatory but *not specifically sexual* in nature in the usual sense of the word "sexual."

- All staff members should take special note that, as stated above, retaliation against an individual who has complained about sexual harassment, and retaliation against individuals for cooperation with an investigation of a sexual harassment complaint is unlawful and will not be tolerated by the Archdiocese.

2. Retaliation/Retaliatory Action:

For the purpose of this policy, the terms "Retaliation" and "Retaliatory Action" mean:

- a. The denying or withholding of any tangible job benefits, e.g., promotions, increases in compensation, benefits, and requested transfers; or,
- b. The assessment of an adverse employment decision against the staff member, e.g., job demotion, unfavorable job evaluation, withholding of a favorable recommendation, undesired transfer or change in work schedule.

3. Staff Member:

For the purpose of this policy, the term "staff member" includes clerics and lay workers.

C. Process for Complaints of Sexual Harassment.

If one feels he has been the victim of sexual harassment, he must report the matter, either verbally, or in writing, to the Regional or auxiliary bishop (hereafter “Regional Bishop”) or, in the event of the absence of the Regional Bishop, to the Metropolitan Archbishop (hereafter “Metropolitan”). Should the report be made to the Regional Bishop, he will inform the Metropolitan. At His Eminence’s direction, the Regional Bishop shall appoint and oversee a committee comprised of two priests, an Archdiocesan chancellor, and two elected members of the Archdiocesan Board of Trustees to conduct promptly, thoroughly and discreetly an appropriate investigation.

If, for any reason, the staff member feels he cannot report the matter to the Regional Bishop, he should report the matter directly to the Metropolitan. In such instances, the person must indicate to the Metropolitan why he feels unable to report the matter to the Regional Bishop.

Every complaint of sexual harassment will be received and investigated as an extremely serious matter. Therefore, it is very important that complaints not be made humorously, flippantly or in jest.

D. Sexual Harassment Investigation.

Upon receipt of the complaint, the committee will promptly investigate the allegation(s) in a fair and expeditious manner. The investigation will be conducted in such a way as to maintain confidentiality to the extent practicable under the circumstances. The investigation will include:

- A private interview with the person filing the complaint.
- An interview with any and all witnesses.
- An interview with the person alleged to have committed sexual harassment.

Upon completion of the investigation, the committee will, to the extent appropriate, inform the alleged victim and the alleged perpetrator of the results of the investigation.

The committee will simultaneously inform the Regional Bishop of the results of the investigation who, in turn, will inform the Metropolitan.

E. Disciplinary Action.

If it is determined that inappropriate conduct has occurred, the Archdiocese will act promptly to eliminate the offending conduct, and where appropriate, will impose disciplinary action. Such action may range from counseling to termination of employment or deposition, as applicable, and may include such other forms of disciplinary action as the Archdiocese deems appropriate under the circumstances.

II. SEXUAL MISCONDUCT INVOLVING AN ADULT.

Sexual misconduct involving an adult may take a variety of forms. The exact response of the Archdiocese will reflect the nature of the complaint. Such complaints may involve: (a) violations of celibacy or marital fidelity, or (b) abuse of the pastoral office in the course of sexual involvement with an adult.

Sexual exploitation by a cleric, lay worker, therapist or counselor is a relatively new category in our legal and ethical environment. It includes (a) any sexual contact between a cleric or lay worker and a person with whom there is a pastoral/professional relationship, or a therapist or counselor and a client, (b) representation by a cleric, lay worker, therapist or counselor that sexual contact will help in dealing with the emotional struggles the person is having (known as a "therapeutic deception"), or (c) being asked to date the cleric, lay worker, therapist or counselor. Laws for each state vary but in many states this kind of offense is a felony, implying, if convicted, a jail sentence as well as other penalties such as fines and damages. Associations of therapists and counselors are unanimous in describing such sexual contact between a therapist or counselor and a client as unethical and abusive behavior on the part of the professional. Because of the unique relationship between a cleric and/or lay worker and the person with whom there is a pastoral/professional

relationship, all sexual relations between such persons are deemed to be without consent.

- A. Immediate help is offered to any cleric or lay worker who seeks help for sexual misconduct or behavior that has become addictive and thereby destructive to his ministry.
- B. Intervention on the charge of sexual misconduct begins when someone other than the cleric or lay worker in question comes forward with a complaint. In such a case, the procedures are as follows:
 1. Anonymous complaints which are capable of investigation will be pursued to the extent they can be. Anonymous complaints not capable of investigation will be closed with the notation that a follow up investigation was not possible and the reasons why. Where there is no possibility of investigation, no intervention will take place.
 2. Complaints made in person or in written form are treated respectfully. Such complaints should be made as detailed in Article I, Section C. It will be explained to the party making the complaint that this will be presented to the cleric or lay worker as an allegation, not an accusation. The person making the complaint will also be informed that he will be given a summary report of the nature of the cleric's or lay worker's response.
 3. The committee appointed to investigate the allegations (hereafter "committee") will inform the cleric or lay worker to apprise him of the allegation(s) of sexual misconduct. The committee will schedule an intervention meeting with the cleric or lay worker to review the entire matter at which the cleric or lay worker will be given the opportunity to respond. The cleric or lay worker will be informed that if he wishes to bring a friend or adviser to the meeting, he is most welcome to do so. The meeting may be tape or video recorded at the Metropolitan's or Regional Bishop's discretion.

4. At the intervention meeting, the cleric or lay worker is given the full report of the alleged misconduct, as well as the name(s) of those making the complaint(s). The cleric or lay worker is invited to ask questions, offer his response to the allegation(s), and give his version of the event(s) in question. The meeting proceeds along different lines depending of the cleric's or lay worker's response:
 - a. Credible denial of the allegation(s) and explanation of the event(s) by the cleric or lay worker brings the intervention to a close. This is a case of one person's word against another's, without significant or meaningful outside evidence and consequently no means of resolving the contradiction.
 - The person making the complaint is informed of the denial. The cleric or lay worker is asked not to contact this person, so that there can be no charges of reprisal. The person making the complaint shall be advised of the right to add any additional information which may reopen the complaint. In addition, the person may decide to close the investigation. The decision of the Metropolitan or his designate which affirms the closing of the investigation shall be final.
 - A record of the complaint, the cleric's or lay worker's response, record(s) of the intervention meeting(s) and the decision not to investigate further is maintained in the cleric's or lay worker's personnel file.
 - b. If the cleric admits to the allegation(s) and/or the allegation(s) are substantiated by other credible evidence, then the proper authorities will be contacted and appropriate help shall be offered the victim and him, usually in the form of therapy/counseling and spiritual direction.
 - The victim shall be offered appropriate help which may include assistance for therapy/counseling and/or spiritual help. The particular psychological and spiritual needs of

each person affected will vary and will be respected accordingly. The Archdiocese will assist in covering the cost of such help and will seek reimbursement from the cleric or lay worker.

- The cleric or lay worker is informed that therapy/counseling may be due the victim and, if so, that it becomes the cleric's or lay worker's responsibility to pay for it.
 - Every person who made an allegation is informed of the cleric's or lay worker's response and the forthcoming provision of therapy/counseling if that is necessary.
 - If there is any possibility of litigation, the committee will assist the cleric or lay worker in finding legal counsel.
 - A record of the complaint, the cleric's or lay worker's admission, record(s) of the intervention meeting(s), any other credible evidence substantiating the complaint and the other determinations made is maintained in the cleric's or lay worker's personnel file.
- c. In a case where previous allegations of a similar nature, or multiple but unrelated complaints of sexual misconduct have been made, the cleric or lay worker will ordinarily be asked to undergo professional evaluation. Such evaluation is also asked for when denial by the cleric is not firm, but leaves in question substantive issues in the allegation(s).
- An "evaluation" is not therapy, but a professional psychological assessment through interview and testing to identify problematic areas that may be present in a cleric's or lay worker's life. The evaluation provides guidance for the cleric or lay worker and the Archdiocese, e.g., the need for therapy.
 - The Archdiocese shall name the professional or

institution which will be entrusted with conducting the evaluation. Should the cleric or lay worker disagree with the results of the evaluation, he would have the right to consult another professional for a second evaluation at his own cost.

- C. Once the intervention meeting has taken place, a full report of the allegation(s) and the cleric's or lay worker's response is given to the Metropolitan. If the probability that the allegation is true is established the Metropolitan will take such disciplinary action as is warranted. Where the case is so serious as to warrant residential treatment or removal of a cleric or lay worker from his position, the Metropolitan will ask to meet personally with the cleric or lay worker following receipt of the professional evaluation. The Regional Bishop will attend this meeting as well as the chairman of the committee. The cleric or lay worker involved may bring a friend or adviser to this meeting.
1. The goal of this meeting is to come to a mutual agreement between the Metropolitan and the cleric or lay worker on the appropriate response and treatment.
 2. If mutual agreement is not reached, the Metropolitan may consider appropriate action against the lay worker, and in the case of a cleric, may consider initiating the canonical process deemed most appropriate to protect the Church community, such as the canonical process for removal from office (*kaqaiivresi~ kathairesis* or defrocking), for withdrawing faculties (*ajrgiva argia* or suspension), for declaring the presence of an impediment to the exercise of priestly ministry (ordination declared *a[kuro~ akynos* or null and void), or the imposition or declaration of a canonical penalty (*ejpitivmia epitimia* or penance). If a canonical process is initiated, it shall follow the order established in the Archdiocese, under which the cleric involved has the right to seek an advocate with training in canon law.

III. SEXUAL MISCONDUCT INVOLVING A MINOR.

Allegations of sexual misconduct with minors demand immediate interventions that vary in some respects from those for adults. The need for special procedures in this area reflects the special vulnerability of young people who may be victimized and the intense damage that such abuse inflicts. At the same time, the rights of the cleric or lay worker against whom an allegation of sexual abuse with a minor is made must continue to be respected.

A. Precautions Clerics or Lay Workers Should Take.

Clerics and lay workers can and should develop a good rapport with minors. However, they must also avoid the kind of contact with minors that could raise questions or lead to negative comment on the part of reasonable people. Therefore, the Archdiocese has established the following regulations:

1. Clerics and lay workers must avoid activities such as tickling, wrestling, inappropriate hugging, etc. that involve physical contact with minors.
2. Clerics and lay workers must not have minors in their rooms, nor should minors stay overnight at their residences.
3. Clerics and lay workers must not go on vacation with minors unless parents or other adults are present. On field trips or other outings involving minors, at least one other adult should be present.

All persons who are subject to this policy will review and become familiar with the sexual misconduct awareness indicators which are set out in *Exhibit A* (cf. page 11).

Given the seriousness of the consequences of sexual misconduct, especially when minors are involved, clerics and lay workers have a responsibility to be their brothers' keepers in these matters. While we must avoid paranoia or unhealthy interference in others' lives, we do need to be aware of danger signs. Such danger signs might be clear

violations of the guidelines presented above. In addition, we also need to be aware of the danger to clerics and lay workers who seek the company of minors and look to them for the emotional support only normal adult relationships provide. When a cleric or lay worker fears that another may be involved in such behaviors, he should normally speak first to the cleric or lay worker in question and also bring his concerns to the Metropolitan or Regional Bishop.

**B. Information Regarding Sexual Misconduct
With a Minor Provided by a Cleric Himself.**

If a cleric himself discovers or determines that he is having or has had trouble with child abuse or other misconduct, the Archdiocese strongly encourages him to come forward and talk to the Metropolitan or Regional Bishop about his difficulties.

1. In an instance where a cleric comes forward, the Archdiocese will assist him in seeking the help he needs and will do everything possible to support him.
2. In cases where the cleric has come forward with an admission of abusive behaviors, the Archdiocese will immediately contact any victims and offer pastoral assistance and appropriate counseling.

C. Response to Accusations of Child Abuse or Sexual Misconduct with Minors by a Cleric or Lay Worker.

It is always a tragedy when a cleric or lay worker is accused of child abuse, and the Archdiocese is very much aware of the need to treat all involved in such incidents with candor, fairness and dignity. Our concern must always be for the victims, for the cleric or lay worker involved and for the pastoral care of the parish.

1. Anonymous allegations, unless they are clearly frivolous, are presented to the cleric or lay worker. This is for the cleric's or lay worker's own protection in case such allegations are reported to the police. Anonymous complaints will be investigated to the extent reasonably possible. Anonymous complaints not capable of investigation will be closed with the notation that a follow up investigation was not possible and the reasons why it was not possible.
2. Allegations that are reported to the civil authorities by the person making the complaint will lead to an investigation by police or sheriff detectives. It is recommended that the cleric or lay worker secure an attorney for guidance. It is expected that the cleric or lay worker will cooperate fully with the investigation.
3. If an allegation is made against a cleric or lay worker the committee appointed for this purpose will investigate it as quickly and as thoroughly as possible.
 - a. The Archdiocese will make every effort to be solicitous to the needs of the accused cleric in order to see that he gets the personal support he needs during a very difficult time.
 - b. The Archdiocese will make every effort to reach out to the minor(s) involved and to their families and assist them in a pastoral way.
4. The investigation will be handled according to the procedure described in Article II for cases of alleged sexual misconduct with an adult.

5. If there is evidence indicating a problem, the Archdiocese will ask the cleric or lay worker to undergo a psychological evaluation and will work with the therapists to determine the best course for his future.
6. It is the policy of the Archdiocese that if a cleric or lay worker is involved in sexual misconduct, he is financially responsible for the counseling or appropriate treatment for the person(s) involved.
 - The victim and his or her family shall be offered appropriate help that may include assistance for counseling and/or spiritual help. The particular psychological and spiritual needs of each person affected will vary and will be respected accordingly. The Archdiocese will assist in covering the cost of such help and will seek reimbursement from the cleric or lay worker.
7. If there are criminal charges involved, the Archdiocese will ask the cleric or lay worker to contact a criminal attorney and will be willing to assist the cleric or lay worker in seeking such counsel. The cost of such legal assistance is borne by the cleric or lay worker. However, if necessary, the Archdiocese may, at its discretion, loan the cleric or lay worker the money to secure a criminal attorney.

D. Possibility of Continuing in or Return to Ministry Following Admission or Discovery of Guilt.

In the case of both a cleric and lay worker, there is no possibility of continuing in or returning to ministry. In the case of a cleric, the Archdiocese will immediately initiate appropriate canonical procedures.

Exhibit A
SEXUAL MISCONDUCT AWARENESS
INDICATORS

In the course of any pastoral relationship with others, a cleric or lay worker occupies a position of actual and/or perceived power, making the relationship inherently unequal as between that person and the other with whom he or she is relating. Accordingly, it is the responsibility of the cleric or lay worker to maintain the propriety of conduct, including sexual conduct, with respect to all such relationships with others. Essential to fulfilling this responsibility is the necessity that the role boundaries which define the pastoral/professional relationship remain sharp and clear at all times. When the role boundaries and role definitions between the parties to the relationship begin to blur, or are crossed, the chances of a sexual misconduct incident are greatly increased. There are, however, some recognized behavioral indications that often signal that the role boundaries are beginning to blur. When one or more of these behavior patterns is present, the cleric or church worker should be on the alert and highly sensitive to a greatly increased potential for encountering conditions and an environment in which sexual misconduct and allegations of sexual misconduct are more likely. If recognized, such behavior patterns indicate that some action needs to be taken to re-establish the role boundaries. Clerics and lay workers, therefore, should be aware of these indicators, and watch for them in their own behavior, *and for indications of them in the behavior of those with whom they have a pastoral/professional relationship.* If observed, the cleric or lay worker must immediately take whatever corrective steps necessary to clarify and re-establish the appropriate role boundaries, which may include the possibility of terminating the pastoral/professional relationship.

1. Wanting to spend time alone together, especially if engaged in activities which are not, or only tangentially, related to the purpose of the pastoral/professional relationship.

2. Seeking to meet outside of normal office hours and/or away from the office, when not required by an occasional emergency or extreme conditions. When there is an occasional emergency or extreme condition, such meetings

should always be in a public place, open to the view of others; the cleric or lay worker should ensure that some third party is nearby; and everyone should arrive and leave the meeting place alone. **UNDER NO CIRCUMSTANCES SHOULD ANY CLERIC OR LAY WORKER EVER MEET WITH A CHILD OUTSIDE OF PUBLIC VIEW;** and if at all possible, a third party adult should always be present.

3. The meetings or sessions run longer and/or the frequency of them increases. It

is wholly appropriate and good practice to establish a specific schedule of meeting frequency (suggested: no more than once per week) and duration (suggested: no more than one hour) before the first meeting, or as the first item of business at the first meeting. Once established, this schedule should be followed, with variances only in cases of unavoidable necessity.

4. Concern with or awareness of own appearance, or that of the other person, beyond normal desire to be neat and clean, especially if such awareness involves sexual feelings, or has sexual overtones. A realization that one is dressing in a particular manner, choosing what to wear or not to wear, based to any degree on the preferences of the other can indicate that a romantic or sexual attraction is forming toward the other person.

5. Seeking to please the other person. Behavior which has as its motivation the desire to please another can take many forms, such as dressing to please the other, as discussed above, or offering praise or compliments. The critical element involved in this indicator is the motivation for the behavior. Whatever the behavior, if the motivation is to elicit the approval of the other or to please the other, there is a danger that the role boundaries are not clear and/or being properly maintained.

6. Seeking to maintain secrecy with respect to the relationship, or some aspect(s) of it. The desire to hold all, or part of the relationship secret is a strong indication that there is something decidedly not right about it which needs to be hidden to avoid disapproval on the part of those who may discover the secret.

This indicator may be especially important to unmarried persons. The church environment is, by its nature,

social. Accordingly, it would be realistic to presume that occasionally a social relationship between an unmarried parishioner and an unmarried lay worker may, at some point, become a romantic relationship. It is critical to realize, however, that the roles of pastoral/professional caregiver and party to a romantic relationship are totally incompatible and that any attempt to maintain both roles, by definition, crosses the role boundaries of both. Moreover, given the inherent inequality of the pastoral/professional relationship, it is not proper that a lay worker seek, or permit, a romantic relationship with one with whom he or she is, or has been, engaged in a pastoral/professional relationship.

In those cases in which a romantic relationship arises from a normal social relationship, it is important that the principle of open honesty be maintained at all times, beginning with the parties as soon as they realize that a romantic attraction for one another has begun to form. The parties should, at this time, talk openly with one another regarding the relationship and the boundary difficulties that it involves. If such a conversation is difficult or impossible for one or both of the parties, this would be, in itself, an indication that the relationship is suspect. The parties must seek immediate counsel with the parish priest or another trusted cleric, from whom they may jointly receive appropriate pastoral care.

7. A lessening of clarity as to whose emotional needs are being met. It is likely that the role boundaries have become blurred when the cleric's or lay worker's problems and concerns begin to become the topic of discussion, especially when they involve sexual, or marital matters. This indicator may also take the form of an awareness of feeling really "good," energized, "up," needed, effective, or important because of the pastoral/professional relationship with the other person.