

Россійская Православная Автономная Церковь въ Америкѣ
Епархіальное Управленіе



Russian Orthodox Autonomous Church of America
Diocesan Administration

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November 16, 2025 (ns)

Archpriest Mark Templet  
22040 12th Street  
Abita Springs, Louisiana 70420

Re: Your letter of today's date requesting release to Metropolitan Demetrius of the GOC-K

Dear Fr. Mark:

I have received your letter requesting release to the GOC-K presided over by Metropolitan Demetrius.

My stance on other True Orthodox churches is no different today than it has ever been. The ROAC is not now, nor has it been since the time that you first applied to come to our Church, in full communion with any other True Orthodox Church. We did have an agreement with Metropolitan Gregory of the HOCNA to permit our parishioners to have communion in each other's churches. However, this agreement was rescinded due to reasons unrelated to your present complaints. The HOCNA and the GOC-K do not recognize each other and have no intercommunion. Even if I do believe that our ROAC church is the only Orthodox Church left on earth, this is hardly reason for you to leave the church administration that you belong to. We are now in exactly the same circumstances that we were in when you originally applied to be admitted to our Church. You were accepted, baptized and ordained after



taking an oath on the Gospel and the Holy Cross to be loyal to our ROAC church. Let me remind you of the oath that you swore before ordination:

**I** the undersigned, in answering the call of service to the priesthood, do presently vow before the life creating Cross and the Holy Gospel of our Lord Jesus Christ, that I desire, with the help of God, in every way possible, to maintain this service in accordance with the Word of God and the Canons of the Holy Apostles, the Ecumenical and Local Councils, and the Holy Fathers; to celebrate the Divine Services and Sacraments with meticulous care and pious devotion according to the Statutes of the Church, without altering them arbitrarily; to maintain the teaching of the Faith and to instruct others in accordance with the teaching of the Holy Orthodox Church and of the Holy Fathers; TO GUARD THE SOULS ENTRUSTED TO ME. FROM HERESIES AND SCHISMS and to encourage those who are lost to return to the true path; to maintain my life in piety and in sobriety, and to keep myself free from vain and worldly customs, in the spirit of chastity and of meekness, leading others to virtue by my own good example; to remember in every aspect of my service, not my own profit and glory, but the glory of God, the good estate of the Holy Church, and the salvation of my fellow man; in all of which may the Lord God help me by His mercy through the intercessions of the most-holy Theotokos and of all the Saints. Whereupon, I conclude my oath, by kissing the Holy Gospel and the Cross of my Savior. Amen.

What do you mean by saying that I said that the GOC-K is heretical “without supporting evidence?” I distinctly remember citing to you the three main objections that I have concerning the GOC-K:

1. That Metropolitans Demetrius, Moses and Sergius, and the GOC-K synod, are in violation of Apostolic Canon No. 68:

“If any Bishop, or Priest, or Deacon accepts a second ordination from anyone, let him and the one who ordained him be deposed, unless it be established that his ordination has been performed by heretics. For those who have been baptized or ordained by such persons cannot possibly be either faithful Christians or clergymen.”

They, themselves, have admitted that they were received by *χειροθεσία* (laying on of hands).

2. The GOC-K went into communion, with quite a bit of publicity, with the Synod in Resistance (Cyprianites), several of whose members have denied, vociferously, that they repented of Cyprianism, or even needed to. In so doing, they also went into communion with Met. Agafangel of Odessa (schismatic from our ROAC), who publicly stated that he does not consider Cyprianism to be any kind of heresy. As you well know, our Synod condemned and anathematized Cyprianism as a heresy at our Sobor in 2008.

3. Metropolitan Demetrius, and those that followed him, gave as their reasoning for leaving the HOCNA that the HOCNA was guilty of the heresy of “name worshipping.” And yet, when I asked Met. Demetrius, in person, to explain to me why glorifying the Name of God was considered to be a heresy, and by which synod, when, and where name glorifying was proclaimed to be a heresy, he was not able to give me any answer or explanation.



Again, we were not in communion with the GOC-K at the time of your acceptance and ordination into our church, nor was there any inquiry about our relationship with the GOC-K by you, when you were accepted. Why should that now be a reason for you to leave our synod?

You say that the GOC-K is not free of "issues," but you do not say what those issues are. Again, why would your loyalty to our synod be contingent on *any* issues the GOC-K may, or may not, be having?

Why are the opinions of the GOC-K more important to you than the synod that baptized you, ordained you, and sustained you and the growth of your parish for all these years?

What are your "experiences" that you, and others, are using to take it upon yourselves to decide what is heresy and what is not? Who are you to supersede the decisions made by our synod of bishops at our Sobor, which is the collective confession of all the clergy of our Church?

It would be more honest of you to simply admit that you no longer believe, or perhaps, have never believed, in the principles of our Church from the beginning of your association with us, and that the promises that you have made to God in your oath were not sincere.

By the way, letters like the one that you sent me today are not the proper way of handling a matter of this type. You are supposed to write on paper and sign, in ink, with your own hand, and send it to me in the mail. You may copy and forward it to me by email.

In conclusion, since we are not in communion with the GOC-K it is impossible for me to accede to your request to issue you a letter of release to join this group, which we consider to be lacking in the grace of the Sacraments, just as they also consider our Synod to be lacking in the grace of the Sacraments.

Consider yourself under suspension until such time as you can come to me for confession and removal of your suspension. During this time, please set aside my antemension, Holy Chrism and reserved Holy Communion in a safe and honorable place. You are also prohibited from hearing confessions, giving blessings and any other priestly function until such time as this situation is resolved. In the interim, any of the readers there who have not voted to betray our Church at your secret meeting may lead reader services for those who wish to stay with the ROAC.



Sincerely,

*Archbishop Andrew*

✠Archbishop Andrew