

PART VI

Comprehensive Index of the Bishops of the Church Abroad with Short Biographies

In this section, biographical sketches of all the bishops who have been in the jurisdiction of the Church Abroad since 1920 will follow.ⁱ The length of their membership, jurisdictional change or schism from the Church Abroad have played no role in their inclusion in the index. Thus, for example, all the hierarchs of Metropolitan Eulogius's Paris Jurisdiction or of the American Metropolia have been included while these two jurisdictions were part of the Church Abroad. Likewise included were those bishops who separated from the Church Abroad and went over to the

ⁱ Translator's note: Due to the high interest that these biographies may be expected to receive, some of the information has been updated, including the introduction, the list of First Hierarchs (by adding the most recent ones: Metropolitan Vitalis, Laurus, and Hilarion), and the hierarchs who have been glorified. Short biographies of the following hierarchs who were ROCOR bishops at the time when the book was preparing to be published in Munich have been added to the original:

Bishop Agathangelus (Pakhovsky)
 Bishop Ambrose (Cantacuzène)
 Bishop Benjamin (Rucalenko)
 Bishop Cyril (Dimitriev)
 Bishop Daniel (Alexandrov)
 Bishop Eutyches (Kurochkin)
 Archbishop Gabriel (Chemodakov)
 Bishop Innocent (Petrov)
 Bishop John (Legky)
 Archbishop Lazarus (Zurbenko)
 Bishop Mitrophan (Znosko-Borovsky)
 Bishop Valentine (Rusankov)

Moscow Patriarchate (e.g., the clergy in the Far East and individual hierarchs in the West).

For hierarchs who separated themselves from the Church Abroad, the biography will cover only the time until their separation and will give only limited data for the subsequent time. The real focal point in the biography is each hierarch's activities within the Church Abroad. The hierarchs will be referred to by the rank which they held during their time with the Church Abroad, that is, not with a rank they may have attained after their separation from the clergy of the Church Abroad. The baptismal name, surname, date and place of birth and death follow this in parentheses. Beneath that, the year of consecration and the title are given. In most cases, a bishop is first consecrated as a "vicar" (or, titular) bishop. Hierarchs with two titles are ruling diocesan bishops. The title of the city, as a rule, corresponds to the residence of the bishop. The title of the area corresponds to the area of the diocese: Bishop Vitalis of Montréal & Canada means that his residence is located in Montréal, but the diocese extends over the whole of Canada.

Individual data — such as, for example, secular names, date and place of birth and death — have not always been obtainable because the public sources have partly dried up. In such cases, an attempt has been made, through correspondence with ecclesiastical agencies (synodal,

diocesan administrations), to fill the gaps. Unfortunately, these institutions also have sometimes lacked the necessary data, or the inquiries received no response. Occasionally, individual sources contradicted one another, citing different personal data, baptismal names, etc. An attempt has been then made to evaluate the reliability of the various sources and enter the more probable biographical data. If, for example, the official mouthpiece of the Synod of Bishops, *Church Life (Tserkovnaya Zhizn')* gave certain dates, and another newspaper cited other dates, then *Church Life* was given preference, because the Synod of Bishops had its own index. If there were any discrepancies between the Holy Synod's records (*Sostav*) and the church emigration press, then the former was conceded greater accuracy. At the conclusion of each biography, the most important sources are listed, preceded by the letter "S." If no source is listed, the biography was compiled from information at hand.

In the Orthodox Church, only monks may become bishops. Widowed priests may also be consecrated bishop after they have been received the monastic tonsure, during which they receive a monastic name. The monastic ranks of ordination are: hieromonk (priestmonk), hegumen (abbot), and archimandrite. Three bishops are normally required to nominate a new bishop. As a rule, the Synod of Bishops makes the nomination. After their nomination, the candidates are consecrated a few days or weeks later by at least two

bishops.

In the emigration, the emigré bishops continued to bear the title of their diocese in the homeland. The hierarchs who were consecrated in the emigration received the title of the new vicariate or diocese. In most cases, the rule of a diocese is in the hands of an archbishop; the administrator of a vicariate is a bishop. Since World War II, only the First Hierarch has been granted the title of metropolitan. Before 1945, the heads of each of the four (from 1942, five) metropolitan districts held the title of metropolitan.

On the whole, before the Revolution, the bishops received the following education: primary in the parish or community school, then the four-year parochial school. Upon completion of both these schools, the real theological studies began at the theological seminary, of which there were 58 in Russia. The complete course of seminary studies lasted six years. After the second year of studies, the candidates could be tonsured a reader or ordained a deacon and enter parish service. After the completion of the fourth year of study, they could be ordained to the priesthood. Candidates who had successfully completed all six years of study were able to enter one of the four theological academies. There, studies lasted another four years and were completed with a thesis and a candidate degree roughly equivalent to the degree of Doctor of Divinity.

After graduating from seminary, or more frequently during studies at

the theological academy, many students became monks. As hieromonks, the supervision of parochial schools and smaller seminaries were given to them. The larger seminaries and the academies were usually headed by a candidate with the rank of archimandrite.

Only monks who lived in a monastery could attain to the rank of archimandrite. A few years after joining the monastery, they could be elevated to hegumen or archimandrite, depending upon their obediences in the monastery and their theological education. In the larger monasteries and lavras, where a bishop was the abbot, there may be several hegumens and archimandrites, who have specific tasks in the monastery. The bishop, who had been consecrated before 1918, hailed from both these groups of archimandrites.

The bishops who were called to the highest office of the Church in the first years of the emigration had received their theological education in Russia. When there was a change of generations in the 1930s, candidates were consecrated who had received their theological education in the emigration and in its educational institutions or (until 1945) in those of its sister Orthodox Churches.ⁱⁱ Almost all these bishops had spent several years in a monastery of the Church Abroad.

The following index contains the biographies of a total of more

ii

than 100 hierarchs who belonged to the Church Abroad. Of these, thirty-four emigrate; ten bishops joined the Church Abroad from the Belorussian and Ukrainian Autonomous Orthodox Churches in 1946; the others were consecrated by the Church Abroad. Two bishops, Archbishop John of Shanghai & San Francisco and Bishop Jonah of Hankow, have been glorified as saints. [N.B.: As of January 2016, a third ROCA hierarch, Seraphim of Boguchar, has also been canonized.]

The decorations mentioned in the biographies are as follows:

Gold cross

= pectoral cross for priests who merit it

White Cross or Diamond Cross

= an honor for archbishops and metropolitans (The cross is worn on the klobuk, the head covering of monastics.)

Panagias

= Pectoral medallion of the Mother of God worn only by hierarchs; metropolitans sometimes are granted the right to wear two panagias

White Klobuk

= the head covering of the metropolitan (all bishops and monks tonsured at least as rasophor wear black klobuks)

METROPOLITAN ANTHONY

(Alexey Khrapovitsky, b. 1863 in Vatagin, d. 1936 in Belgrade)

1897 Bishop of Cheboksary

First Hierarchy of the Church Abroad from 1919-1936

Born to a family of aristocrats in Vatagin, Novgorod Province. High School in St. Petersburg, 1881-85 Petersburg Theological Academy, which he graduated as a candidate (master's degree). Tonsured and ordained to the priesthood in 1885, became prefect of the Petersburg Academy. 1886 rector of the Kholm Seminary, and in the same year assistant professor at the St. Petersburg Theological Academy, from 1890 rector of the St. Petersburg Seminary and in the same year rector of the of the Moscow Theological Academy, where he remained for 5 years. 1895-1897 rector of the Kazan' Academy, 1897 Bishop of Cheboksary, 1899 of Zhitomir, 1900 of Ufa, 1902 Volyn', 1906 archbishop of the same. 1911 received Doctorate of Theology, 1912 permanent member of the Synod, 1914 Archbishop of Kharkov & Astrakhan. 1917/18 participant in the Pan-Russia Council, where he was the principal proponent of the restoration of the Patriarchate. During the Council, he was elevated to the rank of metropolitan for the Diocese of Kharkov & Astrakhan. He was a candidate for the office of Patriarch and had the majority of votes; however, the selection of Patriarch Tikhon was decided by drawing lots.

In summer 1918, Metropolitan Anthony succeeded the slain Metropolitan Vladimir (Bogoyavlensky) of Kiev. In December of 1918, he was arrested by the Ukrainian nationalist government and interned in the Uniate monastery in Bugach, where Archbishop Eulogius and Archimandrite Vitalis (Maximenko, later Archbishop) were then also confined. After he was liberated, he returned to Kiev in Sept. 1919 for a short time, but then retreated to White Army territory, where the SEA was located. As the senior hierarch, he was the president of this ecclesiastical institution. After a visit to Mount Athos and a brief return to the Crimea, Metropolitan Anthony, together with remnants of the White Army, was evacuated to Constantinople, where the refugees arrived in Dec. 1920. At the invitation of the Patriarch of Serbia and King Alexander of the Serbs, Croats & Slovenes, Metropolitan Anthony settled in Yugoslavia in February 1921, where he resided at the patriarch's summer residence in Sremsky-Karlovtsy. Until his death, Metropolitan Anthony remained the President of the Synod of Bishops and First Hierarch of the Church Abroad.

Metropolitan Anthony was a representative of the conservative clergy. For his services to the Church, he received numerous ecclesiastical and government honors from the Imperial Russian government and other governments, including the Serbian Order of St. Sabbas (1906) and the Montenegrin Order of Prince Daniel (1910). He was firmly rooted in the

traditions and practices of the Russian Church and rejected innovations and reforms. His ecclesio-theological and political convictions were based on the assumption that State and Church are in synergy, and that the monarchy, as it existed in Russia until 1917, was the most suitable form of government for this. Thus, it is understandable that he remained an ardent supporter of the monarchy in the emigration as well. For him, the moral and religious rebirth of the Russian people were only conceivable with a return to the ideals and virtues of Christian teachings. This basic attitude has formed the ecclesiastical and political concept of the Church Abroad. This First Hierarch of the Church Abroad has most decisively left his stamp upon the whole development of the Church Abroad. Upholding the idea of oneness with the Russian Mother Church in the homeland enabled the Church in the emigration in the Free World to speak and act for the oppressed and persecuted.

As First Hierarch of the Church Abroad, the Metropolitan must be credited with the consolidation of Church life in the emigration. The fateful schism of 1926 (the defection of Metropolitans Eulogius and Platon) was a setback to his efforts to maintain Church unity. Yet Metropolitan Anthony made every effort to restore Church unity in the emigration, and in the case of the North American Metropolia, he succeeded. The high regard, in which the Metropolitan was held by the

entire Orthodox world, facilitated the cultivation of relations between the Church Abroad and local Orthodox Churches.

S: Archbishop Nikon (Rklitsky): *Zhizneopisanie blazh. Antoniya, Mitropolita Kievskago i Galitskago*. Vol. 1-17. New York 1956-1969.

METROPOLITAN ANASTASIUS

(Alexander Gribanovsky, b. 1873 in Borisogleb, d. 1965 in New York)

1906 Bishop of Serpukhov

First Hierarch of the Church Abroad from 1936-1964.

Born in the Tambov Province on 6 August 1873 (OS) to the family of a clergyman. He attended parochial school and subsequently the seminary in Tambov from 1890-93. From 1893-97 he studied at the Moscow Theological Academy, whose president at that time was Archimandrite Anthony (Khrapovitsky). Tonsured a monk on 20 April 1898 (Feast of Saint Anastasius the Sinaite) and ordained to the diaconate. 1898-1900 assistant to the rector of the Moscow Theological Academy. 1900 ordained to the priesthood; rector of the Bethany Seminary at Holy Trinity Monastery. 1901 rector of the Moscow Seminary and elevated to archimandrite. 1906 Bishop of Serpukhov, vicar bishop of the Diocese of Moscow. 1913 appointed Bishop of Kholm & Lublin, succeeding Bishop

Eulogius (Georgievsky). 1915 evacuation from Kholm and transfer of the diocesan administration to Moscow. At the end of 1915, Bishop of Kishinev, 1916 Archbishop. 1917 participant in the Pan-Russia Council, chairman of the finance commission, member of the commission for the restoration of the monarchy. 1918 awarded the diamond cross on his klobuk.

In Oct. 1918, went to Odessa on instructions from Patriarch Tikhon, in order to reestablish relations with the Diocese of Kishinev & Moldavia (then under Romanian rule). The Romanian authorities demanded submission to the Romanian Orthodox Church, which he in turn refused, because the romanianization of the Orthodox Church in this territory was already underway. 1919 after a short stay in Constantinople, returned to southern Russia in 1920 and subordination to the SEA. Evacuation to Constantinople, head of the Russian refugee communities in Constantinople and Turkey, where 100,000 refugees lived. 1921 visit to Athos and the Holy Land to study the situation of the monasteries there. From Nov. 1921, administrator of the Russian communities in the environs of Constantinople.

Participated in the Council in Karlovtsy, chaired the committee for educational matters and spiritual rebirth. 1923 participant of the Pan-Orthodox Congress, which had been convened on the initiative of

Patriarch Meletios IV of Constantinople. At this Council, Anastasius was the spokesman for the opposition against proposed innovations, e.g., the introduction of the New Calendar, second marriages for priests, permitting bishops to be married, etc. Relations with Constantinople then worsened, whereupon he left Turkey. After visiting France and Belgium, he traveled to Palestine, where he lived at the Jerusalem Mission until 1934 and maintained friendly relations with the Eastern Patriarchs. From 1924, he was a permanent member of the Synod in Karlovtsy. 1935 he visited Metropolitan Eulogius in order to negotiate the reunification of the divided Church. In the same year, he was elevated to metropolitan. Participated in the discussions for reunification with Metropolitans Anthony, Theophilus and Eulogius, under the aegis of the Serbian Patriarch.

Upon the death of Metropolitan Anthony, on 28 July 1936, Anastasius was elected to be his successor. Reorganization of the administrative divisions of the Church Abroad into four metropolitan districts (Near East, Far East, Western Europe, and North America). 1936-44 administrator of the Russian communities in Yugoslavia with the rights of a diocesan bishop, granted him by the Serbian Patriarch. 1938 president of the Second Pan-Diaspora Council and transfer of permanent residence from Karlovtsy to Belgrade. After the outbreak of war with the Soviet Union, Anastasius gave his blessing to the establishment of the Russian

Free Corps against the Soviet Union. In the name of the Church Abroad, he protested against the election of Sergius as patriarch in 1943. 1944 withdrew from the advances of the Red Army via Vienna and Karlsbad to Munich, where the new headquarters would be established. 1945-46 he spent several months in Switzerland. For his service as First Hierarch of the Church Abroad (ten years), bishop for forty years and priest for fifty years, he received the honorary title “His Beatitude” and the right to wear two panagias. 1946-50 he consecrated Archimandrites Seraphim (Ivanov), Nathaniel (L’vov) and Leontius (Bartoshevich) to the episcopate. 1950 Metropolitan Anastasius transferred the residence to Mahopac (New York), consecrated of holy chrism — the Church Abroad had been receiving chrism from the Serbian Patriarchate until 1950. The building up and strengthening of the position of the Church Abroad overseas, especially in the United States and Canada. Beginning 1958, the permanent residence has been located in New York City. 1956 festivities on the fiftieth anniversary of his consecration. Retired in 1964 due to failing health. Reposed on 9/22 May 1965. Buried at Holy Trinity Monastery in Jordanville.

The particular service of this metropolitan lay in the reorganization of Church life following 1945, after the loss of parishes in Europe and the Far East, the renewed schism of the North American Metropolia, and the re-entry

of the Moscow Patriarchate into Church life in the West, when the entire existence of the Church was at risk. The Church Abroad was able to preserve its position in the emigration against the Patriarchate. The relations with other Orthodox Churches, which had been good until then, were frozen by the Patriarchate, because they then entered into official contact with the latter. The clear anti-Communist stance, which the Church Abroad has embraced since 1920, was continued by Metropolitan Anastasius. He personally arranged the election to choose his successor, whom, though the youngest hierarch, he recommended for candidacy and who was able to win all the votes in a secret ballot.

S: *Sostav*, p.167; *Prav. Rus'* (1965) 10, pp.9-10; (1973) 15, pp.2-8;

Tserkovnaya letopis' (Lausanne, 1946) 3, pp.7-36; *50-ti Letie Arch. Sluzh.*

Vysokop. Mitropolita Anastasia. Yubileiny sbornik. Jordanville 1956; *Sbornik*

izbrannykh sochinenii vysokop. Mitropolita Anastasia pervosv. Russkoi

Zarubezhnoi Tserkvi. Jordanville 1948.

METROPOLITAN PHILARET

(George Voznesensky, b. 22 March 03 in Kursk,

d. 21 November 1985 in New York)

1963 Bishop of Brisbane

Metropolitan of New York & Eastern America, First Hierarch 1964-

1985

Born in Kursk to a family of a clergyman (his father, a widowed priest, was consecrated Bishop of Khailar with the name Demetrius in 1934). 1909 moved to Blagoveshchensk, where he received his education and graduated from secondary school. 1920 escape to Harbin. Attended the Russian Chinese Polytechnic Institute, electrical engineering dept., which he completed, receiving a diploma in engineering. 1928-31 theological and pastoral courses in Harbin. 1931 ordained to the diaconate and priesthood, tonsured with the name Philaret, served as a priest in Harbin (where he was in charge of an orphanage), 1937 archimandrite. After the invasion of the Red Army, he refused to take a Soviet passport as long as the Church in the Soviet Union was persecuted. His implacable stance towards the Moscow Patriarchate -- he refused to commemorate the Patriarch of Moscow and continued to commemorate Metropolitan Anastasius -- led in 1953 to the Synod in Moscow taking steps against him and demands on the Chinese authorities to extradite him. The latter issued him a passport for "all nations." Philaret did not take this passport, as he wished to remain with his flock.

He lived in Harbin, where he cared for the ever-shrinking Russian community. In 1962, he left Harbin for Australia. 1963 upon the request of Archbishop Sabbas of Sydney, he was consecrated Bishop of Brisbane, vicar bishop of Australia. 1964 he traveled to the United States, in order to

participate in the Council of Bishops. At this Council, Metropolitan Anastasius retired from his position as First Hierarch, giving as reasons his advanced age and failing health. The Council elected Philaret, the most junior bishop of the assembly, to be his successor. At the same Council, Saint John of Kronstadt was glorified, whereby the Church Abroad underscored its independence and its succession as the rightful heir of the Russian Orthodox Church. This first glorification in over fifty years was followed in 1970 by the glorification of Saint Herman of Alaska, in 1978 the glorification of Blessed Xenia of Petersburg, and in 1981 the glorification of the New Martyrs and Confessors, who had lost their life since the Revolution of 1917.

When Metropolitan Philaret took over the leadership of the Church Abroad in 1964, he found a Church whose position as the exile Church was for the most part consolidated. With some 350 parishes in the West, it is the only exile Church caring for Russian emigrés worldwide. It was during these years, however, that the question arose as to whether the Russian character of the Church could be maintained in the long run. The lapse in official relations with the other Orthodox Churches led to a situation in which the Church Abroad can, without consideration for Church relations, criticize the measures and stance of these Churches, such as, for example, the politically-motivated resolutions of the WCC, the silence of Western Churches on the persecution of the Church and

believers in the East, the abandonment of Orthodox traditions, etc. This fundamentally conservative Orthodox mentality in matters of the Faith and his implacable anti-Communist stance towards the Soviet regime remained unchanged until the end of his life. Thus, the Church Abroad has become an often stern admonisher of its Sister Churches and many governments, though this also guarantees the trust of its members, since it has never strayed from the straight path. Metropolitan Philaret faithfully preserved this line, set forth by his two predecessors, and thus ensured the unity of his Church.

After a lengthy illness, he reposed on the feast of the Archangel Michael in 1985, leaving behind him in print a host of edifying homilies and a collection of essays for young people, to whom he was particularly devoted throughout his life, entitled *Essays in Moral Theology*.

S: *Prav. Rus'* (1964)11, p.12.

METROPOLITAN VITALIS

(Rostislav Ustinov, b. 1910 in St. Petersburg, d. 25 September 2006 in Mansonville, Canada)

1951 Bishop of Montevideo

1986 Metropolitan of New York & Eastern America,

Archbishop of Montreal & Canada, 1986-2001 First Hierarch

Born in Saint Petersburg in 1910, at the outbreak of the Revolution he emigrated with his family to France, where he graduated from the French lycée in Lemain (Dep. Sarthe). He entered the Lodomirova Monastery of Saint Job, where he received his theological education. 1939 tonsured a monk, 1941 ordained to the priesthood, 1944 hegumen. With the brotherhood he fled via Karlsbad and Berlin to Hamburg in 1944, where he was appointed priest for the Fischbek Camp. In the camp, he held pastoral courses and reestablished a Brotherhood of Saint Job with new members (e.g., the future Archbishop Paul and Archimandrite Theodore (Golitzyn), which in the following years established printing presses in London, São Paulo, and Canada. 1946 elevated to archimandrite, 1948 appointed to London as administrator of the London parishes. He was sent to Brazil to render support to Archbishop Theodosius (Samoilovich), and there in 1951 was consecrated Bishop of Montevideo, vicar bishop of Brazil. The Brotherhood established a printing press, publishing books and journals of a pastoral and missionary content. 1954 Bishop Vitalis was appointed Bishop of Edmonton & Western Canada. The resettlement of the group led to the establishment of the Dormition Skete in the environs of Northville (Alberta). After Archbishop Panteleimon (Rudyk) was deposed, Bishop Vitalis was appointed Archbishop of Montréal & Canada. The brotherhood's move to Montréal led to the foundation of Holy

Transfiguration Skete near Mansonville (Quebec). In the skete the monks set up a printing press, which developed into one of the most important printing presses in the Church Abroad. In subsequent years, diocesan community life was consolidated with its center in Montréal, where a new cathedral and community center were consecrated. For his service to the Church, Archbishop Vitalis received the diamond cross on his klobuk in 1971. From 1976, he was the Second Deputy of Metropolitan, until his election in January 1986 as successor to Metropolitan Philaret. In 2001 he retired due to memory loss.

S: *Tserk. Zhizn'* (1951)2, pp. 19-23; *Prav. Rus'* (1976), pp. 14-15.

METROPOLITAN LAURUS

(Basil Skurla, b. 1 January 1928 in Ladomirova, Czechoslovakia
d. 16 March 2008)

1967 Bishop of Manhattan

Archbishop of Syracuse & Holy Trinity

2001 Metropolitan of New York & Eastern America,

2001- 2008 First Hierarch

In his childhood, he often visited the St. Job Monastery in Ladomirova, which strongly influenced his religious upbringing. His desire to join the monastery was not at first fulfilled, because the brotherhood was

evacuated. His family likewise fled to the West. He went with a part of the Brotherhood to Jordanville and entered the monastery in 1946. 1948 tonsured a monk, 1950 ordained to the diaconate. Studied at the seminary there from 1949-54. 1954 ordained to the priesthood, 1959 hegumen, 1966 archimandrite. In 1967 he was consecrated Bishop of Manhattan, after which he lived at the Synod in New York and was occupied with administrative matters. 1976 Bishop of Syracuse & Holy Trinity, abbot of the Monastery and rector of the Seminary. For his service to the seminary and monastery, he was elevated to archbishop in 1981. He was elected First Hierarch in 2001.

S: *Prav. Rus'* (1967) 15, p. 8; 16, pp. 3-8.

METROPOLITAN HILARION

(Igor Kapral, b. 1948 in Spirit River, Canada)

1984 Bishop of Manhattan; Archbishop of Sydney & Australia

2008 Metropolitan of New York & Eastern America, First

Hierarch

He was raised and educated near his birthplace in Alberta. With the blessing of Bishop Sabbas of Edmonton, he entered Holy Trinity Monastery and Seminary in Jordanville in 1967. He completed his seminary training there in 1972, receiving the B.Th. degree and continued

his studies at Syracuse University, receiving a master's degree. In 1973, he became a novice and in 1974 a rassaphor monk. In 1975 he was tonsured a stavrophor monk, receiving the name Hilarion, after Saint Hilarion the Schema-monk of the Kiev Caves. Later that year he was ordained to the diaconate and on Palm Sunday 1976 to the priesthood. He was one of the monastery confessors. He taught at the Seminary and was editor of *Orthodox Life* (in English) until 1988. Among many other obediences, he had served as a cell attendant to Archbishop Abercius until his repose. On the feast of the Kursk Icon in 1984, he was consecrated Bishop of Manhattan, vicar bishop of Eastern America & New York. He was also Deputy Secretary of the Synod. 1995 Bishop of Washington, then appointed Archbishop of Sydney & Australia in 1996. Metropolitan of New York and Eastern America and First Hierarch in 2008.

S: *Tserk. Zhizn'* (1984) 11-12, pp. 261-266, 283-284.

ARCHBISHOP ABERCIUS

(Alexander P. Taushev, b. 1906 in Kazan, d. 1976 in Holy Trinity Monastery)

1953 Bishop of Syracuse & Holy Trinity

Born 19 October 1906 in Kazan', where he completed elementary and secondary school. After fleeing Russia, he continued his education 1920-

26 at the Russian High School in Sofia. 1926-30 theological studies at the University of Sofia, 1931 tonsured a monk and ordained priest. 1931-40 instructor and inspector for religious instruction at the Orthodox Faculty in Preshov and member of various academic commissions for the education of priests and religious instruction in public schools. 1937 hegumen, 1938 rector of the Orthodox parish in Mukachevo and administrator of the Mukachevo-Preshov Diocese. After the occupation of eastern Slovakia, he went to Belgrade, where he served at the Russian Holy Trinity Russian Cathedral. Until the evacuation in 1944, he was an assistant professor of pastoral theology and homiletics and director of the missionary courses at Belgrade Theological Faculty. 1945-51 rector of the Munich Synodal Church and religious instructor at both Russian secondary schools in Munich. 1951 moved to Jordanville, where he became professor of church history, New Testament, liturgics, and homiletics. 1952 he became rector of the seminary, retaining this post until his repose. In those 24 years, over 100 priests received their education at Jordanville. 1953 consecrated Bishop of Syracuse & Holy Trinity, from 1960 abbot of the Holy Trinity Monastery. 1961 Archbishop for his services to the seminary and monastery.

His particular services lay in his academic and theological education of candidates for the priesthood and the building up of Holy Trinity Seminary as a

state-accredited school. As editor and collaborator on journals, compiler of numerous texts (on church history, homiletics) and religious-educational brochures, he decisively influenced the spiritual and religious life of the Church Abroad.

His main writings include *Handbook for Studies in the New Testament (Rukovodstvo k izuchenia Svyashchenago Pisania Novago Zaveta)*. Vols. 1 & 2; *A Guide to Homiletics (Rukovodstvo po Gomiletiki)*; *True Orthodoxy and the Contemporary World (Istinnoe Pravoslavie i sovremennyi mir): A Collection of Articles and Essays*; *The Present Times in Light of the Word of God (Sovremennost v svete slova Bozhia): Sermons and Speeches in 4 Volumes* [All published in Jordanville]: *Apocalypse* [published in Platina].

S: *Prav. Rus'*. (1960) 10, p. 13; (1976) 9, p. 2ff.

ARCHBISHOP ADAM

(Filippovsky, b. 1886, d. 1956)

1921 Bishop of Canada

He was a clergyman in the Uniate Church in the United States and joined the Orthodox Church. 1921 he was consecrated bishop. Bishops Stephen (Dzhubai) and Gorazd (Pavlik, of the Czechoslovakian Orthodox Church [now glorified as a hieromartyr]) consecrated him bishop with the consent of the Russian

bishop of North America. The Synod appointed him Bishop of Canada. 1924 he succeeded Bishop Stephen, who had defected to the Uniate Church. He was appointed Bishop of Philadelphia & the Carpatho-Russian communities, in the hope that he would bring other Uniate communities back to Orthodoxy. He belonged to the Church Abroad until the schism in 1926, and then again from 1936-38. When he consecrated the Syrian Samuel David as the second Syrian bishop of Orthodox Syrians in the United States without the consent of the Patriarch of Antioch, the Synod began church disciplinary proceedings against him. He was retired, whereupon he claimed to be the “sole representative of the Russian Orthodox Church” in the United States. 1939 he entered into negotiations with Bishop Benjamin (Fedchenko), the representative of the Moscow Patriarchate and joined the Patriarchate.

S: Ostkirchlice Studien (1967) p. 221; *One Church* (1952) No. 9-10; (1956) 5/6 and 7/8.

ARCHBISHOP AFTIMIOS (Euthymius)

(Abdullah Ofiesh, b. 1880 in Lebanon, d. 1971 in the USA)

1917 Bishop of Brooklyn

He belonged to the Antiochian Orthodox Church and came from Lebanon, where he received his theological education at the Seminary in Beirut. 1898 tonsured a monk and ordained to the diaconate, 1902 hieromonk.

After that, parish service in the United States. 1915 elevated to archimandrite. 1917, upon the request of the Patriarch of Antioch, he was consecrated Bishop of Brooklyn by the Russian Bishop Alexander (Nemolovsky), after which he was leader of the Syro-Arabic Mission in the United States, which was part of the Antiochian Patriarchate, but was subject to the jurisdiction of the Russian Church, which was competent for the Orthodox in America. Bishop Alexander also simultaneously gave Bishop Euthymius custody over the Mission among English-speaking Americans. His subsequent attempt to call into being an “Orthodox Church in America” for Americans failed because of opposition from the Church of Russia and other autocephalous Churches. 1923 Metropolitan Platon elevated him to archbishop. In 1933 he was laicized. He died in 1971. He belonged to the Church Abroad until 1926.

BISHOP AGATHANGELUS

(Pahkovsky, b. 21 November 1956 in Odessa)

1995 Bishop of Simferopol

Born 21 November 1956 in Odessa. Tonsured a monk by Bishop Lazarus on 18/31 August 1991. Ordained deacon 19 August/1 September and priest 26 August/ 8 September 1991. Consecrated bishop by hierarchs of the Free Russian Church in Suzdal’ on 14/27 March 1994, without the

knowledge of the Synod of Bishops. Following a probationary period, his consecration was regularized on 26 November/9 December 1995 in New York and he was appointed Bishop of Simferopol.

BISHOP AGAPETUS

(Kryzhanovsky, d. 1966 in São Paulo)

1957 Bishop of Goiana

His birthdate and origins are unknown. He came from Kiev, where he lived as a monk in the catacombs. 1944 escaped to the West. 1945 as archimandrite he joined the Saint Job Brotherhood in Berlin and lived until 1946 in the Munich Saint Job Monastery, whence he was transferred to Brazil. Served as a parish priest in the Brazilian Diocese. After the departure of Bishop Vitalis (Ustinov)'s brotherhood, he attempted to establish a convent (two nuns, two novices) at Villa Alpina near São Paulo. In 1957, when he was already very old, he was consecrated Bishop of Goiana, vicar bishop of Brazil. 1963 he retired due to his advanced age. Reposed in 1966.

S: *Vladimirsky Vestnik*. São Paulo (1957) pp. 30-32; *Prav. Rus'* (1957) 11, pp.11-12; (1966) 19, p. 14.

ARCHBISHOP ALEXANDER

(Andrew Lovchy, b. 1891 in Nardochi, d. 1973 in Munich)

1945 Bishop of Kissingen

His family was from Nardochi in Volyn'. He attended secondary school in St. Petersburg, entering the seminary there. 1914-18 volunteered for the Army, served on the French Front with special commission, then in the Northwest Army. Interned in Germany. In the 1920s emigrated to Berlin. 1930 entered the Russian Monastery of St. Cyrillus in Stanimaka (Asenovgrad, Bulgaria). Theological studies at Archbishop Damian (Govorov)'s pastoral school. On 19 September 1937 Archbishop Tikhon (Lyashchenko) called him to Berlin, where he served, first as a deacon and, after his ordination to the priesthood on 3 October 1937, as priest. On 22 March 1941 he was tonsured a monk and made rector of the Tegel Church by Archbishop Seraphim (Lade). 1942 hegumen, 1943 archimandrite. On 29 July 1945, he was consecrated Bishop of Kissingen, vicar bishop of the Diocese of Germany. 1951, after the death of Archbishop Benedict (Bobkovsky), he took over the administration, and from March 1952 Archbishop of Berlin & Germany. As the closest co-worker with his three predecessors on the German episcopal cathedra, he had the task of reorganizing the diocese after World War II. Most of the refugees emigrated overseas, finally leaving behind about 60 parishes. 1971 he retired due to his advanced age. He died two years later in

Munich.

S: *Tserk. Vedomosti*. Munich (1952) 3-4, pp.11-12, pp. 18-19; *Prav. Rus'* (1973) 21, p.10.

BISHOP ALEXANDER

(Alexander Nemolovsky, b. 1880 in Zhitomir, d. 1960 in Brussels)

1909 Bishop of Alaska

Born in 1880 in Zhitomir to a priest's family. Parochial school in Zhitomir, 1893-1897 seminary in Volynia, 1897-1901 Theological Academy in St. Petersburg, celibate priest. Service as a missionary in the United States, first in Philadelphia, from 1906 in Jersey City, 1909 archpriest and tonsured a monk. 28 November 1909 consecrated Bishop of Alaska, 1905-1909 head of the Canadian Mission, 1914 administrator of the North American Diocese until the arrival of Archbishop Eudocimus (Meshchersky) in 1915. 1916 Bishop of Canada with his seat in Winnipeg. However, he did not assume this office, because he had to again take over the North American Diocese when Archbishop Eudocimus journeyed to Moscow to participate in the Pan-Russia Council. Until 1921 Bishop Alexander administered the North American parishes and stepped down upon the arrival of Metropolitan Platon. He then traveled to Europe and lived first in Constantinople, whence, however, he was exiled, whereupon

he went to Athos. Until 1927 he lived at the Russian Saint Andrew's Skete. After the North American parishes separated from the Church Abroad, the Synod instructed him to take over the leadership of the North American parishes once again. When he declined to obey this directive, he was tried before an ecclesiastical court and deposed as administrator of North America. In 1928 he left Athos and joined Metropolitan Eulogius, who appointed him Archbishop of Brussels & Belgium. In 1940 he refused to join the Church Abroad and the German authorities occupying Belgium thereupon brought him to Berlin, where he was placed under house arrest. In 1945, after the fall of Berlin, he joined the Moscow Patriarchate, which in 1958 appointed him Metropolitan of Brussels & Belgium. He died in 1960 in Brussels. He only recognized the jurisdiction of the Church Abroad from 1921-1926, because thereafter he joined the Ecumenical Patriarchate on Athos.

S: *Sostav*, p. 321; *Tserk. Vedomosti* (1928) 5-6, p.1; *Ostkirchliche Studien* (1968) pp. 50-51; *JMP* (1960) 8, pp. 10-12.

ARCHBISHOP ALEXIS

(Panteleev, b. 1874, d. 1948 in Omsk)

1927 Bishop of San Francisco

Nothing is known about his origins and theological education. 1901 he was

ordained priest. In 1927 Metropolitan Platon consecrated him Bishop of San Francisco, replacing Bishop Apollinarius (Koshevoi), who had been ruling that diocese since 1924, and who remained faithful to the Synod. After the reunification of the Metropolia and Church Abroad, Bishop Alexis bore the title of Bishop of Alaska & the Aleutians with his seat in Sitka. 1945 he was elevated to archbishop. He traveled to the USSR to negotiate the unification with the Moscow Patriarchate of the North American parishes. After reunion failed to materialize, he joined the Patriarchate and was appointed Bishop of Omsk & Tyumen. He reposed in Omsk.

S: *JMP* (1947) 1, p. 16; (1948) 10, p. 8; (1950) 7, p. 75; (1957) 6, p. 70.

ARCHBISHOP ALYPIUS

(Alexander Gamanovich, b. 1926 in Mayachok, Kherson District)

1974 Bishop of Cleveland

Archbishop of Chicago & Detroit. After elementary school, which he attended in the Soviet Union, he went to Germany in 1941, his parents having been deported there as foreign workers. In 1945 he became acquainted with Hieromonk Cyprian (Pyzhov, later archimandrite) from the St. Job Brotherhood. Because his parents were no longer alive, he joined the brotherhood and immigrated in 1948 to the United States, where

he entered Holy Trinity Monastery. 1948 tonsured a monk, 1950 ordained a deacon, 1954 hieromonk. His theological studies at Holy Trinity Monastery were supplemented by studies at Norwich University, from which he was graduated with a master's degree. Trained as an iconographer by Archimandrite Cyprian, with whom he painted numerous iconostases and churches, including the Holy Trinity Cathedral in Jordanville, the iconostasis of the Synodal Cathedral, and many other churches. 1966 he was elevated to hegumen, 1974 to archimandrite. Shortly thereafter he was consecrated Bishop of Cleveland, vicar bishop of Chicago, Detroit & the Midwest. Not long before the death of Archbishop Seraphim (Ivanov), Bishop Alypius was given full administrative authority over the diocese, and upon the former's death in 1987 he was given the title of Bishop of Chicago, Detroit & the Midwest; since 1990 archbishop. From 1994-1995 Archbishop of Sydney, Australia, & New Zealand. For health reasons, he did not receive a residence permit in Australia and returned to the United States. Since 1995 again Archbishop of Chicago & Detroit. He has supported missionary work in English in his diocese, where many English-speaking parishes and even monasteries have been established.

S: *Prav. Rus'* (1974) 22, p.15.

BISHOP AMBROSE

(Pierre Cantacuzène, b. 3/16 September 1947 in Vevey,
Switzerland)

1993 Bishop of Vevey

Upon completion of secondary school, studied law at the University of Lausanne. From 1968 to 1975 taught French and law at a secondary school. Tonsured a reader in 1972. From 1975 to 1978 served as sacristan at the Cathedral of the Exaltation of the Cross in Geneva and was tutored in theology by Archbishop Anthony (Bartoshevich) of Western Europe. Ordained deacon in the spring of 1976 and priest 13/26 September 1976 for the Geneva cathedral. From 1978 to 1993 rector of the parish in Vevey. At the same time he served in several parishes in the Diocese of Western Europe: Lyon, Bari, Rome, and Montpellier. 4/17 December 1991 elevated to archpriest. Tonsured a monk with the name Ambrose on 24 August/6 September 1993 and consecrated bishop by Metropolitan Vitalis and Archbishops Anthony of Geneva and Mark of Berlin, and Bishop Seraphim of Lesna, on 13/26 September 1993 in Geneva. This was the last consecration performed by Archbishop Anthony, who reposed six days later. Bishop Ambrose, as a vicar of the Diocese of Western Europe, was responsible for the parishes in Switzerland and Italy.

S: *Prav. Rus'* (1993) 20, pp. 11-12.

ARCHBISHOP AMBROSE

(Adrian Merezko, b. 1889 near Kiev, d. 1974 Brookline,
Massachusetts)

1955 Bishop of Sitka & Alaska

Born into a farming family in the Kiev Province, he grew up in the Caves Monastery. 1905 entered high school and after graduation worked as a secretary at the Ekaterinoslav provincial administration. 1923 emigrated to the United States. Became acquainted with Archbishop Vitalis (Maximenko), who influenced him greatly and imparted to him a theological education. 1938 ordained to the diaconate and priesthood, served at Holy Ascension Cathedral, in the Bronx. From 1939 rector of the Saint Spyridon Church in Perth Amboy (New Jersey). At the 1946 schism of the North American Diocese he joined the Metropolia. 1950 after the death of his wife, he was tonsured a monk, 1955 Bishop of Sitka & Alaska, 1957 transferred to Tokyo, 1958 Bishop of Pittsburgh. Out of protest against the granting of autocephaly to the Metropolia, he joined the Church Abroad in 1972, served at the Synod and in various parishes in the United States. 1973 entered Holy Transfiguration Monastery in Brookline, which was then part of the Church Abroad. Reposed 1974; buried at the cemetery at Jordanville.

S: *Prav. Rus'* (1975) 1, pp. 7-9.

BISHOP AMPHILOCHIUS

(Anthony Vokulsky, b. 1870 in Dukudovo, d.192 8)

1924 Bishop of Alaska

Born about 1870 in Dokudovo near Siedltse. Tonsured at St. Onuphrius Monastery, in Jablonec, 1893 ordained to the priesthood, 1893-95 attended missionary courses at the Kazan Theological Academy (Mongolian Department). 1901 he was appointed head of the Aleutian Mission and elevated to hegumen. He had great missionary success among the population of Alaska, which was part of the Aleutian Mission. 1914-19 the Mission was interrupted on account of the War. 1914 elevated to archimandrite and appointed administrator of the Canadian parishes. 1924 he was consecrated Bishop of Alaska and continued his pre-1914 missionary work. By 1928, 22,000 inhabitants of Alaska were baptized. He belonged to the Church Abroad from 1924-26.

S: *Pravoslavnyi russkii kalendar* (1929) pp. 31-2.

ARCHBISHOP ANDREW

(Adrian A. Rymarenko, b. 1883 in Romny, d. 1978 in New York)

1968 Bishop of Rockland

Born in Romny (Ukraine). Secondary school, including studies in economics at the Petersburg Polytechnic Institute, where he actively participated in various circles of Christian students. 1921 ordained priest and served at the church in Romny until its closure. Numerous arrests of Kiev clergy took place in the 1930s. 1941 served at the Kiev Protection Convent, in the beginning of 1944 evacuated with a group of 40 refugees from Kiev, who later went to the USA with him. From March 1944, rector of Holy Resurrection Cathedral in Berlin, priest in various refugee camps in West Germany until 1949, the year in which he moved to the USA. Together with a group of refugees, he established the Novo-Diveevo Convent (Spring Valley, New York), becoming its priest. In 1956 archpriest. After the death of his wife in 1968, he was tonsured, elevated to archimandrite, and on 19 March 1968 he was consecrated Bishop of Rockland, Vicar Bishop of the Diocese of Eastern America. For his service to the Novo-Diveevo Convent, he was elevated to archbishop in 1973, died at the Convent in 1978. Above all else, he must be credited with the care of indigent and elderly refugees, for whom he also founded a home for the aged, which after repeated expansion offers up to 100 places for elderly women. His modest and humble manner, his unshakable faith and his deep religiosity attracted the faithful from all corners of the USA. S: *Prav. Rus'* (1968) 5, p. 13; Andrew (Archbishop) *Edinoe na potrebu*.

Forestville, CA. (Collection of Sermons).

ARCHBISHOP ANTHONY

(Andrew Bartosevich, b. 1911 in St. Petersburg, d. 1993 in Geneva)

1957 Bishop of Brussels

Born in 1911 in St. Petersburg. His father fled Russia in 1920 to Yugoslavia, via southern Russia and Constantinople, while Andrew and his mother and brother Leo (the future Bishop Leontius) stayed in Kiev until their emigration in 1924. The family went to Belgrade, where Andrew attended secondary school, finishing in 1931. Together with his brother Leontius (Bishop of Geneva), he often visited the Milkovo Monastery, where Archimandrite Ambrose (Kurganov) served. Theological studies at Belgrade Theological Faculty (1934-1939), tonsured a monk and ordained to the priesthood in 1941 in Milkovo Monastery along with his brother Leontius. Served as a priest in various parishes in Yugoslavia, where he remained until 1949. He refused to join the Moscow Patriarchate. From 1946 he lived as an archimandrite in Belgrade and served at the Holy Trinity Cathedral. After his departure in 1950, he went first to Switzerland and later to Holy Resurrection Church in Brussels, where he was rector from 1953-57. 1957 consecrated Bishop of Brussels, he went in the same year to Geneva, where he succeeded his

deceased brother and resided as vicar bishop of Western Europe. 1963 he was appointed Archbishop of Geneva & Western Europe, succeeding Archbishop John (Maximovich). In 1986 he was a candidate for First Hierarch. Reposed just after consecrating Bishops Seraphim and Ambrose as his successors.

As Archbishop of Geneva & Western Europe, all parishes of this large diocese in Western Europe were subject to him. (Germany and England did not form part of this diocese.) The spiritual center of his diocese is the Convent of the Lesna Icon of the Mother of God in France. Archbishop Anthony was also a distinguished iconographer and painted, among others, the iconostasis of the church in Lyon. For many years, he actively sponsored missionary work for faithful in the Soviet Union by publishing and broadcasting (largely in cooperation with *Orthodox Action*). He reposed in 1993.

S: *Tserk. Zhizn'* 5-6, 1993, pp. 61-62; *Prav. Rus'* (1993) 20, pp. 7-11, 14.

BISHOP ANTHONY

(Dashkevich, b. 1858 in Volynia, d. 1934 in Kazanlike)

1921 Bishop of Alaska & the Aleutians

Graduated from the seminary in Volyn'. 1898 tonsured a monk; rector at the Cathedral of Sitka in Alaska. Great service to the Mission in Alaska and the Aleutians, where he consolidated parish life and founded

numerous schools; he mastered the native tongues and distinguished himself as a translator. 1906-17 chaplain in the Russian Navy; 1917/18-1921 served at the Russian Church in Copenhagen. His consecration as Bishop of Alaska took place in Karlovtsy. However, only a little while later, he was relieved of his office, because he was unable to travel to Alaska. He next lived in Dubrovnik, then in retirement in Boston. Shortly before his death, he traveled to Bulgaria and lived there in the Russian Monastery at Shipka-Pass, where he was buried in the Russian Memorial Church.

S: *Tserk. Zhizn'* (1934) 4, pp. 65-66.

ARCHBISHOP ANTHONY

(Artemius Medvedev, b. 1908 in Vilnius)

1956 Bishop of Melbourne

Archbishop of Western America & San Francisco

Born in Vilnius, he attended the cadet school, then at the outbreak of the Revolution fled with his family to southern Russia, where he attended high school in the Crimea. Made the acquaintance of Metropolitan Anthony (Khrapovitsky), evacuated to Yugoslavia, 1930 entered the Milkovo Monastery, received religious training and guidance from Archimandrite Ambrose, 1932 tonsured a monk, 1934 ordained to the diaconate, 1938 to the priesthood. Contacts with the Vlasov Movement and from 1941 military

chaplain to the Vlasov Army. 1944 he joined the Saint Job Brotherhood and moved in 1947 from Munich to Jordanville. 1948 hegumen, 1951 archimandrite, and 1954 temporary administrator in Canada. 1956 consecrated Bishop of Melbourne, where he remained until 1967. 1968 Archbishop of Western America & San Francisco, successor to Archbishop John (Maximovich).

S: *Tserk. Zhizn'* (1956) 11-12, pp.112-121; *Prav. Rus'* (1956) 22, pp.11-13.

ARCHBISHOP ANTHONY

(Alexander F. Sinkevich, b. 1903 in Kiev, d.1996)

1951 Bishop of Los Angeles

Primary and secondary school in Kiev, 1920 emigrated to Yugoslavia, where he continued his studies at the Russian Cadet Corps. 1926-30 theological studies at Belgrade Theological Faculty, 1931-33 catechist at the Russian high school in Belgrade and the pedagogical academy. 1930 entered Milkovo Monastery and tonsured monk, ordained to the diaconate and priesthood, 1933 elevated to hegumen in Belgrade and appointed head of the Jerusalem Mission, which he presided over until 1951, from 1936 in the rank of archimandrite. During his direction of the Mission, the Bethany Convent with its boarding school and day school was founded, 1949 through his influence at the Jordanian court, he succeeded in keeping

the Church Abroad's property in the Jordanian part of Palestine legally intact. He maintained close and friendly relations with the Jerusalem Patriarchate and contributed integrally to the strengthening and consolidation of the possessions in the Holy Land. For his services he was appointed Bishop of Los Angeles in 1951, first as vicar bishop of Western America, from 1961 as archbishop and from 1962 as Archbishop of Los Angeles & Texas, from 1971 of Los Angeles & Southern California. Retired and reposed in 1996. He was buried 21 June/3 August 1996 at Holy Trinity Monastery in Jordanville. One of his great contributions to Church life was his effort in collecting material on the New Martyrs and Confessors of Russia.

S: *Tserk. Zhizn'* (1933) 2, p. 29; (1951) 3, pp. 6-17.

ARCHBISHOP APOLLINARIUS

(Andrew V. Koshevoi, b. 1874 in Poltava District, d. 1933 in New York)

1917 Bishop of Rylsk

Born in the Poltava Province, he attended first parochial school and finally seminary from 1897-1901 in Poltava. From 1901-1905 he attended missionary courses at the Kazan Theological Academy, where he was tonsured a monk in 1904 and was ordained by the then president of the

academy, Bishop Anthony (Khrapovitsky). 1905 hieromonk and teacher at the parochial school in Zhitomir, then in the Kiev Seminary, first as a teacher and from 1910-17 as prefect. 1910 archimandrite. 1917 Bishop of Rylsk, Vicar Bishop of Kursk. 1919 Bishop of Belgorod, a newly-created diocese. Evacuated to Yugoslavia. 1922-24 at the Jerusalem Mission. 1924, at the request of Metropolitan Platon, transferred to North America as Bishop of Winnipeg, vicar bishop of the North American Diocese. In the same year, Bishop of San Francisco, participant at the Detroit Council in 1924. Despite his good personal relationship with Metropolitan Platon, he did not follow him into schism, but instead remained faithful to the Church Abroad. The Synod of Bishops first appointed him administrator in North America and in 1929 on account of his “services on the correct canonical path” he was appointed Archbishop of North America & Canada. 1930 he gave Hieromonk Panteleimon permission to found Holy Trinity Monastery in Jordanville. To support him, Archimandrites Tikhon (Troitsky), Joseph (Skorodumov) and Theodosius (Samoilovich) were consecrated bishops and appointed to America. When Archbishop Apollinarius died, 62 parishes in the United States and Canada belonged to the Church Abroad. He was first buried in an urban cemetery in New York City, but in 1965 his remains were transferred to Holy Trinity Monastery and laid to rest in the monastic cemetery. By his faithfulness to the Church

Abroad after 1926, he saved the position of the Church Abroad in North America and laid the groundwork for the later existence of the Church in the United States and Canada.

S: *Prav. Rus'* (1954) 11, pp. 10-13; (1965) 8, p. 12; (1974) 22, pp. 10-11; *Tserk. Zhizn'* (1933) 7, p. 133-134; *Nikon Zhizneopisanie*. Vol. 7, p. 269, 391; *Severnoi Amerike*, pp. 54-59.

BISHOP ARSENIUS

(Chagovtsev, d. 194 5)

1926 Bishop of Winnipeg

As archimandrite he established, with the blessing of Archbishop Tikhon (later Patriarch), Saint Tikhon's Monastery in 1906 in Pennsylvania, USA, to which besides him five monks belonged. The monastery founded then was to become a base for the Mission of the Russian Church in North America. In 1926, at the stated desire of Patriarch Tikhon, Archimandrite Arsenius was consecrated Bishop of Winnipeg by Metropolitan Anthony in Belgrade. He was part of the Church Abroad only a few weeks before the schism of 1926 and again in the years 1936-46. During the schism, he maintained an irreconcilable stance towards the Church Abroad and supported the separation of the North American Diocese from the Church Abroad. In the years 1935-45, he bore the title in the Church Abroad of

Bishop of Detroit & Cleveland and administered parishes in Michigan, Ohio and Windsor (Canada).

S: *Tserk. Vedomosti* (1926) 13-14, pp. 11-14; Nikon: *Zhizneopisanie*. Vol. 5, p. 272.

ARCHBISHOP ATHANASIUS

(Anthony V. Martos, b. 1904 in Zavita, d. 1 1.3 .83 in Buenos Aires)

1943 Bishop of Vitebsk & Podolsk

Born in the western part of Belorussia, which belonged to Poland after 1919. After graduation from secondary school, he enrolled in the Theological Faculty at Warsaw University. 1927 tonsured a monk at the Lavra of Pochaev together with Philotheus (Narko). Ordained deacon and priest in 1933, at the same time received a Master's Degree in Theology. 1933-36 pedagogical studies at the Ancient Languages Department at Warsaw University, his work on his dissertation was interrupted in 1939 by the outbreak of World War II. 1938 archimandrite. 1943 Bishop of Vitebsk & Podolsk of the Belorussian Autonomous Church, 1944 evacuation of the Belorussian clergy. 1945 joined the Church Abroad; until 1948 administrator of the northern German parishes, as well as having jurisdiction over the Belorussian and Cossack communities; 1950

Bishop of Melbourne, Vicar Bishop of Australia; 1954 appointment as Bishop of Edmonton & Western Canada, but did not assume this duty on account of the death of Archbishop Joasaph (Skorodumov), whom he then succeeded in the see of Buenos Aires & Argentina (in 1955 as bishop and in 1956 as archbishop). 1956 diamond cross on klobuk. From 1957 he administered the Diocese of Montevideo & Paraguay. His great service was in building up parish life in Argentina. Built Holy Resurrection Cathedral in Buenos Aires; restored Holy Trinity Cathedral to the Church Abroad. Compiled two books on Belorussian Orthodoxy (see bibliography).

S: Belaya kniga. Zhizn' i deyatelnost Archiepiskopa Afanasia. Buenos Aires 1971; *Prav. Rus'* (1978) 8, pp. 13-14.

BISHOP BARNABAS

(Prokofieff, b. 1945 in Paris)

1982 Bishop of Cannes

Born to an emigré family in France, where he attended secondary school. During the 1960s, he spent time on Mount Athos and prepared for the priesthood in the Lesna Convent in France. In 1982 Hieromonk Barnabas was consecrated a bishop by Archbishop Anthony of Geneva and Bishop

Mark of Berlin for the Catacomb Church in Russia under the utmost secrecy. News of his consecration was made public only in 1990. Beginning in 1982, he visited Russia repeatedly. In 1991 he was nominated rector of the Synodal podvorye in Moscow, and official representative of the Synod of Bishops there. The registration of this podvorye was denied by the Moscow authorities. In 1994 he was nominated Bishop of Argentina-Paraguay, but did not exercise this appointment as he was appointed administrator of the Diocese of Australia in February 1995, though he ultimately remained in France.

S: *Prav. Rus'* (1990) 18, pp. 1-6; (1992) 20, pp. 7-8, 15.

BISHOP BASIL

(Pavlovsky, b. 1880 in Kazan, d. 1945 in Vienna)

1938 Bishop of Vienna

Nothing is known of his origins and youth. He presumably studied theology at the Kazan' Theological Academy, where he received a Master's Degree in Theology. In the 1920s, he was principal of the Russian secondary school in Mukden. In the early 1930s, he moved to Harbin, where he taught higher theological courses. After the establishment of the Saint Vladimir Institute in Harbin, he was appointed

dean of the Theological Faculty. He exercised this office until 1939. Co-publisher of the journal *Heavenly Bread*. He was apparently elevated to archimandrite in 1935, because he held this rank as dean. 1938 consecrated Bishop of Vienna, vicar bishop of Germany. After the collapse of the Third Reich, he was named Bishop of Vienna & Austria. He died a few months later in the autumn of 1945.

S: *Irenikon* (1938) p. 470; *Kyrios* (1940) p. 297.

ARCHBISHOP BENEDICT

(Basil Bobkovsky, b. 1876 in Zavoloch, d. 1951 in Munich)

1941 Bishop of Brest

Born in 1876 in Belorussia, he first attended parochial school in Velikie Luki. From 1902-05 he studied at the Pskov Seminary, then 2 semesters at Yuriev University in Dorpat. 1905 ordained to the priesthood, then served in various parishes in Belorussia. 1914 priest in Novogrudok, where he remained until 1937 without interruption. 1916-18 military chaplain. After the death of his wife, he was tonsured a monk in 1937 and elevated to archimandrite in the same year, becoming abbot of the Zhirovitsy Monastery, where he remained until 1941. In 1941 he was consecrated Bishop of Brest of the Belorussian Autonomous Church, 1942 Archbishop of Grodno & Byelostok. At this time, he entered into contact with the

Church Abroad. In 1943 participated at the Vienna Council of Bishops of the Church Abroad, which he then joined. 1944 evacuated to Germany, from 1946 member of the Synod and deputy to Metropolitan Anastasius. In Germany he was entrusted with the care of the Belorussian refugees. After the death of Metropolitan Seraphim (Lade) he was assigned the rule of the German Diocese, which he was to administer for only a year, until his death in 1951. His faithful particularly praised his goodness and modesty, which was expressed, among other ways, by his refusal to accept elevation to the rank of metropolitan, which had been offered him.

S: *Tserk. Vedomosti* [Munich] (1952) 3-4, p. 2; 5, pp. 11-12; (1955) 10-12, pp. 18-19; *Prav. Rus'* (1950) 22, p. 15; *Tserk. Zhizn'* (1951) 3, pp. 17-22; *Orthodoxe Rundschau* (1976) 3, pp. 10-16.

BISHOP BENJAMIN

(Basalyga, b. 1887 in USA, d. 1963 in USA)

1933 Bishop of Pittsburgh

Born on 1887 in Pennsylvania, he attended seminary in Minneapolis. 1910 entered Saint Tikhon's Monastery, 1911 tonsured a monk and ordained to the priesthood. Served in various parishes in eastern America. 1919 elevated to hegumen, 1920 archimandrite, brief activity in Canada, then from 1923 Metropolitan Platon's secretary. 1933 consecrated Bishop of Pittsburgh & West Virginia. He took part in the Second Pan-Diaspora

Council of the Church Abroad in 1938 as a representative from North America. In 1945, appointed Archbishop of the Orthodox Church in Japan. He joined the Metropolia in 1946. In 1953 he returned to the United States, where he died in 1963. He was the first Orthodox bishop of American birth. He belonged to the Church Abroad from 1935-1946 as Bishop of Pittsburgh & West Virginia.

BISHOP BENJAMIN

(John Fedchenko, b. 1880 near Tambov, d. 1961 in the Soviet Union)

1919 Bishop of Sebastopol

Born in 1880 in the Tambov District, he attended parochial school. From 1900-03 he studied at the Tambov Seminary and from 1903-1907 the St. Petersburg Academy, which he completed as candidate of theology. In 1907 he was tonsured a monk, ordained a deacon and priest. 1907-08 taught biblical history at the St. Petersburg Academy, 1908-10 secretary to Bishop Sergius (Stragorodsky) of Finland. 1910-11 taught pastoral theology, homiletics and ascetic theology at the St. Petersburg Academy. 1911 appointed prefect of the St. Petersburg Seminary and in the same year rector of the seminary of Taurida. Elevated to archimandrite in 1911. From 1913-17 rector of the seminary in Tver'. 1917-18 participant in the

Council as a representative of the lower clergy. In autumn 1918, overseer of the monasteries and academic committees of the Diocese of Kherson, at the same time rector of the seminary of Taurida. In 1919 upon the decision of the Ukrainian Autonomous Orthodox Church and with the consent of Patriarch Tikhon, he was consecrated Bishop of Sebastopol. In the same year, he was appointed Bishop of the White Army and Navy and head of the military chaplains of the White Army. In 1920 evacuated to Constantinople. Member of the preparatory commission for the Constantinople Synod and member of the SEA. 1921 participant in the Council at Karlovtsy and member of the Russian Council on the staff of General Wrangel. 1922 he received a communication from Patriarch Tikhon, informing him that he was no longer a member of the Ukrainian Autonomous Orthodox Church, to which he formally still belonged. The Synod Abroad appointed him abbot of the Russian Brotherhood at Shabats, which included twenty-five monks. From 1923-24, under the jurisdiction of Constantinople, he was appointed to the Diocese of Carpatho-Russia in eastern Slovakia as vicar bishop to Archbishop Sabbatius in Prague. When Eastern Slovakia became a diocese of the Church of Serbia, Bishop Benjamin returned to Yugoslavia, where he became a religious instructor for the Don Cossack Corps. In 1925 Metropolitan Eulogius appointed him as a member of the founding

committee of Saint Sergius Institute, and he moved to Paris. After the break between Metropolitans Anthony and Eulogius, he joined Eulogius, and from 1927 the Moscow Patriarchate. In 1931 he did not join Eulogius in breaking with the Patriarchate and remained with the latter, being appointed head of the patriarchal communities in Western Europe. In 1933 appointed head of the Patriarchal communities in North America. 1946 returned to the Soviet Union. 1951 appointed Metropolitan of Rostov & Novocherkassk, from 1955 of Saratov & Bol'sk. 1958 retired on grounds of old age and entered the Pskov Cave Monastery, where he died in 1961. Compiled many theological works.

S: *Tserk. Vedomosti* (1924) 1-2, p. 4; *JMP* (1962) 11, pp. 47-50.

BISHOP BENJAMIN

(Rukalenko)

1990 Bishop of Gomel

Bishop of Chernomorsk & Kuban

Tonsured 1990 in Jordanville. Consecrated bishop 15/28 November 1990 in Mansonville by Metropolitan Vitalis and Bishop Hilarion. Bishop of Gomel from November 1990 to October 1991, then Bishop of Chernomorsk & Kuban.

S: *Prav. Rus'* (1992) 21, p. 7-9, 15.

BISHOP CONSTANTINE

(Manuel Essensky, b. 1907 in St. Petersburg, d. 1996 in Blanco, TX)

1967 Bishop of Brisbane

Born 17/30 May 1907 in Saint Petersburg, and grew up in Riga, where he attended secondary school. When his father was killed by the Communists his mother died of grief and shock. 1928 entered the Saint Sergius Institute in Paris. 1932 ordained to the diaconate and priesthood by Metropolitan Eulogius and assigned to the Church of Saint Vladimir in Berlin. Served as a priest in Dresden, Kassel, and Leipzig. In 1938, along with his parishioners, joined the Russian Church Abroad. Took part in the Second Pan-Diaspora Council in 1938. After the War, he was a priest in the DP camps in West Germany. 1949 immigrated to the United States and served in various parishes. 1967 tonsured a monk in Jordanville by Archbishop Abercius, and consecrated Bishop of Brisbane, vicar bishop of Australia & New Zealand. 1978 returned to the United States, and named vicar bishop of Eastern America. 1981 appointed Bishop of Richmond & Great Britain. Retired in 1985 due to poor health. He spent his last five years at the Monastery of Christ of the Hills, in Blanco, Texas, where he served as a great inspiration for the young monks. He reposed peacefully on 18/31

May 1996. His funeral was served by Bishops Hilarion and Chrysostomos, with a large number of clergy. [His remains have since been moved to Holy Trinity Monastery, Jordanville NY.]

S: *Prav. Rus'* (1967) 23, p. 9; 24, p.13; *Tserk. Zhizn'* 3-4, 1996, pp. 62-63.

BISHOP CYRIL

(Boris Dimitrieff, b. 24 November 1954 in San Francisco)

1992 Bishop of Seattle

Born to an Orthodox family of Russian descent. Tonsured a reader in 1972 by Archbishop Anthony of San Francisco, and in the same year graduated from high school. In 1976 received the B.A. degree in San Francisco; and later received the M.Div. degree from Saint Vladimir's Seminary in Crestwood, NY. From 1980- 1982 was a member of the Russian Ecclesiastical Mission and a teacher of Russian and English at the Bethany school. Tonsured a monk in Jerusalem in 1981, shortly thereafter ordained hierodeacon by Metropolitan Philaret in New York and hieromonk by Archbishop Anthony in San Francisco. For health reasons forced to leave the Holy Land. From 1982-1992 served at the Holy Resurrection Church in San Francisco and as a teacher of catechism at the Saints Cyril & Methodius High School; from 1987 its director. 1987 hegumen, 1992 archimandrite. Consecrated Bishop of Seattle, vicar bishop of the Western

American Diocese 25 May/7 June 1992 by Metropolitan Vitalis, Archbishops Anthony and Laurus, and Bishop Hilarion. Is Headmaster of the Saint John of San Francisco Academy.

S: *Prav. Rus'* (1992) 12, pp. 9-12.

BISHOP CYRIL

(Elias Iontsev, b. 1920 in Bulgaria)

1964 Bishop of Toledo & Toronto

Born in Bulgaria, after finishing elementary school enrolled in seminary in Sofia in 1935, from which he graduated as valedictorian in 1940. During the semester breaks, he lived in the Rila Monastery. 1941 he continued his studies at the Theological Faculty of the University of Sofia. In the same year, he was tonsured a monk and ordained to the diaconate. 1943 ordained to the priesthood. From 1944 instructor at the Plovdiv Seminary. Continued his education in Bern, where he studied theology, philosophy, and German. After the Communist seizure of power in his homeland, he went into exile in the United States in 1950. He took charge of the Bulgarian parish of the Greatmartyr George in Toledo. 1959 he was elevated to archimandrite. After Bishop Andrew (Velitsky) joined the Bulgarian Patriarchate in 1954, Hieromonk Cyril de facto took over the direction of the remaining emigré communities, which were closely

connected to the Church Abroad. In 1964, Archimandrite Cyril was consecrated Bishop of Toledo & Toronto for the Bulgarian Orthodox communities, which received an autonomous status within the Church Abroad. Metropolitan Philaret and Archbishops Nikon, Abercius, Seraphim and Anthony consecrated him bishop in Holy Trinity Cathedral in Jordanville. In 1976, Bishop Cyril broke with the Church Abroad, because he and his parishes wanted to change to the New Calendar. Only three parishes—in Niagara Falls, Toronto, and Rome (NY)—remained with the Church Abroad; the rest, together with their bishop, joined the OCA. Bishop Cyril as head of the Bulgarian Orthodox exile community with an autonomous status belonged to the Synod from 1964-76.

S: *Prav. Rus'* (1964) 15, pp. 3-5, 9-10; 16, p.5; (1977) 5, p. 15.

ARCHBISHOP DAMIAN

(Demetrius Govorov, b. 1854 in southern Russia, d. in Stanimaka, Bulgaria)

1916 Bishop of Yerevan

After attending parochial school, he entered seminary in Ekaterinoslav, graduating in 1878. Then taught in Simferopol and after ordination to the priesthood in 1881 pastor of various parishes. 1899 archpriest, from 1905 rector at the Cathedral in Kerch. 1907-11 studies at the Kiev Theological

Academy, 1911 tonsured a monk and rector of the seminary in Kishinev, hegumen and archimandrite in 1911. Consecrated Bishop of Yerevan, from 1917 Bishop of Petrovsk, from 1919 Bishop of Tsarytsin. Evacuation and resettlement in Bulgaria, where he founded a pastoral school in the Monastery of Saint Cyricus in Stanimaka (from 1934, Asenovgrad). This school was the first educational institution for priests of the Russian emigration. He directed the school until his death in 1936. In 1931 he was elevated to archbishop for his service to the school.

His particular service was in the establishment of a pastoral school for emigré priests and candidates for the priesthood, the first school of its kind in the emigration, which in spite of its modest financial means educated approximately fifty priests and almost as many religious instructors.

S: *Tserk. Zhizn'* (1936) 4-5, p. 75; *Prav. Rus'* (1936) 7-8, p. 7; *Irenikon* (1936) pp. 447-453.

BISHOP DANIEL

(Dimitry Alexandrov, b. in 1930 in Odessa)

1988 Bishop of Erie

Born into a military family, he spent his early childhood in Odessa, reading in church. In 1944 he escaped to the West with his family via Bessarabia, Austria, and Switzerland, settling in the United States, where

he completed high school in Vineland, New Jersey. In 1952 he entered Holy Trinity Seminary, graduating in 1958. He took a keen interest in the Old Ritualists' rites and chant, and in iconography. He worked with the iconographer Pimen M. Sofronov. He painted many iconostases in the United States, including those in Saint Vladimir Memorial Church in Jackson, Holy Trinity Church in Astoria, NY, and Saint John the Baptist Church in Washington. He was tonsured a reader in 1950, in 1965 ordained to the diaconate and the priesthood as a celibate. Several Old Ritualist groups tried to convince him to become their bishop, but he refused each offer as they were still outside the Orthodox Church. During the Millennium celebrations in New York, he was consecrated Bishop of Erie (where there is a major Old Ritualist community which joined the Church Abroad), vicar bishop subordinate directly to the First Hierarch. 1992-1993 administrator of the Australian Diocese.

BISHOP DEMETRIUS

(Nicholas F. Voznesensky, b. 1871, d. 1947 in Leningrad)

1934 Bishop of Khailar

After graduating from secondary school, 1890-93 studies at the Moscow Seminary and subsequently at the Moscow Theological Academy, graduating in 1897. History teacher at the Cadet Corps, then from 1900

assistant professor of general theology at the Kursk Seminary. 1905 ordained priest in Kharkov and rector of the Annunciation Church until 1909 and from 1909-20 rector of the Kharkov Cathedral. Emigrated to Manchuria and served at various churches in Harbin until 1931. Upon the death of his wife in 1933, he was tonsured a monk, elevated from hieromonk to hegumen and archimandrite. 1934 consecrated Bishop of Khailar, vicar bishop of the Diocese of Harbin. From 1928 directed pastoral courses in the diocese, and from 1934 presided over the Theological Faculty at Saint Vladimir Institute, where he taught New Testament. After the occupation of Manchuria by the Red Army, he joined the Patriarchate together with the other hierarchs in the Far East. He was elevated to archbishop. From 1946, he lived in retirement in the Pskov Caves Monastery. He was the father of Metropolitan Philaret.

S: *Tserk. Zhizn'* (1934)7, pp. 114-119, 121-2; *JMP* (1947) 2, pp. 4-6; *Ostkirchlice Studien* (1968) p. 56.

ABUN-MAR ELIAS

(Gevargizov, b. 185 8, d. 1928 in Urmia)

1903 Bishop of Salma

He was originally a member of the Nestorian Church and joined the Russian Church in 1898 with 20,000 faithful. He audited courses, first at

the Kiev Theological Academy, then at the St. Petersburg Theological Academy, where he belonged to the Brotherhood of Saint Alexander Nevsky Lavra for a time. 1903 he was consecrated Bishop of Salma. From 1914 he belonged to the Mission in Urmia, where he remained also after the evacuation. After short visits to St. Petersburg and Moscow he was assigned to direct the Mission and received the title Bishop of Supurgansk & Urmia. 1918 fled to Hamadan, where he remained until 1920, then returned to Urmia. In about 1921 he contacted the Synod of Bishops, which he joined. Died in 1928 in Urmia.

S: *Tserk. Vedomosti* (1929) 13-14, p. 34.

METROPOLITAN EULOGIUS

(Basil S. Georgievsky, b. 1868 in Somovo, d. 1946 in Paris)

1903 Bishop of Lublin

After graduating from parochial school, he entered seminary in Tula, which he completed in 1889. He continued his studies at the Moscow Theological Academy 1889-93. Religion instructor in Efremovo. 1895 tonsured a monk and ordained to the priesthood, and until 1897 prefect of the seminary in Vladimir, then 1897-1903 at the seminary in Kholm, elevated to hegumen and archimandrite, 1903 consecrated Bishop of Lublin, 1905 of Kholm. From 1907 member of the Duma, Dept. of Church

Affairs. 1912 elevated to archbishop, administrator of Galician church affairs and from 1914 Archbishop of Zhitomir & Volyn'. 1917 member of the preparatory commission for the Pan-Russian Council. When after 1918 he was refused permission to return to his diocese, he went into exile in Yugoslavia. Until his schism in 1926 he belonged to the Synod of Bishops in Karlovtsy, by whom, with the consent of Patriarch Tikhon, he was given the administration of the Western European parishes. 1922 elevated to metropolitan by Patriarch Tikhon. After the dissolution of the SEA and the establishment of the Synod of Bishops in 1922, Eulogius voted on all the decisive resolutions of the Synod, including the administrative restructuring in the emigration. The Synod's attempt to limit Eulogius's influence — by the removal of the German Diocese — later led to the 1926 break with the Synod and the splitting off of a number of the Western European communities. The negotiations, undertaken at the initiative of the Patriarch of Serbia, for reunification between the Synod, the American Metropolia and the Paris Jurisdiction, did not meet with success among his communities. 1927-31 Eulogius joined the Moscow Patriarchate, then until 1945 the Patriarchate of Constantinople, 1945-46 again Moscow. His successors again joined Constantinople and today (since 1970) form a Russian Orthodox Archdiocese.

S: Put' Moei Zhizni. Vospominania Mitropolita Evlogia. Ed. M. Manuchin.

Paris 1947.

BISHOP EULOGIUS

(Evtimiy Markovsky, b. 1878 in Chotsinia, d. 1951 in Mahopac)

1942 Bishop of Vinnitsa & Podolsk

Born in Volyn'. After graduating from parochial school, entered seminary in Zhitomir. Served as priest in Rovno region. 1942 tonsured a monk, elevated to archimandrite and consecrated Bishop of Vinnitsa & Podolsk of the Ukrainian Autonomous Orthodox Church. 1943 evacuated to Warsaw and in 1945 to Germany. From 1948 a member of the Synod of Bishops of the Church Abroad, which he had joined in 1946. He bore the title of Bishop of Caracas & Venezuela, but lived since resettlement at the Kursk-Root Monastery in Mahopac, New York.

S: *Prav. Rus'* (1951) 7, p. 15.

BISHOP EUTYCHES

(John Kurochkin, b. 1955 in Ishim)

1994 Bishop of Ishim & Siberia

After finishing school, served in the army. Tonsured subdeacon in 1977 by Bishop Maximus of the Moscow Patriarchate, in Omsk. His spiritual fathers were Monk Paul, later Schemamonk Prochorus, and Metropolitan Zeno of Tretickar (Georgia). Both had at one point belonged to the

Catacomb Church. 1978-1982 studies at the Moscow Theological Academy. Ordained deacon 25 July, priest 24 October, then tonsured on Lazarus Saturday 1982. 1983 hegumen and confessor of the Omsk-Tyumen Diocese. Served in the newly-opened parish in Shablinkin, near Ishim. In January 1990, he, along with other priests of this diocese, petitioned to join the Church Abroad. Thereafter he served in various parishes of the Free Church in Siberia. 1992 elevated to the rank of archimandrite. Consecrated Bishop of Ishim & Siberia on 11/24 July 1994 in the Synodal Cathedral in New York City.

S: *Prav. Rus'* (1994) 17, pp. 4-7.

ARCHBISHOP GABRIEL

(Gregory Chepur, b. 1874 in Kherson, d. 1933 in Yugoslavia)

1909 Bishop of Izmail

Born in Kherson, the son of a general. Attended high school and then seminary in Kiev. 1892-96 studied at the Kiev Theological Academy, from which he was graduated with a Candidate of Theology degree. Tonsured monk and ordained to the priesthood in 1896. From 1896-99 instructor at the Novgorod Seminary, where he became prefect in 1899. From 1901 prefect at the seminary in Moghilev. 1902 archimandrite and rector of the seminary in Poltava. From 1906 member of the Synod and

rector of the Church of the Twelve Apostles. 1908 president of the Bethany Seminary. 30.December 1909 Bishop of Izmail, vicar bishop of Kishinev. 1911 Bishop of Akkerman. Participant in the Pan-Russia Council of 1917/18. Because he refused upon his return to unite his diocese to the Romanian Orthodox Church, he left the diocese and went to Odessa. 1919 appointed Bishop of Chelyabinsk & Troitsa, but on account of the evacuation was unable to take up his post. Evacuated to Yugoslavia, where he became a permanent member of the Synod and chaired various academic committees. 1926-28 instructor of religion. On account of illness he was retired, living the last years of his life in the Pantsevo Monastery, where he reposed on 1 March 1933. For his service to the Church in administrating academic affairs and in his concern for Church music — he was the author of numerous compositions — he was granted the title of Archbishop of Chelyabinsk.

S: *Tserk. Zhizn'* (1933) 4, pp. 58-63; (1934) pp. 63-65; *Sostav*, p.169.

ARCHBISHOP GABRIEL

(George Chemodakov, b. 1961 in Sydney, Australia)

1996 Bishop of Brisbane

Born 2 June 1961 in Sydney, Australia, where he finished high school in 1979. Studied at Holy Trinity Seminary from 1980 to 1984, receiving the

B.A. degree. Taught Russian history at the seminary from 1985 to 1989. From 1990 to 1995 was cell-attendant to Bishop Hilarion of Manhattan. Tonsured a monk on 16/29 March, 1996 in Holy Trinity Monastery, ordained deacon 18/31 March by Archbishop Laurus, and priest on 25 March/7 April 1996 by Metropolitan Vitalis at the Synodal Cathedral in New York City. Consecrated Bishop of Brisbane on 24 June/7 July in Holy Trinity Monastery by Metropolitan Vitalis, Archbishop Anthony of San Fransisco, Archbishop Laurus of Syracuse, Bishop Hilarion of Manhattan, Archbishop Chrysostomos of Etna and Bishop Auxentios of Photiki of the True (Old Calendar) Church of Greece. At the Council of Bishops in September 1996, Bishop Gabriel was named Bishop of Manhattan and Deputy Secretary of the Synod of Bishops. In 2008 he became Bishop of Montreal and Canada and in 2011 Archbishop.

ARCHBISHOP GREGORY

(George I. Boriskevich, b. 1889 in Mezhirin, d. 1957 in Chicago)

1943 Bishop of Gomel & Mozyr

Born in Rovno Region, where he attended parochial school and seminary from 1905-08, then 1909-13 Kazan Theological Academy. First a reader in Zhitomir, from 1912 deputy prefect at Zhitomir Seminary and instructor of religion. 1916 married and ordained to the priesthood. 1918-20 taught

liturgics and history at the seminary in Krenmenets, 1920-24 served in Volyn', from 1924 in the Polish Orthodox Church, from 1927 rector of the Cathedral of Vladimir-in-Volyn', 1930-43 in Kremenets. 1943 tonsured a monk, elevated to archimandrite and consecrated Bishop of Gomel & Mozyr in Vienna by Metropolitan Anastasius. Evacuated to Germany and served in the camps. 1947 Bishop of Montréal & Eastern Canada, 1952 Archbishop of the diocese. 1954 Archbishop of Chicago & Cleveland, from 1957 Archbishop of Chicago & Detroit, d. 1957.

S: *Tserk. Zhizn'* (1943) 12, pp.162-68; (1958) 1-6, p. 44.

BISHOP GREGORY

(Count George P. Grabbe, b. 1902 in St. Petersburg, d. 1995 in New Jersey)

1979 Bishop of Manhattan

Born in St. Petersburg, the son of an army officer. Attended school in Kislovodsk, completed education in Yugoslavia, where his family had fled via southern Russia. 1923-26 theological studies at Belgrade University. Collaborated on various journals. After marrying, he moved to eastern Poland, where the family had an estate and his parents were living. 1931 tonsured a reader by Metropolitan Dionysius of Warsaw and visited Yugoslavia. Upon the request of Metropolitan Anthony he remained in

Karlovtzy, first as deputy to the Secretary of the Synod, Eksocustodian Macharoblidze, then replacing him. From this time he was, as secretary and editor of *Tserkovnaya Zhizn'*, informed of all proceedings and decisions of the Synod and became the most knowledgeable person on the history of the Church Abroad. 1944 he saved the most important documents from the synodal archives in the evacuation from Belgrade via Karlsbad to Munich. He was ordained priest in 1944. During the years of the emigration in Munich, he was head of the Department of Refugee & Resettlement Problems, as well as being active in a decisive position on the Academic Committee. When the Synod moved to New York, he became the head of the "Department of Public & Foreign Relations," in which position he negotiated with authorities and officials in the United States and contributed integrally to the consolidation of the Church Abroad there. 1967 he was officially entrusted with the administration of the aforementioned department and was thereafter also responsible for relations with Orthodox Sister Churches. After the death of his wife, he was tonsured a monk in 1978 and in 1979 (12 May) consecrated Bishop of Manhattan, vicar bishop of Eastern America & New York. His particular service to the Church lay in his defense of the canonical position of the Church Abroad against the claims of the Moscow Patriarchate, the Paris Jurisdiction, and the North American Metropolia. He was the leading

canonical expert of the Church Abroad after Prof. Sergius Troitsky reversed his position (after WWII). As author of many articles and books, editor of journals, head of the administration of the Church Abroad for almost fifty years, he played a vital role in the determination of the spiritual and political position of the Church Abroad. November 1981 appointed Bishop of Washington & Florida, administrator of the Vicariate of Manhattan until the consecration of Bishop Hilarion in 1984. In 1983 he presided over the Translation of the Relics of St. Edward, in Brookwood, England. Bishop Gregory retired in 1986 and died in 1995 in New Jersey. While retired, he still participated actively in the sessions of the Synod of Bishops and Councils of Bishops. From 1990 strongly supported the establishment of parishes in Russia, independent of the Moscow Patriarchate. Some weeks before his repose, in the summer of 1995, he visited parishes of the Free Russian Church in Suzdal', Vladimir, and Moscow.

S: *Prav. Rus'* (1979) 11, pp. 6-8; *Vestnik Germanskoy Eparkii* (1995) pp. 19-22; *Tserk. Zhizn'* (1995) 5-6, pp. 48-49. See his listing in the bibliography.

ARCHBISHOP GREGORY

(Gregory Ostroumov, b. 1856 in Russia, d. 1947 in Cannes)

1936 Bishop of Cannes

Son of a clergyman. After attending the parish school he studied at the St. Petersburg Seminary 1876-79 and Academy (1879-83), from which he was graduated with the degree of Candidate of Theology. 1883-85 reader at the Karlsruhe Church, then from 1885 priest in Schwerin at the house chapel of the Grand Duchess Anastasia Mikhailovna, who was married to the Duke of Mecklenburg-Schwerin. 1892 awarded the kamilavka, 1893 the gold cross, 1895 archpriest, 1905 awarded the mitre. From 1890-95 he served in the winter as a priest in a house chapel in Cannes, because many Russians traveled for their health. At his suggestion, in 1893 a committee was established to build a church in Cannes, which would be financially supported by the Grand Duke Michael Mikhailovich. 1894 the church was consecrated. After that, Archpriest George remained permanently in Cannes. After the Revolution, he joined the Church Abroad and remained faithful to it after the schism in 1926. He was named protopresbyter in 1929 by the Synod. For his service to the Church, the eighty-year old priest, who had been widowed in 1917, was consecrated bishop in 1936. By decree of the Synod of Bishops, Cannes was created a vicariate and included the parishes in Cannes, Nice, Menton, and San Remo. From that time, Bishop Gregory bore the title "Bishop of Cannes & Marseille." 1945 he joined the Moscow Patriarchate along with Metropolitan Seraphim

(Lukianov), the head of the Diocese of Western Europe. He was elevated to archbishop. Shortly before his death in 1947 he returned to the Church Abroad.

S: According the parish records of the church in Cannes.

ARCHBISHOP HERMOGENES

(Gregory I. Maximov, b. 1861 in Nagav, d. 1944 in Yugoslavia)

1909 Bishop of Aksaya (Don)

Born in the Don Region, the son of a reader. Attended parochial school in Nagav and from 1879-82 seminary in Novocherkassk, then the Theological Academy in Kiev from 1882-86. 1887 ordained to the priesthood. From 1889 taught religion in the Don Region. From 1894, principal of the parochial school in Ust-Medvedick. 1906 archpriest and principal of the school in Vladikavkaz and rector of the Saratov Seminary. 1909 tonsured a monk and elevated to archimandrite, 1910 Bishop of Aksaya, where he remained until his evacuation in 1919. From 1922 member of the Synod of Bishops, head of the Russian parishes in Greece. 1929 appointed Archbishop of Ekaterinoslav & Novomoskovsk. He was simultaneously relieved of his administration of the Russian parishes in Greece and was intended to go to America to strengthen the position of the Church Abroad there. But though he was appointed Bishop of Western

America & San Francisco, he was unable to assume this office due to ill health, whereupon Bishop Tikhon (Troitsky) was appointed. 1936 awarded the diamond cross on the klobuk. He spent the last years of his life at the Lesna Convent in Yugoslavia. He was murdered by Croatian partisans in 1944.

S: Sostav, S. 133; *Tserk. Vedomosti* (1929) 13-24, p.6; (1930) 11-12, pp. 2-3; *Tserk. Zhizn'* (1937) 1. pp. 7-9; *Prav. Rus'* (1942) 3-4, p. 8.

ARCHBISHOP HIERONYMUS

(John I. Chernov, b. 1878 in Vladimir District, d. 1957 in Detroit)

1935 Bishop of Detroit

Born in the Vladimir District to the family of a clergyman, he attended parochial school and 1895-99 the Vladimir Seminary. From 1899-1902 he was a catechist in the district. 1902 ordained to the priesthood and served as pastor in various parishes. 1909-13 studies at the Moscow Theological Academy. 1914 taught sacred history at the Kursk Seminary, from 1915 prefect of the seminary until it was closed by the Bolsheviks in 1919.

Abbot of the Kursk Monastery of the Sign and secretary to Bishop Theophanes (Bystrov), with whom he withdrew to southern Russia, and thence to Yugoslavia. Pastor in various communities in Yugoslavia.

Director of the monastic school in Rakovche. 1923-33 he lived at the

Jerusalem Ecclesiastical Mission, which he administered from 1923-24. 1935 he was named Bishop of Detroit & Cleveland. After the reunification with the Metropolia communities in 1936, he was appointed Bishop of Montréal & Canada from 1936-47. 1946 archbishop and ruled the Church Abroad's Diocese of Detroit & Flint. However, after the renewed schism, the diocese was left with only four parishes, which, upon his death in 1957, were joined to the Diocese of Chicago. In 1953 he received the right to wear a diamond cross on his klobuk in recognition of his correct canonical path.

S: *Prav. Rus'* (1935) 16, p.1; (1952) 11-12, p. 30; (1957) 11, pp. 5-6.

BISHOP INNOCENT

(John Petrov, b. 26 Dec. 1902 in Yelabuga, Vyatsk District, d. 1987 in Paraguay)

1983 Bishop of Asuncion

He received his education in his hometown. After the outbreak of the Revolution, he joined the White Army in Siberia (under General Kolchak). After the liberation of Ekaterninburg, he was one of the first to visit the Ipatiev House, where the Tsar and his family had been martyred. With the White Army he retreated to Vladivostok, whence he left Russia for Harbin and Shanghai. Eighteen months later he immigrated to Yugoslavia, where

he served in the Russian Corps during World War II. In 1948, he settled in Argentina, where he was ordained subdeacon and trained by Archbishop Athanasius in theology and pastoral care. He was ordained to the priesthood in 1957, first serving in Buenos Aires and then in Paraguay, where he resided until his death. He served the communities there and in Uruguay, totally unassisted by other clergy. Following the death of his wife, he was tonsured a monk and consecrated Bishop of Asunción, vicar bishop of the Diocese of Argentina & Paraguay. In 1985, he was named Bishop of Buenos Aires, Argentina & Paraguay. He last participated at a Council of Bishops in 1986, when Metropolitan Vitalis was elected, but at that point Bishop Innocent was already suffering from cancer.

S: *Tserk. Zhizn'* (1987) 5-6, pp. 181-183.

METROPOLITAN INNOCENT

(John Figurovsky, b. 1866 near Tomsk, d. 1931 in Peking)

1902 Bishop of Pereyaslav

Born in the Tomsk Diocese 1864 or 1866. Attended the Tomsk Seminary 1878-81. 1883 tonsured a reader, 1884 ordained to the priesthood. 1886-88 St. Petersburg Seminary and then 1888-92 St. Petersburg Theological Academy. Tonsured a monk in 1890; then prefect of the St. Alexander Nevsky School. 1894 archimandrite and rector of the seminary in St.

Petersburg. 1895 administrator of Moscow's Holy Protection Monastery. 1896 administrator of the Ecclesiastical Mission in Peking. 1902 Bishop of Pereyaslav and head of the Mission in Peking, in the same year appointed Bishop of Peking & China. In subsequent years, the Mission in China took a dramatic turn for the better among the Chinese. After the breaking off of relations with the Patriarchal Church, the hierarch, who in the interim had been elevated to archbishop, entered into relations with the Karlovtsy Synod, whose authority and competence he acknowledged. For his service in building up church life in China, he was elevated to Metropolitan in 1929 and given the right to wear a cross on the white klobuk.

As first head of the Mission, Innocent managed to make a missionary Church out of the Peking representation, which among the Chinese population has been shown to have had great success and won over to Orthodoxy 20,000-30,000 Chinese. After the Revolution, his diocese received ca. 75,000 refugees.

S: *Sostav*, p.331; *Tserk. Vedomosti* (1929) 13-24, p. 19.

ARCHBISHOP JACOB

(Jakob Akkersdijk, b. 1914)

1956 Bishop of the Hague & the Netherlands

Raised a Roman Catholic, he converted to Orthodoxy in 1940. He

belonged to the parish in the Hague, which was at that time under the Paris Jurisdiction, and from 1948-1953 under the Moscow Patriarchate. In 1953 this parish joined the Church Abroad. In 1954 Jacob was ordained a priest by Saint John (Maximovich), then of Western Europe, and tonsured a monk in 1955; 1956 hegumen; 1962 archimandrite. For his active missionary work among the Dutch he was consecrated bishop by Metropolitan Philaret, Archbishop Anthony, and Bishop Nathaniel in 1965 for the Dutch Mission. In 1971 he joined the jurisdiction of the Moscow Patriarchate because the Dutch parishes desired to follow the New Calendar and even the new Paschalion. These conditions were accepted by the Patriarchate, which took these parishes under its jurisdiction.

S: *Prav. Rus'*, (1965) 20, pp. 4-5; 21, p. 3.

ARCHBISHOP JAMES

(James Toombs)

1951 Bishop of Manhattan

An American by birth, raised in the Episcopalian Church. After studying medicine, he studied theology and came into contact with Orthodoxy. He joined the Orthodox Church in 1935. He belonged to the Syrian Church in North America at first. Then, through Bishop Vitalis (Maximenko) he came into the contact with the Russian Orthodox Church, which supported

him in his desire to set up a mission among the Americans. 1950 an American Orthodox Mission was established, and James Tooms became its head. 1951 he was tonsured a monk. 1951 he was consecrated bishop and received the rights of a diocesan bishop for the American missionary Church. 1956 he was retired. Father Andrew Gerrick took over the direction of the Mission.

S: Prav. Rus' (1951) 15-16, p.4; *Tserk. Zhizn'* (1951) 1, pp. 27-28.

ARCHBISHOP JOASAPH

(John Skorodumov, b. 1888 in Rekovich, d. 1955 in Buenos Aires)

1930 Bishop of Montréal

Born the son of a clergyman in the Novgorod District, he first attended parochial school in Tikhvin from 1898-1902, and then seminary in Novgorod from 1905-08. From 1908-12 he studied at the St. Petersburg Academy, from which he was graduated as candidate of theology. 1912 tonsured a monk, ordained deacon and priest. 1912-14 served on the Academics Committee of the Holy Synod. 1914-19 priest in Yaransk and taught at the seminary in Poltava. White Army chaplain, relocated to Yugoslavia, where he lived until 1926 and taught religion at various schools. From 1926-30 he cared for the parish in Rives (Dept. Isère) in France. 1930 archimandrite and consecrated Bishop of Montréal, from

1934 of Edmonton & Canada. After the reunification with the Metropolia, he bore the title Bishop of Calgary & Western Canada. 1945 he was elevated to archbishop for his service. From 1946 he administered the Diocese of Edmonton & Western Canada again. 1950-55 Bishop of Buenos Aires & Argentina, from 1951 Archbishop of Argentina, from 1953 of Argentina & Paraguay. 1952 awarded the diamond cross on the klobuk. His service consisted in the building up and consolidation of parish life in Canada, where the position of the Church Abroad in 1930 was weak. At the time of his transfer in 1950, 40 parishes belonged to the Church Abroad, including a skete in Alberta, the Holy Protection Convent and a podvorye in Edmonton.

S: Arkhiiepiskop Ioasaf (I. V. Skorodumov) v vospominaniyakh ego sovremennikov. Buenos Aires 1977; Prav. Rus' (1955) 23, pp. 13-14; Tserk. Zhizn' (1955) 7-12, pp. 115-16.

BISHOP JOHN

(Eugraphus Kovalevsky, b. 1905 in St. Petersburg, d. 1972 in Paris)

1964 Bishop of St. Denis

He lived as an émigré in Paris from 1920. Studied at the Sorbonne and at the Saint Sergius Institute. 1925 he was a co-founder of the Brotherhood

of Saint Photius and the first French-speaking Orthodox parish in Sainte Geneviève, to which other parishes were added. In 1937 he was involved in the establishment of the “Catholic Orthodox Church in France” under the leadership of the Priest Charles Winnaert (d. 1937), which had relations with Metropolitan Eleutherius. Father Eugraphus, whom Metropolitan Eleutherius had ordained in 1937, took over direction of the communities. In 1953 Eugraphus and most of his parishes broke with Moscow and remained independent until ca. 1960, because no other jurisdiction would receive them. Through the intercession of Archbishop John (Maximovich), the group was received in 1960 by the Church Abroad, Eugraphus as John, Bishop of St. Denis, was assigned the direction of the French-speaking parishes. In 1966 tensions arose between the group and the Synod, which led to Bishop John seeking reception into the Patriarchate of Romania. The negotiations continued until his death in 1972. As a bishop, John belonged to the Church Abroad only in the years 1964-67. The numerous jurisdictional changes of the French Orthodox community led to splits and differences within this group.

S: *Eastern Church Review* (1970) pp. 110-112; (1973) pp. 79-80.

BISHOP JOHN

(John Legky, b. 29 April 1907 in Dwinsk, d. 1966 in Spring

Valley, NY)

1990 Bishop of Buenos Aires, Argentina, & Paraguay

Son of a protopriest. Finished the Russian secondary school in Riga, then from 1930 studied at the theological seminary in Riga as an external student while teaching at the Russian school in Illutsk. From 1937-1940 continued his theological studies at the theological faculty in Riga. In 1931 ordained deacon and priest by Archbishop John (Pommer, the New Martyr) for the parish in Illutsk. From 1934 served the Holy Spirit Convent in Riga as a second priest; from that time he was a member of the Latvian diocesan council until its evacuation in 1944. From 1941 to 1943 he belonged to the Pskov Mission. 1944 named protopriest for the parishes in Riga. Evacuated in October 1944 to Germany, where he joined the Church Abroad. Assigned by Metropolitan Seraphim (Lade) to serve in various refugee camps in Germany; from 1946- 1949 served the camps in Schleswig-Holstein. Emigrated to the United States in 1949, and named second priest for Holy Ascension Cathedral in the Bronx, then in Paterson, NJ. 1965 mitred protopriest; 1972 protopresbyter. Widowed in 1989 and tonsured in August 1990. Consecrated Bishop of Buenos Aires in 1990 by Metropolitan Vitalis, and Bishops Hilarion, Daniel, and Gregory in the Synodal Cathedral. He served as diocesan bishop for four years and retired for reasons of health in 1994. Returned to the United States and lived in

the Novo-Diveevo Convent in Spring Valley, NY. Nominated Bishop of Rockland. Some days before his repose he visited the parishes in Paterson and Nyack. Reposed 25 February/1 March 1995 and buried in the convent cemetery.

S: *Prav. Rus'* (1990) 19. pp. 6-9; (1995) pp. 3-4; *Tserk. Zhizn'* (1995) 1-2, pp. 48-51.

ARCHBISHOP (SAINT) JOHN

(Michael Maximovich, b. 1896 in Adamovka, d. 1966 in Seattle)

1934 Bishop of Shanghai

Born in the Kharkov District to an aristocratic family. One of his ancestors was Saint John of Tobolsk. 1907-14 attended cadet school in Poltava, then studied law at Kharkov University. Evacuated to Yugoslavia, where he studied theology at Belgrade University. 1924 tonsured a reader and in 1926 tonsured a monk and ordained to the priesthood, then until 1934 taught catechism and Bible history at various schools and finally at the seminary in Bitol. 1934 consecrated Bishop of Shanghai, where he remained until 1949. He refused to recognize the Moscow Patriarchate after 1945 and did not—contrary to his diocesan bishop, Bishop Victor—commemorate the Patriarch of Moscow. For this reason Bishop Victor

traveled to Shanghai to unite the cathedral in Shanghai with the Patriarchate, but the faithful refused and remained faithful to Bishop John, who finally left Shanghai with 5,000 refugees, days before the city was occupied by the Communists. He traveled to the United States via the Philippines. 1951 he was elevated to archbishop and appointed to the Diocese of Western Europe as Archbishop of Brussels & Western Europe. He was simultaneously responsible for the refugees from China. In his new diocese, he was concerned above all else with missionary work and brought to life the Dutch and French Orthodox Churches. From 1956 he was a permanent member of the Synod. After the death of Archbishop Tikhon (Troitsky), he became Archbishop of San Francisco & Western America. He died on 2 July 1966 in Seattle, where he had been accompanying the Kursk Icon. He found his final resting place in the crypt in the Cathedral in San Francisco.

The great veneration in which Archbishop John was already held in his lifetime has continued since his repose. He was in the true sense an ascetic, who spent his whole life in contemplation. He was a monk, a pastor, a holy hierarch, as well as a highly educated man and an aristocrat. He is manifestly one of the greatest hierarchs of the Church Abroad. He was glorified as a saint in 1994, shortly after his relics were found to be incorrupt.

S: *Blazhenny Ioann Maximovich, Arkhiepiskop Shanghaiski, Zapadno-Evropeiski i Zapadno-Amerikanski*. Platina 1971. *Tserk. Zhizn'*, 5-6, 1993, pp. 52-60.

BISHOP JOHN

(Moses Shleman, b.1857, d. 1962 in Novo-Diveevo near New York)

1931 Bishop of Urmia & Salma

He was one of the Persian Nestorians who joined the Russian Church in 1898. After graduating from an English university, he became a priest in the Ecclesiastical Mission in Urmia. In the mid-1920s, he was elevated to protopriest. He was tonsured a monk at the Jerusalem Mission and in Dec. 1931 was consecrated Bishop of Urmia & Salma at the Holy Trinity Church in Belgrade. He headed the Mission in Persia, succeeding the deceased Mar Elias. In this capacity, he took part in the Second Pan-Diaspora Council of the Church Abroad. In 1945 he stepped down as head of the Mission on account of old age and settled in the USA, where he lived in a home for the elderly. He spent the last years of his life at the Novo-Diveevo Convent, where he died in 1962, aged 105. His final resting place is the cemetery there.

S: *Nikon, Zhizneopisanie*. Vol. 5, pp. 271, 281-82; *Prav. Rus'* (1962) 6,

p. 6.

BISHOP JOHN

(Zlobin)

1946 Bishop of Sitka

With the consent of the Synod of Bishops, Metropolitan Theophilus, Archbishop Tikhon, and Bishop Benjamin consecrated him. He succeeded Archbishop Alexis and was the last hierarch to be consecrated before the renewed schism in 1946. He belonged to the Church Abroad for only a few weeks.

BISHOP (SAINT) JONAH

(Vladimir Pokrovsky, b. 1888 in Kaluga, d. 1925 in Harbin)

1922 Bishop of Tientsin

Born into a peasant family near Kaluga, he attended parochial school, then from 1906-09 seminary in Kaluga and from 1909-13 the Kazan' Theological Academy, where he received a teaching fellowship for his academic achievements. 1912 tonsured a monk. 1914 assistant professor of Holy Scripture at this academy. Field chaplain after the outbreak of the War. 1916 head chaplain for the 16th Army. 1918 arrested, liberated and fled via Turkestan and the Gobi Desert to Peking and China. 1921 elevated to

archimandrite and 1922 Bishop of Tientsin, vicar bishop of Peking & China.

On account of illness, he moved to Harbin, where he died in Oct. 1925. On the night of his death, he appeared to a lame youth, who was immediately healed.

S: *Tserk. Vedomosti* (1925) 21-22, pp. 5, 15-16; *Tserk. Zhizn'* (1934) 1, pp.4-9;

Prav. Rus' (1960) 2, pp. 5-8; 5, pp. 8-9; Pamyat' episkopa Iony, in *Prav.*

Put'(1966) pp. 32-46.

BISHOP JUVENAL

(Ivan Kilin, b. 1875 in Armaschevo, Sarapul, d. 1958)

1935 Bishop of Sinkiang

Born 1875, entered a monastery in 1894. 1900 tonsured and ordained to the diaconate, 1902 hieromonk. 1904 administrator of the Belgorod podvorye in Perm. 1910-19 abbot of the Tabor Hermitage, 1912 hegumen, 1914 archimandrite. 1912, 1915 and 1917 he attended missionary courses in Perm. 1919 priest in the province of the Far East. 1921 relocated to Manchuria. 1922-24 in Karlovtsy, then to Harbin, where he founded the Monastery of the Kazan' Icon of the Theotokos, which with its printing press, workshops and charitable institutions became one of the most important spiritual and ecclesiastical centers of the Church Abroad in the time between the Wars and in which 30 monks ultimately lived. 1935 he was consecrated Bishop of Sinkiang. However, he was unable to travel to

that province, which was under Soviet influence, and returned to Harbin. 1941 he was appointed Bishop of Chichikar, vicar bishop of Harbin & Manchuria. After the Red Army's occupation of Manchuria, he joined the Patriarchate in 1945, which named him Bishop of Shanghai. 1947 he returned to the Soviet Union and became Archbishop of Izhevsk & Udmutia. He died in 1958, having taken the great schema, with the name John.

S: Irenikon (1934) p. 224; (1935) p. 185; *JMP* (1959) 2, pp. 31-32; *Prav. Rus'* (1935) 5, p. 6.

ARCHBISHOP LAZARUS

(Zurbenko, b. 10 February 1931 in the Belgorodsky region)

1982 Bishop for the Catacomb Church, Archbishop of Odessa & Tambov

Ordained deacon 1/14 January and priest 18/31 January 1971 by Archbishop Benjamin (Moscow Patriarchate). Tonsured monk 9/21 January 1975 by the 102-year old schema-archimandrite Ambrose of Optina Hermitage. Consecrated secretly in Moscow 27 April/10 May 1982 by Bishop Barnabas. Participated for the first time in a session of the Synod of Bishops 19 January/1 February 1990.

BISHOP LEONTIUS

(Leo Bartoshevich, b. in 1914 in St. Petersburg, d. 1956 in Geneva)

1950 Bishop of Geneva

Born in St. Petersburg in 1914, he moved with his family via southern Russia to Yugoslavia. He attended Russian elementary and high school in Belgrade, then studied at the Theological Faculty of the University of Belgrade. Entered the Milkovo Monastery and received spiritual training from Father Ambrose. Helped at the Russian Holy Trinity Church in Belgrade and attended the Belgrade School of Music. Was tonsured a monk together with his brother Anthony (later Archbishop of Geneva & Western Europe) in Milkovo Monastery. 1941 ordained to the diaconate and priesthood. 1941-43 priest in Belgrade, from 1943 in Geneva as administrator of the Russian parishes in Switzerland. 1946 elevated to archimandrite. 1950 Bishop of Geneva, vicar bishop of Western Europe. Died in 1956 in Geneva.

S: *Tserk. Zhizn'* (1950) 9-10, pp. 10-23; *Prav. Rus'* (1956)17, pp. 6-7.

ARCHBISHOP LEONTIUS

(Filippovich, b.1907 in Kiev, d. 1971 in Buenos Aires, Argentina) 1941

Bishop of Zhitomir

Born in Kiev, he attended parochial school in Ekaterinodar. From 1914 he

lived again with his family in Kiev, where he entered the Chinese Hermitage in the early 1920s. 1925 tonsured a monk, 1926 hierodeacon and hieromonk. Arrested many times and served as a priest in Leningrad, Moscow, Novgorod, Sarov, and other cities. 1940 entered the Pochaev Lavra and elevated to archimandrite. 1941 Bishop of Zhitomir. 1943 fled via Warsaw, Vienna, and Munich to the West. In Munich, he joined the Saint Job Brotherhood from Ladomirova in 1945. 1946-52 he lived in Paraguay, where he had emigrated with four monks from the Saint Job Brotherhood in order to found a monastery. 1947 he was appointed Bishop of Asunción & Paraguay and entrusted with the rule of this new diocese. 1953 he was appointed Bishop of Santiago & Chile. The building of the convent and the cathedral in Santiago can be traced to his initiative. 1969 he became Archbishop of Buenos Aires & Argentina, Chile & Paraguay. He died in 1971 in Buenos Aires. 1950 he had been named Bishop of Edmonton & Western Canada, but never took up this post, because Archbishop Panteleimon (Rudyk) went to Canada.

S: *Prav. Rus'* (1971) 14, pp.2-3; *Eparhialny vestnik* [Venezuela] (1959) 5, pp. 24-25.

ARCHBISHOP LEONTIUS

(Leonid Turkevich, B. 1876 in Kremenets, d. 1965 in New York)

1933 Bishop of Chicago

Born in Kremenets, he attended parochial school and from 1892-95 seminary in Volyn', then the Kiev Theological Academy 1895-99. In 1902 he became teacher at the Oboyansk parochial school. 1905 ordained to the diaconate and priesthood. From 1906 he served at the church in Minneapolis and was rector of the seminary there. 1912 the school was transferred to New Jersey and he was the rector of Saint Nicholas Cathedral in New York. 1915-30 he was the editor of the *American Orthodox Herald* (*Amerikansky Pravoslavny Vestnik*). 1917-18 he took part in the Pan-Russia Council. From 1922-34 he was the closest assistant to Metropolitan Platon. 1933 tonsured a monk, elevated to archimandrite and consecrated Bishop of Chicago & Minneapolis. 1945 with the consent of the Synod he was elevated to archbishop. 1950 succeeded Metropolitan Theophilus and remained until his death in 1965 Metropolitan of All America & Canada. He was a zealous proponent of the separation of the North American Diocese from the Church Abroad and voted for autocephaly of the North American parishes in both 1924/25 and 1945/46. He was often designated as "architect of the autocephaly," which was only accomplished five years after his death. He belonged to the Church Abroad from 1936-46, as Archbishop of Chicago & Minneapolis.

S: Zhizn' i trudy vysokopr. Mitropolita Leontia. New York 1969.

BISHOP MACARIUS

(Michael Ilyinsky, b. 1866 in Gorodya, d. 1953 in New York)

1935 Bishop of Boston

Born in the Tver' District, after graduating from parochial school he attended seminary in Tver' from 1884-87, then 1887-91 St. Petersburg Theological Academy, which he graduated as candidate. 1891 ordained to the priesthood. 1911 he was prefect of the seminary in Minneapolis, by 1917 as protopriest and rector. 1932/33 he was tonsured a monk and shortly thereafter consecrated Bishop of Boston; soon named Bishop of Brooklyn. Before the renewed break in 1946, he joined the Moscow Patriarchate (26 January 1946), which elevated him to archbishop. From 1947, as Exarch of the Patriarch in North & South America, from 1952 as Metropolitan of New York and Exarch of North & South America. He belonged to the Church Abroad from 1936-46.

S: *Ostkirchliche Studien* (1968) p. 209; *JMP* (1953) 12, pp. 13-15.

ARCHBISHOP MARK

(Dr. Michael Arndt, b. 29 January 1941 in Chemnitz)

1980 Bishop of Stuttgart & Southern Germany; Archbishop of Berlin, Germany, & Great Britain

Archbishop Mark was born to a German Protestant family and converted to

Orthodoxy in the early 1960s. After attending elementary and secondary school, from which he was graduated after passing his final examinations in 1961, he served in the army, attaining the rank of lieutenant in the reserves by the time of his discharge. From 1962 to 1964, instructor of German for Yugoslav students at the University of Heidelberg. From 1963 he studied the Slavic and English languages in Frankfurt and Heidelberg. He received his PhD in 1969; his dissertation was on the theme “The Biographical Literature of the Principality of Tver’ from the 14th to the 16th Centuries.” From 1964 to 1969 was instructor of Russian and German at the University of Maryland, American Division. From 1972 to 1975 he taught at the Slavic Institute in the University of Erlangen as Assistant Professor of Church Slavonic and Old Russian Literature. During his time as assistant professor, he studied, from 1973, at the Theological Faculty of the University of Belgrade. During semester breaks, he spent several weeks each year on Mount Athos, at Saint Panteleimon Monastery and Saint Elias Skete. 1975 ordained deacon and tonsured a monk, ordained to the priesthood. After that, served in Wiesbaden. 1976 archimandrite, 1980 consecrated Bishop of Stuttgart & Southern Germany. In 1982 made Bishop of Berlin & Germany. After his consecration, Bishop Mark moved to the Saint Job Monastery in Munich, since in the interim he had gathered together a brotherhood of four novices. At the same time, he was appointed abbot of the monastery, which he thoroughly renovated with his

fellow monks. In the monastery they set up a candle factory, which would cover the needs of the German Diocese. After purchasing new printing facilities, the brotherhood began wide-reaching publishing activity. Since the summer of 1981 the diocesan journal, with both Russian and German editions, was reestablished. Due to the illness of Archbishop Philotheus, Bishop Mark was entrusted with the administration of the German Diocese. Upon the retirement of Bishop Constantine, he was also given the administration of the British Diocese. In 1990 he was made archbishop.

S: *Prav. Rus'* (1981) 1, pp. 11-13;

METROPOLITAN MELETIUS

(Michael Zaborovsky, b. 1869 in Gilevsk, d. 1946 in Harbin)

1908 Bishop of Bizhsk

Born in the Tobolsk District, he attended parochial school and then seminary in Tobolsk from 1886-89. Ordained to the priesthood 1889, after being widowed, he studied at the Kazan' Theological Academy 1895-99. Tonsured a monk in 1897, taught at the Kazan' Theological Academy from 1899-1906.

Archimandrite 1904. 1906-08 rector of the Tomsk Seminary. 1908 Bishop of Bizhsk. 1912-16 Bishop of Yakutsk & Zabaikal, then, until 1920, Bishop of Chita. He emigrated in 1920, with the permission of Patriarch Tikhon, to Harbin, where he lived at the Peking Mission. 1930 Archbishop of Zabaikal &

Nerchinsk. 1931 elevated to Metropolitan. 1932-46 Archbishop of Harbin & Manchuria. 1945 after the invasion of the Red Army he joined the Patriarchate, but died a few months later from old age. Under his leadership, the life of the Manchurian Diocese blossomed in the 1930s. Besides a convent and a monastery, more than two dozen churches, a theological faculty and numerous charitable institutions were founded. His final resting place was in Harbin's Holy Annunciation Church.

S: Policarp (Arkh.) Vospominanie o prispomamyatnom Vladyku Meletiyu, in *Prav. Pyt'* (1963) pp. 34-58; *Tserk. Zhizn'* (1934) 1, pp. 12-13; *Prav. Rus'* (1963) 16, pp. 8-9; *JMP* (1946) 5, pp.11-12; *Church News* (1939)10, pp.13-23, 33-38, 53-57.

METROPOLITAN METHODIUS

(Maurice Gerasimov, b. 1856 near Tomsk, died 1932 in Harbin)

1894 Bishop of Bizhsk

Born in the Tomsk District, he attended parochial school and from 1875-78 seminary in Tomsk. 1878-82 studied at the Kazan' Theological Academy and worked at the Altai Mission. 1885 tonsured a monk, ordained priest. 1892 candidate of theology. 1893 archimandrite and Bishop of Bizhsk. 1898 Bishop of Zabaikal, 1912 Bishop of Tomsk & Altai. 1914 Bishop of Orenburg. After relocation to Manchuria, he was

appointed Bishop of the Church Abroad's newly established Diocese of Harbin & Manchuria in 1922, then archbishop and from 1929 Metropolitan with the right to wear a cross on his klobuk. As senior hierarch of this diocese, his main achievement was the organization of Church life there, where some 200,000 refugees came to live after the Civil War. The pastoral and theological courses that he established formed the cornerstone of the subsequent Theological Faculty, the first institute of higher learning for the Church Abroad.

S: *Sostav*, p. 183.

BISHOP MICHAEL

(Michael Bogdanov, b. 1867 in the Ryazin District, d. 1925 in Harbin)

1907 Bishop of Cheboksar

Born in 1867 near Ryazan', the son of a clergyman. He attended parochial school, then the Kazan' Seminary from 1885-88. Tonsured a reader before 1892, in which year he was ordained to the priesthood and served at various churches in the Ryazan' Diocese. 1896 entered the Kazan' Theological Academy, where he received a stipend as candidate. After graduating from the Academy, he was appointed as an instructor. 1902 tonsured a monk and became prefect of the Kharkov Seminary. 1905

elevated to archimandrite and rector of the same. 1906 Master's Degree in Theology, 1907 consecrated Bishop of Cheboksar, 1914 Bishop of Samara & Stavropol. Honorary member of the Kazan' Academy in recognition of his early activities as instructor of Sacred History and the New Testament. After the outbreak of the Civil War, he found himself on the territory of the White Army. 1919 he was appointed Bishop of Vladivostok. Emigrated to Harbin where, from 1924, he taught the theological courses established there. He protested against the creation of an independent diocese of Harbin 7 Manchuria in 1922 because its territory was taken from the Diocese of Vladivostok.

BISHOP MICHAEL

(Simeon Donskoff, b. 1943 in Paris)

1996 Bishop of Toronto

Born 29 March 1943 in France, where his father had come in 1927 via Constantinople, Lemnos, and Czechoslovakia after evacuating from Russia with the Don Army. Served in the altar from the age of seven. Served in the army 1965-66. In 1966 received the Diplome de Moniteur de Colonies de Vacances. From 1959 to 1966 directed youth camps in France, and in 1995 and 1995 directed camps in Russia. From 1969 worked in hospitals in and near Paris, and from 1978 also taught in

hospitals and medical schools. Tonsured reader in Paris in 1979, by Archbishop Anthony of Geneva; subdeacon in 1980, deacon in 1981, and priest in 1991. From 1991, spiritual father at Paris youth camps. Tonsured a monk by Metropolitan Vitalis on Bright Friday of 1996, taking the name Michael. Made hegumen on Thomas Sunday, 1996. Consecrated Bishop of Toronto, vicar bishop of the Diocese of Canada, 29 June/12 July, 1996 in New York by five bishops.

S: *Prav. Rus'*, #16 (1565), 15/28 August 1996, *Tserk. Zhizn'*, 3-4, 1996, pp. 60-61.

BISHOP MICHAEL

(Michael Kosmodamiansky, b. 1858 near Orlov, d. 1925 in Yugoslavia)

1911 Bishop of Alexandrovsk

Born in the Orlov District, he first attended parochial school there and then seminary. 1880-84 he studied at the St. Petersburg Academy, from which he was graduated as a candidate of theology. He taught at the Orlov parochial school for 11 years. 1895 he became superintendent of the parish schools of the Orlov Diocese, and from 1901 the schools of the Stavropol Diocese. 1906 protopriest. After the death of his wife, he was tonsured a monk in 1910 and elevated to archimandrite. 1911 consecrated Bishop of Alexandrovsk, vicar bishop of Stavropol. 1920 emigrated to Yugoslavia

and member of the Synod of Bishops. 1925 he died in the Grgetek Monastery in Yugoslavia.

S: *Sostav* pp. 84-85; *Tserkovnye Vedomosti* (1925) 19-20, p. 3, 8.

BISHOP MITROPHAN

(Znosko-Borovsky), b. 4 August 1909 in Brest-Litovsk)

1992 Bishop of Boston

Attended the parochial school in Elce, then the Russian secondary school in Brest-Litovsk. He received a scholarship to the Saint Sergius Institute in Paris, but his father rejected this. He began his theological studies at the University of Warsaw (1930-1932), then continued at the University of Belgrade (1932- 34). Taught at the Russian school in Brest-Litovsk from 1935-36. Ordained deacon in September 1935; 14 June 1936 ordained priest at the village parish in Omelenec. 1937 Master of Theology at the University of Warsaw. 1937 priest and teacher in Brest. 1939 named protopriest by Metropolitan Panteleimon. From 1941 dean of parishes in the Brest region. 1944 emigrated to Germany and served in various camps. From June 1945 director of the refugee camp in Mönchehof and member of the diocesan council of the German diocese under Metropolitan Seraphim. From 1946 member of the Mission Committee of the Synod of Bishops. From 1948 dean of the newly-established parishes in North

Africa and Morocco; from 1954 administrator of the Church Abroad for North Africa. From 1959 rector of the Saint Seraphim Church in Sea Cliff, New York. From 1966 member of the diocesan council of the Eastern American Diocese. From 1967 to 1974 taught at Holy Trinity Seminary in Jordanville. 1986 named Protopresbyter. 1990 elected bishop, 26 October/6 November 1992 tonsured monk (in honor of the New Hieromartyr Mitrophan of Astrakhan) at Holy Trinity Monastery. November 1992 consecrated Bishop of Boston, vicar of the Diocese of Eastern America & New York by Metropolitan Vitalis, Archbishop Laurus, and Bishops Benjamin, Hilarion, and Cyril.

S: *Prav. Rus'* (1992) 23, pp. 3-4.

ARCHBISHOP NATHANIEL

(Basil L'vov, b. 1906 in Moscow, d. 1986 in Munich)

1946 Bishop of Brussels & Western Europe

Attended school and spent his childhood in Moscow, fled via Siberia to Manchuria, where he was tonsured a monk in 1929. Attended theological and pastoral courses in Harbin. Assistant to Archbishop Nestor (Anisimov) of Kamchatka, whom he accompanied on numerous missionary trips, among others to the Christians of southern India, where they founded a mission and conducted negotiations with the Indian

Christians about joining the Church Abroad (1935-36). Returned to Harbin; elevated to archimandrite. 1939 entered the Lodomirova Saint Job Monastery, where with Archimandrites Seraphim and Sabbas he set up pastoral courses. 1944 emigrated to the West, where he established the Committee for Russian Orthodox Emigrants, whose main task was to prevent the deportation of DPs to the Soviet Union. Thousands of refugees were saved, receiving permission to immigrate overseas. 1946-51 Bishop of Brussels & Western Europe, in which capacity he succeeded in getting travel passes from the French authorities for the nuns of the Lesna Convent, who had been living in Yugoslavia, thereby facilitating their resettlement in France, where the convent was reestablished. 1951-52 Bishop of Preston & the Hague, 1952 he was named Bishop of Columbia, but did not assume this office and was instead sent to North Africa as administrator of the Russian parishes there. From 1954 he lived in Germany and cared for the parishes in Mannheim and Berlin. 1966 he became abbot of Munich's Saint Job Monastery, where he lived until his death. 1971 he was given provisional rule of the Diocese of Vienna & Austria, 1976 he was appointed Bishop of Vienna & Austria, although, given the poor state of his health, he was barely able to exercise his office. 1980 he retired as abbot of the Saint Job Monastery for this reason. In November 1981 he was elevated to archbishop. Died in Munich in 1986;

buried in Wiesbaden. He was the author of many articles and short tracts on church history, questions of the Faith and Orthodox mission.

S: *Tserk. Zhizn'* (1947) 1, pp. 8-13; *Prav. Rus'* (1952) 20, p.16.

BISHOP NECTARIUS

(Oleg Kontsevich, b. 1905 in Talsi, d. 1983 in San Francisco)

1962 Bishop of Mahopac

Born in Courland, his family moved to the Ukraine. There he attended secondary school and then technical institute, which he graduated as a transportation engineer. 1944 emigrated to the West and settled in America. 1952 entered the New Kursk Hermitage near New York, 1953 tonsured a monk and ordained to the priesthood. Served at the San Francisco Cathedral and worked closely with Archbishop Tikhon. 1959 hegumen, 1962 elevated to archimandrite, consecrated Bishop of Mahopac. During Archbishop Tikhon's illness, Bishop Nectarius assumed the administration of the San Francisco Diocese. In October 1962 he was consecrated vicar bishop of Seattle to lend support to Archbishop Tikhon. He remained in that office for twenty-one years.

S: *Tserk. Zhizn'* (1962) 1-6, pp. 62-63; *Prav. Rus'* (1962) 6, pp. 4-5, 11; (1983) 3, pp. 8-10.

ARCHBISHOP NESTORIUS

(Nicholas Anisimov, b. 1884 in Vyatka, d. 1962 in Moscow)

1916 Bishop of Kamchatka & Petropavlovsk

Born in Vyatka into the family of a civil servant, he first attended secondary school in Vyatka, then the Kazan' Seminary and Theological Academy, where he studied in the Mongolian-Kalmuk Dept. 1907 tonsured a monk, ordained to the diaconate and priesthood, after which he was active in missionary work in Kamchatka, where he founded a mission, which was supported by the Kamchatka Brotherhood, which had many branches in Russia. Built churches, schools and charitable institutions for the Mission. 1912 he was appointed director of the Mission. He translated the Liturgy and Gospels into the local languages. 1914 hegumen, 1915 archimandrite. Military chaplain. 1916 consecrated Bishop of Kamchatka & Petropavlovsk, participated in the Council of 1917/18. Emigrated to Harbin when returning to his diocese became impossible. In Harbin he was in charge of refugee matters. On his extensive travels, he visited diaspora communities in Asia, Africa, and Europe. 1933 archbishop and head of the Korean Mission, from that time with the title of Archbishop of Kamchatka & Seoul for the "duration of his temporary stay in Harbin." 1945 upon the Red Army invasion of Manchuria, he joined the Patriarchate. 1946 Metropolitan and Exarch of the Patriarch for the

Eastern Asia. 1947-56 presumably arrested and exiled. 1956 Metropolitan of Novosibirsk & Barnaul, 1958 retired; administrator of the Diocese of Kirovgrad & Nikolaev. Shortly before his death, he took the great schema with the name Macarius.

S: *Sostav*, p. 73; *Tserk. Zhizn'* (1933) 11, p.201; *JMP* (1962) 12, pp.17-20.

BISHOP NICHOLAS

(Nicholas Karpov, b. 1891 in Moscow, d. 1931 in Yugoslavia)

1929 Bishop of London

After attending parochial school and seminary, he continued his studies at Moscow Theological Academy from 1911-15. Tonsured a monk and ordained to the priesthood, then taught at the Oboyansk Seminary in Kursk. Retreated to southern Russia, relocated to Yugoslavia, where he taught at the Bitol Seminary. 1928 elevated to archimandrite and administrated the London parishes. 1929 Bishop of London, vicar bishop of Western Europe. He was the first and the last Orthodox bishop to bear the title “Bishop of London” since the Great Schism. During a trip to Karlovtsy, he fell ill of appendicitis and died at the age of 41. After the schism of 1926, he had the task of consolidating the position of the Church Abroad in England, which he succeeded in doing even in the short time he was there, because he was much beloved by his flock. His untimely death proved to be a great loss for

the position of the Church in England.

S: *Tserk. Vedomosti* (1930) 3-4, pp. 5-6; 5-6, pp. 12-13; *Nikon*

Zhizneopisanie. Vol. 7, pp. 272-75.

BISHOP NICHOLAS

(Ono, d. 1956 in Tokyo)

1941 Bishop of Tokyo & Japan

After 1940 only native Japanese could legally head a religious community.

In accordance with this decree, Metropolitan Sergius (Tikhomirov) was forced to retire. He recommended Protopriest Nicholas Ono as his successor. The latter and his wife took the monastic tonsure, and he was duly consecrated by the bishops of the Church Abroad present in Harbin: Metropolitan Meletius and Bishops Demetrius and Juvenal. Following the repose of Metropolitan Sergius in 1945, one group of Japanese Orthodox joined the Moscow Patriarchate, and another group the North American Metropolia. When the Metropolia received autocephaly from Moscow, the Japanese Orthodox Church was given an autonomous status under the Moscow Patriarchate. Bishop Nicholas maintained an independent status within the Church Abroad during the years 1941- 1946.

S: *JMP* (1970) 12, pp. 45-47.

BISHOP NICANDER

(Nicholas Paderin, b. 1927 in Harbin, d. 1987 in Brazil)

1967 Bishop of Rio de Janeiro

Attended elementary and secondary school in Harbin. Continued his studies at the seminary and theological faculty there. 1953 ordained to the priesthood. He refused to take a Soviet passport and emigrated in 1956 to Brazil, where he served as the parish priest in Rio de Janeiro and São Paulo. 1967 he was tonsured a monk, elevated to hegumen, archimandrite, and consecrated Bishop of Rio de Janeiro. From 1976 he bore the title Bishop of São Paulo & Brazil and ruled that diocese until his death after a brief illness in 1987.

S: *Prav. Rus'* (1967) 21, pp. 3-5; (1968) 1, p. 14.

ARCHBISHOP NICODEMUS

(Nicholas Nagaev, b. 1883 in Abo, d. 1976 in London)

1954 Bishop of Preston

Born 1883 in Abo (Finland), he attended elementary and secondary school and then military school. Later he studied military science. Took part in the War, emigrated to Yugoslavia. In the early 1940s he joined the Milkovo Monastery and was tonsured a monk in 1943. Hierodeacon, hieromonk, and, for a short time, military chaplain. Emigrated to the West,

where he joined the Saint Job Brotherhood and became co-founder of the Munich Monastery. 1946 hegumen, in the same year he resolved to move to France with several other monks, where they wanted to establish a monastery. The plan had to be abandoned, due to lack of funds. Served in France. 1951 elevated to archimandrite and appointed administrator of the English parishes, from 1953 head of the parishes. 1954 Bishop of Preston, vicar bishop of Western Europe, 1957 Bishop of Richmond, 1963 Bishop of Richmond & Great Britain, from 1969 archbishop.

S: *Prav. Rus'* (1954) 15, pp. 5-7; (1976) 21, p. 10.

ARCHBISHOP NIKON

(Nicholas P. Rklitski, b. 1882 in Borki, d. 1976 in the United States)

1948 Bishop of Florida

Born into a priest's family, he attended parochial school in Chernigov and helped his father in the parish administration. Then he attended seminary in Chernigov. He enrolled in Warsaw University in 1910. Continued his study of law at Kiev University, where he passed the exam in 1915.

Volunteered for military service, took part in the Civil War, fighting for the White Army. 1918 he became acquainted with Metropolitan Anthony (Khrapovitsky), with whom he worked most closely from 1922-36 in the emigration. After the death of Metropolitan Anthony he studied theology

in Belgrade and prepared to be a missionary. 1941 tonsured a monk, ordained to the priesthood and rector of Holy Trinity Church, Belgrade. Retreated with the Synod in 1944 to Karlsbad and Munich. In Karlsbad he joined the Lodomirovo Saint Job Brotherhood. Elevated to hegumen, exiled to Switzerland, secretary of the Synod. 1946 elevated to archimandrite, moved to Jordanville. Secretary to Archbishop Vitalis (Maximenko). 1948 Bishop of Florida, vicar bishop of Eastern America. 1959 archbishop, from 1967 Archbishop of Washington & Florida, member of the Synod. Died 4/17 Sept. 1976. The author of numerous writings and collaborator on various newspapers, including *Military Herald* (*Voenny Vestnik*) and *Imperial Herald* (*Tsarsky Vestnik*). Best known for the seventeen-volume edition of *Zhizneopisanie Blazhenneishago Antonia, Mitropolita Kievskago i Galitskago* (New York 1956-69).

S: *Prav. Rus'* (1948) 11, p.12; 12, pp. 8-12; (1976) 18, p.16.

ARCHBISHOP PANTELEIMON

(Peter Rudyk, b. 1899 in Lipovets, d. 1968 in Edmonton)

1941 Bishop of L'vov/Kiev

Born in 1899 near L'vov, he entered Pochaev Lavra as a novice and was tonsured a monk in 1920 upon return of the Brotherhood. After graduating

from seminary he continued his studies from 1925 at the Theological Faculty of Warsaw University. He was rector of Saint George's Church in L'vov, 1928 hegumen, 1929 archimandrite and abbot of the Zagaetsky Monastery until 1933. From 1933 Deputy Abbot of Pochaev. In 1941 he was consecrated Bishop of L'vov and given the administration also of the Kiev Diocese. From 1941-45 he belonged to the episcopate of the Ukrainian Autonomous Church under Archbishop Alexis. 1944 emigrated to the West, where he joined the Church Abroad. 1945-48 administered the communities of the Church Abroad in North Africa, 1948 was elevated to archbishop and entrusted with the administration of the Diocese of Buenos Aires & Argentina. The local authorities forced him to leave Argentina in 1950, after which he assumed rule of the Diocese of Edmonton & Western Canada. 1954-57 Archbishop of Montréal & Eastern Canada. The Synod of Bishops retired him by decree in 1957 for serious offenses. 1959 he joined the Moscow Patriarchate and bore the title Archbishop of Edmonton & Canada and administered the Patriarchal communities in Canada until his death in 1968.

S: *JMP* (1968) 12, pp. 26-30; (1979) 10, pp. 14-18.

ARCHBISHOP PAUL

(Michael Pavlov, b. in 1927 in Warsaw, d. 1995 in Spring Valley, New

York)

1967 Bishop of Stuttgart

Born in 1927 in Warsaw, where he received his secondary education. 1944 fled to Germany. In Fischbek Camp near Hamburg, he came under the influence of the priest of the camp, Archimandrite Vitalis (Ustinov, later Metropolitan) and in 1946 he became a novice. He was tonsured a monk and was ordained hierodeacon in 1949 in the Saint Job Monastery in Munich. With Archimandrite Vitalis's brotherhood, which set up printing presses in London, São Paulo, and Montréal, he moved first to London and then to Brazil. In 1952 he was ordained to the priesthood and served in São Paulo. 1955 he moved to Canada, where the Brotherhood established the Holy Transfiguration Skete and set up a printing press. During these years, he studied theology at the University of Montréal. 1957 was awarded the gold cross, 1959 elevated to hegumen, 1966 to archimandrite, 1967 consecrated Bishop of Stuttgart, vicar bishop of the Diocese of Southern Germany. Upon the retirement of Archbishop Alexander (Lovtsy) in 1971, he administered the chancery of the German Diocese and in practice independently ruled the Diocese of Stuttgart & Southern Germany. During this time period, the Synod assigned him to undertake visitations of churches in England, the Holy Land and Australia. 1980 appointed Bishop of Sydney, Australia & New Zealand, from Nov.

1981 archbishop. He suffered a stroke in 1992, from which he never fully recovered and thus retired. He lived his last years at the Novo-Diveevo Convent in Spring Valley, where he reposed in 1995. While he was hierarch in Australia several new churches were built, and with his blessing the monastery in Bombala was established.

S: *Vestnik Germanskoy Eparkhii* (1995) 2, pp. 25-28; *Prav. Rus'* (1952) 3, pp.15-16; *Tserk. Zhizn'* (1995) 1-2. pp. 43-47

BISHOP PHILIP

(John Gardner, b. 1898 in Sebastopol)

1943 Bishop of Potsdam

Born in Sebastopol, he first lived in Moscow, where he attended the lyceum. In 1914 he moved back to Sebastopol and continued his secondary education. He learned traditional chant and Old Russian neumatic notation from the Old Believers. Thenceforth, his interest turned to Russian ecclesiastical chant, which was to determine his academic life's work. On account of his knowledge of languages he worked at the SEA. Ahead of the advancing Red Army, he emigrated in Nov. 1920 to Yugoslavia. 1922-28 he studied theology at the Theological Faculty of the University of Belgrade. 1931 tonsured a monk, visited Mount Athos and the Holy Land, where he lived from 1934-38 at the Jerusalem Mission and

published a journal. At the Second Pan-Diaspora Council in 1938 he took part as one of the monastic representatives. He then went to Lodomirova and joined the Saint Job Brotherhood. 1939 he became rector of the Russian Church in Vienna and was later summoned to Potsdam, of which he was consecrated bishop, vicar bishop of the German Diocese. After World War II, he was laicized at his own request. After this, he devoted himself to his academic research on Russian chant and neumatic notation. Regarding his academic work, see the bibliography.

S: *Tserk. Zhizn'* (1942) 7, pp. 101-107; *Ostkirchlice Studien* (1973) p. 315.

ARCHBISHOP PHILOTHEUS

(Vladimir Narko, b. 1905 in Zanarotsy, Belorussia, d. 1986 in Hamburg)

1941 Bishop of Slutsk

Born in Belorussia to the family of a priest, Father Eudocimus Narko, he served the Church in various ways from his earliest childhood. He was an altar boy for fourteen years with his father. Graduated from seminary in Vilnius in 1924, then graduated from the theological faculty at the University of Warsaw in 1929, then studied theology and Greek at the Halki Seminary [in Turkey] from 1931 to 1933. Received the master of theology degree in 1937. January of 1928 tonsured a monk at the Pochaev

Lavra. 1928 ordained to the diaconate and priesthood. In the following year made deputy superior of the Monastery of Saint Onuphrius. In 1933 made superior, dean, and administrator of the Mission in Galicia. 1934 made archimandrite. In 1936 named prefect and teacher at the Warsaw Seminary, and in 1938 made docent on the faculty of Moral Theology at the theological academy. In the same year, made vicar and chancellor of the Warsaw Cathedral and catechetical teacher in Warsaw secondary schools. In 1941 consecrated Bishop of Slutsk by the Belorussian Orthodox Autonomous Church at the Dormition Cathedral, 1942 Bishop of Moghilev & Mstislav. In March of same year made temporary administrator of the Minsk Diocese. Elected member of the Holy Synod of the Belorussian Church, and chosen as deputy to the Metropolitan of Belorussia. In 1942 made archbishop. Evacuated with the Belorussian clergy to Germany. 1946 joined the Church Abroad. 1946 named administrator of the Church Abroad's Vicariate of Hessen., then headed the Northwestern vicariate of the Diocese of Germany. 1971 succeeded Archbishop Alexander as Bishop of Berlin & Germany. For his service in the same year awarded a diamond cross on klobuk in 1971. In 1978 celebrated 50 years of his priesthood in a celebration headed by Metropolitan Philaret. In January 1981 the President of the FRG awarded him the Republic Merit Cross 1st Class. In the spring of 1981 he suffered

a severe heart attack, in autumn 1982 he retired. At his initiative the Cathedral of Saint Prokopius and many other smaller churches and chapels were built in the north of Germany.

S: *Tserk. Zhizn'* (1986) 9-10, pp. 176-178.

METROPOLITAN PLATON

(Porphyrius T. Rozhdestvensky, b. 1866 near Kursk, d. 1934 in New York)

1902 Bishop of Kiev

Born in the Kursk Diocese into the family of a clergyman. Attended parochial school and seminary in Kursk. 1887 ordained to the priesthood. After the death of his wife, he studied at the Theological Academy in Kiev 1891-95. 1894 tonsured a monk, 1896 inspector of the Kiev Theological Academy. 1902 rector there; vicar bishop of Chigirinsk, vicar bishop of Kiev Diocese. 1907 Bishop of North America, successor of Archbishop [later Patriarch] Tikhon (Bellavin). 1914 Archbishop of Kishinev & Khotin. 1917 Metropolitan of Kherson & Odessa. Co-founder of the SEA of southern Russia. After the evacuation, the Synod appointed him head of the Russian communities in Athens. He was supposedly relieved of this post by an oral communiqué from Patriarch Tikhon and appointed ruling bishop of the North American Diocese on 22 Aug./5 Sept. 1922. There,

Platon joined in the already existing attempts to create an independent diocese and separate from the Synod, and he eventually broke with the Synod in 1926. Until his death in 1934, he presided over the “Metropolia” as Metropolitan of All America & Canada. Like Metropolitan Eulogius, from 1926 onwards he disputed the right of the Church Abroad to speak for the Church emigration, despite the fact that he had worked closely with the Synod until 1926 and had considered the Church Abroad as the representative of the church emigration. His brainchild, the “Holy Eastern Orthodox Catholic and Apostolic Church in North America” did not however attain the recognition of the Orthodox world. This was later a decisive factor after 1934 in his successor’s growing rapprochement with the Church Abroad and the re-establishment of unity in 1936.

S: *Nikon Zhizn’ eopisaniye*. Vol. 7, pp. 382-85.

ARCHBISHOP SABBAS

(Theodore Raevsky, b. 1892, d. 1976 in Sydney)

1954 Bishop of Melbourne

After graduating from secondary school in Yugoslavia, he studied law and theology in Belgrade. Religious instructor at various schools, ordained to the priesthood. 1944 withdrew from Yugoslavia to Austria, then immigrated to the United States. For approximately five years, he was

rector of the Russian Church in Miami. 1952 he was named protopriest. After the death of his wife he was tonsured a monk and was elevated to hegumen and archimandrite. 1954 he was consecrated Bishop of Melbourne, vicar bishop of Australia & New Zealand. In the following year, he became ruling bishop of the same, a position which he retained until 1970, from 1957 as archbishop. As ruling bishop of the diocese, above all else it was his task to take care of all the refugees from China and Manchuria, who came to his diocese during the 1950s and on whose behalf he had appealed for help to numerous institutions and international organizations, to make it possible for them to come to Australia. For his services to these refugees, he was granted the diamond cross on his klobuk. At his initiative, the convent of New Shamordino and numerous homes for the elderly were founded. From 1955 he published his own diocesan journal *Tserkovnoe Slovo*. In 1970 he retired due to ill health. He reposed in Sydney. His service consisted above all else in the consolidation of parish life in Australia and New Zealand and the assimilation of the refugees from the Far East.

S: *Tserk. Zhizn'* (1954), 1-2, pp. 7-22; *Prav. Rus'* (1954) 2, p. 15; 3, pp. 3-6; (1976) 9, pp. 14-15.

BISHOP SABBAS

(John N. Saratsevich, b. 1902 in Lutovich, d. 1973 in Edmonton)

1958 Bishop of Edmonton

Born near Belgrade, he was of Serbian nationality. After graduating from secondary school, he studied law at Belgrade University from 1924-27. He then worked as a lawyer in Belgrade. 1936-40 he studied theology at Belgrade University and was an active member of the movement “The Servants of God.” He was arrested by the German Occupation forces, who incarcerated him in a concentration camp from 1942-45. After his liberation, he joined the Saint Job Brotherhood in Munich and emigrated with a few fellow monks to Paraguay, where he was ordained to the diaconate and a year later to the priesthood. In 1952 he was elevated to hegumen, 1955 to archimandrite. In 1958 he succeeded Archbishop Vitalis and became Bishop of Edmonton & Western Canada. He retired in 1971 due to ill health and died two years later.

S: *Tserk. Zhizn'* (1958) 7-12, pp. 88-108; *Prav. Rus'* (1958) 19, pp. 2-5, p. 18; (1973) 6, p.10.

ARCHBISHOP SERAPHIM

(Igor Dulgov, b. 1923 in Russia)

1993 Bishop of Lesna

Archbishop of Brussels & Western Europe

Emigrated from Russia in 1928. After finishing school studied engineering, and theology from 1946 to 1950 at the Saint Sergius Institute in Paris, earning the Licentiate degree. From 1954-1961 worked in Paris and Versailles. Ordained deacon and priest in in Geneva in 1961 for the parish in Cannes. From 1963 dean of the parish in Cannes and from 1971 archpriest and dean of the parishes in the south of France. Under his direction ten future priests for the Western European Diocese were trained. From 1985 rector of the parish in Lyon. Tonsured a monk in 1994 and consecrated Bishop of Lesna on 6/19 September 1993 in Geneva by Metropolitan Vitalis, Archbishops Anthony of Geneva and Mark of Berlin, and Bishop Barnabas of Cannes. Was consecrated at the request of Archbishop Anthony, who wished to see him as his successor. In 1994 Bishop Seraphim was nominated Bishop of Brussels & Western Europe with residence in the Lesna Convent, after 1995 archbishop.

S: *Prav. Rus'* (1993) 20, pp. 3-5.

ARCHBISHOP SERAPHIM

(Leonid Ivanov, b. 1897 in Kursk, d. 1987 in Mahopac)

1947 Bishop of Troitsa

Attended elementary and secondary school in Kursk. 1915 studied at the Faculty of Philosophy at Moscow University. 1916 volunteered to serve in

the army, from 1917 in the White Army. Emigrated to Yugoslavia, where he studied at the Theological Faculty of the University of Belgrade. 1926 tonsured a monk at St. Panteleimon's Monastery on Mount Athos. Then served as a priest in Skopje. 1934 joined the Lodomirova Saint Job Brotherhood. 1935-44 abbot of the monastery, from 1935 after elevation to hegumen as archimandrite. Under his leadership the monastery and the printing press were built up. Relocated to Germany with the brotherhood, and then on to Jordanville with thirteen of the monks. 1946 he was named Bishop of Santiago, but he never took up this post, because he assumed direction of the monastery at Jordanville, where he re-established the newspaper *Orthodox Russia*, which since that time has come out every two weeks. 1947 he was appointed Bishop of Holy Trinity. Upon his initiative, the New Kursk-Root Hermitage at Mahopac was founded, which from 1950 served as the headquarters of the Synod of Bishops. From 1951-57 he was head of the monastery there and became a permanent member of the Synod. In 1957 he was appointed Bishop of Chicago & Detroit, from 1976 as Archbishop of Chicago, Detroit, & the Midwest. In the early 1960s, he founded in his diocese the "Lodomirova" summer youth camp, which yearly cared for groups of young people. On account of his experience with youth, he was assigned to supervise work with youth throughout the Church. From 1976, he was the first deputy of

Metropolitan Philaret. He was the author of many articles in church newspapers and his own books, such as *Pilgrimage to the Holy Land (Palomnichestvo v Svyatuyu Zemlyu)*; *The Protectress of the Russian Diaspora (Odigitria Russkago Zarubezhiya)*, and others.

S: *Tserk. Zhizn'* (1948) 1, pp. 8-13; *Prav. Rus'* (1976) 21, pp. 7-8.

METROPOLITAN SERAPHIM

(Albert Lade, b. 1883 in Leipzig, d. 1950 in Munich)

1924 Bishop of Zmiev

Born into a Protestant family in Leipzig, where he received his secondary education. 1903 he converted to Orthodoxy in the Russian Orthodox Church in Dresden. 1905-07 studied at the St. Petersburg Theological Seminary. 1907 married and was ordained to the diaconate. Served in Novgorod and Volyn'. 1912 ordained to the priesthood and entered the Moscow Theological Academy, from which he received the degree of Candidate. 1916-19 taught at the Kharkov Seminary. In 1920 he was widowed and in 1924 tonsured a monk. In the same year he was elevated to hegumen and archimandrite and became abbot of the Holy Protection Monastery in Kharkov. In 1924 he was consecrated Bishop of Zmiev from the Ukrainian Autocephalous Church (by Metropolitan Pimen Pegov). 1925 chairman of the committee on education and the committee for the

fight against unbelief. In 1930, he allowed himself to be repatriated. His consecration was regularized by the Church Abroad. From 1931-37 vicar Bishop of Germany and administrator of the Austrian parishes. 1938 Bishop of Berlin & Germany, member of the Synod of Bishops. 1939 archbishop. After the German conquest of Poland, he assumed the church administration after Metropolitan Dionysius of the Polish Autocephalous Orthodox Church had renounced its leadership. Due to protests on the part of the Ecumenical Patriarch, Archbishop Seraphim gave up that leadership and returned to Berlin, where in 1942 he became Metropolitan of Central Europe. He bore the title until his death in 1950, even though the metropolia only consisted of parishes in the Federal Republic of Germany after 1945. In 1945 he relocated to Munich. The mass of refugees from the East lived in DP camps under his jurisdiction and consisted of over 100 communities with their own school system and charitable institutions. Thanks to his theological and religious education and also to his German ancestry, he made Orthodoxy known widely among the German population and conducted a regular dialogue with other confessions. After the end of the war, he was accused of collaboration with the Nazis. These false accusations made the last years of his life most difficult and overshadowed his services as a theologian and pastor. Other lies were also spread after his death, namely that he had intended to join the Patriarchate

of Moscow, though this assertion has no basis in fact. As a theologian, he published many writings, which spread the understanding of Orthodoxy in the German-speaking world, including *Science and Religion* (*Wissenschaft und Religion*, 1946); *The Immortality of the Soul* (*Die Unsterblichkeit der Seele*, 1947); *Apologetical Essays* (*Apologetische Aufsätze*, 1948); *Orthodox Dogma* (*Das Orthodoxe Dogma*, 1948); *The Eastern Church* (*Die Ostkirche*, 1950). Metropolitan Seraphim spent more than 20 years studying all the Greek sources concerning the life of Jesus Christ as a historical person, and concerning the two natures of Christ. This fundamental research was lost during World War II following the bombardment of the house in which he lived.

S: *Tserk. Zhizn'* (1937) 12, pp. 187-92; (1947) 2, pp. 11-12; (1950) 9-10, pp. 5-9; *Prav. Rus'* (1947) 14, p. 14; (1950) 18, pp. 3-4; *Vestnik Germanskoy Eparkhii* (1990) 6, pp. 19-25; The documents relating to the decision of the Synod to accept him into the jurisdiction of the Church Abroad were published in *Tserk. Zhizn'* (1985) 11-12, pp. 332-338.

METROPOLITAN SERAPHIM

(Alexander Lukianov, b. 1879 in Saratov, d. 1959 in the Soviet Union)

1914 Bishop of Serdobol'sk

Born in Saratov, he attended parochial school and 1897-1900 seminary there and then 1900-04 Kazan' Theological Academy. 1902 tonsured a monk, 1903 ordained to the priesthood. After graduating from the Kazan' Academy, assistant professor of the seminary in Ufa, from 1906 prefect in Ufa. 1907 archimandrite and rector of the seminary in Tavrida, 1911 rector of the seminary in Saratov. 1904 Bishop of Serdobolsk, vicar bishop of the Diocese of Finland. 1917 participated in the Pan-Russia Council. 1918 Bishop of Finland, 1920 archbishop. When the Orthodox community in Finland joined the Ecumenical Patriarchate, he protested and refused to recognize Bishop Germanus (Ava), whom Constantinople had appointed. He finally had to leave Finland under pressure from the authorities and was appointed rector of the Orthodox parishes in England, with his center in London. He became vicar bishop to Metropolitan Eulogius. After the break between Eulogius and the Synod, Archbishop Seraphim remained faithful to the Church Abroad, who in turn entrusted him with the leadership of the Diocese of Western Europe, with his see in Paris. It is thanks to his authority that the Church Abroad was able to build up numerous parishes in subsequent years in France, Belgium, Holland, Switzerland, and Italy. For his services in consolidating parish life in the Diocese of Western Europe, he was elevated to metropolitan in 1938 during the Second Pan-Diaspora Council. In August 1945 he negotiated

with Metropolitan Nicholas (Yarushevich) and joined the Patriarchate with a number of his parishes. Upon the death of Metropolitan Eulogius, who had likewise joined the Moscow Patriarchate, he became Exarch of Western Europe. As such he bore the title of Metropolitan of Brussels & Belgium, Exarch for Western Europe. In 1949 he was retired “for health reasons.” In 1954 he moved to the Soviet Union, where in 1959 he died at the Gerbovetsky Monastery (Moldavia).

S: Sostav, p. 39; *Tserk. Vedomosti* (1926) 13-14, pp. 10-11; *JMP* (1959) 12, pp. 26-30; *Ostkirchliche Studien* (1968) p. 217; *Russie et Chretiené* (1938-39) p. 238.

ARCHBISHOP SERAPHIM

(Nicholas Sobolev, b. 1881 in Ryazan, d. 1950 in Sofia)

1920 Bishop of Boguchar

Born in 1881 into the family of a clergyman in Ryazan’, attended parochial school in his hometown and from 1901-03 seminary. 1904-08 he studied at the St. Petersburg Theological Academy, which he completed as a candidate. 1907 tonsured a monk and ordained priest. Teacher at the pastoral school in Zhitomir and assistant prefect at the parochial school in Kaluga. Elevated to archimandrite and prefect of the seminary in Kostroma, then until 1919 in Voronezh. Priest and superintendent of the

seminaries in Ekaterinoslav and Simferopol. In 1920 he was consecrated Bishop of Boguchar by the SEA in southern Russia. This was the first consecration by what later came to be called the Synod Abroad; it simultaneously demonstrated the independence and canonical competence of the SEA, which at this point in time began to create new dioceses, which were later confirmed by the Patriarch. Emigrated to Bulgaria, where the Church Abroad appointed him the administrator of the Russian Orthodox communities in Bulgaria and also oversight over Archbishop Damian's pastoral school and both Russian monasteries. His residence was in Sofia. He distinguished himself by his theological works, in which he struggled against the sophiological teachings of Archpriest Sergius Bulgakov. In 1934 he was elevated to archbishop. After the invasion of the Red Army, he joined the Moscow Patriarchate, which confirmed him in his position as administrator of the Russian communities in Bulgaria. He was one of the few hierarchs of the Church Abroad, who after joining the Patriarchate, was allowed to remain in his previous area of activity and was not transferred. After his death in 1952, no further Russian administrator was appointed for Bulgaria because the few Russian emigrés left in Bulgaria after 1945 were assimilated into Bulgarian parishes. The Russian church property was transferred to the Church of Bulgaria, except for St. Nicholas Church in Sofia.

S: *Nikon Zhizneopisanie*. Vol. 5, p. 271; *JMP* (1950) 4, pp. 21-28
 (with detailed evaluation of his theological works against S.
 Bulgakov).

ARCHBISHOP SERAPHIM

(Constantine Svezhevsky, b. 1899 in Proskurov, d. 31 Aug./13
 Sep.1996)

1957 Bishop of Caracas & Venezuela

Born in the Podolsk district, he attended parish and secondary school in Podolsk, before volunteering for military service in 1917 and later joining the White Army in southern Russia. With the defeat of the Whites, he left the Crimea for Lemnos, and from there emigrated to Yugoslavia. 1945 he joined the Saint Job Brotherhood and was tonsured a monk at the Saint Job Monastery in Munich. In 1948 he was ordained to the diaconate and emigrated to the United States, where he joined Holy Trinity Monastery. He studied theology at the seminary there, where after his ordination to the priesthood in 1955, he also received a position as an instructor. 1956 he was elevated to archimandrite and made rector of the cathedral in Detroit. 1957 Bishop of Caracas & Venezuela. Upon his initiative the cathedral and a home for the elderly were established, as well as the building and extension of most of the churches in the country. 1968 he was named

archbishop and bore the title of Archbishop of São Paulo, Brazil & Venezuela, because he assumed rule over both dioceses. Until 1977 he maintained this dual responsibility. Thereafter, he only ruled the Diocese of Caracas & Venezuela. He retired to California in 1984, and reposed in Spring Valley, NY, on 31 August/13 September 1996.

S: *Prav. Rus'* (1957) 6, pp. 3-6.

BISHOP SERGIUS

(Arkady Korolev, b. 1881 in Moscow, d. 1952 in Kazan')

1921 Bishop of Bely

Born in 1881 in Moscow, he left the city shortly thereafter, because his father died. He grew up in the village of Obolyanov (Dmitrovsky District), where he attended the parish and parochial school. 1898-1901 studied at the Bethany Seminary, near Holy Trinity Lavra, then theological academy from 1901-05 in Moscow. Under the spiritual influence of Bishop Eulogius (Georgievsky) of Kholm, he was tonsured a monk in 1907, ordained to the priesthood and entered the Jablonets Monastery. 1914 elevated to archimandrite and abbot of the monastery, which after the new national borders were drawn lay in Poland. In 1920 he returned to the monastery, which had been evacuated during the War. As an opponent of the Polish Orthodox Church's attempts at autocephaly, he was arrested in

1922 and interned, a few months after his consecration as Bishop of Bely, vicar bishop of Kholm. His appointment to the episcopate was with the consent of Patriarch Tikhon. In 1924 he and Bishop Vladimir (Tikhonitsky) — likewise an opponent of autocephaly — left Poland and traveled to Prague. In the same year with the consent of the Synod in Karlovtsy, Metropolitan Eulogius named him vicar Bishop of Prague and rector of Saint Nicholas Church there. At his initiative a church was built in the Olshinsky Cemetery. When Eulogius broke with the Synod, Bishop Sergius did likewise and subordinated himself to Eulogius. After the Red Army's invasion of Czechoslovakia, he joined the Patriarchate and was appointed Archbishop of Vienna & Austria, in 1949 of Berlin & Central Europe, Exarch of Central Europe, from 1950 Archbishop of Kazan' & Chistopol, where he died in 1952.

S: *JMP* (1953) 12, pp. 4-6; *Ostkirchliche Studien* (1968) 2/3, p. 218.

ARCHBISHOP SERGIUS

(Stephen Petrov, b. 1864 in the Don Territory, d. 1935 in Yugoslavia)

1899 Bishop of Biisk

Born in the south of Russia, after graduating from parochial school, he entered the Don Seminary (1883-86) and studied from 1886-91 at Moscow

University. After finishing university, he joined the Kirghiz Mission in Tomsk and became a missionary. 1892 tonsured a monk and ordained to the priesthood. Until 1895 served at the Kirghiz Mission, becoming an archimandrite and its director in 1895-1899. In Dec. 1898 (1899 NS), he was consecrated Bishop of Biisk, 1901 of Omsk, 1903 of Kovno, 1907 of Novomirgorod, vicar bishop of Kherson. 1913 Bishop of Sukhumi in the Georgian Exarchate. Emigrated to Yugoslavia via Constantinople, where he became a member of the Synod and administrator of the Russian parishes in Yugoslavia. For his services as a permanent member of the Synod and for his administration of the Russian emigrés in Yugoslavia, he was granted the title of Chernomorsk & Novorossiisk. He died in Jan. 1935 in the Serbian Monastery Privina Glava.

S: *Tserk. Zhizn'* (1935) 1, pp. 15-16.

ARCHBISHOP SERGIUS

(Sergius Tikhomirov, b. 1863 in Gruzi, d. 1945 in Tokyo)

1908 Bishop of Jamburg

Born in 1871 to the family of a priest, in the village of Gruzi near Novgorod, he attended parochial school in Novgorod from 1882-86 and seminary from 1886-92. 1892-96 he continued his study of theology at the St. Petersburg Academy, which he completed as a candidate. 1895

tonsured a monk and ordained to the diaconate and priesthood. 1896
 prefect of the St. Petersburg Seminary, from 1899 rector of the seminary
 and from 1905-08 rector of the academy. In 1908 he was consecrated
 Bishop of Jamburg and appointed head of the Japanese Mission, with the
 title Bishop of Kyoto & Japan. 1921 after making contact with the Synod
 of Bishops, he was elevated to archbishop. In subsequent years, he was
 closely connected to the Synod, whose competence for the Russian
 emigration he recognized. To his almost completely Japanese
 communities, amongst whom he enjoyed great missionary success, the
 problems of the Russian emigration seemed strange because there were
 only about 100 Russians emigrés in the whole country, but 40,000
 Japanese Orthodox. 1931 nominated metropolitan. Forced to retire in 1940
 by the Japanese authorities, as they wanted a Japanese bishop at the head
 of the diocese. Bishop Nicholas (Ono) became his successor.

S: *Tserk. Vedomosti* (1926) 17-18, pp. 17-19; *Sostav*, p.327; *JMP* (1960)
 7, pp. 53, 54, 58; 8, pp. 58, 64-68.

ARCHBISHOP SIMON

(Sergius Vinogradov, b. 1876 in Vladimir, d. 1933 in Peking)

1922 Bishop of Shanghai

Born in 1876 in Vladimir-on-the-Klyazma into the family of a clergyman,

he attended parochial school and from 1895-98 seminary. He then continued his studies at the academy in Kazan' (1898-1902). 1899 tonsured a monk, 1902 hieromonk and member of the Peking Ecclesiastical Mission, where in subsequent years he enjoyed great missionary success and became a co-founder of numerous missionary stations and churches in China. In 1907 he was elevated to archimandrite for his services and appointed head of the Peking podvorye in Harbin. 1917-18 participated in the Pan-Russia Council. 1918-22 served at the Peking Mission. 1922 Bishop of Shanghai, vicar bishop of the Diocese of Peking & China. During the next ten years, he built up the parish life of the newly-created diocese and founded many new parishes, which came into existence everywhere through the influx of thousands of refugees into the diocese. After the death of Metropolitan Innocent (Figurovsky), he was elevated to archbishop and given rule over the Diocese of Peking & China. As head of the Peking Mission and the Chinese Diocese with its 75,000 faithful, he died suddenly at the age of 58 in 1933. "He was one of the greatest and most praiseworthy hierarchs of the Church Abroad."

S: *Tserk. Zhizn'* (1933) 3, pp. 34-37; *Prav. Rus'* (1958) 3, pp. 4-7.

BISHOP STEPHEN

(Alexander Dzhubai)

1917 Bishop of Pittsburgh

A Carpatho-Russian by birth, he was a Uniate priest and converted to Orthodoxy in 1917. He was thereupon consecrated Bishop of Pittsburgh by Bishop Alexander in the hope that more Uniate communities would return to Orthodoxy if they had their own Carpatho-Russian bishop. In 1922 together with Bishop Gorazd (Pavlik), he consecrated Bishop Adam as a second bishop for the Carpatho-Russian communities. When Bishop Stephen had little success in missionizing among the Uniates, he returned to the Unia, hoping that Rome would name him Uniate bishop in the USA. However, this did not occur. From 1924 he was completely isolated. Before rejoining the Unia, he had also attended the 1924 Detroit Council, at which he was a spokesman for the independence of the North American parishes. He belonged to the Church Abroad until 1924.

ARCHBISHOP STEPHEN

(Simon Sevbo, b. 1872 in Telusha, d. 1965 in Vienna)

1942 Bishop of Smolensk & Bryansk

Born in 1872 into the family of the church reader in the village of Telusha near Minsk. After attending parochial school, he attended the Minsk Seminary from 1891-1894. 1896 ordained to the priesthood and served in the Minsk Diocese. After the new boundaries were drawn in 1919, his

parish ended up in Poland. He protested against the autocephaly of the Polish Orthodox Church and refused to recognize the new hierarchy, whereupon he was arrested and incarcerated in various camps and prisons until 1940. After his liberation in that year, he joined the Belorussian Autonomous Orthodox Church, was tonsured a monk and, after being elevated to archimandrite, was consecrated Bishop of Smolensk & Briansk. 1943 he entered into relations with the Church Abroad, which he joined subsequently after resettling in Germany. The Synod appointed him Bishop of Vienna & Austria, where there were large camp parishes. Despite his advanced age, he visited his parishes constantly until his death in 1965. He always stood up for the interests of his faithful, with whom he enjoyed great popularity as a bishop and pastor. Shortly before his repose, he was able to consecrate the cathedral in Salzburg, which had been built on his initiative.

S: *Prav. Rus'* (1965) 3, p. 5-7; 5, pp. 6-7.

ARCHBISHOP THEODORE

(Alexander Rafailsky, d. 1955 in Brisbane)

1942 Bishop of Taganrog

He lived from 1918 in Poland, where he studied at the theological faculty of Warsaw University. 1942 tonsured a monk and ordained priest,

archimandrite, Bishop of Taganrog of the Ukrainian Autonomous Church, 1943 Bishop of Rovno, 1944 evacuated to Germany, where he joined the Church Abroad. From 1948 member of the Synod of Bishops. 1946 appointed Bishop of Brisbane & Australia. Built up parish life in Australia, where from the early 1950s large groups of refugees from China and Manchuria arrived. At the time of his death in 1955 there were over a dozen parishes with churches in Australia and New Zealand (in comparison with two parishes in 1945).

S: *Prav. Rus'* (1955) 9, p.16; *Tserk. Zhizn'* (1955) 7-12, pp. 114-15.

ARCHBISHOP THEODOSIUS

(Sergius Putilin, b. 1897 near Voronezh, d. 1980 in Sydney)

1969 Bishop of Melbourne

Born to the family of a clergyman, he wanted to become a priest. He first attended parochial school and then the seminary in Voronezh from 1915-1918. In 1921, the diocesan bishop refused to ordain him to the priesthood on account of the difficult plight of the Church and advised the young candidate to wait for a later call. During World War II, Sergius Putilin worked as a “foreign worker” in Germany and after 1945 decided to remain in Germany as a refugee. In the DP camp near Wendinglen, he came into contact with Protopriest Adrian Rymarenko (later Archbishop Andrew of Rockland) and Archimandrite Dimitry

(Byakai) and decided under their influence to become a priest. His ordination took place in 1948. First Father Sergius served German parishes for two years, before deciding to emigrate to Australia in 1950, where he was assigned to care for the Russian refugee community in Perth. Thanks to his initiative, the parish succeeded in just a few years in building the Saints Peter & Paul Church, thereby acquiring its own house of worship. In Perth he served for nineteen years, during which time he was named protopriest. In 1969 he took monastic vows, was elevated to archimandrite, and was consecrated Bishop of Melbourne, vicar bishop of Australia & New Zealand with the name Theodosius. 1970 he became Bishop of Sydney, Australia & New Zealand, from 1971 archbishop of the diocese. During his years in office as archbishop of the largest diocese of the Church Abroad, he was able to consolidate the position of the Church and prevent the threatened split into minority groups. The schismatic group returned the Sydney Cathedral to the bosom of the Church, thereby reestablishing unity. Since then the communities have only belonged to the Church Abroad. In 1980, after a lengthy illness, Archbishop Theodosius reposed at the age of 83.

S: *Prav. Rus'* (1969) 24, pp. 5-7, 11; (1980) 18, p. footnote 15-16.

ARCHBISHOP THEODOSIUS

(Paul I. Samoloivich, b. 1884 in Mokran, d. 1968 in São Paulo)

1931 Bishop of Detroit

Born to the family of a priest in the Grodno Province, parochial school in Zhirovitsy, 1902-05 seminary in Vilnius, then two years as a reader. 1907 married and ordained priest, 1908 widowed. 1910-14 St. Petersburg Theological Academy, 1912 tonsured a monk. 1915 prefect of the Tomsk parochial school and 1915-1917 prefect of the Obovansk Seminary (Kursk). 1918- 20 abbot of the Kherson Monastery of Saint Vladimir. Archimandrite in 1920. Evacuated to Yugoslavia and 1921-30 priest for the Serbian Orthodox Church in various communities in the Timoch, Shabats, Bitol, and Pankrats Dioceses. From 1930, again in the service of the Church Abroad and consecrated Bishop of Detroit, vicar bishop of the North American Diocese (consecration on 28 December 30/10 January 1931). 1934 Bishop of São Paulo and Brazil, administrator of the South American Diocese excluding Argentina, 1948 diamond cross on the klobuk. From 1959, Third Deputy of Metropolitan Anastasius. Died 1968 in São Paulo. His service consisted of the regularization of parish life in South America and the preparation for the reception of many thousands of refugees after 1945 and their assimilation into the ecclesiastical and economic life of their host countries.

S: Yubileini sbornik ko dnyu 25 sluzhenia v arkhieireiskom sane

Vysokopreosvyashchenneishago Feodosia, arch. San Paulskago i vseja

Brazili (1930-55). Sao Paulo 1956; *Prav. Rus'* (1968) 5, pp. 9-10, 13; *Tserk. Zhizn'* (1968/69) 1-12, pp. 29-30.

ARCHBISHOP THEOPHANES

(Basil Bystrov, b. 1873 in St. Petersburg District, d. 1940 in France)

1909 Bishop of Jamburg

Parochial school and then seminary in St. Petersburg 1889-92. St.

Petersburg Theological Academy 1892-96, from which he was graduated as a Master of Theology. From 1897 assistant professor at the Academy.

1898 tonsured a monk and ordained to the priesthood, 1901 archimandrite and prefect of the St/ Petersburg Academy, becoming rector in 1909. In

the same year consecrated Bishop of Jamburg, vicar bishop of St.

Petersburg. At this time he was the father confessor of the Imperial

Family. 1910 Bishop of Taurida & Simferopol, 1912 Bishop of Astrakhan,

1913 Bishop of Poltava & Pereyaslav, from 1919 archbishop of the

diocese. Participated in the Pan-Russia Council of 1917-18. 1920

evacuated to Yugoslavia, member of the SEA and from 1922 the Synod.

In 1925 he went to Sofia, where he lived at the hierarchal residence as a

complete recluse. He left his cell only to attend Divine Services. In 1931

he moved to Clamart near Paris, where he died in 1940 as an even greater

recluse. Archbishop Theophanes spent the last thirteen years of his life in prayer and meditation, retiring completely from ecclesiastical office and public life.

S: Abercius (Archbishop) *Vysokopreosvyashchennyi Feofan, arkhiepiskop Poltavsky Pereyaslavsky*. Jordanville 1974; *Sostav*, p. 279; *Prav. Rus'* (1940) 4, p.6; (1953) 3, pp. 9-11.

ARCHBISHOP THEOPHANES

(Theodore G. Gavrilov, b. 1872 in the Kursk District, d. 1943 in Belgrade)

1913 Bishop of Rylsk

After graduating from secondary school, he entered seminary in Orlov, which he attended from 1890-93. Then he taught religion. 1897 ordained to the priesthood. 1902-1906 studied at the Kiev Theological Academy, 1905 tonsured a monk. 1908 prefect of the seminary in Volyn', 1910 rector of the seminary in Vitebsk and elevated to archimandrite. 1913 Bishop of Rylsk, vicar bishop of Kursk and from 1917 Bishop of Kursk, where he remained until 1919. When evacuating from the city, he took with him the wonderworking Kursk Root Icon of the Mother of God, from the monastery of the same name, in order to rescue it from the advancing Reds. Thus, this icon successfully arrived in Yugoslavia, from whence it

traveled via Munich to the United States. In the Yugoslav emigration, he headed the Synodal chancery for many years. After the outbreak of the War, he lived at the Lesna Convent in Hopovo. He turned down an offer by the Croatian Ustasha to become Metropolitan of Croatia. He died in Belgrade in 1943. His particular service to the Church lay in saving the wonderworking Icon from the Bolsheviki. This icon, which also was the object of great veneration, has since then been the Protectress of the Church Abroad.

S: *Sostav*, p. 125; *Tserk. Zhizn'* (1943) 7, pp. 105-108; *Prav. Rus'* (1943) 5-6, p. 15.

METROPOLITAN THEOPHILUS

(Theodore Pashkovsky, b.1874 near Kiev, d. 1950 in New York)

1922 Bishop of Chicago

Born to the family of a clergyman, he attended parochial school and then seminary in Kiev. 1895 he went to the United States, where he became a reader. 1897 ordained to the priesthood, served in various parishes in North America. 1922 with the consent of the Synod of Bishops he was consecrated Bishop of Chicago. After the death of Metropolitan Platon, he was the successor to the deceased First Hierarch of the Metropolia. He smoothed the way for the reunification talks with the Church Abroad.

After the reestablishment of ecclesiastical unity he bore the title “Metropolitan of All America & Canada” and was head of the Russian parishes in North America. His service was in preserving the unity of all Russian Orthodox communities in America. “It was deplorable, that he agreed to a renewed schism in Cleveland — and one might reckon — with pain in his heart.” He belonged to the Church Abroad from 1922-26 and 1936-46 as head of the “Metropolia of North America.”

S: *Tserk. Zhizn'* (1937) 12, p.187; *JMP* (1950) 7, pp. 68-78.

ARCHBISHOP TIKHON

(Timothy Lyashchenko, b. 1875 in Voronezh, d. 1945 in Karlsbad)

1924 Bishop of Potsdam

Born in the Voronezh District, he attended seminary in Voronezh from 1892-95. 1895 married and ordained to the priesthood. In the subsequent ten years until 1905, he served in the Voronezh Diocese. After the death of his wife, he entered the Kiev Theological Academy in 1905, which he completed in 1909 with the degree of candidate. The theme of his dissertation was *The Life of St. Cyril, Archbishop of Alexandria*. 1910 assistant professor there in pastoral theology, from 1912 in homiletics. 1914 tonsured a monk and elevated to archimandrite, from that time prefect of the Kiev Academy. Emigrated to Bulgaria, where for a short

time he was rector of the embassy church, then from 1921 rector of the embassy church in Berlin. 1924 consecrated Bishop of Potsdam by Metropolitan Eulogius. As a result of the embassy church's closure after the Soviet Union and Germany restored diplomatic relations, he became the priest at the Russian secondary school on Nachod Strasse. After Eulogius's break with the Synod, Bishop Tikhon remained faithful to the Church Abroad and was named Bishop of Germany. His greatest desire at this time was to build a new cathedral in Berlin, which was finally able to be consecrated at Whitsuntide in 1938 (the Cathedral of the Resurrection in Hohenzollerndamm). 1938 he was recalled from Germany and retired in the Rakovica Monastery near Belgrade. The Synod appointed him chairman of the academics committee and he headed this section during the Second All-Diaspora Council in 1938. 1944 he fled Belgrade while already ill. He died in Karlsbad in February 1945. As a ruling bishop, his main task was to reorder community life in Germany for the Church Abroad after Eulogius's schism. He fulfilled this task with great prudence. In the course of one decade, he managed to establish new parishes all over Germany and to give them a legal basis, which has remained valid even into the present day.

S: *Tserk. Vedomosti* (1924) 9-10, p. 13; *Prav. Put'* (1965) pp. 82-92.

ARCHBISHOP TIKHON

(A. Troitsky, b. 1883 in Voskresenskoe, d. 1963 in San Francisco)

1930 Bishop of San Francisco

Born in the Kostroma District to the family of a clergyman, he attended parochial school. During adolescence, he helped his father in parish administration and in church. From 1901-04 he attended seminary in Kostroma, then from 1904-08 Kazan' Academy. He was tonsured a monk in 1905 and in the same year was ordained to the diaconate, in 1908 to the priesthood. 1912 prefect of the seminary in Zhitomir, 1914 rector of the seminary in Kharkov, 1917-18 participated at the Pan-Russia Council. Emigrated to Yugoslavia, where he obtained a professorship at the Bitol seminary. At this time, he was in close contact with the Milkovo Monastery and Father Ambrose (Kurganov). In 1930 he was consecrated Bishop of San Francisco, vicar bishop of North America & Canada, 1934 archbishop and temporary ruler of the Archdiocese of North America. From Oct. 1934 Archbishop of Western Canada, Alaska & the Aleutians. After the reunification with the American Metropolia, he bore the title Archbishop of Western America & Seattle until 1951, after which he was Archbishop of Western America & San Francisco. In 1945 he was awarded the diamond cross on his klobuk. He died in 1963. His greatest contribution was in the consolidation of the position of the Church Abroad

in North America after the divisions in 1926 and 1946. The great respect which he enjoyed from his faithful led to his maintaining the rule of the important San Francisco Diocese as archbishop after the reunification of both churches (1934-46). After 1945 he also succeeded in founding and energetically supporting the construction of the Convent of the Vladimir Icon of the Mother of God in San Francisco and making it the spiritual and ecclesiastical center of his diocese. After the old cathedral had become too small, the beginning of the construction of the new cathedral in San Francisco was also at his initiative.

S: Nikon *Zhizneopisanie*. Vol. 7, pp. 276-78; *Prav. Rus'* (1963) 7, pp. 6-9.

BISHOP VALENTINE

(Valentine Rusankov, b. 1939 in Krasnodar (Kuban)

1991 Bishop of Suzdal' & Vladimir

Ordained reader and subdeacon in 1956 by Metropolitan Nestor (who before 1945 was a member of the Church Abroad) in Novosibirsk. He assisted in parishes in Krasnoyarsk, where he was later ordained priest by Archbishop Anthony of Krasnodar & Kuban. He then served various parishes in the Caucasus region, then was made dean of the parishes in the Vladykavkas region. In 1972 Archbishop Alexis (the future Patriarch) proposed he go to Suzdal' as there was no priest to serve the parish there.

From 1972 to 1976 he served in a small church in Suzdal', but insisted that the civil authorities open one of the many ancient churches in the city for worship. Finally, in 1976 the Churches of Saint Constantine and the Church of the Mother of God, Joy of All Who Sorrow, were returned to the faithful after having been closed for 40 years. From 1976 the Divine Liturgy could be served in the restored Church of Saint Constantine. During these years, he was a member of the diocesan council, and for some time secretary of the council. When his diocesan bishop asked him to cooperate with the KGB, he refused and was dismissed from the diocesan council. He came into contact with the Church Abroad in 1989 and was accepted into the Church Abroad together with Suzdal' clergy and about 5,000 faithful. Consecrated Bishop of Suzdal' in February 1991 in Brussels by Archbishops Anthony of Geneva and Mark of Berlin, and Bishops Barnabas of Cannes and Gregory (Grabbe). Difficulties began to arise in 1993-93 concerning the status of the Free Russian Church. When he consecrated bishops with Bishop Lazarus in 1994 without the blessing of the Synod, he was retired in October of 1994, and has since been deposed.

S: *Prav. Rus'* (1991) 17, pp. 9-11.

ARCHBISHOP VICTOR

(Leonid Svyatin, b. 1893 near Verkhne-Uralsk, d. 1961)

1932 Bishop of Shanghai

Born in 1893 in the region of Verkhne-Uralsk, Orenburg District, to the family of a teacher, who was later ordained to the priesthood. He attended parochial school, then from 1912-15 seminary in Orenburg. In 1915 he enrolled in the Kazan' Academy. He had to interrupt his education because he was drafted. Emigrated to China and became a novice in Peking's Dormition Monastery of the Russian Ecclesiastical Mission. 1921 tonsured a monk, ordained hierodeacon and hieromonk. Until 1930 he worked at the Mission. 1929 elevated to archimandrite, from 1930 rector of the Holy Protection Church in Tientsin. 1932 traveled to Yugoslavia for the Session of the Synod, where he was consecrated Bishop of Shanghai, vicar bishop of China. 1937 archbishop. 1936-38 extensive travels to the Malabar Christians of India and to Ceylon, where he handled the matter of their union with the Church Abroad. In 1945 he joined the Patriarchate, which, in turn, in 1950 appointed him exarch for East Asia and head of the Mission in China. After the uprising there in 1956, he returned to the Soviet Union, where he became Archbishop of Krasnodar & Kuban, from 1961 with the rank of metropolitan.

S: *Nikon Zhizneopisanie*. Vol. 5, pp. 282-283; *Tserk. Zhizn'* (1933) 1, pp. 12-13; *Ostkirchliche Studien* (1968) p. 225.

ARCHBISHOP VITALIS

(Basil Maximenko, b. 1873 in Lipki, d. 1960 in New York)

1934 Bishop of Detroit

Born in Lipki (Volynia) as the son of a deacon. Attended parochial school and from 1893-96 seminary in Ekaterinoslav. Then studied at the Theological Academy in Kazan', 1899 tonsured a monk, hierodeacon, 1900 ordained to the priesthood and teacher at the seminary in Alexandrov (in the Caucasus). 1901 elevated to archimandrite. In 1902 he was given charge of the printing press at the Saint Job of Pochaev Monastery, which by then had become insignificant. It was his task to restore to the press the importance and prestige it once had enjoyed, when it had been one of the largest in western Russia. By 1914 he had built it up and 150 workers were occupied there. During the War, it was coopted and could only continue printing a small volume of its work. The Soviets arrested Vitalis on account of his "monarchist machinations" and interned him in the Bugach Monastery. After a brief period of liberation, he was arrested again, this time by the new Polish rulers, who sentenced him to death in 1919. Due to international intervention, he was set free and expelled from the country. Exile in Yugoslavia, where he established a small printing press for the needs of the Synod. In 1923 he was sent to Ladomirova (in

Eastern Slovakia), where, by the founding of a monastery with a printing press, the monks operated a mission amongst the Uniates. In the next ten years, the Monastery of Saint Job with its printing press became the most important printing press for the Church Abroad and taught the skill of printing to numerous monks, who after their expulsion in 1945 established new or rebuilt older printing presses in the West. He was abbot of the Monastery until 1934, having in the meantime been elevated to archimandrite. 1934 he was consecrated Bishop of Detroit and in the same year named archbishop of the Diocese of North America. The negotiations with the Metropolia over the reunification with the Church Abroad led in 1936 to the re-establishment of unity between the two separated Churches, which lasted until 1946. During these years, Archbishop Vitalis bore the title “Archbishop of Eastern America & Jersey City,” while Metropolitan Theophilus (Pashkovsky) received the title “Metropolitan of All America and Canada.” After the schism in 1946, Archbishop Vitalis was once again head of the Russian parishes for the Church Abroad and bore the title of “Archbishop of Eastern America & New York.” 1945 he received the diamond cross on the klobuk, from 1950 a permanent member of the Synod. He died in 1960 in New York. Archbishop Vitalis’s service to the Church consisted above all else in the preserving the unity of many communities in North America, which recognized the Church Abroad and

did not break away from it in 1946. The administrative reorganization and consolidation of parish life after 1946 was made possible by the synod of Bishops moving to the United States. As abbot of the Jordanville Monastery, which had already before the War been an important spiritual center, he created the prerequisites for the reestablishment of the press and publishing house after the War. With the founding of Holy Trinity Seminary in 1947, the education of priests was placed on an academic basis. The monastery itself developed in these years into the spiritual and theological center of the Church Abroad, where many monks and novices from Eastern Europe and the Far East found a new home.

S: Vitalis (Archiepiskop) *Motivy moei Zhizni*. Jordanville 1955; *Prav. Rus'* (1949) 3, pp. 1-3; (1958) 3, pp. 4-7; (1959) 8, pp. 5-6; *Tserk. Zhizn'* (1949) 1-2, pp. 45-47.

ARCHBISHOP VLADIMIR

(Vyacheslav Tikhonitsky, b. 1873 in Bystrits, d. 1959 in Paris)

1907 Bishop of Byelostok

Born 1873 in Bystrits, Orlov District, he attended parochial school and from 1890-93 seminary in Vyatka, including the Kazan' Theological Academy, from 1894-98. In 1897 he was tonsured a monk and ordained to the diaconate, in 1898 to the priesthood. Then he served as a missionary at

the Siberian Kirghiz Mission, of which he was in charge from 1901 as an archimandrite. Abbot in the Annunciation Monastery in Suprasl'. 1907 Bishop of Byelostok, vicar bishop of Grodno. 1914 evacuated to Moscow, 1917-18 participant in the Pan-Russia Council. 1918 returned to Grodno, where he opposed the strivings for autocephaly by the Polish Orthodox Church. The Polish authorities arrested him finally in 1923, where he was interned in the Dermansky Monastery. For his faithfulness to the Mother Church, Patriarch Tikhon elevated him to archbishop in 1923. His refusal to recognize Polish autocephaly finally led to his arrest and expulsion by the Polish authorities. He emigrated to Prague. Metropolitan Eulogius named him Bishop of Nice, vicar bishop of France. He only belonged to the Synod until 1926, because after the schism of that year, he joined Metropolitan Eulogius, whom he succeeded in 1946. From 1949 in the rank of metropolitan.

S: Mitropolit Vladimir. Svyatitel'-molitvennik 1873-1959. Paris 1965.