



## Official Acts

### Official Notification

1. In 1919 the link between the Russian Church and her Diocese in America was broken by the revolutionary events in Russia. Deprived of the guidance and help of her Mother-Church the American Diocese proclaimed its "temporary self-government", acting in compliance with the decisions of the All Russian Sobor of 1917-18 and the Ukase of Patriarch Tikhon about the Dioceses temporarily cut off from central Church authority. In 1924 at its Sobor in Detroit, the Diocese elected as its head Metropolitan Platon who before the Revolution served in America as Diocesan Bishop. Since that time the life of the Diocese, deeply disturbed at first by the revolutionary turmoil, entered a period of normalization. In fifty years of its *de facto* independence it grew into a well organized Metropolitan District, with a stable and truly "sobornyi" form of government, eight Dioceses, two Seminaries, a network of Church schools, a planned missionary activity, etc. Founded as mission, the Metropolia truly fulfilled her missionary vocation: the Orthodox faith became the faith of hundreds of thousands of native Americans and today a third of her bishops, some 80 percent of her membership and not less than 65 percent of her clergy are Americans by birth and language.

2. It is this growth of the Metropolia into a real *Local Church*, her responsibility for coming generations of Orthodox Americans and for the future of Orthodoxy in this land that forced our Episcopate to consider the question of a permanent canonical structure and not merely of a temporary one. As early as 1905 Patriarch Tikhon, then the Archbishop of Aleutian Islands and North America, wrote that "the life in the New World being different... the Church here must be granted autocephaly". Now, sixty years later, this prophecy has become a self-evident necessity. The canonical chaos provoked in America by the Russian Revolution, the multitude of jurisdictions quarreling with one another and not always on ecclesiastical grounds, endless and scandalous court cases, mutual accusations of noncanonicity, all this deeply hurts Orthodoxy, leads the younger generation away from the Church, prevents us from constructive work and compromises and dishonors the faith which we confess as true and universal. The only solution lies, thus, in the establishment--in compliance with the entire canonical tradition of Orthodoxy--of a *Local Church* in which every one, while remaining faithful to his own ecclesiastical or ethnical roots, could in unity with all others work for the growth and welfare of Orthodoxy in America and Americans, and which before 1919 included, in the words of Patriarch Tikhon, "not only different Orthodox nationalities but also different national Churches", the Metropolia always believed it her goal and purpose to become such a Local Church, seeing in it the fulfillment of the best missionary traditions of Russian Orthodoxy.

3. Throughout its entire and at times difficult history, the Metropolia remained faithful to two fundamental principles: the necessity for an independent Church here, on the one hand, and, on the other hand, the necessity for that independence to be recognized and acknowledged by all Orthodox Churches and, in the first place, by the Russian Church which implanted Orthodoxy in America and has therefore inalienable canonical rights on its territory. The Metropolia never assumed the arrogant right to judge the Russian Church. Denouncing persecutions in USSR she always thought of herself as being in indissoluble spiritual unity with the whole body of the suffering Russian Church. Yet, firmly convinced, on the basis of her long experience, that it is impossible to return to a dependence on the Mother-Church living in entirely different conditions, the Metropolia always believed that sooner or later her conviction and experience will be understood and the "temporary self-government" would find its fulfillment in autocephaly. This she confessed at Detroit in 1924, for this she petitioned in Cleveland in 1946, but as long as the Russian Church insisted on some form of subordination, the Metropolia continued to live by the principles, forced on her of necessity and justified by her history, of "temporary self-government".

4. In 1963, however, during an unofficial encounter between our late Primate Metropolitan Leonty with representatives of the Moscow Patriarchate, it became clear that the latter does no longer insist on canonical dependence and is ready to discuss the question of "autocephaly". The illness and death of Metropolitan Leonty delayed for a time the solution of that question, but the beginning of 1969 negotiations were resumed. A commission appointed by the Great Sobor of Bishops and consisting of one bishop and four priests met a delegation of the Moscow Patriarchate three times: in New York, Geneva and Tokyo. At those meetings all questions pertaining to our autocephaly were discussed and a general agreement reached. In September 1969 the basic content of that agreement was approved by our Sobor of Bishops and then reported to the Diocesan conventions of all our Dioceses, where it met with unanimous approval. We must emphatically state that the agreement has not yet been enacted. It requires further elaboration by our Bishops who carry the responsibility for the canonical structure of Church life. It does not depend on us alone to transform a dream into reality. But even now we can openly announce, before God and man, that all we have done, we have done in the spirit of the Church, openly, guided exclusively by Orthodox teaching and the good of the Church, having no other aim but the possibility to have for our Church a solid and firm canonical foundation, the possibility for our children and grandchildren, whose home is America, to live, grow and seek eternal salvation in their own native, free and independent Church. We have entered into no secret deals but

## The Orthodox Church



## in the World



**VISIT TO ROMANIA**—Father Benedict de Socio of the Metropolia's Chancery office, currently on leave for graduate studies at the University of Thessalonica, Greece, recently visited Romania. He was accompanied by Mr. Joel McEachen, a St. Vladimir's graduate who is also studying at Thessalonica. During his visit in Romania, Fr. Benedict was received by His Beatitude, Patriarch Justinian and Bishop Antim Nica, secretary of the Holy Synod. On Sunday, Nov. 16, he concelebrated with the Patriarch at the divine liturgy in the Cathedral of St. Dumitru of Bessarabia in Bucharest. Fr. Benedict had the opportunity to discuss the future of Orthodoxy in America with the Romanian Church leaders.

have openly defined that which we want and hope for, knowing that "things impossible for man are possible with God" (Matt. 19:26). Into the hands of the Chief Pastor and Lord Jesus Christ we entrust the future of our Church.

5. *Autocephaly* means the complete canonical independence of the Local Church, her entering as an equal member with full rights into the family of the autocephalous Orthodox Churches, the right and the possibility to manage her life without any interference from outside. It is this status that our Metropolia always sought. And if now, by the mercy of God, this desire will be crowned with success, we have before us a future of peaceful and constructive existence in peace and canonical clarity. Our place within the family of Orthodox Churches will be clear to all and with all, we shall be in the fulness of Eucharistic communion and mutual canonical recognition. For all Orthodox in America the way will be indicated, the way to unity and growth into one Orthodox Church, in the land which is our earthly abode. We know how great the harvest is and what effort it requires from the laborers (Matt. 9:37). We believe that the Lord, who poured on us so much mercy, will not abandon us in the future.

Protopresbyter Joseph J. Pishtey  
Chancellor

December 9, 1969

### CONSECRATION TO THE EPISCOPATE

On October 26, 1969, Reverend Vasilli Nagashima received the Monastic Tonsure from His Grace, Bishop Vladimir of Tokyo and Japan, having been elected Vicar Bishop to the Japanese Orthodox Church with the title of Bishop of Kyoto.

During the Divine Liturgy, Archimandrite Theodosius was consecrated to the Episcopate by His Grace, Archbishop John of San Francisco and His Grace, Bishop Vladimir at the Holy Resurrection Cathedral in Tokyo, Japan on Sunday, November 2, 1969.

### ORDINATIONS

KONDRATICK, Radion Stephen, graduate of St. Tikhon's Seminary, ordained to the Diaconate by His Grace, Bishop Kiprian on October 26, 1969 at St. Tikhon's Monastery; to the Priesthood on November 2, 1969 by His Grace, Bishop Kiprian at St. Tikhon's Monastery in South Canaan, Pa.

KISHKOVSKY, Deacon Leonid, ordained to the Holy Priesthood by His Grace, Bishop Dmitri on November 2, 1969 at the Holy Mary Church in Los Angeles, Calif.

OBAREVICH, Alexander, ordained to the Diaconate by His Eminence, Metropolitan Ireney, on November 9, 1969 at St. Nicholas Church in Auburn, N.Y.

### RELEASED AND ASSIGNED

GEEZA, Rev. Daniel, from St. Nicholas Russian Orthodox Church in Auburn, N.Y. to St. John the Baptist Church in Canonsburg, Pa. Effective Nov. 11, 1969.

CHUPECK, Rev. John, from St. Michael's Orthodox Church in Pueblo, Colorado to St. Michael's Church in Old Forge, Pa. Effective November 15, 1969.

SOVYRDA, Rev. Vladimir from St. Michael's Church in Old Forge, Pa. to St. Nicholas Church in Auburn, N.Y.—Effective immediately.

### ASSIGNED

KONDRATICK, Rev. Radion, assigned as Rector of St. John the Baptist Church in Nanticoke, Pa. Effective November 15, 1969.

### RELEASED

SVITICH, Rev. Arcady, at his own request, from the Holy Trinity Church in Erie, Pa., is granted a canonical release from the Metropolia effective November 12, 1969.

### DEATHS

ARCHIMANDRITE GERASIM (SCHMALTZ), of Spruce Island, Alaska died on October 13, 1969.

V. REV. IPPOLIT Kallaur, Rector of the Holy Assumption Church in Stamford, Conn., died on November 8, 1969.

### JAPANESE ORTHODOX CHURCH

September 15, 1969—Subdeacon Seraphim Sigrist, ordained to the Holy Diaconate to Priesthood on October 26, 1969 by His Grace, Bishop Vladimir at the Holy Resurrection Cathedral in Tokyo, Japan.

September 21, 1969—Protodeacon Philip Yamaguchi, ordained to the Holy Priesthood by His Grace, Bishop Vladimir at the

### New Assistant Editor of 'The Word'

Fr. Thaddeus Wojcik, pastor of St. John the Baptist Orthodox Church in Rochester, N. Y. (Metropolia), has been appointed assistant to Fr. Stephen Upson, editor of "The Word."

The appointment has been welcomed as another example of growing cooperation between Orthodox jurisdictions in America. In fact, the cause of Orthodox unity has always been promoted by "The Word," official organ of the Antiochian Archdiocese. The new appointment will certainly strengthen the same cause.

### St. Vladimir's Theol. Quarterly Comments on Science and Religion

The current issue of St. Vladimir's Theological Quarterly (Vol. 13, No. 3, 1969) is devoted to the question of contemporary Christian witness in the world of secular philosophy and science. The issue includes articles by John Boojamra on "Science and Theology" and by S. Levitzky on "Russian Philosophical Thought", as well as comments and book reviews. Copies and subscriptions are available at St. Vladimir's Orthodox Theological Seminary, 575 Scarsdale Rd., Crestwood, Tuckahoe, N. Y. 10707.

### Parishes Celebrating Christmas According To Gregorian Calendar

In conformity with the resolution of the last All-American Sobor, and by permission of their diocesan bishops, the following parishes have adopted the new calendar this year:

- St. Innocent's, Encino, Calif.
- Transfiguration, Denver, Colo.
- All Saints, Hartford, Conn.
- Holy Trinity, New Britain, Conn.
- St. Panteleimon's, Argo, Ill.
- St. Michael's, Chicago, Ill.
- St. Nicholas, Joliet, Ill.
- Nativity of the Virgin, Madison, Ill.
- St. Mary's, Gary, Ind.
- St. Michael's, St. Louis, Mo.
- Holy Trinity, Dover, N.J.
- Christ the Saviour, Paramus, N.J.
- Holy Resurrection, Wayne, N.J.
- Holy Trinity, East Meadow, N.Y.
- St. Andrew's, East Northport, N.J.
- SS. Peter and Paul's, Endicott, N.Y.
- St. Gregory's, Wappingers Falls, N.Y.
- St. John Chrysostom, Woodside, N.Y.
- St. Nicholas, Akron, Ohio
- St. John's, Campbell, Ohio
- Holy Assumption, Canton, Ohio
- St. Theodosius, Cleveland, Ohio
- Holy Trinity, Parma, Ohio
- St. John's, Warren, Ohio
- Holy Trinity, Catasauqua, Pa.
- St. Seraphim's, Dallas, Texas
- Holy Trinity, Clayton, Wis.
- St. Nicholas, Kenosha, Wis.
- SS. Cyril and Methodius, Milwaukee, Wis.

**CHOIR DIRECTOR NEEDED** at St. Basil's Russian Orthodox Church, Watervliet, N. Y. Furnished apartment, salary, income. Persons interested in this position may write to Rt. Rev. Basil G. Horsky, 15 Lansing Ave., Watervliet, N. Y. 12189 or call (518) 273-6262.

Holy Resurrection Cathedral in Tokyo, Japan to which he is attached.