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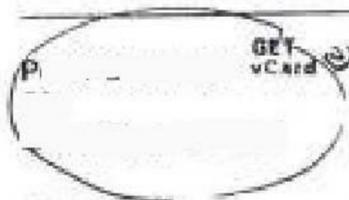
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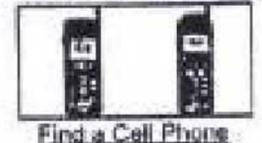
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PERSONAL & CONFIDENTIAL TO FR. V. SUSAN

Meeting of the Spiritual Consistory of The Romanian Orthodox Episcopate of America
Wednesday June 28, 2000/ VATRA Admin. Center

Meeting began at 2:30 P. M. with an opening prayer led by Fr. Catalin Mitescu.

Present at this meeting were:

- Rev. Fr. Catalin Mitescu - Consistory President
- Rev. Fr. George Treff - Secretary
- Rev. Fr. Vasile Susan - Investigator

Fr. Mitescu Introduced this meetings agenda as follows:

- 1) Case of Rev. Fr.
- 2) Case of Rev. Fr.
- 3) Case of Deacon
- 4) Case of Rev. Fr. B

CASE of Rev. Fr.

Points & Documents presented:

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)

Recommendation of Spiritual Consistory in the case of Rev. Fr.

Case of Rev. Fr. _____ & Recommendation of Consistory:

Case of Deacon _____

Recommendation of Consistory:

Case of Rev. Fr. _____ B

As the Spiritual Consistory has continued its discussion of the case brought to its attention by L _____ in September 1999 and times in between with conversations with Rev. Fr. _____ T _____ the accusation that she is making is that Rev. Fr. _____ B _____ has had and continues to have homosexual relationships.

The conclusion of the Spiritual Consistory and our consensus is that while we do not have clear incontrovertible evidence of this; there is beginning to be a body of independent circumstantial evidence that make each of us consider that it is very likely that this activity has not only existed in the past as Rev. Fr. _____ B _____ has admitted to in interviews with him; but that this is still continuing. We therefore make the recommendation to the Archbishop that this is the best we can do and further action is in the competence of His Eminence. As an addendum to our conclusion and recommendation we feel that we must point out that we consider the situation in _____ is sufficiently compromised and that the church itself is likely to suffer if no action is taken.

Case of Rev. Fr. B.

Recommendation of Consistory:

[confidential]

As the Spiritual Consistory has continued its discussion of the case brought to its attention by L in September 1999 and times in between with conversations with Rev. Fr. T the accusation that she is making is that Rev. Fr. B has had and continues to have homosexual relationships.

The conclusion of the Spiritual Consistory and our consensus is that while we do not have clear incontrovertible evidence of this; there is beginning to be a body of independent circumstantial evidence that make each of us consider that it is very likely that this activity has not only existed in the past as Rev. Fr. B has admitted to in interviews with him; but that this is still continuing. We therefore make the recommendation to the Archbishop that this is the best we can do and further action is in the competence of His Eminence. As an addendum to our conclusion and recommendation we feel that we must point out that we consider the situation in is sufficiently compromised and that the church itself is likely to suffer if no action is taken.

Adjourned at approx. 6:15 for Vespers of the Eve of the Feast Sts. Peter and Paul.
Next Meeting TBA /
by,

Respectfully submitted

Rev. Fr. George J. Treff Secretary

Rev. Fr. George J. Treff
July 1, 1988

SOLIA

THE HERALD

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Most Rev. Archbishop
Nathaniel Popp



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HIERARCHAL SCHEDULE

CLERGY CHANGES

→ B ., Rev. Fr. , is released from his duties as Parish Priest of Parish, ., effective July 1, 2001 with no further assignment at this time. ☪

PRAY AND WORK FOR ORTHODOX UNITY IN NORTH AMERICA

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RELEASED

→ **B** **Rev Fr** was released to Metropolitan **HERMAN** of The Orthodox Church in America effective 17 November 2004.

HELP A MISSION

Rev Fr Vasile Susan
5413 N Nottingham Ave, Chicago, IL. 60656
Phone 773 - 220 - 9503 ☎ Fax 773 - 775 - 8930
E-mail: vasilesusan@hotmail.com

June 20, 2005

To: V Rev Fr .

Syosset, NY. 11791

Phone: 51

Email : 1

☎ Fax:

RE: Questions to be answered by the Office for Review of Sexual Misconduct Allegations.

Dear V Rev Fr

As of June 13, 2005 ... and as per the advice of Rev Fr J I'm once again sending to your attention the questions placed within this written message for a formal answer on behalf of the OCA.

HERE ARE THE QUESTIONS I NEED ANSWERS FROM YOU:

1 - To whom it can be reported about an OCA homosexual priest (gay priest) ...

a - to his hierarch ?

b - to the president of the ecclesiastical court of the OCA diocese the homosexual belongs ?

c - to the OCA Office for Review of Sexual Misconduct Allegations ?

2 - What it can be done in a case in which the homosexual priest was protected by his diocesan hierarch, and his case was not reported to the OCA Office for Review of Sexual Misconduct Allegations, following the recommendation of the diocesan ecclesiastical court ?

3 - What it can be done by the OCA Holy Synod as a Church Body empowered to apply the provisions of the Holy Orthodox Church Canons and the OCA Statute and the Policies, Standards, and Procedures of the Orthodox Church in America on Sexual Misconduct provisions, to a bishop who covered up a homosexual priest ?

4 - Can the OCA Holy Synod of Bishops as a whole be informed (every hierarch personally) about a homosexual priest whose homosexuality was covered up by his diocesan bishop, by a trustworthy complainant who can prove that by physical evidences, and how it can be done ?

5 - Can the OCA Holy Synod of Bishops' President (His Beatitude Metropolitan H) use his position and authority / or the OCA Holy Synod of Bishops as a whole /, to suspend any diocesan hierarch, member of the OCA Holy Synod of Bishops, who protected and covered up homosexual priests ? ... as His Eminence Metropolitan P1 the Antiochian Archdiocese suspended His Grace Bishop K we have heard about ... as per His Eminence's statement dated as July 14, 2003 ... based on Church canonical provisions and as an immoral conduct of the Antiochian hierarch?

6 - Can a homosexual priest be defrocked by the OCA Holy Synod of Bishops if proved guilty (or after admitting his homosexuality) ?

Page 1

7 - Can people of the parish of the homosexual priest covered up by his diocesan bishop, call for bishop's resignation after finding out of the fact that, the bishop covered up the homosexuality of that priest and did not tell the truth about the homosexual priest to the parish people, and let him go without any canonical sanction ?

8 - What the OCA Holy Synod of Bishops must do to a diocesan hierarch who covered up the homosexuality of that priest and did not tell the truth about the homosexual priest to the parish people breaching by this the Holy Scripture, the Canons of the Holy Orthodox Church, the diocesan by - laws, the OCA Statute and the Policies, Standards, and Procedures of the Orthodox Church in America on Sexual Misconduct provisions, and let him go without any canonical sanction ?

Fr K

The Office for Review of Sexual Misconduct, was created within the Chancery of the Orthodox Church in America as we can read on page 12 of the book "Policies, Standards, and Procedures of the Orthodox Church in America on Sexual Misconduct." see the text below:

"7.02. Creation and Management of Central Office: The Office for Review of Sexual Misconduct Allegations is hereby created within the Chancery of the Orthodox Church in America to assist with matters concerning allegations of sexual misconduct. The Office shall be under the authority of the Primate of the Church, shall be responsible to the Holy Synod of Bishops, and shall be supervised on a day-to-day basis by the Chancellor of the Church".

I would like to get from you answers to the questions Rev Fr J. _____ has had a different point of view, and forwarded the questions to your attention. As of June 20, 2005 the OCA Chancery, and V Rev Fr K. _____ did not provide answers to the above questions. Why is so hard for the OCA to answer ?

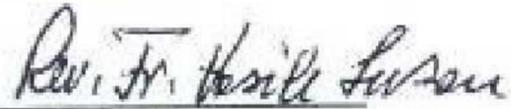
As an OCA priest I am entitled to get answers to my questions. It looks like every organization in this country has in place a policy of fairness regarding its members. I belong to the OCA and I'm waiting for one week to get answers. Real issues which the organizations are facing nowadays are making people aware to address questions and to get answers.

I am respectfully informing your office that, this letter will be brought to the attention of my attorney. He will be requested by me to sent it again to your office with a 36 hour dead line for its answers. You should bring this letter to the attention of His Beatitude Metropolitan Herman.

In case you / your office will not provide answers to these questions by Tuesday June 21,2005, I will make a SPECIAL request to one of my attorney who is working on one of my files, to properly make a note of the one week waiting / wasting time for the answers to these questions, and we will proceed within a different manner. When the sensitive material will reach the attorney's office, he will be suggested of making reports to the law enforcement office of the state the homosexual priest in having his residence. The OCA lack of cooperation in providing answers to the above questions can aggravate the situation. It's your business.

Let us objectively and sincerely proceed from one side to the other, without any attorney's or law enforcement agencies involvement.

In Christ,


Rev Fr Vasile Susan

Metropolitan

Primate

June 21, 2005

Reverend Vasile Susan
5413 North Nottingham Avenue
Chicago, Illinois 60656
Via FAX: 773-775-8930



P.O. Box 675
Syosset, NY 11791-0675
Tel: 516.922.0550
Fax: 516.922.0954
Website: www.oca.org

Dear Father Vasile:

As I informed you in our telephone conversation of earlier today, Father Kondratick has asked that I briefly respond on his behalf to your inquiries in your faxed letter dated June 20, 2005.

- 1) Sexual orientation of either clergy or laity, as such, is irrelevant to the Office for the Review of Sexual Misconduct Allegations. If any sexual misconduct (as defined in the *Policies, Standards, and Procedures of The Orthodox Church in America on Sexual Misconduct* under paragraph 2.07), homosexual or heterosexual, has occurred, in which the respondent is a priest of The Orthodox Church in America, then the complaint, as required by the *Policies*, is to be made first to the diocesan hierarch who may refer it to the above-mentioned Office, at the address of the Chancery Office, Syosset, New York;
- 2) Any review, investigation, assessment, and disposition of allegations of sexual misconduct shall be based upon a written complaint **signed by the alleged victim** or, by a parent or guardian if the alleged victim is a minor. Unless or until the complaint is made, no review or investigation will be undertaken;
- 3) The appropriate procedures, as stated in the *Policies* must be followed, starting with a written complaint presented to the diocesan hierarch and followed with the investigative process before final recommendations are made. Accusations against bishops are referred directly to the Holy Synod (cf. Article XI, Section 7, a, of The Statute of The Orthodox church in America);
- 4) The appropriate process is to refer the written complaint to the local diocesan bishop who may then refer it to the Office for the Review of Sexual Misconduct Allegations of The Orthodox Church in America which, upon completion of the procedure, will inform the Metropolitan or the members of the Holy Synod, as appropriate.

- 5) See number 3, above, referring to accusations against hierarchs;
- 6) The Holy Synod can remove or depose any priest for immoral behavior, heterosexual or homosexual, or any other actions as may be provided for in the sacred canons, after the appropriate process has been observed;
- 7) See number 3, above; and
- 8) For any due process to be initiated, the official written complaint must be submitted to the diocesan hierarch who may refer it to the Office for the Review of Sexual Misconduct Allegations of The Orthodox Church in America before any disposition of the matter or canonical sanctions are contemplated.

I hope you find these answers helpful.

Sincerely yours in Christ,

Archpriest K
Office for the Review of Sexual Misconduct Allegations

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Holy Synod reaffirms 1994 Guidelines for responding to sexual misconduct allegations

SYOSSET, NY – During their spring session April 1-4, 2002, members of the Holy Synod of Bishops of the Orthodox Church in America reaffirmed guidelines for initial response to allegations or charges of sexual misconduct they initially had issued in 1994.

"In light of current media reports involving sexual abuse, the hierarchs felt the need and duty to reaffirm their position, as initially stated in 1994," according to the Very Rev. John M. OCA Communications Director. "The hierarchs also stated that they will not tolerate 'the horrible sin of sexual abuse at any age by any person.'"

The 1994 guidelines offer detailed procedures for making an initial response to allegations and charges of sexual misconduct. The full text of the 1994 guidelines appears below.

1. Take seriously all allegations or charges of sexual misconduct. The Office of the Metropolitan will designate one or more persons as trained investigators to deal with cases of alleged sexual misconduct, and the services of Legal Counsel will be made available as circumstances may require.
2. The recipient of a complaint lodged against a clergyman, Church worker, or Church member must immediately notify the diocesan bishop. The diocesan bishop will immediately inform the Office of the Metropolitan that such an allegation or charge has been made. It is important that the Church administration be involved in this process since in the case of litigation the Church as a whole, rather than any specific person, parish, or diocese, is exposed to liability.
3. At this point, if deemed necessary the Metropolitan will appoint a trained investigator to the case. The investigator will be skilled in issues surrounding sexual misconduct, and particularly sexual addiction. The investigator's duties will be to: a.) conduct a thorough investigation of the case resulting in a comprehensive written report addressed to the Metropolitan and the diocesan bishop; and b.) serve as advisor to the Metropolitan and the diocesan bishop in regard to issues surrounding the matter.
4. The investigator will obtain a written, signed and dated report as soon as possible from the person[s] raising the allegations or charges. This should include permission to approach the accused, if the accused is not yet aware of the allegations or charges being made.
5. After reviewing the written allegations with legal counsel, the Office of the Metropolitan and the diocesan bishop shall determine whether to proceed with steps 6, 7, 8, and 9, and whether the relevant insurance carrier should be notified. If the complaint involves specifically criminal activities, then the police must be notified. Particularly strict regulations exist concerning the reporting of incidents involving children and other vulnerable people.
6. If so instructed, the investigator will then approach the accused person, and make that person aware of the accusations which have been made. The diocesan bishop will relieve the accused person of their duties, without suspending pay, pending investigation of the matter. (This is a particularly controversial step, however it is better to err on the side of discretion.) At this time, the diocesan bishop will recommend that the accused seek private legal counsel (i.e., counsel not associated with the parish, diocese, or territorial church). He will also make pastoral resources available to the accused and his/her family through people not involved in the investigation.



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7. The diocesan bishop will then contact the alleged victim[s] and their family[ies]. He will make pastoral resources available to them through people not involved in the investigation. This step is a pastoral, rather than investigative, initiative.

8. If an arrest or formal charge has been made, the diocesan bishop will, in consultation with the Office of the Metropolitan, the investigator, and legal counsel, promptly prepare and have read to the parish family a written statement informing them that this arrest or charge has occurred and that the person charged has been relieved of their duties until the investigation has been completed. Keep a copy of this written statement. Say no more about the alleged incident at that time. The parish will need to be led through a process of healing, but only once the outcome of the investigation is known.

9. Once the above steps have been completed the investigator will proceed with his/her formal investigation into the matter in the manner in which he/she has been trained. The investigator's report will be reviewed by the Office of the Metropolitan, the diocesan bishop, and legal counsel to determine what additional action (if any) should be taken.

Note: Do not be tempted to do more than what is specified above, such as take sides or extend financial assistance to one or another of the parties, even if at the time pastoral concerns seem to indicate otherwise. The above guidelines are designed to keep the Church involved, but not entangled or enmeshed, in situations involving sexual misconduct. Such an approach will allow for a fair investigation, meet the immediate pastoral needs of those involved, and prepare the ground for long-term healing and eventual closure.

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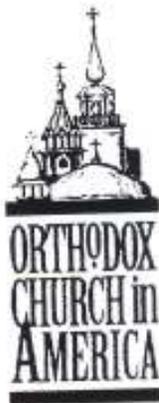
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Sexual Misconduct The Holy Synod of Bishops

April 4, 2002

OCA Chancery
Syosset, New York

In recent weeks the news media have daily reported the sexual abuse of children, especially misconduct by certain clergy and others in positions of authority and trust. The Holy Synod of Bishops of the Orthodox Church in America once again affirms the policy of the Orthodox Church in America relating to the appropriate response to allegations of sexual misconduct as outlined in the Guidelines for Initial Response to Allegations or Charges of Sexual Misconduct promulgated by the Holy Synod of the Orthodox Church in America on March 28, 1994. We lament the horrible sin of sexual abuse at any age by any person and will not tolerate it.

In addition to restating and reaffirming these guidelines, we also acknowledge that the Orthodox Church in America, its dioceses, institutions, and parishes are directed to respond promptly and in accordance with these Guidelines to any allegations of sexual abuse when a reasonable credibility of the allegations may be assumed. Further, the Orthodox Church in America will comply with the civil laws of the jurisdiction in which any allegation is made in regard to reporting any incident and cooperate in any subsequent investigation. The Orthodox Church in America, as the Holy Church of Christ, will also reach out to the victims and their families to provide for their spiritual well-being and healing, according to these guidelines and pastoral concern.