

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

Date: March 30, 2009
Commemorating day of St. John of Sinai, author of the Ladder

To: The Most Blessed His Beatitude JONAH,
The OCA Holy Synod of Bishops
6850 N. Hempstead Turnpike
Syosset, NY 11791

Subject:

"ARE ANY OF THE ALLEGATIONS TRUE, OR ARE THEY FALSE?"

M E M O R A N D U M

His Beatitude, the Most Blessed JONAH
Archbishop of Washington and New York,
Metropolitan of All America and Canada
Honored members of the OCA Holy Synod

Your Beatitude and OCA Holy Synod Hierarchs:

Glory to Jesus Christ our Lord and Savior!

At this point in time, I feel compelled and also bound by conscience to offer a transparent and concise account of my position on **the more than five years old crisis that has negatively affected** my family and also our O. C. A. / R.O.E.A, especially since references to me have appeared in the public forum as we know under the site: www.rocpnews.blogspot.com. Contrary to that which has been stated by the orchestrated OCA / ROEA inactions since January 2004, this matter is not closed, and it is in an advances phase within the Cook County Circuit Court, Chicago, IL and within the OCA Synod of Bishops as unfinished business.

Your Beatitude and OCA Hierarchs,

The case in discussion and the issues involved give me the opportunity to debate over personalities, and their popularity or lack thereof. Without any doubt, there are very strong personalities involved here, both popular and unpopular.

During the last five years sessions of the Holy Synod, information such as (Appeals, Memorandums, Letters, Special Documents from a large variety of sources, etc) were made available to each hierarch by Rev Fr Vasile Susan and his family members, and every time special request was made that each information outlined above should be brought up for discussion within the open session of the OCA Holy Synod of Bishops.

Regarding the character of the person (s) who made the information known to the OCA Holy Synod, nobody should have any doubt that a priest and his family were at the center of the whole drama. While the issues were essentially / systematically ignored by the OCA Synod of Bishops, the culture of deceit, intimidation, less honesty, black mail, along with a dysfunctional and leaderless Church Holy Body, presided over by a person who embodied the genuine dictatorial negative attributes kept everything in limbo and even contrary to the Orthodox Church Canons, for a plus five years period of time.

What truly matters to me and my family is the nature of the allegations sent to the attention of the OCA Synod of Bishops which remain unresolved till these days.

What continues to perplex me, my family and relatives from USA and Romania is the fact that, the simple and most appropriate question was not asked---neither by the OCA Holy Synod prior or after the forceful retirement of Metropolitan +Herman Swaiko, nor by the new Metropolitan +Jonah and the OCA Chancellor, commenting on the situation: **Are any of the allegations true, or are they false?**

If this question is not asked---let alone answered---how can there be resolution to the problems involving OCA and ROEA members come out? Obviously, there must be a case investigation. **What is the OCA Synod waiting for?**

Your Beatitude, and OCA Hierarchs,

I find myself compelled to ask how the matters brought to the attention of the OCA hierarchs as pastors canonically entrusted with special fiduciary duties in our Church could not have been resolved for more than five years?

The topics / issues included on the agenda of my personal audience with Your Beatitude promised to take place after Pascha 2009, but remaining unscheduled as of this time, **that should be brought to the attention of the OCA Synod of Bishops for proper consideration between March 31 – April 2, 2009**, are as follows:

1 - **REFUSAL** of the OCA Holy Synod and Metropolitan to take charge of the **UN – ANSWERED OF NUMBERLESS APPEALS, MEMORANDUMS, REGARDING Rev Fr Vasile Susan TERMINATION OF EMPLOYMENT and EXPULSION FROM THE R.O.E.A. WITHOUT DUE CANONICAL PROCEDURE AND DUE PROCESS OF THE LAW.**

2 - **REFUSAL** of the OCA Holy Synod and Metropolitan to take charge of the **UN – ANSWERED OF NUMBERLESS MEMORANDUMS, COMPLAINTS, FORMALLY REQUESTS of Rev Fr Vasile Susan (former Investigator of the ROEA Spiritual Consistory and Tribunal) REGARDING THE IMPEACHMENT AND IMMEDIATE SUSPENSION OF HIS EMINENCE ARCHBISHOP NATHANIEL POPP (ROEA) AND A FORMAL COMPLAINT AGAINST REV FR XXXXXXX XXXXXX FOR BREAKING: a) Biblical, b) Canonical, c) the OCA Statute, d) the ROEA Constitution and By - Laws, e) the OCA Holy Synod of Bishops 1994 Guidelines for allegations of sexual misconduct, f) the OCA Holy Synod of Bishops statement on sexual abuse provisions, issued during its Spring session of April 1- 4, 2002, and published in the OCA newspaper April issue, 2002, g) the Policies, Standards, and Procedures of the Orthodox Church in America on Sexual Misconduct 2003, provisions.**

3 - **CANONICAL and LEGAL CONSEQUENCES** upon the OCA Holy Synod of Bishops and Metropolitan's REFUSAL to take charge of the topic # 1 and # 2 mentioned above.

4 - **CONSEQUENCES** upon the OCA Holy Synod of Bishops and Metropolitan's REFUSAL to take charge of the topic # 1 and # 2 mentioned above, by making public everything that was sent to the attention of the OCA Holy Synod of Bishops since February 2004.

AGAIN, Rev Fr Vasile Susan is asking (ALL the OCA Synod of Bishops, who since March 2004 received ALL Appeals, Memorandums, Letters, Special Documents from a large variety of sources, etc, while getting together for the 2009 Spring session OCA Holy Synod March 31 – April 2, 2009) this question: **“Are any of the allegations true, or are they false?”**

Dear Vladika JONAH,

PLEASE, Read this MEMORANDUM to the OCA hierarchs while gathering together for the OCA Synod, give them a copy. Place the four issues mentioned above on the OCA Synod AGENDA debate / resolve it.

The answer (s) to this (these) question (s) is (are) of utmost importance. If the allegations are false, actions from the OCA Synod of Bishops had to be taken **against** Rev Fr Vasile Susan according to the Orthodox Church Canons provisions and all the allegations had to be proven as false within the last five years. If they are true, then much work must be done -- not only regarding facts, figures, his priesthood and family, but the restoration of credibility, honesty, truth, righteousness, integrity, and honor of the OCA and ROEA versus all the wrongdoings done against Rev Fr Vasile Susan and his family, including restitution, clearing of his name, restoration back to the parish, etc.

Question to the OCA Synod of Bishops: For how long the dereliction of duty can be tolerated and remedy to the suffering people delayed? Isn't this a canonical issue broken by the OCA Synod of Bishops, contrary to the Church Bishops Fiduciary Duty?

Your Beatitude,

Isn't true that in your dissertation entitled: **A Time of Crisis and Opportunity**,
Metropolitan + Jonah to the OCA Metropolitan Council at their 2009 Spring Meeting, February 18, 2009,

Your Beatitude made those statements posted below, which will make a great deal of responsibility to you as leader of the OCA Synod of Bishops, in regards to my trauma, ordeal. **Canonical FIDCIARY DUTY** presented within your dissertation might hold Your Beatitude and OCA Synod accountable in regards to Rev Fr Vasile Susan.

Ok 1... "Because the leadership was dysfunctional, the Holy Synod abrogated its authority, and retreated into their own dioceses; the central administration grew to immense proportions and power, and both the Holy Synod and the Metropolitan Council rubber stamped the decisions of the CA, and abrogated their responsibility. Et cetera. And so, my dears," we have a mess. Not to even bring up any corruption."

Ok 2... "The presbyters and deacons, in particular, as well as all the faithful, are in a relationship of obedience to the bishop, and accountable to him for their service within the Church. The bishop has a double accountability: to the clergy and laity of his diocese; but also to the Synod which elected him and its head."

Ok 3... "The Metropolitan bears the responsibility to maintain unanimity and consensus among the bishops in all matters affecting the life of the Church as a whole, and is the point of accountability for the bishops; while he in turn is accountable to them. This is a relationship of obedience, accountability in mutual love and respect, for the responsibilities given."

Ok 4... "The one thing that distinguishes the ministry of the Metropolitan is his primacy: his responsibility to be the point of accountability, with the other bishops in a relationship of obedience. There is no "super-bishop" or ordination over that of bishop."

Ok 5 ... "In the Synod, it is a community of equals, all bishops, though the Metropolitan has primacy. The Metropolitan's ministry is to hold the bishops to accountability in a structure of obedience that is by its very nature love and respect, unanimity and synergy. The Metropolitan's leadership arises through building consensus, rather than authority over the other bishops. Decisions are communal, by consensus; and the Metropolitan cannot act alone."

Ok 6 ... "The Metropolitan cannot intervene in the affairs of another diocese, unless there is a canonical issue; then that intervention is his responsibility on behalf of the Synod. A diocesan bishop is accountable to the Synod for his stewardship of the diocese, because he is given that responsibility by them in election and ordination in a relationship of obedience. That structure of accountability is personified in the relationship of obedience to the Metropolitan. A bishop's authority comes from his responsibility for his own diocese; the Metropolitan's authority is within the Synod. The parishes relate to their own bishop, as their point of accountability in obedience. The bishops relate to one another in the Synod as the structure of accountability in obedience to the Metropolitan. But, the Metropolitan, as Metropolitan, has no relationship to either the parishes or the clergy directly, other than those in his own diocese. This is very important, especially in regards to the flow of resources."

Ok 7 ... "The Metropolitan's responsibilities, as primate, are in maintaining unity among the bishops of his Synod, and resolving whatever decisions need to be made on a Synodal level, and whatever issues directly affect the whole Church. The primacy also demands that the Metropolitan relate his Synod to the other Local Churches, maintaining recognition, contact, and communion. This would include, in our contemporary situation, relations with other jurisdictions in America, as well as with the other Autocephalous Churches. Thus, all matters related to the transfer of clergy between Churches, jurisdictional disputes, and so forth, are the purview of the Metropolitan. It is also within his purview to convene the Synod, councils and church-wide conferences; oversee church-wide ministries such as theological education; and oversee economic matters such as tax status, legal matters and insurance which affect the whole Church. The Metropolitan oversees matters dealing with bishops, including election, placement, accusations, investigations, transfers, and canonical actions."

Ok 8 ... "Clergy matters, internal OCA transfers, local ministries, youth programs, development of missions, charitable and evangelistic outreach are all the responsibilities of each diocese and its bishop."

Ok 9 ... "In the Orthodox Church, according to the Canons, all responsibility rests ultimately on the bishops: spiritual as well as financial and organizational. They may and should designate people to handle such affairs, both for the sake of ability to administer and to guard the reputation and integrity of the bishop."

Ok 10 ... “The OCA is the heir of this ancient tradition, and structures its life accordingly. *However, over the past decades, this system broke down to some extent because of personalities involved and to a great extent because it went out of balance. The dioceses, to a great extent, did not take on the full responsibility for their own lives, and the Metropolitan and his staff took on the role of an archdiocese--or rather, continued it according to the existing statute.*”

Ok 11 ... “At the same time, the Metropolitan's Office must focus on the things that are in its purview, and leave the dioceses to handle their own business. **Clergy matters, internal OCA transfers, local ministries, youth programs, development of missions, charitable and evangelistic outreach are all the responsibilities of each diocese and its bishop. The Metropolitan's Office has the responsibility to take care of the administrative tasks that affect the whole church.**”

Ok 12 ... “**On the parish and diocesan levels, the rector and the bishop have full responsibility and accountability for use of resources, and the bishop in particular canonically. . In a parish, the Parish Council, led by the priest, has the responsibility to manage the financial and material resources of the parish; in a diocese, the Diocesan Council, led by the bishop. As long as the presiding clergyman is the president of the Council, there is no problem:** the Council has the responsibility to assist the priest or bishop in the administration of the material resources as trustees.

Ok 13 ... “**It is the bishops who bear the primary fiduciary responsibility for the Church according to the Canons.**”

Dear Vladyka JONAH and esteemed OCA hierarchs,

It is obvious that at the present time there are so many issues that bother people of this world. Locally speaking, here in the USA, lately everyone had the opportunity to hear about the financial crisis involving, Bernard Madoff, one of Wall Street's biggest swindles which ends in guilty plea on 11 charges. Judge orders him to jail. "I operated a Ponzi scheme," said Madoff to the packed courtroom, after U.S. District Judge Denny Chin told him to explain his crimes. **"I thought it would end quickly, but it proved impossible,"** said Madoff, who stole from thousands of victims through his investment firm. **"I am ashamed for these criminal acts. I always knew this day would come."**

Looking into the OCA's yard it is about time to clean it, and to stop operating **“any SCHEME”**. I'm confessing to you that I was a victim of an OCA Central Administration and ROEA orchestrated scheme. I would like to tell you, that **“A” DAY WILL COME** and you all will know the truth.

Dear Vladyka JONAH and esteemed OCA hierarchs,

I do not want to be a constant source of irritation to you. I ask the whole OCA Synod for Your forgiveness if I have offended You by means of this communication, but I perceive a great deal of fear in our Church, due to the past misinterpretation, practice and lack of knowledge of the biblical, canonical, Church Charters provisions, etc.

In his first epistle, Saint John the Theologian tells us: *“There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.”* **(I John 4:18)**

It is indeed a time for increased love, a time for courage, real change in regards to OCA Synod charges involving even its members. I and my family will follow the Psalter, *“I will not die, but I will live and declare the works of the Lord.”*

Asking your holy prayers for my unworthiness, I remain,

With love in Christ,

Rev Fr Vasile Susan

C.c. my attorney