

Canadian Orthodox Church History Project

Some Historical Details about the Dioceses of the Orthodox Church in Canada

Introduction, Early Beginnings,
Bishops who served in Canada

Contents:

The bishops, jurisdictions and events presented here are not given in exact chronological order, in part because of overlapping and repetition. The presentation nevertheless attempts to provide an approximately chronological order. The initials after each name indicate to which diocese, jurisdiction, patriarchate the hierarch belongs. The presentation begins at the very beginning, and concludes with the present (with the intention that this "present" will be kept current after 2013).

Introduction

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Bishops: (the abbreviations are explained after the list)

- 1 Bishop Joasaph (Bolotov) of Kodiak (1761-1799) (RusM/MP)
- 2 Saint Innocent (Venyaminov), Metropolitan of Moscow (1797-1879) (RusM/MP)
- 3 Bishop Nicholas (Ziorov) of the Aleutians (1851-1915) (RusM/MP)
- 4 Saint Tikhon (Belavin), Patriarch of Moscow and all Rus' (1865-1925) (RusM/MP)
- 5 Saint Raphael (Hawaweeny), Bishop of Brooklyn (1860-1915) (RusM/MP)
- 6 Metropolitan Platon (Rozhdestvensky) of New York (1866-1934) (ROGCCNA)
- 7 Metropolitan Theophilus (Pashkovsky) of San Francisco (1874-1950) (ROGCCNA)
- 8 Archbishop Evdokim (Meschersky) of the Aleutians (New York) (1869-1935)
(RusM/MP)
- 9a The Ukrainian Orthodox Church of Canada (UGOCC, UOCC)
- 10 Archbishop Alexander (Nemolovsky) of the Aleutians (1876-1960)
(ROGCCNA, RusM/MP)
- 11 Metropolitan Germanos (Shehadi) of Zahle (?-19?) (AP/UGOCC)
- 12 (Archbishop) Aftimios Ofiesh (1880-1966) (ROGCCNA)
- 13 Bishop Emmanuel (Abo-Hatab) of Brooklyn (1890-1933) (ROGCCNA)
- 14 Archbishop Alexander (Demoglou) of Rodostolou (18?-19?) (GOA-EP)
- 15 Archbishop Adam (Philipovsky) (1886-1956) (RusM/ROGCCNA/MP)

- 16 Archbishop Apollinary (Koshevoy) of Winnipeg (later San Francisco) (1874-1933)
(ROGCCNA/ROCOR)
- 17 Archbishop Arseny (Chahovtsov) of Winnipeg and Canada (1866-1945)
(ROGCCNA)
- 18 Archbishop Athenagoras (Spyrou) of North and South America (1886-1972)
(GOA-EP)
- 19 Archbishop Jeronim (Chernov) of Detroit and Flint (1878-1957)
(ROGCCNA/ROCOR)
- 20 Archbishop Joasaph of Edmonton (1888-1955) (ROGCCNA/ROCOR)
- 21 Bishop Polycarp (Morusca) of Detroit (1883-1958) (ROEA)
- 22 Bishop Anthony (Tereshchenko) of Montréal and Eastern Canada (1884 -1947)
(ROGCCNA)
- 23 Metropolitan Leonty (Turkevich) of New York and America (1876-1965)
(ROGCCNA)
- 24 Patriarch Mstyslav (Skrypnyk) of Kyiv (1898-1993) (UGOCC)
- 25 Metropolitan Polikarp (Sikorski) of Winnipeg (1875-1953) (UGOCC)
- 26 Bishop Platon (Artemiuk) of Toronto (1891-1951) (UGOCC)
- 27 Metropolitan Ilarion (Ohienko) of Winnipeg and Canada (1882-1972) (UGOCC)
- 28 Metropolitan Michael (Khoroshy) of Toronto (1885-1977) (UGOCC)
- 29 Archbishop Nikon (de Grève) of Toronto (later of Brooklyn) (1895-1983)
(ROGCCNA)
- 30 Metropolitan Vitaly (Ustinov) Archbishop of Montréal and Canada (1910-2006)
(ROCOR)
- 31 Archbishop Panteleimon (Rudyk) of Edmonton (18?-1968) (MP)
- 31a Parishes of the Moscow Patriarchate in Canada (MP)
- 32 Metropolitan Makary (Svistun) of Vinnytsia and Mohilev-Podilsk, (1938-2007) (MP)
- 33 Metropolitan Job (Tyvoniuk), formerly of Chelyabinsk and Zlatoust, retired
(1938-) (MP)
- 34 Metropolitan Ireney (Seredniy) of Dnepropetrovsk and Pavlohrad (1939-) (MP)
- 35 Metropolitan Kliment (Kapalin) of Kaluga and Borovsk (1949-) (MP)
- 36 Metropolitan Nikolai (Shkrumko) of Izhevsk and Udmurt (1927-) (MP)
- 37 Metropolitan Paul (Ponomarev) of Ryazan and Mikhailov (1952-) (MP)
- 38 Archbishop Mark (Petrovtsiy) of Khoust and Vinohradiv (1951-) (MP)
- 39 Bishop Job (Smakouz) of Kashira (1964-) (MP)
- 40 Metropolitan Ireney (Bekish) of New York (1892-1981) (ROGCCNA/OCA)
- 41 Bishop Sava (Saraëeviaë) of Edmonton (1902-1973) (ROCOR)
- 42 Archbishop Iakovos (Coucouzis) of North and South America (1911-2005) (GOA-EP)
- 43 Archbishop Athenagoras (Kokkinakis) of Elaia (1912-1979) (GOA-EP)
- 44 Bishop Timotheos (Haloftis) of Rodostolou (?-1981) (GOA-EP)
- 45 Bishop Theodosios (Sideris) of Ancona (Toronto) (1903-after 1973) (GOA-EP)
- 46 Bishop Anatoly (Apostolov) of Montréal (?-?) (ROGCCNA)
- 47 Archbishop Sylvester (Haruns) of Montréal and Canada (1914-2000)
(ROGCCNA/OCA)

- 48 Bishop Joasaph (Antoniuk) of Edmonton (1897-1978) (ROGCCNA/OCA)
- 49 Metropolitan Vladimir (Nagosky) of San Francisco (1922-1997) (OCA)
- 50 Archbishop Valerian (Trifa) of Detroit (1914-1987) (ROEA-OCA)
- 51 Archbishop Nathaniel (Popp) of Detroit and the Romanian Episcopate (1940-) (ROEA-OCA)
- 52 Bishop Irineu (Duvlea) of Dearborn Heights (1962-) (ROEA-OCA)
- 53 Archbishop Victorin (Ursache) Archbishop of Detroit (1913-2001) (ROAA)
- 54 Archbishop Nicholae (Condrea) of Chicago (1967-) (ROAA)
- 55 Bishop Ioan (Casian) of Vicina (1969-) (ROAA)
- 56 Metropolitan Theodosius (Lazor) of Washington (1933-) (ROGCCNA/OCA)
- 57 Archbishop Kyrill (Yonchev) of Toledo and of Pittsburgh (1920-2007) (BD-OCA)
- 58 Metropolitan Archbishop Sotirios (Athanassoulas) of Toronto (1936-) (GODT-EP)
- 59 Bishop Christophoros (Rakintzakis) of Andida (19?-) (GODT-EP)
- 60 Metropolitan Wasyly (Fedak) of Winnipeg (1909-2005) (UOCC)
- 61 Metropolitan John (Stinka) of Winnipeg (1935-) (UOCC)
- 62 Bishop Georgije (Đjokiæ) of Canada (1949-) (SP)
- 63 Archbishop Lazar (Puhalo) of Ottawa (19?-) (OCA)
- 64 Bishop Varlaam (Novakshonoff) of Vancouver (19?-) (OCA)
- 65 Archbishop Vsevolod (Maidanski) of Skopelos (1927-2007) (UOCUSA-EP)
- 66 Metropolitan Nicholas (Smisko) of Amissos (1936 -2011) (ACROD-EP)
- 67 Metropolitan Yuriy (Kalistchuk) of Winnipeg (1951-) (UOCC)
- 68 Bishop Ilarion (Rudnyk) of Edmonton and the Western Eparchy (1972-) (UOCC)
- 69 Bishop Andriy (Pleshko) of the Eastern Eparchy (1972-) (UOCC)
- 70 Bishop Alexander (Mufarraaj) of Ottawa, Eastern Canada and Upstate New York (1956-) (AOCA-AP)
- 71 Archbishop Gabriel (Chemodakov) of Montreal and Canada (1961-) (ROCOR-MP)
- 72 Archbishop Seraphim (Storheim) of Ottawa and Canada (1946-) (OCA)
- 73 Bishop Irénée (Rochon) of Québec City (1948-) (OCA)

Abbreviations:

ACROD=American Carpatho-Russian Orthodox Diocese

AOCA=Antiochian Orthodox Christian Archdiocese of North America

AP=Antiochian Patriarchate

BD=Bulgarian Diocese

EP=Ecumenical Patriarchate

GOA=Greek Orthodox Archdiocese of America

GODT=Greek Orthodox Diocese of Toronto

MP=Moscow Patriarchate

OCA= Orthodox Church in America

ROAA=Romanian Orthodox Archdiocese of America

ROCOR=Russian Orthodox Church Outside of Russia

ROEA=Romanian Orthodox Episcopate of America

ROGCCNA=Russian Orthodox Greek Catholic Church of North America

RusM=Russian Mission in North America

SP=Serbian Patriarchate

UGOCC=Ukrainian Greek Orthodox Church of Canada

UOCC=Ukrainian Orthodox Church of Canada

UOCUSA=Ukrainian Orthodox Church of the USA

Introduction:

Within The Orthodox Church in America, the Archdiocese of Canada is the legitimate descendant in Canada of the missionary societies of the Russian Empire in North America, as blessed by the Holy Synod of Russia. That mission began in North America in 1794 in Alaska, when the first monks arrived from Valaam Monastery in Russia. From the beginning, this missionary effort encountered many obstacles and many a difficulty. It took almost a year to walk across Siberia and then sail to Kodiak, Alaska. The entrepreneurial activities and work of the Russian-American Company caused misery in the lives of the aboriginal people, who were exploited mercilessly. In 1796, one of the priest-monks, Father Juvenaly, became the first Orthodox martyr and therefore saint of North America. In 1799, the first bishop, one of the missionaries, perished with other monks in a shipwreck on his return as bishop. This occurred not far from Kodiak. Nevertheless, by the Grace of God, from this mission in Alaska, the presence of the Orthodox Church spread southwards to California, and then eastwards to New York with the arrival of more and more immigrants from Europe.

The Canadian diocese, whose immigrating peoples began to organise themselves for worship in the 1890s, was first founded and incorporated by Saint Tikhon, Patriarch of Moscow and all Rus', in 1903, while he was the Bishop of North America. This was achieved in the Northwest Territories, now Alberta and Saskatchewan. Following this incorporation, Saint Tikhon proceeded to travel across Canada (by rail, by horse-and-wagon, by horse) and to bless the establishment of new communities, and to consecrate many newly-constructed temples. These communities included peoples from all sorts of Orthodox national origins: Russia, Ukraine, Romania, Bulgaria, Serbia, Greece, Palestine, Syria and other Orthodox lands. Although they are not Orthodox in recent origin, another particular group of immigrants is important to be kept in mind: the Doukhobors. The participants in this sect prefer to be understood simply as those Christians who wrestle along with the Holy Spirit. Mostly Russian-speakers, they are pacifists. Like some Protestants, they accept only the Bible, and reject all inherited ecclesiastical organisation, and icons. As a result of their attitude and disposition, they were repeatedly exiled by the Russian imperial government. Sometimes it was exile to remote parts of the empire, and sometimes they were expelled from the imperial territory. With the help of Leo Tolstoy and others, in 1899 they emigrated and made their way to Saskatchewan, where they settled. Many have intermarried with Orthodox Christians and some others since that time. Yet another, very much smaller group is to be kept in mind: the Russian Old-believers, who migrated from the USA and other places in the 1970s to Plamondon (in Lac La Biche county), north of Andrew, Alberta. They had previously arrived in the other locations in the course of having been exiled.

Because of the nature of its origin (and despite the administrative divisions that occurred later on in the century), the life of the Canadian diocese cannot be separated out and completely distinguished from the life of Orthodox people in other dioceses on

the same physical territory. Our lives are inter-connected and inter-woven. So much is this so that (as Dr. David Goa says) to write a good and comprehensible history of the Orthodox Church in Canada would require not a historian, but rather a murder-mystery writer such as Agatha Christie!

Our beginnings are found in the responsibility of meeting the immediate needs of immigrating peoples. This early responsibility has, until now, never changed. True missionary work began shortly after this beginning with the arrival of laymen, priests and bishops who understood that the real labour expected of them by the Lord was not at all limited to this first work of meeting the needs of the immigrating peoples. Rather, they understood that this missionary work must also include both responsibilities: meeting the needs of those who are immigrating from Orthodox lands, and also the evangelising of Canada with the Orthodox Faith, with bringing the truth about our Lord Jesus Christ, who is the Truth, to all the peoples everywhere. This balanced responsibility has continued for all the Canadian Orthodox until the present day.

There is a third element of responsibility which has been at the foundation of the consciousness of Orthodox Christians of every situation in life and responsibility, from the beginning. This element is canonicity. This element is a constant factor in decision-making throughout our history. It expresses the understanding that it is important that we, now, live our lives in harmony with the tradition of the Orthodox Church about how Orthodox Christians have always been doing this. Canonicity is not concerned with elements of law, but with elements of our way of life. This canonicity implies, therefore, that the Church be a visible expression of the Body of Christ, a single entity on any given territory. There should be one bishop leading any one portion of the flock of Christ (diocese, eparchy). There should be one Synod of Bishops harmoniously guiding the larger territorial Church. In the earliest years in Canada, this was more possible. After World War I, it was much less possible. Indeed, because of many circumstances, it has not been possible since then. There is more hope, however, after a century has passed. Much of the information regarding bishops of the Russian Mission, the "Metropolia", and The Orthodox Church in America will be the result of contributions and writings by Alexis P Liberovsky, the OCA Archivist, on the OCA's website, on other sites, and in some written publications.

It has been said correctly that most of those who arrived in North America in the so-called "first-wave" in the late nineteenth century moved to North America for economic reasons. This sort of motive for immigration continued until World War I. After this, there was immigration for various reasons. Some continued to move to North America for economic reasons, but the majority arrived because of displacement as the result of war and revolution. Some who arrived realised that they had arrived as refugees, and they understood that they would remain permanently. Others considered that they were exiles, and they hoped to return soon to their homelands. After World War I, the great majority of those arriving in Canada from Eastern Europe were those who were

refugees, and they usually considered themselves as exiles. This stream of arriving refugees continued throughout World War II and afterwards. Those who arrived from the Mediterranean areas were, however, more likely to have been amongst the ones who came for economic reasons. If they felt that they might return to their land of origin some day, it would likely be for different reasons from those who came as refugees. It was not until rather later that the majority of those immigrating from “Orthodox homelands” were arriving primarily for economic reasons. Even so, there are still persons arriving as displaced persons and refugees, because there continue to be wars in one or another place. Even until the present, this immigration has not had missionary responsibility in mind as a priority. This sense develops only over time, and after experience with the new culture.

In time, and particularly because of the effects of the Bolshevik Revolution in Russia in 1917-1918, there came to be distinctions amongst the Orthodox peoples in Canada along national and linguistic lines. The influences, then, came from both immigration and external politics. The Canadian diocese (incorporated in 1903) eventually became identified specifically with the Russian Orthodox Greek Catholic Church of North America. This administration has usually been called the “Metropolia”, because it had (out of necessity) become a self-governing entity led by a bishop who was titled as a Metropolitan. During these same years, in the wake of the Bolshevik Revolution and the appearance of many bishops in exile in Serbia, Western Europe, North America, Australia, China, and elsewhere, there was established a Synod of Bishops in Exile, with its headquarters in Karlovtsy, Serbia. The “Metropolia” was a part of this Synod for a significant part of the decades following the revolution. However, there were differences of opinion about what sort of relationship would or could be desirable or possible with the Orthodox Church in Russia, now under a Soviet civil authority.

It is true that the foundation of all our Orthodox Churches in North America (except Alaska) is in immigration. In Canada, the first purpose of those immigrating has been to establish themselves and to survive, rather than to be missionaries. Nevertheless, the direction by our Saviour in Matthew 28:19-20 always remains in force: we are to baptise all nations into the Truth, Christ. The mission of The Orthodox Church in America is the same as that given by Christ, and it is the same as that of all the Orthodox Churches locally and throughout the world. We are called by God to take what we have inherited from the applied Christian life of our parent Church — in Russia, Ukraine, Romania, Bulgaria, Serbia, Greece, Palestine, Syria and in other Orthodox lands, and plant the truth about the Truth, Jesus Christ, in the Orthodox manner in Canada. We do this following the example of how this Orthodox Faith was established in these lands, and how it baptised these cultures. We are told by our Saviour that we are to be as salt and yeast (see Matthew 5:13; 13:33). It is our Saviour who really does the work in and with us.

We are called to baptise Canada with the Orthodox Faith! We recall our Saviour’s

direction in Matthew 28:18-20, and His words in Acts 1:8 about this.

The great variety and diversity of our parishes and their life show the many ways in which we struggle to undertake this in faithful obedience to the Lord.

This particular overview of the history of our Canadian Orthodox Church is only a beginning. To be properly comprehensive, this history would require details of the life and work of particular priests, deacons and laymen and women who have, in their multitudes, worked hard and faithfully as Christians throughout their lives. We begin with bishops. It is they who have the responsibility to lead, to renew by the Grace of God everything that is necessary for the good of Christ's Church, and to give the good example to follow. It is they who have shaped and are shaping the common life of Orthodox Christians in Canada, because of what they bless, how they bless, and how they live their Christian lives. It is they who are responsible before Christ for the consequences of both their good and their bad behaviour and example, and the consequences of their decisions. It is on their shoulders that there are visible divisions until now in Canada. It is on their shoulders to find in Christ the way to overcome these artificial and unnecessary divisions. However, the work that the bishops bless is accomplished for the most part by lay-persons and clergy. In a different context, when Archbishop John (Garklavs) of Chicago, of blessed memory, was asked what bishops do, he succinctly replied, "They bless".

Regarding the work of the missionaries in Alaska, reference may be made, regarding the resulting texts from this missionary work, to this internet address: <http://www.asna.ca/alaska/index.html>. On this website may be found scriptural, liturgical and other translations into the aboriginal Alaskan languages made by missionary clergy from the beginning.

In 1970, the Mother Church, the Russian Orthodox Church, granted the entity known as the "Metropolia" self-governing status, and a new name: The Orthodox Church in America. This allowed for yet more expression of local missionary activity. It allowed this entity also to try to take up her mature responsibilities amongst the autocephalous Churches throughout the world.

Over all, it is difficult to provide a hoped-for or a linear presentation (which some might expect) of the bishops in Canada (and those in the United States who have had, and those who still have pastoral responsibility in Canada). Indeed, it is a great challenge to make a linear presentation of anyone or anything else in such a history. The confusion that developed from the time of World War I precipitated repetitions of service-periods, such as was the case with Metropolitan Platon, and overlapping of times and responsibilities. Once this war began, and the subsequent Bolshevik Revolution occurred, local organisation was compromised (not only in North America). The reader must be ready to engage the challenge of being aware of these factors, and discerning who is who, where, and when. In this history project, there is an attempt to

present the biographies of the bishops in some sort of order. They are presented primarily according to the century of their service. However, there is so much overlapping amongst them that it is very difficult to make a clear order. A reader must, then, try to “make the best of it”. It is not possible at present to present something which might be easier to comprehend, such as the format of a family tree.

Two of the best things that have occurred since the post-war and post-revolution confusion have been the establishment of the Canadian Council of Orthodox Bishops under the blessing of Patriarch Bartholomew I (2000), and the establishment of the Assembly of Canonical Orthodox Bishops in North and Central America (2010) (<http://assemblyofbishops.org/>). This establishment of the ACOBNCA was also with the Blessing of Patriarch Bartholomew, but it was as such the activation of the direction of the Consultation in Chambésy in 1993 of all the autocephalous Churches. Both of these assemblies enable greater cooperation at present amongst the different Orthodox administrations on the same territories, with a view to the future bringing of the whole Orthodox Church on the North American continent into conformity with the proper Orthodox ecclesiology, and into visible unity. South America and other regions have their own assemblies.

Requests for further contributions and corrections:

An invitation is extended to anyone who has further information about any of these bishops, or any corrections to the information given here. Please provide it to us, in order to amplify the biography, and make it more accurate. Please send any information to the Webmaster at: webmaster@orthodoxcanada.ca.

An invitation is extended to anyone who can provide biographical information about the many clergy and lay workers of Canada who have contributed significantly to our Christian witness in Canada, and who have served Christ amongst us. These lay-persons and clerics have been the main accomplishers of the work of building up the Church in Canada in every decade. The bishops bless, and the clergy and lay-persons do the main work. The clergy bless on behalf of the bishops also, and the lay-persons do the main work. It is mostly a harmonious process, which expresses as well as it may the harmonious functioning of the Body of Christ. Its fruits are seen in the great growth and development of the Orthodox Church in Canada over the last century and more. If you find anything to add or to adjust, please submit the material for editing and inclusion in this project. Send any materials for editing and inclusion to the Webmaster at: webmaster@orthodoxcanada.ca.

It is this book which is the source for most of the biographical information for the bishops on the website for the Canadian Orthodox Church History Project : <http://orthodoxcanada.ca>. Contributions and corrections are welcome.

Uncertain Origins in Canada

It is known by documents that the first official Orthodox Divine Liturgy was served in June of 1897 in a field belonging to Theodore Nemirsky at Wostok, Alberta. It is also known that at this Liturgy, approximately six hundred Greek Catholics and others were united to the Orthodox Faith. It was served by the Seattle-based missionary Father Dimitri Kamnev (assisted by Vladimir Alexandrov, then a reader).

A summary of these uncertain beginnings may be found in an article written by the Priest Matthew Francis, found at the following internet address:

<http://orthodoxhistory.org/2010/06/03/the-mysterious-roots-of-orthodoxy-in-canada/>

Father Matthew writes about at least one possible occasion when a Divine Liturgy may have been served on the west coast in the 16th century. Another possible indication he provides is Lennoxville, Québec. Somehow, there may have been a service provided for Syrian settlers in the Eastern Townships (there were Syrians and Lebanese settling also in the Maritimes):

“In 1879, Bishop’s College in Lennoxville, Québec received a gift of a rare and valuable book, an 1862 edition of the 4th century *Codex Sinaiticus*. The letter accompanying the donation reads as follows:

November 11, 1879. To the Principal of Bishop’s College, Lennoxville, from the Russian Minister to the U.S. on behalf of the Emperor of Russia. Concerning the donation of the *Codex Sinaiticus* at the request of Mr. James Simpson.

The story, as it is often relayed in Orthodox circles, is that this donation on behalf of Tsar Alexander II was in some way in thanks to the College for allowing Orthodox services to be held in their chapel. Bishop’s College, an Anglican school then primarily concerned with the formation of clergy, has a reputation for such hospitality. [...]”

Several persons, parishioners of the Archdiocese of Canada, have had occasion to see this inscription at a time when this book was displayed. It has sometimes mistakenly been understood to be a Gospel Book rather than the *Codex Sinaiticus*.

There were other attempts to address the needs of immigrating people in Canada through visits by clergy to the Winnipeg, Manitoba area around about 1898. These clergy travelled north from Minneapolis, Minnesota for this purpose. However, these visits are known less by documentation than by a reliable local oral tradition.

Father Matthew Francis is careful to point out that the OCA Archivist, Alexis

Liberovsky, has written that just now, documentable evidence about the activities in early days is limited. Much more careful research must be done to be able to find anything more (if indeed anything tangible does remain to be found). It is exasperating to researchers that so many things have been thrown away by children of pioneers, who did not comprehend the great worth of many documents and photographs which their ancestors had kept. Father Matthew is also careful to note that the work of other missionaries, such as Fathers Michael Andreades, Jacob Korchinsky, and Igumen (later, Bishop) Arseny (Chahovstov) is important, significant, formative and foundational. We do know that as people arrived in Canada to settle in this new world, there was a serious attempt made by the local Orthodox Church to encounter them where they settled, and to help them to begin to worship more and more regularly on the foundation of the serving of the Divine Liturgy.

Our Saviour, Jesus Christ spoke a series of parables, a selection from which follows here, from Matthew 13:1-33; 36-43. These words not only describe how we each live our life in Christ, but they also describe something of the history of the Orthodox Church as she has been planted and grown, first in Alaska, then in the USA and Canada, then in Mexico and Central America.

On the same day Jesus went out of the house and sat by the sea. And great multitudes were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore. Then He spoke many things to them in parables, saying: 'Behold, a sower went out to sow. And as he sowed, some seed fell by the wayside; and the birds came and devoured them. Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. But when the sun was up they were scorched, and because they had no root they withered away. And some fell among thorns, and the thorns sprang up and choked them. But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty. He who has ears to hear, let him hear!'

And the disciples came and said to Him, 'Why do You speak to them in parables?' He answered and said to them, 'Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Isaiah is fulfilled, which says: "Hearing you will hear and shall not understand, and seeing you will see and not perceive; for the hearts of this people have grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts and turn, so that I should heal them". But blessed are your eyes for they see, and

your ears for they hear; for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.

'Therefore hear the parable of the sower: When anyone hears the word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside. But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful. But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty'.

Another parable He put forth to them, saying: 'The kingdom of heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the grain had sprouted and produced a crop, then the tares also appeared. So the servants of the owner came and said to him, "Sir, did you not sow good seed in your field? How then does it have tares?" He said to them, "An enemy has done this". The servants said to him, "Do you want us then to go and gather them up?" But he said, "No, lest while you gather up the tares you also uproot the wheat with them. Let both grow together until the harvest, and at the time of harvest I will say to the reapers, 'First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn'".

Another parable He put forth to them, saying: 'The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches'.

Another parable He spoke to them: 'The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened'. [...]

Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, 'Explain to us the parable of the tares of the field'. He answered and said to them: 'He who sows the good seed is the Son of Man. The field is the world; the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. The enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of

Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!

A Tangent to Uncertain Canadian Beginnings:

Philip Ludwell III and Frances Grymes

Colonel Philip Ludwell III was a Virginian who lived in colonial America in the mid-eighteenth century. He is the first known Eastern Orthodox Christian in North America. He was received into Orthodoxy in London, England. His conversion represented one of the earliest examples of the presence of Orthodox Christians in what is now the United States of America.

Philip Ludwell III was born on December 28, 1716 (OS) in Carter's Creek, Surrey, Virginia. [1] He was a third-generation Virginian. His grandfather, Philip Ludwell I (1637/38–c. 1716), was the first Governor of the Province of Carolina (1691-94) under the British Crown. His father, Philip Ludwell II, was a member of the Virginia House of Burgesses, as well as Rector of the College of William and Mary. In 1727, he inherited Green Spring Plantation, James City County, Virginia, from his father, Philip Ludwell II. [2] He married Frances Grymes on July 29, 1737 in Surrey county, Virginia. [2] Her family had English and eastern Canadian connections, and these connections in the eastern Canadian colonies seem to have continued.

His business interests led to frequent travel between Virginia and England. While in England, Philip Ludwell was received into the Orthodox Church by Father Bartholomew Cassano of the Russian Orthodox Church in London on December 31, 1738 (Old Style) (January 11, 1739) in London. To allow this, a special dispensation had been granted by the Church's Holy Synod in Russia. He was also given exceptional permission to continue to attend Anglican services in Virginia, it being recognised that "apart from the Province of Pennsylvania, all religions but Protestantism are banned". [1] The Holy Synod of the Church of Russia authorized his reception into the Orthodox Church and blessed his taking the Holy Gifts back to Virginia (as a layman). The Synod also approved his translation into English of the "Orthodox Confession" that was written by Peter Mogila, Metropolitan of Kiev, one hundred years earlier. The London parish register documents his participating in the sacraments of confession and Holy Communion on twelve occasions between August 16, 1760 and his death. On April 14, 1762, he brought his three daughters to be chrismated, and he also stood as their sponsor. It is known that there were also, round about this time, some Greek Orthodox living in the New England colonial regions.

In 1755, Philip built a town-house in Williamsburg which still stands as a private residence within Colonial Williamsburg, known as the Ludwell Paradise House. This title comes from the fact that Ludwell's daughter Lucy inherited the house, and her husband was John Paradise. [3]

Born of an impressive political heritage in Virginia, Philip was involved in the

government of the colony. He was appointed to the Virginia Council in 1752. As a colonel, he commissioned George Washington in 1753 into the British/colonial army. He was a cousin of George Washington's wife Martha [1], and he was related to Robert E. Lee and the two Presidents Harrison.

Colonel Ludwell's health began to fail him during 1766, while he was residing in London. On September 28, 1766, Philip Ludwell received Holy Communion in his house. On March 5, 1767, the ailing Philip confessed, received Communion, and was anointed with oil at his home. Philip reposed in the Lord on March 25, 1767 in London, England. His funeral was served at the Russian Church in London on Monday, March 30, 1767 [4], and he was interred in the crypt of the Church of St. Mary-le-Bow, outside London (now Cheapside).

His life is celebrated by an annual panihida service in the Eastern American Diocese of the Russian Orthodox Church Outside Russia. [5]

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— *Bishop Joasaph (Bolotov) of Kodiak (1761-1799)*

Joasaph is an English spelling of the Russian name “Ioasaph”.

Although Bishop Joasaph (Bolotov) is not a part of Canadian history as such, his life and work are nevertheless at and in the foundation of the life of the whole of the Orthodox Church in North America. It is necessary that he be included in an attempt to tell the story of the history of Canadian Orthodox Church life.

Ivan Ilyich Bolotov was born on January 22, 1761 in the village of Strazhkov (Kashin district in the Tver region), Russia into the family of a local priest. After his initial education at the ecclesiastical school of a monastery in Kashin, he studied at seminaries in Tver and Yaroslavl, where he graduated with honours. He then taught for four years at the Uglich ecclesiastical school. During this period, he became convinced of his monastic vocation. He was then tonsured to be a monk at the Tolga Monastery in 1786, and given the name Joasaph. He later moved to a monastery in Uglich, and subsequently to the Monastery of Valaam on Lake Ladoga. The dates of his diaconal and priestly ordinations are not known.

Because of his exemplary monastic life, he was raised to the dignity of archimandrite in 1793. When a directive was received in Valaam to assemble a missionary team to go to Alaska, Archimandrite Joasaph was appointed to lead this team of ten monks. The missionary team included also four hieromonks, a hierodeacon, two monks and two servitors. One of these monks was the well-known Saint Herman (born 1750s - death November 15, 1836). He was a regular monk, never ordained, who embodied the missionary vision and purpose of the Church, and who lived faithfully with those he loved in Christ until the end of his life. Indeed, he is perceived by the Alaskan indigenous peoples to be very present with them still. His personal witness, life-example and active intercession remain very much alive and influential in our lives until this day. Portions of his relics are found in many countries. He outlived all the other monks, and he continued their missionary work until the very end of his life.

The monks arrived in Kodiak, Alaska on September 24, 1794, after a ten-month journey from Saint Petersburg, the capital, in the far west of the Russian Empire. Father Joasaph and the other monks were very fruitful in their missionary endeavours, and they baptised countless natives. There were, however, numerous difficulties and abuses caused by the Russian colonists in Alaska, which Father Joasaph felt compelled to report to the civil and ecclesiastical authorities in Russia. For instance, in Alaska, they found conditions not as represented to them by Grigorii Ivanovich Shelikhov, the promoter of the Alaskan business enterprise. The village on Kodiak was more primitive than described, and the church that had been promised did not exist. Thus, an antagonistic environment grew up between Aleksandr Baranov, the village leader, and Father

Joasaph and his missionaries.

Notwithstanding the adverse conditions, Father Joasaph and his brotherhood of monks were very much enabled by the Lord to evangelise the natives, and they expanded their preaching and efforts to the Alaskan mainland. Yet, reaching out to the natives involved dangers. It was in 1796 that the Priestmonk Juvenaly became the first Orthodox martyr, and therefore saint, in North America. This, in part, precipitated the decision of the Holy Synod in 1796 to create an auxiliary episcopal see in Alaska, and to choose and designate Archimandrite Joasaph to become the Bishop of Kodiak.

Because of the great distances involved, notification of his having been chosen by the Holy Synod to be a bishop reached Father Joasaph only in 1798. He was summoned to Irkutsk, where his episcopal ordination took place on April 10, 1799. Due to the remote and isolated location of this Siberian city, the holy Archbishop Benjamin of Irkutsk received exceptional instructions from the Holy Synod to perform the episcopal ordination alone. This is the only known case in the entire history of the Russian Church of an episcopal ordination conducted by a single bishop. However, the canons do provide for such extraordinary situations. Such a thing would be permitted when there are letters from other neighbouring bishops who support and agree to this ordination. Such was certainly the case in this situation.

On his return journey to Alaska, Bishop Joasaph was travelling aboard the ship "Phoenix". He was prepared and ready to begin his episcopal ministry in Kodiak. Then, a raging sea storm on May 21-24, 1799 sank the "Phoenix" near the Alaskan coast, and all those aboard perished. Among the lost passengers travelling with Bishop Joasaph were the Hieromonk Makary and the Hierodeacon Stephan, who had also been amongst the original Alaskan missionaries. With them, an entourage of sextons and choristers also perished. This shipwreck was not only a serious setback for the Orthodox mission in Alaska, but it was also a significant loss for the Russian colonies, as the "Phoenix" was also bringing much needed supplies to Kodiak.

Because of the shock of this loss, and because of other circumstances, the Holy Synod took no action to replace Bishop Joasaph. Therefore, in 1811, the Holy Synod officially closed the Kodiak episcopal see, and another hierarch would not be appointed to Alaska for almost three decades.

Bishop Joasaph's insightful ethnological studies of Alaska were considered valuable even by secular scholars, and they were published in 1805.

— Bishop of Kodiak, Alaska 1799

See created 1796.

See dissolved 1811.

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— *Saint Innocent, Metropolitan of Moscow (1797-1879)*

Saint Innocent is included here amongst the hierarchs who have influenced the life of Canadians not because he was himself present in Canada, but because the results of his work touched the lives of Canadians past and present. It is because of his faithful missionary work in the Russian Mission in Alaska, the Aleutian Islands, the Kuril Islands, Kamchatka, and Yakutia that the Orthodox Faith grew and multiplied later in all of North America. It is because of his faithful missionary labours that the Orthodox Faith touched the lives of the Inland Tlinkit people who live in northern British Columbia and in the Yukon. Some few of them remain Orthodox until this day, although there has not been any persistent missionary activity in this region until recently, with the establishment of a mission in Whitehorse, YT. In former times, the faithful from these areas would travel over the mountains to Juneau or Sitka to worship.

Saint Innocent of Alaska, Equal-to-the-Apostles, Metropolitan of Moscow, and Enlightener of North America was a Russian Orthodox priest, bishop, archbishop, and Metropolitan of Moscow and all Russia. He is known for his missionary work, scholarship, and leadership in Alaska and the Russian Far East during the 1800s. He is known for his great zeal for his work as well as his great abilities as a scholar, linguist, and administrator. He was a missionary, later a bishop and archbishop in Alaska and the Russian Far East. He learned several native languages and was the author of many of the earliest scholarly works about the natives and their languages, as well as dictionaries and religious works in these languages. He also translated parts of the Bible into several native languages.

John (Ivan) Evseyevich Popov was born on August 26, 1797, into the family of Euseby Popov, a sexton and reader in the village of Anginskoye, Verkholsk District, Irkutsk province, in Siberia, Russia. His father reposed in the Lord when John was six. His uncle, Deacon Dmitry Popov adopted and raised him. It was from him that he learned carpentry. By the age of seven, he was reading in church, and by ten he was a student in the Irkutsk Seminary.

In 1807, John entered the Irkutsk Theological Seminary. It was at this time that he became known as “Veniaminov” instead of “Popov” (partly because of the number of Popovs amongst the students). He was being identified with the much-beloved Archbishop Benjamin of Irkutsk who had recently reposed. In 1817, he married, and on May 18, 1817, he was ordained to the Holy Diaconate to serve in the Church of the Annunciation in Irkutsk. He completed his studies in 1818. He was appointed to be a teacher in a parish school, and on May 18, 1821, he was ordained to the Holy Priesthood to serve in the same Church of the Annunciation.

At the beginning of 1823, Bishop Michael of Irkutsk received instructions to send a priest to the island of Unalaska in the Aleutian Islands of Alaska. Father John Veniaminov volunteered to go, and on May 7, 1823, he departed from Irkutsk, accompanied by his aging mother, his wife, his infant son Innocent, and his brother Stefan. After a difficult one-year journey, they arrived at Unalaska on July 29, 1824.

After Father John and his family had built and moved into an earthen hut, he set about studying the local languages and dialects so that he could communicate with the local people. He trained some of his parishioners in construction techniques. Under his leadership, and along with them, he undertook the construction of a church on the island, which was finished the following July.

Father John's parish included the island of Unalaska and the neighbouring Fox Islands and Pribilof Islands, whose inhabitants had been converted to Christianity before his arrival, but who retained many of their pagan ways and customs. Father John often travelled between the islands in a canoe, struggling over the stormy Gulf of Alaska. Following on the same path as Saint Herman of Alaska, who lived rather father east at the time, Father John served the Yupik and Unangan people, derogatorily called "Aleut" by the Russian-American Company officials. The well-known martyr, Peter, was of this people, and he is better not referred to as "the Aleut". The name "Aleut" comes from the so-called Aleut word *allíthuh*, meaning "community". A regional self-denomination is Unangax[^], Unangan or Unanga, meaning "original people". The name Aleut was given to the Unangan by Russian fur traders in the mid-18th century. Father John lived amongst the indigenous people of the Fox Islands from 1824 to 1834, extensively studying the language and the people, and he does not equivocate on the name Unangan, writing in his journal, "The inhabitants of these islands, called 'Aleuts' by the Russians and by all the Europeans, called themselves Unangan". In addition to the "...general appellation, Unangan...", Father John provides local names for people of various island groups of directions (eastern or western). The word "Unangan" (plural Unanga-x) evidently translates to "Seasider". This and more information may be found at: <http://lavasoft.blekko.com/ws/?q=aleut+people>.

His travels to the many islands greatly enhanced Father John Veniaminov's familiarity with the local dialects. In a short time he mastered six of the dialects. He devised an alphabet of Cyrillic letters for the most widespread dialect, the Unagan dialect of Aleut and, in 1828, he translated the Holy Gospel of Saint Matthew and other Church materials into that dialect. These were eventually published in 1840 with the blessing of the Holy Synod of the Russian Orthodox Church. In 1829, he journeyed to the Bering Sea coast of the Alaskan mainland and preached to the people there. In 1836, his travels even extended to the south, to the Ross Colony north of San Francisco, and to the Spanish missions of northern California. At the Ross Colony, he conducted services at its small, wooden chapel.

In 1834, Father John was transferred to Sitka Island, to the town of Novoarkhangelsk (New Archangel), later called Sitka. There, he devoted himself to the Tlinkit people, and he studied their language and customs. His studies there produced the scholarly works *Notes on the Kolushchan and Kodiak Tongues and Other Dialects of the Russo-American Territories, with a Russian-Kolushchan Glossary*.

In 1838, Father John journeyed to Saint Petersburg and Moscow in Russia, and Kyiv in Ukraine, to report on his activities, and to request an expansion of the Church's activities in Russian America. While he was there, he received notice that his wife had reposed in the Lord. He requested permission to return to Sitka. Instead, it was suggested that he become a monk. Father John at first ignored these suggestions, but, on November 29, 1840, he accepted to be tonsured to be a monk, and he was given the name Innocent in honour of (Saint) Bishop Innocent of Irkutsk. He was then elevated to the dignity of archimandrite.

On December 15, 1840, Archimandrite Innocent (Veniaminov) was ordained to the Holy Episcopate, to become the Bishop of Kamchatka and the Kuril Islands in Russia, and the Aleutian Islands in Russian America. His see was located in Novoarkhangelsk, to which he returned in September, 1841. He spent the next nine years in the administration of his see, as well as in making several long missionary journeys to its remote areas. On April 21, 1850, Bishop Innocent was elevated to the dignity of archbishop. In 1852, the Yakut area was admitted to the Kamchatka Diocese, and in September 1853, Archbishop Innocent took up permanent residence in the town of Yakutsk. Archbishop Innocent made frequent trips throughout his enlarged diocese. He devoted considerable energy to the translation of the Scriptures and service-books into the Yakut (Sakha) language. In 1862, he transferred his residence to *Blagoveshchensk* (Annunciation) on the Amur River, very near to China.

In April 1865, Archbishop Innocent was appointed a member of the Holy Governing Synod of the Church. On November 19, 1867, he was appointed to replace his friend and mentor, Metropolitan (Saint) Filaret of Moscow, who had reposed. He was enthroned, then, as the Metropolitan of Moscow in May of 1868, since travel took that much time. This aged man disregarded the fact that he was ill, exhausted and nearly blind. He engaged his new responsibility with all the faith, focus, hope and love which he had shown in every work he had undertaken in his life. Therefore, schools were upgraded, new societies for the support of orphans, widows and the poor were founded. Asylums were made more humane and better equipped. The administration of the Russian Church was greatly improved. In 1879, Metropolitan Innocent was eighty-one years old. He had served Christ's Holy Church for fifty-eight years and he was now blind. This blindness was not simply that which comes with old age. The Synaxarion attributes the blindness to the many years during which he travelled over snow, which magnifies the brilliance of the shining of the sun. Nevertheless, at the end of his days, and in his blindness, he continued to serve the Divine Liturgy and other

services completely by heart-memory, and as always to administer the Church. Moreover, this holy man was in his later years suffering continually from the pain of arthritis, which is usually attributed to the many years of his travel by sea in small boats. The very damp and humid climates in which he worked no doubt contributed to the development of these pains.

Metropolitan Innocent reposed in the Lord on March 31, 1879 (Great and Holy Saturday morning). He was interred on April 5, 1879, at the Holy Trinity-Saint Sergius Lavra near Moscow.

- Bishop of Kamchatka and Kuril Islands in Russia,
and the Aleutian Islands in Russian America (later Archbishop) 1840-1867.
See created.
Succeeded by: Bishop Peter (Ekaterinovskiy).
Bishop Paul (Popov).

- Archbishop of Yakutsk 1853-1867.
See created.
Succeeded by: Bishop Peter (Ekaterinovskiy).

- Metropolitan of Moscow and all Rus' 1867-1879.
Preceded by: Metropolitan Filaret.
Succeeded by: Metropolitan Macarius I.

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— *Bishop Nicholas (Ziorov) of the Aleutians (1851-1915)*

Mikhail may be spelt Mihail, Michel or Michael.

Mikhail Zakharovich Ziorov was born May 21, 1851 in the Kherson District of Ukraine, at the mouth of the Dnieper River on the Black Sea. After having studied at the Seminary in Odessa, he travelled to study at the Moscow Theological Academy, from which he graduated in 1878. After this, still a layman, he served as Inspector in the Vologda and Moghilev Seminaries. In 1887, he was tonsured to be a monk, and was given the name Nicholas. In that same year, he was ordained to the Holy Diaconate and the Holy Priesthood. He then served as the Rector of the Moscow Theological Seminary until he was ordained to be the Bishop of the Aleutian Islands on September 29, 1891. In personality, he was known to be short-tempered, but at the same time very quick in repentance.

Bishop Nicholas served as the Bishop of the Aleutian Islands and Alaska. During this time, he made two major pastoral rounds of visits in Alaska to the nine parishes and thirty chapels that served as the spiritual home and focus for the 15,000 native Orthodox Christians in the original places in which the Orthodox Mission in North America planted the Orthodox Christian Faith. These visits will have necessarily been accomplished mostly by small boats. In addition to his work of caring for the Alaskan Orthodox Christians, during his service in the USA, the Orthodox presence in the main part of the United States grew from five to seventeen parishes. Bishop Nicholas gathered together able assistants, many of whom would come to be recognised as being amongst the significant personalities in the growth of the North American Mission. These included the priests Alexander Hotovitzky and John Kochurov, as well as the priests Theodore Pashkovsky, Alexis Toth and Raphael Hawaweeny.

In the context of the increasing immigration from eastern Europe, Greece and the Levant, it was Bishop Nicholas who initiated the publication of the English-Russian-language weekly, the "Russian Orthodox American Messenger" under the editorship of Father Alexander Hotovitsky, the future hieromartyr. With the shift of the focus of pastoral activity towards the eastern United States, Bishop Nicholas transferred the mission school from San Francisco to Minneapolis. In 1896, the Greek Orthodox Community of the Annunciation was established in Montréal, Québec. In 1897, Bishop Nicholas was the first bishop of the Russian Mission to pay a visit to some of the faithful who had settled in central Canada, around Winnipeg. Access will have been from the south, through Minneapolis. During these years, Bishop Nicholas extended the foundation he had inherited, preparing the way for the work of his successor.

In 1898, Bishop Nicholas was transferred back to Russia, to become the Archbishop of the Diocese of Tver and Kashin. Then he was assigned to be the Archbishop of Warsaw

in Poland. As World War I overcame this region, he moved to Saint Petersburg where he reposed in the Lord December 20, 1915.

- Bishop of the Aleutian Islands and Alaska 1891-1898.
 Preceded by: Bishop Vladimir (Sokolovsky-Antonov).
 Succeeded by: Bishop Tikhon (Belavin).
- Archbishop of Tver and Kashin 1898-?
- Archbishop of Warsaw ?-1915.

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see http://orthodoxwiki.org/Nicholas_%28Ziorov%29_of_Warsaw
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— *Saint Tikhon, Patriarch of Moscow and all Rus' (1865-1925)*

Vasily may be spelt Vasili, Basil.

Vasily Ivanovich Belavin was born in 1865 into the family of Ioann Belavin, a rural priest of the Toropetz district of the Pskov diocese. His childhood and adolescence were spent in the village in direct contact with peasants and their labour. From his early years, he displayed a particular religious disposition, love for the Church as well as rare meekness and humility. When Vasily was still a boy, his father had a revelation about each of his children. One night, when he and his three sons slept in the hayloft, he suddenly woke up and roused them. He had seen in a dream his dead mother, who foretold to him his imminent death, and the fate of his three sons. One would be unfortunate throughout his entire life, another would die young, while the third, Vasily, would be a great man. The prophecy of the dead woman proved to be entirely accurate in regard to all three brothers. From 1878 to 1884, Vasily Ivanovich studied at the Pskov Theological Seminary. In 1888, at the age of 23, he graduated from the Saint Petersburg Theological Academy as a layman. There, his classmates would call him “bishop” and “patriarch”. He then returned to the Pskov Seminary and became an instructor of Moral and Dogmatic Theology. In 1891, at the age of 26, he was tonsured to be a monk, and was given the name Tikhon in honour of Saint Tikhon of Zadonsk. He was also ordained to the Holy Diaconate and to the Holy Priesthood.

He was transferred from the Pskov Seminary to the Kholm Theological Seminary in Poland in 1892, where he became the rector, and he was raised to the dignity of archimandrite. Archimandrite Tikhon was ordained to the Holy Episcopate and given the title Bishop of Lublin on October 19, 1897. He returned to Kholm for less than a year as Vicar-Bishop of the Kholm Diocese (a vicariate of Warsaw). Bishop Tikhon zealously devoted his energy to the establishment of the new vicariate. His attractive moral make-up won the general affection not only of the Russian-Ukrainian population, but also of the Lithuanians and Poles. His pastoral, paternal love not only for the Orthodox, but for others as well, bore fruit in part in the return of many Uniates to Orthodoxy.

In 1898, he was sent to North America to continue the missionary work of Bishop Nicholas, and he was given the title Bishop of the Aleutians and Alaska. Here, Saint Tikhon was responsible for laying a solid foundation for the future growth and development of the Orthodox Church on this continent. In his early years, Bishop Tikhon was the only bishop on the continent. As a result, he had to meet the pastoral and spiritual needs of Yupiks, Aleuts, Tlinkits, Athabascans, Indigenous peoples, Anglo-Americans, Hispano-Americans, Anglo-Canadians, Franco-Canadians, Syrians, Greeks, Galicians, Carpatho-Rusyns, Russians, Serbs, Romanians, Bulgarians, Albanians and others. It was during his time as the Bishop of the Aleutians (beginning in 1898 in San Francisco) that the immigration to North America from eastern Europe and the

Mediterranean increased greatly. There was so much of this in the eastern USA that he saw the need to move the centre of the diocese from San Francisco to New York, which he did. He therefore reorganised the diocese, and changed its name from "Diocese of the Aleutians and Alaska" to "Diocese of the Aleutians and North America" in 1900. There were many new communities being established in the area round about New York, New Jersey, and other east-coast states. In 1901, for example, it is recorded that Father (Hieromartyr) Alexander Hotovitsky addressed a group of men who were preparing to build a church in Watervliet, New York. Orthodox America 1794-1976 give us this record of his words to them: "You are a grain of mustard seed that shall rise and grow till its branches overshadow the earth. You are few but this work is the work of God. His smile is upon you, and your children shall fill the land forever". It was this great influx of immigrants that Bishop Tikhon immediately began to address pastorally by his personal presence. He further demonstrated his commitment as arch-pastor and father by soon becoming a citizen of the United States. He travelled constantly by horse, by foot, by rail and by ship. He visited the developing communities of immigrants, and he helped to organise them ecclesiastically and civilly. He blessed the foundation and organisation of parishes throughout Canada and the USA. He helped the forming communities to organise themselves in the context of civil law (meaning that they became legal entities). The format which he offered allowed a reasonable approximation to normal Orthodox ecclesiastical polity. In Canada, overcoming many difficulties, he managed to incorporate the bishop-and-diocese through a 1903 act of the Northwest Territories Legislature (pre-Alberta and pre-Saskatchewan). Incorporation federally by Parliament in Ottawa had been blocked by Protestant-minded and imperial British-minded MPs who did not care for this sort of "foreign bishop". Of course, such an Orthodox bishop would also have been considered to be too much like the Roman Catholics. As a result of these challenges, Bishop Tikhon was already gaining experience of governments that were resistant (if not hostile) to the Orthodox faith.

One of the fruits of this meeting of the pastoral needs of the flock was the ordination to the Holy Episcopate in 1904 in New York of the dynamic Bishop Saint Raphael (Hawaweeny) of Brooklyn (†1915). With the blessing of the Holy Synod of Bishops in Saint Petersburg, the ordination was by Bishop Tikhon and Bishop Innocent (Pustynsky) of Alaska, and it was the first ordination of an Orthodox bishop on the continent. It can be said, therefore, that this ordination clearly underlines the continuity of the Church in North America with world and historic Orthodoxy, all the way to the apostles and those ordained by them and their immediate successors, such as Saint Ignatius of Antioch. It also demonstrates the unity of the one Orthodox Church here in Canada (even if we do speak many different and unrelated languages). Saint Raphael was given primarily the responsibility of leading all those Christians arriving from the Middle-east, although he also certainly spoke Russian. Saints Raphael and Tikhon were both self-emptying, missionary-minded, Christ-loving shepherds. This significant pastoral act, the ordination of Bishop Raphael, was amongst the many other pastoral acts and deeds accomplished in just a few years, which reveal Saint Tikhon's

understanding of the visible unity which is the nature of the Orthodox Church. This unity that Saint Tikhon nurtured is precisely the expression of the teaching of the Apostle Paul about the Body of Christ.

In 1905, the North American Mission was elevated to be an archdiocese by the Holy Synod in Russia, and Bishop Tikhon was elevated to the dignity of archbishop. Archbishop Tikhon consecrated new rural and urban Orthodox temples both in Canada and in the USA. Indeed, it was during the years of his pastoral responsibility in North America that very many churches and chapels were established across Canada. These provided the historic foundation of the present Archdiocese of Canada, and of many other dioceses not now a part of this administration. Many churches in rural Alberta, Saskatchewan and Manitoba, and in Montréal, Québec have celebrated their centennial anniversaries in the first several years of the present twenty-first century. Most of these were established through the blessing of Saint Tikhon, and some were actually consecrated by him during his pastoral visitations. When Saint Tikhon travelled, he would often, especially in rural places, stay in the homes of the people. The labours of this loving Christian father and arch-pastor bore much living fruit wherever he went. In 1905, Bishop Tikhon was raised by the Holy Synod in Saint Petersburg to the dignity of archbishop. When he was transferred in 1907 to the Diocese of Yaroslavl, his fatherly tenderness drew many to our Saviour. He was made an honorary citizen of the city. From there, he was transferred to the Diocese of Vilnius, Lithuania on December 23, 1913 (Old Style). The city is also known as Vilna or Vilno. There, he did much in terms of material support for various charitable institutions, as his generous soul and his love for human beings clearly manifested themselves. World War I broke out when Archbishop Tikhon was in Vilnius. He spared no effort to help the poor residents of the Vilna region who were left without a roof over their heads or means of subsistence as a result of the war with the Germans, and who flocked to their arch-pastor in droves.

After the February Revolution (the first revolution) and the formation of a new Synod, Archbishop Tikhon became one of its members. On June 21, 1917, the Moscow Diocesan Congress of clergy and laity elected him as their ruling bishop. In every responsibility he was ever given, he was a zealous arch-pastor, widely known even outside his country.

On August 15, 1917, a local council (All-Russian Sobor) was opened in Moscow, and Archbishop Tikhon was raised to the dignity of metropolitan, and then elected as chairman of the Sobor. The Sobor had as its aim to restore the life of the Russian Orthodox Church on strictly canonical principles, and its primary concern was the restoration of the Patriarchate. It was decided that all the members of the Sobor would select three candidates, and then a lot would reveal the will of God. The members of the Sobor chose three candidates from amongst the Russian hierarchs: Archbishop Anthony of Kharkov, the wisest, Archbishop Arseny of Novgorod, the strictest, and Metropolitan Tikhon of Moscow, the kindest. On November 5, following the Divine

Liturgy and a Moleben in the Cathedral of Christ the Saviour, an old and respected monk removed one of the three ballots from the ballot box, which stood before the Vladimir Icon of the Mother of God. Metropolitan Vladimir of Kiev (the future hieromartyr) announced Metropolitan Tikhon as the newly-chosen Patriarch. Vladyka Tikhon did not change after becoming the Primate of the Russian Orthodox Church. In accepting the will of the Sobor, Patriarch Tikhon referred to the scroll that the Prophet Ezekiel had to eat, on which was written, "Lamentations, mourning, and woe" (see Ezekiel 2:10). He foresaw that his service would be filled with affliction and tears, but through all his suffering, he remained the same accessible, unassuming, and kindly person.

Patriarch Tikhon was given the heavy responsibility of leading the Moscow Patriarchate just at the time of the Bolshevik Revolution (the second revolution), and he bore this with his usual dedication and paternal love. This period was clearly the most difficult for him. During these years, the new communist government was actively working at destroying the Church. Churches, monasteries and seminaries were being closed. Clergy, monks and lay-persons were being killed in very large numbers (tens of thousands). Properties and resources were being confiscated. Holy things were being stolen or destroyed. Communications became very difficult locally, and often impossible internationally. A fake church, the so-called secularising "Living Church" was invented by Stalin, and many clergy betrayed and abandoned the canonical Church for the sake of an easier way. They brought considerable suffering upon the true Church, and they caused the imprisonment of the Patriarch. Saint Tikhon had to improvise in order to keep together what sheep still remained in the fold, and to reunite the scattered ones. He had to give wise, careful instructions and directions to the bishops and faithful abroad, so as to allow refugees and emigrants to establish the Church properly on their own in whatever place they found themselves. He knew that, because of the political situation, they had to do this without any further material support from the mother Church. For several years, he nurtured and led the Church from prison and from house-arrest in the Donskoy Monastery in Moscow, where the daily services and the brotherhood helped to support him.

Patriarch Tikhon persevered in his determination to serve the scattered sheep, leading his far-flung flock in and towards Christ. This he did, even at the cost of his life, and those who supported him certainly risked their lives out of love for him. He was helped by monks and other believers who served as secret couriers of letters and messages. Despite being ridiculed, imprisoned and tortured, Vladyka Tikhon steadfastly and constantly confessed Christ. Although he went to such lengths to serve and protect the Church and the faithful sheep, there were nevertheless some who considered him to be a collaborator with the Bolsheviks, and a betrayer. Some still do. Many more, however, consider him to be a martyr, because the circumstances of his repose in 1925 suggest that he did not die of "natural causes". Now, since their discovery, Saint Tikhon's relics in the Donskoy Monastery are a significant site of pilgrimage and veneration for the

Orthodox faithful, who are touched by Christ's love through this contact with Saint Tikhon. The people come to their spiritual father, the spiritual father of their country, to ask for a blessing.

Patriarch Saint Tikhon (Belavin) is one who never forgot his responsibility as "arch-pastor". He may be regarded as a sort of template for serving as an Orthodox arch-pastor.

- Bishop of Lublin 1897-1898.
- Bishop of the Aleutian Islands and Alaska 1898-1905.
Archbishop of the Aleutian Islands and Alaska 1905-1907.
Preceded by: Bishop Nicholas (Ziorov).
Succeeded by: Bishop Platon (Rozhdestvensky).
- Archbishop of Yaroslavl 1907-1914.
- Archbishop of Vilnius 1914-1917.
- Archbishop of Moscow, Metropolitan of Moscow 1917.
- Patriarch of Moscow and all Rus' 1917-1925.
Preceded by: Patriarch Adrian 1627-1700 (as the last patriarch for two hundred years) *or* Metropolitan Macarius II 1912-1917 (as the last Metropolitan leading the Church's government by the Holy Synod as enforced by Tsar Peter I).
Succeeded by: Patriarch Sergius I (Stragorodsky).

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— *Saint Raphael (Hawaweeny), Bishop of Brooklyn* (1860-1915)

Rafla may be spelt Rafael, Raphael.

Rafla Hawaweeny was born in Beirut, Lebanon on November 8, 1860. His parents, Michael and Mariam, were refugees from Damascus, Syria. They had fled a violent persecution of Christians, during which (much as a century later) many people were put to death for the sake of Christ.

Rafla was a good student. Because of the poverty of his parents, and also because of his academic ability, he became a student sponsored by the Patriarchate. Thus, he was educated at the Patriarchal School in Damascus, at the School of Orthodox Theology on Halki Island, Turkey (where he was ordained to the Holy Diaconate), and at the Theological Academy in Kyiv, Ukraine (then in the Russian empire). After this, he was ordained to the Holy Priesthood, and assigned to head the Representation Church of the Patriarch of Antioch in Moscow. Because of significant political difficulties in Syria, Father Raphael was later transferred to the Moscow Patriarchate, and in 1894 he began to teach as a Professor of Arabic Language and Literature in Kazan. In 1895, he was invited by the president of the Syrian Orthodox Benevolent Society in New York to move there to care for the Arabic-speaking immigrants. After speaking with Bishop Nicholas in Saint Petersburg, and receiving the blessing for this work, he travelled with two other men to begin his missionary work in the USA.

With the blessing of Bishop Nicholas, he established a new chapel in Manhattan in order to provide for the sheep entrusted to him. From there, in 1896, he began to travel across the continent to care for the needs of all the scattered immigrant sheep. In 1898, he made yet another continental pastoral journey. In the same year, with the blessing of Bishop Nicholas, Father Raphael produced his first book in the New World—a Service Book in Arabic called *The Book of True Consolation in the Divine Prayers*. This book of liturgical services and prayers was very useful to priests in celebrating the divine services, and also to the people in their personal prayer life. The English version published by Archimandrite Seraphim (Nassar) is still being used today. Following these events, with the blessing of Bishop Nicholas, Father Raphael was able to bring a number of Arabic-speaking priests to North America to begin to meet the needs of the far-flung flock. At the end of that same year, Bishop Nicholas was replaced by Bishop (Saint) Tikhon. In that same year, Father Raphael set out on another pastoral journey, and he began collecting funds to establish a cemetery, and as well to build a new church. In 1901, Father Raphael purchased a section of Mount Olivet cemetery on Long Island. During this time also, there were several attempts from Syria to persuade him to return to serve there, but he would not abandon the spiritual sheep whom he loved, and whom he served in North America. In 1902, Father Raphael was able to buy an existing church building on Pacific Street in Brooklyn, and he had it remodelled for

Orthodox worship. Bishop Tikhon consecrated the church, to the great joy of the faithful in attendance. Thus, Saint Raphael's second major project was completed.

In 1904, he became the first Orthodox bishop to be ordained to the Holy Episcopate in North America. On March 6, 1904, with the blessing of the Russian Holy Synod, this ordination was done by Bishop Tikhon and Bishop Innocent (Pustinsky) of Alaska at the Syrian Church of Saint Nicholas in Brooklyn, New York. Bishop Raphael served as the Bishop of Brooklyn, New York, until his repose. Following his ordination, Bishop Raphael continued his pastoral labours, ordaining priests and assigning them to parishes, and helping Bishop Tikhon in the administration of the diocese. During the course of his service as a Vicar-Bishop of the Russian Orthodox Church in North America, Bishop Raphael founded the Cathedral of Saint Nicholas in Brooklyn, which is now the primatial cathedral of the Antiochian Orthodox Christian Archdiocese of North America. He established thirty parishes, and assisted in the founding of Saint Tikhon's Orthodox Monastery in South Canaan, Pennsylvania. As he went about making his pastoral rounds, Bishop Raphael blessed the founding of Saint Nicholas' Church of Canada (Montréal, Québec) in 1899, and of Saint Nicholas' Church (Montréal, Québec) in 1908.

At the end of 1904, Bishop Raphael announced his intention to publish a magazine called "Al-Kalimat (The Word)" as the official publication of the Syro-Antiochian mission. This would help to link the people and parishes of his diocese more closely together. The first issue was printed in 1905, and it continues to be published to this day. This was the third great accomplishment of Saint Raphael. In 1905, Bishop Raphael consecrated the grounds for Saint Tikhon's Monastery and blessed the orphanage at South Canaan, Pennsylvania. Three days later, he presided at a conference of diocesan clergy at Old Forge, Pennsylvania (because Archbishop Tikhon was in San Francisco). Amongst the clergy in attendance were three priests who would also be numbered amongst the saints: Fathers Alexis (Toth), Alexander Hotovitzky, and John Kochurov—the last two would die as martyrs in Russia.

For the next ten years, Bishop Raphael tended the growing flock under his care. With the growth of his New York community came an increase in the number of children, and he was concerned about their future. Bishop Raphael saw the absolute necessity for using English in worship and in education for the future progress of the Syro-Antiochian Mission. As a part of this, he recommended the use of the *Service Book of the Holy Orthodox Catholic Apostolic Church* (translated by Isabel Hapgood) in all of the parishes under his omophor. This book is used until the present days, sometimes for serving, sometimes as a reference.

In March 1907, Archbishop Tikhon was recalled to Russia, and he was replaced by Archbishop Platon. Once again, Bishop Raphael was considered for episcopal office in Syria. However, he steadfastly remained in North America. Towards the end of 1912,

Bishop Raphael became ill while working in his office. Doctors diagnosed him as having a heart ailment, and this ailment eventually brought about his repose. After two weeks, he felt strong enough to celebrate the Divine Liturgy in his cathedral. In 1913-1914 this missionary bishop continued to make pastoral visitations to various cities. In 1915 he fell ill again and spent two months at home, bearing his illness with patience until he was blessed to rest from his labours. He had never neglected the flock, but had travelled throughout the USA, Canada, and Mexico in search of the sheep so that he might care for them. He kept them from straying into strange pastures, and he protected them from spiritual harm. At the time of his repose, the Syro-Antiochian Mission had thirty parishes with 25,000 faithful.

— Vicar-Bishop of Brooklyn 1904-1915.

See created.

Succeeded by: Bishop Aftimios (Ofiesh).

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— *Metropolitan Platon (Rozhdestvensky) of New York (1866-1934)*

Porphyry Theodorovich Rozhdestvensky was born in February 23, 1866, the son of a parish priest in the Kursk Diocese of Russia. He attended and graduated from the Kursk Theological Seminary, and he then married. He was ordained to the Holy Priesthood in 1887, and he was assigned to be a village priest in Lukashovsky. His wife soon gave birth to a daughter, but within five years she had reposed in the Lord. He entered the Kyiv Theological Academy and graduated in 1895. He was tonsured to be a monk in 1894, and received the name Platon. He served as an assistant professor and instructor of Moral Theology while he continued his studies, and in 1898, he received a Master of Theology degree. Hieromonk Platon was named Inspector at the Kyiv Academy and was raised to the dignity of archimandrite. He was named rector of the Academy in 1902, and then ordained to the Holy Episcopate to serve as the second Vicar-Bishop of the Kyiv diocese.

In 1907, he was assigned to the North American diocese, to be the successor to Archbishop Tikhon. Responding to the needs of the diocese, he welcomed many more Carpatho-Rusyn Uniates back to Orthodoxy, supplementing the multitude already received through the work of Saint Alexis Toth and others. A similar work was undertaken in Canada by Archimandrite Arseny (Chahovtsov), both as an archimandrite and as a bishop. Archbishop Platon met social needs by founding the Russian Immigrants Home and an orphanage in New York City. He also transferred the Seminary from Minneapolis, Minnesota to Tenafly, New Jersey to bring it closer to its main source of students and to the central administration of the Church. In 1909, Saint George's Greek Orthodox Church was founded in Toronto, Ontario. This development occurred during the time of Archbishop Platon, but it is possible that Bishop Raphael was also involved in this particular foundation. It was in 1937 that this congregation bought a former synagogue on Bond Street and began its transformation into an Orthodox Christian temple.

In 1914, Archbishop Platon was transferred to the diocese of Kishinev and Khotin (Moldavia). However, in 1915 he became the Exarch of Georgia. He served there until early 1917, when the Church of Georgia recovered its autocephaly. In 1915, he served in the Second State Duma, and in 1917, he was appointed to be a member of the Holy Synod of the Church of Russia. Before the revolution of 1917, he was appointed to be the Metropolitan of Kherson and Odessa. After the defeat of the White Army by the Bolsheviks, he was forced to leave Odessa for Europe. From Europe, in 1922, he returned to serve in the USA a second time. At that time, he found the diocese impoverished. It had been deprived of all missionary funds from the ecclesiastical missionary societies, and the local income was yet very meagre. He returned to find considerable confusion within the flock, because the revolution had caused so many sudden and unexpected changes. There were also many refugees, and with them came

many political opinions.

In 1922, after the return of Archbishop Alexander to Europe, the Third All-American Sobor (Council) in Pittsburgh, Pennsylvania chose Archbishop Platon (Nemolovsky) to be the diocesan bishop of the North American diocese. This selection was later confirmed by the Russian Church. However, in the context of the chaos that spread everywhere after the revolution, and of the catastrophic loss of financial support, it was necessary that, over the next decade, Archbishop Platon invest great efforts in maintaining the unity of the diocese, particularly against attacks by the Soviet "Living Church", and fending off financial crisis. There also began a period of sporadic cooperation and disjunction with the Russian Orthodox Church Outside Russia (ROCOR). The North American diocese was a part of this synod of bishops. Its administrative centre at that time was in Serbia, so communication amongst the bishops was slow, excepting telegraph. Differences of opinion were difficult to solve without face-to-face contact amongst the bishops (mostly refugees), many of them now scattered to many continents.

The main source of the differences of opinion has been aptly attributed to the great difference in self-perception between the peoples of the North American missionary diocese and that of the refugee peoples of most of the rest of the ROCOR. The North American diocese had been founded as a missionary effort. In addition to the missionary work, there had been the substantial pre-revolutionary immigration to North America for economic reasons. The vast majority of the constituency of this diocese perceived themselves as permanently settled in North America. The rest of the assembly of bishops (together with their dioceses) were made up of refugees from the revolution in Russia. For a very long time indeed, many of the refugee people and bishops expected to be able to return to their homelands. They supposed that their residency in North America, Europe, Australia, Africa and China was only temporary.

After the breakdown in communications with the Church in Russia, Archbishop Platon felt compelled to declare the North American diocese temporarily autonomous, partly on the basis of the provisions offered by Patriarch Tikhon for local accommodations to this extraordinary situation, in view of the problem of communication with the Russian Church. Any real communication was, in fact, almost impossible. This autonomy was officially declared by the Fourth All-American Sobor held in Detroit, Michigan in February, 1924. At this assembly, Archbishop Platon also received the title "Metropolitan of All America and Canada". This resulted in a strong difference of opinion with other bishops of the ROCOR.

At a synod meeting in 1926 in Karlovtsy, Serbia, Metropolitan Platon was asked by his fellow hierarchs on the synod to renounce the "temporary self-government" which his diocese had declared. When he refused, the ROCOR bishops condemned the Detroit

Sobor of 1924 as “extremely dangerous and harmful for the interests of the Russian Church in America”. There followed a painful series of actions and reactions. In 1926, the Serbian Orthodox Church organised a diocese in the USA. In 1927, Metropolitan Platon convened a Sobor in America, which labelled the ROCOR as “uncanonical”. One bishop of the “Metropolia” dissented, Bishop Apollinary (Koshevoy), who subsequently moved to the ROCOR itself, as distinct from the “Metropolia”. The ROCOR Synod then deposed Metropolitan Platon from being Primate of the “Metropolia” and appointed Bishop Apollinary in his place. As a result, 62 parishes followed him and accepted his authority during the following six years.

In 1927, Metropolitan Platon began the attempt to form a self-governing Orthodox Church in North America by blessing (together with his local synod of bishops) the creation of the “American Orthodox Catholic Church”, whose constitution gave it authority over all Orthodox Christians living on the continent. The charter itself referenced the authority of a letter from Metropolitan Sergius (*locum tenens* of the Patriarchate of Moscow) which indicated that autonomous Orthodox churches could be founded outside Russia. However, this new entity, led by Archbishop Aftimios (Ofiesh) of Brooklyn, collapsed within six or seven years. There were many internal and external pressures and conflicts which undermined any good intentions. Indeed, the fact that Archbishop Aftimios chose to contract a civil marriage doomed the attempt altogether.

In 1929, after failing in an attempt to reach an agreement with the ROCOR synod, Metropolitan Platon attempted to recover parishes and property through legal processes. Most of these failed.

In 1933, a request was received by Metropolitan Platon and his bishops from Metropolitan Sergius (Stragorodsky) to pledge “loyalty” to the Soviet regime. Although the representatives of the patriarchate suggested that this “loyalty” could be expressed simply by refraining from engaging in anti-Soviet political activism, the bishops and membership of the “Metropolia” would not accept the request. In response, the Moscow Patriarchate declared Metropolitan Platon to be in schism, and deposed him before an ecclesiastical court. Subsequently, the Russian Exarchate of North America was formed, whose bishop was regarded by Russia at that time as being the rightful canonical successor of all Russian jurisdictions in America.

On April 20, 1934, Metropolitan Platon reposed at his residence in New York City, after a long illness, and he was interred in the cemetery at Saint Tikhon’s Orthodox Monastery (South Canaan, Pennsylvania). Then the ROCOR lifted its ban against the “Metropolia” as a goodwill gesture, and this led to a renewal in 1935 of relations with Metropolitan Platon’s successor, Metropolitan Theophilus (Pashkovsky).

- Vicar-Bishop of the Kyiv Diocese 1902-1907.

- Archbishop of the Aleutian Islands and Alaska 1907-1914.
Preceded by: Archbishop Tikhon (Belavin).
Succeeded by: Archbishop Evdokim (Meschersky).

- Archbishop of Kishinev & Khotin 1914-1915.

- Exarch of Georgia 1915-1917.
Preceded by: Archbishop Pitirim (Oknov).
Position of Exarch terminated with the restoration of the Georgian Patriarchate.

- Metropolitan of Kherson and Odessa 1917-1921.

- Metropolitan of All America and Canada 1923-1934.
Preceded by: Archbishop Alexander (Nemolovsky).
Succeeded by: Metropolitan Theophilus (Pashkovsky).

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— *Metropolitan Theophilus (Pashkovsky) of San Francisco (1874-1950)*

Theophilus is also written Theophil (without the Greco-Latin ending) or Feofil as in Russian.

Theodore (Feodor) Nikolaievich Pashkovsky was born into a priestly family in the region of Kyiv on February 6, 1874. He attended the Kyiv Theological Seminary Preparatory School where he was noted as a disciplined and hard working student. The curing of a bone infection he developed while still a young student was to guide him in his future life of service. After doctors believed that the infection was not curable, prayers for Theodore by the already famous Saint John of Kronstadt, when he visited the school, resulted in a complete healing. In gratitude, Theodore vowed to become a novice at the Kyiv Lavra. This he fulfilled in 1894. But, events would change this choice.

When Bishop Nicholas of the North American diocese visited the Lavra to recruit workers for his mission, Theodore was invited to America. He was assigned to be the secretary of the mission administration after arriving in San Francisco in late 1894. Soon after his arrival, he met and married Ella Dabovich from the Serbian community. She was the niece of the holy Archimandrite Sebastian (Dabovich). Then, on December 4, 1897, he was ordained to the Holy Priesthood following his earlier ordination to the Holy Diaconate. On June 20, 1900, his wife gave birth to a son, Boris, who would be remembered as Colonel Boris Pash, the leader of the Alsos Mission in Europe under the Manhattan Project during World War II; he would also be remembered as the Foreign Liaison Officer under General Douglas MacArthur during negotiations about the future of the Japanese Orthodox Church in 1945-47.

When Archbishop Saint Tikhon returned to Russia in 1906, Father Theodore and his family accompanied him. Father Theodore worked in the administration of the Warsaw-Vilna Diocese. During World War I, Father Theodore served as a military chaplain, and then later worked in the Famine Relief Program of the Young Men's Christian Association (YMCA) on the Volga River. In 1917, his wife reposed in Russia.

As the chaos of the Bolshevik regime settled over the Church, he met often with and was advised and instructed by Patriarch Saint Tikhon on the future of the North American diocese. During these meetings Patriarch Tikhon also expressed the desire that Father Theodore become a bishop. Father Theodore returned to the United States in 1922, and he was soon tonsured to be a monk and he was given the name Theophilus. Then, following the decision of the Holy Synod, the Hieromonk Theophilus was ordained to the Holy Episcopate on December 3, 1922, to be the Bishop of Chicago.

Bishop Theophilus remained in Chicago until he was transferred in 1931, and assigned

to be the Bishop of San Francisco. After Metropolitan Platon's repose in 1934, Bishop Theophilus was elected jointly by the council of assembled bishops and the full assembly of the Fifth All-American Sobor that convened in Cleveland, Ohio, on November 20, 1934, to become the new metropolitan.

Under Metropolitan Theophilus, the North American Church continued to journey towards a state of stability. Episcopal relationships improved as the threat of the "Living Church" subsided, although new challenges arose. Attention was given to improving church education programs. A metropolitan cathedral, the Holy Virgin Protection Cathedral in New York City, was acquired. Yet, a residue of the chaos and episcopal problems of the 1920s were to remain throughout World War II and the rest of his life.

Continued stability came to the Church in North America as the 1930s unfolded. However, relationships with other elements of the Russian Church, including the Patriarchate of Moscow were still volatile. Metropolitan Theophilus provided leadership through the many twists and turns during the years when he was the metropolitan. He participated in a consultation convened by Patriarch Varnava of Serbia in 1936 of representatives of Russian dioceses and exiles not administered by the Patriarchate of Moscow. The agreements entered into by Metropolitan Theophilus at this consultation were confirmed at the All-American Sobor (Council) of 1937. The Sobor stressed again that the autonomy of the Church in America was not impaired in any way by these agreements. As the Soviet regime relaxed its control over the Russian patriarchate during World War II, a rapprochement was initiated over the political implications of the demands by the patriarchate. This rapprochement soon foundered. Therefore, with the backing of the Seventh All-American Sobor of 1946, the North American Church under Metropolitan Theophilus affirmed that the "present autonomous status and the right to self-government" was to be retained.

The political "battles" did not deter Metropolitan Theophilus from initiating efforts to improve the life of the American Church. Amongst his leadership initiatives was that of improving education at the local level, especially church schools. A major program was developed under Metropolitan Theophilus to re-establish an institution for the training of clergy. Under this program (as approved by the All-American Sobor of 1937), a plan was formed for the establishment of two institutions: Saint Vladimir's Seminary, which would provide an education based upon principles of a liberal arts college education as the foundation of the theological training of potential Orthodox priests and workers; and Saint Tikhon's Pastoral School, which would provide pastoral training for potential Orthodox priests. By doing this, the Church began its exit from the educational desert that had begun with the closing of the Saint Platon's Seminary at Tenefly, New Jersey, in 1924.

On June 27, 1950, as he perceived that death was near, he called Archbishop Leonty

(Turkevich) to his bed-side in San Francisco to give final instructions for the future of the Church in America. Later that very day he reposed in Christ.

– Bishop of Chicago 1922-1931.

See created.

Succeeded by: Bishop Paul (Gavrilov).

– Bishop of San Francisco 1931-1934.

Preceded by: Bishop Alexis (Panteleev).

Succeeded by: Archbishop John (Shahovskoy).

– Metropolitan of All-America and Canada 1934-1950

(remaining as Metropolitan of San Francisco).

Preceded by: Metropolitan Platon (Rozhdestvensky).

Succeeded by: Metropolitan Leonty (Turkevich).

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— *Archbishop Evdokim (Meschersky) of the Aleutians (New York) (1869-1935)*

Evdokim may be spelt Eudocimos or Eudocimus (with the Greek or Latin ending). Meschersky may be spelt Mischersky.

Basil Mikhailovich Meschersky was born on April 1, 1869, in the Vladimir diocese in Russia. His father was a reader in his home parish. In time, he attended the Moscow Theological Academy, and graduated in 1894. He was then tonsured to be a monk, and received the name Evdokim. After this, he was immediately ordained to the Holy Diaconate and to the Holy Priesthood. Hieromonk Evdokim continued his theological studies at the Moscow Academy, and received a Master of Theology degree. At the same time, he was appointed to be the Inspector of the Novgorod Seminary. In 1898, he was raised to the dignity of archimandrite, and five years later he was appointed to be the Rector of the Novgorod Seminary, and then the Dean of the Moscow Theological Academy. In on December 13, 1904, he was ordained to the Holy Episcopate to be a Vicar-Bishop of the Moscow Diocese, in the city of Volokolamsk. In 1906, he began publishing a journal, "The Christian", a journal dedicated to the Christianisation of society. Then, in 1909, he was named to be the Vicar-Bishop of Kashira in the Tula diocese.

In 1914, as World War I began, Bishop Evdokim was assigned to the Diocese of the Aleutian Islands and North America, with the dignity and title "archbishop", to succeed Archbishop Platon. With the commencement of the war in Europe, his arrival was delayed. He arrived in 1915, and immediately became involved in the life of the North American diocese. In line with the vision that Saint Tikhon expressed in 1905, Archbishop Evdokim strove to organise and link the Church life of the various national groups within the vast diocese. As a successor to Bishop Raphael (Hawaweeny), who reposed in 1915, he had Archimandrite Aftimios (Ofiesh) ordained to the Holy Episcopate in order to be able to lead the Syro-Arab community in 1917. He actively reorganised many of the institutions of the American Church, including transferring the Brooklyn orphanage to the first women's monastery in Springfield, Vermont, and re-opening the orphanage site as an Orthodox Women's College in 1915. Archbishop Evdokim also took an active interest in Saint Platon's Seminary in Tenafly, New Jersey.

Archbishop Evdokim understood the social problems of the day, and he quickly comprehended the pluralistic American way of life, and the unique situation of the Orthodox mission in North America. He reported this comprehension in his 1916 report to the Holy Synod in Russia. He commented that he found that the existing administrative structure of the mission was not adequate. He reiterated Saint Tikhon's recommendations, in the context of the obvious need, for a wider autonomy for the Church in America that consisted of many national backgrounds. He also pointed out the many programs of the mission and the financial needs of that mission. In an essay,

“Religious Life in America”, published by the Holy Trinity-Saint Sergius Press, he pointed out the mistaken impressions of the Russian people that North Americans were indifferent to religion. He also noted that financing of religion in America was not provided through government institutions, but by the people.

Archbishop Evdokim was not able to continue his episcopal oversight in North America. He had returned to Russia to attend the All-Russian Sobor of 1917-1918, but because of the October Revolution and the ensuing civil war which consumed the Russian Church’s attention, it was impossible for him to return. In 1919, he was assigned to be the Archbishop of Nizhny Novgorod, east of Moscow, but in the subsequent turmoil and confusion, he eventually became involved with the “Living Church”, and he was assigned to be their Metropolitan of Odessa. He reposed in Moscow on October 22, 1935.

- Vicar-Bishop of Volokolamsk (a vicariate of Moscow) 1904-1909.
Preceded by: Bishop Arsenius (Stadinsky).
Succeeded by: Bishop Theodore (Pozdeyevsky).

- Vicar-Bishop of Kashira (then a vicariate of Tula, now of Moscow) 1909-1914.
Preceded by: Bishop George (Yaroshevsky).
Succeeded by: Bishop Juvenal (Maslovsky).

- Archbishop of the Aleutians 1914-1918.
Preceded by: Archbishop Platon (Rozhdestvensky).
Succeeded by: Archbishop Alexander (Nemolovsky).

- Archbishop of Nizhny Novgorod 1919-1922.
Preceded by: Archbishop Joachim (Levitsky).
Succeeded by: Metropolitan Sergius (Stragorodsky).

Reference(s):

[http://orthodoxwiki.org/Eudocimus \(Meschersky\) of Nizhny Novgorod](http://orthodoxwiki.org/Eudocimus_(Meschersky)_of_Nizhny_Novgorod)

— *The Ukrainian Orthodox Church of Canada*

What follows here is a summary of the history of Ukrainian settlement and Ukrainian Church history. It is taken mostly from the website of the Ukrainian Orthodox Church of Canada (formerly entitled the “Ukrainian Greek Orthodox Church of Canada”), and from an article written by the highly-respected and esteemed Archpriest and Professor Oleh Krawchenko, which describes some of the development in western Canada in particular. About this remarkable priest of Christ, there is a great and pressing need for a publicly-available biography that would be written while his yet lives and can contribute! Information regarding the Ukrainian Orthodox Church in the USA, which has had parishes in Canada, may be found at the following internet addresses as well:

<http://uocofusa.org/history.html>

<http://uaoc.org/uaochistory.html>

For the sake of attempting to understand the overall context better, this summary includes much more information than only the beginning years and earliest personalities. It is to be understood in considering this overview that, despite the many different and overlapping “jurisdictions” which were to develop, the people themselves were, for the most part, from the same lands of origin, often from the same regions and counties, and even sometimes from the same families as those of other dioceses. Moreover, it is to be understood that there was a mutual influence between the Ukrainian Orthodox Churches in Canada and in the United States. There were significant differences in their histories, but they have also been inter-connected. From the information provided on the USA sites, for instance, it may be seen that the formal movement in Canada to establish a Ukrainian Church came three years after such a movement had begun in the USA.

The seed of the Orthodox Faith was sown on the Canadian land, not by missionaries, but by simple peasants, who came from Ukraine and established themselves on the Canadian prairies. It is indeed on this simple (but at the same time deep) faith of the Ukrainian peasants-pioneers that the Ukrainian Orthodox Church of Canada was established.

Most of the first Ukrainian settlers came to Canada from Halychyna, also called Galicia (where the people were mostly Greek Catholics) and from Bukovyna (where they belonged to the Orthodox Church). It is to be remembered that these regions were at that time a part of the Austro-Hungarian Empire, a fact which would cause difficulties in Canada later, during the Great War (World War I). As the Halychany were arriving and settling in Canada, they were visited very periodically by Greek-Catholic (Uniate) priests. However, the Vatican preferred to include them in the already-existing Roman Catholic dioceses there. These “Latin” bishops and dioceses would have merely

assimilated the Greek Catholic immigrants. The Bukovynians arriving and settling in Canada usually incorporated themselves into the Russian Orthodox Mission, which was already established in this country. Nevertheless, many Ukrainian immigrants desired to have a Church with a distinctly Ukrainian character, which would be closer to the spiritual and cultural needs of the Ukrainian people, and this led to the formation of the Ukrainian Greek Orthodox Church of Canada.

In July 1918, a confidential conference of disenchanted lay Greek Catholics from Manitoba, Saskatchewan and Alberta created a Ukrainian Orthodox Brotherhood. This development would likely have been caused by encounters similar to that described by Saint Alexis Toth in the book Orthodox America 1794-1976, pp. 50-51. The goal of this meeting was to organise the Ukrainian Greek Orthodox Church of Canada. Although the Ukrainian settlers who took part in the organisation of this ecclesiastical body were not theologically educated, they were conscious of the canon law that no Church can exist without a bishop. Therefore, the brotherhood contacted Archbishop Alexander (Nemolovsky), the Bishop of the Russian Orthodox Mission in North America (and an ethnic Ukrainian), who initially had accepted to become the Temporary Bishop of the Ukrainian Greek Orthodox Church of Canada (UGOCC) and to preside at its first Sobor. However, he later refused. This refusal, for whatever reasons, had many consequences. Regardless, the First Sobor took place on December 28, 1918, without the presence of a bishop, and it led to the establishment of the first seminary in Saskatoon. The 2nd Sobor was held on November 27, 1919, in the presence of the Antiochian Metropolitan Germanos (Shehadi), who had arrived and had become active in North America (without the blessing of his Holy Synod of bishops, it must be remembered). Nevertheless, he had accepted to lead the UGOCC until the time when it would have its own bishop. He led the Church for five years, until 1924.

The new Church was a distinct Canadian institution, and not connected to any existing Ukraine-based Church. This Church accepted the dogma, rites and practices of Eastern Orthodoxy. It was also stressed that the Church was to be conciliar in organisation (*sobornopravna*) to the point of giving lay delegates a voice and a vote in administrative matters at the Church's General Councils (Sobors) and on the main administrative body of the Church, the Consistory — which included the Church's Synod of Bishops, nine clergy and nine laity. The Metropolitan and his Synod of Bishops retained exclusive authority in all matters of Orthodox belief and practice.

In 1924, Archbishop John (Theodorovych) arrived in the USA from the Ukrainian Autocephalous Orthodox Church (UAOC), with the intention to lead the Ukrainian Orthodox Church in the USA. After the administration had learnt of the presence of a Ukrainian bishop on the North American continent, the 4th Sobor of the UGOCC, held on July 16-17, 1924, decided to invite Archbishop John to become the ruling bishop of the UGOCC. He accepted, and he then began visiting the parishes and administration in Canada during the summers. He established this pattern because he remained at the

same time the bishop of the Ukrainian Orthodox Church in the USA. Therefore, during his absence in the winters, when he was in the USA, his administrative functions were carried out by the priest-administrator (the Chair of the Presidium) at the Office of the Consistory. This was Father Semen (Symeon) Sawchuk. With 14 priests, the UGOCC insisted on retaining its administrative autonomy under Father S. Sawchuk.

The Ukrainian Self-Reliance League, formed in 1927, became an effective lay arm for the UGOCC and increased its material resources. By the end of 1928, the Church had approximately 64,000 followers (organised in 152 communities, served by 21 priests). The greatest strength was in Saskatchewan (81 congregations in 1940), Alberta (55 congregations), and Manitoba (53 congregations). In 1946, it became possible for the Church to open a theological school, Saint Andrew's College, in Winnipeg.

Eventually, Archbishop John became the focus of polemics regarding his uncanonical ordination to the order of bishop in Ukraine. For this reason, he was forced to resign from his office of ruling bishop in 1946. In 1947, during an extraordinary Sobor, Bishop Mstyslav (Skrypnyk), who had recently arrived from Europe, was accepted as the Archbishop of Winnipeg and all Canada. He had been ordained as a bishop in 1942, during the administration of the "Warsaw Metropolitanate" on the liberated Ukrainian lands. Because of some misunderstandings between him and the Consistory, Archbishop Mstyslav was forced to resign from his office in 1950, at the 10th Sobor. Then the Consistory asked for assistance from Metropolitan Polikarp (Sikorsky), who presided at the Holy Synod of the Ukrainian Orthodox Bishops, and who had been ordained by the administration of the "Warsaw Metropolitanate" on the liberated Ukrainian lands (and who, in the aftermath of the war, found themselves in the emigration). He then agreed to look after the UGOCC.

In 1951, by the time an extraordinary Sobor was called, because of the refugee situation, the Consistory had been able to find four candidates for the office of a local ruling bishop. They had all been canonically elected and ordained by the Holy Synod of the Warsaw Metropolitanate (the Autocephalous Orthodox Church in Poland). Of these candidates, three came to Canada: Metropolitan Ilarion (Ohienko) of Kholm and Pidliasha, who fled from the Soviets along with parishioners of his diocese during the war, and came to Canada in 1947 at the invitation of Saint Mary the Protectress Cathedral (Sobor) in Winnipeg; Archbishop Michael (Khoroshy), who came to Canada in 1951 at the invitation of the Consistory; and Bishop Platon (Artemiuk), who came to Canada in 1951 with the blessing of Metropolitan Polikarp (Sikorsky), but who prematurely fell asleep in the Lord. The extraordinary Sobor decided to follow the canonical system of a "metropolia" to administer the UGOCC, creating thus a "metropolia" with three eparchies (dioceses). Metropolitan Ilarion (Ohienko) was chosen to be the Metropolitan of Winnipeg and all Canada, and Archbishop Michael (Khoroshy) became the Archbishop of Toronto and the Eastern Eparchy.

By 1951, the UGOCC had almost 300 congregations, 70 priests, and some 110,000 adherents. This growing Metropolia felt the need for new bishops. Therefore, in 1959, Archimandrite Andrew (Metiuk) was ordained to the Holy Episcopate to be the Bishop of Edmonton and the Western Eparchy, and in 1963, Archimandrite Boris (Yakovkevych) was ordained to the Holy Episcopate to be the Bishop of Saskatoon and Vicar-Bishop of the Central Eparchy.

After twenty-one years of zealous arch-pastoral ministry, Metropolitan Ilarion fell asleep in the Lord on March 29, 1972. His passing was felt as a great loss for the UGOCC. Archbishop Michael was chosen to replace him, and he was at the head of the Metropolitanate until 1975, when he resigned from the office of Primate. Archbishop Andrew (Metiuk) then became the Primate of the UGOCC. He remained its metropolitan for ten years, until his blessed repose on February 2, 1985. During the time of his administration, new bishops were ordained to the Holy Episcopate: Bishop Nicholas (Debryn) in 1975; Bishop Wasyly (Fedak) on July 16, 1978, who became the Primate of the UGOCC (UOCC) after the repose of Metropolitan Andrew in 1985; and Bishop John (Stinka) on November 27, 1983. During the term of office of His Beatitude, Metropolitan Wasyly, Archimandrite Yuriy (Kalistchuk) was ordained to the Holy Episcopate to be Bishop of Saskatoon on October 22, 1989.

Historically, UOCC membership has been relatively stable, and has ranged between 20 and 25 percent of the total Ukrainian Canadian population. In 1989, the Church's estimated membership was 128,000 (in 290 congregations with 99 clergy).

Fulfilling the desires and intentions of the ever-memorable Metropolitan Ilarion, Metropolitan Wasyly, assisted by the Consistory, and with the help of God, concluded the canonical ordering of the UOCC (by this time, the official name had been changed to the "Ukrainian Orthodox Church of Canada"). After a few visits and discussions with the Ecumenical Patriarchate, the UOCC was received into the Ecumenical Patriarchate in 1990, during the patriarchate of His Holiness, the Ecumenical Patriarch Dimitrios, and thus normalised the UOCC's relationships with the other Orthodox Churches. This made the Church a duly recognised member of the Orthodox family which consists of four ancient Patriarchates (Constantinople, Jerusalem, Alexandria and Antioch) and over a dozen other autocephalous (self-headed, self-governed) and autonomous Churches, some of them also headed by Patriarchs. The Primates of these Churches manifest their unity by commemorating each other during the Divine Liturgy and by serving the Divine Liturgy together on special solemn occasions.

According to the Patriarchal Decree, upon entering the Ecumenical Patriarchate, the UOCC remained a Metropolitanate with full internal autonomy, having as its canonical head the Ecumenical Patriarch to whom it has canonical reference in all things. This status may be said to recall the days when the Kyivan Metropolitanate was a part of the Ecumenical Patriarchate, and when there were very close Church relations between

Constantinople and Kyiv, for the good of these two important Church centres.

The quintennial Councils (Sobors) are the highest decision-making bodies of the UOCC. Executive duties are shared between the Council of Bishops and the Consistory based in Winnipeg, with elected clerical and lay representatives from each diocese. The Ukrainian Self-Reliance League, with its component organisations, has continued to play a significant rôle in Church affairs at the local and national levels. In addition to Saint Andrew's College and its Faculty of Theology, the Church is affiliated with a number of student residences: the Mohyla Ukrainian Institute in Saskatoon, Saint John's Institute in Edmonton, and Saint Volodymyr's Institute in Toronto. The official publication since 1924 has been the "*Visnyk*" / "The Herald" newspaper.

The Ukrainian Orthodox Church of Canada is an important religious element in Canada, where Ukrainian culture and heritage are fused with the Orthodox Christian faith to form a living and vibrant tradition in Canada.

Archbishops of Winnipeg and all Canada:

(According to this written history, there were concerns about the canonicity of the ordinations which occurred during the time of the first two bishops (Metropolitan Germanos and Archbishop John). After certain measures were taken, there was steady progress towards putting the canonical situation into proper order, which in due course enabled the reception of the UOCC into the Patriarchate of Constantinople and into full communion with the whole Orthodox Church.)

Metropolitan Germanos (Shehadi) 1919-1924

Archbishop John (Theodorovych) 1924-1946

Bishop Mstyslav (Skrypnyk) 1947-1950

Metropolitan Polikarp (Sikorski) 1950-1951

Metropolitan Ilarion (Ohienko) 1951-1972

Metropolitan Michael (Khoroshy) 1972-1975

Metropolitan Andrew (Metiuk) 1975-1985

Metropolitan Wasyly (Fedak) 1985-2005

(Reception by the Patriarchate of Constantinople 1990)

Metropolitan John (Stinka) 2005-2010

Metropolitan Yuriy (Kalistchuk) 2010-

Other bishops:

Archbishop Michael (Khoroshy) Archbishop of Toronto 1951-1972

Bishop Platon (Artemiuk) Bishop of Toronto ___ -1951

Bishop Andrew (Metiuk) Bishop of Edmonton 1959-1975

Bishop Boris (Yakovkevych) Bishop of Saskatoon 1963-1984
Bishop Nicholas (Debryn) 1975
Bishop Wasyly (Fedak) Bishop of Toronto 1978-1985
Bishop John (Stinka) Bishop of Edmonton 1983-2005
Bishop Yuriy (Kalistchuk) Bishop of Saskatoon 1989-2010
Bishop Ilarion (Rudnyk) Bishop of Edmonton 2008-
Bishop Andrij (Peshko) Bishop of Saskatoon 2008-

The histories of the Ukrainian Orthodox Churches in Canada and the United States cannot be very clearly distinguished until some time after World War II. It may be clearly seen that there was a mutual influence.

What follows here results from a search for information about Archbishop John Theodorovych. The main information comes from the websites of the Ukrainian Orthodox Church in the USA, and what information is provided there involves him and his activities throughout World War II and the aftermath.

(UAOC/UGOCC)

— *Archbishop John (Theodorovych) of Philadelphia (1887-1971)*

<http://uocofusa.org/history.html>

<http://uaoc.org/uaochistory.html>

http://orthodoxwiki.org/Ukrainian_Orthodox_Church_in_the_USA

John may be written Ioann or Ivan.

Theodorovych may be spelt Teodorovych, Teodorovich, Theodorovich, Theodorovych.

What is concretely available on the internet about Archbishop John (Theodorovych) is not plentiful, so there are details missing. What is presented here is taken mostly from the previous website addresses given here.

The future bishop was born to the family of a priest in Krupets, Volyn, Ukraine in 1887. He studied theology first in a preparatory school in Kyiv, and then at the Seminary in Zhitomir. He continued his education and prepared to be a teacher, and he taught for five years. He was ordained to the Holy Diaconate in 1914, and to the Holy Priesthood in 1915. During these years, his wife reposed. Ivan then became a military chaplain to the army. After the Bolshevik Revolution, he served in a parish in Mitinsk, and he began working towards the establishment of a Ukrainian Orthodox Church.

The Ukrainian Orthodox Church of the USA had its beginning in 1915, when several

already existing parishes and clergy of other Orthodox and Catholic dioceses decided that the Ukrainian population of the USA had reached such a level that this distinctive ethnic group should have its own "jurisdiction". There were many spiritual and political concerns which inspired this decision, and it immediately prospered in terms of the number of parishes and faithful who joined the movement. The group sought and received spiritual protection under the omophor of Bishop Germanos (Shehadi) of the Syrian Orthodox Church in the USA. Bishop Germanos provided the necessary guidance for the fledgling jurisdiction until a petition asking for a bishop was sent to the newly independent Autocephalous Orthodox Church in Ukraine, which had formed in October 1921 under the leadership of Metropolitan Vasyl (Lypkivskyj) following the first declaration of Ukrainian Independence in 1918. In that same year, the Priest John Theodorovych was ordained by Metropolitan Vasyl (Lypkivskyj) and Archbishop Nestor to be the Bishop of the Podilsk Diocese. The response to the request was the assignment of Archbishop John (Theodorovych) in 1924 to care for the spiritual needs of the Ukrainian Orthodox faithful in the USA, and also of those in Canada.

In 1921, the Sobor of the Ukrainian Autocephalous Orthodox Church in Kyiv ordained Metropolitan Vasyl (Lypkivskyj) to be the head of the UAOC. Persecutions from the Soviet government (and resistance from the Russian Orthodox Church) deterred the UAOC from permanently establishing ecclesiastical order. Almost from the moment that Sobor concluded, the struggle for continued existence was doomed. Archbishop John (Theodorovych) rejected the claim of jurisdiction by the Moscow Patriarchate, which had replaced the Autocephalous Church in Ukraine. Archbishop John arrived in the USA in 1924, and he immediately convoked a Sobor, which would formalise the establishment of the Archdiocese as the American-Ukrainian Orthodox Church of the USA. At this time, Bishop Germanos officially relinquished his authority over the Church to Archbishop John. Following the Sobor, under the guidance of Archbishop John, the life of the American-Ukrainian Orthodox Church of the USA truly began to blossom. The Archbishop remained in contact to some extent with the Church in Ukraine. In 1924, a tomos was issued by His All-Holiness Gregorios VII, Ecumenical Patriarch, re-establishing the former Kyivan-Rus (Ukrainian) Metropolitanate as an Autocephalous Church, placing the responsibility of establishing a new Synod of Bishops upon His Beatitude, Dionisij (Waledynskyj), the Metropolitan-Archbishop of Warsaw. However, by 1927 it was clear that the Communist government would not stop its persecution of this Church. By that year, the Communist government had arrested all of the Church's hierarchs and most of its clergy, and had destroyed most of the Church properties. By 1937, all the bishops had been executed, and there were no signs of the Church's life perceivable. The Ukrainian Autocephalous Orthodox Church had had no opportunity to plead its case for canonical recognition to world Orthodoxy.

The American-Ukrainian Orthodox Church in the USA was deeply affected by these events. One significant fact was that Archbishop John had been ordained as one of the first three bishops of the Autocephalous Church in Ukraine, and he and the UAOC had

not received canonical recognition by the rest of the Orthodox Church throughout the world. This ordination was called uncanonical. Despite several attempts to plead his case before the Ecumenical Patriarchate, no progress was made on the matter. The clergy and faithful of the American-Ukrainian Orthodox Church of USA, however, were undaunted in their conviction and their commitment to build their own independent church, which continued to grow and develop spiritually and materially. The Archdiocesan Centre was located in Philadelphia, a seminary was established, and the clergy required for serving the spiritual needs of the faithful were educated and assigned. All of them worked hard in the establishment and building of new parishes all over the country.

In 1928, a second group of Ukrainian Orthodox faithful in the USA initiated a movement towards Orthodoxy. Because of the questions surrounding the status of Archbishop John (Theodorovych), this group hesitated in affiliating itself with his already established jurisdiction, even though it was thriving. The first Sobor of this group met in Allentown, PA in the spring of 1929, and established itself as the Ukrainian Orthodox Church of America. The Archpriest Dr. Joseph Zuk was elected to be the administrator in order to organise the diocese, and at its 2nd Sobor in 1931 in New York City, he was chosen to be the first bishop. In 1932, two hierarchs of the Syrian Orthodox Church in the USA ordained Bishop Zuk at Saint Volodymyr's Cathedral, on 14th Street in New York City. Bishop Joseph lived less than two years following his ordination.

In 1936, the Ecumenical Patriarch accepted the Ukrainian Orthodox Church in America under his omophor. In 1937, Bishop Bohdan (Spylka) was ordained to the Holy Episcopate to be the bishop of the diocese. Under his guidance, the jurisdiction also began to thrive and the number of parishes and faithful grew, almost rivalling the growth of the American-Ukrainian Orthodox Church of the USA under Archbishop John (Theodorovych).

In the autumn of 1941, Metropolitan Feofil (Buldovsky) of Kharkiv (ordained in 1923 to be a bishop of the Moscow Patriarchate), joined the Ukrainian Autocephalous Orthodox Church. In 1942, he became head of the UAOC in Left-Bank (Eastern) Ukraine. Poor health prevented Metropolitan Feofil from leaving Ukraine when the Bolsheviks retook Ukraine from the Germans in 1944. On December 24, 1941, Metropolitan Dionisij (Waledynskyj) (of the Polish Orthodox Church-Ecumenical Patriarchate, whose primary ordaining bishop in 1913 was Gregorius IV, Patriarch of Antioch) designated Bishop Polikarp (Sikorsky) (ordained in 1932 by Metropolitan Dionisij) to be the Temporary Administrator of the German-occupied Ukrainian lands, and gave him the title "Archbishop of Lutsk and Kovel". Also in 1941, the Ukrainian Autocephalous Orthodox Church convened a Sobor. The participants in the Synod, many of whom were Russian-oriented, decided to keep the Ukrainian Church in German-occupied Ukraine in canonical dependence upon the Moscow Patriarchate.

Archbishop Oleksiy (Hromadsky) was declared by the Synod to be Metropolitan of this church which came to be known as the "Autonomous Church".

In 1942, the Ukrainian Orthodox Church in Ukraine was re-born during the period when there was a brief relaxation of religious persecution during the German occupation of Ukraine. On February 9-10, 1942, Metropolitan Dionisij blessed the meeting of the Ukrainian Episcopate in Pinsk (Byelorussia) at the First Synod of Bishops of the Ukrainian Autocephalous Orthodox Church (UAOC), which restored canonical ties and unity with the Ecumenical Patriarchate of Constantinople. During this notable meeting, on February 9, Archimandrite Nikanor (Abramovych), and then on February 10 also, Archimandrite Ihor (Huba) were ordained to the Holy Episcopate by Archbishop Polikarp (Sikorsky), Archbishop Olexander (Inozemtsev) and Bishop Yuri (Korenastov), who later became the Metropolitan of Warsaw. Metropolitan Dionisij assigned them to serve as joint Vicar-Bishops of Archbishop Polikarp, with responsibilities in Kyiv. Between May 9 and May 17, 1942, the ordination of these new bishops of the UAOC occurred, with the permission of Metropolitan Dionisij, in the Cathedral of Saint Andrew in Kyiv under the presidencies of the Vicars of the Metropolitan, Archbishops Nikanor and Ihor.

One of bishops ordained for the resurrected church in 1942 in Kyiv was Bishop Mstyslav (Skrypnyk), who eventually went to Canada to lead the Ukrainian Orthodox Church there.

Bishop Mstyslav (Skrypnyk) succeeded Archbishop John (Theodorovych) in Canada. However, Bishop Mstyslav left Canada within a few years and went to the United States to join the jurisdiction of Bishop Bohdan (Spylka). He had a great desire to unite the two existing jurisdictions in the USA. Bishop Mstyslav (Skrypnyk), who was a validly ordained bishop, persuaded Archbishop John to submit to a new ordination in order to resolve all the canonical questions about his episcopal status, and as a prerequisite to the unification of the two churches. It was in 1949 that Archbishop John (Theodorovych) agreed to the new ordination, and he was ordained to the Holy Episcopate by Bishop Mstyslav (Skrypnyk) and Metropolitan Christopher (Contogeorge) of Pentapolis (who was Exarch to the USA of the Alexandrian Patriarchate from 1947 until his repose in 1950). The two Ukrainian Orthodox jurisdictions co-existed in the USA for many years, and they both expanded. Archbishop John (Theodorovych) headed the Ukrainian Orthodox Church in Canada as well as the Church in the USA, and Bishop Bohdan (Spylka) also established several parishes in Canada. He reposed in 1971 in Philadelphia, Pennsylvania.

What follows here is a summary of the Ukrainian Orthodox Church in the USA, which includes information on Metropolitan John (Theodorovych), Bishop Bohdan (Spylka) and Metropolitan Andrey (Kuschak).

Ukrainian Orthodox Church in the USA

(Edited text from "Wikipedia" and "OrthodoxWiki")

The UAOC sent Metropolitan John (Theodorovych) to head an American-Canadian diocese. He arrived amidst questions about the validity of his episcopal ordination. He had been ordained by UAOC bishops, whose episcopal ordinations were likewise unrecognised by the mainstream of the Orthodox Churches, and there were controversies about the manner of the ordinations. Metropolitan John was fruitful in organising parishes, because of his considerable administrative skill and his insistence on the liturgical use of Ukrainian (rather than Church Slavonic or English) as well as other Ukrainian cultural identifiers. In the aftermath of Ukrainian independence, nationalist feelings were strong, so an emphasis on Ukrainian identity was welcome to those who gathered under Metropolitan John.

At about the same time, the Ukrainian Orthodox Church of America was formed. It was an organisation of former Uniate parishes which had disputed with the Vatican over the issue of parish property ownership and enforced clerical celibacy. On April 9, 1929, a meeting of 15 clergy and 24 laity was held in Allentown, Pennsylvania, at Saint Mary's Ukrainian Catholic Church, in which those attending agreed to form a diocese of Ukrainian Orthodox Christians. However, unlike those who had affiliated themselves with the UAOC, they wished to be part of a recognised canonical authority.

Another meeting took place in New York City two years later, at which Father Joseph (Zuk) was nominated to become their bishop. He was ordained in September of 1932 to be the bishop of the new group, becoming a Vicar-Bishop to Archbishop Aftimios (Ofiesh), the Primate of the "American Orthodox Catholic Church" (an early attempt at an autocephalous Church in America by the Russian "Metropolia"). Bishop Joseph reposed in the Lord only two years later, however, and in 1937, through the leadership of Bishop Joseph's successor, Bishop Bohdan (Spylka), the diocese was received into the Ecumenical Patriarchate by Archbishop Athenagoras (Spyrou) (then head of the Greek Orthodox Archdiocese of America), who ordained Father Bohdan to the Holy Episcopate in New York City. Bishop Bohdan at one point had responsibility for about 45 parishes. He also had initially some substantial response in attracting parishes away from the UAOC in America, due to his more moderate views.

During and after World War II, Ukrainian Orthodoxy in North America changed radically, as a number of bishops came over from Europe who had been connected either with the UAOC, the Byelorussian Autocephalous Orthodox Church (another unrecognised group), or the Autocephalous Church of Poland (at that time unrecognised by Moscow, but recognised by Constantinople). These bishops tended to prefer Metropolitan John's organisation over that of Bishop Bohdan, and they contributed to the swelling of the former's ranks to about 80 parishes, while the latter

could claim perhaps only about 25 (in both cases, however, many of these parishes were little more than missions or house-chapels).

Archimandrite Serafim (Surrency) wrote: "Bishop Bogdan, with what backing the Greeks could give him, which was mostly moral and very little financial, continued to give some competition to the organisation of Theodorovitch, now commonly called the "Ukrainian Metropolia," but it was a losing battle. In addition to the administrative ineptitude of Bishop Bogdan, his very moderation in matters Ukrainian seemed to work against him. Bishop Bogdan did succeed in attracting some Americans who were interested in Orthodoxy and most [were interested primarily] in ordination. Bishop Bogdan ordained over a dozen native converts to the Orthodox priesthood without requiring any theological education and as might be expected the results were disastrous (an exception was Father Dmitry Royster who later transferred his allegiance to the Russian Metropolia and was consecrated Bishop in 1969) (see p. 113)".

In 1942, when the persecution of the Church in Ukraine lessened under the German occupation, a number of bishops were ordained for the Ukrainian Orthodox there. One of these bishops, Mstyslav (Skrypnyk), came to America and joined the jurisdiction of the UAOC, and he served in Canada. After some time, however, he moved to the United States and joined Bishop Bohdan's group. He desired the unity of the two jurisdictions and worked to convince Metropolitan John to accept re-ordination as a condition for union.

On August 27, 1949, Metropolitan John (Theodorovych) was re-ordained privately, thus resolving some of the questions regarding his previous ordination, and attracting a number of the parishes of Bishop Bohdan into his flock. Despite becoming the largest Ukrainian Orthodox jurisdiction in the United States at that time, the diocese was still not recognised as canonical by the rest of the Orthodox Church. The hierarchs who re-ordained Metropolitan John: Bishops Mstyslav (Skrypnyk) and Christopher (Contogeorge), Exarch for the Patriarchate of Alexandria), were themselves considered to be dubious by some.

In 1950, the two rival jurisdictions held sobors (in the same cathedral in New York) at which unification was approved by both, and on October 13, a combined unification sobor was held, with both groups signing a union agreement. A number of clergy and parishes under Bishop Bohdan were unconvinced of the sincerity of the UOAC group, however, and they convinced him to reject the union. Union was proclaimed, but it was not complete, lacking the support of Bishop Bohdan and those who had convinced him to remain separate. Bishop Mstyslav essentially returned to the UAOC jurisdiction, along with a number of Bishop Bohdan's parishes, while the union was celebrated on October 14 by those who participated.

In 1958, at the twentieth anniversary celebration in Allentown of the ordination of

Bishop Bohdan, the sobor there raised him to the status of metropolitan and selected three candidates for ordination to the Holy Episcopacy to assist him (in Canada, Western Europe, and England). Constantinople did not, however, recognise the elevation or choose to ordain the candidates selected at the Allentown Sobor. After 1957, Bishop Bohdan became less and less active, due mainly to advancing age, all the while continuing to lose parishes to the UAOC. He reposed on November 1, 1965, leaving no successor.

After the repose of Bishop Bohdan, the Greek episcopacy resident in North America attempted to promote unity between the different Ukrainian factions, but met with failure. Eventually, Father Andrei (Kuschak) was chosen by six parishes of the Constantinopolitan Ukrainians and he was ordained to the Holy Episcopate on January 28, 1967, by Archbishop Iakovos (Coucouzis) and other bishops of the Greek Archdiocese. Bishop Andrei was at that time responsible for about a dozen parishes.

Metropolitan John was succeeded in 1971 by Bishop Mstyslav (Skrypnyk), who served as head of the diocese until 1990, when he was elected to be the Patriarch of the UAOC. He was then succeeded by Bishop Vsevolod (Maidansky). In the same year, the Ukrainian Orthodox Church of Canada was received into the Ecumenical Patriarchate. Patriarch Mstyslav reposed only three years after becoming patriarch. After this, there ensued an enormous division in Ukraine. The Ukrainian Orthodox in North America, however, generally stayed out of the disputes there.

On March 12, 1995, all the Ukrainian hierarchs outside of Ukraine who had not yet done so, were received into the Ecumenical Patriarchate. In November of the following year, the Ukrainian Orthodox Church in the USA (formerly under the UAOC) and the Ukrainian Orthodox Church of America (under Constantinople since 1937) were finally united, with Archbishop Vsevolod becoming one of the new jurisdiction's diocesan bishops.

In the same year that this unity was achieved, a tomos was issued by a metropolitan of the UAOC in Ukraine, which established a parish in Cleveland, Ohio. He ordained a local priest, Stephan Petrovich. Additionally, in 1998 four parishes of the united jurisdiction (whose priests had been suspended) left Constantinople to become part of another unrecognised Ukrainian Orthodox group, the Ukrainian Orthodox Church-Kyiv Patriarchate (UOC-KP).

The Ukrainian Orthodox Church in the USA is currently divided into two eparchies:

The Eastern Eparchy (Connecticut, Delaware, Florida, Georgia, Massachusetts, Maryland, New Jersey, New York, Eastern Pennsylvania and Rhode Island), headed by Archbishop Antony of Hierapolis (New York, New York).

The Western Eparchy (Arizona, California, Colorado, Illinois, Indiana, Michigan, Minnesota, New Mexico, North Dakota, Ohio, Oklahoma, Oregon, Western Pennsylvania, Washington, Wisconsin, Ontario Province), headed by Bishop Daniel of Pamphilon (Chicago, Illinois).

In total, there are about 105 parishes, two monasteries, and one seminary (Saint Sophia Ukrainian Orthodox Theological Seminary in South Bound Brook, New Jersey). Besides the three hierarchs, the clergy consists of 106 priests and 15 deacons. [2] Fifteen of the parishes currently have either no pastor or are served by clergy in their deanery. [3]

See also in "Wikipedia", and "Orthodoxwiki":
Ukrainian Autocephalous Orthodox Church
Ukrainian Orthodox Church of Canada

Sources

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—*Archbishop Alexander (Nemolovsky) of the Aleutians (1876-1960)*

Alexander Alexandrovich Nemolovsky was born in the Volyn Diocese (now Ukraine) (Volhynia in German) on August 30, 1876. He was educated in the local parochial schools before entering the Saint Petersburg Theological Seminary. In November 1901, he was ordained to the Holy Diaconate and the next week to the Holy Priesthood. Father Alexander then travelled to the United States, where he served in several parishes in Pennsylvania and New Jersey. He latterly worked actively with the Russian Immigrants House in New York City, aiding immigrants and editing the daily Russian-language paper *Russian Immigrant*. He was editor of *Svit* from 1905 to 1909.

In 1909, he was chosen to be the first Vicar-Bishop of the North American Archdiocese by the Holy Synod of the Russian Orthodox Church. In that year, in Saint Petersburg, Russia, the Priest Alexander was tonsured to be a monk, and then he was ordained to the Holy Episcopate to be the Bishop of Sitka, Alaska. He returned to the United States and then travelled extensively throughout his new diocese, and reported on the developments there in the *Russian American Orthodox Messenger*. When Archbishop Platon left the diocese before the arrival of Archbishop Evdokim, Bishop Alexander was appointed to be the Temporary Administrator of the North American diocese from July 1914 to March 1915. After the arrival of Archbishop Evdokim, Bishop Alexander was transferred to Canada in 1916. He was assigned to be the Bishop of Winnipeg, Manitoba, and of the newly-created Diocese of Canada. There, his efforts were impaired by the activity of Protestant activists (particularly Presbyterians). In 1917, he was again called to the USA, to be the Temporary Administrator of the Aleutian diocese when Archbishop Evdokim left to participate in the All-Russian Sobor. Bishop Alexander left Archimandrite Adam (Philipovsky) to administer the Canadian diocese from Winnipeg. It was during this time that, in 1918, the Greek Orthodox Community of Holy Trinity in Thunder Bay was established.

Bishop Alexander moved to New York just as the consequences of the Bolshevik Revolution descended upon him and the North American Aleutian diocese. When it was announced that Archbishop Evdokim was not returning to the United States, the Second All-American Sobor of 1919 in Cleveland, Ohio, chose Bishop Alexander (Nemolovsky) to be the diocesan bishop (Bishop of the Aleutians), which was belatedly confirmed by Patriarch Tikhon and the Holy Synod of the Church of Russia on August 27, 1920. This made him the first primate to be chosen locally in North America. Just at this time also, there occurred the creation of the Ukrainian Greek Orthodox Church of Canada (UGOCC) in 1918, in the city of Saskatoon, Saskatchewan. Although it was a logical choice, when the leadership of this new entity approached Archbishop Alexander to be their bishop, although he at first agreed, he then declined. Some have suggested that it was because he did not agree with an independent Ukrainian identity. Others suggest other reasons. Others are simply mystified and speculate. The

environment was very difficult, as were the personalities and the politics.

In his responsibilities in New York, Archbishop Alexander became overwhelmed by the loss of funding from Russia that added to the financial chaos he had inherited, including a debt of over \$100,000 left from Archbishop Evdokim's administration. In order to meet the debt, the parishes were given an assessment in order to defray this debt. This attempt failed. Archbishop Alexander then began to resort to mortgaging Church property. This only exacerbated the problems. These financial difficulties also provided ammunition for the dissident priests around Father John Kedrovsky, who were attempting to usurp control of the diocese in line with the Bolshevik manifesto. Archbishop Alexander's lack of understanding of economic and financial matters only aggravated the situation. Additionally, an element of factionalism had begun to grow in Canada, where the immigrants began to split into "Russian" and "Ukrainian" parties. Archbishop Alexander did not support his administrator, Archimandrite Adam, in pursuing the idea of a distinct Ukrainian administration within the "Metropolia", as had been done for Albanians and Serbians. As a result, the difference of opinion resulted in a separate Ukrainian Orthodox Church.

In 1921, along with Archbishop Platon, Archbishop Alexander participated in the ROCOR Synod in Karlovtsy, Serbia, where he was confirmed as the Primate of the Russian "Metropolia" in North America.

As financial and factional complications grew, Archbishop Alexander decided that it was best for the Church that he leave North America. In 1922, when Archbishop Platon returned to the United States, Archbishop Alexander sent a letter to Archbishop Platon, asking that he assume the duties of the ruling hierarch. He then departed from North America. After spending some time on Mount Athos, he eventually put himself under the authority of Metropolitan Evlogy (Georgievsky) of Paris, who had broken from the ROCOR, and who had brought his Russian parishes in Western Europe under the Ecumenical Patriarchate. Archbishop Alexander served from 1929 until 1960 as Archbishop of Brussels and Belgium, first in the jurisdiction of the Ecumenical Patriarchate of Constantinople (the Russian Orthodox Exarchate in Western Europe) until 1946, and then in the jurisdiction of the Moscow Patriarchate until his repose on April 11, 1960.

— Bishop of Sitka 1909-1916.

Temporary Administrator of the North American diocese 1914-1915.

Preceded by: Bishop Innocent (Pustinsky).

— Bishop of Winnipeg 1916-1919.

See created.

Succeeded by: Bishop Apollinary (Koshevoy).

- Temporary Administrator of the Diocese of the Aleutians 1917-1919.

- Archbishop of the Aleutians 1919-1922.
 Preceded by: Archbishop Evdokim (Meschersky).
 Succeeded by: Metropolitan Platon (Rozhdestvensky).

- Archbishop of Brussels 1929-1946 (Constantinople); 1946-1960
 (Moscow Patriarchate).
 Succeeded by: Archbishop Nikon (de Grève).

References:

[http://orthodoxwiki.org/Alexander_\(Nemolovsky\)_of_Brussels](http://orthodoxwiki.org/Alexander_(Nemolovsky)_of_Brussels)

http://www.russianorthodox.org/archbishop_alexander.html

[http://religion.wikia.com/wiki/Alexander_\(Nemolovsky\)_of_Brussels](http://religion.wikia.com/wiki/Alexander_(Nemolovsky)_of_Brussels)

Metropolitan Germanos (Shehadi) of Zahle (?-?)

Germanos may be written Hermanos, German, Germain.

Metropolitan Germanos (Shehadi) of Zahle (*i.e.* Seleucia) and Baalbek was a diocesan bishop in the Lebanon area of Syria in the second decade of the twentieth century. Before Bishop Raphael reposed in 1915, he arrived in the United States of America in order to raise funds for an agricultural school in his own diocese of Zahle. Zahle is a mostly Christian area in Lebanon, and has a primarily agricultural economy. It is to be remembered that Lebanon did not become an independent state until 1941.

After the repose of Saint Raphael, Metropolitan Germanos remained in the United States, and he campaigned to become the saint's successor as the leader of the Syro-Antiochian parishes in America, all the while claiming to be the official representative of the Patriarch of Antioch (which he was not). Those who wanted to be directly under the jurisdiction of the Church of Antioch formed parishes under Metropolitan Germanos, and he eventually formed his own rogue diocese in 1916. In 1918, he incorporated this diocese as "The Syrian Holy Orthodox Greek Catholic Mission in North America". This group became the basis of the later split in the Syro-Antiochian mission. Metropolitan Germanos remained in the United States despite many orders from the Antiochian Holy Synod in Damascus calling on him to return to shepherd his own diocese of Zahle.

Much of the support for Metropolitan Germanos amongst the Syro-Antiochians was based not only on his fine singing voice and great charisma, but also on the fact that he was well-known and related to many clergy and parishioners who had emigrated from the Zahle region to the USA. As a result, many of the parishes which followed Metropolitan Germanos eventually became part of the Antiochian Archdiocese of Toledo, Ohio under Metropolitan Samuel David, who also was from Zahle. This diocese was reconciled with the Antiochian Orthodox Christian Archdiocese many years later.

In 1919, Metropolitan Germanos also supported the establishment of the Ukrainian Orthodox Church of Canada by acting as their temporary bishop at the UGOCC Sobor of November 27, 1919. This open support seems to have continued from the USA until 1924.

Metropolitan Germanos finally returned to his own diocese in Syria in 1933.

- Bishop of Zahle and Baalbek before 1915 & after 1933.
- "Protector Bishop" of the Ukrainian Greek Orthodox Church of Canada 1919-1924.

— Bishop of the precursor diocese to the Diocese of Toledo 1916-1933.

References:

http://orthodoxwiki.org/Germanos_%28Shehadi%29_of_Zahle

http://en.orthodoxwiki.org/index.php?title=Ukrainian_Orthodox_Church_of_Canada&diff=102881&oldid=prev

– *(Archbishop) Aftimios Ofiesh (1880-1966)*

Aftemios is also spelt Oftimios.

Ofiesh is also spelt Ofeish, or Ofiesch.

Abdullah Ofiesh was born on October 22, 1880 in Mohiedhthet, Lebanon. He was educated at a seminary in Beirut. Then he was tonsured to be a monk, and he was given the name Aftimios. He was then ordained to the Holy Diaconate in 1898. He was ordained to the Holy Priesthood in 1902. He then emigrated to the USA, and there served in several parishes. One was in Montreal, Quebec, Canada.

Following the untimely repose of Saint Raphael of Brooklyn in 1915, Father Aftimios was elevated to the dignity of archimandrite. Soon, he was selected to serve as his replacement in caring for the Arabic-speaking Orthodox faithful in North America under the Church of Russia's canonical authority. He was ordained to the Holy Episcopate by Archbishop Evdokim (Meschersky) to be a Vicar-Bishop in May 31, 1917, with the title "Bishop of Brooklyn". In 1923, in recognition for his work in America, he was elevated by Metropolitan Platon (Rozhdestvensky) of New York to the dignity of archbishop.

In 1924, amidst the canonical chaos of American Orthodoxy which followed the onset of the Bolshevik Revolution in Russia, the Arabic Orthodox faithful split into two factions. One wished to go under the canonical authority of the Church of Antioch. The other wished to remain under the authority of the Church of Russia. The former group was organised by Bishop Victor (Abu Assaly) of New York, which thus began the official presence of the Church of Antioch on the North American continent.

In 1927, Archbishop Aftimios was commissioned by the Russian diocese in North America to form an English-speaking "American Orthodox Catholic Church", which, despite the archbishop's leadership and vision, lasted for only six years. During this time, however, Archbishop Aftimios ordained three bishops for his new jurisdiction, Sophronios (Beshara) of Los Angeles, Joseph (Zuk) for the Ukrainians, and in 1932, Ignatius (William Albert) Nichols as his Vicar-Bishop of Washington. Additionally, in 1931, the Society of Clerks Secular of Saint Basil, a Western Rite group, was established under the auspices of this diocese, and was subsequently led by Bishop Ignatius (Nichols). Despite these attempts, neither the people themselves, nor the patriarchates abroad were in support of this project, but rather resisted and condemned it.

In 1932, Archbishop Aftimios was invited to go to Saint Mary's Syrian Orthodox Church in Wilkes-Barre, Pennsylvania, to arbitrate a dispute regarding the transfer of its priest, Father Constantine Abou-Adal. When Father Constantine left Saint Mary's later in 1932, the parish was without a pastor, so Archbishop Aftimios served in that capacity

until early 1933. During this time, he met and became involved with one of the parishioners, Mariam Namey, and then subsequently married her in a civil ceremony in April of 1933. He was deposed by his followers. After many years of isolation, he reposed in 1966.

The result of such an action is always that a bishop deposes himself from the Holy Episcopate. Although some records report that he retired, others report that he had resigned his episcopate. This situation also brought about the loss of canonical status, and the end of support for the “American Orthodox Catholic Church”. He was deposed by his followers. This loss of status, recognition and support was all the more necessary, since the self-deposed archbishop continued to function as if he were a bishop. The result was the production of many persons without a proper canonical ordination, and great confusion amongst the faithful believing Christians. Since that time, numerous and still multiplying lines of succession of bishops who are not truly bishops continue to persist, which all trace their roots to Aftimios (mainly through Ignatius Nichols).

– Vicar-Bishop of Brooklyn 1917-1933.

Preceded by: Bishop (Saint) Raphael.

Succeeded by: Bishop Emmanuel (Abo-Hatab).

– Primate of the “American Orthodox Catholic Church” 1927-1933.

Created.

Succeeded by: Bishop Sophronios (Beshara).

See also:

[http://orthodoxwiki.org/Sophronios_\(Beshara\)_of_Los_Angeles](http://orthodoxwiki.org/Sophronios_(Beshara)_of_Los_Angeles)

Reference(s):

http://orthodoxwiki.org/Aftimios_Ofiesh

— *Bishop Emmanuel (Abo-Hatab) of Brooklyn (1890-1933)*

Emmanuel may be spelt Immanuel.

Rizkallah Abouhatab was born in 1890 in Damascus, Syria. In due time, he was called to the USA, where he served as archdeacon to Bishop Raphael of Brooklyn during the first decades of the twentieth century, and was subsequently ordained to the Holy Priesthood. In 1927, Father Emmanuel was ordained to the Holy Episcopate to be the Vicar-Bishop of Montréal by Archbishop Aftimios (Ofiesh) and Bishops Theophilus (Pashkovsky) and Arseny (Chahovtsov). He would serve as a Vicar-Bishop to Archbishop Aftimios in order to administer the Syrian parishes in Canada under the “American Orthodox Catholic Church”.

In 1931, Bishop Emmanuel separated from Aftimios, and rejoined the Russian “Metropolia”. At this time, Metropolitan Platon (Rozhdestvensky) of New York appointed him to Archbishop Aftimios’s previous episcopal see of Brooklyn.

In addition to his efforts in organising the parish churches of the Syrian mission, Bishop Emmanuel was the editor of the missionary magazine publication *Al Kalimat (The Word)*.

Bishop Emmanuel reposed in 1933, and the remaining Syrian parishes under the Russian “Metropolia” were released to the Church of Antioch. His body was later moved to the Antiochian Village in Ligonier, Pennsylvania where he was interred in the same grave as Saint Raphael of Brooklyn.

— Vicar-Bishop of Montréal 1927-1931.

Succeeded by: Bishop Anatoly (Apostolov).

— Vicar-Bishop of Brooklyn 1931-1933.

Preceded by: Bishop Aftimios (Ofiesh).

References:

http://orthodoxwiki.org/Emmanuel_%28Abo-Hatab%29_of_Brooklyn

<http://www.stnicholascathedral.org/history2.html>

<http://orthodoxhistory.org/tag/emmanuel-abo-hatab/>

– *Archbishop Alexander (Demoglou) of Rodostolou (18?-19?)*

The early part of the life of Archbishop Alexander is largely unknown. He was the Vicar-Bishop of Rodostolou when, in 1918, he was named to be the Synodical Vicar of the Proto-archdiocese of North and South America, formed by Metropolitan Meletios of Athens. This incipient archdiocese was formed to care for all of the Greek Orthodox faithful in North and South America, with Metropolitan Meletios as its head as Exarch of America. Bishop Alexander (Demoglou) became the first Greek bishop to head the ethnic Greek Orthodox parishes in North America. This appointment was made during the chaotic period for the Orthodox Church of the Russian Civil and the Greek-Turkish Wars following World War I. After the royalists returned to power in Greece, Metropolitan Meletios was deposed. However, in 1921, he was elected to be the Patriarch of Constantinople in Turkey at a time when the government of the Ottoman Sultan was being deposed. Patriarch Meletios then returned to make an official visit to the United States, where he presided over the formal organisation of the Greek Orthodox Archdiocese of North and South America in 1922. As one of his first official decrees, Patriarch Meletios appointed Bishop Alexander to be the Titular Archbishop of Rodostolou as his Patriarchal Exarch in America.

The citation which follows, a letter to Archbishop Alexander (Demoglou), is from this website address:

<http://orthodoxhistory.org/2010/05/24/the-russian-archbishop-welcomes-the-greek-archdiocese-1921/>

This letter shows the attitude of Archbishop Alexander (Nemolovsky) towards the arrival of Archbishop Alexander (Demoglou):

November 11, 1921.

Most Reverend and dear Brother in Christ:

After taking counsel and acting in accordance with our knowledge and understanding of Canon Law, we herewith inform you about our interpretation of the duty confronting us in relation to the established intercommunion of our Holy Eastern Orthodox Catholic Communion: we look to you and your Canonical Superiors as being in North and South America, the head of the interests of the Hellenic members of our Holy Faith.

By this, you will therefore understand that until further action by the Oecumenical Patriarchate at Constantinople, the Russian Mission established in America with jurisdiction known as the Archdiocese of the Aleutian Isles and North America, as well as our local American work known as "The American

Orthodox Catholic Church" under the immediate direction of the Right Reverend Archimandrite Patrick [Mythen], who is under obedience to us as Archbishop, are in full fellowship and communion with you, as the only valid and canonical head of the Hellenic Mission (for care of the spiritual interests of citizens and former citizens of the Kingdom of Greece).

We beg you to take note of this, our official communication, and we pray that together, under God's direction, we may work in fraternal harmony in the Apostolic responsibilities resting upon us.

Praying that God's blessing be upon you and your work, I am

Fraternally Yours,

ALEXANDER

Archbishop of the Aleutian Isles and North America

The years of Archbishop Alexander's service were punctuated by the political dispute in Greece between the supporters of the royal house and the supporters of Prime Minister Eleftherios Venizelos, in which Metropolitan Meletios and Archbishop Alexander supported Venizelos (Metropolitan Meletios was a nephew of Prime Minister Venizelos). This dispute was reflected in a division amongst the Greek parishes in America.

In 1930, the dispute had become so intense that the Ecumenical Patriarch Photius II, supported by the Church of Greece, sent Archbishop Damaskenos of Corinth to the USA as his representative and exarch to begin a process of reconciliation. During the later months of 1930, Archbishop Damaskenos effected the transfer of the hierarchs created by Patriarch Meletios to new sees in Greece. After the transfer of Archbishop Alexander, his successor, Archbishop Athenagoras (Spyrou), arrived in early 1931 as the ruling hierarch, supported by assistant bishops.

— Vicar-Bishop of Rodostolou ?-1918.

Vicar-Bishop of Rodostolou, Vicar-Bishop of North America 1918-1922.

— Archbishop of North and South America 1922-1931.

Patriarchal Exarch of North and South America 1922-1931.

Succeeded by: Archbishop Athenagoras (Spyrou).

Reference(s):

[http://orthodoxwiki.org/Alexander \(Demoglou\) of Rodostolou](http://orthodoxwiki.org/Alexander_(Demoglou)_of_Rodostolou)

– *Archbishop Adam (Philipovsky) (1886-1956)*

The family name is spelt as “Philipovsky”, “Filipovsky”, “Filipowsky”, *etc.*

Adam Apollinariievich Philipovsky-Philipenko was born in 1886 in Trans-Carpathian-Russia. He attended the Faculty of Law of the University of Lviv, and graduated in 1908. In 1912, he arrived in the United States and was ordained to the Holy Diaconate and then to the Holy Priesthood by Bishop Alexander (Nemolovsky). His ordination raised some questions, because he had been married to a widow, which contravenes the canons. His wife subsequently reposed in the Lord. He was then tonsured to be a monk with the name Adam. In 1916, he moved to Winnipeg, Canada. He served at Holy Trinity Cathedral there, and he was elevated to the dignity of archimandrite. In 1917, he began to serve as the Administrator of the Diocese of Canada. He was a frequent visitor to parishes, and left a lasting memory. However, these years marked the beginning of the turmoil and confusion that accompanied the revolution in Russia.

Archimandrite Adam (Philipovsky) was ordained to the Holy Episcopate to be Bishop of Canada in 1922 by Bishop Stephen (Dzubay) who was the Bishop of Pittsburgh and the senior Vicar-Bishop to Archbishop Alexander (Nemolovsky), who was at that time the ruling bishop of the Russian North American Diocese. Bishop Stephen had acted as the self-proclaimed “acting head” of the diocese, not having recognised Patriarch Tikhon’s oral appointment of Metropolitan Platon as Archbishop Alexander’s successor.

After the confirmation of Metropolitan Platon’s appointment by Patriarch Tikhon, Bishop Adam, on his own initiative, left the North American Diocese and headed an independent “diocese” of Carpatho-Rusyn communities consisting mainly of parishes in the northeastern United States. However, at least ten communities in western Canada followed him in his departure, and there was a long-lasting effect from this division. In 1925, he was involved in the “ownership” disputes over the Russian Cathedral of Saint Nicholas on 97th Street in New York City. During these years, there was a heated correspondence between Bishop Adam and Bishop Arseny, in which Vladyka Arseny of Winnipeg exhorted Bishop Adam to return to a normal and canonical relationship with his brother bishops. Bishop Adam is credited with writing a Russian language play, titled “Maxim Sandovich”, in 1931, about the martyred Priest Saint Maxim Sandovich in Carpatho-Rus’.

In 1935, Archbishop Adam rejoined the North American Diocese as a Vicar-Bishop (Archbishop of Philadelphia and the Carpatho-Rusyns) under Metropolitan Theophilus. During the latter part of the 1930s, he was involved in the clergy dispute at the Holy Trinity Church in Yonkers, New York, which was finally settled in 1940 with the New York Courts’ recognition of the legitimacy of the North American Diocese and of

Metropolitan Theophilus' election as ruling bishop.

In 1939, the Moscow Patriarchate deprived Archbishop Adam of his episcopate for disobedience. In 1943-1944, he appealed to Patriarch Sergius of Moscow for restoration as archbishop. Initially denied the appeal (due possibly to his marriage to a widow), he finally regained his episcopate in 1944, and he was included in the Moscow patriarchal exarchate under Bishop Benjamin.

From August 21, 1947 to October 31, 1947, Archbishop Adam was temporarily assigned to lead the exarchate (*locum tenens*). In 1953, he was appointed to be Vicar to the Patriarchal exarchate in America. In 1954, Archbishop Adam was granted retirement. He reposed on April 29, 1956.

The 1956 edition of the Yearbook of American Churches lists Archbishop Adam Philipovsky as the "Officer" of the Russian Orthodox Catholic Church, Archdiocese of the Aleutian Islands and North America.

- Bishop of Canada 1922.
- Vicar-Bishop of Philadelphia 1935-1939.
- Moscow Patriarchate 1944-1953.
- Moscow Patriarchate Exarch 1947.
- Vicar-Bishop of the Moscow Exarchate 1953-1954.

Resource(s):

[http://orthodoxwiki.org/Adam_\(Philipovsky\)](http://orthodoxwiki.org/Adam_(Philipovsky))

– *Archbishop Apollinary (Koshevoy) of Winnipeg (later San Francisco) (1874-1933)*

Apollinary may be spelt Apollinarios or Apollinarius.

Bishop Apollinary was born in 1874 in the Russian Empire. Upon his arrival in the United States, he was assigned to be the Bishop of Winnipeg, Manitoba from 1924 to 1925, under the jurisdiction of the missionary Russian Orthodox Diocese of North America and Canada (“Metropolia”), now The Orthodox Church in America. In 1926, he was assigned to be the Archbishop of San Francisco with his see at Holy Trinity Cathedral there.

After a dispute in early 1927 over relations between the “Metropolia” and the ROCOR, Archbishop Apollinary moved under the jurisdiction of ROCOR. With his departure from the “Metropolia” in 1927, he founded a separate parish in San Francisco that would later become the Holy Virgin Cathedral (formally, the Cathedral of the Mother of God “Joy of All Who Sorrow”). Archbishop Apollinary then served as the ROCOR Archbishop of San Francisco and all North America and Canada until his repose on June 19, 1933.

– Bishop of Winnipeg 1924-1925.

Preceded by: Archbishop Alexander (Nemolovsky).

Succeeded by: Bishop Arseny (Chahovtsov).

– Archbishop of San Francisco 1926-1927.

– Archbishop of San Francisco and all North America and Canada (ROCOR) 1927-1933.

Reference(s):

http://orthodoxwiki.org/Apollinary_%28Koshevoy%29_of_San_Francisco

— *Archbishop Arseny (Chahovtsov) of Winnipeg and Canada (1866-1945)*

Andrew may be spelt André, Andrei, Andrey, &c.

Arseny may be spelt Arsenios or Arsenius.

Chahovtsov may be spelt Chagovtsov, Chagovtsev, Chavtsov, &c.

Archbishop (Saint) Arseny (Chahovtsov) is placed at this distance from the beginning of this attempt to provide an initial history of Orthodox Church life in Canada, because it is very roughly at this time that he was given episcopal responsibility. Were he to be placed in accordance with the time of his arrival in North America and his subsequent arrival and work in Canada soon afterwards, he would be placed with Saint Tikhon. The placement here might be taken as a reinforcement of the earlier statement that a good writer of mystery stories is required to make this history properly clear and comprehensible. Vladyka Arseny's personal work, presence and activities (despite the interval when he had returned to Ukraine) spanned nearly forty years in Canada.

Andrei Lvovich Chahovstov was born on March 10, 1866, into the family of a village church reader in the Kharkiv Diocese, north-east from Kyiv, in what is now Ukraine. As a young boy he tended his father's sheep, but his intelligence and love for school did not go unnoticed. When his father reposed in the Lord, leaving him as the eldest of five children, he was sent to a school for clergy children for eleven years. From there, he was admitted to the Kharkov Theological Seminary from which he graduated with distinction in 1887. That same year, he was ordained to the Holy Diaconate and then to the Holy Priesthood.

His years in the seminary and thereafter are only vaguely known. He was married before his ordination, and he was assigned to be the priest in a village church in the Kharkov region. He and his wife had a son; but soon, in about 1890, his wife reposed in the Lord of an unknown cause. The time following his wife's repose until his tonsure was a time of great anguish, as he related in his elevation speech as the Bishop of Winnipeg. Some time later (after thirteen years of service as a priest), he was tonsured to be a monk, and he was given the name Arseny, in honour of Saint Arseny of Konevits. His son was raised by family members. Later, after his education, he was ordained to the Holy Priesthood in the Kharkiv Diocese. In 1937, he suffered along with hundreds of others during the two-year massacre of clergy. He then became known as the New Priest-martyr Dionysii Chahovtsov of the Kharkiv region.

In 1900, the Hieromonk Arseny was appointed to be the Igumen (Abbot) of Kuriashkii Monastery. In 1902, he joined Bishop Tikhon (at Bishop Tikhon's request) in the USA, since he was a natural preacher with fluency in many Russian and Ukrainian dialects, and thus, well suited to the North American missionary environment. He was active amongst those returning from the Unia to Orthodoxy, and he served many communities

after his arrival, including West Troy, New York, and Mayfield and Simpson in Pennsylvania.

Because of the need, and in obedience, he was active amongst the people, but after a time, his heart's desire was fulfilled when, with the blessing of Archbishop Tikhon, the Hieromonk Arseny founded the Saint Tikhon's Monastery and Orphanage in the rural countryside near Carbondale and Mayfield, Pennsylvania, at South Canaan. The Wagner farm was purchased for \$2580 during the summer of 1905. On the day of its dedication, July 31, 1905, a crowd formed a pilgrimage-walk of the sixteen kilometres (ten miles) through the mountains from Mayfield to the site of the new monastery. On the following May 30, 1906, at the dedication of the chapel at the partially finished monastery building (and with Archbishop Tikhon present), Bishop Raphael (Hawaweeny) spoke of Igumen Arseny's hard work for the realisation of the monastery. When Father Arseny was named the superior of the monastery, the crowd answered loudly, "*Axios*" (he is worthy). The anniversary of this dedication has become the annual Memorial Day pilgrimage to the monastery.

In 1908, Igumen Arseny was elevated to the dignity of archimandrite, and appointed by Archbishop Platon to the position of Dean and Administrator of the Canadian parishes. He fulfilled this responsibility from the centres of Edmonton and Winnipeg. With his knowledge of many Russian and Ukrainian dialects, and his ability to preach and teach in them, the Canadian faithful (who had immigrated mostly, but not only, from western Ukraine) almost immediately loved him. With these rare missionary talents, he had the great blessing to receive back Uniates to Orthodoxy, as well as welcoming the many Galicians and Bukovinians who were arriving in large numbers to Canada. Indeed, his lifelong work was to include helping people return to Orthodoxy from the Unia. He was constantly speaking and writing plainly and honestly about proper canonical order in Orthodox Christian living. Caring for and feeding the sheep entrusted to him, he published the periodical *The Canadian Field*, about Canadian missionary work, which Tsar Saint Nicholas II is known to have read. Then he also established the periodical *Canadian Orthodox Messenger*. His preaching produced for him the affectionate epithet "The Canadian Chrysostom". After only two years, however, in 1910, he returned with the blessing to Russia, just after having seen to the completion of the construction of the "School Building" next to the Holy Trinity Church in Winnipeg.

It is not concretely known why he returned to Russia or what exactly were his activities whilst there, although we do have strong evidence that it was because of a problem with his health. In his request to the Holy Synod, he wrote:

In January of this year, I completed seven years of service in the American Orthodox Mission. I worked, by the mercy of God, as I could, attempting not to be lazy, to carry out the high calling of a missionary, to make a steady effort, not

operating solely from rationality/intellect. In the last two years of my service, heavy afflictions and labourious work in the Canadian wilds have taken their toll on my health, and material lack has repeatedly brought my spirit to full despondency. In the last while I have been fully invalided with a terrible hernia, which from the constant journeying creates horrible pain. Doctors are trying to force me towards a surgery, but I am afraid to lie beneath a knife, lest I die in this foreign land.

It can, however, be deduced from these words that Igumen Arseny perceived himself precisely as a missionary, and therefore that he was in Canada on a temporary and replaceable basis. From other details of his life, it can be understood that he never lost his love for his homeland and family. However, he perceived himself, as it were, as a citizen of no earthly city or kingdom, but of the Heavenly Kingdom. Nevertheless, love for his family and his homeland are real factors.

Upon his return to Russia, there are some reports that he was involved in the training of missionary-priests, and that he was the Igumen of a monastery in Crimea. After the Bolshevik Revolution, he served as a chaplain with the White Army to care for and comfort the soldiers. During this time of turmoil, he was captured and sentenced to be shot. However, clearly by a miracle, he lived (despite the waiting firing squad); he was rescued, and he escaped to Serbia (Yugoslavia) in 1920, where he entered a monastery. Some members of his previous Canadian flock learned that he was still alive, and they petitioned Metropolitan Platon to return him to Canada as a bishop.

Thus, the Holy Synod with Metropolitan Platon chose him to be the Bishop of Winnipeg, and requested his ordination to the Holy Episcopate by the ROCOR bishops in Karlovtsy. This took place on June 6, 1926, in Belgrade, Yugoslavia. So, with joy in his heart, Bishop Arseny travelled to New York to meet with the metropolitan, to visit his beloved Saint Tikhon's Monastery, and then to continue on to his new cathedral in Winnipeg. He lived in one of the second-floor rooms of the "School Building", which was arranged as monastic cells. He was a diligent pastor, missionary and worker, and with a visible sense of humour he described himself as flying from end to end of the diocese. Canada was, however, a different place from that which he left in 1910. The seeds of violence from the Bolshevik Revolution, Ukrainian nationalism, and the "Living Church" made his task of serving his faithful difficult. People had succumbed to anger and to fighting with one another. Bishop Arseny was both a predecessor and a contemporary with Archbishop Ioasaph. As did Archbishop Ioasaph, Vladyka Arseny lived through years in which, because of some differences in opinion, the Russian Orthodox Church Outside Russia and the "Metropolia" were sometimes in communion with each other and administratively united, and sometimes not in communion with each other and not united. In his speaking and in his writing, he vigorously defended the Orthodox Way, and the proper order of Christian living, following the Gospel of Christ. This obedience of living in visible harmony and unity in Christ and in constant

mutual forgiveness is what we call “canonicity”. His deep concern for the proper way of life was expressed in a correspondence between him and a schismatic bishop, Archbishop Adam Philipovsky, in which he tried hard to convince the schismatic to repent and to return to communion with the Church. Archbishop Adam had previously been an archimandrite serving at this diocese’s Holy Trinity Cathedral in Winnipeg. The correspondence was sometimes heated. In due time, Archbishop Adam did return to canonical order, and he became a part of the Moscow Patriarchate in the USA before his repose.

Vladyka Arseny continued to visit, to encourage building, to establish monasteries, and to develop the already existing one in Sifton, Manitoba, which first operated an orphanage, but then later a pastoral school. Because of the hot opinions and political differences, Vladyka Arseny was one day injured by gun-fire while he was in a parish-house and chairing a meeting.

It was after this, in 1936, that Vladyka Arseny was taken from Winnipeg and Canada, and he was assigned briefly to the See of Detroit and Cleveland. Soon afterwards, he retired to Saint Tikhon’s Monastery in 1937. Nevertheless, in retirement he did not cease his service. In that same year, he applied to the Holy Synod of the “Metropolia” for the blessing to establish a Pastoral School at the monastery in South Canaan. With the blessing of the synod, the approval of the Sixth All-American Sobor, and great effort on his part, in 1938, Bishop Arseny opened the first classes of Saint Tikhon’s Pastoral School, later to become Saint Tikhon’s Orthodox Theological Seminary. Vladyka Arseny was there elevated to the dignity of archbishop in 1939 for his tireless work.

He continued actively visiting the local parishes and travelling for special occasions. At the age of 79, illness overcame him, and Archbishop Arseny reposed on October 4, 1945, in Scranton, Pennsylvania. His funeral and interment were at Saint Tikhon’s Monastery, and attended by many hierarchs, priests, and faithful.

Archbishop Arseny already is venerated as being holy in the Archdiocese of Canada.

My heart is ready, O God: my heart is ready (Psalm 107:1).

The holy Archbishop Arseny (Chahovtsov) of Winnipeg is remembered (amongst many other things) for his repeating these first words of Psalm 107. He seems to have repeated these words most particularly at pivotal moments when he understood that the Lord was calling him to a new work. That this could be called his “trade-mark” is just one of the indications of his familiarity in the heart with the Scriptures, and a sign that he lived in these Scriptures. The use of this excerpt in his response to knowing what the Lord asked of him, is a demonstration of the depth of the unity of Vladyka’s heart with our authentic tradition. These words became characteristic of Vladyka Arseny, because they also describe how Vladyka’s heart was truly in Christ.

- Bishop of Winnipeg 1926-1936.
Preceded by: Bishop Apollinary (Koshevoy).
Succeeded by:

- Bishop of Detroit and Cleveland 1936.
Preceded by: Bishop Jeronim (Chernov).

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– *Archbishop Athenagoras (Spyrou) of North and South America (1886-1972)*
(later, Patriarch of Constantinople)

His All-Holiness Patriarch Athenagoras I (Greek: *Αθηναγόρας Α΄*) was the 268th successor to the Apostle Andrew and Ecumenical Patriarch of Constantinople from 1948 to 1972.

Aristokles Spyrou (*Αριστοκλής Σπύρου*) was born in Vasilikón, near Ioánnina, Epirus, Greece, on March 25, 1886. The son of the village doctor, his mother reposed in the Lord when he was only 13. He attended the Patriarchal Theological School of Halki, and graduated in 1910. Upon graduating he was tonsured to be a monk, given the name Athenagoras, and ordained to the Holy Diaconate. He served as archdeacon of the Diocese of Pelagonia before becoming the Secretary to Archbishop Meletios of Athens (and future Ecumenical Patriarch) in 1919. While he was still a deacon, he was chosen to be a bishop and ordained to the Holy Episcopate to be the Metropolitan of Corfu (Kerkyra) in 1922.

In 1930, Metropolitan Damaskinos, after returning from a trip to the Greek Orthodox Archdiocese of America, recommended to Patriarch Photios II that Metropolitan Athenagoras be appointed as Archbishop of North and South America. Metropolitan Damaskinos considered that Metropolitan Athenagoras was best suited to address and possibly repair the many problems of the archdiocese. Patriarch Photios made the appointment soon afterwards.

When he assumed his new responsibilities in 1931, Archbishop Athenagoras was faced with the task of bringing unity and harmony to a diocese that was racked with dissension between Royalists and Venizelists who had virtually divided the country into independent dioceses. To correct this he centralised the ecclesiastical administration into the Archdiocesan offices. All other bishops then served as vicars, appointed to assist the archbishop, without dioceses and administrative rights of their own.

During his 18-year period of service, he actively worked with his communities to facilitate these reforms, in part by expanding the work of the clergy-laity congresses. He established the women's Philoptochos Society, the philanthropic arm of the Church, and he also established an orphanage, Saint Basil's Academy. It was he who founded the first Greek Orthodox seminary in America, the Holy Cross School of Theology in Brookline, Massachusetts. His capable leadership allowed him to withstand the early opposition he faced, and eventually to gain the love and devotion of his flock.

In 1948, Archbishop Athenagoras was elected to be the Patriarch of Constantinople, and he travelled immediately to Istanbul. As patriarch, he was actively involved with the

World Council of Churches and with improving relations with the Roman Catholic Church and the Pope of Rome. His 1964 meeting with Pope Paul VI in Jerusalem led to the mutual lifting of the Bulls of Excommunication that had resulted in the Great Schism of 1054. This was a significant step towards restoring communion between Rome and Constantinople. It produced the Catholic-Orthodox Joint Declaration of 1965, which was publicly read on December 7, 1965, simultaneously at a public meeting of the Second Vatican Council in Rome and at a special ceremony in Istanbul. The declaration did not end the schism, but showed a desire for greater reconciliation between the two Churches. Nevertheless, not all Orthodox shared this sentiment, including Metropolitan Philaret of the ROCOR in New York, who wrote a response to the patriarch that same year.

The long service of Patriarch Athenagoras came to an end with his repose in Istanbul in 1972.

— Metropolitan of Corfu 1922-1931.

Succeeded by: Bishop Alexander (Demoglou).

— Archbishop of North and South America (Greek Archdiocese) 1931-1948.

Preceded by: Archbishop Alexander (Demoglou).

Succeeded by: Archbishop Michael (Konstantinides).

— Patriarch of Constantinople 1948-1972.

Preceded by: Patriarch Maximos V.

Succeeded by: Patriarch Demetrios I.

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— *Archbishop Jeronim (Chernov) of Detroit and Flint (1878-1957)*

Jeronim, or Jerome are English spellings of the Russian Ieronim or the Greek Ieronimos.

Ioann (John) Chernov was born in 1878, into a family of clergy, in the town of Sudodga, in Vladimir Region, Russia. Soon, the family moved to the city of Vladimir. After attending the local church schools, Ioann attended the seminary in Vladimir from 1895 to 1899. After graduating from the seminary, he taught religion in his home district schools from 1899 to 1902.

In 1902, Ioann was ordained to the Holy Diaconate and Holy Priesthood. After serving in several different parishes, Father Ioann entered the Moscow Theological Academy where he studied from 1909 to 1913. In 1912, Father Ioann was tonsured to be a monk by the rector of the Academy, Archimandrite Feodor (Pozdeyevsky) and given the name Jeronim (or Ieronim). In 1913, he received a Master of Theology degree from the Moscow Theological Academy. In 1914, Hieromonk Jeronim entered the Kursk Monastery of the Sign, and he was assigned to the Kursk Theological Seminary where he taught Sacred History. In 1915, he was appointed to be the inspector at the seminary, a position he held until the Kursk Seminary was closed by the Bolsheviks in 1919.

Igumen Jeronim was also appointed to be the Deputy Abbot (*namyestnik*) of the Kursk Znamensky (Sign) Monastery at which the holy Kursk Root Icon of the Mother of God (Kursk-Korennaya Icon) was kept. Igumen Jeronim was also assigned to serve as Secretary to Bishop Theophan (Gavrilov) of the Kursk-Oboyansk Diocese. Igumen Jeronim was elevated to the dignity of archimandrite in 1919.

In 1919, as they came to dominate the country, the Bolsheviks were actively attacking the Orthodox clergy and destroying church facilities. As the White Army retreated from Kursk, Bishop Theophan, along with Archimandrite Jeronim, took the holy Kursk Root Icon for safekeeping and left Kursk later that year. They travelled through southern Russia, Constantinople, and Thessalonika to Serbia (Yugoslavia), arriving there in 1920. In Yugoslavia, Archimandrite Jeronim served a number of communities, and he directed the monastic school at Rakovche.

In 1923, Archimandrite Jeronim was sent to Palestine to administer the Russian Ecclesiastical Mission in Jerusalem for a year, and he then remained in Palestine, serving as a priest, until 1935. In 1935, Archimandrite Jeronim was invited to the United States by Bishop Vitaly (Maximenko) of Detroit. Later that year, Archimandrite Jeronim was ordained to the Holy Episcopate to be the Bishop of Detroit and Cleveland, and he then travelled to the United States.

In 1936, during a period of co-operation between the Russian Diocese of North America

(Metropolia) and the Russian Orthodox Church Outside of Russia, Bishop Jeronim was assigned to be the Bishop of Montréal and Eastern Canada, a position he held until 1946. After the two groups separated following the Seventh All-American Sobor of 1946 in Cleveland, Ohio, Bishop Jeronim remained with the ROCOR.

After this Sobor, Bishop Jeronim was elevated to the dignity of archbishop, and he was appointed by the ROCOR Synod of Bishops to be the ruling hierarch of the Diocese of Detroit and Flint. Archbishop Jeronim reposed in 1957 in Detroit, Michigan, after which his diocese of four parishes was merged with the Diocese of Chicago and Cleveland.

— Bishop of Detroit and Cleveland 1935-1936.

Preceded by:

Succeeded by: Archbishop Arseny (Chahovtsov).

— Bishop of Montréal and Eastern Canada 1936-1946.

Preceded by: Bishop Emmanuel (Abo-Hatab).

Succeeded by: Bishop Anatoly (Apostolov).

— Archbishop of Detroit and Flint (ROCOR) 1946-1957.

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— *Archbishop Joasaph of Edmonton (1888-1955)*

Joasaph is the English spelling of the Russian name “Ioasaph”.

Ivan Skorodumov was born in 1888, in the village of Rebovichi, in Tikhvin county, in the Novgorod diocese and region (NW Russia, approximately 200 km. east of Saint Petersburg) of the Russian Empire. He had a twin sister. He was educated at the Monastery in Tikhvin, at the Seminary in Novgorod, and then at the Saint Petersburg Academy. The son of a priest, he was ascetically inclined from childhood, and he imitated both the great ascetics, and his best teachers. He was to become a friend particularly of Saint John Chrysostom. After his graduation, he travelled to Astrakhan, where, in 1912, Bishop Feofan tonsured him to be a monk, and gave him the name Joasaph (Ioasaph). Soon afterwards, Bishop Feofan ordained him to the Holy Diaconate and then the Holy Priesthood. In obedience, he was appointed Assistant Inspector in the seminary in Yaransk in north Russia, and then in Poltava, Ukraine, in 1913. By 1920, after the Bolshevik Revolution, he was in Crimea, where he was elevated to the dignity of archimandrite. In Constantinople (Istanbul), Archimandrite Ioasaph was assigned to serve in the Russian military hospitals until he, with many others, travelled to Serbia (Yugoslavia). There, he settled first in a village monastery, but he soon was given teaching responsibilities in several different regions. Then he became a teacher and chaplain to a cadet corps that was being trained in view of a hoped-for return to recover Russia.

In 1930, at the request of a friend, and with the blessing of Archbishop Apollinary, Archimandrite Ioasaph arrived in Montréal, Québec, to serve in the newly-established Church of Saint Nicholas there. Soon afterwards, he was obliged to return to Yugoslavia, where he was ordained to be the Vicar-Bishop of Montréal. At this time, Metropolitan Anthony (Khrapovitsky) said to him: “You are going to people who have long lived with an understanding of things that have nothing whatsoever to do with Christianity. Bring them the teaching of humility; accept this staff as a staff of benevolence and, as you bless the people who now stand before you, think of the flock there, who already love you”. He served Vespers and Matins daily from that time until his life’s end. He returned to Montréal to face the chaos and turmoil of Orthodox Church life in Canada as it was at that time. The new vicariate had no assets, and no organised parish life. Having come to Canada nearly penniless, Bishop Ioasaph had no salary, but lived on donations. He was subjected to hardship and adversity. He nevertheless set to work to establish better order in the areas of his responsibility. In due time, he moved from Montréal to Edmonton. Within ten years, there were forty parishes under his omophor, and the Holy Protection Skete in Bluffton, Alberta had been established. His hard work (in the context of very few resources) saw further development, along with further immigration, and twenty more parishes were eventually added to his responsibility. However, such long-term poverty, sparse living-

conditions and hard work often produce illness, and it did so with Archbishop Joasaph. In 1945, he was elevated to the dignity of archbishop. In 1946, the “Metropolia” and the ROCOR separated from each other, and Archbishop Joasaph remained with the ROCOR. In 1947, the ROCOR established him as the archbishop of its new Western Canadian Diocese. Not long afterwards, in 1951, he was assigned to be the Diocesan Bishop of Buenos Aires and Argentina. However, this assignment coincided with a major deterioration in his health. Nevertheless, he persevered, and in Argentina he worked on the development and organisation of the flock of mostly new-arrivals, refugees. His labours bore fruit. But his health continued to deteriorate, and he reposed in 1955. He was interred in the English cemetery in Buenos Aires.

Long after Vladyka Ioasaph’s repose, those who had known him often remembered the words of their arch-pastor: “Do not judge. You don’t know, maybe God has already forgiven the one you have condemned”. Many people have strongly expressed the opinion that the holiness that they see in Archbishop Ioasaph (Skorodumov) should be officially recognised. Amongst Canadians, there were already reports of his sanctity while he was with them. As the Grace of the Holy Spirit continued to be poured out through his service, and healings occurred, these reports continued for the rest of his days. Indeed, such reports continued after his repose as well.

- Bishop of Montréal and Edmonton 1930-194.
Archbishop of Montréal and Edmonton 1945-1946
- Archbishop of Edmonton and Western Canada (ROCOR) 1947-1951.
Succeeded by: Bishop Vitaly (Oustinov).
- Archbishop of Buenos Aires, Argentina (ROCOR) 1951-1955.
Preceded by: Archbishop Panteleimon (Rudyk).
Succeeded by: Archbishop Athanasy (Martos).

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— *Bishop Polycarp (Morușca) of Detroit (1883-1958)*

Polycarp is also spelt Policarp.

Pompei Morușca was born into a priestly family in 1883, in Cristești in Alba County, Transylvania, Romania (at that time in the Austro-Hungarian Empire). He studied theology after completing his secular education, and he was ordained to the Holy Priesthood in 1908. Father Pompei's first assignment was as a parish priest. He then became the Administrative Assistant to the Metropolitan of Transylvania. After a pilgrimage to the Holy Land, Father Pompei was tonsured to be a monk in 1925, and given the name Polycarp. Subsequently he was raised to the dignity of archimandrite, and he was assigned to be the Abbot of the Hodox-Bodrog Monastery.

Although Romanian Orthodox parishes were in existence in the United States and Canada from about 1900, the Romanian Orthodox Episcopate of America was established as a Diocese only at a general Church Congress held in the city of Detroit, Michigan, on April 25-28, 1929.

During the early 1930s, the Romanian parishes in the United States were organising themselves into an "Autonomous Missionary Episcopate" under the Church of Romania. With recognition by the Church of Romania, the newly named "Romanian Orthodox Episcopate of America" requested the assignment of a bishop. On January 26, 1935, the Holy Synod of Romania chose Archimandrite Polycarp to be the first bishop of the Episcopate. After his ordination to the Holy Episcopate on March 24, 1935, by the Romanian Patriarch Miron (Cristea) of Bucharest, Bishop Polycarp departed for the United States. He arrived in June, 1935.

After his enthronement in Detroit, Michigan, on July 4, 1935, Bishop Polycarp began healing the enmity between the two priestly factions within the Episcopate by accepting the situation and starting anew under his declaration: "I accept you as I found you, but from now on, we shall have order and discipline". "Order and discipline" then followed. He then set out to make canonical visits to all his parishes.

He established the centre of his diocese in Detroit, Michigan, with the Church of Saint George as his cathedral. He also established the diocesan newspaper, "*Solia*", as the official publication of the diocese. The newspaper continues to be published. He backed the purchase of property in Michigan in 1937 which was called "*Vatra*" and which became the headquarters of the Episcopate. Its inauguration was on July 4, 1938. He also began organising Church auxiliaries of the youth and ladies of the diocese, but these would not take an active form until after World War II.

It will have been during these years also that the many Romanian parishes in Canada

(mostly on the prairies in the west) will have begun to find their connection with this new diocese. The Romanian-speaking temples in Canada had earlier been served by the bishops of the Diocese of Canada in the jurisdiction of the “Metropolia” (later called the Russian Orthodox Greek Catholic Church of North America: ROGCCNA). Many of the Romanian-speaking immigrants came from the same region of the Austro-Hungarian Empire as did many of the Russian-Ukrainian speakers: the region of Bukovina (which was until World War II part of Romania).

Having established the diocese on a firm footing, Bishop Polycarp returned to Romania in late 1939 to attend a session of the Romanian Holy Synod. As World War II had broken out, travel obstacles and other circumstances prevented his return to the United States. At the end of the war, his diocese eagerly waited his return, but the new communist regime would not permit him to leave Romania. By a pastoral letter of July 30, 1947, he informed the diocese of the difficulties surrounding his return and added that he considered himself still the bishop of the Romanian Orthodox Episcopate of America.

A few months later, Bishop Polycarp wrote to advise his diocese of further developments in Romania concerning the Episcopate, noting that the Episcopate had been eliminated in the Church budget, effectively dissolving it in the eyes of the communist government. Further, the provisions of the laws placed Bishop Polycarp in retirement and directed that new leadership for the diocese must have the approval of the communist government.

Effectively a prisoner in Romania, Bishop Polycarp lived on in “retirement”. He reposed in Christ on October 26, 1958, and he was interred at the Monastery of Saint John the Forerunner (Baptist) in Alba Iulia, Romania.

— Bishop of Detroit 1935-1958.

See created.

Succeeded by: Archbishop Valerian (Trifa).

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Anthony may also be spelt Antonii, Antonios, Antonius, or Antoniy.

The future bishop was born on November 29, 1884 in the region of Kursk in Russia. In 1911, he was tonsured to be a monk, and he was given the name Anthony, in the city of Belgorod, in the neighbouring region to the south of Kursk. After his theological studies in Belgorod, he travelled to Moscow to study in the Moscow Synodal School of Ecclesiastical Singing. There, he studied under such teachers and composers as A. D. Kastal'skiy, and the Archpriest D. Allemanov and others. In 1912, the monk Anthony was ordained to the Holy Diaconate. In 1913, in the Kursk Monastery of the Sign of the Theotokos, he was ordained to the Holy Priesthood. His huge understanding of the breadth of the character of people and countries developed from the military experience he gained after he enlisted in the Russian Royal Navy, in which he served as a chaplain on various ships. He travelled from Odessa to Vladivostok *via* the Suez Canal, India, Indo-China, and the Yellow Sea. He cared for the soldiers being transported, and he served the Divine Liturgy and other services for them on the decks of the ships. Such a voyage would take them over the seas of Africa, India, and the Far East. The young hieromonk gained a considerable and deep understanding of people in preparation for his future life. The Lord led him out of the very hard situation of the revolution to the different yet definitely difficult situation in "cold" Canada. By 1920, under the blessing of Archbishop Alexander, he had already engaged in missionary work in Canada, where no such missionary work had really yet begun. Archimandrite Arseny (Chahovtsov) had worked hard in his first period of service, but this was more focussed on organising the immigrating faithful and educating them, than it was on doing actual missionary work as such. In 1924, Metropolitan Platon awarded him with the jewelled cross and the dignity of igumen. In 1926, with the blessing of Metropolitan Platon, Bishop Arseny elevated him to the dignity of archimandrite. By stages, he served the parishes in and around Canora in Saskatchewan, Edmonton in Alberta, and Winnipeg in Manitoba. During this time, in addition to his administrative responsibilities in supervising pastoral activities in western Canada, he paid close attention to developing the best possible singing in services. He was lovingly remembered in Edmonton and Winnipeg by those who sang and who were taught by him.

In 1941, yielding to persistent requests from the Saints Peter and Paul parish in Montréal, and obeying the order of Metropolitan Theophilus, Archimandrite Anthony arrived in Montréal, Québec, having been transferred there from Winnipeg, Manitoba. He was assigned to be the Rector of the Cathedral of Saints Peter and Paul in Montréal, and also the Dean of Québec. During all of his service and many travels across Canada, he was always very much concerned about the activities of the Ukrainian political nationalists, the sectarians, the Baptists, the self-ordainers, and those who were attempting to destroy the Orthodox Church. Archimandrite Anthony actively engaged

such persons in debates and arguments in order to show the way of truth, and he never became weary doing so. This was always his character. What he, himself, wrote about (Saint) Archbishop Arseny (Chahovtsov), his contemporary, co-worker and superior could be written about Vladyka Anthony just as well, since they both struggled in the same environment:

‘A whole book could be written, outlining in it all that Vladyka Arseny suffered in Canada after his return, but it would be a catalogue of horrors. His Eminence had to wage war against the “ill weeds” on several fronts’ (Archbishop Arseny: a Vita, p. 42).

Now, in Montréal, he was established in what was, in fact, the economic and financial capital of Canada at that time. When Metropolitan Theophilus appointed him to be the Dean of Québec, this responsibility included Newfoundland, the Maritime Provinces and Ontario as well. On this territory, he worked hard, and the parishioners trusted and respected him. He made a report at the November 9-12, 1944 Assembly of the Second Congress of the Russian Canadian Federation in Toronto.

In November 1946, as a representative from Montréal, Father Anthony took part in the Seventh All-American Sobor in Cleveland, Ohio, the result of which was again the separation between the ROCOR and the “Metropolia”.

On December 19, 1946, the Great Council of Bishops meeting in Chicago chose him to be the Bishop of Montréal with the see at the Cathedral of Saints Peter and Paul. He would be responsible for the spiritual care of all of Eastern Canada. On March 29 and 30, 1947, he was ordained to the Holy Episcopate to become the Bishop of Montréal and Eastern Canada by Metropolitan Theophilus and Archbishop Leonty of Chicago, at the Holy Virgin Protection Church in New York.

Archbishop Leonty of Chicago, who wrote many of these details about him in the “American Orthodox Messenger”, commented pointedly that, during the service of Vladyka Anthony’s ordination to the Holy Episcopate, when the people heard his voice, and when he was speaking to them, they could feel in their hearts the sincerity of this man. It was as if he were making his personal confession. He also said that during this service, besides Slavonic, Greek and English were used, and that the choir sang beautifully. All those who were present said afterwards that this experience was so powerful that it would be etched in the memory of their hearts. Canada was at this moment very dear to the hearts of the clergy and people of the USA, and it was understood how important was this moment for the future of the life of the Church in Canada. On this day, people were present not only from Canada (and in particular Montréal), but also from Paris, France. He was enthroned at the cathedral in Montréal on May 4, 1947. He was entrusted also with the parishes of the Diocese of Western Canada until the time when a candidate for the episcopate could be found.

In August of 1947, Bishop Anthony was assigned to represent the “Metropolia” in a pivotal meeting with Metropolitan Gregory (Chukov) of Leningrad and Novgorod in New York. Metropolitan Gregory had travelled to the USA in an attempt to resolve the separation of the “Metropolia” from the Moscow Patriarchate. At this meeting, Bishop Anthony presented the “Metropolia’s” proposals regarding its autonomy, proposals which the Patriarchate subsequently rejected. As a result, the estrangement between the “Metropolia” and the Moscow Patriarchate continued for another two decades before there was any real progress, until just before the official granting of autocephaly in 1970.

There had been a plan to divide Canada into three parts, and Bishop Anthony (Tereshchenko) had been appointed as the first step in that direction. However, the situation changed suddenly and drastically.

After only six months of episcopal service, Vladyka Anthony suddenly became ill, having suffered a stroke. He reposed on September 27, 1947, in a hospital in Montréal, Québec. Such a turn of events as this would cause any serious reader of North American Church history to sense an echo of the repose of the first bishop sent to Alaska, Joasaph, whose ship sank just before he could even set foot on the continent. The funeral service took place at the Cathedral of Saints Peter and Paul in Montréal. The interment was in the cemetery of Saint Tikhon’s Monastery in South Canaan. Bishop Anthony (Tereshchenko) and Archbishop Arseny (Chahovtsov) rest “around the corner” from each other, under the east and south walls of the Metropolitan Platon Chapel on the cemetery grounds. Having worked hard together in the Canadian field, the co-labourers for Christ now rest together. However, this unexpected and untimely departure of Bishop Anthony meant that the further development of the diocese by subdivision became impossible. Indeed, for many years following, it was not only difficult to find a bishop to serve the diocese, but clergy were also difficult to find to care for the sheep. The diocese could be said to have merely tried to survive in some way and to maintain in some way what had existed until then. In the context of the division with the ROCOR and the development of other ecclesiastical complications in the country, the following years were to be very difficult.

— Bishop of Montréal and Canada 1947.

Preceded by: Archbishop Joasaph (Skorodumov).

Succeeded by: Archbishop Nikon (de Grève) (as Bishop of Canada).

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— *Metropolitan Leonty of New York and America (1876-1965)*

Leonty may be spelt Leontiy, Leontios, Leontius.

Leonid Ieronimovich Turkevich was born in 1876 in Kremenets, Volhynia, not far from Pochaiv, at that time in western Imperial Russia. His father was a priest. His education followed the standard route of the time, first at the Volhynia Seminary and then on to higher education at the Kyiv Theological Academy. Upon his graduation from the academy, he began to serve as a teacher in ecclesiastical schools. This was followed by his teaching at a series of seminaries, including Kursk in Central Russia and Ekaterinoslav in Ukraine. In 1905, he married Anna Chervinsky, and he was then ordained to the Holy Diaconate and the Holy Priesthood. The latter was at the Dormition Monastery of Pochaiv. He initially succeeded his father as priest of the church in Kremenets, but he began to think of becoming a missionary. First, he considered going to the new mission of Urmia in Persia (Iran). Then his attention was taken by North America. In 1906, the young and dynamic Bishop Tikhon of the North American diocese found him to be a suitable candidate to become the rector of the new seminary in Minneapolis, Minnesota. He and his family arrived in the United States in 1906, and Bishop Tikhon of the Aleutians and North America assigned him to be the rector of the newly opened theological seminary, and Rector of Saint Mary's Church in Minneapolis, Minnesota (a parish that had been brought into Orthodoxy some 15 years earlier by Saint Alexis Toth). At the seminary, he laid the foundation of the tradition for Orthodox pastoral education in North America. As one of Saint Tikhon's closest advisors, he was elected chairman of the First All-American Sobor (Council), held in Mayfield, PA in 1907. At this and subsequent assemblies, his leadership guided the continuing formulation of the Church's developing missionary vision in North America. Thus, at this Sobor there was adopted the first Parish Statute. When the seminary was relocated to Tenafly, New Jersey in 1912, Father Leonid moved east, and continued his work at the seminary there. He later succeeded Saint Alexander Hotovitzky as the Dean of the Cathedral of Saint Nicholas in New York City, and as editor of the "Russian-American Orthodox Messenger", the Church's official periodical.

Father Leonid, together with Father Alexander Kukulevsky, accompanied Archbishop Evdokim to represent the North American diocese at the All-Russian Sobor of 1917-1918 in Moscow, Russia, at which he championed the restoration of the patriarchal system of Church governance that had been abolished by Tsar Peter the Great two centuries earlier. He later expressed his gratitude to God that he had had the blessing to be a nominator of Metropolitan Tikhon (Belavin), who was to become the Patriarch of Moscow and All Rus' shortly afterwards. In the wake of the Bolshevik Revolution, during his journey back to the United States through Siberia and Japan, he witnessed along the way the horrors which the newly-established Bolshevik regime was inflicting on the Church and her faithful. Through the remaining decades of his service, he would

be required to face the many consequences of that revolution. Father Leonid's experiences at the Moscow Sobor clearly filled him with a vision and model for subsequent All-American Sobors and for the development of Church life. Thus, he was found in a leadership position at the 1924 Sobor (council) in Detroit, where he promoted a course for American autonomy based upon the decisions of the Moscow Sobor.

The repose of his wife in 1925 caused him great sorrow. It came in the wake of the takeover of Saint Nicholas' Cathedral in New York by the "Living Church", and the expulsion of Father Leonid and his family onto the street. Elevation to the episcopate was proposed to him almost immediately. However he initially rejected this, out of concern for the continued raising of his five children. Nevertheless, in 1933, he accepted monastic tonsure and was given the name Leonty, and he was ordained to the Holy Episcopate to be the Bishop of Chicago. Although he had been a hierarch for scarcely more than one year when the Fifth All-American Sobor was convened in 1934 to choose a successor to the late Metropolitan Platon, many considered Bishop Leonty as the most viable candidate. However, when the sobor's delegates debated the proper procedure for electing a Primate, Bishop Leonty suggested that they simply acknowledge the senior hierarch, Archbishop Theophilus, as Primate. To this suggestion, the delegates responded with a resounding cry of "Axios (worthy)," and thus chose Archbishop Theophilus, who kept his title of San Francisco. In 1937, Bishop Leonty led in the adoption of a constitution for the Church, organised as a Metropolitan District with a Metropolitan, a Bishops' Council, and a Metropolitan Council. Although this was progress, these organisational efforts have been considered by some to be inadequate, given the immaturity of intra-Church relationships at the time.

Until 1950, Bishop Leonty continued shepherding his Midwest flock, while serving as Metropolitan Theophilus' foremost assistant in guiding the Church through World War II, a decade-long period of ecclesiastical synergy and peace with ROCOR, the reopening of theological seminaries in North America, and a failed attempt to end the several decades of estrangement from the Church in Russia. Since his arrival in the United States, Bishop Leonty had been in the centre of the life of the North American Church, and he was thus the best (perhaps the only) candidate to be the new metropolitan upon the repose of Metropolitan Theophilus in 1950. Therefore, Archbishop Leonty was chosen to be the new metropolitan by acclamation during the Eighth All American Sobor in 1950. The delegates understood that he was one of the true builders of the North American Church.

During the following years, Metropolitan Leonty was given the responsibility more than once to serve as *locum tenens* for the Diocese of Canada when there was no diocesan bishop available to serve in Canada. It fell to him to bless what was necessary for the continuing life of the parishes in Canada, and to pray for and search for suitable candidates to take leadership responsibilities, and perhaps to be ordained. During this period, it was not so easy to find viable candidates to serve as priests in Canada, and

harder yet to find a viable candidate to serve as its bishop.

Metropolitan Leonty guided the Church in the establishment of a solid canonical and institutional foundation. Structure was given to the Church through the adoption of a governing Statute in 1955. Through the Sobors held under Metropolitan Leonty's leadership, the Statutes of the Church were adopted and refined. A central administration was formed, matured, and placed on a permanent and stable footing. An administrative structure was refined, which consisted of a Synod of Bishops and a Metropolitan Council, and which this time functioned better. It was patterned after the model of the Diocesan Council established by the 1917-1918 Moscow Sobor, and it consisted of both clerical and lay representatives elected by All-American Sobors. At first, Metropolitan Leonty had a "central administration" that handled daily tasks. Those who did this work were volunteer parish priests and dedicated laymen. The lively family spirit of those days is still fondly remembered by some of the senior clergy and laymen and women who did this work or experienced the work in progress. It was during his days that the present building in Oyster Bay Cove on Long Island, New York, was acquired. The Eleventh All-American Sobor held in New York in 1963 gave final shape to the central organisation (later called the Central Church Administration) by establishing the three officers: Chancellor, Secretary and Treasurer, who would be appointed by the Synod of Bishops upon nomination by the Metropolitan Council. With his blessing, the first English-language parishes were established; various pan-Orthodox initiatives were undertaken in which he participated, including the founding of the Standing Conference of Canonical Orthodox Bishops in the Americas, and the Orthodox Christian Education Commission; and preliminary steps were taken to heal the rift with the Russian Church, ultimately paving the way for autocephaly for the Orthodox Church in America. Besides these things, Metropolitan Leonty, truly a man of balance in Christ, was known to be a man of prayer, an ascetic, and a lover-of-the-poor. He was always ready and prepared to give alms to the needy. He also gave shelter to some of them. We are told that Metropolitan Leonty very often went on foot in New York City, even in the neighbouring Bowery (then a very depressed area). It is often spoken of him that because of his Christ-like behaviour, and his fair treatment of all human beings, the members of the motor-cycle gangs that used to be neighbours to the Protection Cathedral added their protection to this Cathedral and to its parishioners and clergy.

A solid administrative structure for the North American Church was in place by the time of Metropolitan Leonty's repose in May 14, 1965. He reposed in the Lord at his residence in Syosset (Oyster Bay Cove), New York, and he was interred in the cemetery at Saint Tikhon's Monastery, South Canaan, Pennsylvania, immediately outside the Holy Altar (apse). Those who were blessed to have known Metropolitan Leonty cherish his humility, prayerfulness, meekness, dignity, kindness, generosity, forbearance, thoughtfulness, sense of humour, vision, erudition and wisdom. Many who knew Metropolitan Leonty (and many who only know about him) consider him truly to be

a saint. It would be difficult to dispute this opinion.

– Archbishop of Chicago 1933-1950.

Preceded by: Bishop Paul (Gavrilov).

Succeeded by: Bishop John (Garklavs).

– Archbishop of New York 1950-1965.

Metropolitan of All America and Canada (Metropolia) 1950-1965.

Preceded by: Metropolitan Theophilus (Pashkovsky)

(as Metropolitan of San Francisco)

Succeeded by: Metropolitan Ireney (Bekish).

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— *Patriarch Mstyslav (Skrypnyk) of Kyiv (1898-1993)*

Stepan Skrypnyk was born in Poltava (Imperial Russia, now Ukraine). He was a nephew of Symon Petlura, a prominent Ukrainian military and political figure. Stepan attended the Poltava First Classical Gymnasium and prepared for a military career throughout his youth. During the years of World War I, he studied at the Officers' School in Orenburg, located near the Russian Ural Mountains, and on the Ural River which marks the division between Europe and Asia.

Following the 1917 Bolshevik Revolution, Stepan became a diplomatic courier for the army of the Ukrainian People's Republic. He then served as first sergeant for special missions for his uncle, Symon Petlura.

In the early 1920s, he was incarcerated by Poland in an internment camp in Kalisz. Later, he briefly settled in Volhynia, but he had to leave under the pressure of the Polish authorities. He then moved to Galicia and became an activist for the Ukrainian movement in Poland which controlled the ethnically Ukrainian territories of Galicia and Volhynia between the world wars. Following his attendance at the Warsaw School of Political Sciences, he was elected in 1930 to the Polish *Sejm* (Parliament) by the Ukrainian population of Volhynia. He also served as vice-mayor of Rivne (Rovno, now Ukraine) in the 1930s. In this period, Stepan Skrypnyk collaborated with the Polish *voivode* (warlord) of Volhynia, Henryk Józewski in his Prometheist policies supporting moderate Ukrainians as a counterbalance to Soviet communism. Serving in the *Sejm* until 1939, Stepan Skrypnyk attained the reputation of being the defender of the Ukrainian minority rights in Poland (especially of the Orthodox Faith in the predominantly Orthodox Volhynia) against the assimilationist policies of Polish authorities.

At the beginning of World War II, Ukrainian life in some Nazi-occupied territories of Poland initially experienced a significant degree of revival, since the Nazi policies pitted the ethnic groups with a historically complicated relationship against each other, giving an upper hand to the Poles or to the Ukrainians in different regions, as the Nazis saw fit.

When the Ukrainian Committee and the Temporary Church Council was formed in Cholm (Chełm), Stepan Skrypnyk was elected a council deputy head (1940).

In 1942, Stepan Skrypnyk, by then a widower, was tonsured to be a monk, and given the name Mstyslav. He was then ordained to the Holy Diaconate and to the Holy Priesthood. Very soon after that, he was ordained to the Holy Episcopate, to be the Bishop of Pereyaslav (Pereyaslav-Khmel'nitsky), Ukraine, by the Ukrainian Autocephalous Orthodox Church (UAOC). This ordination took place in the Church

of Saint Andrew in Kyiv.

Later in 1942, the German occupational authorities banned Bishop Mstyslav from the Kyiv General-Governorate. Because he disobeyed the order, Bishop Mstyslav was arrested in Rivne. On Gestapo accusations, he spent half a year imprisoned in Chernihiv and Pryluky. He was freed in the spring of 1943, but he was ordered not to leave Kyiv, and he was banned from conducting religious services.

In 1944, he moved to Warsaw and later to Germany, where he was the head of the Ukrainian Orthodox eparchies in Hessen and Württemberg. In 1947, he left for Canada. There, he was elected to be the Archbishop of Winnipeg, and the first resident hierarch of the Ukrainian Greek Orthodox Church (UGOCC). However, in two years he left the UGOCC because of a conflict about the balance of power between the bishop and the administrators of the Church. The focal point of this conflict was between Bishop Mstyslav and Father Semen Sawchuk, who was the administrator of the UGOCC Consistory.

In 1949, Bishop Mstyslav moved to the USA and joined the Ukrainian Orthodox Church in America (UOC in America), then headed by Bishop Bohdan (Zhuk). At the 1950 Council (Sobor) in New York City, he succeeded in bringing about unification of the UOC in America with the much larger archdiocesan eparchy of Archbishop John (Theodorovych), that is, with the Ukrainian Orthodox Church of the USA (UOC of the USA). Archbishop John was elected as Metropolitan of the newly united UOC of the USA. Archbishop Mstyslav became his deputy, and the head of the Consistory. In the USA, Bishop Mstyslav began extensive ecclesiastical activity: the building of the Ukrainian Orthodox Centre, with a publishing house, library and seminary in South Bound Brook, New Jersey. After the repose of Metropolitan Nikanor (Abramovych) in 1969, the authority of Bishop Mstyslav was extended to include the Ukrainian Autocephalous Orthodox Churches of Europe and Australia. During his meetings with the Ecumenical Patriarch in 1963 and 1971, he brought up the issue of the canonical recognition of the Ukrainian Diaspora Churches (the UAOC was banned in the USSR, and hence in Soviet Ukraine at that time).

In 1990, at the age of 92, he was elected *in absentia* to be the first Patriarch of Kyiv and all Ukraine of the UAOC. He was enthroned as Patriarch Mstyslav I, on November 6, 1990 in the Cathedral of Saint Sophia in Kyiv.

In 1992, a unification Sobor was convened, which united the UAOC with one part of the Ukrainian Orthodox Church (Moscow Patriarchate), then led by Metropolitan Filaret (Denysenko). Patriarch Mstyslav personally signed and affixed his seal to the merger documents, which formed the Ukrainian Orthodox Church of the Kyivan Patriarchate under his leadership. However, the status of the new church as well as the overall situation with the Orthodox faith in Ukraine became a subject of a wide controversy (see

“History of Christianity in Ukraine”), which the patriarch was unable to resolve within his lifetime.

Patriarch Mstyslav returned to North America, where he reposed in 1993 at his daughter’s home in Canada, at the age of 95. He was entombed at the Ukrainian Orthodox Church of the USA Centre in South Bound Brook, New Jersey.

After his repose, the UOC-KP elected Volodymyr (Romaniuk) as Patriarch, while a portion of the UAOC which had broken from the UAOC after the 1992 union elected Patriarch Dymytriy (Yarema) to be the head of a newly-formed UAOC.

- Archbishop of Winnipeg, Primate of the UGOCC 1947-1949.
 Preceded by: Metropolitan John (Theodorovych) (Acting primate).
 Succeeded by: Metropolitan Polikarp (Sikorsky).

- Patriarch of Kyiv and all Rus-Ukraine, UAOC 1990-1993.
 See created.
 Succeeded by: Patriarch Dymytriy (Yarema).

- Patriarch of Kyiv and all Rus-Ukraine, UOC – KP 1992-1993.
 See created.
 Succeeded by: Patriarch Volodymyr (Romaniuk).

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— *Metropolitan Polikarp (Sikorski) of Winnipeg (1875-1953)*

Most of the following information is translated from the Polish-language internet entry. There is otherwise very little available (or that this writer can find) about Metropolitan Polikarp, who was a Ukrainian Orthodox bishop and nationalist activist, a leader of the Ukrainian Autocephalous Orthodox Church.

Polikarp may be spelt Polycarp.

Piotr may be spelt Petr, Peter, &c.

Piotr Sikorski was born June 20, 1875 in the Kyiv region of Ukraine (at that time in the Russian Empire). In 1898, he graduated from the Kyiv Theological Seminary. Then, without being ordained, he worked for twenty years in various parishes and Orthodox administrations as a clerk. Afterwards, he worked at the Ministry of Religious Affairs of the Ukrainian People's Republic (1917-1921), as the director of the department. After the fall of this republic, he emigrated to the limits of the Second Republic. In 1922, he became a clerk in the Volyn Consistory in Krzemieniec (Kremenets).

In July 1922, he was tonsured to be a monk, and was given the name Polikarp. Soon afterwards, he was ordained to the Holy Diaconate and to the Holy Priesthood. Subsequently, he was directed to act as supervisor of the monasteries in Dermaniu, Mielcach, Zahajcach, and as Dean of the Monasteries of the Volyn Diocese. He was later assigned to be the superior of the Monastery of the Holy Spirit in Vilnius. In 1927, he was moved to the monastery of Żyrowicach.

On April 10, 1932, he was ordained to the Holy Episcopate to be the Bishop of Lutsk, a Vicar-Bishop of the Diocese of Volyn. He was connected with the demands made by the movement for Ukrainianisation of the Polish Autocephalous Orthodox Church. These included the demand that two bishops of Ukrainian nationality be ordained by Dionysius (Waledyńskiego), who was the Metropolitan of Warsaw and All Poland from 1923-1948. Bishop Polikarp (Sikorski) was one of the activists of the movement, and he was openly sympathetic to the ideology of nationalism. Timothy Snyder (Housum Professor of History at Yale, author of "Bloodlands: Europe Between Hitler and Stalin") says that he publicly proclaimed views hostile to the Polish state.

After the outbreak of World War II, Archbishop Alexy (Hromadskýj) of Volyn moved into the jurisdiction of the Russian Orthodox Church and he took up the leadership of the Ukrainian Autonomous Orthodox Church. Then, under Metropolitan Dionysius, Bishop Polikarp came to the occupied eastern territories of the Second Polish Republic as the Administrator of the Diocese of Volyn acting in his name, with the title "Bishop of Vladimir-Volynsk". Bishop Polikarp, however, exceeded the powers conferred on him, and he began to rebuild the Ukrainian Autocephalous Orthodox Church, and he

proclaimed his superiority in the succession of bishops ordained for this structure. On March 28, 1942, his work was condemned by the Russian Orthodox Church, since Bishop Polikarp in his activities openly fought against the Ukrainian Autonomous Orthodox Church, and he supported the activities of the Organisation of Ukrainian Nationalists (OUN). He is listed as an administrator of the Kyiv Diocese under the UAOC (with the title "Metropolitan of Lutsk and Kovel") 1942–1944. He was suspected by some, probably mistakenly, of inspiring the death of Archbishop Alexy (Hromadský), who was killed in an ambush in Smydze by a branch of OUN-M.

During World War II, he openly supported Naziism. In March 1943, he wrote an open letter about the war between the nations of "Christian Europe" and the "Jewish-Communists", and he called the young people voluntarily to depart to work in the Reich. On April 10, 1942, Bishop Polikarp recommended that, in the parishes under his authority, a service of thanksgiving be offered on April 20, in which he ordered that a homily be preached about the importance of "the genius of Adolf Hitler" for Ukrainians.

In July 1944, as the borders were moving, he was evacuated to Slovakia and then to Germany. Two years later, the bishops affiliated with the Ukrainian Autocephalous Orthodox Church proclaimed him to be the Metropolitan. In 1950, he settled in Paris. For one year, he led the Ukrainian Orthodox Church of Canada, and in 1951, he again lived in the French capital. In 1953, he reposed in Aulnay-sous-Bois.

- Bishop of Lutsk (UAOC) 1932-1939.
Vicariate of the Volyn Diocese.
- Bishop of Vladimir-Volynsk (UAOC) 1939-1942.
- Metropolitan of Lutsk and Kovel (UAOC) 1942-1944.
- Metropolitan of Winnipeg and Canada 1950.
Preceded by: Archbishop John (Theodorovych).
Succeeded by: Metropolitan Ilarion (Ohienko).

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— *Bishop Platon (Artemiuk) of Toronto (1891-1951)*

Platon may be spelt Plato.

Platon Artemiuk was born on December 18, 1891 in the village of Nosov, Bilo-Pidlas'kyi county in the Kholm region of Ukraine. He completed the Bilo-Pidlas'kyi Teachers' Seminary in 1910 and worked as a teacher for 3 years before entering the Teacher's Institute in Vilnius, which he completed in 1916. He was evacuated to Samara in 1916, and he was drafted into the Tsarist army. After the war, in 1918, he resumed teaching.

On March 15, 1936, Platon was ordained to the Holy Priesthood by Metropolitan Oleksii (Hromads'kyi), and assigned to the parish in the village of Novostavtsi in the Rivne (Rovno) area of Volyn. He was ordained to the Holy Episcopate of the Ukrainian Autocephalous Orthodox Church to be the Bishop of Rivne on August 2, 1942 in Kyiv.

He then left Rivne for Warsaw as a refugee on January 14, 1944. In Warsaw, he was appointed Secretary of the Synod of Bishops of the UAOC by the Warsaw Sobor. He remained Secretary of the Synod also in Germany throughout the era of Displaced Persons.

At the invitation of the Ukrainian Greek Orthodox Church of Canada, he travelled to Canada, along with Archbishop Michael (Horoshy). He resettled in Toronto, Canada in 1951, where he was assigned to be the Bishop of Toronto, but he reposed shortly after his arrival, in that same year.

— Bishop of Rivne (Rovno), Ukraine (UAOC) 1942-1944.

— Bishop of Toronto (UGOCC) 1951.

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— *Metropolitan Ilarion (Ohienko) of Winnipeg and Canada (1882-1972)*

Ilarion may also be spelt Hilarion.

Ivan may be spelt Evan, John, &c.

Ivan Ivanovitch Ohienko (Ukrainian: Іван Іванович Огієнко) was born in 1882 in Brusyliv in the Kyiv Region of Ukraine (at that time in the Russian Empire). He was educated at the Kyiv University, where he studied Slavic philology under V. Peretts. By 1915, he was teaching at this same university, and during the Bolshevik Revolution he became active in the Ukrainianisation of higher education. In 1919, he became the Minister of Education in the Ukrainian People's Republic (UPR), which was at that time headed by the Directorate of Ukraine. After the military defeat of Petlura's forces, together with Petlura he went into exile in Tarnów, Poland. He remained in Poland between the wars and he remained active in the UPR government in exile. Until 1932, he taught in the Faculty of Orthodox Theology at the Warsaw University, but he was later dismissed under political pressure from Polish nationalist elements. He remained in Poland when it became occupied by the German army.

In 1940, he was the Archimandrite of the Saint Onuphrius Monastery in Jableczna, Poland, and later that year he was ordained to the Holy Episcopate to be the Bishop of Chełm. In 1944, he became the Metropolitan of Chełm and Lublin (Podlaskie). Then, in face of the advance of the Red Army, he fled westwards. At that time, the diocese of Chełm and Lublin was closed. There had always been pressure by the Roman Catholics against the Orthodox, and this pressure increased at this time.

In 1947, Metropolitan Ilarion settled in Winnipeg, Manitoba. In 1951, he became the Metropolitan and Primate of the Ukrainian Orthodox Church of Canada. Throughout his long time of service, in addition to church work, Metropolitan Ilarion contributed to scholarship, and to various aspects of Ukrainian culture.

As a scholar, Metropolitan Ilarion was a serious writer, and he made contributions to Ukrainian linguistics, Church history, and the history of Ukrainian culture. He published books on the history of Ukrainian linguistics (1907), the history of Ukrainian printing (1925), the pre-Christian beliefs of the Ukrainian people (1965), the history of the Ukrainian literary language (1950), and he published several studies in Ukrainian Church history of the Cossack era. He published a general history of the Ukrainian Church (1942), and a two volume work on Saints Cyril and Methodius (1927–8). He edited several semi-scholarly journals, and compiled a multi-volume etymological-semantic dictionary of the Ukrainian language which was only published after his repose. Most of the works first published in Poland were reprinted in Winnipeg during the time of the "Cold War", and then, again, in Ukraine after the re-establishment of independence in 1991.

He was a political moderate. During the Bolshevik Revolution, he was a member of the Ukrainian Party of Socialists-Federalists. He was a populist committed to bringing the Church closer to the common people, spreading the achievements of scholarship amongst wider circles of the public, and narrowing the gap between the literary language and the vernacular. He was always firmly committed to Eastern Orthodoxy, and there were some written disagreements with the Roman Catholics. He constantly resisted any ecclesiastical or political claims of Moscow, and up to his repose in 1972 he remained a strong supporter of Ukrainian ecclesial autocephaly and Ukrainian political independence.

Between 1917 and 1940, he also completed a translation of much of the Bible into the Ukrainian language, which was finally published in 1958. His translation of the Gospels became available in 1937, and the rest of the New Testament and the Psalms in 1939. His Ukrainian translation is the one most widely used nowadays. The Ukrainian Bible Society began to publish mass editions in 1995. Before that, his translation was mainly being published in the USA, Canada, and Western Europe.

Besides his pastoral and administrative duties, Metropolitan Ilarion taught a great many students at Saint Andrew's College in Winnipeg, and his way of life strongly influenced many of them. He reposed in Winnipeg in 1972, and he was interred there as well.

- Bishop of Chełm (Kholm), Poland 1940-1944.
Preceded by:
Succeeded by: Archbishop Abel (Poplavsky) 1989- .
- Metropolitan of Chełm and Lublin (Podlaskie) 1944-1947.
- Metropolitan of Winnipeg and all Canada 1951-1972.
Preceded by: Archbishop Mstyslav (Skrypnyk).
Succeeded by: Metropolitan Michael (Khoroshy).

Reference(s):

[http://en.wikipedia.org/wiki/Metropolitan_Ilarion_\(Ivan_Ohienko\)](http://en.wikipedia.org/wiki/Metropolitan_Ilarion_(Ivan_Ohienko))

— *Metropolitan Michael (Khoroshy) of Toronto (1885-1977)*

Michael may be spelt Mikhail or Mihail, &c

Theodot Nykyforovych Khoroshy was born in 1885 in Fedorovka, near Chigirin, in Ukraine, then part of the Russian Empire. He began his early education in his village. Later, he entered the pædagogical seminary in the town of Shamovka in the Kherson region of Ukraine. Subsequently, he studied at the Theological Seminary and the Faculty of History-Philology of Saint Volodymyr's Seminary in Kyiv.

In 1912, Theodot was ordained to the Holy Diaconate by Bishop Nicodemus. During the following years he translated the Liturgical Psalter into Ukrainian. In 1920, Deacon Theodot was ordained to the Holy Priesthood by Bishop Dimitrius (Verbitsky), and he served during the following months as dean of a church in Ternivka, in the Cherkasy region.

In 1921, Father Theodot joined the non-canonical Ukrainian Autocephalous Orthodox Church that formed when Ukraine declared its independence during the Russian Civil War. In 1923, Father Theodot was appointed Dean of the Cathedral of Cherkasy.

As the Bolshevik government continued its war against the Church, the communist authorities arrested Father Theodot in 1929. He was condemned to eight years in concentration camps in the far north of the Soviet Union, first on the Kola peninsula on the White Sea, then on Kond (the Gulag's "Island of Death"), and a year later to Solovky. In the autumn of 1932, he was transferred to the camps of Ukhta-Pechersk for continued punishment before his release in 1937. Father Theodot then returned to the Donbas area in Ukraine and established himself in Kirovograd.

After the Nazi German occupation of Ukraine in 1941 during World War II, the area gained relative religious freedom. During this time Father Theodot organised a Higher Church Government. In 1942, he was chosen to be a candidate for the Holy Episcopate. With the blessing of the Administrator of the Warsaw Metropolia in the freed Ukrainian lands, Archbishop Polikarp (Sikorsky), along with Bishops Nikanor and Igor, tonsured Father Theodot to be a monk and given the name Michael (after the Archangel Michael). Immediately thereafter, at Saint Andrew's Cathedral in Kyiv, he was ordained to the Holy Episcopate to be the Bishop of Kirovograd.

Even during the German occupation, the Church was still under threat, and priests and bishops often suffered. Nevertheless, under the attentive care of Bishop Michael, the Kirovograd Diocese developed and grew quickly. Later, Bishop Michael was elevated to the dignity of archbishop. When the German authorities intruded into Church matters, Archbishop Michael was transferred to the Nikolayev Diocese. As the Soviet

armies advanced westwards in 1945, Archbishop Michael became a refugee, and travelled across Europe, through Odessa, Slovakia, Akerman, Galac, Warsaw, Vienna, and to Germany. There, he was able to continue his pastoral work for the Ukrainian Orthodox, particularly amongst captives, expatriated workers, and refugees. With the blessing of Metropolitan Polikarp, Archbishop Michael was given the responsibility to look after the Ukrainian Orthodox flock in Bavaria, with its headquarters in Munich, which he did very fruitfully.

Within a few years, and with Metropolitan Polikarp's blessing, the Consistory of the Ukrainian Orthodox Church of Canada invited Archbishop Michael to become her ruling bishop. Early in 1951, he arrived in Winnipeg, Manitoba (the Church's Headquarters). However, with the concurrent arrival in Canada of Metropolitan Ilarion (Ohienko), the UGOCC Consistory decided to install the senior bishop, Metropolitan Ilarion, as "Metropolitan of Winnipeg and the Central Diocese, Metropolitan of All Canada, and Primate of the Ukrainian Orthodox Church of Canada". Archbishop Michael was instead installed as "Archbishop of Toronto and the Eastern Diocese". As the first bishop of Toronto, Archbishop Michael quickly set about organising and administering the life of the new Diocese, through which he travelled frequently. Under his guidance, nineteen new churches were constructed.

In 1970, since Metropolitan Ilarion became ill, Archbishop Michael was named "Acting Primate" of the UGOCC. After Metropolitan Ilarion reposed in 1972, Archbishop Michael was chosen to lead the Church, and he was installed as Metropolitan in 1973. However, during the 15th Sobor in 1975, Metropolitan Michael resigned as Primate, stating that he wished to remain as the head of the Eastern Diocese until his repose. All this time Metropolitan Michael held the title "His Beatitude".

Metropolitan Michael always had a keen concern for the spiritual education of his faithful, and especially of the children. He wrote theological works, translated into Ukrainian the Psalter, the Horologion (the Book of Hours), and a number of other works. He also composed music for the services of Vespers, Matins, and the Divine Liturgy. He was a confessor of the Orthodox Faith and a zealous arch-pastor. He was known for his humility and zeal for the development of Church life. However, he was known most of all for his life of prayer. Many people who remember the spiritually uplifting experience of services presided over by Metropolitan Michael echo the words that Metropolitan Andrew later said at his grave-side: "He was a great intercessor before our Lord God, and for his people and his Church".

Metropolitan Michael reposed in 1977 in Toronto, Ontario. He was interred in the Prospect Cemetery in Toronto.

— Archbishop of Toronto and the Eastern Diocese (UGOCC) 1951-1972; 1975-1977.

See created.

Succeeded by: Bishop Nicholas (Debryn)

— Metropolitan of Winnipeg and Canada (UGOCC) 1973-1975.

Preceded by: Metropolitan Ilarion (Ohienko).

Succeeded by: Metropolitan Andrew (Metiuk).

Reference(s):

[http://orthodoxwiki.org/Michael %28Khoroshy%29 of Toronto](http://orthodoxwiki.org/Michael_%28Khoroshy%29_of_Toronto)

— *Archbishop Nikon (de Grève) of Toronto (later of Brooklyn) (1895-1983)*

Alexis may be spelt Aleksis, Alexios, Aleksy, Alexy, Alexei.

Alexis de Grève was born in 1895 in Batoumi in the Russian Caucasus (Georgia). His education followed that which would normally be preparatory for a military career. He attended the Tiflis (Tbilisi) Military School in Georgia, followed by the Saint Paul Military Academy in Saint Petersburg. He served with the Russian army during World War I, and then with the White Army during the Russian Civil War against the Bolsheviks after the revolution of 1917. After the collapse of the White Army, he fled to western Europe.

Beginning in 1925, he attended the new Saint Sergius Institute in Paris, France. In 1928, he was tonsured to be a monk and given the name Nikon, and he was ordained to the Holy Priesthood by Metropolitan Evlogy (Georgievsky) of Paris. He then served in Bratislava, Czechoslovakia, as a missionary. In 1935, the Hieromonk Nikon was assigned to serve in the Saint Alexander Nevsky Cathedral in Paris. After the Germans occupied Paris during World War II, he served as assistant to Metropolitan Evlogy, under house arrest. After Archbishop Alexander (Nemolovsky) in Brussels was arrested by the Germans, the Hieromonk Nikon was sent to Brussels, Belgium to lead and administer the diocese in the absence of the archbishop. In 1946, Hieromonk Nikon was ordained by Metropolitan Evlogy to the Holy Episcopate to serve the Belgian diocese. Then, after Archbishop Alexander was able to return to Belgium, Bishop Nikon was transferred from Europe to the American "Metropolia".

Upon his arrival in the United States in 1947, he was appointed to be the Rector of Saint Tikhon's Seminary in South Canaan, Pennsylvania. In 1948, he was appointed to be the Bishop of Philadelphia, and he served in that responsibility until 1952. Then Bishop Nikon was transferred to Canada to be the Bishop of Toronto, where he served in this newly-created see until 1958. At the time when he was serving in this capacity (both before and after him), there lived in Toronto, as one of his parishioners, the Grand Duchess Olga Alexandrovna Romanova/Kulikovskaya (1882-1960).

When Archbishop Ireney returned to the United States from Japan, Bishop Nikon was elevated to the dignity of Archbishop, and he was chosen in 1959 to serve as the Archbishop of Tokyo and All Japan. There, he continued the work of the restoration of the Japanese Church from effects of the disastrous years of World War II.

He returned to the United States in 1963 to serve as assistant to Metropolitan Leonty. Upon the repose of Metropolitan Leonty in 1965, Archbishop Nikon was named Archbishop of Brooklyn, and he served primarily as the Rector of Christ the Saviour Church in Manhattan. In his later years, before 1979, his health weakened and he

retired to the Saints Cosmos and Damian Nursing Home on Staten Island.

Archbishop Nikon reposed on June 11, 1983 and he was interred in the cemetery of Saint Tikhon's Monastery in South Canaan, Pennsylvania.

- Bishop of Brussels (Moscow Patriarchate) 1946-1947.
 Preceded by: Archbishop Alexander (Nemolovsky).
 Succeeded by: Archbishop Alexander (Nemolovsky).

- Bishop of Philadelphia (Metropolia) 1948-1952.

- Bishop of Toronto 1952-1958.
 See created.
 See discontinued.

- Archbishop of Tokyo, Japan 1959-1963.
 Preceded by: Archbishop Ireney (Bekish).
 Succeeded by: Metropolitan Vladimir (Nagosky).

- Archbishop of Brooklyn 1965-1983.

Reference(s):

[http://orthodoxwiki.org/Nikon_\(de_Greve\)_of_Brooklyn](http://orthodoxwiki.org/Nikon_(de_Greve)_of_Brooklyn)

— *Metropolitan Vitaly (Ustinov) Archbishop of Montréal and Canada (1910-2006)*
(*Later, Metropolitan of New York, First Hierarch of ROCOR*)

Vitaly may be spelt Vitalis, Vitaliy.

The family name is spelt “Ustinov”, or “Oustinov”, or “Oustinow”.

A relative of the well-known actor, Rostislav Petrovich Oustinov (Ростислав Петрович УСТИНОВ) was born in Saint Petersburg, Russia, in 1910, the son of an officer of the Black Sea Fleet, Peter Oustinov, and his wife Lydia Andreevna, née Stopchansky, daughter of a gendarme general who served his whole life in the Caucasus.

In 1920, during the Civil War, Rostislav was sent to the military school founded in Feodosia by General Wrangel. When he joined the White Army and was later evacuated as a refugee, the young Rostislav found himself in Constantinople. From there he travelled to Yugoslavia, where he studied in the Cadet Corps of the White Army.

In 1923, Rostislav’s mother sponsored her son to come to Constantinople. From there, she moved with him to France, where he enrolled in the Saint-Louis College in Le Mans. Upon graduating, he joined his mother in Cannes.

In 1934, he was called upon to fulfil his military obligations in France. This he did by joining the 9th Cavalry Regiment; but the young Oustinov had no wish to remain in the world—his only desire was to withdraw to a monastery. In 1938, he entered the Monastery of Saint Job of Pochaiv in Lodomírová, in the Carpathian Mountains of Central Europe. In 1939, *trudnik* (postulant, worker) Rostislav was tonsured to be a rasophor monk and given the name “Vitaly”. A year later, he was tonsured into the lesser schema.

In 1941, in the city of Bratislava in Czechoslovakia, Father Vitaly was ordained by Metropolitan Seraphim of Berlin and Germany to the Holy Diaconate and the Holy Priesthood. As a hieromonk, he was assigned to minister to two towns on the Polish border.

In 1944, during World War II, the monastic brotherhood of the Monastery of Saint Job was forced to flee from the approaching Red Army. Father Vitaly moved to Berlin, where, together with Archimandrite Nathaniel, he developed a broad mission amongst the Russian refugees and prisoners of war. In early 1945, the second onslaught of the Red Army forced the two young priestmonks to move to Hamburg, where another field of activity opened up for them: to save thousands of refugees from forced repatriation to the USSR. A good knowledge of various languages, especially of English, along with tireless energy, allowed Father Vitaly and Father Nathaniel to save the lives of many

Russians.

Having settled in Hamburg, Igumen Vitaly established Church life at the Displaced Persons camp in Fischbeck. A barracks church was immediately set up with a daily round of services, psalm-reading courses, and even a year-long theological course for 12 youths. At the same time, Igumen Vitaly gathered together a small monastic group, that began to publish Church service books and a newsletter, "*Pochaiivskije listki*" (Pochaiv letters). In 1947, he moved to London, England.

From 1947 to 1951, Archimandrite Vitaly was the rector of the London parish of the ROCOR. In 1951, on the feast day of Saints Peter and Paul, he was ordained to the Holy Episcopate, and sent to Brazil as the Bishop of Montevideo. Soon, the young bishop opened his own print shop and established a small orphanage for boys where they were taught the daily cycle of services.

In 1954, Bishop Vitaly moved to Canada where he was appointed to be the of Bishop of Edmonton and Western Canada. While he was there, he established a small monastic community in Wildwood, Alberta, not far from Edson. There was yet another small hermitage near Smoky Lake. In 1957, he was appointed the Archbishop of Montréal and Canada. As Archbishop of Montréal, he established a skete in Mansonville, Québec. While in Montréal, Archbishop Vitaly acquired and refurbished the large Saint Nicholas Cathedral on Boulevard Saint-Joseph that was not far from the Synodal *podvorie* (representation).

It may be said in retrospect that there was no place where Archbishop Vitaly settled that he did not organise a small monastic brotherhood and an active publishing concern.

In 1986, the Council of Bishops chose Archbishop Vitaly to be the First Hierarch of the Russian Orthodox Church Outside Russia, succeeding Metropolitan Philaret (Voznesensky).

Later, suffering from memory loss, Metropolitan Vitaly retired in 2001, and Metropolitan Laurus became the First Hierarch of ROCOR. However, within mere weeks of this retirement, Metropolitan Vitaly said that he regretted the move, and publicly condemned his successor. Metropolitan Vitaly then led his followers into schism, and went on to become the head of the "Russian Orthodox Church in Exile". This unexpected action may be attributed to physical and/or mental factors associated with his great age.

On September 25, 2006, Metropolitan Vitaly reposed in Mansonville, Québec, Canada.

— Bishop of Montevideo (ROCOR) 1951-1954.

See created.

See dissolved.

– Bishop of Edmonton and Western Canada (ROCOR) 1954-1957.

See created.

Succeeded by: Bishop Sava (Sarachevich).

– Archbishop of Montréal and Canada (ROCOR) 1957-1986.

Preceded by: Archbishop Panteleimon (Rudik).

Succeeded by: Archbishop Gabriel (Chemodakov).

– Metropolitan, First Hierarch of the ROCOR 1986-2001.

Preceded by: Metropolitan Philaret (Voznesensky).

Succeeded by: Metropolitan Laurus (Skurla).

Reference(s):

[http://orthodoxwiki.org/Vitaly_\(Ustinov\)_of_New_York](http://orthodoxwiki.org/Vitaly_(Ustinov)_of_New_York)

<http://stvladimirs.ca/wordpress/his-emminence-metropolitan-vitaly/>

— *Archbishop Panteleimon (Rudyk) of Edmonton (1898-1968)*

Petr may be spelt Peter, Pëtr, Pyotr, Petro

Rudik may be spelt Rudyk, Rudick, Rudyck

Petr Rudik was born on June 16, 1898, in Lipovtsi Village in Peremyshlyany County, Galicia. His parents were peasants, and very faithful Orthodox Christians. At that time, the province of Galicia was a part of the Austro-Hungarian Empire. Galicia was a region which often was governed by Poland, Germany, Austria or Lithuania. As a result, many of the historically Orthodox people had become either Roman Catholics or Ukrainian Greek-Catholics. In this region, pressure was constantly exerted on the Orthodox believers to switch to become subject to Rome in one or another manner.

In 1912, when he was 14 years old, Petr crossed the Austrian-Russian border (at that time, it was near to Pochaiv) in order to get to the Pochaiv Dormition Lavra. In the lavra, by the blessing of His Eminence, Anthony (Khrapovitsky), Archbishop of Zytomyr and Volyn, Petr Rudik was accepted as a postulant member of the lavra brotherhood, with the right to wear the cassock. Petr Rudik finished the Elementary Church School in the Pochaiv Lavra. During World War I (1914-1918), the line of the Austro-Hungarian front was approaching the lavra. Therefore, in 1915, together with the brothers of the lavra, Petr was evacuated to the Monastery of the Sviatogorsk Dormition Hermitage in the Kharkiv Diocese (since 2004, this Sviatouspenskaya Lavra has been a part of the Donetsk Diocese).

In 1920, after his return from evacuation, by the blessing of Bishop Dionysiy (Valedinsky) of Kremenets, the 22-year-old Petr was tonsured to be a monk, and he was given the name Panteleimon in honour of the Great Martyr Panteleimon. At that time, the bishop of Kremenets oversaw the life of the Pochaiv Dormition Lavra.

In 1922, the monk Panteleimon completed the full course of the Monastic-Theological School at the Pochaiv Monastery, and he was ordained to the Holy Diaconate. On July 21, 1922 (the Feast of the Mother of God of Kazan), the Hierodeacon Panteleimon was ordained to the Holy Priesthood. After his education and ordination, the Hieromonk Panteleimon worked hard to restore the Orthodox faith to this region, and to the region of Galicia.

In early 1925, after finishing the theological courses at the Volyn Seminary in Kremenets, the Hierodeacon Panteleimon was sent to the newly opened Orthodox Theological Faculty at the Warsaw University.

From 1925, the Hieromonk Panteleimon served as the Rector of the Saint George Cathedral in L'viv while he pursued his studies in Warsaw. The young Hieromonk Benjamin (Novitski) from Byelorussia became his trustworthy helper. Together, they opened a Missionary School for preparing missionaries from amongst local personnel in order to educate Uniates about Orthodoxy.

In 1928, the Hieromonk Panteleimon graduated from the Theological Faculty of the Warsaw University. Because of his labours, he was also raised to the dignity of igumen (abbot).

In 1929, Igumen Panteleimon was raised to the dignity of archimandrite, and he became the Rector of the Zagaetsky Monastery of Saint John the Merciful in Volyn (at the present time, this is part of the Schumsky region in Ternopil).

In 1933, Archimandrite Panteleimon was assigned to be the *namestnik* (the "Vicar-Abbot") of the Pochaiv Dormition Lavra. A vicar-abbot serves as a sort of lieutenant, who acts in the person of and in the place of the archimandrite who is the official abbot but who is mostly absent. In this case, the official abbot was in those days the bishop of Kremenets. In this responsibility, Archimandrite Panteleimon paid special attention to the strict observance of the canons, and to the revival in the Church of the "Kyiv Chant". He vigorously resisted attempts to transfer the Pochaiv Lavra to the Unia (this was a constant threat, and remains so nowadays as well).

In 1934, Archimandrite Panteleimon opened a theological school with a six-month course for the monks at the Pochaiv Dormition Lavra. While serving as the Vicar-Abbot of the Pochaiv Lavra, he organised and strengthened monastic life there, and in other areas of Volyn. While he was yet in Pochaiv, he negotiated with the Germans the re-opening of Saint Volodymyr's Sobor in Kyiv. The return of this large Temple to service brought him great gratitude from the faithful people of Kyiv, but hatred from the communists. It was (and is) in this Temple that the incorrupt relics of the Great-martyr Barbara rest. They had been brought to Saint Volodymyr's (which now served as the cathedral of the Metropolitan of Kyiv) from Saint Michael's Monastery before it was destroyed by the Bolsheviks.

World War II began on September 1, 1939, and western Ukraine became a Soviet territory. At that time, Archimandrite Panteleimon, the Vicar-Abbot of the Pochaiv Lavra, lived through an additional attack: all agricultural machinery, stock, grain, *etc.* was confiscated from the lavra by the Soviets. The Soviet representatives were also dragging Archimandrite Panteleimon through the attics of the monastery buildings in their search for weapons. The existence of children's shelters and church schools came to an end, and all life at the monastery stopped functioning. All the monks were forced out of the lavra. Only the elderly were allowed to remain. The number of brethren of the Pochaiv Lavra diminished from 300 to 80.

On October 28, 1940, the Holy Synod of the Russian Orthodox Church organised the Exarchate of Western Ukraine and Byelorussia. Archbishop Nikolai (Yarushevich) of Volyn and Lutsk (1891-1961), a well-known preacher, was appointed to be the Exarch.

In February 1941, Vladyka Nikolai visited L'viv on an Archpastoral visit. In his report to Metropolitan Sergei (Starogorodsky) the Patriarchal *Locum Tenens*, he wrote about the pressing need for having a bishop for the L'viv Diocese in order to continue the apostolic work amongst the Uniats, and to maintain the visible presence of the Orthodox Church in Galicia (Halichina). He suggested that Archimandrite Panteleimon be the candidate for becoming the bishop of the L'viv Diocese, since he, more than anyone, had worked for the success of the Orthodox Mission in Galicia.

In 1941, the Holy Synod of the Russian Orthodox Church acknowledged that Archimandrite Panteleimon was the most worthy candidate to be the bishop to serve in the old and historic see of L'viv, which had been vacant since the 18th century. This vacancy had been due to the anti-Orthodox policies of the Austro-Hungarian Empire and of Poland, on whose territories L'viv and Halichina had been for several centuries. By a decision of the Holy Synod of the Russian Orthodox Church, Archimandrite Panteleimon was released from his duties as the *namestnik* of the Pochaiv Dormition Lavra.

On March 27, 1941, Archimandrite Panteleimon (Rudik) was ordained to the Holy Episcopate in the Elohovskiy Epiphany Cathedral in Moscow. This ordination was served by Metropolitan Sergei, (Starogorodsky) the Patriarchal *Locum Tenens*, Metropolitan Nikolai (Yarushevich) of Volyn and Lutsk (Exarch of Western Ukraine and Byelorussia), Metropolitan Sergei (Voskresensky) of Litovsk and Vilnius (Exarch of Estonia and Latvia), Archbishop Aleksey (Gromadsky) of Rovno and Kremenets, Bishop Antoni (Marchenko) of Kamen-Kashira, Archbishop Simon (Ivanovsky) of Ostrog, and Archbishop Nikolai (Mogilevsky) of Orlov (who was glorified by the Russian Orthodox Church in 2000). Bishop Panteleimon was immediately assigned to be the Bishop of L'viv. However, because of circumstances, he continued as Vicar-Abbot of the Pochaiv Lavra for about two months.

On June 2, 1941, by a decree of the Moscow Patriarchate, he was released from his obedience to the injunction to stay permanently in L'viv, where he was preparing a residence.

The Ukrainian Autocephalic Schism accompanied the declaration by the Organisation of Ukrainian Nationalists of the independence of Ukraine on June 30, 1941, which was led by Stephan Bandera, Yaroslav Stetsko and Kost Levitsky of L'viv. The act of proclamation was broadcast by Yaroslav Stetsko over the radio in L'viv, which helped many to believe that it was supported by the advancing German

troops. This was, however, not entirely the case. Nevertheless, the act was supported by several Ukrainian ecclesiastical officials such as Metropolitan Andrey Sheptytsky and Bishop Hryhoriy Khomyshyn of the Ukrainian Greek Catholic Church, and Metropolitan Polikarp Sikorsky of the Ukrainian Autocephalous Orthodox Church. The Nazi government, which had at first accepted the declaration, suddenly changed and treated it as an attempted coup. It opposed this attempt at independence, and it began actively suppressing the movement. The leadership was sent to a concentration camp in Germany.

On August 18, 1941, after the occupation of Ukraine during World War II, Vladyka Panteleimon attended the Episcopal Meeting in the Pochaiv Lavra. The members of the meeting called it a "Sobor". Because of the impossibility of any communication through the front line with the hierarchy of the Russian Orthodox Church in Moscow, at this Meeting-Sobor, Vladyka Panteleimon, together with the other Orthodox Hierarchs, declared a temporary creation of the Autonomous Ukrainian Orthodox Church. The members of the Meeting-Sobor based the canonical position of the Autonomous Church in the structure of the Russian Orthodox Church on the decision of the All-Russian Local Sobor of 1917-1918, regarding the granting of an autonomous status (which decision was later cancelled by his Holiness Patriarch Tikhon, perhaps under duress). This cancellation was not mentioned in the resolutions of the Hierarchs of the Pochaiv Meeting. It is possible that such a declaration was somewhat in the spirit of the permission given earlier by Saint Patriarch Tikhon concerning the organisation of the Church outside the Soviet Union. It would be difficult to determine all such details with precision, because of the turmoil of the times. Archbishop Aleksey (Hromadsky) of Volyn (the oldest in ordination) was chosen to be the Primate of the temporarily Autonomous Church, with the title Metropolitan. Although this Autonomous Ukrainian Church did not cut canonical ties with the Moscow Patriarchate, its autonomous status was not acknowledged by Metropolitan Sergii, the Patriarchal *Locum Tenens*, nor by the Metropolitan of Kyiv and Exarch of Ukraine Nikolai (Yarushevich). Nevertheless, the members of the Ukrainian Orthodox Church were not considered to be schismatic, and there were no canonical interdictions imposed. The ecclesiastical leaders on all parts were in a very difficult situation because of the dangerous political situation in which the Church had to subsist, whether under the fascists or under the communists.

On December 18, 1941, Bishop Panteleimon arrived in Kyiv. As Administrator, Vladyka Panteleimon led the Diocese of Kyiv of the Autonomous Ukrainian Orthodox Church, and in the same year he was raised to the dignity of archbishop. In Kyiv, during the years of World War II, as the Archbishop of Kyiv and Galicia, he stood firm on the position of the unity of the Russian Orthodox Church in opposition to the Ukrainian Autocephalic Schism (1941-1943). As a diocesan bishop Vladyka Panteleimon was in canonical communication with Schema-Archbishop Anthony,

who lived in Kyiv, and who was the only archbishop of canonical ordination of the Synodal period in the whole of Ukraine under the Soviet power. Archbishop Panteleimon opened the diocesan administration, and he temporarily organised his residence in a building of the newly re-opened Holy Protection Women's Monastery. With the help of his assistants, Vladyka Panteleimon began consecrating newly-opened Temples, assigning clergy and giving *antimensia* (the special cloth with the blessing of the bishop, on which the Divine Liturgy is served). Originally, Archbishop Panteleimon served Divine Liturgy every day, as much as it was possible, in the lower Temple of the Nikolaev Monastery *Sobor*, because the upper Temple had not been cleaned up from all the machinery of the godless communist government of the 1930s. Vladyka ordained many into the Holy Diaconate and the Holy Priesthood, so that they could serve in the newly-opened Temples of Kyiv and its suburbs.

With the blessing of Vladyka Panteleimon, the Verifying-Commissions were organised. These commissions consisted of people with theological education who chose and examined candidates for the Holy Priesthood. Most of the candidates attended short courses (1 to 6 months). It was only in the fall of 1943 (when the Soviet army was getting closer to Kyiv) that Archbishop Panteleimon was given permission to organise a theological seminary. However, there would be no time to realise this plan.

In 1942, through the blessing and labours of Vladyka Panteleimon in the See of Kyiv, 318 Temples and 8 monasteries were opened. In Kyiv alone, 6 monasteries with 760 monastics dwelling in them were rebuilt : 3 of them were male monasteries (Kyivo-Pecherskaia Lavra, Ionovsky, Mikhailovsky) ; the other 3 were female monasteries (Pokrovsky, Florovsky, Vvedensky).

In 1943, there were already 500 Temples open. Of these, 28 were in Kyiv itself (by the fall of 1943, the number of Kyivan Temples had come to 40). By this time also, there were 434 clergy serving in the Diocese of Kyiv and under the *omophor* of Vladyka Panteleimon. In 1943, the number of parishes in the this diocese had almost arrived at 50% of the pre-revolution level, and the number of priests had reached 70% of that level. The Sobor of Saint Volodymyr, which had been returned to the Autonomous Church, was being prepared for a solemn consecration after the godless defilement, and in progress was the construction of a consistory building (diocesan offices, meeting-rooms, chapel) on the territory of the Sobor of Saint Sophia.

Besides exclusively diocesan matters, Vladyka Panteleimon had to make decisions about Orthodox matters and life in the whole Ukraine. During World War II, the city of Kyiv became the second place (after Volyn) where there was a difficult struggle between the Canonical Autonomous Church and the schismatic

nationalistic organisation, the so-called Autocephalic Church. This so-called church was created with the participation of the Metropolitan of Warsaw Dionysiy (Valedinsky) and the schismatic actions of Polikarp (Sikorski). Vladyka Panteleimon's attitude towards the successors of the "right grace" and towards the "metropolitans" Vasili (Lipkivsky) and Mikola (Boretsky), who had declared in the meeting in Kyiv on September 29, 1941, was always strictly canonical. During the negotiations with the "old-Lipkivtsi" and the "neo-Lipkivtsi" followers of Polikarp, Vladyka Panteleimon insisted on communicating with them as he would with the "renovationists" (renovationists were participants in the Stalinist so-called church which was set up in 1922 as a mock-church over against the Canonical Church on the Soviet territories and elsewhere). This meant that they would be accepted into communion only after public confession, on the condition of new ordination, and in the absence of canonical impediments. These were times of great confusion and turmoil, and it was very difficult to maintain a stable sense of direction and truth for any of those in ecclesiastical leadership responsibilities because many times, people and things were not what they presented themselves to be.

Archbishop Panteleimon, like all the bishops, clergy and faithful of the Autonomous Church (who were the majority), spoke against the uncanonical union with schismatics which was signed in October 1942 on the territory of the Pochaiv Lavra. At that time, Metropolitan Aleksey (Gromadsky) (not having authority to speak for the bishops of the Autonomous Church) had agreed with the offered Act of Union. However, he had signed this act under pressure and blackmail from the so-called "bishops" Nikanor (Abramovich) of Chygyryn, and Mystyslav (Skrypnyk) of Pereiaslav-Khmel'nytskyi.

With Archbishop Simon (Ivanovsky) of Chernihiv and Bishop Veniamin (Novitsky) of Poltava, Vladyka Panteleimon discussed this uncanonical document which had been signed by the head of the Autonomous Church. Vladyka Panteleimon then insisted on an emergency meeting of the Sobor of the Hierarchs. This sobor took place on October 30, 1942 ; and in an Arch-pastoral Message to all members of the Autonomous Church, the Hierarchical Sobor declared itself to be against the "Act of Union".

Owing to the zeal of his brother-hierarchs and to their unity with the faithful, Metropolitan Aleksey, having realised his mistake, cancelled his signature on the uncanonical and traitorous "Act of Union". Having set himself on the path of strict Church order, Vladyka kept himself and the Autonomous Church in canonical purity. In answer to this, nationalists began a so-called religious war, attacking and confiscating Temples, and murdering hierarchs and clergy.

While travelling from Kremenets to Dubno, on May 8, 1943, Metropolitan Aleksey (Hromadsky) was killed by Ukrainian nationalists who seem to have been close to Polikarp (Sikorski).

Because of the interference of the German authorities, Archbishop Panteleimon was not able to participate in the Hierarchs' *Sobor* in Kovel (in western Volyn) on June 6, 1943. At this *Sobor*, the oldest in episcopal ordination, Bishop Damaskin (Maluta) of Kamenets-Podolsk, was elected to be the new head of the Autonomous Church.

The title "Senior Bishop" for Vladyka Damaskin, which was imposed by German invaders did not appeal to Vladyka Panteleimon. He was planning to return the designation "First Hierarch" during the next *Sobor*, which was supposed to take place on September 19, 1943, in Kyiv, in connection with the consecration of the now-repaired Saint Volodymyr's Cathedral. However, the liberation of the Ukrainian lands from the German aggressors, and the quickly-approaching front line interfered with Vladyka's plans.

On September 25, 1943, Archbishop Panteleimon, together with his cell-attendant, the Monk-subdeacon Dimitri (Shur), were forced to emigrate by order of the German authorities, during the evacuation of the civilian population. This being sent into exile mercifully constituted an escape from certain death, which would have been the consequence of being captured by the Red Army when it would later arrive there. On his departure, Archbishop Panteleimon managed to retrieve the uncorrupt right foot of the Great-martyr Barbara from Saint Volodymyr's Cathedral, and he carried this precious relic with him into exile. Those who knew him much later reported that he had told them that he felt in his heart at that time that he was being asked by the Lord to do this. Because it was a very small portion of her body, he understood that he would very likely be able to transport this precious relic secretly with him to safety, so that at least something would remain should the worst occur, that is, the destruction of her whole incorrupt body. There truly was a danger that the incorrupt body of the Great-Virgin-Martyr Barbara could have been destroyed when the communists returned in force.

After his departure from Kyiv, Archbishop Panteleimon stopped for a time in Warsaw. The Metropolitan of Warsaw Dionysiy (Valedinskii), had learnt that the head of the Autonomous Church Archbishop Damaskin (Maluta) had been arrested by the soviets in Kamenets-Podilsk. Therefore, on his own, he gave the title "First Hierarch of the Ukrainian Autonomous Church" to Vladyka Panteleimon in April, 1944. However, soon after that time, as a result of the arrival of the Red Army, the existence of the Ukrainian Autonomous Orthodox Church was ended. Archbishop Panteleimon was then sent west to Germany by the German authorities.

At the same time, after the liberation of Ukraine from the fascists and the re-establishment of the hierarchical structures of the Moscow Patriarchate in Ukraine, the hierarchs and clergy of the Autonomous Ukrainian Church who remained in Ukraine were returned in their pre-existing ranks to the Moscow Patriarchate (the "Mother Church", as she would usually be described).

After World War II ended, Archbishop Panteleimon helped in the displaced persons' camp in Germany, at Schleissheim near Munich, where there were more than 7,000 refugees. "Schleissheim" indicates a pair of towns (Upper and Lower Schleissheim) north of Munich, not far from the Dachau concentration camp. Each town had a sub-camp of the main Dachau camp during the war.

On April 5, 1946, there was a decision of the Council of Bishops of the Russian Orthodox Church Outside Russia (or Abroad) in Munich, chaired by Metropolitan Anastasy (Gribanovsky) concerning displaced bishops. Thus, the ROCOR (ROCA) adopted Archbishop Panteleimon (along with 12 other former bishops of the Ukrainian and Byelorussian Autonomous Churches) into the Church Abroad, and in their existing ranks.

In 1947, Vladyka Panteleimon was sent to serve in Argentina as Archbishop of Buenos Aires and Argentina. He arrived in Buenos Aires in early 1948. The cathedral, the diocesan administration and the archbishop's house had to be established in rented rooms. Archbishop Panteleimon excelled in the organisation and development of the diocesan centre. However, because of the intrigues of the local Roman Catholic clergy (who, having no correct understanding of Orthodoxy, would have considered the Orthodox as schismatics or even heretics), Vladyka Panteleimon was not able to "get along with" the Argentine authorities, and so he was soon forced to leave the country.

In the first half of 1950, Vladyka Panteleimon was sent to serve in Persia (later called Iran), where there were yet many Russian-speaking people, many of them being refugees.

In 1951, Archbishop Panteleimon was sent to Tunisia, in order to organise parishes in North Africa [1], where, after World War II, there was a sufficiently large Russian "colony". However, this appointment was made by the ROCOR without a prior agreement with the Patriarchate of Alexandria. Therefore, the Patriarch of Alexandria Christopher II forbade his clergy to concelebrate with those priests of the ROCOR who were subordinated to Archbishop Panteleimon. In the context of his North African service, Vladyka Panteleimon often had to serve as a priest because of the illness of the igumen [2].

In 1952, Archbishop Panteleimon was transferred to Canada to serve as Bishop of Edmonton and Western Canada.

In 1954, he was moved to Eastern Canada and the Montréal diocese.

In 1957 (no later than August, according to the archival data) Archbishop Panteleimon was retired, after he had been subjected to a “smear campaign”. According to the Archpriest Mitrophan Znosko-Borovsky, the chief prosecutor was Archpriest George Grabbe. The unfair prosecution believed the accusations. However, Archbishop Panteleimon was believed by Bishop Savva (Saracevic), the Archpriest Mitrofan Znosko-Borovsky, his long-time cell-attendant, the Archdeacon Dimitry (Schur), and numerous spiritual children.

In 1957, Archbishop Panteleimon moved from the ROCOR to the Moscow Patriarchate, at first unofficially . He moved from Montréal, Québec to Edmonton, Alberta, where he spent the remainder of his life. He lived in very modest circumstances. There, he shepherded the parishes of the Moscow Patriarchate in Alberta and Saskatchewan. His cathedral was that of Saint Barbara the Great-martyr in Edmonton (where one may now find the incorrupt foot of the Great-martyr). In that year, this Temple was taken from the “Metropolia” and was taken into the jurisdiction of the Moscow Patriarchate.

On March 5, 1959 , after bringing a statement of repentance to the Moscow Patriarchate (this was with regard to any voluntary or involuntary separation from communion with the Moscow Patriarchate and the Canonical Orthodox Church from the time of the German invasion of Ukraine), Archbishop Panteleimon was officially admitted in his rank into communion with the Russian Orthodox Church. Archbishop Panteleimon became established in a modest house in west-central Edmonton, where Archdeacon Dimitry (Schur) occupied one portion of the house.

On August 8, 1959, Archbishop Panteleimon was assigned to be the Archbishop of Edmonton and Canada. In the beginning of his service in the newly-formed Moscow Patriarchal Canadian Diocese of Edmonton, there was a lack of clergy. Besides Archbishop Panteleimon, there were only 3 priests. In accordance with the petition to Nikodim (Rotov), the President of the Department of External Church Relations, the DECR began sending priests to Canada from the Ukrainian Exarchate in order to care for their compatriots.

On September 7, 1961, Archbishop Panteleimon began a visit to his native Mother-Church, which was living through the difficult time of Khrushchev’s persecution (1958-1964). During his two-week visit in the Soviet Union, with the blessing of Patriarch Aleksey I (Simansky), he served in the Temples of Moscow, at Saint Sergius-Holy Trinity Lavra, and at the Saint Alexander Nevsky- Holy Trinity Lavra

in Saint Petersburg. He was able to venerate the sacred places, and he prayed for all the faithful, and for all the Russian Church. At that time, he also visited with Metropolitan Boris (Vik), the Patriarchal Exarch in America, and with the Archbishop of Jaroslavl and Rostov Nikodim (Rotov), the Head of the Department for External Church Relations.

On May 11, 1963, Archbishop Panteleimon was awarded the Church's Order of Saint Vladimir (1st degree) by His Holiness Patriarch Aleksy I, in commemoration of the 50 years of the Patriarch's service as a Bishop, and in remembrance of the joint service on that occasion.

In 1967, by the invitation of His Holiness Patriarch Aleksy I (Simansky), Archbishop Panteleimon visited the lands of Rus' one more time. On this visit, he was accompanied by some faithful people in Canada. From May 24 to June 22, he visited the holy places of Moscow, such as the Saint Sergius-Holy Trinity Lavra, and also some of the open Temples in Saint Petersburg, Kyiv, Odessa (where he met Archbishop Sergei (Petrov)), L'viv, the Pochaiv Lavra, and the Koretsky Holy Trinity Women's Monastery in Rivno. During this visit, a meeting was arranged between Archbishop Panteleimon and Archbishop Benjamin (Novitsky), who also had served in the Orthodox Church in the territory of occupied Ukraine, and who had served a sentence of 10 years in Stalin's camps.

On July 25, 1968, by the invitation of the Patriarch of Antioch Athenogoras, Archbishop Panteleimon visited the holy Mount Athos, so he could pray on the domain of the Holy Theotokos, and also so that he could support the scarce numbers of Russian monks on the Holy Mountain at that time.

At about this time, the clergy and the faithful of the Edmonton diocese decided to petition Patriarch Aleksy I (Simansky) of Moscow and All Russia to grant Archbishop Panteleimon the rank of Metropolitan for his zealous service for many years. Only the sudden death of the Archbishop prevented this sincere desire from being fulfilled.

On October 2, 1968, in the morning, , in the Royal Alexandra Hospital in Edmonton, Alberta, Archbishop Panteleimon reposed in Christ.

On Sunday, October 6, in Saint Barbara's Cathedral in Edmonton, after the Divine Liturgy, the funeral service of Vladyka Panteleimon was begun, which lasted from 1400 hrs to 1700 hrs. The service was led by His Eminence, Ionafan (Kopolowitch) (1912-1988) the Archbishop of New York and the Aleutians.

As he wished, Archbishop Panteleimon was buried away from the noisy city, in the cemetery of the Temple of the Nativity of the Holy Theotokos in Rabbit Hill, near

Nisku, Alberta (16 km south from Edmonton). His body rests nearby the Temple that had been consecrated by him.

Following are reminiscences about him by Metropolitan Hilarion (Kapral) of New York (ROCOR), from an interview about his own life: "Church services made a deep impression upon me. Archbishop Panteleimon (Rudyk) would often come to perform divine services; he was under the omophorion of the Moscow Patriarchate. Our farm was located not far from Spirit River [northern Alberta, Peace River district]. Among the Ukrainian farms there was Holy Trinity Church, but it did not have a regular priest. Clergymen of various jurisdictions would alternate performing divine services and services of need.

"The idea of a bishop fascinated me. As a six-year-old, I viewed him as someone from heaven. Coming home, I would gather icons and candles and would 'play the priest.' When I was eight, I went to the woods near the house and set up my own secret 'church,' adorning it with icons and praying there.

"As an adolescent I loved to listen to religious broadcasts on Canadian radio; I would order Orthodox literature, journals and books. Vladyka Panteleimon would sometimes give me an icon, or a booklet, and predicted 'You will be a priest.' All through high school I felt in my heart that it was just a preparation for seminary and priesthood.

"In Edmonton, I met Bishop Savva (Sarachevich) of the Russian Church Abroad, a person of lofty spirituality and rare kindness. I would tell him about my desire to go to seminary, and Vladyka inspired me with his stories of monasticism.

"With his blessing, I went to America [USA], to Holy Trinity Seminary in Jordanville. This was in November, 1967. Among the picturesque farmhouses, woods and lakes was a snow-covered monastery with a wondrous golden-domed church and a large monastic building—a little part of Holy Rus. At first it was very difficult for me. I even began to despair, and wrote to Vladyka Savva asking him to receive me in Canada as a novice. He replied that if I have the desire to become a real monk, I must remain in seminary and patiently endure all tribulations. I was consoled by his response.

"When my studies concluded, I didn't want to leave because I came to love the monastery so much, the monks, Archbishop Averky (Taushev), the seminary rector, whose cell-attendant I was the last few years of his life. This was a man of profound faith and unusual erudition. We were all amazed at the purity of his soul and his kindness."

- Bishop of L'viv, Galicia 1941
- Archbishop of Kyiv and Galicia, Ukraine (then in the Soviet Union) (Moscow)1941–1943. Preceded by: Archbishop Alexander (Petrovsky). Succeeded by: Archbishop John (Sokolov).
- Archbishop of Buenos Aires, Argentina (ROCOR) 1947-1950.
- Archbishop in Persia (ROCOR) 1950.
- Archbishop in Tunisia (ROCOR) 1951.
- Archbishop of Edmonton and Western Canada (ROCOR) 1952-1954.
- Archbishop of Montréal, Québec (ROCOR) 1954-1957. Succeeded by: Archbishop Vitaly (Oustinov).
- Archbishop of Edmonton, Alberta (1959-1968) (Moscow Patriarchate) (however, some consider him to follow Archbishop Adam (Philipovsky)). Succeeded by: Archbishop Makariy (Svistun) of Zaraisk.

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- [1] http://synod.com/synod/engdocuments/enart_mhinterviewancientsaints.html
- [2] <http://topferat.znate.ru/docs/index-732.html?page=92>
- [3] http://ru.wikipedia.org/wiki/%D0%9F%D0%B0%D0%BD%D1%82%D0%B5%D0%BB%D0%B5%D0%B8%D0%BC%D0%BE%D0%BD_%28%D0%A0%D1%83%D0%B4%D1%8B%D0%BA%29

End-Notes

- [1] Orthodox parishes in Africa - Orthodox World - Articles of a general nature - Africa - Russian Abroad - Russia in colours
<http://ricolor.org/rz/afrika/5/5/3/> (website in Russian)
- [2] Russian North Africa <http://teolog.ru/> (website in Russian)

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Panteleimon (Rudik), Archbishop (on the site [tunisie.ru](http://www.tunisie.ru))

<http://www.tunisie.ru/modules.php?name=Encyclopedia&op=content&tid=287>

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Panteleimon (Rudyck) : Archbishop Job (Smakouz) *The life and pastoral ministry in Canada Archbishop Panteleimon (Rudyka)* (the celebration of the 50th anniversary of the establishment of the Edmonton Canadian Diocese of the Moscow Patriarchate)

<http://www.orthodox-canada.com/ru/about-us/history/russkiy-zhiznennyiy-put-i-arhipastyirskoe-sluzhenie-v-kanade-arhiepiskopa-panteleimona-rudyika-kyubileyu-50-letiya-uchrezhdeniya-edmontonsko-kanadskoy-eparhii-moskovskogo-patriarhata/>

(website in Russian)

— *Parishes of the Moscow Patriarchate in Canada (MP)*

In 1970, soon after the repose of Archbishop Panteleimon, the Patriarchate of Moscow gave autocephaly to the “Metropolia”, which became The Orthodox Church in America. What had, in the time of Archbishop Panteleimon been called a diocese was then called The Parishes of the Moscow Patriarchate in Canada.

For many years afterwards, there was no bishop of the Moscow Patriarchate formally resident in Canada. The bishops who served at the Representation Church in New York would regularly visit Canada. They would stay principally in Edmonton, Alberta, and be accommodated in the former home of Archbishop Panteleimon (which came to belong to the parochial administration, supervised by the parish-council of Saint Barbara’s Cathedral in Edmonton). From Edmonton, they would travel to the many rural communities. At least this is how it appears to have been. The assignments of the bishops speak of their being more firmly assigned to Canada, and more temporarily assigned to the USA. The bishops who serve in this way are all Vicar-Bishops of the Patriarch of Moscow. It seems that it may be principally because they serve and have served as administrators that there is no systematic information about these bishops available on the internet. Information is, for the most part, not available in English in a format similar to that used for other North American bishops. However, what does exist and could be found in Russian has been presented here in very rough translation, and without complete assurance of accuracy.

What follows here and now, all together in a series, are the main bishops who have spent between one and five or more years fulfilling this function:

— *Metropolitan Makary (Svistun) of Vinnytsia and Mohilev-Podilsk, (1938-2007)*

As archbishop, he served two periods as the representative of the Moscow Patriarchate.

Makary may be spelt Makarii, Makariy, Makarius, Makcarios, Macarius, Macarios.

Leonid Romanov Svistun was born into a family of workers in Kyiv, Ukraine on September 14, 1938. In 1956, after graduating from secondary school, he entered the Kyiv Theological Seminary. While there, he served an obedience as a sexton in the Cathedral of Saint Volodymyr. From 1960-1965, he studied at the Moscow Theological Seminary and Academy. He received a degree in theology from the seminary. In 1968, he graduated from the Academy. He was then sent as an intern to the Ecumenical Institute of Bossey, (Switzerland). On May 22, 1968, he was ordained to the Holy Diaconate. On 28 August, 1968, he was ordained to the Holy Priesthood. After this, he focussed on pastoral ministry in the Kyiv Diocese. Throughout his various times of service in Kyiv and elsewhere, Father Makary proved that he cared for the people, and the people therefore had love and respect for him. That this was so sometimes made for difficulties with certain powerful personalities.

On September 28, 1968, Leonid was tonsured to be a monk, and was given the name Makary. He was then assigned to be the Dean of the Saint Volodymyr Cathedral in Kyiv. On May 31, 1970, he was elevated to the dignity of archimandrite. Having been chosen to become a bishop, on June 7, 1970, in the Cathedral of Saint Volodymyr in Kyiv, he was ordained to the Holy Episcopate to be the Vicar-Bishop of Uman, a vicariate of the Kyiv Diocese.

From 1970-1974, Bishop Makary served as the Administrator of the Canadian parishes of the Moscow Patriarchate, and Temporary Administrator of the parishes in the United States. From 1975-1978, Bishop Makary served as the Permanent Representative of the Patriarch of Moscow and All Russia at the World Council of Churches in Geneva (Switzerland). In 1978, Bishop Makary returned to Kyiv to continue his service as the Bishop of Uman, and Vicar-Bishop of the Metropolitan of Kyiv. In 1979, he was elevated to the dignity of archbishop. On October 12, 1982, Archbishop Makary was assigned to be the Archbishop of Ivano-Frankivsk and Kolomeya.

Retaining this title, he was assigned to serve as the Archbishop of Argentina and South America, from June 26 to October 4, 1985.

In July, 1990, Archbishop Makary was transferred to become the Archbishop of Klin, and Vicar-Bishop of the Moscow diocese, to serve again as the Administrator of the Moscow Patriarchal parishes in the United States, and the Temporary Administrator of those in Canada.

On February 19, 1992 Archbishop Makary was appointed to be the Archbishop of the Vinnytsia and Bratslav Diocese. In addition, from 1992, he was assigned to be the Chairman of the Department of External Church Relations of the Ukrainian Orthodox Church. While he served in this capacity, he had the responsibility of organising the official visit of Metropolitan Theodosius of Washington to Metropolitan Volodymy (Sabodan) of Kyiv. There are many memorable stories still told by members of the entourage about this visit. On October 4, 1994, after the separation of Bratslav from Vinnytsia and the subdivision of the Vinnytsia Diocese, Archbishop Makary was assigned to be the Archbishop of the new Vinnytsia and Mohilev-Podilsk Diocese. This was a period during which very large dioceses were divided so that each resulting diocese would be of a more manageable size. In 2000, Archbishop Makary was raised to the dignity of metropolitan.

On June 6, 2007, Metropolitan Makary reposed, and he was interred near the Cathedral of the Transfiguration in Vinnytsia.

- Vicar-Bishop of Uman, Ukraine 1970-1982 (from 1979-1982 as archbishop).
Administrator of the MP Canadian and USA Parishes 1970-1974.
Preceded by: Archbishop Panteleimon, Bishop of Edmonton.
Succeeded by: Bishop Job (Tyvoniuk) (as Bishop of Zarsk).
- Archbishop of Ivano-Frankivsk and Kolomeya 1982-1985.
Archbishop of Argentina and South America 1985.
- Archbishop of Ivano-Frankivsk and Kolomeya 1985-1990.
- Vicar-Archbishop of Klin, Russia 1990-1992.
Administrator of the MP Canadian and USA Parishes 1990-1992.
Preceded by: Archbishop Nikolai (Shkrumko).
Succeeded by: Bishop Paul (Ponomarev).
- Archbishop of Vinnytsia and Bratslav 1992-1994.
See divided and separated.
- Metropolitan (Archbishop until 2000) of Vinnytsia and Mohilev-Podilsk
1994-2007.
See created.

Succeeded by: Metropolitan Simeon (Shostatskyi).

Reference(s):

<http://www.patriarchia.ru/db/persons/>

– *Metropolitan Job (Tyvoniuk), formerly of Chelyabinsk and Zlatoust, retired (1938-)*

Job may be spelt Iov to reflect the Russian, Ukrainian and Greek pronunciation.

Dmitry Yakovlevich Tyvoniuk was born on November 6, 1938 to a peasant family in the village of Pochaiv in the Kremenets district of the Ternopil region. After the completion of his primary and secondary schooling, he became a novice in the Pochaiv Lavra, and then for some years he served an obedience in the Holy Trinity Monastery of the Odessa Diocese. In 1957, he entered the Kyiv Theological Seminary.

From 1958 to 1960, Dmitry served the compulsory time in the Soviet army. After the military service, Dmitry continued his studies at the Odessa Theological Seminary, and graduated in 1965. In that year, he entered the Moscow Theological Academy.

In 1967, Dmitry entered the brotherhood of the Holy Trinity-Saint Sergius Lavra. On June 20, 1968 he was tonsured to be a monk and he was given the name Iov in honour of the Venerable Job of Pochaiv. On July 18, 1968, he was ordained to the Holy Diaconate by Metropolitan Pimen of Krutitsk and Kolomensk. In 1969, Hierodeacon Job (Tyvoniuk) graduated from the Moscow Theological Academy with a Ph.D. in theology. His thesis was entitled "The Cathedral of the Holy Trinity-St. Sergius Lavra (history, description and the last restoration)".

In June of the same year, Metropolitan Pimen ordained the Hierodeacon Job (Tyvoniuk) to the Holy Priesthood. As a hieromonk, he was assigned to be Dean of the Holy Resurrection Cathedral in the city of Chita in the present Zabaykalsky Krai.

In 1970, Hieromonk Job entered a post-graduate programme at the Moscow Theological Academy. In 1971, he was first a referent, and then the head of the chancery of the Department of External Church Relations of the Moscow Patriarchate in Moscow.

In 1973, he graduated from the Moscow Theological Academy Graduate School. In 1974, he was elevated to the dignity of igumen, and later that year to the dignity of archimandrite. Archimandrite Job (Tyvoniuk) was then chosen by the Holy Synod to be a bishop.

On January 3, 1975, he was ordained to the Holy Episcopate at the patriarchal Cathedral of the Epiphany in Moscow by Patriarch Pimen, Metropolitans Filaret of Kyiv and Halych, and Juvenaly of Tula and Belevsk; Archbishops Pitirim of Volokolamsk and Vladimir of Dmitrovsk; Bishops Serapion of Podolsk, and

Chrysostom of Kursk and Belgorod. At his ordination, he was assigned to be the Bishop of Zraisk, a Vicar-Bishop of the Moscow diocese.

Bishop Job was immediately assigned to be the Administrator of the Patriarchal Parishes in Canada and in the United States temporarily. On July 19, 1976 Bishop Job was released from the Patriarchal Parishes in Canada and in the United States, and he was appointed to be the Deputy Chairman of the Department of External Church Relations.

In 1979, Bishop Job led a Russian Orthodox Church pilgrimage-group for five days in the Holy Land. On December 23, 1980, Bishop Job was appointed to the Commission of the Holy Synod for the Celebration of the 1000th Anniversary of the Baptism of Rus'. On March 23, 1981, Bishop Job was appointed to lead the Moscow Patriarchate's delegation visiting the Representation of the Russian Orthodox Church in Belgrade, Yugoslavia (Serbia). On July 4, 1988, for his active participation in preparing for and completing the celebration of the 1000th Anniversary of the Baptism of Rus', Bishop Job was awarded a special Panagia.

On November 30, 1988 the Holy Synod appointed Bishop Job as the Archbishop of Kostroma and Galich. On 13-14 September 1989, the Holy Synod released Archbishop Job from his responsibility as Deputy Chairman of the Department of External Church Relations, and appointed him to be the Archbishop of Zhytomyr and Ovruch in Ukraine.

On October 5, 1994, he was appointed to be the Archbishop of Odincovsk, and Vicar-Archbishop of the Moscow Diocese.

On December 27, 1996, he was appointed to be the Archbishop of Chelyabinsk and Zlatoust. On February 25, 2000, his Holiness Patriarch Alexy II elevated him to the dignity of metropolitan.

On March 22, 2011, by a decision of the Holy Synod (Journal N^o. 12), Metropolitan Job was released from the pastorate of the Chelyabinsk and Zlatoust diocese, and he was blessed to retire for health reasons.

— Vicar-Bishop of Zraisk, Moscow Diocese 1975-1988

Administrator of the Moscow Patriarchate Parishes in Canada and the USA
1975-1976.

Preceded by: Bishop Makary (Svistun) (as Bishop of Uman).

Succeeded by: Bishop Ireney (Seredniy) (as Bishop of Serpukhov).

— Archbishop of Kostroma and Galich 1988-1989.

- Archbishop of Zhytomyr and Ovruch, Ukraine 1989-1994.
- Vicar-Archbishop of Odincovsk, Moscow Diocese 1994-1996.
- Archbishop (Metropolitan from 2000) of Chelyabinsk and Zlatoust 1996-2011.

Reference(s):

<http://www.patriarchia.ru/db/persons/>

— *Metropolitan Ireney (Seredniy) of Dnepropetrovsk and Pavlohrad (1939-)*

Ivan Petrovych Seredniy was born into a peasant family on May 10, 1939, in the Stovpin Korets district of the Rivne (Rovno) region in Ukraine. After graduating from secondary school in 1957, he entered the Leningrad Theological Seminary (now the Saint Petersburg Seminary). In 1961, he entered the Leningrad Theological Academy (now the Saint Petersburg Academy). Then, from 1963-1966 he served in the Soviet army as required by the state.

In 1968, Ivan graduated from the academy with a Ph.D. in theology, and he was the winner of the Academy Professors' Scholarship. On May 21, 1968, Ivan Seredniy was ordained to the Holy Diaconate, and the next day to the Holy Priesthood. He was assigned to serve at the Holy Trinity Cathedral in Leningrad.

In 1969, the Priest Ivan was assigned to serve as a teacher of Canon law, as the Secretary of the Academic Council of the Academy, and to be the Senior Assistant Inspector General. On September 1, 1970 in the chapel of the Leningrad Academy, the Priest Ivan was tonsured to be a monk, and he was given the name Ireney.

In March 1971, he was elevated to the dignity of archimandrite, and on March 13, 1971, he was assigned to serve at the Patriarchal Representation in Tokyo, Japan.

In 1975, Archimandrite Ireney (Seredniy) was chosen to become a bishop. On July 27, 1975 at the Epiphany Cathedral in Moscow he was ordained to the Holy Episcopate as Bishop of Ufa and Sterlitamak.

On July 19, 1976, he was transferred to become the Bishop of Serpukhov, Vicar-Bishop of the Moscow Diocese, and the Administrator of the Patriarchal Parishes in Canada and temporarily in the United States.

On July 16, 1982, Bishop Ireney was elevated to the dignity of archbishop, and he was transferred to become the Archbishop of Alma-Ata and the Kazakhstan diocese.

On March 28, 1984, Archbishop Ireney was transferred and appointed to be the Archbishop of Kharkiv and Bohoduhovskij.

On September 13, 1989, Archbishop Ireney was transferred and appointed to be the Archbishop of Lviv and Drohobych.

On April 10, 1990, Archbishop Ireney was transferred and appointed to be the Archbishop of Rivne (Rovno) and Ostroh.

On October 19, 1993, Archbishop Ireney (Seredniy) was transferred to be the Archbishop of Dnepropetrovsk and Krivoy Rog. On July 27, 1996, along with changes in diocesan boundaries and division of dioceses into more manageable sizes, Archbishop Ireney became the Archbishop of Dnepropetrovsk and Pavlograd. On June 19, 2002, Archbishop Ireney was elevated to the dignity of metropolitan.

- Bishop of Ufa and Sterlitamak 1975.
- Bishop of Serpukhov, Vicar-Bishop of the Moscow Diocese 1976-1982.
Administrator of the Patriarchal Parishes in Canada and the USA 1976-1982.
Preceded by: Bishop Job (Tyvoniuk) (as Bishop of Zarsk).
Succeeded by: Bishop Kliment (Kapalin).
- Archbishop of Alma-Ata and the Khazakstan Diocese 1982-1984.
- Archbishop of Kharkiv and Bogoduhovskij 1984-1989.
- Archbishop of Lviv and Drohobych 1989-1990.
- Archbishop of Rivne (Rovno) and Ostroh 1990-1993.
- Archbishop of Dnepropetrovsk and Krivoy Rog 1993-1996.
See divided and changed.
- Archbishop (Metropolitan from 2002) of Dnepropetrovsk and Pavlograd 1996- .
See created.

Reference(s):

<http://www.patriarchia.ru/db/persons/>

– *Metropolitan Kliment (Kapalin) of Kaluga and Borovsk (1949-)*

Kliment may be spelt Clement, Clément.

German Mikhailovich Kapalin was born into a working-class family on August 7, 1949, in the Ramenskoye district of the Moscow region. After completing his secondary schooling, he entered the Moscow machine-building technical school.

In 1970, German entered the second class (second year) of the Moscow Theological Seminary. From 1970 to 1972, he fulfilled the compulsory service in the Soviet army. He then continued his studies at the seminary. In 1974, he graduated from the seminary and enrolled in the Moscow Theological Academy.

In 1977, German participated in the work of the world Orthodox youth organisation “Syndesmos” and the Ecumenical Youth Council in Europe (ESME).

In 1978, German graduated from the Moscow Theological Academy with a Ph.D. in theology, his thesis being “Spiritual Appearance and Behaviour of the Shepherd”. He continued at the Academy as Assistant Inspector, and he served as a teacher in the distance learning sector. On December 7, 1978, the Inspector of the Academy, Archimandrite Alexander tonsured German to be a monk and gave the name Clement (Kliment) in honour of Saint Clement, Bishop of Rome. On December 24 of the same year, Archbishop Vladimir of Dmitrovsk ordained the monk Kliment to the Holy Diaconate.

On April 7, 1979, Hierodeacon Kliment was ordained to the Holy Priesthood. In the same year, Hieromonk Kliment was appointed to be the Professor of General Church History in the Moscow Theological Seminary.

On October 14, 1981, he was elevated to the dignity of igumen.

In 1981-1982, Igumen Kliment served as the Senior Assistant Inspector of the Moscow Theological Seminary. In 1981, he was elected to be the Patriarchate’s Member for ESME. In July 18, 1982 Igumen Kliment was elevated to the dignity of archimandrite.

August 8, 1982, in the Holy Spirit Cathedral in Minsk, Byelorussia, Archimandrite Kliment (Kapalin) was ordained to the Holy Episcopacy by Metropolitan Filaret of Minsk and Byelorussia, Archbishop Nicodemus of Kharkiv and Bohoduhovskii, Bishop Herman of Tula and Belevskii, and Bishop Athanasius of Pinsk. He was assigned to be the Bishop of Serpukhov, Vicar-Bishop of the Moscow Diocese. He was

appointed to be the Administrator of the Patriarchal Parishes in Canada and temporarily in the United States.

On March 23, 1987, Bishop Kliment (Kapalin) was released from the Patriarchal Parishes in Canada, and he was appointed to be the Administrator of the Patriarchal Parishes in the United States. By the May 19, 1989 decree of His Holiness Patriarch Pimen, Bishop Kliment was elevated to the dignity of archbishop.

On July 20, 1990, Archbishop Kliment (Kapalin) was transferred and assigned to be the Archbishop of the Diocese of Kaluga and Borovsk. At the same time, he was appointed to be the First Deputy Head of the Department for External Church Relations.

During 1993-1996, he served as a member of the Public Chamber under the President of the Russian Federation.

During the years 1997-2000, Archbishop Kliment (Kaplan) represented the Russian Orthodox Church in the Inter-Orthodox Commission for the preparation of the Pan-Orthodox Celebration of the 2000th Anniversary of the Birth of Christ; he headed the Secretariat for the preparation and conduct of the celebrations.

On December 26, 2003 Archbishop Kliment was appointed to be the Chancellor of the Moscow Patriarchate, and he was made a permanent member of the Holy Synod. On February 25, 2004, Archbishop Kliment was elevated to the dignity of metropolitan.

Since October 2005, he has been a member of the Public Chamber of the Russian Federation. Since January 2006, he has been the Chairman of the Commission for the Conservation of Spiritual and Cultural Heritage, of the Public Chamber of the Russian Federation. He has been the Chairman of the Organising Committee of International Educational Nativity Readings. He has headed the Organising Committee for the preparation and holding of the "spiritual and moral foundations of demographic development of Russia" (October 2004), the Festival of the Orthodox Faith and the word "MEDIA" (November 2004), the celebrating of the 625th anniversary of the Battle of Kulikovo (May-November 2005).

On March 31, 2009, the Holy Synod released Metropolitan Kliment from the responsibilities of managing the affairs of the Moscow Patriarchate (Journal N^o. 18), and appointed him to be the Chairman of the Publications Board of the Russian Orthodox Church. On March 22, 2011, he was appointed to be a member of the Higher Church Council of the Russian Orthodox Church.

The decision of the Holy Synod of May 29, 2013 appointed Metropolitan Kliment (Journal N°. 61) to be the Rector of the Kaluga Theological Seminary, and approved (Journal N°. 67) his appointment to be the Abbot of the Pafnuteva Men's Monastery of the Nativity of the Virgin in the town of Borovsk in the Kaluga region. He was appointed also to be the Abbot of the Tikhonova Kaluga Male Hermitage of the Dormition of the Theotokos in the Lev Tolstoy Dzerzhinsky district of the Kaluga region.

- Vicar-Bishop of Serpukhov, Moscow Diocese 1982-1987.
 - Administrator of the Moscow Patriarchate Parishes in the USA. 1982-1990.
 - Administrator of the Moscow Patriarchate Parishes in Canada. 1982-1987.
 - Preceded by: Bishop Ireney (Seredniy).
 - Succeeded by: Archbishop Makary (Svistun) (as Archbishop of Klin).
- Archbishop of Kaluga and Borovsk 1990-2004.
- Metropolitan of Kaluga and Borovsk 2004- .

Reference(s):

<http://www.patriarchia.ru/db/persons/>

— *Metropolitan Nikolai (Shkrumko) of Izhevsk and Udmurt (1927-)*

Nikolai is sometimes spelt Nicolas, Nicholas, Nikolay, Mikola, Mikolai.

Nikolai Yakovlevich Shkrumko was born into a peasant family on May 22, 1927 in Kizya, of the Kamenets-Podilsk county of the Kmelnitsky region of Ukraine. After completing primary and secondary school, he served as a layman in the Ascension Cathedral in his native village. On March 22, 1948, while going to church for worship, Nikolai was arrested for his religious beliefs. The repressed parents and their son were exiled for eight years in the Karelian-Finnish Soviet Socialist Republic. While serving this term, he worked in forestry (Enozero Station, Petchnaya Guba, Ambarnaya Station) and on the development of mica (Chupa Station, Vuat-Varovka mine). In the last year before their release, he was a mechanic working on the building of Petrozavodsk. Released early in 1953, he served obediences as a singer, psalm-reader and subdeacon at the Holy Cross Cathedral in Petrozavodsk (Olonets Diocese). In the same year, he entered the Leningrad (now Saint Petersburg) Theological Seminary.

On November 13, 1954, he was tonsured to be a monk with the name Nikolai, in honour of Saint Nicholas (Kochanova) of Novgorod (a different Saint Nicholas). On November 21, 1954 Metropolitan Gregory (Chukovym; † 1955) of Leningrad and Novgorod ordained the Monk Nikolai to the Holy Diaconate, and he was assigned to the Church of Saint Paul in the city of Valdai (Novgorod diocese). From 1956-1960, Hierodeacon Nikolai (Shkrumko) served in the parishes of the Diocese of Kalinin; from 1960-1968 in the Holy Transfiguration Cathedral of Ivanovo; and in 1968, in the Diocese of Tula. During 1966-1968, he served as the Secretary of the Diocesan Administration.

On May 11, 1969, Bishop Juvenaly of Tula and Belev ordained Hierodeacon Nikolai (Shkrumko) to the Holy Priesthood at the Cathedral of All Saints in Tula. In 1970, the Hieromonk Nikolai (Shkrumko) graduated from the Moscow Theological Seminary. In 1971, the Hieromonk Nikolai participated in a pilgrimage of the Russian Orthodox Church to Mount Athos.

In 1973, the Hieromonk Nikolai (Shkrumko) graduated from the Moscow Theological Academy and was awarded the degree of Candidate of Divinity (Ph.D. in theology) for his thesis in the Faculty of Canon Law, "Professor V. N. Beneshevich and his works according to Church law".

By the decision of His Holiness Patriarch Pimen and the Holy Synod on February 13, 1973, the Hieromonk Nikolai was appointed to be a member of the Russian Ecclesiastical Mission in Jerusalem. On December 26, 1974, he was appointed the

Deputy Chief of Mission and elevated to the dignity of igumen. In 1977, he was appointed to be the Head of the Russian Ecclesiastical Mission in Jerusalem, and he was elevated to the dignity of archimandrite.

By a decision of the Holy Synod on July 16, 1982 Archimandrite Nikolai (Shkrumko) was released from the duties of Chief of the Russian Ecclesiastical Mission in Jerusalem, in connection with the expiration of the mission there.

By a decree of Metropolitan Nicholas (Iurika † 1984) of Lviv and Ternopil of July 31, 1982, Archimandrite Nikolai was appointed to be the Deputy Abbot (Namyestnik) of the Dormition Lavra in Pochaiv.

By the decision of the Holy Synod of June 26, 1985, Archimandrite Nikolai (Shkrumko) was chosen to be a bishop. On July 20, 1985, in the White Hall of the Moscow Patriarchate, the service of choosing (electing) Archimandrite Nicholas was served by His Holiness, Patriarch Pimen of Moscow and all Rus'; with Metropolitans Aleksy of Tallinn and Estonia, Juvenaly of Krutitsky and Kolomna, Vladimir of Rostov and Novocherkassk and Patriarchal Exarch of Western Europe; Archbishops Pitirim of Volokolamsk, Job of Zaraysk, Methodius of Voronezh and Lipetsk, and Bishop Sergius of Solnechnogorsk. On July 21, 1985, in the Epiphany Cathedral in Moscow, Patriarch Pimen, the previously-mentioned bishops, and Metropolitan Aleksy (Konoplev) (†1988) of Kashin and Kalinin ordained Archimandrite Nikolai to the Holy Episcopate. He was assigned to be the Bishop of Zvenigorod, Vicar-Bishop of Moscow Diocese, and the Representative of the Patriarch of Moscow and all Russia, to the Patriarch of Antioch in Damascus.

In July 1987, Bishop Nikolai (Shkrumko) was transferred to become the Bishop of Orekhovo-Zuyevo, Vicar-Bishop of Moscow Diocese and the Administrator of the Moscow Patriarchate Parishes in Canada. In the same year, he was elevated to the dignity of archbishop.

In February 1991, he was assigned to be the Archbishop of Vladivostok and the Primorsky Krai (Maritime Region).

On March 25, 1993, he was assigned to be the Archbishop of Izhevsk and Udmurt (an autonomous *oblast* north of Tatarstan, west of the Urals). On February 25, 2007, by the decree of His Holiness, Patriarch Aleksy II, Archbishop Nikolai was elevated to the dignity of metropolitan.

During the course of his service (and particularly after the fall of communism), his work was recognised officially by the Russian Federation. He was given awards in recognition of his work in strengthening the prison system, and many other positive

contributions towards the improvement of the justice-system and the corrections-system in the Federation.

Archbishop Nikolai was the first bishop to begin service as a longer-term resident bishop in Canada. Since the time of Archbishop Panteleimon, most bishops had to care for the USA as well. Now, there would be appointed a bishop separately for the USA. The function of the bishops has remained as before, but this change in policy may have been provoked by changes in the Canadian and US immigration policies.

- Vicar-Bishop of Zvenigorod, Moscow Diocese 1985-1987.
Representative to the Patriarchate of Antioch 1985-1987.
- Vicar-Archbishop of Orekhovo-Zuyevo, Moscow Diocese 1987-1991.
Administrator of the Canadian Parishes of the Moscow Patriarchate
1987-1991.
Preceded by: Bishop Kliment (Kapalin) (as Bishop of Serpukhov).
Succeeded by: Bishop Paul (Ponomarev) (as Bishop of Zarsk).
- Archbishop of Vladivostok and Primorsky Krai 1991-1993.
- Archbishop of Izhevsk and Udmurt 1993-2007.
- Metropolitan of Izhevsk and Udmurt 2007- .

Reference(s):

<http://www.patriarchia.ru/db/persons/>

— *Metropolitan Paul (Ponomarev) of Ryazan and Mikhailov (1952-)*

Paul is used in English for the Russian name Pavel, and for the Greek name Pavlos.

George V. Ponomarev was born into a family of workers on February 19, 1952 in Karaganda, Kazakhstan (at that time in the USSR). He received his primary and secondary education in Karaganda, and after his graduation from secondary school, he served the compulsory two years in the Soviet army. After demobilisation, he worked as a chauffeur and as a mechanic, and he studied at the vocational school there.

In 1973, George entered the Moscow Theological Seminary in Sergeiev Posad (at that time called Zagorsk), from which he graduated in 1976. He then continued his studies there at the Moscow Theological Academy. In October of 1977, George was received into the Monastery of the Holy Trinity-Saint Sergius; and in December, the rector of the monastery, Archimandrite Jerome, tonsured him to be a monk, and gave him the name Paul.

In March 1978, the Monk Paul (Ponomarev) was ordained to the Holy Diaconate, and in May 1978 he was ordained to the Holy Priesthood. In 1980, the Hieromonk Paul (Ponomarev) graduated from the Moscow Theological Academy, from which he received a Ph.D. in theology. Meanwhile, from 1979-1981, he served as a referent of the Department of External Church Relations of the Moscow Patriarchate. In 1981, he was classified as an Aspirant in Theology of the Academy.

In September 1981, he was assigned to be a member of the Russian Ecclesiastical Mission in Jerusalem. From July 1982, he was appointed to be the Deputy Head of the Mission.

In 1983, the Patriarch of Jerusalem Diodoros I elevated him to the dignity of igumen. From July 1986 to July 1988, he served as the Head of the Russian Ecclesiastical Mission in Jerusalem. In August 1986, the Patriarch of Jerusalem Diodoros I elevated him to the dignity of archimandrite.

In 1988, Archimandrite Paul was assigned to be the Abbot of the Pskov Caves Monastery, where he served until 1992. On February 19, 1992, by a decision of the Holy Synod, Archimandrite Paul was chosen to become a bishop, for assignment to be the Administrator of the Patriarchal Parishes in the United States and temporarily in Canada. On March 21-22, 1992, Archimandrite Paul (Ponomarev) was ordained to the Holy Episcopate at the Epiphany Cathedral in Moscow by His Holiness, Patriarch Aleksy II, Metropolitan Juvenaly of Krutitsky and Kolomna, Metropolitan Vladimir of Rostov and Novocherkassk, Pskov and Vladimir, Archbishop Sergius of

Solnechnogorsk, and Bishops Arseny of Istra and Victor of Podol. He was assigned to be the Bishop of Zraisk, Vicar-Bishop of the Moscow Diocese.

In 1999, he was transferred, and appointed to be the Bishop of Vienna and Austria. In 2001, he was elevated to the dignity of archbishop, with the title "Archbishop of Vienna and Budapest".

On May 7, 2003 Archbishop Paul was transferred, and assigned to be the Archbishop of Ryazan and Kasimov.

By a decision of the Holy Synod from October 5-6, 2011 (Journal N°. 104), he was given the title "Archbishop of Ryazan and Mikhailov", and named (Journal N°. 132) to be the head of the newly-created Archdiocese of Ryazan. October 8, 2011, Archbishop Paul (Ponomarev) was elevated to the dignity of metropolitan.

On December 25, 2013, after the retirement of Metropolitan Philaret, Metropolitan Paul was transferred from the Archdiocese of Ryazan to become the Metropolitan of Minsk and Slutsk, and Patriarchal Exarch for all Byelorussia.

- Vicar-Bishop of Zraisk, Moscow Diocese 1992-1999.
Administrator of the Parishes in the USA and Canada 1992-1999.
Preceded by: Archbishop Makary (Svistun) (as Archbishop of Klin).
Succeeded by: Archbishop Mark (Petrovtsiy) (as Bishop of Kashira).
- Bishop of Vienna and Austria 1999-2001.
- Archbishop of Vienna and Budapest 2001-2003.
Succeeded by: Archbishop Hilarion (Alfeyev).
- Archbishop of Ryazan and Kasimov 2003-2011.
See divided and changed.
- Metropolitan of Ryazan and Mikhailov 2011-2013 .
See created.
- Metropolitan of Minsk and Slutsk, Patriarchal Exarch of all Byelorussia 2013- .

Reference(s):

<http://www.patriarchia.ru/db/persons/>

— *Archbishop Mark (Petrovtsiy) of Khoust and Vinohradiv (1951-)*

Mykolay may be spelt Mykola, Nicolas, Nicholas, Nikolai.

Mykolay Ivanovych Petrovtsiy was born on December 6, 1951 in the village of Zadne (now Pryborzhavske), of the Zakarpattya region (Trans-Carpathia Region) of Ukraine (at that time, the Ukrainian SSR). His God-fearing and pious parents were Ivan Ivanovych Petrovtsiy, and Hanna Andriyovna Bodorovych, and there were other children. One brother is a retired bishop (Mefodyi), another brother is a Protodeacon, George. The whole family received spiritual guidance through the Monastery of Saint Seraphim.

In 1958, Mykolay began the eight years of primary school in his village. He continued his secondary school studies in Dolzhansk. After graduation from school, he worked in the Dolzhansk wood-production farm together with his father. From 1970 to 1972, he served in the ranks of the Soviet army, fulfilling his compulsory service.

In 1972, he travelled to Zagorsk (now Sergeiev Posad) with the intention of preparing to enter the Moscow Theological Seminary. In September of that year, he entered the Holy Trinity- Saint Sergius Lavra as a novice. He accepted different sorts of obediences as usual, such as work in the library, and work as the cellarer to the Superior of the Lavra. On March 17, 1973, Archbishop Volodymyr of Dmitrov (who is now His Beatitude, the Metropolitan of Kyiv and All Ukraine), the Rector of the Moscow Theological Schools, ordained him to the Holy Diaconate. On April 7, 1973, Archbishop Volodymyr ordained the Hierodeacon Mark to the Holy Priesthood. In August 1973, he entered the Moscow Theological Seminary, and he was enlisted at once as a fourth-year student. In September 1973, he submitted a formal application for entering the brotherhood of the monastery. On March 6, 1974 he was tonsured to be a monk, and given the name Mark, after the Holy Apostle and Evangelist Mark.

In 1978, the Hieromonk Mark graduated from the Moscow Theological Academy with a degree of Candidate of Theology for the thesis "The Image and Likeness of God in the Doctrine of the Holy Fathers and Teachers of the Alexandrian School". In the same year, he was assigned to be a teacher of the New Testament at the Moscow Seminary.

On April 16, 1982, he was appointed to be the Dean of the Holy Trinity-Saint Sergius Lavra. He combined this obedience with the work of teaching at the Seminary until June 1985, when he was appointed to be the Deputy Abbot (Namyestnik) of the Holy Dormition Pochaiv Lavra in Ukraine.

By a decision of the Holy Synod of July 19, 1988, he was chosen to become a bishop. In Kyiv, Ukraine, on July 28, 1988 (the feast-day of the Holy Equal to the Apostles Great Prince Vladimir) he was ordained to the Holy Episcopate. He became the Bishop of Kremenets, Vicar-Bishop of Metropolitan Nycodym of Lviv and Ternopil (who at present is Metropolitan of Kharkiv and Bohodukhiv). On December 27, 1988, he was assigned to be the bishop of the newly-established Diocese of Ternopil and Kremenets.

On April 10, 1989, by a decision of the Holy Synod, Bishop Mark was transferred and appointed to be the Bishop of Argentina and South America, and the Patriarchal Exarch of Central and Southern America.

On November 1, 1993, by a decision of the Holy Synod, Bishop Mark was appointed to be the Administrator of the Patriarchal parishes in Canada, with the title "Bishop of Kashira" (a vicariate of the Patriarchate of Moscow). In 2003, he was elevated to the dignity of archbishop.

On May 24, 2005, by a decision of the Holy Synod of the Ukrainian Orthodox Church and a decree of His Beatitude, Metropolitan Volodymyr, the Primate of the Ukrainian Orthodox Church, Archbishop Mark was assigned to be the Archbishop of Sumy and Okhtyrka. At the same time, his predecessor Bishop Iov (Smakouz) was delegated to lead the Patriarchal parishes in Canada. On May 29 of the same year in the Holy Transfiguration Cathedral in Sumy, the new diocesan bishop was enthroned in the presence of the faithful flock in that city.

On June 30, 2005 the Department of Charity and Social Service was founded at the Sumy Diocesan Administration. Since the foundation of the department, kitchen facilities for the charity refectory for the homeless have been developed; the living-quarters of the younger children of the Regional Orphanage were repaired and equipped (that is, the facilities of the video-hall of the Sunday school of the village Bilovody of the Sumy region); the Orthodox Centre for the Re-socialisation of the Homeless and of the Alcohol-dependent Persons was established. In 2005, the community of the Women's Monastery of Mercy (in honour of the Venerable New-Martyr Elisabeth) was registered in the village of Zhuravne, Okhtyrka district.

In August 2006, the relics of the Holy Great Martyr and Unmercenary Healer Panteleimon were brought to the diocese. The reliquary was made available for veneration in the cathedral, after which it was taken to the main cities of the diocese. With the blessing of His Beatitude, Metropolitan Volodymyr, Archbishop Mark took part in the Nativity Readings which took place in Moscow. He also took part in the celebration of the Uncovering of the Relics of Saint Sergius, the Abbot of Radonezh, in the Holy Trinity-Saint Sergius Lavra (July 18, 2006).

During his time of service in the Sumy diocese, Archbishop Mark of Sumy and Okhtyrka founded and consecrated many churches and chapels. In 2006, Vladyka Mark served more than fifty hierarchical Divine Liturgies. With the support of this diocesan bishop, many pious traditions were and are observed. Every year, at the invitation of Archbishop Herman of Kursk and Rylsk, Vladyka Mark and the clergy took part in the meeting (at the state border) of the holy procession with the Wonder-working Pryazhiv Icon of the Mother of God. The procession starts at the Holy Trinity Church of Sudzhi in the Kursk region, and then proceeds to the Saint Michael Bilogirya Monastery in Gornal, and continues to the Church of Saint Michael in the village of Myropillya of the Krasnopils district, in the Sumy region. On the Feast Day of the Okhtyrsky Wonderworking Icon of the Mother of God (July 15), which is revered in the Sumy region, the Divine Liturgy is solemnly celebrated in the Holy Protection Cathedral of Okhtyrka. It is presided over by the archbishop, who concelebrates with the numerous clergy of the diocese. After the Liturgy, there is a Cross-procession with the Wonder-working Icon, which goes to the chapel built in 2002 at the place of the appearance of the icon.

Every year, on the Feast of Theophany, there is a holy Cross-procession from the Holy Transfiguration Cathedral of Sumy to the Church of Saint Elijah on the river Psiol near the Kharkiv Bridge. There, the Great Blessing of Water takes place in the presence of a great number of people. The sojourn of the Copy of the Wonder-working Icon of the Mother of God of Molchensk (from the Nativity of the Theotokos Monastery of Molchensk near Putivl' in the Sumy region) was dedicated to the 600th Anniversary of the appearance of the Molchensk Icon of the Mother of God, and to the 350th Anniversary of the erection of the first church in the city.

Together with other clergy, Archbishop Mark regularly visited the prisons, military units, hospitals, orphanages and secular educational establishments.

Catechisation work with convicts and employees of the penitentiary institutions is always in progress. On the Feast-day of Saint Michael, special charitable events are held in the homes for elderly people of the village of Synivka of the Lypova Dolyna district. Besides, the teachers and students of the Sumy Pastoral Theological School read lectures and hold workshops concerning work with the HIV-infected, and on prevention of the negative effects amongst the young. Agreements were signed on cooperation between the Diocesan Administration, the Department of Administrating Punishments, and the Chamber of Commerce of the Sumy region, and the work of priests was organised with the heads of the Collective Labour Colonies and Investigatory Isolation Wards.

The Orthodox Sisterhood of Mercy in honour of the Tikhvin Icon of the Mother of God at the Holy Transfiguration Cathedral has existed already for 12 years. The Sisters of Mercy prepare the disabled for the holy communion, organise children's matinees and prepare charitable dinners for orphans and disabled persons. They

accomplish missionary work in the hospitals of Sumy, and nursing work in the infection wards of the children's hospital. They organise meetings of the orphans with priests. They visit convicts in the correctional institutions, and patients in the mental health clinics of the bigger villages of the Okhtyrka region, and they collect and distribute needed items amongst the needy. The priests of the diocese visit on a regular basis the pre-school institutions and the secondary schools for the orphans and for the children with no parental care. They also provide these institutions with clothes, footwear, toys and food.

In the Holy Nativity of the Theotokos Church of the village of Kamyanka, Trostyanets district, the Parish Home for the Aged functions with the warmth of the Church in the spirit of the Righteous Sampson the Hospitable of Constantinople. The Home was founded in 1995. There, 20 lonely women live. The Diocesan Department of Charity and Social Service bought for the Home farming equipment (a rototiller, ploughs, a potato harvesting machine), an electrical stove for the kitchen, and a boiler. In the Holy Trinity Parish of the Moskovskiy Bobryk Village in the Lebedin district, a Home for the Aged was opened in 2006. In 2006, the half-ruined Holy Archangel Michael Church and the village infirmary (spa) were transferred to the ownership of the women's monastery. Here, the nuns' pavilion and an Home for Girls are to be built. On January 3, 2006 the charitable institution "Gift of Life", led by the nun Elisabeth (Stensfield) held a workshop in Okhtyrka, at which gynaecologists of the city and regional medical workers were present. At the workshop, questions about improving the demographic situation in Ukraine were considered.

Under the guidance of Archbishop Mark, the workers of the Diocesan Department of Religious Education and Catechisation gave showings of Orthodox films for the youth, followed by further discussion. This Department began to issue the newspaper "Pravoslavna Sumshchyna" (Orthodox Sumy Land), which is distributed in the region. In 2006, the Orthodox web site of the Sumy Diocese was launched (pravoslavie.sumy.ua). In July-August 2006, with the blessing of Archbishop Mark, in the village of Kuleshivka, in the Nedrygayliv district, the children's recreational educational camp "Kitez-grad" was held. Also, by the joint efforts of the Diocesan Administration and the workers of the Ministry of Emergencies, the recreational patriotic camp was held. In the summer of 2006, an agreement was signed between the diocese and the regional broadcasting company for the establishment of the Orthodox radio programme "Orthodox Calendar", which is broadcast twice a month.

The Sumy Department of Catechisation co-operates with the organisation of the Veterans and the Disabled War Veterans of Afghanistan. With the active support of the clergy, in October 2006, the festival "By the Roads of the Afghanistan War" took place. On the premises of the Sumy Diocesan Administration, the traditional

International Exhibition-fair "Orthodox Sumy Land" is held, in which the dioceses of Ukraine, Russia and Byelorussia take part. The fourth festival of spiritual music "The Entrance Vhants" was written into history. In particular, the performance of the bishop's choir of the Stavropegial Nativity of the Theotokos Monastery "Glinka Hermitage" and the performance of the choir of the Holy Transfiguration of Our Saviour Cathedral are to be mentioned.

On May 31, 2007, by a decision of the Holy Synod of the Ukrainian Orthodox Church (Journal № 47), Archbishop Mark was appointed to be a permanent member of the Holy Synod of the Ukrainian Orthodox Church.

On 14 December, 2007, by a decision of the Holy Synod of the Ukrainian Orthodox Church (Journal №122), Archbishop Mark was transferred and assigned to be the Archbishop of Khoust and Vinohradiv in the Trans-Carpathia region. The assignment to Khoust and Vinohradiv took Archbishop Mark back to his home region. In the same manner as in Sumy (but with far fewer material resources available), Archbishop Mark undertook encouraging the further reconstruction of churches and monasteries, the establishment of new churches and monasteries, and the construction of a cathedral Church in Khoust. Included in the construction work is also a new diocesan centre, offices, residence and chapel.

- Vicar-Bishop of Kremenets, Diocese of L'viv and Ternopil 1988.
- Bishop of Ternopil and Kremenets 1988.
See created.
- Bishop of Argentina and South America, 1989-1993.
Exarch of Central and Southern America.
- Vicar-Bishop of Kashira, Moscow Diocese 1993-2003.
Vicar-Archbishop of Kashira 2003-2005.
Administrator of the Patriarchal parishes in Canada 1993-2005.
Preceded by: Bishop Paul (Ponomarev).
Succeeded by: Bishop Iov (Smakouz).
- Archbishop of Sumy and Okhtyrka 2005-2007
Preceded by: Bishop Iov (Smakouz).
Succeeded by: Archbishop Evlogy (Hutchenko).
- Archbishop of Khoust and Vinohradiv 2007- .
Preceded by: Bishop Mefodiy (Petrovtsiy).

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<http://www.patriarchia.ru/db/persons/>

<http://orthodox.org.ua/en/comment/reply/4044>

– *Bishop Job (Smakouz) of Kashira (1964-)*

Job may be spelt Iov to reflect the Russian, Ukrainian and Greek pronunciation.
Victor may be spelt Viktor.

Victor Feodorovich Smakouz was born into the family of a priest in the town of Pochaiv, Kremenets District, in the Ternopil Region of Ukraine on February 19, 1964. At that time, only part of the Pochaiv Monastery was able to be used by the monks, and one of the buildings of the monastery property was used as a maternity hospital; so he was born on the monastery's territory. Victor attended the parish churches of the Pochaiv village before he entered the Pochaiv Monastery. During the period 1984 to 1986, he fulfilled his military obligation before he attended the Leningrad Theological Seminary. After his graduation in 1987, he entered the Saint Petersburg Theological Academy (the name of the city had been changed, and thus that of the Seminary and Academy), from which he graduated in 1991 with a Ph.D. in Theology.

Upon his graduation, Victor was assigned to the Metropolitan of Kyiv to be a teacher at the Kyiv Seminary. He was also assigned to be an Assistant Inspector and the Secretary of the Kyiv Theological Academy's administration. In 1992, he became the Secretary of the Academic Council of the Kyiv Academy, and the Superintendent Dean of the Academic Church of the Nativity in the Kyiv-Caves Lavra while he continued teaching at the seminary.

On August 25, 1991, Victor, a celibate, was ordained to the Holy Diaconate. Then, two days later, on August 27, he was ordained to the Holy Priesthood. In 1995, Father Victor was raised to the dignity of archpriest. On April 17, 1997, Father Victor was tonsured to be a monk, and given the name Job (Iov). On June 13, 1997, Father Job was elevated to the dignity of archimandrite. On June 22, 1997, Archimandrite Job was chosen to be the Bishop of Kherson and Tauria in Ukraine, and he was ordained to the Holy Episcopate on August 19, 1997 in the Refectory Church of the Venerable Fathers Antony and Theodosius of the Kyiv-Pechersk (Caves) Lavra.

On March 30, 1999, Bishop Job was assigned to be the Administrator of the Ukrainian Diocese of Sumy and Akhtyrka, as well as to become the Rector of the Sumy Pastoral Theological School and the Chief Editor of the newspaper "Orthodox Sumshina".

On May 24, 2005, Bishop Job was transferred and assigned to be the Vicar-Bishop of Kashira, a vicariate of the Moscow Diocese, and to be the Administrator of the Parishes of the Moscow Patriarchate in Canada. On March 31, 2009, the Holy Synod of the Church of Russia appointed Bishop Job to serve as the Acting Administrator

of the Parishes of the Moscow Patriarchate in the USA, during the period from the return to Russia of the then administrator, Bishop Mercurii (Ivanov) of Zaraisk, and the arrival of his successor Archbishop Justinian (Ovchinnikov) of Narofominsk, a position he held until early March 2010. He now continues to serve as the Administrator of the Canadian parishes.

– Bishop of Kherson and Tauria 1997-1999.

– Bishop of Sumy and Okhtyrka (Akhtyrka) 1999 -2005.

Preceded by:

Succeeded by: Archbishop Mark (Petrovtsiy).

– Vicar-Bishop of Kashira, Moscow Diocese 2005- .

Administrator of the Canadian MP Parishes 2005- .

Preceded by: Archbishop Mark (Petrovtsiy).

Succeeded by:

Acting Administrator of the USA Moscow Patriarchate Parishes 2009-2010.

Succeeded by: Archbishop Justinian (Ovchinnikov) of Narofominsk.

References:

[http://orthodoxwiki.org/Job_\(Smakouz\)_of_Kashira](http://orthodoxwiki.org/Job_(Smakouz)_of_Kashira)

<http://www.patriarchia.ru/db/persons/>

— *Metropolitan Ireney (Bekish) of New York (1892-1981)*

John may be spelt Ioann, Ivan, Evan, Johannes.

Ireney may be spelt Irene, Irénée, Irenaeus.

John Bekish was born on October 2, 1892, in Mezhirech, in the Lublin region, which today is in southeast Poland, but then was part of the Russian Empire. He attended the Kholm (Chełm) Theological Seminary, and graduated in 1914. During the next two years, he married and was employed as a reader in a parish, until 1916. In 1916, he was ordained to the Holy Diaconate and the Holy Priesthood by Bishop Seraphim of Belsk. He was assigned to be Assistant Rector of the Lublin Cathedral. During the next several years Father John served successively at a number of parishes including Guscha in the Lublin region, Lishnevka in the Kovel region, Belskoye in the Sarna region, and Poliza (Polisia) also in the Sarna region. In 1934, Father John was appointed to be the rector of the parish in Kamen-Kashirsk and he was also elevated to the dignity of archpriest. During his period of service there, he was assigned to be Dean of the Sarna and Kamen-Kashirsk regions.

In 1935, he was assigned to the consistory of the Diocese of Pinsk in the Polish Orthodox Church. In 1936, he was assigned to be the Assistant Rector of the Cathedral in Pinsk. Eleven months before the Nazis and Soviets invaded Poland, he was appointed to be Chairman of the Luninets Missionary Committee. In 1944, as the Soviet army (who were now fighting the Nazis) approached, Father John was evacuated with his family to Germany. There, he ministered to Orthodox faithful in the Displaced Persons' camps until after the end of World War II. In 1947, Father John was elevated to be a mitred archpriest, and he was transferred to Belgium, where he was assigned to be the Rector of the Holy Trinity Church in Charleroi, Belgium.

In 1952, Father John arrived with his family in the United States, and he was assigned to be the Priest of Holy Trinity Church in McAdoo, Pennsylvania. In 1953, his wife Xenia reposed and was interred in the Holy Trinity cemetery in McAdoo.

In 1953, after being chosen to be the Bishop of Tokyo, Japan (at that time a diocese in the "Metropolia"), Father John was tonsured to be a monk, and given the name Ireney. He was immediately raised to the dignity of archimandrite. During that year, his ordination to be the Bishop of Tokyo was conducted by Metropolitan Leonty (Turkevich), with other hierarchs, in the Holy Virgin Protection Cathedral in New York City. As Bishop of Tokyo, Bishop Ireney continued to lead the Japanese Church in its recovery from World War II. He reopened the seminary at Nikolai-do Cathedral and brought back Victor Pokrovsky as the choir director for the cathedral. In 1957, Bishop Ireney was raised to the dignity of archbishop.

Transferred back to the United States in 1960, Archbishop Ireney was assigned Archbishop of Boston and the Diocese of New England. He was also made a special assistant to Metropolitan Leonty, who was aging and ailing. After the repose of Metropolitan Leonty in 1965, Archbishop Ireney was appointed to be the *locum tenens* by the Great Council of Bishops, pending the election of a new Metropolitan. At the Twelfth All-American Sobor in 1965, Archbishop Ireney was chosen and enthroned to be the Archbishop of New York and Metropolitan of All America and Canada.

Metropolitan Ireney's time in office provided one of the momentous events in the history of the North American Church. At that time, the first tentative conversations developed into negotiations which finally became agreements that resolved the decades of tensions and disagreements between the Mother Church, the Church of Russia, and the offspring American "Metropolia". The Russian Orthodox Church issued a *Tomos* (a small book containing a major announcement) confirming and proclaiming The Russian Orthodox Greek Catholic Church in North America to be an autocephalous Church named The Orthodox Church in America. With the change in status of the Church came a change in title of address for the first hierarch. At a session of the Holy Synod of Bishops of The Orthodox Church in America in that same year, the Holy Synod granted the title "His Beatitude" to Metropolitan Ireney, as the primate of an autocephalous Church.

Beginning on October 20, 1970, Metropolitan Ireney presided over a meeting of the Church that would be known as the Fourteenth and last All-American Sobor of The Russian Orthodox Greek Catholic Church in North America, and the First All-American Council of The Orthodox Church in America. Over the next several years Metropolitan Ireney led the administration in making the adjustments needed to put into practice the new status of the Church.

By 1974, age began to take its toll on Metropolitan Ireney. Early that year, Metropolitan Ireney requested that the Holy Synod select a Temporary Administrator for the day-to-day business of the Church. On May 15, 1974, Archbishop Sylvester (Haruns) of Montréal and Canada was given this responsibility, and he began working with Metropolitan Ireney, who would approve all important actions and decisions. As his health deteriorated, Metropolitan Ireney announced earlier in the year that he intended to retire on October 25, 1977, the opening day of the Fifth All-American Council. After this Council, at which Bishop Theodosius (Lazor) was chosen to be the new Metropolitan, Metropolitan Ireney retired to live in the Saints Cosmas and Damian Adult Home on Staten Island, New York, an institution that he was instrumental in founding. There was no time during his service as Primate that Metropolitan Ireney had a direct responsibility towards Canada. Rather, during the period of his physical fragility, it was the Canadian

Archbishop Sylvester who was actively supporting him and his administration of The Orthodox Church in America.

Under his leadership, the central administration had continued to mature, and the negotiations which resulted in the granting of autocephaly had also been able to resolve many of the ill feelings that had developed between the two Churches since the Bolshevik Revolution. Perhaps this healing was even more important than the actual granting of autocephaly.

Metropolitan Ireney reposed on March 18,1981, and he was interred in the cemetery at Saint Tikhon's Orthodox Monastery in South Canaan, Pennsylvania.

— Archbishop of Tokyo 1953-1960.

Preceded by: Archbishop Benjamin (Basalyga).

Succeeded by: Archbishop Nikon (de Grève).

— Archbishop of Boston and the Diocese of New England 1960-1965.

Preceded by: Bishop Dimitry (Magan).

Succeeded by: Bishop Stephen (Lasko).

— Archbishop of New York 1965-1970/1970-1977.

Metropolitan of New York and All America (ROGCCNA) 1965-1970.

Metropolitan of New York and All America (OCA) 1970-1977.

Preceded by: Metropolitan Leonty (Turkevich).

Succeeded by: Metropolitan Theodosius (Lazor).

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[http://orthodoxwiki.org/Ireney_\(Bekish\)_of_New_York](http://orthodoxwiki.org/Ireney_(Bekish)_of_New_York)

<http://oca.org/holy-synod/past-primates/ireney-bekish>

— *Bishop Sava (Saračević) of Edmonton (1902-1973)*

Sava may be spelt Savva, Sabbas.

Bishop Sava (Saračević) was born in 1902, in the Serbian city of Ljutavic, near Belgrade. A good student, he finished high school in the cities of Čačak and Kragujevac, and entered the Faculty of Law at the University of Belgrade. Excelling beyond his colleagues, he was appointed to be a judge in the cities of Trelog, Čačak, Gnjilane, and Belgrade. Worldly success, however, could not satisfy his soul; and in the intervals between his duties as a judge, he pursued a programme of studies in the Faculty of Theology at the University of Belgrade.

In the anarchy and unrest that followed World War II, undoubtedly a target for the Communists as an educated Christian and member of the old regime, the future bishop decided to emigrate. He arrived in Buenos Aires, Argentina, in early 1948. Shortly after his arrival in South America, he decided to join Bishop Leonty in Paraguay, and went to the monastery that the bishop had established there.

Seeking to offer his talents in the service of the Heavenly King, the former judge of men left earthly society, and abandoned his secular life for the monastic life. Bishop Leonty tonsured him to be a monk; and in the same year, 1948, he ordained him to the Holy Diaconate. From Paraguay, Hierodeacon Sava returned to Buenos Aires, where Archbishop Panteleimon of Argentina and Buenos Aires ordained him to the Holy Priesthood in 1949. He was assigned to the Holy Resurrection Cathedral in Buenos Aires, and he served there for more than six years.

In 1956, Bishop Athanasius of Argentina assigned him to care for the flock of the Holy Protection Church in Temperley, in the Buenos Aires province, where he served until his departure for New York in 1958.

By a decree of the Synod of Bishops, Father Sava was ordained to be the Bishop of Edmonton, a Vicar-Bishop of the Canadian Diocese under Archbishop Vitaly of Montréal, the future Metropolitan of the ROCOR. Bishop Sava was ordained to the Holy Episcopate in the Synodal Church in New York City in 1958.

Although the bishop of an isolated and distant region (as some mistakenly describe it), and although he lived in very modest monastic conditions, he was an active and influential hierarch. From the pages of "Orthodox Russia", Bishop Sava called the Russian-speaking people to be aware of their faith, and he warned them about the impending apocalyptic times and the danger of losing the Holy Orthodox Faith through negligence and carelessness. In his first years as a bishop, he called for the formation of "Brotherhoods of Spiritual Renewal" to revivify the spirit of Holy

Russia. In his later years, he called all to pray and redouble their prayers for suffering Russia. Although the turbulent and difficult conditions of life for the Russian emigration dampened the prospects for any substantial immediate response, Bishop Sava preserved, through his appeals, a light of hope for the future resurrection of the Russian land.

Edmonton Serbs embraced Saint Vladimir's Church as their parish, and Bishop Sava (who lived at the church) as their wise and beloved pastor.

Bishop Sava recognised that Christ is the salvation of mankind and he did not keep Orthodoxy as a secret treasure for Slavic peoples alone, but worked for the salvation of new converts as well. He maintained a wide correspondence with English-speaking converts across Canada and the United States.

Bishop Sava knew Archbishop John of San Francisco very well, and he recognised the qualities of holiness in this bishop. Following the repose of Archbishop John, he was determined to proclaim his virtues and sanctity, and to this end he undertook the holy labour that he is primarily remembered for – that is, he worked for the glorification of Saint John, Wonderworker of Shanghai and San Francisco. In "Orthodox Russia", he pointed out that it was a Serbian, Bishop Saint Nikolai (Velimirovič), who largely motivated the glorification of Saint John of Kronstadt by the Russian Orthodox Church Outside Russia. Because of God's blessing, through the labours and dedication of Bishop Sava to Saint John of Shanghai and San Francisco, Saint John the Wonder-worker was glorified in 1994.

Bishop Sava reposed in the Lord in Edmonton, Alberta, on January 30, 1973, after serving as a Bishop for fifteen years.

— Vicar-Bishop of Edmonton (ROCOR) 1958-1973.

Preceded by: Bishop Vitaly (Oustinov).

Reference(s):

<http://stvladimirs.ca/wordpress/bishop-sava-of-edmonton/>

Iakovos may be spelt Iakobos (Jakob, James).

Demetrios A. Coucouzis was born to Maria and Athanasios Coucouzis on the Greek island of Imvros (Turkey) on July 29, 1911. He was one of four children, including two sisters and a brother. He was enrolled at the Ecumenical Patriarchal Theological School of Halki at the age of 15, where he earned a Master's Degree in Orthodox Theology. He graduated in 1934 with high honours.

Demetrios was ordained to the Holy Diaconate in 1934, receiving then the name Iakovos, and he served as a deacon to Archbishop Athenagoras (later Ecumenical Patriarch). In 1940, Deacon Iakovos was ordained to the Holy Priesthood in Lowell, Massachusetts, USA. After this, he served churches in Connecticut, Saint Louis, and New York, and also served as the Assistant Dean of Holy Cross Greek Orthodox School of Theology (Brookline, Massachusetts). In 1942, he was appointed to be the Dean of the Annunciation Cathedral in Boston, and he served in that capacity until 1954. During this time, he earned the Master of Sacred Theology degree from Harvard Divinity School (1946), and he became a citizen of the USA (1950).

In 1954, Father Iakovos was selected to be a bishop, and he was ordained to the Holy Episcopate on February 6, 1955. He was assigned to be the Bishop of Melita by Ecumenical Patriarch Athenagoras. In 1956, he was elevated to the title and diocesan responsibility of metropolitan. Between 1955 and 1959 he served as the representative of the Ecumenical Patriarch of Constantinople to the World Council of Churches in Geneva, Switzerland. In 1959, he became the first Greek Orthodox archbishop to meet with a Pope of Rome in 350 years, while he was visiting Pope John XXIII as a special emissary of Patriarch Athenagoras.

Metropolitan Iakovos was chosen to be the Primate of the Greek Orthodox Archdiocese of North and South America in 1959 by the Holy Synod of the Church of Constantinople, and he was enthroned as the Archbishop of North and South America at the Holy Trinity Cathedral in New York City. It was during the first year of his service that he directly oversaw the life of the Greek Church in Canada, but as Archbishop, his responsibility for Canada continued indirectly until his retirement.

Shortly after his assignment to be the Primate of Greek Orthodoxy in the Western Hemisphere, Archbishop Iakovos founded the Standing Conference of the Canonical Orthodox Bishops in the Americas (SCOBA), and served as its president until his retirement in 1996. It was his first major step in attempting to bring about Orthodox Christian unity in the Americas, a cause he championed, and with which he was strongly associated for all the years of his episcopate.

In 1965, he accompanied Patriarch Athenagoras to Jerusalem to meet with Pope Paul VI, and then later to Rome, where the two Primate declared a lifting of the anathemas of 1054.

In 1974, after the Turkish invasion of Cyprus, Archbishop Iakovos initiated a campaign to assist the Greek Cypriots who became refugees as a consequence.

In 1994, Archbishop Iakovos presided over the historic Ligonier Meeting in western Pennsylvania, at the "Antiochian Village". At this meeting, the assembled North American Orthodox bishops came together, expressed their essential unity, and denounced the notion of their constituting a "diaspora". His leadership was strongly influential at this meeting, and it is believed that fears that he was going to have himself declared "Patriarch of America" led to his forced retirement at the age of 85 on July 29, 1996 by Patriarch Bartholomew I (Archontonis) of Constantinople.

Archbishop Iakovos (Coucousis) served as Primate of the Greek Orthodox Archdiocese of North and South America from 1959 to 1996, which made him (until now) the longest-serving bishop in that capacity. He is well-known for the work he did to make Orthodoxy visible in US society, and for his tireless work in civil rights there. The dream and continual struggle of his episcopal service was to see the full union of Orthodoxy in North America: that what existed be transfigured from "parochial to truly Orthodox Christian people", from "separate jurisdictions to one jurisdiction", from "many ethnic groups to one group, headed and dominated by Christ our Saviour and our Lord", as he said at the 1994 Ligonier Meeting.

The archbishop was admitted to the hospital in Stamford, Connecticut, suffering from a pulmonary ailment, and he reposed in the Lord on April 10, 2005. His funeral was at the Holy Trinity Cathedral in New York City, and his interment was at the Holy Cross Greek Orthodox School of Theology.

- Bishop of Melita 1954-1956.
Metropolitan of Melita 1956-1959.

- Overseeing Canada 1959-1996, specifically 1959.

- Archbishop of North and South America (Greek Archdiocese) 1959-1996.
Preceded by: Archbishop Michael (Konstantinides).
Succeeded by: Archbishop Spyridon (Papageorge).

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<http://www.goarch.org/archbishop/iakovos/>

[http://orthodoxwiki.org/Greek Orthodox Metropolis of Toronto \(Canada\)](http://orthodoxwiki.org/Greek_Orthodox_Metropolis_of_Toronto_(Canada))

— *Archbishop Athenagoras (Kokkinakis) of Elaia (1912-1979)*

Theodore may be spelt Theodoros.

Theodore Kokkinakis was born in 1912 on the island of Patmos, near Turkey. He graduated from the Theological School of Halki in 1934. In 1936, he travelled to the United States and undertook studies at the General Theological Seminary, Columbia University, and Northwestern University. Theodore was ordained to the Holy Priesthood in 1940, at which time he was given the name Athenagoras, and he was assigned to the Church of Saint Andrew in Chicago. He served there until 1945, when he was assigned to the Church of Saint Demetrios in Astoria, New York. While there, he served as editor of the "Orthodox Observer", the archdiocesan magazine.

In 1950, Father Athenagoras was chosen by the Holy Synod of Constantinople to be a bishop. His ordination to the Holy Episcopate took place that year at the Cathedral of the Holy Trinity in New York, led by Archbishop Michael of North and South America, along with Bishop Germanos of Nyssa, Bishop Gerasimos of Chicago and Bishop Orestes of the Carpatho-Russian Diocese. He was given the title Bishop of Eleia.

Bishop Athenagoras was initially assigned to oversee the western portion of the United States from the cathedral in San Francisco, California. In 1954, he was transferred to Boston, and he was given the pastoral responsibility for the New England region. At the same time, he was appointed to be the Dean of Holy Cross Seminary. He resigned the deanship in 1959. The next year, he was elevated to the dignity of metropolitan, given the title Metropolitan of Eleia, and assigned to oversee the parishes in Canada.

In 1963, Metropolitan Athenagoras transferred to the United Kingdom, since he had been selected by the Holy Synod of the Ecumenical Patriarchate to be the Metropolitan of Thyateira and Great Britain. This metropolitan responsibility included at that time the oversight of all the Churches of the Ecumenical Patriarchate in Western Europe. In 1968, the see was elevated to the dignity of an archdiocese, and accordingly Metropolitan Athenagoras became the Archbishop of Thyateira and Great Britain. At the same time, as new dioceses in Western Europe were established, the Archdiocese of Thyateira and Great Britain was redefined to encompass only the British Isles and Malta.

Archbishop Athenagoras was a leading figure in the so-called "ecumenical movement". He represented the Ecumenical Patriarchate at conferences organised under the auspices of the World Council of Churches. Derivative of this, as a bishop

of the Archdiocese of North and South America, he participated in the North American Faith and Order Study Conference in Oberlin, Ohio, and he delivered a key address on behalf of the Orthodox delegates. He was president of the Fourth Pan-Orthodox Conference in Belgrade in 1967.

Archbishop Athenagoras reposed in 1979 in Great Britain.

- Bishop of Eleia (San Francisco) (Ecumenical Patriarchate) 1950-1954.
Preceded by: Bishop Eirinaios (Tsourounakis).
Succeeded by: Bishop Demetrios (Makris).
- Bishop of Eleia (Boston) 1954-1960.
Succeeded by: Bishop Demetrius (Papadopoulos).
- Metropolitan of Eleia (Toronto, Canada) 1960-1963.
- Metropolitan (1963-1967), then Archbishop of Thyateira and Great Britain 1968-1979.
Preceded by: Metropolitan Athenagoras (Kavadas).
Succeeded by: Archbishop Methodios (Fouyias).

References:

[http://orthodoxwiki.org/Athenagoras %28Kokkinakis%29 of Thyateira and Great Britain](http://orthodoxwiki.org/Athenagoras_%28Kokkinakis%29_of_Thyateira_and_Great_Britain)

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[http://orthodoxwiki.org/Greek_Orthodox_Metropolis_of_Toronto_\(Canada\)](http://orthodoxwiki.org/Greek_Orthodox_Metropolis_of_Toronto_(Canada))

— *Bishop Timotheos (Haloftis), Bishop of Rodostolou (?-1981)*

There is little at present publicly available concerning Bishop Timotheos.

Timotheos may be spelt Timothy.

Before 1967, he was the Titular Bishop of Ancona, of the Ninth (Canadian) District of the Greek Orthodox Archdiocese of North and South America, and his responsibilities included the Greek Orthodox Parishes in Canada. It is known that he concelebrated with Metropolitan Ireney (Bekish) during a service at Christ the Saviour Sobor in Toronto, Ontario. It is known also that he was moved from Toronto and assigned to be the bishop in charge of Chicago, Illinois, and its dependent region.

He reposed on December 21, 1981, in Chicago, Illinois, USA.

— Bishop of Ancona, in the Ninth District (Toronto) 1963-1967.

Preceded by: Metropolitan Athenagoras of Eleia.

Succeeded by: Bishop Theodosios (Sideris) of Ancona.

— Bishop of Ancona, in charge of the Chicago diocesan region 1967-1971.

Preceded by:

Succeeded by:

References:

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<http://www.gometropolis.org/clergy/priests/retired-other/>

— *Bishop Theodosios (Sideris) of Ancona (Toronto) (1903-after 1973)*

Vasilios L Sideris was born on July 20, 1903 in Vryoula, Smyrna, in Asia Minor of the then Ottoman Empire. He attended and graduated from the Rizarios Teacher's College in Athens, Greece. He then entered the Theological School of the University of Athens from which he received a degree in Orthodox Theology in 1935.

While he was attending school, Vasilios was ordained to the Holy Diaconate in 1926, and he received the name Theodosios at that time. As a deacon, he was assigned to the Church of the Annunciation of the Virgin Mary in Piraeus, near Athens. He served there for seven years. In 1933, he was ordained to the Holy Priesthood, and he served in the Church of Saint Alexandros of Palaio Faliro, in Athens. During the years of 1936-1937 he served as a teacher and as the Assistant Dean at the theological school of Mount Athos.

Father Theodosios arrived in the USA on November 3, 1937, and he was assigned to serve in the Church of Saints Constantine and Helen in Richmond, Virginia. While there, Father Theodosios pursued theological studies at the Union Theological Seminary in Richmond, from which he received Master of Theology degree in 1942. He continued his studies, and received the Doctor of Theology degree from Union Seminary in 1947.

In 1954, Father Theodosios was assigned to serve as the Priest of the Church of the Three Hierarchs in Brooklyn, New York. On September 13, 1960, Father Theodosios was ordained to the Holy Episcopate to be the Bishop of Ancona by Archbishop Iakovos (Coucousis) at the Holy Trinity Cathedral in New York City.

Following his ordination, Bishop Theodosios worked with Archbishop Iakovos, and he was assigned to the Sixth Archdiocesan District, with his see in Pittsburgh, Pennsylvania. In December 1967, he was moved to the see in Toronto, Canada to serve as the Bishop of the Ninth (Canadian) Archdiocesan District.

Bishop Theodosios retired on November 1, 1973, at the age of 70. During his retirement, he served occasionally at the Holy Trinity Greek Orthodox Church in Belleville, Ontario. Bishop Theodosios reposed in Toronto, Ontario on April 20, 1978, and his interment was in that city.

— Bishop of Ancona, in the Sixth District (Pittsburgh) 1960-1967.

Preceded by: Bishop Polyevktos (Finfinis).

Succeeded by: Bishop Gerasimos (Papadopoulos) of Abydos.

- Bishop of Ancona, in the Ninth District (Toronto) 1967-1973.
Preceded by: Bishop Timotheos of Rodostolou.
Succeeded by: Metropolitan Sotirios (Athanassoulas).

References:

[http://orthodoxwiki.org/Theodosios_\(Sideris\)_of_Ancona](http://orthodoxwiki.org/Theodosios_(Sideris)_of_Ancona)

<http://pittsburgh.goarch.org/aboutus/formerhierarchs/31-bishoptheodosios>

— *Bishop Anatoly (Apostolov) of Montréal (?-?)*

Anatoly may be spelt Anatole, or Anatoliy.

The future bishop was born in Russia to a Russian mother and a Greek father. No other information is available at this time.

The Hieromonk Anatoly came to North America from Greece; and in New York City, he was ordained to the Holy Episcopate to be the Bishop of Montréal in 1961. Already on his way to Montréal, he was verbally expressing that he was not optimistic about his ability to live in this climate. This is known, because he told it to a then-seminarian who accompanied him on the rail-trip to Canada. Indeed, finding the Canadian climate too harsh for him to persevere, Bishop Anatoly retired from his service as the Bishop of Montréal in the following year, 1962. He returned to Greece where he reposed on June 26, 1976.

— Bishop of Montréal and Canada 1961-1962.

Preceded by: Bishop Anthony (Tereshchenko).

Succeeded by: Archbishop Sylvester (Haruns).

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<http://www.allsaintsofalaska.ca/index.php/the-orthodox-church/the-archdiocese-of-canada>

http://www.orthodoxresearchinstitute.org/articles/church_history/history_archdiocese_canada.htm

— *Archbishop Sylvester (Haruns) of Montréal and Canada (1914 - 2000)*

Sylvester may be spelt Sylvestre, Sylvestr, Silvestr.

Ivan Antonovich Haruns was born on October 19 (OS), 1914 in Dvinsk, Latvia. After his primary education, he became involved in the Russian Student Christian Movement while in high school (*gymnasium*). Being inspired by lectures given by such luminaries as Father Sergius Chetverikov, he decided to devote his life to serving the Church. Upon completing his secondary education, he wished to study at the Saint Sergius Orthodox Theological Institute in Paris, France, in order to prepare himself for ecclesiastical service. However, his parents were opposed to this, and they hoped that he would enrol at a local university instead. One year later, as his resolve had not waned, his parents blessed his departure for Paris. Ivan Haruns would never again see his homeland, or the members of his family — most of whom were to perish in the turmoil of the Soviet takeover of Latvia.

After his graduation from the Saint Sergius Institute in 1938, Ivan Haruns was tonsured to be a monk by Metropolitan Evlogy (Georgievsky), and he was given the name Sylvester. He was then ordained to the Holy Diaconate the following day, and to the Holy Priesthood the following month. After this, the Hieromonk Sylvester (Haruns) was assigned to serve in eastern France. With the advent of World War II, he ministered to Orthodox servicemen in the French armed forces that were stationed in that area.

In 1941, the Germans began bringing thousands of Russians from the Soviet Union to northwestern France as prisoners to serve in labour camps. Father Sylvester felt a call to minister to them; and, having obtained official permission from the authorities and the blessing of his bishop, he left his parish to devote himself completely to this service, which took him to many locations, under often difficult conditions. In 1944, he was falsely accused by a “brother” in the faith, and he was imprisoned by the Gestapo in solitary confinement for six weeks. After this time, his name was cleared during an investigation, and he was then released.

After the war, Father Sylvester was appointed to serve in a large parish in Paris, at which he developed an extensive education programme for youth. The parish became well known for its excellent church school. At this time, he also was assigned to be the head of the Missions Department of the Russian Orthodox Diocese in Western Europe and the Immigrant Aid Society. He also served as co-editor, together with Father Alexander Schmemmann, of the “Diocesan Herald (*Vestnik*)”. When Father Schmemmann left for America in 1951, Father Sylvester continued as the publication’s sole editor for another five years.

Throughout his life, Father (later Archbishop) Sylvester continued his involvement in the Russian Student Christian Movement, and in the post-war years, he was particularly active in work with the youth, especially in their education. Indeed, he had a devoted following amongst young people. After his ordination to the Holy Episcopate, he was affectionately nicknamed "Bishop of all the Youth". His ordination to the Holy Episcopate as the Bishop of Messina (within the West European Exarchate of the Patriarchate of Constantinople) by the Exarch, Metropolitan Vladimir (Tikhonitsky), together with Bishop Cassian (Bezobrazov), took place in 1952 at Saint Sergius' Church, at the Saint Sergius Institute in Paris. Initially, he was assigned to assist Metropolitan Vladimir in his administrative duties, with a particular focus on missionary work and diocesan publications. Two years later, he was transferred to Nice, and he was given the oversight of the parishes in the south of France and in Italy. Bishop Sylvester was initially invited to serve within the Church in North America in the late 1950s. However, his transfer and move across the ocean did not occur until 1963, when he was assigned to be the Bishop of Montréal and Canada within the Russian Orthodox Greek Catholic Church of North America (now The Orthodox Church in America). In Montréal, he was able quickly to complete the construction of a building adjacent to the cathedral for the purpose of housing the diocesan offices and to be his own residence. Under his leadership, the interior of the cathedral was soon completely refurbished, including new beautiful iconography in a traditional style. Because of the great distances of his vast diocese, and because of the great lack of funds, he was not often able to visit remote communities; but he frequently travelled to the major cities, and he strove to maintain a solid organisational structure in the far-flung Canadian Archdiocese.

From 1963-1979, he was the Chairman of the Russian Student Christian Movement, and he was actively involved in its publication efforts, especially the "*Vestnik*", and the organisation's support of dissidents in the Soviet Union. In 1966, he was elevated to the dignity of archbishop. From 1966-1972, he served additionally as the Administrator of the OCA's Diocese of New England. Further, Archbishop Sylvester served for many years as the Chairman of the Preconciliar Commission, and the Chairman of the Department of History and Archives. Then, when the OCA accepted several parish communities in Australia under its omophor, Archbishop Sylvester was assigned to oversee them from 1972-1981. He made several pastoral trips to Australia to nourish the flock there spiritually.

In the late 1960s, the Church in North America began negotiations with the Moscow Patriarchate, which led to the granting of autocephaly to The Orthodox Church in America. This caused much controversy and conflict in the life of the Church. This was because of the complications of the past decades, political fears, and the difficulties that people generally have with forgiving. Archbishop Sylvester was able to pacify inflamed passions and to clarify numerous misunderstandings amongst the clergy and the faithful regarding the meaning and implications of

autocephaly. He considered that autocephaly was the correct canonical structure for Church life in North America.

Archbishop Sylvester maintained a lively correspondence with Alexander Solzhenitsyn after his expulsion from the Soviet Union, and Vladyka was pleased to host him at the Cathedral of Saints Peter and Paul in Montréal for paschal services in the mid-1970s.

In 1974, Archbishop Sylvester was assigned to be the Temporary Administrator of The Orthodox Church in America, in order to assist the ailing Primate, Metropolitan Ireney (Bekish). In this position, he ably fulfilled many primatial functions until October of 1977, when Metropolitan Ireney retired, and when, at the Fifth All-American Council, Metropolitan Theodosius was chosen to succeed him. This council was convened in Montréal at the Cathedral of Saints Peter and Paul. Archbishop Sylvester was then appointed to be the Vice Chairman of the Holy Synod, a position which he held until his retirement from active episcopal service.

With the turbulent changes taking place in society and in Church life, and with a new generation of hierarchs and clergy assuming leadership positions, Archbishop Sylvester decided that it would be best for him to relinquish his hierarchical responsibilities. He retired on July 1, 1981. For many years thereafter, he continued to serve as the Rector and Pastor of the Cathedral of Saints Peter and Paul in Montréal, and as Pastor of Saint Seraphim's Church in Rawdon, Québec. He especially rejoiced at the arrival of new immigrants from the former Soviet Union, and they flocked to him for spiritual nourishment. As weakness and illness overtook him in the last couple of years of his life, he eventually became unable to serve any longer, which caused him great anguish.

Archbishop Sylvester was a quiet, shy and reserved man. Some mis-perceived him as being aloof. He did not like to engage in frivolous conversation, but he always spoke intelligently, and with a sharp sense of humour. He was an articulate public speaker, and his sermons were inspiring to many. He was a popular father-confessor, and he had a legion of spiritual children both in Europe and North America. He lived meagrely and demanded little for his own material comfort. He was approachable, sought-out and beloved by many for his wise and kind spiritual counsels. He was always generous in helping those in need. Within the Archdiocese of Canada, he organised extensive charitable aid for the needy in many parts of the world. He would surreptitiously send Orthodox literature to Russia, and he quietly provided assistance to the families of those who were imprisoned for their religious beliefs. He loved literature, and he had a great knowledge of culture and history. Combined with the firm grounding in Orthodox theology and spirituality that he had received from his illustrious professors at the time of the most productive period of the Saint Sergius Institute, this knowledge gave him a broad and intelligent

world view. While he might be characterised as profoundly traditional, his traditionalism was not a closed-minded fanatical conservatism. He loved the Church's liturgical services, and he celebrated them with great dignity. He was a firm proponent of the frequent receiving of Holy Communion by the laity. He was also open to the use of liturgical languages other than Slavonic in the services (such as English and French). Above all, Archbishop Sylvester was a faithful and loving arch-pastor, firmly adhering to the teachings of Christ. He was also a true monastic in his personal piety.

Archbishop Sylvester reposed in Christ in Rawdon on May 18, 2000. He had received Holy Communion and was anointed just two days before his repose. According to his wishes, his funeral was served according to the rite for monastics at the Cathedral of Saints Peter and Paul in Montréal. Bishop Seraphim of Ottawa and Canada concelebrated the funeral with ten priests. Due to the visit of Metropolitan Sawa of Poland to the US at the same time, Metropolitan Theodosius was unable to travel to Canada to preside at the funeral services. He was represented by Protopresbyter Robert Kondratik, the OCA Chancellor.

Archbishop Sylvester was interred at Saint Seraphim's Cemetery in Rawdon, a beautiful place not far from Montréal that had been expanded and embellished through his tireless efforts.

- Bishop of Messina (Ecumenical Patriarchate) 1952-1963.
- Archbishop of Montréal and Canada (OCA) 1963-1981.
Preceded by: Bishop Anatoly (Apostolov).
Succeeded by: Metropolitan Theodosius (Lazor).
- Temporary Administrator of the Diocese of New England (OCA) 1966-1972.
- Temporary Administrator of the OCA 1974-1977.

(Most of this information was provided by Archivist Alexis Liberovsky.)

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— *Bishop Joasaph (Antoniuk) of Edmonton (1897-1978)*

Joasaph is the English spelling of the Russian name “Ioasaph”.

Stephan Antoniuk, was born on December 16 (OS), 1897, in the city of Kobrin (Grodno region, currently in Byelorussia). After finishing elementary and then high school (*gymnasium*) in Brest-Litovsk, he entered the Pædagogical College in Kyiv, now Ukraine. During this time, he married, and graduated from the College during World War I. Even as a student, young Stephan felt a strong attraction to the Holy Church, and he began to take an enthusiastic part in her life. At that time, he had a dream in which his patron Saint (Stephan, Archbishop of Surozh) was beckoning him with one hand and pointing to a church with the other. Stephan told his dream to a priest, who interpreted it as a call to serve God and His Holy Church.

The Bolshevik Revolution forced the Antoniuk family to flee towards the east, first to Siberia. It was, therefore, in Cheliabinsk (Siberia) that he passed the examination for the right to teach in elementary schools, and he worked briefly as a teacher. In May 1920, he was drafted into the army of Admiral Kolchak, and he worked as a clerk until the remains of the defeated army retreated to China. Meanwhile, his wife moved on with others to China.

After the military defeat, Stephan first spent some time in a detention camp on the Lena River, and then with others, he escaped and walked the rest of the way to Harbin in Manchuria along the Trans-Siberian Railway. There, he joined his wife Elikonida, who was a competent opera-singer. In Harbin, young Stephan’s priestly vocation made itself felt with full force. With the strong support of his wife, he entered the seminary there. He read and sang at the services in the Cathedral of Saint Nicholas in Harbin, and he helped wherever he was needed. He became a reader, then he was ordained to the Holy Diaconate, and finally on April 7, 1923 (Annunciation, OS), he was ordained to the Holy Priesthood.

The next seven years, which Father Stephan spent with his family in China, were marked by his inspired service to God and His people. In those years the family grew, with the birth of a daughter, who was baptised Olga. On August 19, 1930 (Transfiguration OS), Father Stephan Antoniuk and his family arrived in the USA from China. They had been brought over on the initiative of the Saint Nicholas Orthodox Community in Stratford, Connecticut.

The first years after the founding of the Church of Saint Nicholas in Stratford were very difficult for Father Stephan and his family. Services were held in a house that was adapted and set up as a church. Father Stephan’s family had one room on the second floor, and the other two rooms were rented out for income by the mission-

parish. Despite all these difficulties, services were held in this “house church” regularly up until 1942 when the newly-built church was consecrated. It was grand, and it beautified Stratford. Father Stephan travelled to many cities throughout the United States, and he managed, over several years, to gather a substantial sum of money to cover construction expenses. For his zealous, long years of pastoral service, Father Stephan was raised to the dignity of archpriest; and over the years, he was given all the priestly awards, including the mitre. He was also assigned to be the Dean of Connecticut.

In 1963, Father Stephan was struck by a great sorrow. His wife, Matushka Elikonida, reposed in the Lord. Father Stephan then accepted monastic tonsure and he was given the name Joasaph in honour of the Holy Russian Hierarch, Joasaph of Belgorod. He was soon elevated to the dignity of archimandrite. Father Joasaph continued to serve the Church of Saint Nicholas until 1968, when, by the decision of the Great Council of Bishops of the North American “Metropolia” (after 1970 – The Orthodox Church in America), he was called to hierarchical service as a bishop. He was ordained to the Holy Episcopate at the Holy Virgin Protection Cathedral in New York, on the Feast of the Annunciation (OS), April 7, 1968. He was given the title “Bishop of Edmonton”, with the assignment to be the Vicar-Bishop to Archbishop Sylvester and the Diocese of Canada. Afterwards, the new bishop travelled to his first place of residence in Canada – Edmonton, Alberta.

Over the next two years, Bishop Joasaph gave spiritual sustenance to the many Orthodox churches in Alberta, at the same time serving as Rector of the Holy Dormition Church in Shandro. In 1970, he became the Rector of the Holy Resurrection Church in Vancouver, and remained at the same time the Vicar-Bishop for Western Canada. He regularly travelled (mostly by bus) to the Alberta and Saskatchewan parishes, to serve and to visit. He would sometimes meet and serve together with Archbishop Sylvester, and they both attended the regular semi-annual Holy Synod of Bishops meetings.

Bishop Joasaph served at Holy Resurrection Church for 8 ½ years, enjoying great spiritual authority amongst all the parishioners. The bishop loved the flock he served; he was to everyone without partiality a genuine pastor and spiritual father, and the parishioners responded to him with the same love. Bishop Joasaph was not concerned with himself, and he served at the altar of God until the end of his earthly life.

At the fall session of the Synod of Bishops in 1978, Vladyka began to feel ill and he left the sessions in an attempt to reach his daughter in Stratford, Connecticut (she lived in the home of the Repass family). On the train, his illness increased and he was taken to hospital. There, Bishop Joasaph reposed from heart-failure on October 18, 1978. The funeral service at the Church of Saint Nicholas in Stratford was

celebrated by Bishop Herman, joined by Bishop Gregory of Sitka and Alaska, as well as by many priests from the eastern USA. Some persons also travelled from Vancouver and other places. Bishop Joasaph was interred in the parish cemetery of the Church of Saint Nicholas, which he had built.

— Vicar-Bishop of Edmonton and Western Canada 1968-1978.
Succeeded by: Bishop Seraphim (Storheim).

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— *Metropolitan Vladimir (Nagosky) of San Francisco (1922-1997)*

Basil Nagosky was born on March 6, 1922, in Donora, Pennsylvania, to immigrant parents, an Orthodox family from Galicia in Western Ukraine. Shortly after his birth, he moved with his family to Cleveland, Ohio. He served in the USA armed forces during World War II, and in the USA Civil Service for almost six years thereafter, both in the United States and abroad. He then attended the Western Reserve University in Cleveland, and he received a baccalaureate degree. He continued his education, and he attended Columbia University in New York and the University of Vienna for a year each. Basil then attended Saint Vladimir's Orthodox Theological Seminary in New York, and he completed his studies in 1959. While attending Saint Vladimir's Seminary, he was ordained to the Holy Diaconate. After he had completed his studies, he was ordained to the Holy Priesthood.

Father Basil's first parish assignment was serving as a missionary priest in Saint Michael's Cathedral in Sitka, Alaska, as well as on the many Aleutian Islands. In 1961, Father Basil was tonsured to be a monk, and received the name Vladimir. He was next assigned to the Orthodox Church of Japan. First, he was raised to the dignity of archimandrite, and then in Japan on October 14, 1962, he was ordained to the Holy Episcopate, to be the Bishop of Kyoto, and Vicar-Bishop to the Archbishop of Tokyo, who was at that time Archbishop Nikon (de Grève). At the time, he was the second American-born bishop ordained in Japan. Then, in 1964, the Holy Synod of the "Metropolia" assigned Bishop Vladimir to be the diocesan Bishop of Tokyo and Japan, and elevated him to the dignity of archbishop. He replaced Archbishop Nikon who had been recalled to the United States the previous year. At the Twelfth All-American Sobor of the "Metropolia" in 1965, Bishop Vladimir was a very popular candidate, who received a great many nominations, when the time came to choose a new metropolitan. Instead, the Holy Synod chose Metropolitan Ireney. During some of the following years, he took part quietly in some conversations with the Moscow Patriarchate, which eventually led to the autocephaly of the "Metropolia", and to the autonomy of the Church of Japan. Until this autonomy, the Japanese Church had been a "protectorate" of the "Metropolia" during the post-war reconstruction there.

In March 1970, Archbishop Vladimir was elevated to the title and responsibility of Metropolitan by the Moscow Patriarchate when the patriarchate granted autonomy to the Church of Japan. Then, when it became possible for there to be found a Japanese bishop to lead the Church of Japan, and after receiving a canonical release from the Moscow Patriarchate in March 1972, Metropolitan Vladimir returned to the United States to be the Vicar to Archbishop John (Shahovskoy) of San Francisco. Then, two years later in 1974, when Archbishop John retired, Metropolitan Vladimir succeeded to the responsibility of diocesan Bishop of San Francisco and the Diocese

of the Western United States. Very soon, however, in July 1975, Metropolitan Vladimir was given a leave of absence because of poor health, and then given retirement. He suffered from cancer and endured years of treatment for it. Meanwhile, in retirement, he served in Winnipeg, Manitoba as Rector of Holy Trinity Cathedral. Although he served principally as a parish priest, he would serve hierarchically from time to time with the blessing of Archbishop Sylvester until he retired completely in 1984. He then moved to Arizona, and on August 2, 1997, he reposed in the Lord in Grand Rapids, Michigan. Metropolitan Vladimir was interred in the cemetery at Saint Tikhon' Monastery in South Canaan, Pennsylvania.

- Vicar-Bishop of Kyoto, Japan 1962-1964.
Preceded by: Bishop Sergius (Tikhomirov).
Succeeded by: Bishop Theodosius (Nagashima).
- Archbishop of Tokyo, Metropolitan of Japan 1964-1972.
Preceded by: Archbishop Nikon (de Grève).
Succeeded by: Metropolitan Theodosius (Nagashima).
- Vicar-Archbishop of San Francisco 1972-1974.
- Archbishop of San Francisco 1974-1975.
Preceded by: Archbishop John (Shahovskoy).
Succeeded by: Archbishop John (Shahovskoy).

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— *Archbishop Valerian (Trifa) of Detroit (1914-1987)*

Viorel D. Trifa was born on June 24, 1914, in Campeni, Transylvania, Romania, which was at that time a part of the Austro-Hungarian Empire. His father was Dionisie Trifa, a schoolteacher. His education began in his native village and continued at the Horia Gymnasium of Campeni, and then at the Gheorghe High School (*gymnasium*) in Sibiu. He graduated in 1931. He continued his education in the Theological School of the University of Jassy (Iași), where he studied theology, and graduated *cum laude* in 1935. After graduation, he studied theology, letters, and philosophy at the University of Bucharest. In 1939, he studied history and journalism at the University of Berlin.

It was as a student that he had associations with the legionnaire movement of the Iron Guard (a far-right movement and political party in Romania in the period from 1927 into the early part of World War II, which was ultra-nationalist, anti-communist, and which promoted the Orthodox Christian faith). This association created events that would follow him throughout the rest of his life. He was a contributor to the *Libertatea* newspaper of Orastie. In 1940, he was president of the National Union of Romanian Christian Students. In January 1941, he became involved in the confrontation between the new leader of the Iron Guard, Horia Sima, and Ion Antonescu, a confrontation which resulted in a failed rebellion, and in his fleeing to Germany.

In Nazi Germany, he was interned for four years as a political prisoner in the camps of Sachsenhausen, Buchenwald, and Dachau. Freed at the end of World War II, and as a “displaced person”, Viorel served briefly as secretary to Metropolitan Visarion (Puiu) in Vienna and Paris before he was engaged as a professor of ancient history and French language at a Roman Catholic college in Italy.

On July 17, 1950, Viorel entered the United States under the “Displaced Persons Immigration Act” and he became a writer for the Romanian language newspaper “*Solia*” in Cleveland, Ohio. As Romania came under communist control, the government (through the Romanian Synod of Bishops) attempted to control the émigré Orthodox diocese in the United States (which included parishes in Canada) that had originally been organised by Bishop Polycarp (Morușca). The vast majority of parishes resisted and called for a council to establish self-government and to elect a Vicar-Bishop pending Bishop Polycarp’s return from Romania. On July 2, 1951, Viorel was chosen to be the Vicar-Bishop of the Romanian Orthodox Episcopate of America. He was tonsured to be a monk, and given the name “Valerian”, and on April 27, 1952, he was ordained to the Holy Episcopate as the Bishop of Detroit. After Bishop Polycarp’s repose in Romania on October 26, 1958, Bishop Valerian became the diocesan bishop of the Episcopate.

In 1960, the Romanian Episcopate was received into the Russian "Metropolia" as a separate diocese, and Bishop Valerian was elevated to the dignity of archbishop. He became a member of the Synod of Bishops of the "Metropolia".

In 1975, the United States Department of Justice alleged that Archbishop Valerian had entered the United States under false pretenses, and he was accused of having hidden his membership in the Iron Guard. The accusation had to do with alleged anti-Semitism in particular. The evidence for the allegations had been provided by the Romanian communist government. In 1980, as the accusations about his past increased, Archbishop Valerian chose, for the peace of his diocese, to retire as the head of the Romanian Episcopate, to surrender his American citizenship, and to leave the United States. He departed from the United States in 1984, and he established a residence in Portugal. He reposed there in Lisbon on January 28, 1987. He was succeeded as head of the Episcopate by Bishop Nathaniel (Popp) in 1984.

- Vicar-Bishop of Detroit (ROEA) 1952-1958.
- Bishop of Detroit and the Romanian Episcopate (ROEA)1958-1960.
- Archbishop of Detroit and the Romanian Episcopate (ROEA-OCA) 1960-1984.
Preceded by: Bishop Polycarp (Morușca).
Succeeded by: Archbishop Nathaniel (Popp).

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– *Archbishop Nathaniel (Popp) of Detroit and the Romanian Episcopate (1940-)*

William George Popp was born on June 12, 1940, in Aurora, Illinois, USA. William was the third of five children in the family of Joseph and Vera (née Boytor) Popp, who were immigrants from the county of Satu Mare in Romania. In 1958, after completing his primary and secondary schooling, William entered the Saint Procopius College in Lisle, Illinois. It was a “Pontifical Eastern Rite Centre” (operated by Benedictine monks), where he studied the history, origins, and purposes of the Greek Catholic Church. The Centre later became the “Benedictine University”. After his graduation in 1962, William was called by the Romanian Greek Catholic bishop, Vasile Cristea, to go to Rome, Italy, to study at the Pontifical Gregorian University and the Athanasium Greek College. There, he studied the rites, canons, and the spiritual life of the Byzantine Rite.

During these college years, William witnessed the activities of the Second Vatican Council and he travelled through Germany and Greece, including Mount Athos. It was at Mount Athos that William first visited an Orthodox Church and considered the thought, “If only the monks were not Orthodox”. Although he was spiritually deeply moved, his internal conflict with history and loyalty to the “Unia” caused him to keep Orthodoxy at a distance. It was on Mount Athos, however, that one of the spiritual fathers “bestowed” on him the name “Nathaniel”.

When he had completed his studies in 1966, William was ordained to the Holy Diaconate on July 17, and to the Holy Priesthood in the Romanian Uniate Church on October 23, 1966. After returning to the USA in January 1967, he was appointed to be the assistant priest in the parish of Saint Michael, in Aurora, Illinois. As Father Popp entered into parish life, the spirituality and theology of his Orthodox experiences began to rise up in importance for him. Within months, he sought entrance into the Orthodox Church. Having no practical experience in the American Orthodox situation, he visited former classmates from Rome who had also embraced Orthodoxy. Through the parish priest of Saint Mary’s parish in Cleveland, Ohio, Father Popp was introduced to Archbishop Valerian (Trifa) of the Romanian Orthodox Episcopate of America.

Under the guidance of Archbishop Valerian, Father Popp was examined by the Episcopate Council, and he was received into the Orthodox Faith by Archbishop Valerian at Saint Mary’s Chapel at the *Vatra* in Michigan on February 15, 1968. After having been tonsured to be a monk and having received the name Nathaniel, he resided in a monastic community for several years. In 1975, the Hieromonk Nathaniel (Popp) was assigned to be the priest of the Holy Cross Parish in Hermitage, Pennsylvania. On September 20, 1980, a Special Electoral Congress of

the Romanian Orthodox Episcopate of America called Father Nathaniel to become the Vicar-Bishop to Archbishop Valerian.

On November 15, 1980, the Hieromonk Nathaniel (Popp) was ordained to the Holy Episcopate, to be the Bishop of Dearborn Heights, and the Vicar-Bishop to Archbishop Valerian. He served as the Vicar-Bishop bishop until 1984, when Archbishop Valerian retired. On November 17, 1984, Bishop Nathaniel (Popp) became the diocesan Bishop of the Romanian Orthodox Episcopate of America. In 1994, Archbishop Nathaniel made a pilgrimage to visit all parts of Romania. In 1995, at the invitation of His Beatitude, Patriarch Teoctist, he was a guest of the Romanian Patriarchate for the festivities celebrating the 110th Anniversary of the Autocephaly of the Church of Romania, and the 70th Anniversary of the establishment of the Romanian Patriarchate. Under Archbishop Nathaniel's direction, the ROEA came to the aid of their brothers and sisters in Romania immediately after the fall of communism, and the Episcopate continues until this day to petition concerning their rights. From this time also, the ROEA resumed a relationship with the Church of Romania, with His Eminence working for a greater understanding between the two Romanian dioceses in North America.

On October 20, 1999, the Holy Synod of The Orthodox Church in America elevated him to the dignity of archbishop.

Archbishop Nathaniel (Popp) presides over the Romanian Orthodox Episcopate of America, which is a non-territorial diocese of The Orthodox Church in America. Archbishop Nathaniel is also the founder and president of the Saint Andrew's House - Centre for Orthodox Christian Studies in Detroit, Michigan. He has been an active member of the Synod of Bishops of The Orthodox Church in America, and he has represented the OCA in numerous events both in North America and Europe. Archbishop Nathaniel participates actively in inter-Orthodox conversations and activities, and he has been a very vocal supporter in general of visible Orthodox unity. He is an active participant in the Assembly of Canonical Orthodox Bishops in North and Central America. The Romanian Episcopate includes more than two dozen parishes in Canada, some of which had their beginnings in the Archdiocese of Canada during its earliest days. Thus, he participates in the Canadian Council of Canonical Orthodox Bishops.

In May 2003, Archbishop Nathaniel travelled to Romania, where he was awarded an Honorary Doctorate from the University of Oradea.

— Vicar-Bishop of Dearborn Heights 1980-1984.

See created.

Succeeded by: Bishop Ireneu (Duvlea).

- Bishop of Detroit 1984-1999.
 - Bishop of the Romanian Episcopate 1984-1999.
- Archbishop of Detroit 1999- .
 - Archbishop of the Romanian Episcopate 1999- .
 - Preceded by: Archbishop Valerian (Trifa).
 - Succeeded by:

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– *Archbishop Nicolae (Condrea) of Chicago (1967-)*

Nicolae is the Romanian spelling of Nicholas, which may also be spelt Nicolas, Nikolai.

Nicolae Condrea was born in Constanța, Romania, on April 15, 1967, the son of Nicolae and Victoria Condrea. There, he completed his primary and secondary education. Following the call that he felt for the priesthood and the monastic life, he was admitted to the Andrei Șaguna Faculty of Theology in Sibiu. He successfully completed the four years of course work. He also successfully defended his thesis for the Licentiate in Theology entitled: “The Eucharistic Theology of Metropolitan John Zizioulas”.

From 1992-1994, he served as a professor of religion in București (Bucharest), where he had relocated shortly before completing his Licentiate degree. From 1993 through 1994, after he had passed the admission exams for the doctoral program in the same Faculty, he began the doctoral course work under the direction of the Rev’d Professor Dr. Ilie Moldovan, in the field of Moral Theology.

In 1994, he received a scholarship to study in the Faculty of Theology of the Marc Bloch University in Strasbourg, where he received a Diploma from the D.E.A. (intensive study) program. He continued his doctoral studies at the Marc Bloch University where, on November 10, 2001, he received the Doctor of Theology degree. The title of his thesis was: “Some Problems of Psychology in Evagrius of Pontus”.

While studying in Strasbourg, in order to combine theory with practical experience, and to combine study with priestly service, he submitted his petition for ordination. In 1997, he was ordained to the Holy Diaconate and then to the Holy Priesthood by Metropolitan Serafim (Joantă) of Germany and Central Europe. With his blessing, he founded and served the parish of the Nativity of Christ in Stüttgart. His missionary activity during this period amongst the Romanian Orthodox faithful in the greater Stüttgart area helped him to combine the Lord’s service with service to people.

After having received the doctoral degree, Father Nicolae then returned to Romania and, on December 18, 2001, he was tonsured to be a monk in the Monastery of Radu Vodă in București. From that time until his arrival in North America, he served as Patriarchal Secretary.

In a Special Electoral Congress of the Romanian Orthodox Archdiocese in America and Canada, held on March 9, 2002 at the Holy Trinity parish in Troy, Michigan, the clergy and lay delegates gathered there chose the Hieromonk Nicolae (Condrea) to become the bishop of the Archdiocese. The Holy Synod of the Romanian Orthodox

Church confirmed the choice in its session of March 13, 2002, and immediately elevated the Hieromonk Nicolae (Condrea) to the dignity of archimandrite. It was also decided by the Electoral Congress that the ordination and installation of Archbishop-elect Nicolae would be held in conjunction with the Annual Archdiocesan Congress hosted by the Saint John the Baptist Church in Montréal, Québec. On July 14, 2002, Patriarch Teoctist, together with Metropolitan Theodosius of the OCA, Metropolitan Sotirios, Constantinopolitan Exarch in Canada, and other bishops ordained Archimandrite Nicolae (Condrea) to the Holy Episcopate, to be Archbishop of Chicago and the Romanian Orthodox Archdiocese of America.

Archbishop Nicolae (Condrea) participates actively in the Assembly of Canonical Orthodox Bishops of North and Central America. Because there are parishes in Canada which are a part of the Romanian Orthodox Archdiocese of America and Canada, Archbishop Nicolae, either directly or through his Vicar-Bishop Ioan (Casian), participates in the Canadian Conference of Canonical Orthodox Bishops as well.

– Archbishop of Chicago and the Romanian Orthodox Archdiocese of America
2002- .

Preceded by: Archbishop Victorin (Ursache) as Archbishop of Detroit.

Succeeded by:

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— *Bishop Ioan (Casian) of Vicina (1969-)*

Ioan may be spelt Ioann, John, &c.

Ioan Casian was born on February 20, 1969, in the city of Comănești, in Bacău county, Romania. His parents were the Priest Ioan and Preoteasa Mariana Casian. Ioan attended elementary school in his native city from 1975-1983, and then went on to the Industrial High School, in the Math and Physics section, from 1983-1987. From 1989-1993 he was a student at the Andrei Șaguna Faculty of Theology in Sibiu, and he graduated with a thesis in Canon Law on the subject, "Economia in the Orthodox Church", under the guidance of Dr. Ioan Floca. During his student years, he also came into contact with the spiritual and theological renewal movement then represented by Bishop Serafim (Joantă).

From 1993-1995, Ioan lived in the Saint John the Baptist Monastery in Jerusalem, where he received the first elements of a monastic formation. At the same time, he took courses there in Jerusalem in ancient Greek at the Flagelazione Pontifical Institute, and in French at the French Culture and Language Institute, as well as beginning courses in iconography and icon restoration. In 1995, Ioan Casian was tonsured to be a rasophor monk by Metropolitan Serafim (Joantă) of Germany and Northern Europe.

From 1995-1998, through a scholarship for excellence received from a group of twenty Roman Catholic monasteries, the Monk Ioan (Casian) studied at the Pontifical Athenaeum of Saint Anselm (Rome), in the Faculty of History, Monastic Spirituality, and Patristics, as well as studying History, Art, and Classical Languages at the Pontifical Oriental Institute. He graduated with a thesis entitled "The Path to Freedom: a study of Saint Maximos the Confessor's Commentary on the Lord's Prayer." His academic coordinators were Jeremy Driscoll and Maciej Bielawski. During the same period, he did internships in several European monasteries: The Exaltation of the Holy Cross Benedictine Monastery (Chevetogne, Belgium), the Saint Dominic of Silos Benedictine Monastery (Burgos, Spain), and the Monastic Community of Bose, Italy. He attended the Romanian Saint John Cassian Parish in Rome, and assisted with the chanting.

Following his studies, the Monk Ioan (Casian) was called by Metropolitan Iosif of Western Europe to go to Paris, where he served as Administrative Secretary until 2002. During the same period, he directed the choir of Saint Paraschiva-Saint Geneviève Church (Paris), conducting several concerts in Amiens, Paris (Notre Dame Cathedral, Saint Étienne Greek Orthodox Cathedral), UNESCO, Neuilly. He was also translator and editor of the metropolitan magazine "*Sfântul Ioan Casian*".

On June 23, 2001, the Monk Ioan (Casian) was ordained to the Holy Diaconate, and on the next day to the Holy Priesthood. The Hieromonk Ioan (Casian) was assigned to the Exaltation of the Holy Cross Monastery in Malvialle, France. On November 1, 2001, he was tonsured into the Little Schema in the same monastery, with the name Ioan. He did a short internship at the Monastery of Saint John the Baptist (Maldon, Essex, England). From 2002-2003, the Hieromonk Ioan (Casian) was priest of the Church of Saint Joseph of Bordeaux, where he gave several lectures on the subject, "The Great Feasts of the Church Year in the Orthodox Church" in collaboration with the Ogivky Christian Art and Iconography Association, and a Biblical workshop on several Biblical texts.

From April 2003 until June 2006, the Hieromonk Ioan (Casian) was the priest of the Romanian Orthodox Church of Saint Nicholas in Queens, New York (USA), where he also edited the parish newsletter. He gave a series of lectures (and catechetical lectures) on themes inspired by the Gospel Readings of Great Lent ("Fasting and its Meaning", "Orthodoxy", "Prayer", "On the Holy Cross", "Stages in the Spiritual Life"). He was in charge of the Saint Dumitru Retreat and Monastic Centre (Middletown, New York), where he set up a memorial room in honour of its founder, Archimandrite Vasile (Vasilachi). During 2004-2007, he also led a Christian summer camp there for children from metropolitan New York City, the Eastern US, and Canada. In 2004, he was elevated to the dignity of archimandrite.

Having been proposed by Archbishop Nicolae and approved by the Eparchial Council, Archimandrite Ioan (Casian) was chosen on March 2, 2006 by the Holy Synod of the Romanian Orthodox Church to be the Vicar-Bishop for the Romanian Orthodox Archdiocese in the Americas. On July 2, 2006, Archimandrite Ioan (Casian) was ordained to the Holy Episcopate at the Cathedral of Saints Constantine and Helen in Chicago, Illinois, with the title "Bishop of Vincina". Since then, Bishop Ioan (Casian) has conducted his pastoral mission especially amongst the Romanian parishes on the East Coast of the U.S. and Canada. He initiated the construction of the new church at the Saint Dumitru Retreat and Monastic Centre in Middletown, NY, as well as the iconography project at the Church of Saint Nicholas in Queens, NY. He has given several lectures: at the Church of Saint John the Merciful (Toronto, September 2007), two lectures inspired by the thinking of Saint Silouan – "Saint Silouan the Athonite in Orthodox Christian Thought", and "Saint Silouan – Askesis of the Broken Heart"; at Columbia University's Union Theological Seminary (New York), a lecture entitled, "The Historian's Mission in the Church"; and on the occasion of the symposium on the theme of "Transfiguration" (December 2007) the lecture, "Saint John Chrysostom's Homily on the Transfiguration: A structural analysis, meaning, and importance".

Bishop Ioan (Casian) participates in the Assembly of Canonical Orthodox Bishops in North and Central America, and as well in the Canadian Conference of Canonical Orthodox Bishops. Bishop Ioan has been resident in Canada since 2007.

— Vicar-Bishop of Vincina 2006- .

Vicar-Bishop of the Romanian Orthodox Archdiocese in the Americas 2006- .

Preceded by:

Succeeded by:

Reference(s):

<http://www.romarch.org/pags.php?id=37>

— *Metropolitan Theodosius (Lazor) of Washington (1933-)*

Theodosius may be spelt Theodosios, Feodosiy.

Theodore may be spelt Feodor.

Theodore Lazor was born in Canonsburg, Pennsylvania in 1933 to immigrant parents from Galicia, in what is today the southeastern corner of Poland. After completing undergraduate studies at the Washington and Jefferson College in Washington, Pennsylvania, he enrolled in Saint Vladimir's Orthodox Theological Seminary, New York, from which he received a Master of Divinity degree in 1960. He spent the next year pursuing additional studies at the Ecumenical Institute in Bossey, Switzerland, making a pilgrimage to the Holy Land, and visiting Orthodox Christian centres throughout Europe and the Middle East.

Upon returning to the USA in 1961, he was tonsured to be a monk and given the name Theodosius. He was then ordained to the Holy Diaconate, and then to the Holy Priesthood. From 1961 through 1966, he served as Rector of the Nativity of the Virgin Mary Church, Madison, Illinois, and as an assistant military chaplain.

In 1967, he was chosen to be the Vicar-Bishop of Washington, DC, and Vicar to Metropolitan Ireney (Bekish). He was then ordained to the Holy Episcopate, and he was immediately appointed to be the Administrator of the Diocese of Alaska. Soon afterwards, in the same year, the Great Council of Bishops chose him to be the Diocesan Bishop of Sitka and Alaska. During his time of service in Alaska, he oversaw the rebuilding of the historic Cathedral of the Archangel Michael in Sitka, Alaska, which had recently been destroyed by fire (the original building had been constructed by Saint Innocent). He further was responsible for directing the renovation of the nearby Bishop's House, which had been built by Saint Innocent. This House still stands today, thanks to this renovation and to agreement with the State of Alaska for its maintenance as a historic site. He initiated regional conferences throughout the diocese, and he encouraged the establishment of a variety of educational programs and conferences. It is not by any means every bishop who is adopted into an aboriginal clan, as was he.

In May 1970, as the Bishop of Alaska, he was assigned to lead the delegation of the Russian Orthodox Greek Catholic Church in North America, which travelled to Moscow to receive the Tomos (document of proclamation) of Autocephaly from the Russian Orthodox Church. The Tomos guaranteed the right of self-governance for the Orthodox Church in America, and gave the official name, "The Orthodox Church in America". Shortly thereafter, he hosted ceremonies in Alaska marking the canonisation of one of the original Orthodox missionaries to Alaska, the well-known and well-beloved Elder Herman. The event was significant in that it marked the first

time a North American had been entered into the Orthodox calendar of saints. Participating was Archbishop Paul (Olmari) of Finland.

In 1972, Bishop Theodosius was transferred by the Holy Synod of Bishops of The Orthodox Church in America and assigned to the Diocese of Pittsburgh and Western Pennsylvania. During his five-year period of service there, in his “home” region, he was elevated to the dignity of archbishop. There also, he instituted a highly-successful program for training “permanent” deacons. He fostered educational programs for all ages. He worked diligently to strengthen the life of the diocese on all levels.

On October 25, 1977, during the Fifth All-American Council in Montréal, Québec, he was chosen to be the Archbishop of New York, and Metropolitan of All America and Canada. As the Primate of The Orthodox Church in America, Metropolitan Theodosius took up the leadership of one of the world’s 15 autocephalous (self-governing) Orthodox Churches.

In 1981, the Holy Synod of Bishops established a new diocese of Washington, DC (it had formerly been a titular see) as the see of the Primate of The Orthodox Church in America. As Archbishop of Washington, Metropolitan Theodosius presided over this diocese, in addition to his duties as Primate.

In that same year, with the retirement of Archbishop Sylvester of Montréal and Canada, Metropolitan Theodosius was given the responsibility of serving as the *locum tenens* of the Archdiocese of Canada. He held this responsibility until 1990. During this time, he was particularly attentive to the renewal of proper diocesan structures and organisation in the Canadian archdiocese so that it would be able to function more efficiently. He also helped to galvanise the leadership to increase the financial contributions from the parishes for the support of the diocesan administration.

Throughout his time of service as the Primate, Metropolitan Theodosius met with numerous world religious leaders, including the Primates of the various Autocephalous Churches. In 1990, he was the first Orthodox Primate to be officially invited to visit the Patriarchate of Moscow. He was invited for this by the newly-enthroned Patriarch Aleksy II of Moscow. In 1992, he was also invited to participate in the 600th anniversary celebrations of the repose of Saint Sergius of Radonezh. In 1991 and 1993, he hosted the North American visits of Patriarch Aleksy II. He hosted the Primate of the Orthodox Church of Georgia, Patriarch-Catholicos Ilya II in 1998, and His Beatitude, Sawa, Metropolitan of Warsaw and All Poland in 2000.

As a guest of many national and foreign religious leaders, Metropolitan Theodosius travelled to Israel, Egypt, Turkey, Greece, Georgia, Ukraine, Russia, and elsewhere.

He took part in official dialogues with His All-Holiness, Ecumenical Patriarch Bartholomew I of Constantinople, at the Patriarchal headquarters in Istanbul, Turkey.

Metropolitan Theodosius played an active rôle in inter-Orthodox gatherings, consultations and associations. One such body was the Standing Conference of the Canonical Orthodox Bishops in the Americas (SCOBA), of which the OCA was a member. The OCA remains a member of the successor entity, the Assembly of Canonical Orthodox Bishops in North America. He was a strong supporter of various inter-Orthodox ministries, including the International Orthodox Christian Charities and the Orthodox Christian Mission Centre. He was always a vocal advocate for Orthodox unity in North America. Together with the members of the Holy Synod of Bishops of The Orthodox Church in America, he participated in the SCOBA-sponsored gathering of North American hierarchs in Ligonier, Pennsylvania, in December 1994 .

Metropolitan Theodosius was a frequent guest at the White House in Washington, DC. He was called upon by Presidents Bush and Clinton for advice on religious and political affairs in various parts of the world, especially after the fall of communism in the late 1980s and early 1990s. During the crisis in Kosovo, he boldly defended the rights of all peoples in the region, and he called upon President Clinton to end the NATO air campaign.

On September 28, 1994, Metropolitan Theodosius was the guest of Dr. James Billington at the Library of Congress for the opening of an historical display highlighting the contribution of the Orthodox Church and native Alaskan cultures to North America. During the ceremony, Metropolitan Theodosius was greeted by US President Clinton and Russian President Boris Yeltsin.

It was during Metropolitan Theodosius' period of service that the OCA's recent "ministry units" were established, and commissioned to make an impact on Church life at the "grass roots" level.

In 2001, Metropolitan Theodosius, requested that he be granted a four-month medical leave of absence from his arch-pastoral and primatial duties by the Holy Synod of Bishops, a request which they granted. He had first had a major surgery, and he had then continued to suffer the residual effects of small strokes which were occurring in late 2000 and early 2001. Despite the four-month medical leave of absence, which he took at the recommendation of his physicians, he found the ever-increasing burdens of his office to be too demanding for him to manage.

In 2002, Metropolitan Theodosius submitted to the Holy Synod of Bishops his request that he be blessed to retire from the responsibility of being the Metropolitan

of All America and Canada. The members of the Holy Synod of Bishops granted Metropolitan Theodosius' request, which would become effective at the soon-to-be-convened next Council. On July 21, 2002, His Beatitude, Metropolitan Theodosius opened the Thirteenth All-American Council, and he presented his address about the life of the Church during the previous triennium. At the conclusion of his address, he retired from being the Metropolitan of All America and Canada.

- Vicar-Bishop of Washington, DC 1967.
Preceded by: Bishop Kiprian (Borisevich).
Succeeded by: Bishop Dmitri (Royster).

- Bishop of Sitka and Alaska 1967-1972.
Preceded by: Archbishop Amvrossy (Merejko).
Succeeded by: Archbishop Gregory (Afonsky).

- Archbishop of Pittsburgh 1972-1977.
Preceded by: Archbishop Avrossy (Merejko).
Succeeded by: Archbishop Kyrill (Yonchev).

- Archbishop of New York, Metropolitan of All America and Canada 1977-1981.
Preceded by: Metropolitan Ireney (Bekish).
Succeeded by: Archbishop Peter (l'Huillier) (as Archbishop of New York).

- *Locum Tenens* of Montréal and Canada (1981-1990).
Preceded by: Archbishop Sylvester (Haruns).
Succeeded by: Bishop Seraphim (Storheim) (as Bishop of Ottawa and Canada).

- Archbishop of Washington, Metropolitan of All America and Canada 1981-2002.
Preceded by: Bishop Basil (Rozdianko) (as Bishop of Washington).
Succeeded by: Metropolitan Herman (Swaiko).

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— *Archbishop Kyrill (Yonchev) of Toledo and of Pittsburgh (1920-2007)*

Kyrill may be spelt Kyrillos, Cyril, Cyrille.

Ilia may be spelt Elias, Elijah, Ilya.

Ilia Yonchev, the son of Mancho and Anna Yonchev, was born in 1920, in Panaguriste, Bulgaria. He attended the Saint John of Rila Theological Seminary in Sofia, Bulgaria, and he graduated in 1940.

Ilya was tonsured to be a monk in 1941, and given the name Kyrill. In the same year, he was ordained to the Holy Diaconate.

In 1943, he was ordained to the Holy Priesthood. Father Kyrill had also been attending the Saint Clement of Ochrid's School of Theology, from which he graduated in 1944. After this, he was appointed to be an instructor of theology in the seminary in Plovdiv, Bulgaria. He was also appointed to be the Abbot of the Monastery of the Mother of God Petritzonitissa, known as the Bachkovo Monastery. It is a very old, large and stavropegial monastery. It is situated 10 kilometres south of Asenovgrad, about 190 kilometres away from Sofia. As the abbot, he participated with other Bulgarian leaders in helping to protect the Jewish population of Bulgaria from actions of the Nazi occupation against the Jews during World War II. Following World War II, Igumen Kyrill attended advanced studies in theology and philosophy in Bern, Switzerland.

In 1950, following the communist takeover of Bulgaria, Igumen Kyrill emigrated to the United States where he was soon assigned to be the Pastor of Saint George's Bulgarian Orthodox Church in Toledo, Ohio, as part of the Bulgarian Eastern Diocese of North and South America and Australia, a diocese of the Bulgarian Patriarchate, and led by Metropolitan Andrei (Petkov). Igumen Kyrill was elevated to the dignity of archimandrite in 1959. During these years, Metropolitan Andrei made unsuccessful attempts to unite to the "Metropolia" this diocese, separated from the Church of Bulgaria by political difficulties.

In 1964, Metropolitan Andrei petitioned the Holy Synod of the Church of Bulgaria for his return to the Bulgarian Episcopate, and he requested that he be able to continue to lead the diocese in North America. When Metropolitan Andrei and his diocese were accepted back into the Church of Bulgaria, Archimandrite Kyrill and a group with him, unwilling to be directly associated with the communist government, separated from Metropolitan Andrei and joined the Russian Orthodox Church Outside of Russia (ROCOR) as the Bulgarian Diocese in Exile. Later in 1964, Archimandrite Kyrill was ordained to the Holy Episcopate by the ROCOR to be the

Bishop of Toledo and Toronto, of the Bulgarian Diocese in Exile. The diocese included several parishes in Ontario.

In 1976, Bishop Kyrill and his diocese separated from the ROCOR and joined The Orthodox Church in America (OCA). Bishop Kyrill was appointed to be the ruling bishop of this Bulgarian diocese under the OCA. In 1977, Bishop Kyrill was appointed to be the *locum tenens* of the Diocese of Western Pennsylvania.

In 1978, he was chosen to be the diocesan bishop of the Pittsburgh diocese. He continued for the next 29 years in this capacity. At the same time, he also continued to lead the OCA's Bulgarian Diocese. In 1992, he was raised to the dignity of archbishop.

During his time of service at the head of the Pittsburgh diocese, Archbishop Kyrill served as a member of the OCA's Lesser Synod of Bishops, the Canonisation Commission, and the Board of Theological Education. He also served as a trustee of Saint Vladimir's Orthodox Theological Seminary in New York.

Archbishop Kyrill reposed in Christ in 2007, after a period of failing health. At the time of his repose, Archbishop Kyrill was the longest-serving Orthodox hierarch in North America.

- Bishop of Toledo and Toronto, Bulgarian Diocese in Exile (ROCOR) 1964-1976.
Preceded by: Metropolitan Andrei (Petkov).
Succeeded by: Metropolitan Michael (Donskoff).
- Bishop of Toledo and the Bulgarian Diocese (OCA) 1976-2007.
See created.
Succeeded by: Bishop Alexander (Golitzin).
- Bishop of Pittsburgh and Western Pennsylvania 1978-1992.
Archbishop of Pittsburgh and Western Pennsylvania 1992-2007.
Preceded by: Archbishop Theodosius (Lazor).
Succeeded by: Bishop Melchisedek (Pleska).

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– *Metropolitan Archbishop Sotirios (Athanassoulas) of Toronto (1936-)*

The future bishop was born in 1936 to George and Anastasia Athanassoulas in Lepiana, Arta, Epirus, in northwestern Greece.

After completing his basic education, he attended and graduated from the School of Theology of the University of Athens. He then moved to Canada and entered the Université de Montréal in Québec, from which he graduated with a Master of Theology degree. Metropolitan Sotirios speaks Greek, English, and French. As a layman, he served as Dean of Students at Holy Cross School of Theology in Boston, Massachusetts.

In 1962, he was ordained by Archbishop Iakovos to the Holy Diaconate, and on the following day he was ordained to the Holy Priesthood. He was assigned to serve in Canada, and he served especially in Montréal and in Edmonton.

In 1973, he was chosen by the Holy Synod of the Patriarchate of Constantinople to become a bishop, and in early 1974 he was ordained to the Holy Episcopate, to serve in the Ninth District as the Bishop of Toronto, under the title "Bishop of Constantia".

From 1968 to 1996, he served as a member of the Archdiocesan Council of the Greek Archdiocese of North and South America. During 1996, he served as the Administrator of the Archdiocese after the retirement of Archbishop Iakovos (Coucouzis) and until the installation of his successor.

In September 24, 1996, Bishop Sotirios was elevated by the Holy Synod of the Patriarchate of Constantinople to be the Metropolitan of Toronto, with the dignity and title "Metropolitan Archbishop of Toronto". He was assigned by the Patriarchate of Constantinople also to be the Patriarchal Exarch of all Canada. This responsibility is not merely titular nor honorific. Metropolitan Sotirios has been active on behalf of the Patriarch in addressing practical and pastoral concerns in Canada. It was his responsibility, well-fulfilled, to organise and coordinate the official visit to Canada in 1998 of Patriarch Bartholomew I of Constantinople.

Thus far, during his episcopate as the Bishop of Toronto, Canada, the number of parishes in the metropolis increased from twenty-two to seventy-five. Additionally, in 1993, the two Women's Monasteries were established: Saint Kosmas of Aitolos in Ontario, and the Virgin Mary of Consolation in Québec. In 1998, the Toronto Orthodox Theological Academy was founded under his leadership, at a time when a large building was purchased on Overlea Boulevard (a portion of which was then named Patriarch Bartholomew Way). The former office-building became the new

centre for the Metropolis, the site of a chapel, the home of the Academy, and the residences of Metropolitan Sotirios and his Vicar, Bishop Christophoros (Rakintzakis). In addition, Metropolitan Sotirios oversaw the establishment of six homes for the homeless, four senior citizens' homes, and a nursing home.

Besides these things, Metropolitan Archbishop Sotirios has been crucially important in the foundation, development and continuation of an annual assembly of active canonical Orthodox bishops in Canada (The Canadian Conference of Orthodox Bishops). Since it began under his leadership in 2000, the annual amiable synaxis has promoted many more occasions on which the bishops serve liturgically together, and on which they undertake common action in practical ways. One of these was the institution of the annual dialogue with Roman Catholic Bishops. This is not a theological dialogue as such, but a general discussion of pastoral and other mutual concerns. Theological matters naturally arise in such a discussion, but this is for helping the mutual understanding of the local bishops. In association with this work, Metropolitan Sotirios also entered the Metropolis of Toronto into the Canadian Council of Churches.

- Bishop of Constantia 1974-1996 (Bishop of the Ninth District, in and for Toronto).
Preceded by: Bishop Theodosios (Sideris) (Ninth District, Toronto).

- Metropolitan Archbishop of Toronto, Canada 1996- .
See was created.

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— *Bishop Christophoros (Rakintzakis) of Andida (19?-)*

The future Bishop Christophoros of Andida (H.B.A., B.Div., B.Ed., M.A) was born in Athens. He is a graduate of the Theological and Philosophical School of Athens. A recipient of the Greek State Scholarship award, he received the Master of Arts degree from the University of Birmingham in the United Kingdom. He also served a two-year term as a reserve artillery officer in the Hellenic Army.

In Greece, he served in the public education system as a Middle School Principal, High School Principal, and the Superintendent of Secondary Education of the Province of Vyoteia (Boeotia Prefecture). He was then appointed to the Office of Educational Affairs at the Consulate General of Greece in Toronto.

From 1997 to 1999, Archimandrite Christophoros (Rakintzakis) served as the parish priest at Saint George's Greek Orthodox Church in Toronto, founded in 1909 as the first Orthodox community to be established in the City of Toronto.

He later served as the Dean of the Toronto Orthodox Theological Academy from its founding in 1998, until 2006.

In 1999, upon the recommendation of His Eminence Metropolitan Archbishop Sotirios (Athanasoulas) of Toronto, the Holy Synod of the Ecumenical Patriarchate chose Archimandrite Christophoros (Rakintzakis) to be the Titular Bishop of Andida (which was a former Diocese of the Metropolis of Pergis in Asia Minor). In that year, he was ordained to the Holy Episcopate at the Church of Saint Nicholas in Scarborough, in a ceremony full of Byzantine majesty and beauty. Along with His Eminence Metropolitan Archbishop Sotirios, who presided at the ordination, the other ordaining hierarchs who participated in the Ordination Liturgy were: Metropolitan Anthony of Dardanellion and San Francisco; Metropolitan Maximos of Ainos and Pittsburgh; Bishop Yuriy of the Ukrainian Orthodox Church of Canada; and Bishop Vasileios of Trimythountos from the Church of Cyprus. As the Bishop of Andida, Bishop Christophoros began to serve as the Vicar-Bishop to Metropolitan Sotirios of Toronto, Canada.

Bishop Christophoros represented His All-Holiness Patriarch Bartholomew I at the Extraordinary Sobor of the Ukrainian Orthodox Church of Canada held from August 22-24, 2008 in Saskatoon. He also took part in the inaugural meeting in the USA of the Episcopal Assembly of North and Central America from May 26-28, 2010, representing the Greek Orthodox Metropolis of Toronto (Canada).

— Bishop of Andida 1999- .

Vicar-Bishop of the Metropolis of Toronto, Canada 1999- .

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— *Metropolitan Wasyly (Fedak) of Winnipeg (1909-2005)*

Wasył' may be spelt Vasył, Vasil, Vasili, Wasyly, Basil, William.

Wasył' Fedak was born in 1909, in Kadobivtsy, Bukovina, Ukraine (at that time, a Romanian region, and part of the Austro-Hungarian empire). Together with his parents and five siblings, he immigrated to Canada and settled in Sheho, Saskatchewan. In young adulthood, he became a teacher, a career that lasted 14 years. In 1932, he was married to Paraskeviya Tymofij. Later, he studied at the UGOCC's seminary (Saint Andrew's College in Winnipeg, Manitoba) from 1941 to 1944.

In 1944, he was ordained to the Holy Diaconate and soon afterwards to the Holy Priesthood. He then served as the pastor of parishes in Manitoba and Ontario. In 1951, he was assigned to Hamilton, Ontario. In Hamilton, he served in the Sobor of Saint Volodymyr. He served this parish for 29 years, and saw the parish grow from 47 to 500 families.

Father Wasył's heart knew deep sorrow when his wife, Paraskeviya, reposed in 1976. In 1978, an extraordinary sobor (Church Council) of the UGOCC chose him to be a candidate to become a bishop. In that year, he was tonsured to be a monk, and was given the name Wasyly.

On July 16, 1978, he was ordained to the Holy Episcopate, to be the Vicar-Bishop of Saskatoon. The ordination, by Metropolitan Andrew, Archbishop Boris, and Bishop Nicholas, took place at the Holy Trinity Cathedral in Winnipeg. Following the repose of Archbishop Nicholas in 1981, Bishop Wasyly became the Acting Bishop of Toronto and the Eastern Eparchy. He was elevated to be the Archbishop of Toronto in 1983.

In 1985, after the repose of Metropolitan Andrew (Metiuk), the 17th Sobor of the UOCC chose Archbishop Wasyly to be its Metropolitan and Primate, with the honorific title "His Beatitude" (he was the last hierarch to hold that title in the UOCC, because only Primate of Autocephalous and Autonomous Churches traditionally hold that title). As the Primate, he was the spiritual leader of the Ukrainian Orthodox Church of Canada, and Chancellor of Saint Andrew's College, the Church's seminary. He was known to be very close to the Church's youth, who affectionately called him "the Met". He was a strong leader, who was known to be very kind, and he had something in common with all of the Church's membership throughout the country (due to the fact that he was born in Ukraine, grew up in Saskatchewan, and was a parish priest in Ontario for over 30 years).

Under the leadership of Metropolitan Wasyly, the UOCC came into full communion with the Ecumenical Patriarchate in 1990. In 1993, he was made an Officer of the Order of Canada.

Metropolitan Wasyly reposed on January 10, 2005, and his funeral took place on January 21-22 at Holy Trinity Metropolitan Cathedral in Winnipeg. There were many Orthodox Christians of many nationalities who attended the funeral services, including eight bishops. Of note were the appearances of His Eminence, Metropolitan Iakovos of Chicago, who represented the Ecumenical Patriarch, Bartholomew I; and His Eminence, Archbishop Mark of Kashira (UOC-MP), who was the official representative of Patriarch Aleksy II and the Moscow Patriarchate. Metropolitan Wasyly was interred in the Glen Eden Cemetery in Winnipeg, Manitoba.

- Vicar-Bishop of Saskatoon (UGOCC) 1978-1982.
 Preceded by: Bishop Boris (Yakovkevich) of Edmonton.
 Succeeded by: Bishop John (Stinka) of Winnipeg.

- Bishop of Toronto (UGOCC) 1982-1983.
 Archbishop of Toronto (UGOCC) 1983-1985.
 Preceded by: Archbishop Nicholas (Debryn).
 Succeeded by: Bishop Yuriy (Kalistchuk).

- Archbishop of Winnipeg, (Primate) Metropolitan of the UOCC 1985-2005.
 Preceded by: Metropolitan Andrew (Metiuk).
 Succeeded by: Metropolitan John (Stinka).

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— *Metropolitan John (Stinka) of Winnipeg (1935-)*

John may be written instead as Ivan, or Ioann.

John (also known as Ivan) Stinka was born on January 24, 1935, in Buchanan, Saskatchewan as the youngest of the 12 children of Nikolaj and Annie (Spizawka) Stinka. His primary education was obtained at Dobranovetz School in Drobot, Saskatchewan, and he obtained his secondary education at the Yorkton Collegiate High School in Yorkton, Saskatchewan. After receiving his teaching certificate, he taught at the Hryhoriw Elementary School (near Preeceville, Saskatchewan) and he then worked for ten years in Saskatoon. He was active in the Ukrainian Orthodox community in Saskatoon, where he attended the Holy Trinity Ukrainian Orthodox Cathedral, sang in the Cathedral Choir, and he was an active member of CYMK (Ukrainian Orthodox Youth).

In 1969, John Stinka enrolled in theological studies at Saint Andrew's College in Winnipeg, Manitoba. He successfully completed his studies in 1972, and he received a Licentiate in Theology. He continued his studies at the University of Manitoba following his Licentiate in Theology.

In 1973, Deacon John was ordained by Archbishop Boris to the Holy Diaconate at the Holy Trinity Cathedral in Saskatoon, Saskatchewan.

In 1974, Archbishop Boris ordained Deacon John to the Holy Priesthood in the Holy Transfiguration Ukrainian Orthodox Church in Yorkton, Saskatchewan. Father John's first assignment was in Saint Volodymyr's Church in Moose Jaw, Saskatchewan, and during that time he graduated from the University of Saskatchewan with a Bachelor of Arts Degree. In August 1978, Father John was transferred, and assigned to the Church of All Saints in Kamsack, Saskatchewan. Throughout his pastorship, Father John was active in the Ukrainian Community and the Orthodox Community as a whole. He was a well-beloved pastor to the spiritual sheep.

At the Extraordinary Sobor of the UOCC in 1983, Father John was chosen to be a bishop. He was ordained to the Holy Episcopate on November 27, 1983, at the Holy Trinity Metropolitan Cathedral in Winnipeg, Manitoba, and he was later enthroned as the Vicar-Bishop of Saskatoon by Metropolitan Andrew (Metiuk), Archbishop Boris, and Archbishop Wasyly (Fedak).

At the 17th Sobor in 1985 in Winnipeg, Manitoba, Bishop John was transferred, and assigned to be the Bishop of Edmonton and the Western Diocese, following the repose of Archbishop Boris and of Metropolitan Andrew. In 1990, he was elevated

to the dignity of archbishop. During his fifteen years of careful and pastoral oversight in this diocese, he was found by everyone to be very approachable. In time (although it was not so in fact), he was treated at least spiritually as the bishop of all the Orthodox in the city.

Following the repose of Metropolitan Wasyly in 2005, Archbishop John became the Acting Primate. In 2005, at the 21st Sobor of the UOCC in Winnipeg, Manitoba, he was chosen to be the Primate and Metropolitan. This was later approved and blessed by the Holy Synod in Constantinople. His Eminence was enthroned on Sunday, July 23, 2006, at the Holy Trinity Ukrainian Orthodox Metropolitan Cathedral in Winnipeg, Manitoba. Co-presiding were Archbishops Yuriy (Kalistchuk) of Toronto, Antony (Sherba) of New York & Washington (UOC-USA), and Bishop Georgije (Djokic) of the Serbian Diocese of Canada. Metropolitan Sotirios of the Greek Metropolis of Toronto and Patriarchal Exarch of Canada presided over the enthronement.

At the 22nd Sobor of the UOCC held in Winnipeg, Manitoba, from July 12-18, 2010, Metropolitan John officially retired from active service as Primate of the UOCC because of poor health. He was granted the title "Metropolitan Emeritus", and he moved from Winnipeg to live in Saskatoon, Saskatchewan.

— Vicar-Bishop of Saskatoon 1983-1985.

Preceded by: Bishop Wasyly (Fedak).

Succeeded by: Bishop Yuriy (Kalistchuk).

— Bishop of Edmonton 1985-1990.

Archbishop of Edmonton 1990-2006.

Preceded by: Bishop Boris (Yakovkevych).

Succeeded by: Bishop Hilarion (Rudnyk).

— Archbishop of Winnipeg, Metropolitan of the UOCC 2006-2010.

Preceded by: Metropolitan Wasyly (Fedak).

Succeeded by: Metropolitan Yuriy (Kalistchuk).

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— *Bishop Georgije (Đjokić) of Canada (1949-)*

The future bishop Georgije (Đjokić) was born in 1949 in G. Crnjelovo near Bijeljina, in the Yugoslav Republic (now Republika Srpska). Besides his parents, his father Hadži-Krsta and his mother Krunija, he also has a brother Konstantin (the Bishop of Central Europe), a brother Ljubomir (a priest in Vršanima, near Bijeljina), and a sister Nadežda (a nun at the Tavna Monastery).

In 1962, he left for the Tavna Monastery and continued his preparation for serving God at the Ozren, Kosijerevo, Transfiguration (Ovčar Banja), Savina and Studenica monasteries. In the Ostrog Monastery, he finished the monastic school (amongst the first post-war generation).

In 1971, he was tonsured to be a monk and given the name Georgije (George) at the Ozren Monastery. In the same year, he was ordained to the Holy Diaconate and to the Holy Priesthood. Bishop Longin appointed the Hieromonk Georgije to be the confessor of the Tavna Monastery, from where he finished the Saint Arsenius Seminary in Sremski Karlovci, and the Theological Faculty in Belgrade. He continued his post-graduate studies at Loughborough University in Leicestershire, England.

The Hieromonk Georgije (Đjokić) was chosen to be a bishop in 1984. In that year, he was ordained to the Holy Episcopate at the Cathedral Church of Saint Sava in Belgrade by the Serbian Patriarch German of blessed memory, with Bishop Miltun of Timok and Bishop Vasilije of Zvornik-Tuzla. In that same year, Bishop Georgije travelled to Canada to take up his responsibilities in the Toronto region.

In the newly-formed Diocese of Canada, numerous churches have been consecrated under his leadership, along with the first Serbian monastery in Canada. The Cathedral of All Saints of Serbia is in Mississauga, Ontario, and the Monastery of the Transfiguration is near Campbellville, Ontario. Bishop Georgije founded the Federation of the Circle of Serbian Sisters. He brought many priests to Canada to serve the numerous immigrating people, and to develop the new parishes. He founded the "*ISTOČNIK*" diocesan magazine, and as well as many other publishing endeavours. He also founded the Library of the Holy Transfiguration of our Lord.

His work has included overcoming the effects of the former schisms in the Serbian Church (primarily locally, in Canada). He is also in charge of a number of actions for the assistance of Serbs in Serbia, and for providing more accurate and clear material to the public media regarding the truth about the war in the former Yugoslavia, and about the sufferings of the Serbian people.

— Bishop of Canada 1984- .
See created.

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— *Archbishop Lazar (Puhalo) of Ottawa (1941-)*

On 12 January 1941, Ronald Levi Puhalo (the future Archbishop Lazar) was born to Mildred Gaba(r) and Luka Puhalo (who were not married at the time). The struggles of his mother's life meant that the family moved many times, and it was not until 1947 that she married Felix Haler. In 1948, Felix formally adopted Ronald and his half-brother. Felix was only 16 years older than Ronald at the time, but he became an outstanding father and rôle model to the child. Somewhat later, Luka Puhalo, who was a Canadian citizen (although living in the USA), re-entered Ronald's life and became the main source of his Orthodox formation. It was through him that Ronald, as a dual citizen, arrived in Canada.

Partly crippled by arthritis and asthma in his youth, Ronald nevertheless began his studies at the University of British Columbia, and he concentrated on the study of physics. Several times, he had to interrupt his studies because of disabling bouts of arthritis and other often severe bouts of recurring illnesses. Regardless, he continued his studies, and he included history and philosophy in the scope of his reading. His interest in patristics began while he was reading in philosophy at the Warburg Institute of the University of London (<http://warburg.sas.ac.uk/home/>).

In 1968, while visiting Mount Athos, the young Lev Puhalo and Vasili Novakshonoff discussed the idea of founding a Canadian Orthodox monastery. Some monks on Mount Athos advised them not to delay, since a good intention can fade if it is not acted upon. Thus, their struggle began east of Rosedale, BC (near Chilliwack), in a tiny hut with a dirt floor. Vasili continued his employment at a library in order to finance both the monastery and its missionary work. In 1969, a platform of scrap lumber was built over half of the floor. In 1969-70, a damp and cold winter revealed that the roof had many leaks, and that the hut was poorly constructed. Two sheets of plastic stretched over a rope line (with a kerosene burner between these sheets) became the first cells. The kitchen, consisting of a Coleman stove and a tap that gave cold water, was in the dirt part of the hut. Nevertheless, the translating of books began, resulting in the *Life of St Theophil the Fool for Christ of the Kiev Caves*, the *Life of St Xenia of St Petersburg* (published by Holy Trinity Monastery, Jordanville) and a significant portion of the *History of Russian Imperial Coronations* for the Russian Orthodox Youth Committee. In 1970, a symposium, entitled "Forgotten Voices: Women in the Early Church," was held by the monastery at a local auditorium. This was the beginning of Lev's life's work, both to educate Orthodox Christians about the gifts of the faith and tradition, and to bring these gifts into conversation with other Christians and with those who have no connexion with the Church.

In 1971, Lev entered the Holy Trinity Monastery/Seminary, Jordanville, New York. He was ordained to the Holy Diaconate in the Russian Orthodox Church Outside Russia (ROCOR) in late 1972.

In 1973, Deacon Lev was assigned to serve a mission parish of the ROCOR in Alaska. In the same year, a second monastery site, of better quality, was found in the mountains south of the city of Chilliwack, British Columbia. The new monastery had no running water or other plumbing, but eventually Deacon Lev installed a pipeline, bringing cold water into the monastery from a spring on the mountain above the monastery building. Even though Deacon Lev was assigned to Alaska (he could therefore spend only brief, sporadic stays in his monastery), Synaxis Press was founded, and the publication of the journal *ORTHODOX CANADA: The Canadian Orthodox Missionary* began. In 1974, the first edition of the *Synaxis Theological Journal* was published.

In 1976, Deacon Lev was able to return to resume the development of the monastery. He travelled considerably, especially lecturing and giving talks to youth in various parishes. During this time, he developed a sympathy for those Orthodox who lived away from a church. He often travelled on buses (as much as 10,000 miles in a year) for the sake of caring for isolated Orthodox Christians, or for those who requested that he give talks in regular parishes.

Deacon Lev became deeply concerned about the emerging teaching of Father Seraphim Rose that imported aspects of Latin Christian teaching on purgatory and the journey of the soul after death. In 1978, in response to this controversy and its impact on the Orthodox faithful, Deacon Lev wrote *The Soul, the Body and Death: Patristic Eschatology of the Orthodox Church*. In 1980, because of the strength of the developing controversy, and because of the strong reactions of certain elements in the Church, Deacon Lev was ordered by the Synod of Bishops of the ROCOR to cease lecturing about eschatology. Father Seraphim was also ordered to cease the controversy. After considerable effort to resolve this controversy, Deacon Lev transferred to the "Free Serbian Church," and to Metropolitan Ireney of the New Gracanica Metropolitanate, who led a group of Serbs in North America at that time. This jurisdiction (as was so characteristic of Churches historically under the Communist umbrella) had separated from the patriarchate in Serbia. As a result of the many and varied ways in which the geopolitical realities of this period affected Orthodox Churches, he was then deposed by ROCOR "for entering a jurisdiction not in communion with ROCOR." It must be understood that at this time, the ROCOR was not in communion with any other Orthodox jurisdiction.

In 1981, in response to a 1980 request from a small group of Romanian Canadians who wished to worship in the monastery chapel, Metropolitan Ireney of New Gracanica ordained Deacon Lev to the Holy Priesthood in 1982, in order to serve the

newly-formed parish of the Holy Confessor, Saint Tikhon in BC, and also to serve in the monastery. At this time, Metropolitan Ireney also tonsured him to be a monk, and he gave him the name Lazar (for Tsar Lazar of Kosovo). Later that year, Father Lazar tonsured Vasili to be a monk, and gave him the name Varlaam.

In 1983, the Hieromonk Lazar offered to help a group of Serbs found a parish in Los Angeles, with services conducted in Church Slavonic and English. The offer was accepted, and this was done. Father Lazar was also called upon by Metropolitan Ireney to help found the Saint Sava Serbian Orthodox Seminary for the Diocese of New Gracanica, in Grayslake, Illinois. Metropolitan Ireney also ordained the monk Varlaam to the Holy Priesthood during a parish feast-day in Saint Louis, Missouri, in order to serve the parish of Saint Tikhon in BC. Father Lazar worked at the seminary during the next five years and he developed its three-year theological curriculum.

In 1984, the feast of "The Theotokos, Joy of Canada" was established when Metropolitan Ireney of New Gracanica presented the monastery with a small icon of the Theotokos as a blessing. Father Lazar prepared an akathist for the Joy of Canada, and he instituted the feast-day of the monastery with a pilgrimage with the icon that takes place annually on the first Sunday in August. In 1985, the parish of Saint Nicholas, Langley, BC, appealed to the monastery for help and for a priest, and this was provided. Because of the unavailability of locally obtainable pure beeswax candles, Father Varlaam built a small candle factory to produce hand-dipped, pure beeswax candles (made from wax imported from Alberta) in the parishes and the monastery.

In 1988, with the blessing of Metropolitan Ireney, Father Lazar and the community transferred to the Greek Old Calendar jurisdiction that was closely affiliated with the Free Serbian Orthodox Church, in order to serve a growing number of English language, non-Serbian communities. He was elevated to be an archimandrite by Metropolitan Paisios of North and South America in Astoria, NY, in 1988. Then, in 1990, during a series of splits and divisions in the Old Calendarist Greek Church, Archimandrite Lazar chose to remain with the Metropolis of Western Europe of the Genuine Orthodox Church of Greece (often referred to as the Holy Synod of Milan). On 28 September 1990, he was ordained to the Holy Episcopate by Metropolitan Evlogios of Milan, Archbishop Gregorios of Turin, and Bishop Vigile of Paris. He thus became Bishop of Vancouver.

After a search, the monastery was able to acquire an illustrious property in 1991, and it was moved to Dewdney, BC. On this property, there were existing (but damaged) buildings which had to be repaired. The property was named "New Ostrog," and the candle factory was dedicated to the protection of Saint Vasili of Ostrog. Bishop Lazar was then elevated to be an archbishop by the Metropolis of Milan of the Genuine Orthodox Church of Greece (Old Calendar). However, when the

Metropolis decided to affiliate with the Ukrainian Orthodox Church, Patriarchate of Kyiv, Vladika Lazar soon thereafter resolved to depart from the Old Calendarist movement and to seek unity with the broad Canonical Orthodox Church body. He turned to the OCA after a long discussion with some of her bishops.

In 2002, after having engaged in many years of correspondence on the subject, Archbishop Lazar addressed the Holy Synod of the OCA in a statement. In what is entitled a "Repentant Declaration" dated 21 October 2002, Archbishop Lazar stated: "I wish to express my sincere regret and repentance for my years of involvement in Orthodox Church bodies outside the Canonical Orthodox Church. While my long involvement with schismatic bodies such as the Russian Orthodox Church Outside Russia, the Greek Old Calendarist bodies and the Ukrainian Orthodox Church of Kiev, was well-intentioned and motivated by a love of Orthodoxy, it was an error. I deeply regret this error and sincerely repent for it."

In 2003, after considerable study and inquiry regarding canonical matters, and after a lengthy investigation of the background of the hierarchs and the monastery itself, which was conducted by the late Archbishop Dmitry of Dallas, the monastery, with its clergy and the parishes in Canada were accepted by the OCA. The bishops and the monastery were received into The Orthodox Church in America by *oikonomia*. *Oikonomia* is a Greek word with a root meaning of "house-keeping" or "household management". It has extended meanings involving "management" in some form. Its usual application has to do with a compassionate, episcopal interpretation of our canonical inheritance in particular and specific situations, on a person-by-person basis. It always involves pastoral discretion in addressing the salvation of particular persons. The alternative method of using this canonical inheritance is "strictness," or "precision." This method is scarcely flexible. If possible, both alternatives refer to previous decisions by bishops in similar situations.

Thus, Archbishop Lazar was received as a retired bishop with the title "the Former Archbishop of Ottawa" (a title by which he was already known). Although in retirement from active hierarchal duties, Archbishop Lazar has served the Archdiocese of Canada of The Orthodox Church in America as the Civil Liaison for the Archdiocese of Canada with the Government of Canada.

In 2007, the monastery transferred Saint Nicholas' Canadian Orthodox Church in Langley to the Archdiocese of Canada. Regular Sunday services (open to all) began at the Canadian Orthodox Monastery of All Saints of North America in Dewdney. The congregation grew exponentially. This growth was made up of many new citizens of Canada from Russia, Ukraine and Moldova, combined with numerous converts to Orthodoxy, who participated in the Divine Liturgy and in the life of teaching that has shaped the monastery. The monastery's Temple is named for "The Theotokos, Joy of Canada."

Archbishop Lazar began his service as a missionary by serving in Alaska and then by caring for Orthodox families scattered throughout British Columbia and elsewhere. His rich teaching ministry has been unique amongst the hierarchs in North America. From the beginning, he understood the Church to be a spiritual hospital, and the Gospel to be the healing word for the life of the world. Endeavouring to deepen the understanding of the Orthodox faithful, he has published extensively on patristic theology. Of particular note are his many books, which include: *The Soul, the Body and Death: Patristic Eschatology of the Orthodox Church* (revised edition, 1987); *History of Icons of the Last Judgement, The Icon as Scripture and Culture, Commonwealth and Personhood* (2011). His early education in science has resulted in numerous lectures and publications on science and faith. Of particular note are his books: *The Impact of Byzantine Thought on Medicine* (1998); *Evidence of Things Not Seen: Orthodoxy and Modern Physics* (2006); *Neurobiology of Sin* (2010). This work led to his involvement with the Templeton Foundation work on science and religion. However, perhaps most noteworthy is his work of reaching out to non-believers and to Christians who have never benefitted from Orthodox teaching. His books: *Freedom to Believe: Freedom and Personhood in Orthodox Christian Ontology* (2007), and *GEHENNA: On the Nature of Hell according to Orthodox Christian Tradition* (2012), have drawn many into the Orthodox fold. As a Research Fellow of the Chester Ronning Centre for the Study of Religion and Public Life, University of Alberta, he has joined in a number of fruitful engagements in the dialogue with Islam in Syria, Turkey and in North America.

As is the case with so many others, Archbishop Lazar's previous movement through the various jurisdictions reflects the wounded nature of Orthodox Churches in North America. The period of the Cold War was a major contributor to the irregular nature of these jurisdictions on this continent. As a result of the end of the Soviet Union in 1990, and the slow process of sorting out the implications for the various Orthodox jurisdictions from the Slavic homelands in North America, Archbishop Lazar sought to regularise his own place in the new order. Moreover, Vladika Lazar had a sincere commitment to the Old Calendar Church at the time. His whole life had been formed in this environment. Therefore, it was only with great difficulty that he separated himself from that movement to enter the broader Orthodox world in which the New Calendar has a significant place.

— Bishop of Vancouver (SoM) 1990-1996.

See created.

Succeeded by: Bishop Varlaam (Novakshonoff) (OCA).

— Archbishop of Ottawa (UOC-KP) 1996-2003.

See created.

See dissolved.

— Former Archbishop of Ottawa (OCA) 2003- .

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— *Bishop Varlaam (Novakshonoff) of Vancouver (1935-)*

The future bishop was born Basil (Vasili) Novakshonoff in 1935, near Buchanan, in east-central Saskatchewan. As usual for his given name, he was called “William” in English. His parents were Russians of Old Believer and Doukhobor ancestry, members of families that had immigrated from the Caucasus in Russia to the region of Verigin, Saskatchewan in 1899.

Following his early education in Saskatchewan, Basil studied Slavic languages and culture at the University of Alberta in Edmonton, Alberta, where he also taught Russian for some time.

In 1968, after visiting the monasteries of Mount Athos, Basil joined Lev Puhalo in the founding of the Monastery of All Saints of North America in BC. The initial site of the monastery was east of Rosedale, BC (which is near Chilliwack). The original facilities were very primitive. In this monastic venture, he became known as Vasili.

During the early days of the monastery, Vasili continued working in the Fraser Valley Regional Library system in British Columbia in order to finance both the monastery and its missionary work. As part of their missionary endeavours, Vasili translated a number of Russian spiritual and theological works into English. He also conducted symposiums and spiritual talks for both the English-speaking and Russian-speaking communities. Amongst his early translations were the *Life of St Theophil the Fool for Christ of the Kiev Caves*, and the *Life of St Xenia of St Petersburg*. They were published by Holy Trinity Monastery in Jordanville, New York. He also translated various works of Metropolitan Antony Khrapovitsky into English. These were published by his own monastery in British Columbia.

In 1973, the monastery moved to better facilities in the mountains south of Chilliwack, BC. In 1981, Vasili was tonsured to be a monk, and given the name Varlaam by the Hieromonk Lazar. Earlier in that year, Lev Puhalo had been ordained to the Holy Priesthood and tonsured a monk with the name Lazar.

In 1983, Metropolitan Ireney of the New Gracanica Metropolitanate ordained the monk Varlaam to the Holy Diaconate and to the Holy Priesthood in order to serve the monastery and its associated parish of Saint Tikhon in BC. Metropolitan Ireney ordained the Hieromonk Varlaam in Saint Louis, MO, on the occasion of the parish feast-day in that city.

In 1985, Father Varlaam answered an appeal from the new English-language parish of Saint Nicholas in Langley, BC to serve as their priest. Father Varlaam also started a small candle factory to make beeswax candles that were difficult to find in their

area. Finding affordable beeswax locally was very difficult, and it had to be brought in from far away in northern Alberta.

In late 1991, the fathers moved the monastery to a new property in Dewdney, BC, which was east of the town of Mission. The new property had a large main building. However, when the monks took possession, this building needed considerable repairs because of the neglect of the previous owners, and because there had also been a fire. The monastery continued the name of the "Orthodox Monastery of All Saints of North America", but the property itself was affectionately referred to as "New Ostrog" (after the monastery in Montenegro). The candle-factory was named for Saint Vasili of Ostrog. The monastery was, at that time, under the jurisdiction of a branch of the Genuine Orthodox Church of Greece (old calendar).

In 1994, Father Varlaam was ordained to the Holy Episcopate as Bishop of Vancouver. The ordination took place at the Church of Saint Nicholas in Langley, B.C.

In 2003, the monastery and its clergy were received into the jurisdiction of The Orthodox Church in America. This reception included Bishop Varlaam as a retired bishop, and he has the title "Former Bishop of Vancouver."

In 2007, Bishop Varlaam retired from his pastoral duties at Saint Nicholas' Church, Langley, BC, Canada. He began serving only at the Monastery of All Saints of North America in Dewdney, BC.

Bishop Varlaam is known for his linguistic competence and for his pastoral work, which includes caring for recent immigrants from Russia, Ukraine and Moldova. Because of these particular personal gifts of Bishop Varlaam, the monastery has been able to offer services in English from the beginning, and at the same time to serve various immigrants from Slavic-speaking and Romanian-speaking countries who had recently made Canada their home. They have been seeking to recover the faith of their fathers and mothers, and they have come to a richer understanding of their ancestral faith through his pastoral service. Many of these new Canadians in the lower mainland of British Columbia (raised during the Soviet period in Soviet territories) have been baptised, and with joy have entered into the life of the Church.

Along with his translations of the theological works of Metropolitan Antony Khrapovitsky from Russian, Bishop Varlaam has prepared a series of children's books for catechetical purposes. Bishop Varlaam and Archbishop Lazar have used their particular gifts in order to prepare elegant translations of many liturgical texts into English.

- Bishop of Vancouver (SoM) 1994-2003.
 Preceded by: Archbishop Lazar (Puhalo).
 Succeeded by:

- Former Bishop of Vancouver (OCA) 2003- .

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– *Archbishop Vsevolod (Maidanski) of Skopelos (1927-2007)*

Majdanski may also be spelt Maidanski or Maidansky.

Vsevolod Kolomijcew-Majdanski, son of Protopresbyter Wasylj and Panimatka Maria Kolomijcew-Majdanski, was born in Kalisz, Poland on 10 December, 1927. Vsevolod received his elementary and secondary education in Poland and began his studies in theology at the Warsaw Orthodox Theological Seminary. He lived principally in Kalisz along with his parents and his sister until 1945, when the family fled westwards from the approaching Soviet army. The exarch of the Ecumenical Patriarchate in Western Europe at the time was Metropolitan Seraphim, who provided letters of safe transit for the Orthodox clergy in Poland fleeing the Soviets. The Majdanski family took five months in 1945 to arrive in Luxemburg, and they were able eventually to settle in Germany.

In Germany, Vsevolod continued and completed his theological studies at the Dillingen Theological University. In 1949, the Ukrainian Orthodox parishes in Australia were being organised, and the faithful wrote to several priests located in Germany (Protopresbyter Wasylj Majdanski being one of them), asking that they consider moving to Australia. Father Wasylj agreed, and the entire Majdanski family emigrated to Australia to serve the spiritual needs of the faithful in Sydney and other cities. Vsevolod continued his higher education at the Sydney and Melbourne Universities in Australia.

The family hoped in time to be able to move to the United States, where a large Ukrainian community had developed following the end of World War II. His mother reposed in 1952 in Australia. In 1955, Vsevolod and his sister received visa-opportunities to emigrate to the United States. His sister emigrated first, but Vsevolod remained in Australia to complete his undergraduate education. Afterwards, he and Protopresbyter Wasylj also moved to the USA, and took up residence in the centre of the Ukrainian community in New York City. Vsevolod began his graduate studies at Yeshiva University in the City. He graduated in 1964, and he was appointed to the Medical Faculty of Einstein College as a Psychotherapist specialising in family and youth therapy. He received his field practice working with families at the Jewish Family Service and also in group therapy, working with institutionalised youth at the Jewish Board of Guardians. He was then appointed as Principal Associate in Medicine at the Medical School of Yeshiva University.

Protopresbyter Wasylj reposed in 1961. This brought Vsevolod more intimately into the life of the Ukrainian Orthodox Church in the USA. In 1985, he more strongly felt the call of the Lord to serve Him. Metropolitan Andrei (Kuschak), who led the

Ukrainian Orthodox Church in America (Ecumenical Patriarchate of Constantinople) is the one who personally called him. It was he who ordained Vsevolod to the Holy Diaconate and to the Holy Priesthood in 1985. The Priest Vsevolod served at the metropolitan's side for two years. He was tonsured to be a monk, and he was elevated to the dignity of archimandrite in 1987. Metropolitan Andrew reposed in that year, and Archimandrite Vsevolod was chosen to become his successor. He was ordained to the Holy Episcopate (with the blessing of His All-Holiness, the Ecumenical Patriarch of Constantinople, Demetrios I) on 27 September 1987, at the Holy Trinity Greek Orthodox Cathedral, New York City, by Archbishop Iakovos, Metropolitan Silas, Bishop Athenagoras and Bishop Phillip. He became the Titular Bishop of Skopelos.

From 1987 through 1996, Bishop Vsevolod served as the Prime Hierarchy of the Ukrainian Orthodox Church in America (Ecumenical Patriarchate). He developed a closer relationship with the hierarchs of the Ukrainian Orthodox Church of the USA, and he was supportive of the invitation by the Ecumenical Patriarchate of Constantinople for the Ukrainian Orthodox Church of the USA to come under the omophor of the Patriarchate. Following the acceptance of this invitation, Bishop Vsevolod and the hierarchs of the Ukrainian Orthodox Church of the USA, having been strongly urged to do so by the Sobors of both jurisdictions, became resolute in their desire and efforts to reach the long dreamed of goal of finally uniting the two jurisdictions.

This unification took place at the Metropolia Centre of the UOC of the USA in South Bound Brook, New Jersey in November 1996. In 1997, Bishop Vsevolod was appointed to be the Ruling Hierarchy of the Western Eparchy of the UOC of USA with his Episcopal See in Chicago, Illinois. He was elevated to the dignity of archbishop, first by the Sobor of the Ukrainian Orthodox Church of the USA and formally so in 2000 by the Holy Synod of Constantinople.

During this time, it happened that most of the parishes in Canada that had belonged to his responsibility were transferred to the Ukrainian Orthodox Church of Canada. One was transferred to the American Carpatho-Rusyn Orthodox Diocese.

From the time of his episcopal ordination, Archbishop Vsevolod had been active in the ecumenical dialogue between the Orthodox and Roman Catholic Churches, and in numerous other ecumenical dialogues. The book, *We are All Brothers*, a collection of his writings and speeches, was published in 1999, and a second volume was published in 2006. He helped to initiate and organise the Orientale Lumen conferences in Washington, DC, which have met annually since 1997. He was a plenary-session speaker, and he led many of the prayer services at these ecumenical meetings. He was a founder and was the Orthodox co-patron of the Society of Saint John Chrysostom, and co-founder of the Kyivan Church Study Group.

He was chosen to represent the Ecumenical Patriarch at the Jerusalem Conference of Science and Religion, at the Milan Conference of Inter-Church Relations and he was a member of the official Patriarchal delegation to Rome for the Feast Day of Saints Peter and Paul in the Jubilee Year of 2000. He was received in several private audiences by the late Pope John Paul II and by Pope Benedict XVI. He represented the Ukrainian Orthodox Church of the USA in continued discussions with the various factions of Ukrainian Orthodoxy in Ukraine throughout the last ten years of his life.

The archbishop was fluent in several European languages. He was a member of the Ukrainian Academy of Arts and Sciences and the Academy of Social Workers, Diplomat in Clinical Psychotherapy. In March 2003, President Leonid Kuchma of Ukraine awarded Archbishop Vsevolod the "Order of Merit – 3rd Degree for his efforts to achieve Orthodox Christian unity in Ukraine, for his contributions to inter-confessional relations and his charitable activity. Then Ukrainian President Viktor Yuschenko awarded him with the "Order of Merit – 2nd Degree" in honour of his 80th birthday.

Archbishop Vsevolod sponsored several theology students from Ukraine in pursuing graduate education in theology in Greece and other countries. He was a member of the Council of Bishops and Metropolitan Council of the Ukrainian Orthodox Church of the USA. He particularly enjoyed spending time with the youth of the Church – especially during the Saint Thomas Sunday-Provody Pilgrimage at South Bound Brook each year, and at the annual convention of the Junior Ukrainian Orthodox League of the USA.

In 2007, Archbishop Vsevolod fell seriously ill. He managed to attend the celebration of his 80th birthday and the 20th anniversary of his episcopal ordination on December 9, but he reposed on December 16, 2007 in Chicago.

- Bishop of Skopelos 1987-2000.
Archbishop of Skopelos 2000-2007.
Prime Hierarchy of the Ukrainian Orthodox Church in America (EP) 1987-1996.
- Archbishop of the Western Eparchy of the Ukrainian Orthodox Church (USA) 1997-2007.
Preceded by: Bishop Mstyslav (Skrypnyk).
Succeeded by: Bishop Daniel () of Pamphilon.

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— *Metropolitan Nicholas (Smisko) of Amissos (1936 -2011)*

Richard Smisko was born on February 23, 1936, to Andrew and Anna (Totin) Smisko. He grew up in Saint John the Baptist's Church in Perth Amboy, New Jersey, where he served as an altar boy. He also sang in the choir and learned the Carpatho-Russian Plain Chant. His parents were both immigrants to the USA from a village in Carpatho-Russia, presently eastern Slovakia.

After graduating from Perth Amboy High School, he began studies in the Youngstown State University and the University of Pittsburgh at Johnstown. He then entered the Christ the Saviour Seminary in Johnstown, Pennsylvania to prepare for ordination. Upon graduation, he was ordained to the Holy Priesthood in Perth Amboy on January 11, 1959 by Bishop Orestes. He was assigned to be the Priest of the Church of Saints Peter and Paul in Windber, Pennsylvania, where he served until 1962.

After this, Father Richard embarked on a year of study at the Patriarchal Theological Academy at Halki, near Constantinople, which was still functioning at that time. During his stay in the city, the young priest was assigned by the late Ecumenical Patriarch Athenagoras to serve the spiritual needs of the large Slavic Orthodox community in the Galata section of Istanbul. Father Richard also travelled extensively throughout Europe and the Middle East. He visited the holy places of the Holy Land, and he lived for a time on Mount Athos.

Upon his return to the United States, Father Richard resumed his studies in the University of Youngstown, Ohio, and the University of Pittsburgh at Johnstown. He received the Bachelor of Arts, Bachelor of Theology and Licentiate of Theology degrees. In 1963, Metropolitan Orestes assigned him to be the Prefect of Discipline at Christ the Saviour Seminary, a member of the faculty of the seminary, and an assistant priest at the Cathedral of Christ the Saviour in Johnstown. In 1965, he was given the administrative duties of serving as the Pastor at the Church of Saints Peter and Paul in Homer City; and in 1971, he was assigned to be the Pastor of Saint Michael's Church in Clymer. A year later, he was assigned to be the Pastor of Saint Nicholas' Church in New York City.

In 1976, Bishop John (Martin) of Nyssa announced his elevation to the dignity of archimandrite at the 11th Diocesan Council in Chicago. The elevation was blessed in Saint Nicholas' Church, New York, on January 23, 1977. When the Monastery of the Annunciation was established in Tuxedo Park, New York, in the spring of 1979, Bishop John (Martin) appointed him to be the community's first abbot. Father Richard was tonsured to be a monk, and he was given the name Nicholas. This occurred during the dedication of the Monastery on September 16, 1979.

Three years later, Archimandrite Nicholas was chosen by the Holy Synod of Constantinople to be the Titular Bishop of Amissos and the Vicar-Bishop of the Ukrainian Orthodox Diocese of the Ecumenical Patriarchate. He was subsequently ordained to the Holy Episcopate on March 13, 1983 at Saint Mary's Church in Allentown, Pennsylvania. The presiding ordaining hierarch was His Eminence, Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese and Exarch of the Ecumenical Throne in the Western Hemisphere. Co-ordaining hierarchs were His Eminence, Metropolitan Andrew (Kuschak) of Evkarpia, of the Ukrainian Orthodox Church, His Grace, Bishop Philotheos of Meloa, and His Excellency, Bishop John (Martin) of Nyssa.

Following the repose of Bishop John (Martin) in September of 1984, Bishop Nicholas was chosen to be the third ruling hierarch of the Carpatho-Russian Diocese at a special Clergy Council in Johnstown on November 25, 1984. This choice was confirmed by the Holy Synod of the Ecumenical Throne, and he was solemnly enthroned as Metropolitan (diocesan bishop) in the Cathedral of Christ the Saviour in Johnstown, Pennsylvania by His Eminence, Archbishop Iakovos on April 19, 1985.

The new metropolitan gave immediate attention to liturgical matters. He authorised the Liturgical Commission to translate additional services into English. Resulting from their work was the new Diocesan Pew Book, a Holy Week and Resurrection Matins Service Book, a Christmas and Theophany Compline Book, as well as an Altar Liturgical Text for the clergy.

Metropolitan Nicholas led several pilgrimages overseas. In 1986, he travelled with some 50 pilgrims to Constantinople, where he conferred with His All-Holiness, Ecumenical Patriarch Demetrios I. They also visited the Holy Land. The following year, he led two pilgrimages to venerate the Weeping Icon of Our Lady of Chicago and, in 1988, he twice journeyed to Russia and Czechoslovakia for the Millennium Celebration.

In 1988, Metropolitan Nicholas presided at the festivities celebrating the Golden Jubilee of the Diocese. Two years later, a similar celebration marked the 50th Anniversary of Christ the Saviour Seminary. In 1985, His Eminence represented the Patriarch and the Standing Conference of the Canonical Orthodox Bishops of the Americas (SCOBA) of which he was a member and its treasurer, and he visited all four Dioceses of the Orthodox Church in Czechoslovakia, and saw first-hand the persecution it was suffering.

In July 1990, along with Metropolitan Maximos of Pittsburgh, Pennsylvania, he had the honour of hosting His All-Holiness, Ecumenical Patriarch Demetrios in Johnstown, with impressive services at the Cambria County War Memorial and a visit by the "ranking prelate of World Orthodoxy" to the Carpatho-Russian

Cathedral, Seminary and Administrative Offices. Metropolitan Nicholas represented the diocese at the funeral services of the late Patriarch Demetrios on October 2, 1991. He again represented the diocese at the enthronement of His All-Holiness, Bartholomew I, as the new Ecumenical Patriarch in 1991.

In 1992, Metropolitan Nicholas initiated "HARVEST 2000", a diocesan plan for missions, renewal and evangelisation. This effort resulted in parish growth and renewal. Several new parishes were received into the diocese, and missions were established in Florida, Georgia, Indiana, Illinois, Maryland, North Carolina, and Virginia. A parish was received and a mission established in Ontario, Canada. He also participated in a special Synod of Orthodox Bishops, convened in Constantinople by the Ecumenical Patriarch Bartholomew I. While in Europe, Metropolitan Nicholas also travelled to Ægina, Greece, where he was given relics of Saint Nektarios, as well as oils from his tomb, which he shared with all of the diocesan parishes. He delivered the 1998 commencement address at the Hellenic College and the Holy Cross School of Theology, at which time he was awarded an honorary Doctor of Divinity degree.

Metropolitan Nicholas spearheaded the continued development of Camp Nazareth: the construction of a staff lodge and additional cabins for campers. He also had the idea to build an "Old Country Church" at the camp, which indeed was consecrated in August of 2003. The patrons of the temple are the evangelisers of the Slavs, Saints Cyril and Methodius. Under his leadership, a new chancery for the diocese was constructed, which adjoins the present Episcopal Residence. Ground was broken for the edifice in June 1997 by His Eminence, Archbishop Spyridon, and the cornerstone was dedicated by His All-Holiness, Ecumenical Patriarch Bartholomew I, during his historic visit to the diocese on November 16, 1997.

In September 2005, a new diocesan-wide youth ministry was established by Metropolitan Nicholas to meet the spiritual needs of the diocesan youth more effectively. Known as the Diocesan Apostolate for Youth, this apostolic ministry has laboured for the strengthening and evangelisation of the youth of the diocese, and the establishment of a Christian witness for any youth seeking a relationship with Christ.

Metropolitan Nicholas participated in three annual Environmental Conferences in Constantinople, sponsored by Patriarch Bartholomew. In November 1997, Metropolitan Nicholas delivered a paper on "Orthodoxy and the Environment" in Santa Barbara, California, at an ecological seminar presided over by His All-Holiness, Patriarch Bartholomew I.

Metropolitan Nicholas was a participant in the biennial Synod of Bishops Conference at the Ecumenical Patriarchate from the time of its inception, and he was the

Patriarchal Representative to the Synod of American Roman Catholic Bishops in Rome in December of 1997.

Metropolitan Nicholas was a member of the Standing Conference of the Canonical Orthodox Bishops in the Americas, and he served as its treasurer for many years. He was the Episcopal Moderator of the SCOBA's Planning and Study Commission. He was one of the members of the Orthodox/Catholic Bishops' Dialogue who represented the SCOBA. For many years he was a member of the Halki Alumni Association.

In August 2008, Metropolitan Nicholas was invited by Patriarch Bartholomew to participate in the 1020th Anniversary of the Orthodox Christianisation of Kyiv, which commemorated the establishment of the Metropolitanate of Kyiv by a decree given by the late Patriarch Jeremiah.

In March 2008, Metropolitan Nicholas observed the Twenty-Fifth Anniversary of his ordination to the Holy Episcopate, and in January of 2009 the Golden Jubilee of his ordination to the Holy Priesthood. Over his many years of service to Christ and His Holy Church, he proved to be a worthy labourer in the Vineyard of the Lord. Metropolitan Nicholas was noted for his love for the flock entrusted to his care, for the liturgical services of the Church, and for his devotion to the Mother Church, the Ecumenical Patriarchate. He was well-respected in Orthodox and ecumenical circles as being a promoter of peace and mutual understanding amongst all Christ-loving people. True to his patron, Saint Nicholas the Wonder-worker, he was perhaps best known and respected for his pastoral sensitivity, generosity of spirit and compassion for the sick and suffering, and for the less fortunate.

In May 2010, Metropolitan Nicholas participated in the first Episcopal Assembly of Canonical Orthodox Hierarchs in North and Central America in New York City. In January 2011, he was named to be the Chairman of the Committee For Theological Education of this Assembly.

Metropolitan Nicholas, during some years, suffered from weakened health, and he reposed on Sunday, March 13, 2011 on the 28th Anniversary of his ordination to the Holy Episcopate. His funeral took place at the Cathedral of Christ the Saviour in Johnstown on Friday, March 18, 2011, and the interment was in the cemetery of the Saint John the Baptist Church in Perth Amboy, New Jersey on Monday, March 21, 2011.

— Vicar-Bishop of Amissos 1983-1985.

Vicar-Bishop of the Ukrainian Orthodox Diocese of the Ecumenical Patriarchate
1983-1985.

- Metropolitan of Amissos 1985-2011.
Primate of the American Carpatho-Rusyn Orthodox Diocese 1985-2011.
Preceded by: Bishop John (Martin).
Succeeded by: Metropolitan Gregory (Tatsis).

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– Metropolitan Yuriij (Kalistchuk) of Winnipeg (1951-)

George Kalistchuk, the second of three sons, was born to Petro and Anastazia Kalistchuk in Lachine, near Montréal, Québec, on May 26, 1951. He received his primary schooling first in Lachine, near Montréal. In 1963, the Kalistchuk family moved to Hamilton, Ontario, where he continued his primary education. There, he completed his secondary education in 1970. He and his family had become members of Saint Volodymyr's Sobor in Hamilton, where George attended Ukrainian School, was involved in Ukrainian Dance, the Cathedral Choir (of which he later became conductor in 1981-1982), and the Ukrainian Youth Organisation (CYMK).

In 1970, he entered Saint Andrew's College (the UOCC's seminary) in Winnipeg, Manitoba. During his 3 years of study at the college, he was given many awards for his academic, musical, and athletic activities at the University of Manitoba. From 1971-1973, he was the assistant conductor for the Theology Student Choir, first under Archbishop Boris (Yakovkevych), and later under Pavlo Macenko. In 1973, George received the Licentiate in Theology (L.Th.). This was later replaced by the Bachelor of Theology (B.Th.) Degree in 1985. Starting in 1975, George studied music at McMaster University. He graduated in 1980 with a Bachelor of Music in History and Theory (*magna cum laude*).

During 1983-1984 he was the Dean of Men at Saint Volodymyr's Institute in Toronto. In 1984, he completed a Bachelor of Education degree (*magna cum laude*) at the University of Toronto, and he then received an Ontario Teacher's Certificate.

During 1983-87, George was the Project Director of the Bortniansky Project. For part of this time, he was the President of the Ukraine Millennium Foundation. This foundation recorded the 35 Sacred Choral Concertos of Dmytro Bortniansky (the conductor was Maestro Volodymyr Kolesnyk).

On July 16, 1988, George was ordained to the Holy Diaconate at Saint Volodymyr's Sobor in Hamilton, Ontario by Metropolitan Wasyly. In Hamilton, Ontario, on July 17, 1988 he was ordained to the Holy Priesthood, and he was assigned to serve as an assistant priest at the Holy Trinity Ukrainian Orthodox Metropolitan Cathedral in Winnipeg, Manitoba. From September 1988 to December 1991, he was also the Professor of Church Music at Saint Andrew's College.

On September 10, 1989, the Priest George Kalistchuk was tonsured to be a monk by Metropolitan Wasyly (Fedak), and he was given the name Yuriij. On October 15, 1989, at the Holy Trinity Ukrainian Orthodox Cathedral in Winnipeg, Manitoba, Hieromonk Yuriij (Kalistchuk) was elevated to the dignity of archimandrite by Metropolitan Wasyly.

At the Special Sobor in 1989, he was chosen to be a bishop. On October 22, 1989, he was ordained to the Holy Episcopate in Winnipeg by Metropolitan Wasyly and Bishop John (Stinka). On December 17, 1989, he was enthroned as the Vicar-Bishop of Saskatoon, Saskatchewan.

In 1990, Bishop Yuriy (Kalistchuk) represented Metropolitan Wasyly in Constantinople for the consummation of the Act of Eucharistic Unity of the Ukrainian Orthodox Church of Canada with the Patriarchate of Constantinople.

By a decision of the Sobor of Bishops on December 15, 1991, Bishop Yuriy (Kalistchuk) was installed as "Acting Bishop of Toronto and the Eastern Diocese". In 1995, he was chosen by the 19th Sobor of the UOCC to be the Bishop of Toronto and Eastern Canada.

In May 1996, he was chosen (in addition to his episcopal duties) to be the General Secretary of the Church Council of CKY (World Congress of Ukrainians). In 1997, he was a member of the delegation from the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine, at the Second World Forum of Ukrainians in Kyiv, Ukraine. In 2001, the Sobor of Bishops elevated him to the dignity of archbishop with the title "Archbishop of Toronto and the Eastern Eparchy".

During 2002-2003, Archbishop Yuriy served as one of the Vice-Presidents of the Canadian Council of Churches. He has represented the UOCC on the CCC from 1991.

On July 18, 2010, the General Sobor of the UOCC chose His Eminence to become the sixth metropolitan in the history of this Church.

On August 30, 2010, the Holy and Sacred Synod of the Patriarchate of Constantinople ratified the Sobor's decision and elected His Eminence to the Primatial Throne of the UOCC, with the title "Archbishop of Winnipeg and the Central Eparchy, Metropolitan of Canada".

The enthronement of Metropolitan Yuriy (Kalistchuk) took place on November 21, 2010, at the Ukrainian Orthodox Metropolitan Cathedral of the Holy Trinity in Winnipeg, Manitoba.

— Vicar-Bishop of Saskatoon 1989-1995.

Preceded by: Bishop John (Stinka).

Succeeded by: Bishop Andriy (Peshko).

- Bishop of Toronto and the Eastern Eparchy 1995-2001.
Archbishop of Toronto and the Eastern Eparchy 2001-2010.
Preceded by: Bishop Wasyly (Fedak).
Succeeded by:

- Archbishop of Winnipeg, Metropolitan of the UOCC 2010- .
Preceded by: Metropolitan John (Stinka).
Succeeded by:

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— *Bishop Ilarion (Rudnyk) of Edmonton and the Western Eparchy (1972-)*

Hilarion may be spelt Ilarion.

Rudnyk may be spelt Rudnik.

Roman Rudnyk was born in 1972, in L'viv (Lviv, Lvov, Lemberg) in the Ukrainian Soviet Socialist Republic. He received his primary and secondary education in the schools of the UkSSR. Then, after taking his entrance exams, he was admitted to the second year at the Kyiv Theological Seminary. He graduated in 1992. With the recommendation of Archbishop Vsevolod (Maidansky) of Skopelos and the blessing of the Ecumenical Patriarch Bartholomew I (Archontonis) of Constantinople, Roman then moved to Greece to continue his theological studies at the theological faculty of the Aristotle University of Thessaloniki, from which he graduated in 1997.

In 1997, Roman was tonsured to be a monk, and he was given the name Hilarion (Ilarion). In the same year, the monk Ilarion was ordained to the Holy Diaconate by Metropolitan Panteleimon of Tyroloe and Serention, who was also the abbot of the Monastery of Vlatadon in Thessalonika. In 2000, Metropolitan Panteleimon ordained the Hierodeacon Ilarion to the Holy Priesthood. The Hieromonk Ilarion continued his theological education, and he received a Master of Canon Law degree after successfully defending his paper on the "Canonical Relations between the Metropolis of Kyiv and the Ecumenical Patriarchate until 1240". In 2001, with the help of Archbishop Vsevolod, he attended English language classes at the University of Illinois in Chicago, USA. In 2002, the Hieromonk Ilarion was assigned to serve the newly-created parish of Saint Panteleimon in Porto, Portugal.

In 2004, Father Ilarion was elevated to the dignity of archimandrite by the Holy Synod of the Church of Constantinople. In early 2005, Archimandrite Ilarion was chosen by the Holy Synod of the Patriarchate of Constantinople to be a bishop. In that year, he was ordained to the Holy Episcopate in the Patriarchal Church of Saint George at the Phanar in Constantinople, with the title "Bishop of Telmissus", in order to serve as a Vicar-Bishop to Metropolitan Epiphanius of Spain and Portugal.

In 2008, at the request of Metropolitan John (Stinka) of the Ukrainian Orthodox Church of Canada, Bishop Ilarion was chosen to be the Bishop of Edmonton by the Holy Synod of the Ecumenical Patriarchate. He was enthroned as Bishop of Edmonton and Western Canada in that year, at the Ukrainian Orthodox Cathedral of Saint John in Edmonton, Alberta.

— Bishop of Telmissus 2005-2008.

Vicar-Bishop to Metropolitan Epiphanius of Spain and Portugal 2005-2008.

— Bishop of Edmonton and Western Canada 2008- .
Preceded by: Archbishop John (Stinka).
Succeeded by:

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– *Bishop Andriy (Pleshko) of the Eastern Eparchy (1972-)*
also known as: Bishop Andriy (Peshko) of Krateia

Andriy may be spelt Andrew, André, Andrei.

Bohdan Peshko was born in 1972 in Ukraine. In 1979, he entered primary school, and he received the Certificate of Secondary Education in 1989. In 1989, he entered the Saint Petersburg Theological Seminary, from which he graduated in 1993. During the years 1994/1995, he undertook a year of graduate study at the Carpatho-Rusyn Christ the Saviour Seminary in Johnstown, Pennsylvania, under the omophor of His Eminence Metropolitan Nicholas (Smisko) of Amisos and the Carpatho-Rusyn Diocese. During the years 1995-1999, he completed the full course of theology at the Kyiv Theological Academy. On December 25, 2000, the Academic Council of the Kyiv Theological Academy awarded him the “Candidate of Theology” Degree – after the defence of his dissertation entitled: “Historical-Liturgical Research of the Rites of Installation and Ordination in the Orthodox Church”. This degree is equivalent to the Master of Theology degree given in the west.

In 2001, Bohdan returned to the United States, where he was ordained to the Holy Diaconate at Saint Volodymyr’s Cathedral in Chicago by Archbishop Vsevolod (Maidansky) of the Western Eparchy of the Ukrainian Orthodox Church of the USA. In 2003, he was elevated to the dignity of protodeacon. Protodeacon Bohdan was tonsured to be a monk in 2004, and he was given the name Andriy. Later that year, he was ordained to the Holy Priesthood by Archbishop Vsevolod (Maidansky), and he was elevated to the dignity of igumen.

Later in 2004, the Ninth Sobor of the Ukrainian Orthodox Church of the Diaspora nominated Igumen Andriy to be a bishop for Western Europe. During this Sobor, Metropolitan Constantine (Buggan) of Irinoupolis, First Hierarchy of the Ukrainian Orthodox Church of the USA and the Diaspora, elevated Igumen Andriy to the dignity of archimandrite at the Cathedral of the Transfiguration of our Lord in London, England.

In 2005, His All-Holiness Bartholomew I and the Holy Synod of the Ecumenical Patriarchate chose him to be a bishop for the Ukrainian Orthodox Church of Europe and the Diaspora. Archimandrite Andriy was ordained to the Holy Episcopate in 2005 at Saint Volodymyr’s Cathedral in Chicago, and he was given the title “Bishop of Krateia”. Concelebrating were Metropolitan Iakovos of the Greek Orthodox Metropolis of Chicago, who represented the Ecumenical Patriarchate at the service; Metropolitan Constantine of Irinoupolis, and Metropolitan Nicholas (of the American Carpatho-Rusyn Orthodox Diocese); Archbishops Vsevolod of Skopelos,

Anthony of the Eastern Eparchy of the Ukrainian Orthodox Church of the USA, Yuriy of the Eastern Eparchy of the Ukrainian Orthodox Church of Canada, Job of The Orthodox Church in America's Diocese of Chicago and the Midwest, and Nicolae of the Romanian Orthodox Archdiocese of the Two Americas.

In 2008, in Saskatoon, Saskatchewan, at the Extraordinary Church Sobor of the Ukrainian Orthodox Church of Canada, Bishop Andriy was chosen to be the Vicar-Bishop of Saskatoon, and of the Central Eparchy, and Bishop Ilarion (Rudnyk) was chosen to be Bishop of Edmonton and the Western Eparchy. In 2011, Bishop Andriy was also given the responsibility to be the Acting-Bishop of the Eastern Eparchy of the UOCC.

— Bishop of Krateia (UOCED) 2005-2008.

 Preceded by: Bishop Gerasimos (Michaleas).

— Vicar-Bishop of Saskatoon 2008- .

— Acting-Bishop of the Eastern Eparchy of the UOCC 2011- .

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— *Bishop Alexander (Mufarraaj) of Ottawa, Eastern Canada and Upstate New York (1956-)*

The future bishop was born in north Lebanon in 1956, to an Orthodox Christian family. He attended the Tripoli Boys' School in Tripoli, Lebanon. After passing the examinations for the Lebanese Baccalaureates I and II, he enrolled in the American University in Beirut. Because of the civil war then happening in Lebanon (1975-1990), he was not able to continue his education in Lebanon. He then moved to the United States and enrolled in the University of North Texas, from which he graduated in 1978 with the Bachelor of Arts degree. He continued his studies at the University of North Texas, where he earned the Master in Business Administration degree in 1980.

Following his graduation, he returned in 1981 to Lebanon. There, he worked for a company which imported raw materials for factories. In 1985, he returned to the United States to work for the Prince George's Hospital Centre near Washington, DC before continuing as an employee with a company which exported medical supplies to the Middle East. After this, he worked for Federated Stores as a sales associate for Bloomingdale's in Rockville, Maryland.

With the blessing of Metropolitan Philip of the Antiochian Orthodox Christian Archdiocese, Alexander enrolled in Saint Vladimir's Theological Seminary in Crestwood, New York, from which he graduated in 2000. In 2000, he was ordained to the Holy Diaconate, and then to the Holy Priesthood. From 2000 to 2004, Father Alexander served as the priest of Saint Mary's Antiochian Orthodox Church in Hunt Valley, Maryland. In 2004, he was tonsured to be a monk with the name Alexander. He was immediately elevated to the dignity of archimandrite.

On December 5, 2004, Archimandrite Alexander (Mufarraaj) was ordained to the Holy Episcopate at the Patriarchal Cathedral in Damascus, Syria by His Beatitude, Ignatius IV, Patriarch of Antioch, together with several other bishops. In 2005, Bishop Alexander was enthroned as the first bishop of the newly-created Diocese of Ottawa, Eastern Canada, and Upstate New York, at the Cathedral of Saint Elias in Ottawa, Ontario.

— *Bishop of Ottawa, Eastern Canada and Upstate New York 2004- .*

See created.

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— *Archbishop Gabriel (Chemodakov) of Montreal and Canada (1961-)*

Gabriel may be spelt Gavriil.

George L'vovich Chemodakov was born on June 2, 1961, in Sydney, Australia. In 1980, he entered the Holy Trinity Seminary in Jordanville, New York, from which he graduated in 1984, and where he remained as an instructor of Russian culture and other subjects through 1989. In 1989, he was assigned to be the cell-attendant to Metropolitan Vitaly (Oustinov), and then to Bishop Hilarion (Kapral) of Manhattan. He continued in this obedience until 1996, when he was tonsured to be a monk, and given the name Gabriel.

On the Fifth Sunday of Lent of 1996, he was ordained to the Holy Diaconate by Archbishop Laurus (Skurla) of Syracuse and Holy Trinity. In the same year, on the feast of the Entry of our Lord into Jerusalem, he was ordained to the Holy Priesthood by Metropolitan Vitaly (Oustinov). He was chosen by the Bishop's Council to be a bishop, and on the feast of the Nativity of St John the Baptist, he was ordained to the Holy Episcopate. He was assigned to be the Vicar-Bishop of Brisbane, a vicariate of the Australian and New Zealand diocese, but then he was quickly transferred to the USA, and assigned to be the Vicar-Bishop of Manhattan, New York. He was also assigned to be the Deputy Secretary of the Synod of Bishops. In October 2001, he was assigned to be the Secretary of the Synod of Bishops. In 2004, he was additionally assigned to be a member of the Commission for the Conducting of the Fourth All-Diaspora Council.

In May 2008, he was appointed to be the Bishop of Montréal and Canada.

- Bishop of Brisbane (ROCOR) 1996-1997.
Preceded by: Bishop Constantine (Essensky).
Succeeded by:
- Bishop of Manhattan (ROCOR) 1997-2008.
Preceded by: Bishop Hilarion (Kapral).
Succeeded by: Bishop Jerome (Shaw).
- Bishop of Montréal and Canada (ROCOR) 2008- .
Preceded by: Archbishop Vitaly (Oustinov).
Succeeded by:

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— *Archbishop Seraphim (Storheim) of Ottawa (1946-)*

Kenneth William Storheim was born in Edmonton, Alberta on January 25, 1946, one of four children of Norwegian and Scottish parents, and was raised in the Lutheran Church. After completing primary and secondary education in Edmonton, he entered the University of Alberta Faculty of Arts, from which he received a B.A. with a major in music in 1968. By this time, he had entered the Anglican Church of Canada. He then attended the Anglican Theological College of British Columbia in Vancouver. This college was situated on the campus of the University of British Columbia. He graduated in 1971 with the S.T.B. degree (now called a Master of Divinity) from the Vancouver School of Theology (the result of a merger, during his last year, of the Anglican and United Church Theological Colleges at UBC). He was ordained as deacon and priest in the Anglican Church and served for six years in the Edmonton diocese. In 1978, he was received into the Orthodox Church, and was given the name Seraphim, by which he was already popularly known (in honour of Saint Seraphim of Sarov), and by which he became legally known thereafter. In 1978, he entered Saint Vladimir's Orthodox Theological Seminary in Crestwood, New York. In October 1979, at an Archdiocesan Assembly, he was ordained to the Holy Diaconate by Archbishop Sylvester (Haruns) in Moose Jaw, Saskatchewan. In November 1979, he was ordained to the Holy Priesthood by Metropolitan Theodosius (Lazor) at Saint Vladimir's Seminary in Crestwood, New York. He graduated from the seminary with the Master of Theology degree in 1981. During his years at Saint Vladimir's, the Priest Seraphim spent most of one year in Finland at the New Valamo Monastery in Heinävesi County, serving many of the daily services and singing in the choir. On his return from Finland, and after graduating, he returned to do missionary work in Alberta. Afterwards, he spent one year each doing missionary work in North Carolina in the USA, and in Ontario. He was then assigned to be the Rector of Holy Trinity Sobor in Winnipeg, Manitoba in 1984.

In 1987, the Priest Seraphim Storheim was nominated to become the Vicar-Bishop to Metropolitan Theodosius (Lazor), who was at that time serving as *locum tenens* of the Archdiocese of Canada. He was tonsured to be a monk by Archbishop Herman (Swaiko) at Saint Tikhon's Monastery in South Canaan, Pennsylvania, and he was given the name Seraphim in honour of the New-Hieromartyr Seraphim, Archbishop of Phanourion in Epirus. At the March Session of the Holy Synod of Bishops, he was chosen by the Holy Synod to become a bishop. In June 1987, at Saint Herman's Church in Edmonton, Alberta, he was first elevated to the dignity of archimandrite. The next day, he was ordained to the Holy Episcopate by Metropolitan Theodosius (Lazor), Archbishop Nathaniel (Popp), and Bishop Boris (Geza) to be the Bishop of Edmonton. Bishop Seraphim was immediately transferred and assigned to be the Rector of the parish of Saint Nicholas in the city of Ottawa, where he began his service as a bishop, and where at the same time he served as the part-time pastor of

the parish. In 1988, he was assigned to be the Administrator of the Archdiocese. In 1990, the Archdiocesan Assembly nominated Bishop Seraphim (Storheim) to become the diocesan bishop. At the October Session of the Holy Synod of Bishops, Bishop Seraphim (Storheim) was chosen to be the Bishop of Ottawa and Canada. The see city of Ottawa was created, so as not to establish a bishop in a city in which there already was a bishop (at that time there was no other Bishop of Ottawa). This city is also the civil capital of the country. In 1990, he was enthroned in Ottawa by Metropolitan Theodosius. Soon afterwards, he was assigned by Metropolitan Theodosius and the Holy Synod to succeed Archbishop Dmitry as the Secretary of the Holy Synod. He continued in this service for nineteen years.

As secretary of the Holy Synod of the OCA, Archbishop Seraphim served in a number of related administrative capacities for the Holy Synod, and he led several committees. One of these was the Holy Synod's Theological Education Commission. It examined the curricula and status of the seminaries and other educational provisions, and produced a report for the Holy Synod. He represented the OCA for the Holy Synod in some capacities in the SCOBA. In 1992, as a part of the service in SCOBA, he was assigned to assist Archbishop Peter (l'Huillier) of New York in the dialogue between Roman Catholic and Orthodox Bishops. In 1995, he was appointed to the Holy Synod's Board of Theological Education. In 2000, Bishop Seraphim was appointed to the Department of External Church Relations of the OCA to assist Archbishop Peter. In due time, Archbishop Seraphim was appointed to participate more regularly in the meetings of the Lesser Synod. After the retirement and repose of Archbishop Peter (l'Huillier) in 2005, Archbishop Seraphim was assigned to chair the Department of External Church Relations of the OCA. He was elevated to the dignity of archbishop at the Spring 2007 meeting of the OCA's Holy Synod. In 2007, after the death of Archbishop Kyrill (Yonchev), Archbishop Seraphim was appointed to be the chair of the Board of Theological Education. Accompanying or representing the Metropolitan and the Holy Synod, he travelled extensively on obedience in Russia, Ukraine, the Middle East and Europe, as he participated in various meetings, services and celebrations. Archbishop Seraphim also was an active participant in the annual meeting of the Canadian Council of Orthodox Bishops. As a bishop and as an archbishop, beginning in 1994, he made many personal pilgrimages, on almost all of which he was accompanied by many clergy and lay-pilgrims to Ukraine, Russia, Romania, and other countries. These pilgrimages would occur biennially.

Archbishop Seraphim's residence was from 1988 an hour's drive south of Ottawa, near Johnstown, at what was formerly the Archdiocesan Centre, called "Fair Haven". It was from here that he would often travel by air, rail and/or auto to visit the many and far-flung communities of the Archdiocese, or to meetings in the USA. In 2010, the Archdiocesan offices were moved to the city of Ottawa, near the

Cathedral of the Annunciation-Saint Nicholas, to the newly-purchased and renovated neighbouring house which was to become the Archdiocesan Centre.

On September 4, 2008, following the retirement of Metropolitan Herman due to ill health (and pending back surgery), the Holy Synod of the OCA assigned Archbishop Seraphim to be the “Administrator of the Metropolitan’s See”, and to assist Archbishop Dmitri, who had been assigned to serve as the “*Locum Tenens* of the Metropolitan’s See and of The Orthodox Church in America”. This responsibility ended with the election of Metropolitan Jonah (Paffhausen) in November of that same year.

In 2009, at the nomination of the Archbishop and the Archdiocesan Council, Igumen Irénée (Rochon) was chosen by the Holy Synod of Bishops to become the Vicar-Bishop of the Archdiocese of Canada. On October 1, 2009, he was ordained to the Holy Episcopate at the Annunciation to the Theotokos-Saint Nicholas Cathedral in Ottawa, and he was given the title “Bishop of Québec City”. During this year also, with the reorganisation of the Administration of the OCA, Archbishop Seraphim (Storheim) was released from his responsibilities as the Secretary of the Holy Synod, from the chairmanship of the Department of External Church Relations, and from several other related responsibilities as well.

On October 3, 2010, Archbishop Seraphim (Storheim) was given a leave of absence. With the blessing of the Holy Synod of Bishops, Bishop Irénée (Rochon) became the Administrator of the Archdiocese effective the same day.

In November, 2010, Archbishop Seraphim was suspended from all episcopal functions pending the legal resolution of accusations brought against him.

A trial in the Court of Queens Bench of Manitoba began in June, 2013.

On January 24, 2014, Mr Justice Chris Mainella pronounced his verdict that he believed that Archbishop Seraphim was guilty of one count of sexual assault in 1985.

On February 14, 2014, the Holy Synod of Bishops increased the restrictions Archbishop Seraphim by confining him ecclesiastically to the Monastery of Saint Silouan, and in that place alone to attend Divine Services. He was barred from attending any parish services.

— Vicar-Bishop of Edmonton 1987-1990.

Preceded by: Bishop Joasaph (Antoniuk).

Succeeded by:

— Administrator of the Archdiocese of Canada 1988-1990.

- Bishop of Ottawa and Canada 1990-2007.
Archbishop of Ottawa and Canada 2007- .
See created.
Succeeded by:

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— *Bishop Irénée (Rochon) of Québec City (1948-)*

Irénée (French spelling) may be spelt Irenæus or Ireney in English. In Greek, it is Irenaios.

Richard Rochon was born into a large French Canadian family in Montréal, Québec on December 25, 1948. He attended the English language primary and secondary schools in the Province of Québec, primarily in Rawdon, where his family later lived. His collegiate education began at the University of Ottawa in Ottawa, Ontario, from which he received the Bachelor of Arts in Slavic Studies in 1971.

His first introduction to Orthodox Christianity was through his encounters with a Russian Orthodox Church in the town of Rawdon, Québec in 1961, where he had spent much of his youth. On January 20, 1967, he was received into the Orthodox Church by Archbishop Vitaly (Oustinov), of the Russian Orthodox Church Outside Russia. While active in the parish life of Saint Nicholas' Cathedral in Montréal, the future bishop participated in the activities of the Orthodox Christian Fellowship group at McGill University.

After receiving his degree from the University of Ottawa, he began his theological studies and formation at the Holy Trinity Seminary in Jordanville, New York. At the same time, he joined the Holy Trinity Monastery in Jordanville with the blessing of Archbishop Averky (Taushev) of Syracuse, who accepted him as a novice and placed him under the spiritual guidance of Archimandrite Kiprian.

In 1974, he was tonsured to be a rasophor monk by Archbishop Averky. In 1975, he was tonsured to be a stavrophor monk by Archbishop Laurus (Skurla) of Syracuse, when he was given the name Irénée in honour of the Hieromartyr Irenæus of Lyon. He was subsequently tonsured to be a reader and ordained a sub-deacon by Archbishop Laurus.

In February 1978, he was blessed by Archbishop Laurus to serve in the ROCOR's French-language parishes in France. In 1978, the monk Irénée was ordained to the Holy Diaconate in Brussels, Belgium by Archbishop Antony (Bartoshevich) of Geneva. Later in the same year, the Hierodeacon Irénée was ordained to the Holy Priesthood by Archbishop Antony in Geneva, Switzerland. He continued to serve in France until 1982, when, under obedience, he returned to Canada to serve in the French mission in Montréal. While he served in this missionary capacity, with the blessing, he took on secular work in order to support himself and his missionary work.

In 1986, the Hieromonk Irénée and the Hierodeacon Marc (Pierre) were received into the OCA, along with the French mission. They both continued in secular work for the purpose of self-support and mission-support. Although they did not live in the same place, they followed a similar rhythm of prayer and worship.

In 1992, the Hieromonk Irénée was elevated to the dignity of igumen by Bishop Seraphim (Storheim) of Ottawa and Canada, to care for the French language monastics in Québec. In 1993, he was assigned to be the Rector of the parish of Saint-Benoît, a French language parish in Montréal. Additionally, he was given added duties in serving as “supply priest” for the parishes in the regions of Montréal, Ottawa, Toronto, and Québec City. In 1996, Igumen Irénée was additionally assigned to be the Administrator of Saint Seraphim’s Russian Orthodox parish and of the Russian Cemetery in Rawdon, Québec, an assignment that he continued until 2007.

In 2008, Igumen Irénée retired from his full-time secular employment at a hospital in Montréal. On April 2, 2009, the Holy Synod of Bishops of The Orthodox Church in America elevated Igumen Irénée to the dignity of archimandrite, and then chose him to become Vicar-Bishop for Archbishop Seraphim and the Archdiocese of Canada.

On October 1, 2009, at the Annunciation to the Theotokos-Saint Nicholas Cathedral in Ottawa, Ontario, Metropolitan Jonah (Paffhausen), together with ten bishops, ordained Archimandrite Irénée to the Holy Episcopate, with the title “Bishop of Québec City”.

On October 1, 2010, Bishop Irénée was appointed by the Holy Synod of Bishops to be the Administrator of the Archdiocese of Canada.

- Bishop of Québec City 2009 - .
- Vicar-Bishop of the Archdiocese of Canada 2009- .
- Administrator of the Archdiocese of Canada 2010- .

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