

THE RUSSIAN ORTHODOX PRESENCE IN AUSTRALIA:
The History of a Church
told from recently opened archives and previously unpublished sources.

Submitted by

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ABSTRACT

The Russian Orthodox community is a relatively small and little known group in Australian society, however, the history of the Russian presence in Australia goes back to 1809. As the Russian community includes a number of groups, both Christian and non-Christian, it would not be feasible to undertake a complete review of all aspects of the community and consequently, this work limits itself in scope to the Russian Orthodox community.

The thesis broadly chronicles the development of the Russian community as it struggles to become a viable partner in Australia's multicultural society. Many never before published documents have been researched and hitherto closed archives in Russia have been accessed. To facilitate this research the author travelled to Russia, the United States and a number of European centres to study the archives of pre-Soviet Russian communities. Furthermore, the archives and publications of the Australian and New Zealand Diocese of the Russian Orthodox Church have been used extensively.

The thesis notes the development of Australian-Russian relations as contacts with Imperial Russian naval and scientific ships visiting the colonies increase during the 1800's and traces this relationship into the twentieth century. With the appearance of a Russian community in the nineteenth century, attempts were made to establish the Russian Orthodox Church on Australian soil. However, this did not eventuate until the arrival of a number of groups of Russian refugees after the Revolution of 1917 and the Civil War (1918-1922). As a consequence of Australia's "Populate or Perish" policy following the Second World War, the numbers of Russian and other Orthodox Slavic displaced persons arriving in this country grew to such an extent that the Russian Church was able to establish a diocese in Australia, and later in New Zealand. The thesis then divides the history of the Russian Orthodox presence into chapters dealing with the administrative epochs of each of the ruling bishops. This has proven to be a suitable matrix for study as each period has its own distinct personalities and issues.

The successes, tribulations and challengers of the Church in Australia are chronicled up to the end of the twentieth century. However, a further chapter deals with the issue of the Church's prospects in Australia and its relevance to future generations of Russian Orthodox people.

As the history of the Russians in this country has received little attention in the past, this work gives a broad spectrum of the issues, people and events associated with the Russian community and society at large, whilst opening up new opportunities for further research.

DECLARATION

This is to certify that

- (i) the thesis comprises only my original work
- (ii) due acknowledgement has been made in the text to all other materials used
- (iii) the material has not been submitted, either in whole or in part for any academic award at this or any other tertiary educational institution
- (iv) the thesis is less than 200,000 words in length, exclusive of appendices and bibliographies, as agreed upon with the Research Department.

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INTRODUCTION

The Russian Orthodox Church has been indispensable to the establishment of a visible Russian community in Australia. The very first visits of Imperial Russian naval and scientific ships at the dawn of the nineteenth century were military and scientific endeavours during which religious services were performed on board. These shipboard Orthodox services were noted by the local inhabitants and reported by the newspapers of Sydney, Melbourne and Hobart. The spiritual needs of Russians in Australia were also recognised by the first Imperial Russian Consul to the Australian Colonies at the end of the nineteenth century. Efforts were made to establish a parish in Melbourne until the Russian Revolution overwhelmed the Empire. The Orthodox of Australia were seemingly forgotten.

However, the Russian Civil War (1918-1922) and the subsequent dispersal of millions of Russians throughout the world, saw Australia become a haven for, at first a few, followed by thousands more, dispossessed and displaced refugees. These people brought with them their faith. The Russian Orthodox Church became a symbol of the Motherland which they had lost. As the waves of Russian migrants arrived in this country they built or rented churches around which their community grew. Consequently, the local parish has remained the centre of Russian activity in the broader Australian community. Many social and community organisations can trace their genesis to the church and the parish. This is what has made the community a unified organism, retaining a sense of heritage and purpose.

While many organisations and parishes have attempted to record the events of their existence, to date there has been no systematised record of the establishment and development of the Russian Orthodox Church in this country. This is the task now at hand.

Most of the archival materials used in this work have, in the main, remained unpublished to date. The documents of the Holy Governing Synod from the Russian National Historical Archives in St Petersburg, were not available to scholars until the fall of the Communist regime, nor were the archives of the External Foreign Politics of Imperial Russia, currently housed in the Ministry of Foreign Affairs in Moscow. Never before published materials from the archives of the Synod of Bishops of the Russian Orthodox Church Outside of Russia in

New York, and materials from the archives of the Australian and New Zealand Diocese and the German Diocese of the Russian Orthodox Church Abroad have been made available for this work. The biographies of the priests which appear in the appendix have been taken from all the above mentioned archival sources and are a composite of all the available information about these clerics. It seems proper to record not only the acts, but also the living memory, of those people who formed the Russian Church in Australia. Wherever possible, names have been given according to their proper Russian usage, namely, Christian name, patronymic and surname. No disrespect is intended if names of clergy are not always prefixed with an ecclesiastical title.

Other valuable sources have been the private letters, documents and face to face interviews, which have given life to the sometimes dull record of places and events. A great debt of gratitude is owed to those who have provided their personal papers and reminiscences.

A number of texts have been useful in the researching of people and events. The literature used has been treated in the original languages of publication; principally Russian, German and English.

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**A RUSSIAN PRESENCE
(1807)**

Early in the nineteenth century it became evident that Russia was interested in the developing Australian colonies. In 1807, the sloop *Neva*, under the command of Captain Leonty (Ludwig) von Hagemester, was the first Russian ship to enter Port Jackson, now Sydney. In the ensuing years, visits by other Russian ships became more and more frequent. In 1814, the *Suvorov*, under the command of Captain Michael Lazarev, spent 22 days in New South Wales waters. Indeed, it was the *Suvorov* that brought to the Colony the first news of the defeat of Napoleon,¹ And in 1820, the warships *Otkryitie* and *Blagonamerennyi* entered into Sydney Cove.² The place for mooring Russian ships soon became known as Russian Point; a name retained until 1855 when Governor William Denison decided to fortify the Point against any possible Russian or French, invasion. That same year it was decided to build an official residence to be called Admiralty House on the high cliffs above the moorings; and it was considered more appropriate to call the area by its aboriginal name “Kirribilli”.³

1820 also saw the arrival of the famous Russian explorer and sea captain Baron Thaddeus von Bellingshausen and his Antarctic research ships *Vostok* and *Mirnyi*, under the command of Michael Lazarev.⁴ Upon his return from Antarctica, von Bellingshausen again visited Sydney where he decided to spend the winter as the guest of Governor Macquarie, collecting information about the emerging colony which he later published in Russia under the title, “Short Notes on the Colony of New South Wales”. Citing this publication, the journal “Commonwealth of Australia and the South-West Pacific 1901-1951” (No 28) notes an interesting fact, namely that “gold was first discovered in Australia in 1819 near the

¹N. Melnikov, “Второй русский корабль в Австралии,” *Australiada*, No 3, (1995), pp. 2-5.

²N. Melnikov, “Первые русские в Австралии,” *Australiada*, No 1, (Oct. 1994), p. 2-3.

³E. Govor, “На мысу русских,” *Australiada*, No 5 (1995), pp. 1-6. Kirribilli Point became the location for the official residence of Australia’s Prime Ministers

⁴*ibid.*, p.3.

township of Hartley in the Colony of New South Wales by Schmidt,”⁵ by a Russian naturalist attached to the expedition of Captain Lazarev.

On the night of 27 March 1820, Sydney residents were intrigued to see the *Vostok* decorated with lanterns and festoons. The crew appeared on deck in full parade uniform and the ship’s chaplain, a Fr Dionysius, commenced the Paschal services of the Orthodox Church. Easter was greeted in traditional Russian style. After Divine Services a lavish meal was prepared, with Easter kulich bread and painted eggs. Official guests were invited from the colony to join the ship’s company and the merriment continued all day. This is the first recorded occasion of an Orthodox service to be held in any of the Australian Colonies.⁶

It should be noted that the Anglo, Austro-Hungarian and Russian alliance against Napoleon did much to cement relations between England and Russia during the first two decades of the nineteenth century. However, when Russian troops took Paris in 1813 and occupied it in 1814, England looked on Russia with foreboding. The thought of Russia expanding its influence throughout the world and competing with British imperialistic interests began to take hold. Further visits by Russian ships in 1823, the *Rurik* and *Apollon*, and a year later by *Ladoga* and *Kreiser* under the command of Captain Andrei Lazarev, caused some concern amongst the colony’s authorities and this was reported to London.⁷

There is an interesting note in the journal “Australiada” (No 2), which comments that during the visit to Hobart of the warship *Ladoga* the captain was surprised to meet some people who spoke Russian. It turned out that this was the family of a Russian soldier, John Potasky⁸, who once served in the army of Catherine the Great. Later, whilst living in London, Potasky was deported to the colonies for some misdemeanour whilst in an English port. After completing his seven year sentence, he decided to remain and settle in Tasmania.⁹ Another Russian sailor, a bosun’s mate on the *Suvorov*, by the name of De Silver, also decided to find his fortune in the Australian Colonies. In 1814, he jumped ship in Sydney and is the earliest traceable Russian immigrant to Australia.

⁵В. Diakonov “По Австралии,,” *Unification*, No 22 (78), 30 May 1952, p. 5.

⁶N. Melnikov, “Первая русская Пасха у берегов Австралии,,” *Australiada*, No 11, (1997), p. 1.

⁷N. Melnikov “Первые русские в Австралии,,” *Australiada*, No 1, (Oct. 1994), p. 2-3.

⁸Е. Govor “Первые русские в Австралии,,” *Australiada*, No 7, (1996), pp. 3-7.

⁹N. Melnikov “Первые эмигранты,,” *Australiada*, No 2, (1995), p. 6.

Further Russian naval visits to Australia's shores by the *Elena* in 1825 and 1829, *Krotki* in 1829 and *Amerika* in 1831 and 1835, created some alarm in the Colonies. In 1841, the New South Wales Government decided to establish a fortification at Pinchgut (now Fort Denison) in Port Jackson, to enable the Colony to repel any possible invasion.¹⁰ This was soon followed by fortifications at Queenscliff, Portsea and Mud Island in Victoria's Port Philip Bay. As the paranoia of possible Russian invasion spread, further fortifications were established on the Tamar River near Launceston and along the banks of the Derwent River at Sandy Bay and Hobart. With the discovery of gold in the 1840's and 1850's and the hostilities of the Crimean War (1853-1856) between England and Russia, the fear of Russian invasion of the Colonies became an obsession. On 9 December 1858 a Royal Commission on the defence of New South Wales over which Major-General Edward Macarthur presided, went so far in its report as to actually name Russia as a potential aggressor.¹¹

The appearance of any Russian Fleet in the Pacific Ocean caused alarm throughout the Colonies, becoming ridiculous when rumours spread that the Russians had invaded the Port of Melbourne. Melbourne was again put on a war footing when in 1863 the corvette *Bogatir* visited the city on a friendly visit. The visit went off without incident, except that it was reported that a Russian Orthodox priest, Fr Ieronymus, conducted the ceremony of the blessing of the waters on Epiphany Day (6/18 January) at Port Philip.¹²

Such hysteria arose because of the delicate balance of power in Europe after the Napoleonic War. Throughout the 19th century Britain was building an empire and Russia was perceived, on a number of occasions, to be standing in its way. In particular, one area of conflict was

in the area of the Black Sea where the Russian and Ottoman empires had been struggling to control the lands around the waterway since the time of Catherine the Great. Many sensed that Russia was growing in strength whilst Turkey was in decline, and it was only a matter of time before Russia put her claim to the territory south of the Black Sea and the all-important exit to the west, ancient Constantinople and the Bosphorus... Control of the Balkans and the 'Turkish Straits' was one element in the delicate balance of power in Europe. Russia's attempt to exert control over it threw off that balance and caused violent readjustment.¹³

¹⁰J. Whitelaw, "Artillery and Australia," *Sabretache*, Vol.XLII, (March 2001), p. 6.

¹¹C. Lack, *Russian Ambitions in the Pacific*. Brisbane: Royal Historical Society of Queensland, 1968. p. 8.

¹²H. L. N. Simmons, *Orthodox in Australia*. (Boston: Hellenic College Press, 1986), p. 4.

¹³A. L. Rhineland, *Prince Michael Vorontsov - Viceroy to the Tsar*. London: McGill-Queen's University Press, 1990. p. 189.

With the commencement of hostilities between Russia and Turkey along the Danube in November 1853, a strategy designed to liberate Constantinople from the Turks and return it to the Orthodox Greeks, Britain and France brought their fleets into the theatre of war without any declaration of intention. The London papers reported that this was “*to prevent the naval forces of the Tsar from attacking those of the Sultan, or making any hostile descent upon Turkish territory.*”¹⁴ Indeed, the British press instigated a campaign of vilification against Russia as a prelude to sending troops to invade its territory. Under the heading “*The War against the Barbarians,*” The Illustrated London News declared that public opinion was firmly against Russia’s alleged aggression against Turkey, and spoke of “*the black guilt which will enshroud that of [Tsar] Nicholas... He is the most selfish of war-makers that modern times ever saw.*”¹⁵ The rhetoric of war was followed up by a joint declaration by the British and French on 14 March 1854, and the first troops sailed to invade Russian Crimea on 6 April of the same year.

Australia may have been far from the battlefield but the ideals of Empire and Motherland were deeply ingrained in the psyche of the ruling colonial classes. The fact that the Motherland had gone to fight the Russians was evidence in itself that Russia must be bad, and the Britain was defending the right.¹⁶ However, there were also voices of dissent:

the British public is not unanimous in its opposition to the pretensions of the Emperor of Russia... We have learnt from the columns of the American newspapers, that the Tsar has a few friends in that country. In England, the chief allies of the Tsar appear to be the Society of Friends... The most noted friend of the Tsar is an Irishman named Mitchel [who had lived in both America and Australia] - a convicted traitor and felon - who hates the British Government... and calls upon all Irishmen to fight against England, which he affects to consider the enemy of human liberty.¹⁷

During the Crimean War, for the first time, newspaper correspondents were able to provide the public with eyewitness accounts of the scenes of conflict.¹⁸ The standards, objects and methods employed by the journalists in this, the first war to be covered in the modern sense, made the newspaper a formidable weapon in the arsenals of the combatants.

¹⁴ The Illustrated London News, “Departure of the Russian Ambassador,” 4 Feb. 1854, No. 667, p. 90.

¹⁵ The Illustrated London News, “The War against the Barbarians,” 11 Feb. 1854, No. 668, p. 1.

¹⁶ The Argus, “Crimea Appeal,” 13 Jun. 1854, p. 4.

¹⁷ The Illustrated London News, “The Friends of Russia,” 6 May 1854, No. 681, p. 1.

¹⁸ This marks a shift to the contemporary perception of war, where the whole conflict was observed, rather than the subsequent concentration on the heroism, incompetences and romantic fantasies of the “the gentleman’s art.” The Crimean conflict became truly the “first newspaper war.” See Lambert A. The Crimea War, Dover NH: A. Sutton, 1994. p. 2.

Within ten years of the Crimean War, Russia and Britain were again at loggerheads. This time over America:

The American Civil War was a global political war that came - several times - within a hair's breadth of being a global shooting war. The global battle lines were drawn between two international alliances: the Union and the Russian Empire, arrayed against the Confederacy with England and France... At several of the most critical junctures of the Civil War, the Lord Russell- Petit Napoleon axis was on the verge of declaring war on the Union. Each time, they were forced to weigh the consequences of a fully mobilised Russia's declaration of war on England and France.¹⁹

Russian-American relations had been developing since the second half of the 18th century when Benjamin Franklin visited Russia in the reign Catherine the Great. The Russian Academy of Sciences and the American Philosophical Society worked together at bringing new technologies to Russia. Indeed it was the Americans who brought the technology of railway construction to Russia. In 1838 the US Corps of Engineers supervised the building of Russia's first railway between Moscow and St Petersburg, and this provided the technology which eventually led to developing Russia as an industrially potent nation.

In the period from 1776 to 1815, Russia responded to America's overtures of friendship by playing a crucial role in safeguarding the existence of America.

During the War of 1812, Russia under Tsar Alexander I, submitted a near ultimatum to England to hastily conclude an honourable peace with the United States and abandon all English claims of territorial aggrandisement. The American negotiators were the first to confirm that only the application of Russian pressure produced the sudden volte-face in Britain's attitude that achieved the Treaty of Ghent.²⁰

Furthermore, during the American Civil War, Russia in keeping with its developing political alliance with the United States, supported the Union whilst England and France sided with the Confederacy.²¹

All of these developments were closely followed in the Australian colonies, which depended so heavily upon maritime transportation and were privy to British intelligence, and consequently, the presence of Russian ships, especially warships, constantly through the local authorities into panic. The situation was even more complicated by the fact that detachments of various British Regiments were posted to the Australian Colonies for varying periods between 1841 and 1870. These detachments, some of whom had fought in the Crimea, varied

¹⁹K. George, "The US-Russian Entente that Saved the Union" *Executive Intelligence Review*, 1992, p. 2.

²⁰*ibid.*, p. 4.

in size from about 40 officers and men, up to 3 companies of around 250 all ranks. Quite a few officers and men took their discharge in Adelaide and remained to settle in the colonies.²²

On 11 May 1870 whispers abounded in Hobart that a Russian invasion was imminent. The cause of the concern was the appearance of the corvette *Boyarin* at the mouth of the Derwent River. The *Boyarin*, pride of the Kronstadt shipyards, had a total displacement of 903 tons was powered by a 200 horsepower engine which when under sail could increase its capacity to 500 horsepower. She was armed with seven rapid firing cannons and four smaller cannons for close order work. Despite the apprehension of invasion, the *Boyarin's* mission was in reality humanitarian. The ship's purser, Gregory Belavin, was seriously ill and Captain Serkov sought permission of the Colonial Governor to hospitalise Belavin in Hobart and remain in port for two weeks to replenish supplies and provide his crew with some shore leave. Permission was given and the panic of invasion melted away in a series of concerts, balls and picnics. The officers of the *Boyarin* were honoured guests at the Governor's Ball to celebrate Queen Victoria's birthday and the local newspaper "The Mercury", wrote that the Russian officers were most gallant and each spoke three languages including English and French. The following day a great parade was held in honour of the Queen and the *Boyarin* raised the Union Jack on her mast and fired a 21 gun salute in honour of Queen Victoria. This gesture was reciprocated by the town garrison raising the Russian Naval flag of St Andrew and firing a salute in honour of the Emperor. Captain Serkov invited the townspeople to inspect his ship and the Mayor of Hobart Town presented the Keys of the City to the Russians. As a gesture of goodwill the Russians visited hospitals, prisons and orphanages to dispense confectionery and small presents.

Gregory Belavin's health continued to deteriorate and he died of consumption without leaving hospital. Serkov asked for permission to bury Belavin on shore. Thousands of Hobart residents came to the funeral. St David's Anglican Cathedral was placed at the disposal of the Russians. The Hobart Garrison Military Band lead the cortege and the crew of the *Boyarin* accompanied their shipmate to the Hobart General Cemetery. At the lowering of the coffin, *Boyarin* fired a three gun salute. At the behest of a local sailor a collection was made to erect

²¹For the Union's appreciation of Russian support see Harper's Weekly, "Editorial," 17 Oct. 1863; also K. George, "The US-Russian Entente that Saved the Union" □ Executive Intelligence Review, 1992, p. 14.

²²Letter from Anthony F. Harris, State Archives of South Australia. (15 Oct. 2002)

a headstone on the grave and it was reported by “The Mercury” that people donated generously. In gratitude for the care and condolences of the local population, Captain Serkov presented the city with two ship’s mortars, which were accepted with great ceremony and today stand at the entrance to Hobart Barracks. *Boyarin* left Hobart for Nagasaki on 12 June. Local residents streamed to the wharf to see them off. As *Boyarin* slowly slipped its moorings a military band on shore played ‘God Save the Tsar’ and the ship’s company replied with ‘God Save the Queen’.²³

In 1972, Hobart City Council decided to remove the General Cemetery and create a park. To facilitate this venture the Cemetery Trust invited the Russian Orthodox Community to relocate Gregory Belavin’s grave to the church property in Augusta Road, Lenah Valley. Today Belavin’s grave is located just to the left of the main entrance to the Church of the Exaltation of the Holy Cross and is considered to be the earliest known Russian Orthodox grave in Australia.

Despite the goodwill created by the events surrounding the visit of the *Boyarin* to Hobart, in 1882, the Melbourne “Epoch” rekindled the fear of Russian invasion when it reported that three Russian ships, the *Afrika*, *Vestnik* and *Platon* were sighted in Port Philip in January 1882. Again no invasion eventuated despite the hysteria generated by the newspapers. The most active dramatisation of the presence of the Russian visitors and the reasons for their presence was done by the Melbourne “Age” which in a series of editorials written by the proprietor, David Syme, claimed that the visit was directly associated with a threatening war between Britain and Russia and that the Russian squadron of Admiral Avraamy Bogdanovich Aslanbegoff (1822-1900) was in the Pacific for the definite purpose of raiding British commerce.²⁴

The newspapers trumpeted that the Russian admiral behaved as a “*varnished barbarian*” because he did not accept invitations and preferred to stay at Menzies Hotel rather than the Melbourne or Australian Club. This, they surmised, might be attributed to the circumstance that it was the duty of the admiral to soon shell the city, but that “*he was too much a*

²³The Mercury, Hobart Town, 7 June 1870. p.1.

²⁴C. Lack. Russian Ambitions in the Pacific. Brisbane: Royal Historical Society of Queensland, 1968. p. 12.

gentleman to play the outrageous hypocrite and it would be a kind of desecration to drink their champagne and then imbue his hands in their blood.”²⁵

Accusations of spying and fraud were levelled at the admiral, which eventually led to Aslanbegoff protesting the vulgar publications of “The Age” and informing the Premier of Victoria, Sir Bryan O’Loghlin, that he was eager to take legal proceedings against the newspaper. The matter was resolved peacefully when Lord Kimberley, the British Secretary of State for Foreign Affairs telegraphed the colonial government with an assurance that relations with Russia were “*altogether of a friendly character.*”²⁶

Nevertheless, the Russo-Turkish War of 1877-1878, was seen by Britain as a possible precursor to Russia's expansion into India and the Australian colonies were advised to upgrade their defences. The renowned British officer, Colonel Sir W. F. D. Jervois, Royal Engineers, was commissioned to report on the defences of all the colonies, except Western Australia. Jervois became convinced that Russia would attack in South Australia’s coastal waters with a small force to capture its merchant ships and coal barges, and cause the destruction of local commerce. This led to the establishment of two batteries, later to be known as Forts Glanville and Largs, to defend Port Adelaide. The batteries positions were armed with 10 inch 20 ton RML (Rifled Muzzleloading) Armstrong guns, the most formidable artillery of their time, specially brought out from Newcastle upon Tyne. But, as with all the incidents of paranoia concerning a possible Russian invasion, the guns were never fired in anger.

The landing of enemy troops was seriously expected by the populace and although never a realistic scenario, gave cause to many decades of volunteer rifle and field artillery preparations, before fading away until the next war scare.²⁷

However, when in 1888 the corvette *Rynda* brought the Grand Duke Alexei Alexandrovich Romanov, Prince Poutatine and Count Apraksin for the colonies’ Centenary Celebrations, no more thought was given to possible invasions.²⁸

²⁵*ibid.*, p. 13.

²⁶*ibid.*, p. 15.

²⁷F. Garie, “Armstrong's Protected Barbette Mechanical Loading System for South Australia,” *Sabretache*, Vol. XLIV. (June 2003).

²⁸M. J. Cigler, “Russians in Australia,” *Australian Encyclopaedia*, Vol.7., 6th Edition (Terrey Hills NSW: Australian Geographic, 1996), p. 2541.

Throughout the nineteenth century Australia was visited not only by Russian warships but also by various research vessels. During the last quarter of the century the famous ethnologist and explorer Nikolai Nikolaevich Miklouho-Maclay sailed the seas north of Australia and in 1878 set up his base in Sydney. In 1882, Macklay married the daughter of Sir John Robertson, Premier of New South Wales. The Maclays lived in Sydney from 1882 to 1887 and then moved to St Petersburg in 1888. After Nikolai's death in the same year, Mrs Maclay returned with her children to live in Sydney.

In Sydney, Miklouho-Maclay established a biological research station at Watson's Bay, where he experimented in the fields of anatomical, anthropological and ethnological research. From here he wrote to the Russian Government asking it to take the Mackie coast land under its protection. From here he made his 'trips' into the Australian hinterland, where he engaged in paleontological studies. It was also here that he met his great love, the daughter of the Premier of New South Wales - Margaret Robertson who became his kindred spirit for the short period that Fate had measured out for them.²⁹

Miklouho-Maclay holds the distinction of being the first Russian citizen to make a major contribution to Australian science,³⁰ notwithstanding that some viewed his work as suspicious. In 1883, for instance, the Governor of New South Wales reported to London that "*a certain Baron Miklouho-Maclay [is working] to annexe New Guinea and establish a naval cooling station in the vicinity of Torres Straits.*"³¹

The suspicion was not allayed when in 1886 advertisements appeared in the St Petersburg press asking for volunteers to settle in Papua, New Guinea or "other Pacific islands." The project did not eventuate, but it did attract thousands of replies and focused a great deal of interest on the topic of migration to Australia.³²

During the nineteenth century Russian diplomatic interests in the Australian Colonies were mainly represented by honorary consuls and vice-consuls. However, by 1890 the Imperial Government in St Petersburg considered Anglo-Russian relations in the Pacific region to have matured to such a level that it was possible to appoint a permanent career diplomat to the Australian Colonies. The opportunity arose when Mr John Jamison Esq., Russia's honorary consul in Melbourne, suddenly became bankrupt and was unable to continue to represent the Russian Empire.³³ On 14 July, 1893 the Russian Government announced the

²⁹ L. Osmakov "Наш соотечественник Н. Н. Миклухо-Маклай," *Australiada*, No. 8, (1996), p. 1-3.

³⁰ B. Christa, "The Settlers - Russians," *The Australian People: an encyclopaedia of the nation, its people and their origins*. Jupp J. (ed.). p. 752.

³¹ M. Kolesnikov, *Miklouho-Maclay*. (Moscow: Vesti, 1965), p. 26.

³² B. Christa, "The Settlers - Russians," *The Australian People: an encyclopaedia of the nation, its people and their origins*. Jupp J. (ed.). p. 752.

³³ *Russian-Australian Diplomatic (Consular) Relations*. DFA Interoffice Memo (Briefing notes), 1994.

appointment of Alexei Dimitrievich Poutiata as the first Imperial Russian Consul to the Australian Colonies.³⁴

Poutiata arrived in Melbourne with his wife Valeria and son Nikolai on 13 December 1893. At that time Melbourne was considered to be the future capital of a federation of the colonies. An office was set up in Baring Chambers, 54-56 Market Street, close to Customs House and the central business district.

In one of his first reports to his superior, Baron Egor Egorovich Staal - Imperial Ambassador to the Court of St James in London, Poutiata mentioned that during his long sea voyage to Australia, he had occasion to meet Monsieur Guarue, the French Governor of New Caledonia, and to engage him in numerous conversations. Gaurue warned him that he would be regarded with some suspicion in colonial society arising from a general antipathy towards Russia. As a consequence Poutiata states that he determined to “*disperse this unfavourable and difficult atmosphere and mistrust of myself and demonstrate as clearly as possible that I have no secret political mission.*” In particular:

I intend to clearly state that my mission to Australia is the result of Russia’s desire to become acquainted with the growth of the Colonies in their social, economic and commercial spheres and to prepare the way for future relations which, as a consequence of civilisation and industry in all parts of the world, will without doubt, inevitably bring closer relations between our countries...³⁵

Poutiata recognised the important role of the colonial press in the life of the colonies and reported to Baron Staal that there were more than two hundred newspapers and journals in print. From the time of his arrival in Melbourne he took every opportunity to use the press to explain the objects of his mission.³⁶ Nor were his efforts without success. Shortly after his arrival, at a banquet held in Maldon to honour the Minister of Public Works Mr MacIntyre, the Premier of Victoria, James B. Patterson spoke positively of relations between Russia and Victoria. At the same function “*the doyen on the Parliament, Mr FitzGerald,*” delivered to a manifestly appreciative audience a “*brilliant and deeply heartfelt speech in honour of the Sovereign Emperor and Russia.*”³⁷

³⁴ M. Protopopov, A. D. Poutiata - First Imperial Russian Consul to the Australian Colonies. (Melbourne: Melbourne University Press, 1995), p. 3.

³⁵ C. Stewart, “Fear of the red peril followed Russian consul,” The Weekend Australian, (Aug. 13, 1994). p. 9.

³⁶ I. Ebeyan, “С тех пор прошло сто лет,” Beseda, No.1, (Jan. 1995). p. 12.

³⁷ Archives of External Foreign Politics of Imperial Russia. (AEFPIR) London Embassy, Vol.520, Folium 692, pp. 44-46.

On 18 January 1894, Poutiata reported to Baron Staal, that the Governor, the Earl of Hopetoun had received him and that he was again able to emphasize that his appointment to the Colonies was to acquaint himself with the economic and commercial developments in the developing, but already prosperous country. The Premier and his Cabinet also officially received Poutiata. Of this visit Poutiata reported that he was received without any signs of suspicion and the Premier made a point of expressing how honoured he was to receive an official representative of the Russian Empire and stated he would be pleased to provide whatever information was needed for his official reports.³⁸

Alexei Poutiata proved to be an excellent choice as Consul. His reports were read with interest in St Petersburg and Baron Staal notably supported Poutiata's initiatives in the interests of the more than three thousand Russian citizens living in the colonies. In Melbourne there were at least four hundred Russians and Poutiata petitioned the Holy Synod of the Russian Orthodox Church, through Baron Staal, to build a church in the proposed capital of the new Federation.³⁹

A number of issues motivated the Consul to make this interesting proposal. One factor was the involvement of the Church of England Mission in the spiritual life of all the Orthodox groups in Melbourne. The chairperson of the Missions was a Sister Esther who worked at gathering the various Orthodox in her Mission Hall in Spring Street, Melbourne, where she prepared a service of Arabic prayers and hymns set to Greek chant. The form of the "service" followed the form of the Orthodox liturgy, including readings from the Epistle and Gospel for the day, but without the Eucharistic Canon. The sister, known to the Orthodox as Deaconess Esther, also organised a group of Anglican ministers to perform baptisms and weddings according to the Orthodox rite, "*although there was no chrismation, as the Anglican Church has no Holy Chrism*".⁴⁰ All of this elicited a predictable reaction from St Petersburg. The Imperial Ministry of Foreign Affairs wrote to the consul in Melbourne,

It is quite evident that the services conducted by the Anglican Church according to the Orthodox rite, especially by the Reverend E. S. Hughes, do not conform to our ecclesiastical or social laws. Therefore, the Department of External Relations feels it

³⁸ *ibid.*, p. 20.

³⁹ Report from A. Poutiata to the Imperial Russian Ambassador in London. No.7. 15 Feb. 1894. Russian National Historical Archives (RNHA)

⁴⁰ Report from A. Poutiata to the Imperial Russian Ambassador in London. No.10. 15 March 1894. (RNHA)

necessary to inform the Consul that in future he should not recognise such baptisms and marriages as lawful.⁴¹

Further, Poutiata was informed that the Holy Synod in St Petersburg had asked the Patriarch of Jerusalem to appoint an Orthodox priest who was able to speak Greek, Russian and English and thereby provide pastoral care to both the Greek and Russian communities.⁴² Subsequently Poutiata wrote to Patriarch Gerasimos informing him of the situation in Melbourne and asking him to note the plight of the Orthodox. The Patriarch wrote an epistle to the Orthodox of Melbourne calling on them to stand firm in the Faith. In addition he forwarded a number of service books and vestments so as to enable an Orthodox reader to conduct Sunday Typica services without the presence of a priest.⁴³

Another matter of concern to Poutiata was his perceived threat of Roman Catholic proselytism amongst Orthodox colonists. Poutiata wrote as a matter of urgency to the Patriarch in Jerusalem: *“I am sure that Your Beatitude will satisfy the petition of the Orthodox Faithful in Australia and accept them to your heart, as there is now evidence that the Roman Catholics have increased their propaganda to proselytise the Australian Orthodox.”*⁴⁴

Poutiata had reason to hope that the provision of a church and priest would soon be met. In 1894 approaches made to the Victorian Government had elicited the response that “they would consider providing land for a church *“on a long term lease with very favourable conditions.”*⁴⁵ The extent of his optimism at that time is evident from the letter that he wrote to V. K. Sabler at the Ministry of Foreign Affairs:

We will order an iconostasis in Moscow and also the necessary Eucharistic vessels. I have asked my father Dimitry Alexandrovich to accept the responsibility for this and if our

⁴¹Ministry of Foreign Affairs - Department of External Relations, St Petersburg, No.363. 15 Jan. 1897. (RNHA)

⁴²“Death of the Russian Consul,” *The Illustrated Australian News*, No.476 (Jan. 1895), p. 23.

⁴³Report from A. Poutiata to the Ober-Procurator of the Holy Synod in St Petersburg. No.115. 27 June 1894, p. 4. (RNHA)

⁴⁴Letter from S. V. Arseneev Imperial Russian Consul-general in Jerusalem, to the Patriarchate of Jerusalem. No.571. 25 May 1894. (RNHA). Note that Fr Malathios Nammar founded an ‘Eastern-rite’ Catholic Church in Melbourne in 1898. At that time Fr Nammar observed that there were in Melbourne “about three hundred Catholics from the Holy Land ignorant of the English language,” an estimate which may include a number of Orthodox, and perhaps also had it in mind to proselytise the Orthodox, compare Report from Baron R. Ungeru-Sternberg to Ministry of Foreign Affairs in St Petersburg, Undated. (RNHA).

⁴⁵*ibid.*, p. 6.

petition before the Ober-Procurator is crowned with success, I would asked Your Excellency to inform my father of the fact so that he begin his work.⁴⁶

Then, on 1 November 1895, the Consul-general Arseneev informed the Head of the Russian Ecclesiastical Mission in the Holy Land, Archimandrite Raphael, that the Patriarch had appointed a Hieromonk Joseph for Australia. However, the offer of the Melbourne Orthodox of a stipend of 100.0.0 sterling per year and £30.0.0 for travelling expenses was considered inadequate and the Hieromonk refused to take up the appointment.⁴⁷ In reply, Archimandrite Raphael informed the Consul-general that if there was a blessing from the Holy Synod, then he would be prepared to send Hieromonk Niphont Shehada, an Arab who had studied in Russia and spoke Arabic, Greek and Russian.⁴⁸ The Holy Synod confirmed the appointment of Hieromonk Niphont on 13 February 1896 and accepted the Melbourne Orthodox “parish” of Greeks, Arabs and Russians into the jurisdiction of the Metropolitan of St Petersburg.⁴⁹

Unfortunately the focus and energy which Poutiata brought to addressing the needs of the Orthodox in Victoria was removed from the scene when, on 16 December 1894, one year and three days after his arrival in Australia, he died of kidney failure following complications during a bout of pneumonia. During his rather short appointment as Consul, Poutiata was involved in many matters apart from his interest in the spiritual life of the Orthodox. He took great interest in the industrial and agricultural development of the colonies and sought out those practises and machinery which could be applied in Russia. Poutiata encouraged Australian manufacturers and merchants to exhibit at the World Trade Fair in Nizhni Novgorod. This endeavour laid the foundation for a number of commercial contracts between Tasmanian merchants and Russian manufacturers. His legacy is measured by the respect in which he was universally held and the strengthening of diplomatic ties between Australia and Russia.⁵⁰

Poutiata’s death did not mean, however, that the problem of providing an Orthodox priest for Australia would be ignored. Shortly after Poutiata’s death Deaconess Esther approached the

⁴⁶Letter from A. Poutiata to V. K. Sabler, Deputy Ober-Procurator of the Holy Synod in St Petersburg. No.116. 27 June 1894, p. 3. (RNHA)

⁴⁷Letter from S. V. Arseneev Imperial Russian Consul-general in Jerusalem, to the Head of the Russian Ecclesiastical Mission. No.814. 1 Nov. 1895. (RNHA)

⁴⁸Letter from Head of the Russian Ecclesiastical Mission to S. V. Arseneev Imperial Russian Consul-general in Jerusalem. No.99. 6 Nov. 1895. (RNHA)

⁴⁹Minutes of the Holy Governing Synod held on 13 Feb. 1896 in St Petersburg. (RNHA)

Metropolitan of St Petersburg with respect to “*the efforts made in Melbourne to establish a Greek-Russian Church.*”⁵¹

Whilst Hieromonk Niphont was preparing to leave for Australia, St Petersburg was informed by the Imperial Russian Consul in Baghdad that an Archimandrite Dorotheos Vakaliaros⁵² was leaving that city to take up an invitation from the Greek Community in Melbourne, to be their priest.⁵³ The arrival of the archimandrite was confirmed by the Russian Consul in Melbourne, Baron R. Ungeru Sternberg,⁵⁴ who also advised St Petersburg that the Greeks intended paying their priest.

However, the Greeks did not develop a secure relationship with their priest and decided that they could not afford him. Fr Dorotheos then approached the Russian Consul for a gift of money to pay his passage to Constantinople. When the Consul requested the Greek parish to explain their actions towards the priest, the reply he received indicated that Fr Dorotheos had behaved in a manner unbecoming to priest and insulted and alienated his congregation.⁵⁵ The Baron believed that the problem was really over objections by the local Greeks to commemorating King George of the Hellenes in the service.⁵⁶ Meanwhile, Hieromonk Niphont remained in Jerusalem, awaiting further instructions which never came. Later, Fr Niphont went to Argentina.

In the meantime, the Greco-Syrian community in Sydney, through Fr Dorotheos who had moved to that city, appealed to the Russian Government to provide financial support for the

⁵⁰ See obituary in the “*Illustrated Australian News*” No. 476, (1 Jan. 1895).

⁵¹ Letter from Deaconess Esther to the Metropolitan of St Petersburg. 20 Jan. 1896. (RNHA)

It is interesting to note that the original letter by Deaconess Esther and the Russian translation do not match in every detail. In the English text Esther refers to the establishment of a Greek Church, whilst in the Russian text reference is made to a Greek-Russian Church. All reference to the Russian Consul A. D. Poutiata is also omitted from the Russian text.

⁵²The Hellenic Herald, 21 June 1928, claimed that Archimandrite Dorotheos Vakaliaros was a roving priest who came to Australia without the blessing of any ecclesiastical authority.

⁵³ Letter from V. Mashkov, charge d'affaires in the Consulate at Baghdad to Ministry of Foreign Affairs in St Petersburg. No.704. 20 Sept. 1897. (RNHA)

⁵⁴ Imperial Consul to the Australian Colonies, 1896-1899.

⁵⁵ Letter from Greek Orthodox Committee to Baron R. Ungeru Sternberg, Melbourne, 3 Nov. 1897. (RNHA)

⁵⁶ Report from Baron R. Ungeru Sternberg to Ministry of Foreign Affairs in St Petersburg, 6 Nov. 1897. (RNHA)

building of a church.⁵⁷ This request was refused.⁵⁸ In Sydney Fr Dorotheos was called upon “*to baptise droves of infants and children.*” Also he encouraged Orthodox Greeks and Syrians to build their own churches. However, he finally fell out with the Sydney Greek community and left for America.⁵⁹ As for the nascent Russian community, St Petersburg kept its peace and did not send a priest; albeit that the idea of sending a Russian priest to Australia remained, nominally, on the agenda of the Holy Synod.

The emerging Russian Community had developed a sense of well-being and stature whilst Poutiata was Consul. This sustained it for a number of years, including the term of office of the last Russian Consul-General A. N. d’Abaza,⁶⁰ who resigned at the outbreak of the 1917 Revolution, and gave them the confidence, in 1920, to form the “Russian Association to protect the rights of Russian immigrants.”⁶¹ However, it is curious that Alexander Yashchenko, a Russian teacher and natural scientist, who travelled extensively throughout Australia in 1903, left no mention in his journals of meeting any Russians whatsoever during his journey; except for a certain Vinogradov who worked as a servant to the newly appointed Russian Consul-General, Mikhail Ustinov.⁶²

In the years of the proto-Russian presence in Australia, no one story is more touching than that of John Fredericks. Born in 1864 and commonly known as “Russian Jack”, Fredericks arrived at Newcastle, New South Wales in 1870’s on board the *Afghan*. After wandering aimlessly through a number of rural districts looking for gold, he moved to the Kimberly region of Western Australia. Being two metres in height and always pushing a homemade wheel barrow loaded with his worldly possessions, “Russian Jack” was easily recognisable. He soon became well known throughout the district by his nickname and was considered “*to have the strength of Hercules and the tenderness of a woman.*”⁶³ On one occasion, faced with the dilemma of either working his claim or leaving it to assist another miner who had broken

⁵⁷ Ministry of Foreign Affairs, Second Department, report to the Ober-Procurator by Count V. N. Lamsdorf. No.4998. 29 May 1898. (RNHA)

⁵⁸ Letter from Ober-Procurator of the Holy Synod to Count V. N. Lamsdorf. No.14895. 18 July 1898. (RNHA)

⁵⁹ D. Tsingris. *Commemorative Book - 100th Anniversary of the Holy Trinity Church, 1898-1998*. (Sydney: Greek Orthodox Community of NSW. 1998), p. 54-55.

⁶⁰ I. Grant, “Russian Consuls in Australia,” *Australiada*, No.14, (1997), p. 6.

⁶¹ O. Ivanoff, *Letters to Prime Minister’s office from Russian Colonial Committee*, (Jan. 1918).

⁶² P. Tilley (Trans.), *Australian Journey 1903. The Travel Diary of Aleksandr Leonidovich Yashchenko*. (Melbourne: University of Melbourne, 2001), p. 166.

⁶³ A. Somov “Легенда о Русском Джеке,” *Australiada*, No.3, (1995), pp. 5-6.

his leg and needed urgent medical treatment, “Russian Jack” placed the injured miner in his wheelbarrow and pushed him 300 kilometres to the nearest doctor.

Years later, Fredericks’ kindness to the miner was remembered in Halls Creek, where a monument was erected in his honour to in a municipal park off the main street. The inscription reads:

This monument was a joint project by the Shire of Halls Creek and the Government of Western Australia to honour all the pioneers of the Kimberley region.

It shows ‘Russian Jack,’ real name - Ivan Fredericks, a famous figure in the gold rush of 1886. ‘Russian Jack’ once carried a sick friend more than 300 kilometres in a bush-made wheelbarrow seeking medical aid over a track which exists in name only.

His feat symbolised the mateship and endurance of the pioneers of the region then lacking all the amenities of civilisation. This plaque was unveiled by the Hon. K. A. Ridge, Minister for Housing and MLA for Kimberley on the 11 August, 1974.⁶⁴

When his health no longer permitted “Russian Jack” to continue prospecting, Fredericks came to live in Perth. He started a vegetable garden and settled into a quite routine. However, the climate was not kind to Fredericks’ deteriorating health and he died of consumption in 1904. John Fredericks was buried without friends and relations in a pauper’s grave of the Roman Catholic section at Fremantle Cemetery. In 2000, the Russian Orthodox Community of Western Australia celebrated the 50th Anniversary of Russian settlement in the state and the establishment of the first parish. As a highlight of these celebrations, it was decided to erect a permanent memorial on Fredericks’ grave. “Russian Jack” finally found his place within the Orthodox community of his compatriots.

⁶⁴E. Govor “Отклик на статью, Легенда о Русском Джеке,” *Australiada*, No.4, (1995), p. 6.

2

**REVOLUTION: AGITATORS, IMPOSTORS AND REFUGEES
(1905 - 1920)**

The effects of Russia's abortive revolution of 1905 made themselves known in far off Australia when a significant group of revolutionaries, army deserters and religious sectarians left the Empire and settled elsewhere throughout the world, including Queensland. Of the religious sectarians, the priestless Old Believers (Bezpopovtsi) in Yarwun near Gladstone continue to this day.

Having arrived in Australia, some revolutionaries continued their political activities, advocating radical solutions to political problems and the eventual domination of society by the working classes. The success of Russian political activists gave the Russians in Australia the reputation of being formidable agitators. In 1909, during the workers lockout at Broken Hill, a group of Russian radicals decided to support the miners by blowing up a train.⁶⁵ Knowledge of this appalled the nation and even the striking miners wanted nothing to do with the Russian extremists. But, arguably, the most famous extremist was Theodore Andreevich Sergeev, who used the pseudonym "Artem" and who had been a Bolshevik collaborator of Vladimir Lenin since 1903. Having been arrested for activities against the government in 1905, Artem was sentenced to internal exile in Siberia. In 1911 he illegally crossed the Russian border into China and then set sail for Australia. Once settled in Queensland he became an Australian citizen and actively worked in the Trade Union Movement and the Australian Socialist Party and was an advocate of armed resistance to the ruling classes. He also founded and published a Russian language newspaper called, "Echo of Australia," which had a run of twelve issues before it closed in September 1912 by decree of the Supreme Court of Queensland.⁶⁶ When, in April 1917, Artem heard of the February Revolution and the abdication of Nicholas II from the Russian throne, he immediately returned to Russia and continued his activities as a Bolshevik. Theodore Sergeev died in 1921 whilst working on experimental high speed trains. By Lenin's decree Sergeev was cremated and his ashes

⁶⁵B. Christa, "The Settlers - Russians," The Australian People: an encyclopaedia of the nation, its people and their origins. J. Jupp, (ed.). (North Ryde NSW: Angus and Robertson, 1988), p. 753.

interred in a lawn area at the foot of the Kremlin wall - an act of singular honour for a fervent and devoted Bolshevik.

During the First World War the Russians in Australia had divided loyalties. Many opted for a policy of “revolutionary defeatism” and several played a leading role in supporting anti-war causes such as the campaign against conscription.⁶⁷ It is of interest to note that following Russia’s announcement of the abdication of Nicholas II, a group of some five hundred political emigrants to Australia petitioned the Provisional Government of Alexander Kerensky to return to Russian soil.⁶⁸ Given that with the onset of the October Revolution the Bolsheviks concluded a separate peace with Germany at Brest-Litovsk, and thus left the Allies to face the full force of the enemy alone, it is not difficult to understand that Australia saw the petitions as an act of treachery towards the Allies. Consequently the Australian Government put a stop to any migration of nationals from Australia to Russia. At that time there were more than 4,456 Russians living in Australia.⁶⁹

The Revolution had an immediate resonance in Australia. The Russian Consul-General, A. N. d’Abaza,⁷⁰ wrote emphatically to the Prime Minister William Hughes disassociating himself from those he regarded as a “*band of traitors and anarchists which seem at present to be in control of the destinies of my unfortunate country.*” Further, he declared that he would represent only “*those of my people who are absolutely faithful to the Allies.*” In the event that Russia should conclude a separate peace with Germany, he stated that he would “*instantly resign all connection with my country...*”⁷¹

On Australia Day 1918,⁷² d’Abaza forwarded a second letter from his Melbourne office to the Prime Minister stating that he had tendered his resignation to the Russian Embassy in London. “*I am giving up the Consulate from the 14/27th of January,*” he informs Hughes, as also that he was “*entrusting the Archives etc. to the care of Mr H. C. Sleight late Vice*

⁶⁶ A. Savchenko, “Первые русские газеты в Австралии,” *Australiada*, No.15, p. 12

⁶⁷ B. Christa, “The Settlers - Russians,” *The Australian People: an encyclopaedia of the nation, its people and their origins*. Jupp J. (ed.). p.7 53.

⁶⁸ *ibid.*, p. 754.

⁶⁹ Report from A. N. d’Abaza to the Imperial Russian Ambassador in London. No.7, 15 March 1916. (RNHA)

⁷⁰ Imperial Consul-General for Australia and New Zealand, 1911-1917.

⁷¹ *Foreign Affairs Department Archives*. Canberra, (Letter PM 24 Dec. 1917.)

⁷² 26th January.

*Consul,” adding that “correspondence should henceforth be addressed to me care of Menzies’ Hotel.”*⁷³

D’Abaza’s letter was accompanied by a declaration from the Russian Association in Melbourne, signed by the heads of fifty families, assuring the Prime Minister of their loyalty to the Crown and the Australian nation.⁷⁴ The Consul-General’s resignation was followed by the resignation of A. Ashbolt in Hobart, P. Mihalidis in Perth, P. Kelsey in Darwin, L. Ferrari in Newcastle, M. Warren in Port Perie and H. Sleigh, Vice Consul in Melbourne.⁷⁵

B. Christa observes that

The success of the 1917 Revolution greatly boosted the prestige of the Russians in Australian left-wing circles. Inspired by the concept of world revolution, several joined in a final attempt to bring Australia into the international revolutionary fold.⁷⁶

No sooner had the mass resignations of Russian representatives been announced, than in March of the same year a certain Peter Smirnoff⁷⁷ presented himself to the Prime Minister’s secretary, Mr. Shepherd, and declared himself to be the representative of the Bolshevik Party and wished to be recognised as the new Russian Consul. In the light of the Bolsheviks signing a separate peace treaty with Germany and leaving the Allies to fight on alone, and then the recent reports of the murder of Nicholas II and the Imperial Family, this declaration was greeted somewhat coolly. Shepherd informed Smirnoff that the Australian Government did not recognise the Bolsheviks and would not recognise him as consul. Smirnoff was asked to leave.⁷⁸

⁷³Foreign Affairs Department Archives. Canberra, (Letter 1918/587/6.)

⁷⁴Foreign Affairs Department Archives. Canberra, (Letter 1918/587/7.)

⁷⁵“Russian Consuls Resign,” Sydney Morning Herald, 1 Feb. 1918. p. 8.

⁷⁶B. Christa, “The Settlers - Russians,” The Australian People: an encyclopaedia of the nation, its people and their origins. Jupp J. (ed.). p. 754

⁷⁷Peter Smirnoff arrived in Australia in 1912 via China and Japan, aged 28 years. He was largely self-educated and had been a newspaper boy, clerk, bookkeeper and journalist. In Brisbane he was editor of a Russian newspaper which was subsequently banned by the Government.

The Brisbane Courier Mail (30 Jan. 1918) reported that Smirnoff, in reply to a question upon the state of affairs in Russia, stated: “Personally I am satisfied that things are going well from the revolutionary point of view. I do not deny that I am with the Bolsheviks. I think they have acted as wisely as leaders could act. I agree with the actions of Lenin and Trotsky entirely. Their aim is to establish socialism in full. I can only repeat with Trotsky and Lenin that Russia is not going to complete a shameful Kaiser’s peace. The Bolsheviks are for peace and do not want any annexations or indemnities for Russia. We want peace for all nationalities. In my opinion annexations and indemnities would make only enmity for the future and it is best not to have them.” (p. 7)

⁷⁸“Russian Consul,” Sydney Morning Herald, 14 Mar. 1918. p. 8.

Christa observes that Smirnoff was a supporter of the banned Industrial Workers of the World (IWW) and that, in addition to his local revolutionary objects; he aspired to become the Soviet consul-general. *“Throughout 1919-20 Smirnoff worked hard in Melbourne and Sydney, publicising the USSR and trying to unite all Australian socialist groups into a single party pledged to emulate the Soviet model.”* His campaign eventuated in the formation of the Communist Party of Australia (CPA) in October 1920; notwithstanding that by then the greater number of those Russians in Australia who were in sympathy with the Soviet regime *“had already left for home, the money for their return being provided by Moscow. Most of those that survived the Civil War were subsequently shot in Stalin’s purges.”*⁷⁹ From that time on, the Russian Community ceased its political activities and soon the Australian Government ceased its active surveillance of its members.

At much the same time, in Queensland a new episode was being written in the annals of Russian religious life inasmuch as a self styled priest, Nikolai Manovich-Zaitsev, arrived from Canada. Manovich⁸⁰ had been “ordained” in Canada by the self-styled “Metropolitan Seraphim,” an impostor⁸¹ who prior to his arrival in Canada, was known in Russia as Stephan Ustvolski.⁸² Manovich, who at that time called himself Nikolai Zaitsev, unsuccessfully tried to join the Presbyterian Church but, when rejected, disappeared from North America.⁸³ He arrived in Australia on 1 October 1909 on board the *Hakura*, together with his wife Stanislava and two daughters - Adeline and Ella.⁸⁴ Eventually Manovich settled in Brisbane where he worked as a packer. He became involved in the Russian political scene in Brisbane and was a co-founder of the “Russian Nationalists’ Liberation Society” in 1911,⁸⁵ a left-wing anti-tsarist organisation.

⁷⁹ B. Christa, “The Settlers - Russians,” The Australian People: an encyclopaedia of the nation, its people and their origins. Jupp J. (ed.). p. 754

⁸⁰ Born 27 September 1872 in Smolensk, Russia.

⁸¹ P. Bozyk, Церков українців в Канаді. (Winnipeg: Canadian Ukrainian, 1927), p. 21.

⁸² Ustvolski is known to have ordained four so called priests, but was generally rejected by the North American Orthodox community. Despite his attempt to set up the All-Russian Patriarchal Orthodox Church for the whole of America, Ustvolski returned to Russia in 1908, where he was arrested by the authorities and disappeared from history.

⁸³ E. Govor, “Священник-социалист или самозванец-доносчик: к биографии Николая Мановича,” Australiada, No.16, (1998), p. 7.

⁸⁴ E. Govor, “По следам Николая Мановича,” Australiada, No.13, (1997), p. 1.

⁸⁵ Ibid. p. 2.

Manovich is known to have visited Sydney, Melbourne and Adelaide, where he stayed for a number of months in each city. One may assume that the people were happy to see an Orthodox priest and had no reason to question his canonical standing. Consequently, it is believed that he performed services in the various cities he visited, although there is no record of this except that in 1911 “*he celebrated Christmas services for the Orthodox, using a rented Anglican Church.*”⁸⁶

As it eventuated, Christmas 1911 became a significant time in the history of Russians in Queensland. Three events coincided and came to the attention of the broader community. First, the Orthodox Christmas service. The Brisbane “*Courier*” reported the event, detailing some aspects of the Orthodox service and noting that “*over 100 members of the Orthodox Greek Church attended.*” It is of some interest that Manovich conducted the service using English, Syriac “*and two Russian dialects*” meaning, presumably, Russian and Ukrainian.⁸⁷

Second, the after service festivities which continued at the St Mary’s Parish Hall, Kangaroo Point, helped give the Russian community a sense of cohesion. An afternoon concert was held before a large audience and gave a cultural expression to Russian identity:

The orchestra consisted of half a dozen or more guitars and mandolins and the Russian national instruments... Two sets of national songs were sung - those of North and South Russia - the dialects being widely different.⁸⁸

Such a church service and concert had never been seen in Brisbane before. Everything was new and exotic to the general public as reflected by the newspaper report. More importantly, however, this occasion marked the first visible appearance of a communal Russian presence in Queensland and therefore constitutes a milestone in the development of a permanent Russian Community in Australia.

The third event was the founding of the “*Russian Nationalists’ Liberation Society*” on Boxing Day, 1911. As Russians had come from all over Queensland to the Christmas service, there were as many as one hundred people who attended the inaugural meeting of the Society. The Brisbane “*Courier*” called the organisation a small scale parliament of Russians. In fact, the Society claimed:

⁸⁶H. Kapral, “The History of the Russian Church in Australia and Looking Ahead,” *Word of the Church*, No.1, (Jan-Feb. 1999) p. 5.

⁸⁷“Russians in Queensland”, *The Brisbane Courier*, (Dec. 1911), p. 7.

It is understood that a foremost principle is to give assistance to those who, by reason of their political predilections, have come under the ban of the Muscovite authorities and are desirous of reaching the friendly shelter of Australia's shores.⁸⁹

This anti-tsarist organisation worked towards bringing to Australia political dissidents from Russia and settling them in Queensland. Understanding the nature of this society, one is better able to appreciate why there were so many revolutionaries in Australia prior to the Revolution, and why some five hundred of them wanted to be returned to Russia when they heard of the 1917 Revolution. It was in such a political atmosphere that activists such as Lenin's friend Theodore Sergeev ("Artem"), and the luckless Bolshevnik would-be-consul, Peter Smirnoff, plied their revolutionary trade.

And yet, not all the people present at the meeting on Boxing Day wanted to join the "Russian Nationalists' Liberation Society". A number of those present wanted to form another organisation which did not reflect the socialist ideals of the radicals. Somewhat circumspectly the "Courier" reported that

so deep and earnest was the interest taken in this subject that the debate was at times characterised by a warmth of expression and demeanour that was with difficulty controlled by some of the more tranquil spirits.⁹⁰

Apparently not all of the Russian settlers in Queensland were anti-tsarist nor did they want to be seen as socialists. So who were they? Presumably they were immigrants and settlers with aspirations and concerns similar to those expressed in a contemporary Queensland Government promotional publication. For example, Mr. Godalov of Canungra, reported 24 February 1911 that:

I am to be congratulated as I have 160 acres of superb land, with a healthy beautiful climate, within 30 miles of the sea, at an elevation of 3000 feet, and this for 32 shillings an acre and 20 years to pay it in. I consider it my duty to assure you that we do not repent ever having left our Native Land... One does not have to worry about one's own freedom and absolute liberty.

Likewise, Paul Gray of Chatford, formerly a Commissioner for the Russian Government Railways, tells on 16 October 1916 of coming to Brisbane in 1910 with a large family but of soon establishing a prosperous mixed farm. Nikolai Kidkaff of Willumbilla, relates on 17 October 1916 that he has a 1,000 acre farm and that he has "*been able to find happiness*" for himself and his "*numerous family.*" Another successful Russian Settler, Michael Zadorosky of

⁸⁸*ibid.*, p. 7.

⁸⁹*ibid.*, p. 7.

Chadford on 17 October 1916 expresses the opinion that no “*part of the world can boast of a better climate than ours.*”⁹¹

How was it that the ‘Reverend’ Manovich-Zaitsev became a co-founder of an organisation such as the “Russian Nationalists’ Liberation Society”; given that the Bolsheviks regarded priests as part of the tsarist establishment and, therefore, the enemy? Perhaps the answer is to be found in an incident which occurred in Dunedin. Apparently Manovich visited that city after leaving Canada and offered to care for the local Orthodox community, comprising mainly Greeks and Syrians. The parishioners were pleased that he organised the building of a church and they in turn wrote to the Patriarch of Antioch in Damascus, asking for icons and books. In reply, the Patriarch informed them that he had made inquiries about Nikolai Manovich and found out that he was an impostor. The patriarch informed the parishioners that Manovich’s ordination was spurious, as was that of the “bishop” who “ordained him,” and that whilst Manovich lived in North America his name was Nikolai Zaitsev. When the parishioners confronted Manovich he denied everything, even that he had been called Zaitsev. He produced ordination papers which were sent to the patriarch for verification, but he replied that the Seraphim who had “ordained” Manovich was not an Orthodox hierarch. As a consequence Manovich was obliged to leave the parish. When it became known that he had left for Australia, the parish sent letters concerning him to Brisbane, so as to forewarn the Russian community.⁹²

Manovich left New Zealand in 1909, but eventually, in January 1912, Manovich introduced himself to the Rev. W. Maitland-Woods, of St Mary’s Anglican Church in Brisbane. Claiming that a mutual acquaintance in New Zealand had suggested they meet, Manovich informed Maitland-Woods that he was a priest from Russia who had lived in Canada and New Zealand and now wished to settle in Australia. He also informed the minister that he had been persecuted in Russia and New Zealand for his socialist views. Woods received Manovich warmly and found him employment as a packer and also provided him with a room in his parish hall to celebrate Divine services.

⁹⁰*ibid.*, p. 7.

⁹¹*Terse Information about Queensland*, Brisbane: Government Intelligence and Tourist Bureau, 7th Edition, 1917

Manovich's activities soon gave rise to disquiet and suspicion within the Russian community. Indeed, rumours circulated far abroad:

Hearing of this so called priest's activities in America, Archpriest Jakov⁹³ Korchinsky volunteered to come to Australia to counter Manovich's influence on the Faithful. However, Fr Korchinsky's poor health and the oppressive hot climate meant that he was only able to last in Australia for five months before leaving for Russia.⁹⁴

However, in a report to the Holy Synod in St Petersburg, Fr Jakov Korchinsky⁹⁵ made reference to someone complaining to him that a "priest" (presumably Manovich) required an exorbitant fee to baptise his children.⁹⁶ Meanwhile, the Russian Consul-General in Melbourne also became concerned as to the disquieting rumours about Manovich and asked the Holy Synod in St Petersburg to indicate their attitude towards Manovich's clerical status. The Holy Synod minuted that Manovich was not to be recognised as a priest, nor would his ministering be considered canonical.⁹⁷

Manovich's clerical imposture also came to the notice of the Queensland police, and it is in this context that his political connections are shown in their true light. In the course of researching the State Archives in Queensland (File A/45328), Dr Elena Govor found that

The police questioned...Manovich, and not simply questioned, but threatened to unmask his pretence if he refused to cooperate with them. He was to provide information about the radical Russian organisation formed at the end of 1911. It appears that Manovich was forced to agree to this demand. There are no materials concerning this confidential agreement in Manovich's file, however amongst a number of police reports for February 1912, there are two documents which commence, 'Based upon conversations with Manovich I wish to report...'

These reports describe the activities of Russian radicals during the General Strike and their plans to join with some Australian socialists. There were also plans to establish a Russian political club. A characteristic detail of the times was that, of the few organisers involved, nearly half were police informers and the rest criminals... How long Manovich worked with the police is yet unknown, but it appears that the police may have been lenient with him and made no effort to unmask his deceit.⁹⁸

⁹²E. Govor, "Священник-социалист или самозванец-доносчик: к биографии Николая Мановича," *Australiada*, No.16, (1998), p. 7.

⁹³ aka Jacob or James

⁹⁴H. Kapral, "The History of the Russian Church in Australia and Looking Ahead," *Word of the Church*, No.1, (Jan-Feb. 1999) p. 5.

⁹⁵See biography in Appendix B.

⁹⁶H. Kapral, "The History of the Russian Church in Australia and Looking Ahead," *Word of the Church*, No.1, (Jan-Feb. 1999), p. 6.

⁹⁷Minutes of the Holy Governing Synod, No.10768. 13 Nov. 1912. (RNHA)

⁹⁸*ibid.*, p. 7.

Indeed, it appears credible that Manovich was of sufficient use to the police that they afforded him some protection from his critics. When in 1912, the year in which Manovich became an Australian citizen, the Russian Consul-General, A.N. D'Abaza, made Manovich's clerical imposture public and warned that marriages he performed would not be recognised by Imperial Russia as legal, the police "*responded by quoting Manovich, who stated that he would say nothing to the contrary, but that he was simply blessing marriages according to the Orthodox rite for those who requested it.*"⁹⁹

Was Manovich a true revolutionary or simply a police agent? Certainly he was anti-tsarist and perhaps a socialist. At the same time there is little to recommend him as a true patriot. The extant evidence shows him to have been an impostor, an opportunist and a spy.

The meeting of the Holy Synod of 13 November 1912¹⁰⁰ created fresh interest in the plight of the Russian Orthodox in Australia. It was noted that apart from the presence of the impostor Nikolai Manovich, there were only two Orthodox churches in Australia, one in Sydney (built in 1898) and the other in Melbourne (built in 1901), both belonging to the Greeks and poorly attended. The Synod consequently approved the preparation of a group of visiting clergy who would make missionary visits to Australia on a regular basis. Furthermore, a portable iconostasis was to be built and sent to the Consul-General in Melbourne for future use by visiting clergy. A petition would also be prepared by the Holy Synod, asking the Imperial Treasury to finance the venture.¹⁰¹

As the minutes of the Synod meeting became generally known after publication in the journal, "Воскресный день," four priests registered their interest in going to Australia. One was Fr Nicholas Uspensky, parish priest of the Church of Our Lady of Kazan in Kara-Dikan, Turkestan, who was rejected without explanation.¹⁰² Another was Fr Timothy Bondarenko from the Kuban, who applied on two occasions to be sent to Sydney to build a church. The Holy Synod considered his age of 24 years too young for such an appointment.¹⁰³ A third priest, Fr Alexander Gurgenedze, chaplain of the Naval Transport Vessel *Ksenia*, stationed in

⁹⁹*ibid.*, p. 7.

¹⁰⁰ See above, p. 27, n. 97.

¹⁰¹ Minutes of the Holy Governing Synod, No.10768. 13 Nov. 1912. (RNHA)

¹⁰² Letter from Fr N. Uspensky to Holy Synod. 7 March 1913. (RNHA)

¹⁰³ Two letters from Fr T. Bondarenko to Holy Synod. 11 Sept. 1913 and 10 March 1914. (RNHA)

Vladivostok, also presented his credentials to the Holy Synod in the hope of being appointed to the Australian mission. Fr Alexander spoke English, German, Turkish and Russian and may well have been an appropriate choice for such an appointment. However, his application did not elicit a response.¹⁰⁴ Finally, Archpriest Ioann Vostorgov¹⁰⁵ made an impassioned plea to St Petersburg to appoint Fr Nikolai Kuzmin, stationed in Southern Sakhalin. This plea touched the nerve centre of the Russian Church.¹⁰⁶ The Holy Synod met on 25 April 1913 and appointed Fr Nikolai to visit Australia on an annual basis and be responsible to Bishop Sergiy of Japan for his pastoral duties. Regrettably, despite his appointment, Fr Kuzmin did not visit Australia. It may be that the outbreak of WWI caused a change of circumstances which prevented the planned pastoral visits.

Yet, as if by chance, Archpriest Jakov Korchinsky,¹⁰⁷ missionary priest to the Orthodox in Honolulu, met a group of Russian Latvians¹⁰⁸ sailing from Australia to Egypt via Honolulu and the Panama Canal. They told him that there were Russians living in Australia, and that kindled in Korchinsky a desire to visit that distant and largely unknown land. This desire became a firm intention when he read in an American Orthodox journal that:

in Australia, there live thousands of Russian people, who are spiritually ministered to by a Greek priest who visits once a year. His services are conducted unwillingly and without a sense of piety, even though he receives a large amount of money for his services. It has also been reported that a self-styled 'priest' has arrived in Australia from North America who has exploited the unsuspecting Russians with excessive fees for baptisms and weddings, so much so, that they complained to the police and the 'priest' was arrested.¹⁰⁹

Having read this article, Fr Korchinsky decided to write to the Russian Consul-General in Melbourne and ask about the state of church affairs in Australia. D'Abaza replied that Korchinsky should come to Australia without further delay. Jakov Korchinsky was an experienced missionary priest who believed that he could do much good in Australia. Whilst

¹⁰⁴Letter from Fr A. Gurgenzidze to Holy Synod. 13 Aug. 1913. (RNHA)

¹⁰⁵Ivan Ivanovich Vostorgov (1867-1918), prominent Moscow cleric and defender of the honour of St Gabriel, whose relics were enshrined at the Cathedral of St Basil on the Red Square, was shot as an enemy of the Working Classes. St Ioann was canonised as a New-Martyr of Russia by the Russian Church Abroad in 1981 and by the Russian Church in Moscow, in 2000.

¹⁰⁶Letter from Fr I. Vostorgov to Holy Synod. 25 March 1913. (RNHA)

¹⁰⁷Having been awarded the Order of St Anne 3rd Class in 1912 for his missionary work. Fr Korchinsky was elevated to the rank of Archpriest on 24 June 1915 and relocated to Honolulu the same year.

¹⁰⁸Latvia did not exist as an independent country in 1915, but was known as the Riga Province of the Russian Empire.

¹⁰⁹Russian Orthodox American Messenger, No.1, Vol.20, (Jan. 1916), p. 10.

in North America, some years earlier, his diocesan bishop Tychon Belavin¹¹⁰ wrote of Korchinsky:

He did much to convert the heathens to the Christian Faith and returned many Uniates to the Orthodox Church. He set the foundation for parish life in many places, built churches and assisted the unfortunate with his acquired medical knowledge.¹¹¹

Fr Korchinsky arrived in Melbourne on 27 March 1916¹¹² and was met by the Russian Consul-General. After visiting the Russian families of Melbourne, he moved on to Sydney and then to Ipswich, Townsville and finally settled in Brisbane; a move calculated “to counter the influence of the self-styled ‘priest’ Manovich-Zaitsev.”¹¹³

With the arrival of Archpriest Korchinsky, Manovich became less active. He moved with his family to Sydney for a time, but later returned to Brisbane. In 1921 his name was removed from the Electoral Roll, though his wife continued to live in Brisbane.¹¹⁴ He died on 10 April, 1925, aged 52 years, without any further involvement with the Russian Community, and is buried at Dutton Park Cemetery, South Brisbane.

In five months Jakov Korchinsky visited some 750 families and approximately 500 isolated individuals. He also made plans to visit other groups of Russians in Rockhampton, Cairns and Port Darwin as he had been told that there were more than one hundred families and some two thousand single persons to be found in these cities. Korchinsky also noted that there were supposed to be some four hundred Russians living in Western Australia.¹¹⁵

Concerning the spiritual state of the Russians he met, the greater number of whom had come from the Vladivostok Diocese, he observed that only one third had retained their ties to the Church. Distance and difficulty in travel were major impediments in keeping people from Divine services. Children were not baptised because parents “*could not afford to invite guests*

¹¹⁰ Later Patriarch of Moscow and All Russia and canonised by the Russian Church Abroad in 1981.

¹¹¹ Report by Bishop Tychon Belavin to the Holy Synod. No.155. 26 Nov. 1906. (RNHA)

¹¹² His wife and daughter Dominica (b. 18 Jan. 1913) continued to live in the United States and remained there despite his frequent trips to distant parishes and missions. His missionary work in Honolulu was especially successful and his parishioners numbered over 250 people. However, Korchinsky was particularly susceptible to the heat and after a few months he was not able to continue working in the oppressive climate.

¹¹³ I. Suvoroff, “Из ранней истории Русской Православной церкви в Австралии,” *Australiada*, No.15, (1998), p. 9.

¹¹⁴ E. Govor, “По следам Николая Мановича,” *Australiada*, No.13, (1997), p. 2.

¹¹⁵ *ibid.* p. 9.

to the party”¹¹⁶ after the service, and others did not want to be photographed with him for fear of whom else might see the photo.¹¹⁷ Many, he lamented, had totally fallen away from the Church and from any form of spirituality.

Nevertheless, during his short stay, Fr Korchinsky did perform a number of weddings and funerals and baptised sixteen children. This gave him a small income to continue his work and buy a number of icons and a chalice. However, mindful of Manovich’s excesses, he was careful not to ask for any fees for his services. In a report he wrote to Archbishop Evdokim¹¹⁸ in New York, Korchinsky asked that the archbishop “*petition the Higher Church Authority to appoint a priest here in the quickest possible time,*” adding that they “*ensure appropriate funds for his survival.*”¹¹⁹

In July 1916 Fr Korchinsky, weakened by heat and exhaustion, suffered a bout of malaria and his missionary work came to an end. Bereft of funds, he applied to the Russian Consul-General for money to send him to Russia with a report of his missionary work. This was done and Korchinsky sailed for Vladivostok via the Philippines and Japan, visiting small Russian communities in both countries on the way. It was six months before Fr Jakov finally reached St Petersburg, which by that time had been renamed Petrograd.¹²⁰

In his last report from Australia to Archbishop Evdokim of the Aleutians and North America, nominally Korchinsky's diocesan bishop, he wrote:

We have elected a committee to oversee church life, but my illness brought on by the excessive heat, has caused me to take to my bed and has deprived me of being of any further use..... I most respectfully plead that Your Grace does not forsake the Russian Orthodox in Australia and especially their next generation of youngsters. I beg that Your Grace may raise the question of the Church in Australia at the forthcoming All Russian General Council¹²¹ and if it be appropriate to appoint me as the permanent priest for Australia.¹²²

¹¹⁶ ibid. p. 9.

¹¹⁷ Russian Orthodox American Messenger, No.9, Vol.20, (Sept. 1916), p. 731.

¹¹⁸ Archbishop Evdokim Meschersky (1869-1935), Archbishop of the Aleutian Islands and North America.

¹¹⁹ I. Suvoroff “Из ранней истории Русской Православной церкви в Австралии,,” Australiada, No.15, (1998), p.9.

¹²⁰ During WWI many foreign relatives of the Kaiser, finding themselves at war with "Cousin Willie," changed their German-sounding names as a patriotic gesture, e.g. Saint Petersburg became Petrograd, the Battenbergs became Mountbatten, and Saxe-Coburg-Gotha became, on 17 July 1917, the House of Windsor.

¹²¹ Held in Moscow, 1917-1918.

¹²² Report to Archbishop Evdokim by Fr J. Korchinsky. 17 Aug. 1917. (RNHA)

Having a view to the pastoral work of Archpriest Jakov Korchinsky in Australia, and notwithstanding the short duration of his stay, it is right that he be considered the first Russian Orthodox priest in Australia.

Upon arrival in Petrograd Archpriest J. Korchinsky presented himself at the Holy Synod, but found to his disappointment that none of his reports to Archbishop Evdokim in New York were ever passed on to St Petersburg (then Petrograd). Korchinsky was also informed that, in 1915, Australia was placed under the jurisdiction of Bishop Sergiy of Japan and that a sum of five hundred US dollars had been assigned for a priest, Fr Nikolai Kuzmin from Southern Sakhalin, to visit Australia annually. Unfortunately, Bishop Sergiy had not reported on any pastoral work done concerning the Russian population in Australia.¹²³

It should be noted that Korchinsky reported to the Holy Synod not only concerning his missionary work, but also concerning his own state of poverty. During the years of his missionary endeavours Fr Jakov had used up all his personal resources and his failing state of health precluded his earning a wage in the normal manner. He wanted to return to his family in America but was unable to do so without support from the Church. Eventually, the Ober-Procurator of the Holy Governing Synod¹²⁴ agreed to grant Korchinsky three months leave, pay his fare to New York and, in recognition of his eighteen years of priestly missionary service, grant him a pension for life.¹²⁵ A further resolution was made under the signature of Archbishop Evdokim of New York, which moved “*To prepare a petition to the Holy Synod that funds be assigned to our Australian Mission.*”¹²⁶

However, with the advent of 1917 and the collapse of the Russian Empire, the possibility of an Australian mission was again relegated to some time in the future and eventually forgotten. Korchinsky himself did not return to his family immediately, but was assigned to be military chaplain to the 50th Labour Battalion at the 109th Military Hospital in Odessa, where he served from December 1916 until August 1917.¹²⁷

¹²³ J. Korchinsky, “Вести из Австралии ” Russian Orthodox American Messenger, No.8, Vol.20, (Aug. 1916), p. 697.

¹²⁴ A lay person appointed by the Emperor to oversee the workings of the Holy Synod of the Russian Orthodox Church.

¹²⁵ Russian Orthodox American Messenger, No.8, Vol.20, (Aug. 1916), p. 697.

¹²⁶ ibid., p. 697.

¹²⁷ Fr J. Korchinsky, Service Record. (RNHA)

The Bolshevik Revolution of October 1917 was reported in the Australian press as an orgy of blood letting. As the weeks and months passed, the newspapers became filled with such chilling headlines as:

Ex-Czar Shot by Order of Bolsheviks to Prevent Recapture - There is no doubt that the entire family was shot, and the evidence shows that they were shot in their chairs... Thirty six bullet holes were found in the walls of the room.¹²⁸

Reign of Terror in Russian Capital - Petrograd is given over to a reign of terror where murders are being committed in wholesale fashion and many parts of the city are in flames.¹²⁹

Bolshevik Butchery - Prince Lvov, who was Prime Minister of Russia directly after the Revolution, states that he was imprisoned in Ekaterinburg last spring on charges of engaging in counter-revolution. Eighty officers, priests and school boys were with him on a similar charge. Subsequently all were shot, except Prince Lvov and Prince Dolgoruki...¹³⁰

The Australian Government looked with some foreboding on the establishment of the Soviet State, and, in the light of so many Russians living in Queensland being anti-tsarist and perhaps even pro-Bolshevik, it was decided to curtail the influx of Russian migrants from the Far East between the years 1918 until 1922.

The destruction of the White Russian Army under Admiral Kolchak¹³¹ and the occupation of Siberia by the Bolsheviks in 1922, caused a mass exodus of refugees into Manchuria. By 1923, over ninety thousand refugees¹³² had settled in Harbin, Shanghai, Dairen, Hailar and the smaller towns along the Chinese branch of the Trans-Siberian Railway. This enormous number of refugees was such that many were unable to find lodgings or employment. For many it became imperative to migrate to America, Europe or Australia. Queensland was looking for workers to develop the sugar cane industry and consequently became an option

Upon being demobilised from military service, Korchinsky was again faced with the problem of having nothing to live on. On 29 August 1917, he again wrote to the Holy Synod asking that he be assigned a pension, as he was so poor that he needed to live in a rural village where the folk fed him out of compassion. A second resolution was made by the Holy Synod for a pension to be granted to Korchinsky, but no documentary evidence is available to confirm a pension ever having been paid. Nor is it known if he returned to his family in Pennsylvania.

¹²⁸The Argus, 22 July 1918, p. 5.

¹²⁹The Argus, 13 Sept. 1918, p. 7.

¹³⁰The Argus, 31 Dec. 1918, p. 5.

¹³¹Alexander Vasilievich Kolchak (1873-1920), Rear-Admiral of the Black Sea Fleet, led the White Army opposition to the Bolsheviks in Siberia. In November 1918, he was proclaimed Supreme Ruler of All Russia, but was unable to stop the Bolsheviks and suffered a major defeat in Omsk, after the Allies betrayed him. He was arrested by the Bolsheviks in Irkutsk and executed on 7 February 1920.

¹³²N. Dmitrovski "Русские в Квинсленде - приезд," Australiada, No.8, (1996), pp. 8-9.

for migration. Although the work was hard and one had to work long hours, nevertheless many Russians agreed to migrate to Queensland because of the ease of passage: one could sail from Dairen to Brisbane for the sum of nine Australian pounds.¹³³

¹³³S. Rojdestvensky “В Австралию. Из воспоминаний,” Russian Life, (March 1986), p. 4.

3

**SETTLEMENT – BRISBANE
(1923)**

In July 1923, availing themselves of the comparatively cheap fares, a group of sixteen Russian refugees (ten men, three women and three children) arrived from Manchuria and settled in Queensland.¹³⁴ Amongst this group was the Archpriest Alexander Shabasheff,¹³⁵ a distinguished army chaplain, and his wife Anna (nee Zaitsev).¹³⁶ These Orthodox were not the only Russian immigrants that year. Following a request from the British Consul-General in Yokahama, the Premier of Queensland, the Hon. E. G. Theodore, agreed to receive a group of thirty six ‘priestless’ Old Believers. With capital of £2,400 at its disposal, this religious group was settled as an agricultural community in the Gladstone area;¹³⁷ near the already existing Yarwun community of Old Believers.

There came yet another very different and much larger group. This was a well ordered troop of nearly four thousand Cossacks, still under the command of their Ataman¹³⁸ - Lieutenant-General Vladimir Sergeevich Tolstov.¹³⁹

The decision to migrate to Australia had been agreed to by all the Cossacks, and the British Consul-General in Shanghai and the Australian Trade representative for China, Mr Edward Little, petitioned the Australian Government to receive the Ural Cossacks en masse, in recognition of their gallant services to the Allies in the war against Bolshevism.¹⁴⁰ In November 1923, the Cossacks settled on farmland at Thornland, an outlying area close to Brisbane and quite near the sea. The Cossacks took to growing vegetables, catching fish and crabs. However, the farmland provided could not sustain all the Cossack families and soon

¹³⁴N. Dmitrovski, “Русские в Квинсленде - приезд,” *Australiada*, No.8 (1996), p. 9.

¹³⁵See biography in Appendix B.

¹³⁶No relation to Nikolai Manovich-Zaitsev whatsoever.

¹³⁷N. Dmitrovski, “Русские в Квинсленде - приезд,” *Australiada*, No.8, (1996), p. 9.

¹³⁸Ataman - a title given to the elected chief, or commander, of Cossack troops.

¹³⁹See biography in Appendix B.

¹⁴⁰N. Dmitrovski, “Русские в Квинсленде - Приезд,” *Australiada*, No.8 (1996), p. 9.

many were obliged to move away in search of work. A large number moved to Cordalba, some 380 kilometres north of Brisbane, to work in the sugarcane fields. The work was hard and dirty, yet the Cossacks stuck to it as it ensured a steady income for those able to work. In the off season, the men were able to move on to Thangool and harvest the cotton crop. For a period of some ten years, between 1925 and 1935, Cordalba was the centre of Russian settlement in Australia.¹⁴¹ Russians also settled in the tropical north at centres such as Tully and Townsville.

Finding employment was hard and living conditions often were poor. As reported by the Harbin journal “Rubezh”: Peter Innokentievich Stukov, an early migrant to Queensland, speaks of how many Russian migrants in northern Queensland had to find work as cane cutters on the sugar plantations: “*The work was exhausting and one needs both strength and stamina to continue.*”¹⁴²

If the Russians met by Fr Korchinsky in 1916 were to a large degree unenthusiastic about their faith, things had changed by 1923. The refugees coming through China had a strong sense of national identity, anti-Communist and fervent Orthodox believers. In gathered groups they mourned their lost homeland and the Church became their Spiritual Mother and the visible presence of a lost Russia.

In Brisbane, Fr Shabasheff understood the needs and longings of his compatriots. Having himself undergone the same tribulations, he was able to provide the leadership which eventuated in the formation of the first Russian Orthodox parish in Australia. All of the refugees were extremely poor, hence Fr Shabasheff was not financially supported by his parishioners and both he and his wife Anna were obliged to find employment in order to survive. It is known that Fr Alexander worked as a labourer in a flour mill¹⁴³ both to support his family and to provide for the church. Together with his parishioners, all agreed to put aside two shillings each week, to buy their own property for a church.¹⁴⁴ Father also managed to make pastoral visits to far flung communities of Russians working in the cane fields,

¹⁴¹ *ibid.*, p.9.

¹⁴² P. Stukov, *Рубеж*, (Harbin), No.34, 1927, p.7.

¹⁴³ A. Zakruchimski, “Начало духовной жизни в Австралии,” *Australiada*, No.1, (1994), p. 7.

¹⁴⁴ N. Dmitrovski, “Русские в Квинсленде - Первый православный храм в Австралии,” *Australiada*, No.9 (1996), p. 5.

cotton and banana plantations.

At first, Divine services were arranged in the squalid rooms and sheds which passed as living quarters for the refugees. Then, through the good offices of Canon David John Garland, who forwarded to the Anglican Archbishop, Gerald Sharp, a petition signed by forty Russian parishioners, services were permitted to be conducted in a South Brisbane converted cottage called St Thomas' Church.¹⁴⁵ The first service to be held was on 13 October 1925, on the eve of the Feast of the Protection of the Holy Virgin, and a group of thirty people attended, as well as Canon Garland and other Anglican guests who were most impressed by the Orthodox ritual and the "*unaccompanied singing.*"¹⁴⁶ Prior to the commencement of the service Canon Garland read a communication from Archbishop Sharp, which announced:

Now, therefore, we, Gerald by Divine Providence Archbishop of Brisbane, do give unto you, the members of the Russian Orthodox Church within the city and neighbourhood of Brisbane, our approval of your desire to form yourselves into a congregation under the spiritual care and pastorate of Father Alexander Shabasheff.¹⁴⁷

Garland also made a speech in which he displayed his deep appreciation of the spiritual crisis then being experienced by Russia and the significance of that crisis for the world. "*Your presence in Brisbane shows that persecution for Christ still exists and that Bolshevism is, like Nero.....anti-Christian, determined to stamp out the Christian religion,*"¹⁴⁸ he declared. However, "*the Anglican Church, was glad to receive the Russian People as brothers in Christ,*" especially as representatives of a nation which was being exterminated because of its Christian faith. Such was the enlightened attitude of the Anglicans towards the Russian Orthodox Community in Brisbane, which continued up to the 1950's.¹⁴⁹

Lest it be thought that Garland tailored his remarks simply to please his Russian audience, it is worth noting an address he gave to a large number of teachers at an annual Anglican Sunday School Teachers conference; an address wherein he evidenced considerable insight into the spiritual dimension of Communism:

A great anti-Christian movement is spreading over the world, and it is being engineered by some of the biggest brains in the world. This movement is Bolshevism, which is distinctly

¹⁴⁵Grey Street; on the spot where today the Performing Arts Centre is to be found.

¹⁴⁶"Exiles from Russia: Russian Congregation Constituted in Brisbane", *The Brisbane Courier*, (Oct. 1925), p. 23.

¹⁴⁷*ibid.*, p 23.

¹⁴⁸*ibid.*, p. 23.

¹⁴⁹N. Dmitrovski, "Русские в Квинсленде - Первый православный храм в Австралии," *Australiada*, No.9 (1996), p. 5.

the 20th century embodiment of the Antichrist of the New Testament. Only by teaching our children the principles of Christian faith can we withstand its assault.¹⁵⁰

Early in 1926, the parishioners were able to buy a block of land on Vulture Street, Woolloongabba, however, not without some unforeseen complications. Non-British subjects were not permitted to own real estate in the early years of the 20th century and, consequently, the parishioners found themselves disqualified from ownership. After some deliberation the Russians approached Andrew Gould Esq.,¹⁵¹ an active supporter of the fledgling Orthodox Community and a personal friend to many of the Russians. Gould agreed to have the property registered in his name until some of the Russians acquired citizenship and the property could be transferred to the parish. With Gould acting as Trustee, Fr Shabasheff, Vasily Morjanov,¹⁵² the Church Warden, and Stephan Logutin,¹⁵³ the parish secretary, signed the contract of purchase. The price of the property was 425, an enormous amount by the standards of the day.¹⁵⁴ However, arrangements were made for a loan of £325 from the State Treasury and the balance was collected from the Russian Community; a large proportion of which was donated by the Ural Cossacks working in the cane fields and banana plantations.

A small house located on the newly purchased property was renovated and an iconostasis¹⁵⁵ was built to create the interior of an Orthodox church. All the necessary items needed for services were painstakingly collected and people donated their own family icons to the new church. On 15 August 1926, the church was ready for its consecration and first liturgy. The services were performed by Fr Alexander Shabasheff and Fr Adrian Turchinsky.¹⁵⁶ The church was dedicated to St Nicholas, Bishop of Myra, one of the most popular saints of the Russian people and patron saint of travellers. St Nicholas was a popular choice for the emerging community, as all considered themselves to be travellers, refugees, biding their time until the Bolsheviks were overthrown and everyone could return home. During the Russian Civil War (1918-1920), St Nicholas was also considered the patron saint of the

¹⁵⁰“Antichrist - Bolshevik menace. Canon Garland warning.”, *The Brisbane Courier*, 11 Oct. 1925, p. 9.

¹⁵¹G. Zakrjevsky, *History of St Nicholas Russian Orthodox Cathedral in Brisbane, Australia 1923-1993*. (Brisbane: Merino Lithographics, 1997), p. 4.

¹⁵²Vasily Efimovich Morjanov (1883-1966)

¹⁵³Stephan Andreevich Logutin (1900-1975)

¹⁵⁴N. Dmitrovski, “Русские в Квинсленде - Первый православный храм в Австралии,” *Australiada*, No. 9, (1996), p. 6.

¹⁵⁵An icon screen which separates the sanctuary from the nave of the church.

¹⁵⁶Fr Adrian Turchinsky (1883-1927)

White Army,¹⁵⁷ an army in which so many of the refugees fought. Indeed, many attributed their escape from the Reds and resettlement in Australia as being achieved with the divine intervention of this most beloved of saints.

Within a year of the parish acquiring its own church, a small school was formed to teach the parish children catechism, the Russian language and culture. A library was opened in 1927, using books that the settlers had brought from Russia. In 1928, after the death of Fr Adrian Tourchinsky, his widow donated a large number of books from her husband's library, and the library's collection grew to over 400 volumes.¹⁵⁸

With the appearance of a visible parish in Brisbane, Fr Shabasheff wrote to the Synod of Bishops of the Russian Orthodox Church (Abroad) in Belgrade and informed them of his activities in Brisbane. In reply, Metropolitan Evlogy Georgievsky,¹⁵⁹ ruling bishop of the Western European parishes, formally confirmed Fr Shabasheff as rector of the St Nicholas parish in Brisbane.¹⁶⁰ Soon after, a formal Gramata¹⁶¹ was forwarded from Serbia under the signature of Metropolitan Anthony Khrapovitsky,¹⁶² Primate of the Russian Orthodox Church (Abroad), accepting the new parish into his canonical jurisdiction.

During Fr Shabasheff's ministry, there arrived a number of other clergy in Queensland. In 1923, Archpriest Valentine Antonieff arrived and settled in the tropical north, Hieromonk¹⁶³ Feodot Shaverin arrived and went to work on the plantations and Deacon Ivan Nekrasov refused to continue his vocation. Only in 1924, when Fr Adrian Tourchinsky¹⁶⁴ arrived, did Shabasheff gain an assistant to help with the pastoral needs of the Russian Community. The two priests developed a good rapport and whenever Shabasheff went on his pastoral visits to

¹⁵⁷The Commander-in-Chief of the White Army in the south of Russia, Lieutenant-General, Baron Pyotr Wrangel, instituted the Order of St Nicholas on 30 April 1920 to replace the Order of St George, Imperial Russia's highest award for bravery in the face of the enemy.

¹⁵⁸N. Dmitrovski, "Русские в Квинсленде - Первый православный храм в Австралии," *Australiada*, No. 9 (1996), p. 6.

¹⁵⁹Metropolitan Evlogy [Eulogius] Georgievsky (1868-1946)

¹⁶⁰Apparently, there was no other bishop considered appropriate, as Australia was seen to be an English speaking, European-style country.

¹⁶¹An ecclesiastical decree, or instrument of ratification.

¹⁶²Metropolitan Anthony Khrapovitsky (1863-1936)

¹⁶³Priest-monk

¹⁶⁴See biography in Appendix B.

rural communities, Turchinsky continued to minister to the needs of the Brisbane parish, even though Fr Adrian was obliged to work on his farm and his health was failing.

The Turchinsky Family arrived aboard the *Mishimu Maru* in December 1924 and purchased a farm at Birkdale near Brisbane, not far from the settlement of Ural Cossacks. Fr Adrian, at 41 years, was a strikingly handsome and popular figure, who attracted many visitors to the family farm. Some came to read from his large collection of books, some came to find spiritual solace and others came simply for vegetables or fruit. The Turchinskys were noted for their generosity and handouts to poor Russian refugees.¹⁶⁵ Both Fr Adrian and his wife Lydia were keen patrons of the Arts. They often organised evenings at which guests would sing, recite poetry or give short lectures on the most diverse of topics. Their daughter, Valentina, would play the piano and her sister, Galina, would sing. The family was committed to ensuring that some cultural life continued in the community. Indeed, despite the poor circumstances in which most Russians found themselves, the Turchinskys still managed to organise a banquet in honour of Anna Pavlova¹⁶⁶ during her 1926 Australian tour.¹⁶⁷

From the outset, parish life in Brisbane had its difficult moments. Fr Shabasheff was not to everyone's liking and a group of parishioners began to complain about various aspects of his behaviour. The situation became so acute that, in 1927, a number of families decided that they no longer wished to remain in the St Nicholas parish. These families, including the brothers V. and S. Logoutin, M. Maximov, I. Popov, V. Vitoshinsky and P. Smikov, approached Fr Turchinsky in the hope that he would celebrate for them should they form their own parish.¹⁶⁸

Although Turchinsky did not agree with the parish dissidents, nevertheless he felt that they should not be left without spiritual care. Consequently, a parish was formed in a converted cottage in Jane Street, West End and a visible split was created in the Russian community. Fr Adrian agreed to undertake the duties of parish priest despite his poor health. The parish was named in honour of the Icon of Our Lady of Kazan.

¹⁶⁵“Краткий биографический очерк одного из первых священников в Австралии,” Word of the Church, No.6 (June 1991), pp. 7-9.

¹⁶⁶See biography in Appendix B.

¹⁶⁷Interview with Galina Adrianovna Kounakoff, nee Turchinsky (26 July 2001).

The West End parish had a short but busy life. Fr Turchinsky organised divine services and a Sunday School.¹⁶⁹ Parish life had only just begun to take hold, when Fr Turchinsky's health totally collapsed and he was diagnosed with tuberculosis. On medical advice he ceased parish work and relocated to Dalby to convalesce. However, after only a few months in Dalby, Fr Turchinsky died at the age of 43 years.¹⁷⁰ His funeral was conducted by Fr A. Shabasheff, using the Anglican Church in Dalby, and he was buried at the local cemetery.

With Fr Turchinsky's death the situation for Shabasheff became even more difficult. The dissidents who had formed the West End parish again stirred up emotions within the St Nicholas parish. Some claimed, not without justification, that Fr Alexander was too involved in non-priestly affairs. Some resented his influence on people in non-religious matters. But others regarded him as a strong leader and resented those opposing him: considering an attack on the priest as an attack on everything Russian. And feelings were exacerbated by drink: most people in the community engaged in hard physical labour and lived in harsh conditions so it is understandable that many, including Shabasheff himself, were heavy drinkers. These divisions in Brisbane appeared resolved only when, in 1929, Fr Shabasheff left to take-up an appointment to a new parish in the United States.

As mentioned previously, Shabasheff and Turchinsky were not the only priests in Queensland at that time. Fr Feodot Shaverin¹⁷¹ had arrived in Brisbane on 16 July, 1923. As a hieromonk he had no family to care for and he found work in Ipswich and Childers as a carpenter, which provided him with a small income and the opportunity to travel to Brisbane. It was there that he petitioned Fr Shabasheff to accept him into the clergy of the St Nicholas parish. Fr Feodot was a quiet, simple and unassuming man who performed his priestly duties with a sense of humility and did not involve himself in the politics of the parish or the Russian community at large.

When Fr Turchinsky became the parish priest for the Our Lady of Kazan community, Fr Feodot assumed greater responsibility in the St Nicholas parish and relieved Fr Shabasheff of

¹⁶⁸Letter from the archives of Mrs I. Vishenin-Gowlett (Granddaughter of Fr A. Turchinsky), 1927.

¹⁶⁹Believed to be the first Russian Orthodox Sunday School in Australia.

¹⁷⁰Died 4 September, 1928

¹⁷¹See biography in Appendix B.

some of the weight of his pastoral commitments. After Fr Shabasheff went to America. Feodot continued to serve the St Nicholas parish, but for his lack of education would not accept the position of rector. He had little sympathy for the dissidents who had formed the West End parish, and even after poor health forced Fr Turchinsky to leave, Fr Feodot refused to conduct services in the Kazan parish. Fr Feodot remained in the St Nicholas parish until Archimandrite¹⁷² Methody¹⁷³ Shlemin arrived in 1929, at which stage he quietly left the parish and went north to work in Thangool. There he bought a section of land for £ 5.0.0, in partnership with Alexander Golud, and settled down to the back-breaking work of cotton farming.¹⁷⁴

However, in November 1932, Fr Methody Shlemin gave up the parish after only three years of pastoral service,¹⁷⁵ and humble Fr Feodot returned to Brisbane to oversee the parish until the appointment of Archpriest Valentin Antonieff as rector. Fr Antonieff invited Fr Feodot to remain as his assistant. In fact, Feodot was more than an assistant and concelebrant; he enjoyed tending the garden and grounds, acted as caretaker and enjoyed showing visitors the church. Many non-Orthodox visitors remembered “*that sweet little man, with a twinkle in his eye and so much love for his church.*”¹⁷⁶

It may be noted that Fr Feodot was greatly loved as a kind and friendly pastor. Older parishioners still can recall that when he taught catechism at the parish Sunday School he would become so involved in the Bible stories that he would laugh or cry as he read. Children were so infected by his enthusiasm that throughout their lives they would recall his lessons and his child-like faith.¹⁷⁷ Parents had great confidence in his loving care and frequently asked him to baby-sit for them.¹⁷⁸

Those who were youngsters in the parish in the 1940's remember Fr Feodot as somewhat aged and beyond teaching in the parish school. Father occupied a room attached to the parish

¹⁷²The most senior monastic rank of the priesthood and generally a prospective candidate for elevation to the episcopacy.

¹⁷³aka Methodius.

¹⁷⁴The Big Valley Story - A Souvenir of the first 50 years of Closer Settlement in the Callide Valley. (Banana Shire Council: 1974).

¹⁷⁵Interview with Nina Mihailovna Christesen, nee Maximov. (3 August 2001)

¹⁷⁶Interview with Margaret Henderson. (12 December 1998)

¹⁷⁷Interview with Nina Mihailovna Christesen, nee Maximov. (3 August 2001)

hall and the children liked to play tricks on him. During recesses, the children would knock loudly on his door, then run and hide, squealing with delight. Feodot would dutifully come to the door, make exaggerated gestures of looking to see who it was that knocked and then return to his room. The children would run up to the door to listen for any reaction from the elderly priest, and would hear him chuckling to himself. Despite his more than eighty years, Father had not lost his sense of humour, nor his delight in children.¹⁷⁹

Towards the end of 1944, Fr Feodot began to suffer increasing poor health and was obliged to discontinue his priestly duties. Father moved to a small shack in the farming district of Rochedale, where he spent his time in prayer and visiting his Russian neighbours who were involved in chicken farming. On the evening of 16 May 1944, Feodot visited one of his neighbours for dinner. He stayed until 9.00 pm and was then to return to his cottage. The next morning, the neighbours found Feodot sitting under a pear tree beside the track to his home. Apparently, he fell ill on the way home, sat down to rest and quietly died.¹⁸⁰

Fr Shabasheff's departure to the USA had faced the Brisbane parish with the dilemma of finding a replacement rector. A group of parishioners decided to take the initiative and write to their one-time priest in Shanghai, Archimandrite Methody Shlemin,¹⁸¹ in the hope that he might consider coming to Australia. Fr Methody agreed to the proposal and by decree of Metropolitan Anthony Khrapovitsky in Serbia, was appointed rector of the St Nicholas parish in Brisbane as of 20 August 1929.

Arriving in Australia in October 1929, Fr Shlemin was, at first, met with great joy, especially by those parishioners who knew him from China. However, this joy soon evaporated. The schism created by the establishment of the Our Lady of Kazan parish had been healed only temporarily by Shabasheff's leaving and the return of the West End parishioners to the St Nicholas fold. Animosity continued over every issue, especially over the rights and stipend of the parish priest. Parishioners argued over how to collect money for the building of a new church, where the money would be kept and who would have responsibility for the funds.

¹⁷⁸ Interview with Galina Vasilievna Zakrjevsky, nee Karpoff. (5 July 2001)

¹⁷⁹ Interview with Nina Vladimirovna Grant, nee Pavlenko. (14 July 1995)

¹⁸⁰ G. Zakrjevsky, *History of St Nicholas Russian Orthodox Cathedral in Brisbane, Australia 1923-1993*. (Brisbane: Merino Lithographics, 1997), p.20. Cf. *idem*, "Биография Иеромонаха Феодота Шаверина к 75-летию его приезда в Австралию," *Word of the Church*, No.4 (Sept-Oct. 1998), p. 5.

¹⁸¹ See biography in Appendix B.

Furthermore, they argued over matters which had nothing to do with the church: over social activities, politics and everyday issues, until these arguments infected parish life on a weekly basis and took up the time and patience of the whole parish.¹⁸²

The presence of this destructive element in parish life was a true indicator of how the parish church had become the centre of the community. Unfortunately, this situation was to continue until the community grew enough to form social organisations which were purely secular in nature and this removed some of the pressure from parish life. In reality anything that happened in the community sooner or later left its mark on the spiritual life of the parish.¹⁸³

Fr Methody was constantly involved in trying to mediate these problems. Eventually, he himself became the subject of verbal abuse, because he would not support one faction or another. Despite the somewhat volatile nature of the parish, Methody regularly celebrated all the appointed services, baked his own Eucharist breads and even cleaned the church. He received little personal support and had no housekeeper. When, with the advent of the Great Depression, many parishioners lost their employment, the parish reneged on its undertaking to pay the priest the minuscule stipend of 30 shillings per week which had been promised to him when he left Shanghai.

At first, Methody tried to support himself by painting icons and secular pictures on commission.¹⁸⁴ However, as the Depression took hold on the nation's economy, the income of the parish became almost non-existent and Fr Methody took to visiting his rural parishioners in order to survive. In places such as Cordalba Fr Methody was warmly welcomed by the Russians. He enjoyed celebrating services for the cane cutters and caring for their families. To his relief, none of the aggressiveness which was the hallmark of Brisbane parish life, was to be found among the hardworking men and women of the canefields. These people, for all their various backgrounds, reminded Methody of the simple Russian people before the Revolution, who honoured their priests and were grateful for their ministry.

¹⁸²Brisbane Parish minutes. 1927-1932. (AROCA)

¹⁸³This is as true today as it was in 1929.

¹⁸⁴G. Zakrjevsky, History of St Nicholas Russian Orthodox Cathedral in Brisbane, Australia 1923-1993. (Brisbane: Merino Lithographics, 1997), p.12.

And yet, throughout the Depression the Brisbane parish continued to function, despite the fact that funds were depleted. On the 24 December 1930, the parish was incorporated as the St Nicholas Russian Orthodox Church by the issuing of Letters Patent.¹⁸⁵ The costs of incorporation and the general expenses of the parish were met in the main by donations sent by those living and working in rural areas. Having announced to Fr Methody that the parish was not able to pay him a stipend, the Parish Council turned its efforts to collecting funds to pay off the loan of £ 325 owing to the Public Curator for the original purchase of the Vulture Street property. This was successfully completed in 1931 and yet no effort was made to reinstate the rector's stipend.

Fr Methody waited patiently one more year for his parishioners to show some concern about his welfare and then resolved to move north and settle amongst the Russians of the Callide Valley. At first, Methody went to Cordalba, where he worked on various farms doing odd jobs. Then he moved to Thangool where he lived in a tent and, despite his 60 years of age, worked as a seasonal cotton picker. In his spare time he continued to paint icons.¹⁸⁶

Archpriest Innokenti Sereshev (aka Seresheff), writing in his own publication "Under the Southern Cross," accused the Brisbane parishioners of treating their priest shamefully. He described the people who originally sponsored Fr Methody as "*irresponsible lay people,*" who had given no thought "*to financially support(ing) their priest at a reasonable level.*" Further, they "*put an elderly man into a difficult situation, in a foreign country.*"¹⁸⁷

Having being denied further opportunity to serve in the city parish, with the help of Mihailoff, a well known Harbin choirmaster, Fr Methody built a small chapel on a farm. At this juncture it appears that he may have been contemplating a return to China, however:

in 1933, Fr Methody received an invitation from the newly reorganised Orthodox Community in Sydney to replace Fr Innokenti Sereshev, who had decided to retire. Father accepted the invitation and, selling his holdings, moved to Sydney. By decree of the Synod of the Russian Church Abroad, he was appointed rector of the first Russian community in that city...¹⁸⁸

¹⁸⁵ *ibid.*, p.12.

¹⁸⁶ *ibid.*, p.13.

¹⁸⁷ I. Sereshev, *Под Южным Крестом - жизнь русских в Австралии.* (Sydney, 1934), p.4.

¹⁸⁸ I. Suvoroff, "Биография о.Архимандрита Мефодия Шлемина," *Australiada*, No.7, (1996), pp. 8-11.

In later years many came to regret Fr Methody's leaving Brisbane. He was remembered as a true monk and an experienced priest. Methody was known to be uncompromising in his Faith, both to himself and to others. However, surprisingly, his strictness towards people was tempered with love and sympathy and was not seen as offensive, but accepted by his parishioners with goodwill. He was indifferent towards food and ate mostly potatoes, porridge and vegetables. He despised meat and referred to it in unflattering terms as 'ahanina'¹⁸⁹ Father could not abide tobacco and, if anyone smoked in his presence, he would tap his forehead and call the smoker a "beastly tobacconist." He was also quiet offhand with money and gave away anything surplus to his immediate needs to the first person who would ask him for a handout. In his relationships with people, he would speak calmly and act with dignity. He never fawned on the well-to-do and was therefore respected by a large number of admirers.¹⁹⁰

In the years between 1927 and 1942, a great number of Russians were living and working in a string of inland rural towns between Brisbane and Rockhampton. Indeed, some lived even further north as far as Tully, Townsville and Mt. Isa. In the Depression years living conditions were primitive and sometimes appalling. In the Callide Valley, for instance, there was no proper housing. People lived in tents and in humpies made of discarded hessian. There was no electricity, so candles or hurricane lamps were used for lighting. Cooking and baking was done either over an open fire, or in a camp oven. Water was in short supply.¹⁹¹

The experiences of the Dudarko family, who arrived in the Callide Valley in 1928, were typical of many:

At first water was a chronic problem, each day children coming home from school would carry drinking water from Callide railway station some three miles away. The Government supplied a special water tank for such users, while water stagnant with bragalow leaves and full of tadpoles was available in melon holes a mile away. A carpet snake of 21 feet 3 inches was shot in the scrub, and scrub turkeys were also plentiful in the area. Corn and vegetables grew well in the scrub soil and water melons grew in abundance, some of these grew to 83 pounds. With the hardships of their new country the Dudarko's soon adapted to the way of living. The wonderful friendship and help from the Australian folk, who like everyone else had little to offer but their love to their fellow men, was tremendous, one cannot forget those days.¹⁹²

¹⁸⁹ A Tartar term for unclean.

¹⁹⁰ I. Suvoroff, "Краткая история первого Православного русского прихода в гор. Сиднее, Австралия," *Australiada*, No.8 (1996), p. 13.

¹⁹¹ G. Zakrjevsky, *History of St Nicholas Russian Orthodox Cathedral in Brisbane, Australia 1923-1993*. (Brisbane: Merino Lithographics, 1997), pp. 6-7.

¹⁹² "Pioneering by the Dudarko Family," *The Big Valley Story - A Souvenir of the first 50 years of Closer Settlement in the Callide Valley*. (Banana Shire Council: 1974).

In the Monto District life for the settlers was as stark as in the Callide Valley. Mrs W. Gardiner recalls:

About thirty or forty White Russians came to pick cotton. They formed themselves into communities and kept to themselves. They were a mixed lot, including some highly educated people who had held good positions in Russia before they fled to Australia. They lived in tents along the creek bank and we would take milk and eggs over to them. Not many stayed here, some going to Biloela to settle and the others disappeared.¹⁹³

At Thangool in the early 1920's, there were many Russian and Ukrainian families. Russian was the most commonly spoken language in the area. A hall with a stage was built and proudly named, The Russian Club.¹⁹⁴ The Russian Club housed the Musical-Dramatic Society, organised by the Mihailoff family who were involved in the theatre in Russia before the Revolution. Mrs Mihailoff was a renowned singer and organised a choir which sang the divine services as well as many secular compositions. Peter Ivaschenko, a fine musician, organised a string orchestra which provided music for stage productions and dances. A Sunday School was established for the children and a Russian football team competed in local matches.¹⁹⁵ The occasional pastoral visits of Russian clergy from Brisbane were always welcomed warmly. When Fr Feodot Shaverin and later Fr Methody Shlemin came to settle in Thangool, they brought a spiritual dimension to the Russians of the Outback which was gratefully received.¹⁹⁶

Prior to the building of the Russian Club, divine services were held in tents, or in the open air. One wedding ceremony is known to have been conducted in a fowl shed, which was cleaned and decorated with fresh leafy branches and wild flowers.¹⁹⁷ When a Russian style wedding took place, everyone was welcome and it lasted for three days.¹⁹⁸

¹⁹³ibid., p. 134.

¹⁹⁴The majority of Russians had left Thangool by the beginning of WW2 and the Russian Club ceased to exist in 1948. The club house was sold to the Thangool Show Society. Yet the unsealed road where the Club stood is still officially known as Russian Club Road.

¹⁹⁵L. Dmitrieff, "The Russian Community," The Big Valley Story - A Souvenir of the first 50 years of Closer Settlement in the Callide Valley. (Banana Shire Council: 1974).

¹⁹⁶L. Dmitrieff, Pioneers of Callide Valley in the Banana Shire. (Manuscript). Paper presented by Leo Dmitrieff to the Biloela Historical Society. 1996.

¹⁹⁷G. Zakrjevsky, History of St Nicholas Russian Orthodox Cathedral in Brisbane, Australia 1923-1993. (Brisbane: Merino Lithographics, 1997), p. 7.

¹⁹⁸"Pioneering by the Dudarko Family," The Big Valley Story - A Souvenir of the first 50 years of Closer Settlement in the Callide Valley. (Banana Shire Council: 1974).

During one of Fr Feodot's trips to Thangool the people asked him to stay a little longer in the region and celebrate Easter with them. This Feodot readily agreed to do.

That Easter night there were present almost every Russian from the region (more than one hundred people), they were so touched as the joyous Paschal greeting 'Christ is Risen!' broke the silence of the cool night, under that moonlight sky with its barely visible Southern Cross. In that simple place 'Christ is Risen!' sounded particularly joyous as the words carried across the still Australian landscape.¹⁹⁹

Fr Methody Shlemin was succeeded by Archpriest Valentin Antonieff²⁰⁰ as rector of the St Nicholas Parish. Antonieff was known to the Brisbane community as he had made a number of trips to the St Nicholas parish in previous years. The Antonieff family arrived in Queensland in 1923, but spent nine years working in the tropics near Townsville. Having very few Russians to minister to, Antonieff found employment on the railways and later in the mines at Mount Mulligan. There he worked for three years until an opportunity presented itself to work as a stoker on the coast ship, *Canberra*. On those occasions when the ship was laid up for a lengthy period, Fr Valentin would set out to seek work in the cotton fields of Thangool. As the vibrant Thangool community was the centre for all Russians seeking work, those who went there gradually got to know each other. So it was with Fr Valentin. Although he lived and worked far from Brisbane, many people either knew him or of him. Consequently it was not unexpected that Antonieff would become the next rector of the parish.

Archpriest Valentin Antonieff was a person of strong character, energetic and firm in his resolve. Having accepted the rectorship of the Brisbane parish on 22 July 1933, Fr Valentin informed his parishioners of his desire to build a proper Russian style church in memory of the martyred Tsar Nicholas II and his Family. Before the parish had time to digest this announcement, and split inevitably into opposing groups, he called for a collection of funds. Money began to flow in. The whole Russian Community joined in providing funds, as they were all horrified by the unnecessary and savage butchery of the Imperial Family; an event which demarcated the sober fact that they exiled and foreigners in a strange land, would never return home. Lectures, concerts and soirees were held to raise funds. Russians from outlying provincial centres sent their donations to boost the building fund. Even the

¹⁹⁹G. Zakrjevsky, "Биография Иеромонаха Феодота Шаверина к 75-летию его приезда в Австралию," *Word of the Church*, No.4, (Sept-Oct. 1998), p. 4.

²⁰⁰See biography in Appendix B.

Queensland Government gave permission for a lottery to be held, which brought in the handsome sum of £500.²⁰¹

Life in the parish began to take on a positive note. Rather than the fractional fighting which plagued Fr Methody and caused him enormous personal suffering, Fr Valentin moved everyone to become active in parish affairs. He formed a Sisterhood²⁰² and opened a parish Sunday School. Valentin travelled to provincial centres and involved the Russians of the canefields and the cotton plantations in collecting for a church to be built in true Russian Orthodox style.

Everyone responded to their energetic pastor in kind. Soon the Sisterhood was baking Eucharist breads and sewing new vestments. Teachers offered their services for the Sunday School and Fr Feodot Shlemin agreed to sell his holdings in Thangool and return to Brisbane to be assistant priest in the parish.

Within the first years of his appointment, Antonieff was able to report to the parish that they had collected £700. Now it was time to prepare a plan of the new church. Eventually, two proposals were drawn up and the parish decided on the plan of Gregory Mehonoshin,²⁰³ which, although the more expensive of the two proposals, was seen to have the approval of all. An Australian builder, Mr Robinson, was hired to build the church for the sum of £884.8.6.²⁰⁴ The commencement of building was marked by a service to consecrate the foundations of the new church. The service was performed by Fr Antonieff together with the local Greek Orthodox priest, Fr Thomas Papaioanopoulos, and was well attended by Russians from all over Queensland, together with many Greek and Australian well-wishers.

Construction of the church took three years, by the end of which costs had reached £1054, and the parish had gone into debt to the sum of £350. A loan was granted by the Public

²⁰¹G. Zakrjevsky, History of St Nicholas Russian Orthodox Cathedral in Brisbane, Australia 1923-1993. (Brisbane: Merino Lithographics, 1997), p. 14.

²⁰²Ladies Auxiliary.

²⁰³aka Meek.

²⁰⁴G. Zakrjevsky, History of St Nicholas Russian Orthodox Cathedral in Brisbane, Australia 1923-1993. (Brisbane: Merino Lithographics, 1997), p. 15.

Curator of Queensland to pay the builder, on the condition that the sum owing would be paid off within five years.²⁰⁵

On 28 February 1936, the St Nicholas church received its Lesser Consecration²⁰⁶ and services began to be held regularly therein. The old cottage, used since the time of Fr Shabasheff, was remodelled into a hall so that parishioners had a place to meet and Sunday School lessons could be taken. A library was opened in the main room whilst a small room was set aside for Fr Feodot Shlemin to live in.

Having received a report that St Nicholas' Church in Brisbane was now functional, the Synod of Bishops of the Russian Orthodox Church (Abroad) in Serbia forwarded the parish a Gramata, dated 28 February 1936, congratulating Fr Antonieff and the parishioners on their efforts in building the church. This same Gramata also acknowledged the St Nicholas church as the first parish of the Russian Church Abroad in Australia. The Solemn Consecration of St Nicholas' Church was held on 4 October 1936 and was presided over by the Right Reverend Timothy²⁰⁷ Evangelinides, Greek Orthodox Metropolitan of Australia and New Zealand, with Archpriest Valentin Antonieff and Hieromonk Feodot Shaverin as concelebrants. The central moment of this rite was the consecration of the altar and the insertion of minute relics of the Forty Martyrs of Sebaste into a specially prepared niche in the altar.²⁰⁸

The appearance of a purpose built church again refocused the life of the Russian Community on the church as the centre of both religious and social life. This was where people came to pray, socialise, attend meetings, argue and gossip. Many Russians living in rural communities made regular trips to Brisbane, having developed a sense of ownership based upon their contribution to the building and decoration of the church. In 1936, there was a marked movement of Russians from their traditional settlements in Cordalba and Thangool to settle in Brisbane, where the prospects of employment were becoming increasingly better.

²⁰⁵ G. Zakrjevsky, History of St Nicholas Russian Orthodox Cathedral in Brisbane, Australia 1923-1993. (Brisbane: Merino Lithographics, 1997), p. 16.

²⁰⁶ aka Minor Consecration as performed by a priest rather than by a bishop.

²⁰⁷ aka Timotheos.

²⁰⁸ The symbolism of this act reminds the faithful that the Divine Liturgy is celebrated upon the faith and blood of the martyrs and that one's love of God should be so strong that even death will not dissuade one from communion with God. St Paul also reminds the Faithful that not even death can separate one from the love of God.

In the immediate years prior to WW2, the parish continued to grow and, although parish life was not always settled, Fr Valentin was a priest of strong character and was able to ensure that the parish remained a cohesive whole. He had an eye both to the spiritual and material welfare of his parishioners. Most importantly he helped to unite the parish by encouraging parishioners to get involved in a range of parish activities.²⁰⁹

However, with the advent of war, Fr Valentin's outspokenness resulted in his, and some parishioners, falling foul of the Australian authorities. Valentin and most of his parishioners were uncompromising anti-Communists. They loudly condemned the 1939 Pact between Germany and the Soviet Union,²¹⁰ seeing both regimes as equally evil. However, when the Soviet Union joined the Allies in 1941, and the Brisbane Russians continued to condemn "Uncle Joe" Stalin, then their utterances became an embarrassment to the Australian Government and all ex-Russian nationals became akin to "enemy aliens." Consequently, in March 1942, they, and Russians in other states, were rounded up and interred in various camps around the nation.²¹¹

Whilst Fr Antonieff remained in internment from 1942 to 1944, the parish was served by Fr Feodot, a man of quiet disposition and one not seen by the authorities to be a political threat. Unfortunately, during this period it became more and more evident that Feodot was not a well man and sometimes the church would be closed on Sundays. This situation meant that occasionally the Russians attended Divine services in the St George Greek Orthodox Church in the city centre. The Russian choir would sing in the Greek church and became quite well known for its excellent singing under the craftsmanship of choirmaster Dimitry K. Anisimoff.²¹²

Another consequence of the war was the total breakdown in communication between the parish and the Synod of Bishops in Yugoslavia. This was re-established only after the war, when the Synod made its administrative centre in Munich late in 1945. In the meanwhile, Metropolitan Timothy Evangelinides took the Russian parish under his canonical jurisdiction.

²⁰⁹G. Zakrjevsky, History of St Nicholas Russian Orthodox Cathedral in Brisbane, Australia 1923-1993. (Brisbane: Merino Lithographics, 1997), p. 19.

²¹⁰Signed by Joachim von Ribbentrop (Germany) and Vyacheslav Molotov (USSR) on 23 August 1939.

²¹¹ibid., p. 20.

Fr Antonieff returned from internment on 27 July 1944 and was received by his parishioners with great joy. Many saw his internment as a form of martyrdom for the anti-Communist views which he openly expressed. It is true to say that many others also held similar views but were more circumspect in airing their opinions. Fr Valentin saw his stance as a continuation of his life-long opposition to those who murdered “his” Tsar, stole “his” homeland and forced him into exile.²¹³ A feeling of renewal became evident in the parish. Services were again regularly celebrated in the St Nicholas Church and with the end of the war in sight, the parishioners were looking forward to a new future.²¹⁴

With the end of the Second World War there were millions of refugees and displaced persons throughout Europe. Amongst these were some two million Russian, Ukrainian and Byelorussian old émigrés and ex-Soviet citizens who now wished to remain outside the Soviet sphere of influence. The Soviet Union demanded the return of its citizens, even if they did not want to return.²¹⁵ Such repatriations caused unspeakable misery to tens of thousands of unwilling Slavs who ended up in the labour camps of the Gulag.²¹⁶ Throughout 1945, 1946 and 1947 Soviet Repatriation Commissions scoured the Displaced Persons camps of Germany and Austria, looking for anyone who could not prove he or she lived outside the borders of the Soviet Union at the commencement of the war. By 1948, the Allied Powers had a new understanding of “Uncle Joe” Stalin and, no longer wishing to accommodate him, embarked upon a major exercise to relocate as many displaced persons as possible to both North and South America, the northern coast of Africa, New Zealand and Australia.

²¹² See biography in Appendix B

²¹³ Fr V. Antonieff, Biographical notes, Australian and New Zealand Diocese of Russian Orthodox Church (Abroad) Archives (AANZ-ROCA), (Sept. 1951).

²¹⁴ An interesting aside to the war years occurred in 1945, when Alexander Feodorovich Kerensky, the revolutionary Prime Minister of Russia under the Provisional Government of February to October 1917, arrived in Brisbane. After the Bolshevik Revolution in October 1917, Kerensky escaped from Russia and lived for some time in Berlin and Paris. With the outbreak of war in 1939, he sailed for America but by 1945 he turned up in Australia where he married Nellie Tritton, a local Brisbane author. Unfortunately, the new Mrs Kerensky unexpectedly died in 1946 and Kerensky himself returned to the United States. Eyewitness accounts recall that Kerensky was not well received in the Russian Community and his standing ranged from that of curiosity to that of architect of the demise of the Russian Empire and the instigator of all the woes which had befallen the Russians both at home and abroad. It would not be untrue to say that Kerensky was seen by most Russians in the Diaspora as a sinister figure with overtones of cowardice, based on his supposed escape from the Winter Palace during the Bolshevik takeover, dressed in the disguise of a woman.

²¹⁵ Indeed, as shown by the appalling forced repatriation of Cossacks in Lienz, Austria on the 28 May to 1 June 1945 by the British Army 7 Corps. At that time both Soviet and non-Soviet citizens were handed over to the Soviet Army with extreme force and much blood-letting.

²¹⁶ Stalin's system of NKVD and (later) KGB camps, which spread across Russian, Kazakhstan and Siberia. □

Thus, commenced the arrival of a new wave of Russian migrants - this time from Europe. In Brisbane, Fr Antonieff initiated a program of meeting every ship of migrants, the so-called DP's,²¹⁷ which docked in Brisbane. He welcomed the passengers and, using his considerable influence in the community, ensured that the new arrivals had lodgings and work.²¹⁸ Most migrants of the post war years recall Fr Antonieff as a busy, caring and energetic man, who was the first friendly face they saw upon arrival in Australia.²¹⁹

For the parish, the influx of so many new parishioners brought both benefits and challenges. The benefits included an increase of parish members, people with new talents and experiences who added to the richness of parish life. The challenges included the need to assimilate these people, with their own experiences and background, into what was for many years a close knit and somewhat isolated community.

The Synod of Bishops of the Russian Church Orthodox Church (Abroad) well understood the plight of its followers in post-war Europe and gave careful consideration to the circumstance that thousands of Orthodox Slavs were mooted for resettlement in Australia. This, in turn, raised the possibility that the Brisbane parish could become a major centre for many of the Displaced Persons. At the same time a number of other events of consequence were unfolding.

First, the episcopate of the Autonomous Orthodox Church of the Ukraine, finding itself in post-war Germany, decided by August 1945 not to return to the Soviet Union. Together with the Primate, Panteleimon Rudik, Archbishop of Kiev and Galicia, four other bishops petitioned to be received into the Russian Orthodox Church Abroad, namely: Leonty Filipovich - Bishop of Zhitomir and Volyhnia, Evlogius Markosky - Bishop of Vinnitsa,

²¹⁷ Displaced persons.

²¹⁸ Australia brought thousands of Displaced Persons to its shores on the understanding that they would work off a two year contract of employment wherever they were sent to work. Persons were sent to work in factories, rural farms and private businesses. The most famous of these work projects was the Snowy Mountains Hydroelectric Scheme. Those persons found unsuitable to fulfil a work contract were left to find lodgings and employment by themselves.

²¹⁹ Interview with Vladimir Vasilievich Ternow. (7 June 2000)

Dimitry Magan - Bishop of Ekaterinoslav, and Theodore Rafalsky - Bishop of Rovno and soon to be first bishop of the Russian Orthodox Church in Australia.²²⁰

Secondly, at almost the same time, bishops of the Byelorussian Autonomous Orthodox Church also petitioned the Russian Orthodox Church Abroad to accept them into communion. These prelates included the Metropolitan of Minsk and All Byelorussia - Panteleimon Rozhnovsky, Benedikt Bobkovsky - Archbishop of Grodnensk and Bialystok, and Philophei Narko - Archbishop of Mogilev and Mstislavl. Also, Stephan Sevbo - Bishop of Smolensk and Olshansk, Gregory Borishkevich - Bishop of Gomel and Moselsk, and Athanasy Martos - Bishop of Brest and Polotsk and a future bishop of Brisbane.²²¹

Thirdly, the formal reception of the bishops of the Autonomous Churches of the Ukraine and Byelorussia took place at the first General Council²²² of the bishops of the Russian Orthodox Church Abroad, held in Munich on 6 May 1946.²²³ This Council was of historic significance to the Russian Diaspora, as during the war years the social and religious structure of most Russian emigre communities was totally destroyed. It was due mainly to the personal prestige and high principles of Metropolitan Anastasy Gribanovsky,²²⁴ Primate of the Russian Orthodox Church Abroad, that the unity of the Russian bishops was preserved and the Church's influence was spread to the Autonomous Churches of the Ukraine and Byelorussia. The occupation of eastern and south-eastern European countries by the Soviet Army meant that hundreds of thousands of Russian, Ukrainian and Byelorussian emigres were dislocated and became refugees. Concomitantly, the Church also suffered dislocation and the loss of many of its churches, monasteries, libraries, printing shops, theological schools, hospitals and various homes for orphans and the aged. The dioceses of Yugoslavia, Bulgaria, Czechoslovakia, Western China and Manchuria were also lost to the Church Abroad. Then, in 1948, some Church property in the newly-formed State of Israel was seized by the new government and presented to Moscow as a sign of good will and to strengthen ties between

²²⁰J. O. Dzvonchik, F. S. Kovalchuk and D. F. Abramtsev, "Metropolitan Alexis Gromadsky," *One Church*, Vol. XII, No. 3-4 (New York: Patriarchal Exarchate of the Russian Orthodox Catholic Church in America, 1958), p. 115-118.

²²¹G. Grabbe, (ed.) "Памяти Архиепископа Венедикта," *Церковная жизнь*, No.3 (New York: Council of Bishops ROCA, 1951), p. 21.

²²²In Russian referred to as a Sobor.

²²³G. Grabbe, (ed.) *Определение Архиерейского собора РПЦЗ от 25 апреля (8 мая) 1946 года* Vol. 13, No. 3-4, (Munich: Council of Bishops ROCA, 1947), pp. 1-5.

²²⁴See biography in Appendix B.

Moscow and Tel Aviv. The ROCA²²⁵ Council of 1946 was able to unify hundreds of small Orthodox communities spread throughout Displaced Persons camps, cities and villages across the whole of Western Europe into a single Church with a central Church Administration and a network of clergy that formed parishes and provided support to hundreds of thousands of refugees.²²⁶

Yet, strange as it may seem, in 1946 a section of the old émigré community in Paris under Metropolitan Evlogy Georgievsky, suffering the pangs of nostalgia for a lost Russia, decided to unite themselves to the Moscow Patriarchate. In North America, the Cleveland Council of bishops, clergy and laity decided to form their own autonomous jurisdiction. In all, some three hundred parishes of the American Metropolia²²⁷ and all of the parishes of the Paris Exarchate left the jurisdiction of the Russian Church Abroad.²²⁸

In the summer of 1945 the Russian Church Abroad was in a state of near collapse. The Synod consisted of only three members; the Primate - Metropolitan Anastasy Gribanovsky,²²⁹ Metropolitan Seraphim Lade²³⁰ and Archpriest George (Count) Grabbe. The Episcopate had dwindled to fourteen bishops across Europe, North America, South America and only one prelate in the Far East, Bishop John Maximovitch²³¹

It was due, mainly, to the excellent leadership of Metropolitan Anastasy, and to his reputation as a theologian and bishop steeped in the history and traditions of Imperial Russia, that gradually other bishops and priests sought his company and spiritual guidance. Also, there were many individuals, both ecclesiastical and lay people, who remained firm in their allegiance to the Church Abroad and this of itself attracted many ex-Soviet refugees to seek their support and protection. Indeed, by the beginning of 1946 the Church Abroad had organised its Administrative Centre in Munich, but because of the strong influence of

²²⁵Russian Orthodox Church Abroad - (ROCA), also known as the Russian Orthodox Church outside Russia (ROCOR) and in some publications as the Russian Orthodox Church in Exile.

²²⁶G. Grabbe, (ed.) “Определение Архиерейского собора РПЦЗ от 25 апреля (8 мая) 1946 года, Vol.13, No.3-4 (Munich: Council of Bishops ROCA, 1947), p. 4.

²²⁷Since 1970, the Orthodox Church of America.

²²⁸N. S. Palassis, A History of the Russian Church Abroad and the Events leading to the American Metropolia's Autocephaly. (Boston: Holy Transfiguration Monastery, 1972.) p. 48.

²²⁹Who replaced Metropolitan Anthony Khrapovitsky in 1936, after the former's death.

²³⁰See biography in Appendix B.

²³¹Canonised in 1994 by the Russian Church Abroad as St John of Shanghai and San Francisco.

numerous Soviet Repatriation Commissions, trying to convince Russian, Byelorussian and Ukrainian refugees to return to the Soviet Union, it was decided to relocate the Church hierarchy to Geneva, where Switzerland was prepared to issue passports to the Russian clergy.²³²

The move from Munich to Geneva drew a violent reaction from the Soviet dominated press of Eastern Europe. Allegations against Metropolitan Anastasy of the most disgusting nature became so unconscionable that the Swiss Government expressed concern as to the character of the Primate and questioned the wisdom of having granted him a Swiss passport. Unexpectedly, Metropolitan Anastasy's reputation was exonerated by the Serbian Patriarch, Gabriel Dojic, then only recently released from Dachau Concentration Camp, who wrote in defence of Metropolitan Anastasy. This was confirmed by a second letter in support of Metropolitan Anastasy, this time addressed directly to the President of Switzerland and signed by Metropolitan Theophilus Pashkovsky, on behalf of all Russian Orthodox parishes in North America.²³³

As communication with parishes outside of Europe, including both Sydney and Brisbane, became more regular, it became evident that a General Council of ROCA was needed to unite and heal the fragmentation of the Church. In particular, it was necessary to address issues such as: the re-establishing of diocesan boundaries, the appointment of bishops to their Sees, the election of new bishops, and the reception of bishops of the Autonomous Orthodox Churches of the Ukraine and Byelorussia into full communion. Further, there was the need to formulate a decisively negative answer to the proposal of Patriarch Alexei Simansky of Moscow and All Russia, that the Church Abroad join itself to Moscow.²³⁴

In January 1946, the American Occupational Forces began to show a favourable interest in the affairs of ROCA and invited Metropolitan Anastasy and his Synod to return to Munich where a three storey building was placed at the disposal of the Church. Metropolitan

²³²N. Lvov, "Воспоминания о борьбе с насильственной репатрицией," *Vestnik*. (Kloster des Hl. Hiob von Posaev), No.1/1996, p. 22.

²³³G. Seide, "Das Bischofskonzil des Jahres 1946," *Verantwortung in der Diaspora*, Munich: Kyrrill & Method Verlag, pp. 155-163.

²³⁴G. Seide, "Das Bischofskonzil des Jahres 1946," *Церковная Жизнь*, No. 86, (New York: Council of Bishops ROCA, 1980), pp. 177.

Anastasy arrived back in Munich in time for Easter services. Everything was now set for the 1946 General Council of Bishops of the Russian Orthodox Church Abroad.

The Council of 1946 was an event of particular significance in the life of the Church:

...it established the authority of the Church by having the agreement of 27 bishops. The Church's administration was able to ward off the influence of the Moscow Patriarchate on the emigre parishes and avert their leaving the Church. This was, first, to the credit of Metropolitan Anastasy, who from Switzerland was able to gather his scattered flock. This Council brought to a close the first epoch of the Russian Orthodox Church Abroad's postwar history, thanks to the fidelity of its traditional followers and the wish of the new refugees to join its parishes, was able to rise from this period of tribulations with a new strength.²³⁵

Furthermore, the General Council unanimously received the Ukrainian and Byelorussian bishops into the jurisdiction of the Russian Church Abroad and immediately appointed them to various Sees. Amongst these appointments was that of Bishop Theodore Rafalsky, late of Rovno in the Ukraine, to the newly created Diocese of Australia²³⁶ However, that decision did not foresee the problems associated with the commencement of the Cold War, the difficulties of obtaining an Australian entry visa and the stringency of the medical commissions. It was some two years and five months later, when Bishop Theodore set foot in Melbourne in November 1948, that Australia received its first Russian Orthodox bishop.

Meanwhile, the St Nicholas parish welcomed the appointment of a bishop and was pleased that Brisbane was chosen to be his See. In preparation for his arrival the old cottage, which had served as the church hall and school, was demolished. A two storey building, costing £1857.0.0, was erected in 1948 with a downstairs hall, kitchen and library, and Episcopal apartments upstairs.²³⁷

²³⁵G. Zaide, "Das Bischofskonzil des Jahres 1946," Verantwortung in der Diaspora, Munich: Kyrill & Method Verlag, 1989.

²³⁶G. Grabbe, (ed.) Определение Архиерейского собора РПЦЗ от 25 апреля (8 мая) 1946 года, Церковная жизнь, Vol. 13, No. 3-4 (Munich: Council of Bishops ROCA, 1947), p. 7.

²³⁷G. Zakrjevsky, History of St Nicholas Russian Orthodox Cathedral in Brisbane, Australia 1923-1993. (Brisbane: Merino Lithographics, 1997), p. 21.

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**SETTLEMENT – SYDNEY
(1924)**

The development of church life in Brisbane during the 1920s and 30s was not paralleled by Russian religious life in Sydney during the same period. The Sydney Russian community was smaller than in Brisbane, but it also appeared somewhat apathetic towards its spiritual needs. Sydney Russians were occupied with making a living, but nevertheless, found time in 1924 to open the Russian House²³⁸ in the central business district. This club became the centre of social activities and a meeting place for the community.

The 1926 arrival of Fr Innokenti Sereshev²³⁹ did little to change the attitude of his rather secular flock. Community life centered upon the Russian House and most people showed little interest in establishing a parish church. But there were a few Russians keen to have regular services and Fr Innokenti accommodated their needs in private homes and rented rooms. Through the good offices of Archimandrite Athenagoras Varaklas,²⁴⁰ the Greek Orthodox church in Surry Hills was made available to Sereshev so that Russian services could be held once a month in a proper Orthodox church. However, after a short period the Greeks suggested that the Russians move to Redfern²⁴¹ and celebrate their services in the Syrian²⁴² Church, where, thanks to the generosity of Fr Nicholas Shehadi, the Russians were made welcome until 1928.²⁴³

²³⁸ Later called the Russian Club.

²³⁹ See biography in Appendix B.

²⁴⁰ D. Tsingris, The power struggle between the Greek Church and the established Greek Community organisations in Australia, (M. A. Thesis), Sydney. 1984. p.57.

²⁴¹ At this time the Greeks were deeply divided concerning a proposal to transfer ecclesiastical jurisdiction of the parish from the Church of Greece to the Greek Metropolis of Australia. The Greek Communities in both Sydney and Melbourne objected to the Patriarch of Constantinople interfering in Australian church matters and objected to his claimed jurisdiction over spiritual leadership of the Church in Australia. The newly appointed Greek prelate, Metropolitan Christophoros Knetes was also objected to as a person of ill repute. The "Hellenic Herald" (7 June 1927) even wrote an article claiming to have seen the Metropolitan in an improper position with another man on the construction site of the Harbour Bridge.

²⁴² Now known as the Antiochian Orthodox Church.

However, the introduction of monthly services did little to change the general indifference towards the Church. When it was decided to hold divine services in the Russian House, the conditions for such services were appalling. The club consisted of one room on the first floor of a somewhat dilapidated building where people ate, drank, smoked and danced. Fr Innokenti was revolted by the expectation of having to celebrate the Liturgy in such a frenetic atmosphere. In a letter to the Harbin periodical “Heavenly Bread” he wrote:

The people are unbelievably pathetic... Few worry about a church, even a small one... The rich look into the middle distance and point to each other... The result is that no-one starts anything and no-one does anything, so we pray in the Club, near the toilet...²⁴⁴

At the same time, if Russians in Sydney appeared to be unchurched and lacking in spirituality, then it may not be unfair to ask, “What sort of a priest did they have?”

Upon arriving from China in 1926, Fr Sereshev worked for a time in a hotel. Amongst his duties, he milked the cow, carried coal to the stoves and fireplaces, cleaned the kitchen and washed the bathrooms and toilets. Fr Innokenti accepted whatever work was available as he needed to save enough money to bring his family out from Harbin. When this was accomplished, Sereshev worked for a time as a dishwasher and kitchen hand at a Catholic boarding school for 500 boys. At nights he washed dishes in a Russian restaurant. Another time he worked in a glass factory and cleaned up building sites. Eventually, Sereshev found employment as a handyman at the Crown Street Women's Hospital, where he worked for six years. Yet, despite the menial work he had to perform, Fr Innokenti was an extraordinary person who never forgot his holy vocation, nor did he lose his sharp and inquiring mind. He was fluent in Russian, English, Greek and Arabic, and occasioned widespread astonishment by his command of Esperanto. He was a member of an international Esperanto organisation and even published a journal in that language. Innokenti also published a large range of missionary pamphlets as well as scientific and philosophical brochures.

However the community generally regarded Fr Innokenti as an eccentric. A. I. Kudrin recalled that he was “*a real character. Once, during Easter services he read the Gospel in Russian and Esperanto.*”²⁴⁵ *Well, that did cause a commotion!*”²⁴⁶ Then Sereshev suggested

²⁴³I. Suvoroff, “Краткая история первого Православного русского прихода в гор. Сиднее, Австралия,” *Australiada*, No.8 (1996), p. 11.

²⁴⁴I. Sereshev, “Letter to the Editor,” *Хлеб Небесный*, No. 12 (1929).

²⁴⁵Fr Sereshev did nothing contrary to Canon Law or liturgical practice. It is customary in the Russian Orthodox tradition to read the Paschal Gospel in various languages, in honour of the Apostles preaching the

celebrating Christmas services according to the New (Gregorian) calendar as everyone would be working on the feast day according to the Old (Julian) calendar (7 January). The parishioners reacted with horror and, as a consequence, no service was held on 25 December but, just as he had predicted, no-one attended Christmas services on 7 January. The upshot of these two events was that the Russian Community became wary of Fr Sereshev and regarded him as a “left wing” element. Relations between priest and parishioners deteriorated to such an extent that Fr Innokenti retired from his duties. This state of affairs moved Yuri Alexeevich Davidenkov, president of the Russian House (Club), to invite Archimandrite Methody Shlemin to come from Queensland and be the parish priest for the Sydney community.²⁴⁷

Subsequently Fr Innokenti went into semi-retirement. Occasionally he concelebrated with the Greeks or Syrians,²⁴⁸ but most of his energies were devoted to journalism and publishing learned papers and articles, missionary pamphlets and the journal “Church and Science,” and writing for the Harbin journal “Heavenly Bread.” Sereshev never lost his enthusiasm for Esperanto and conducted a large correspondence in the language across the globe. His works remain well known to scholars.

Fr Innokenti did not reappear in the Russian community until the 1960s, when, feeling his years and burdened by the approaching death of his wife, he appealed to the Primate of the Russian Diocese in Australia, the Most Reverend Archbishop Sava Raevsky, to receive him into the clergy of his diocese. By this time, Sereshev was in his 80's, but nevertheless occasionally concelebrated with the archbishop, who regarded him as an interesting conversationalist and enjoyed his company. He also contributed articles to “Word of the Church”, the official journal of the Australian and New Zealand Diocese of ROCA. Sadly, his final years were difficult. He suffered dementia and spent his last years at a home for the elderly in Hammondville, Sydney, where he died on 23 August 1976, at the age of 93 years.

Risen Christ to all the nations. In this Fr Sereshev was not in conflict with Holy Tradition. What scandalised his parishioners was the use of Esperanto.

²⁴⁶ A. Kudrin, “От Редакции” *Australiada*, No.4 (1995), p. 9.

²⁴⁷ I. Suvoroff, “Краткая история первого Православного русского прихода в гор. Сиднее, Австралия,” *Australiada*, No.8 (1996), p. 12.

²⁴⁸ Now called the Antiochian Orthodox Church.

With the arrival of Fr Methody Shlemin in Sydney, late in 1933, conditions for the priest did not greatly improve. The community rented a room for him in Redfern for ten shillings a week, where he both lived and celebrated Divine Liturgy. For all his other needs, Fr Methody was expected to fend for himself. He secured a small but regular income from painting and selling icons. Services returned to the Russian House, now called the Russian Club, where they continued to be held once a month for a period of five years.²⁴⁹

In 1937 a Cossack choir,²⁵⁰ led by Nikolai Kostroukoff, visited Australia and just as eleven years earlier when the Serge Jaroff Choir visited Australia, a number of Cossacks decided to discontinue their tour and remained to settle in Australia. The contribution of these singers to the development of church choirs is noticeable in Sydney, Melbourne and New Zealand.

The following year, 1938, the Russian Church Abroad celebrated 950 years of Christianity in Russia. By contrast, inside Stalin's Soviet Union, the anniversary was marked by deathly silence. In Sydney, the Russian Community decided to mark the occasion by properly forming a church parish and twelve partisioners moved to registered the St Vladimir²⁵¹ Russian Orthodox Parish. A petition was sent to the Synod of Bishops in Yugoslavia seeking the Primate's blessing for the new venture. The reply came in the form of a Gramata that called on all Orthodox Christians to financially support the enterprise. On St Vladimir's Day, 15/28 July 1938, services were held in Fr Methody's room. However, on the 30 July, Vespers and Matins were celebrated in the Russian Club and on the Sunday Divine Liturgy and a Te Deum were celebrated in the Greek Orthodox church of St Sophia by Metropolitan Timothy, together with Archimandrite Methody, Archpriest Innokenti Sereshev and the Greek clergy of Sydney.²⁵²

The parish began to grow, funds were collected and a building committee was formed. A block of land in Oxford Street, Darlinghurst, was purchased and work commenced on drawing up plans. Unfortunately the beginning of war in September 1939, complicated matters and due to the falling value of the pound it was decided to buy a house on Robertson

²⁴⁹I. Suvoroff, "Краткая история первого Православного русского прихода в гор. Сиднее, Австралия," *Australiada*, No.8 (1996), p. 13.

²⁵⁰"The General Platov Don Cossack Choir."

²⁵¹In honour of St Vladimir, Grand Prince of Kiev and Baptiser of Kievan Rus.

²⁵²A. Gilchenko, "Краткая история Св. Владимирского прихода," *Памятная брошюра к 30 летию Св. Владимирского прихода*. 1963, pp. 11-12.

Road, Centennial Park. This property was converted for use as a church and also provided a small apartment for the clergy.

The commencement of global hostilities, as mentioned previously, saw the parishes in Brisbane and Sydney lose contact with the Synod of Bishops in Yugoslavia, and they approached Metropolitan Timothy Evangelinides to accept them under his protection until contact could be restored.

Metropolitan Timothy, in his capacity as prelate for Australia and Oceania of the Greek Orthodox Church, called a conference of Orthodox clergy on 4 December 1939, to discuss a number of mutually important issues. This conference was attended by seven Greek priests from all states of Australia, Fr Michael Shehadi, the Syrian rector, and Frs Methody Shlemin and Innokenti Sereshev of the Russian Church. The only priests unable to attend were Valentin Antonieff from Brisbane and Archimandrite Antonious Mobayed from Melbourne. The major issues discussed concerned the problems of mixed marriages and the possibility of common prayer with Anglicans.²⁵³ Also raised was the appalling state of affairs whereby Fr Sereshev, was forced by circumstances to wash floors and do menial jobs in a restaurant so as to survive. Metropolitan Timothy persuaded the delegates that each parish should contribute to a fund that would support Fr Sereshev. It was resolved also to publish a monthly periodical in Greek, Russian, English and Arabic, and that Fr Sereshev would work setting the linotype, as he had experience in publishing, and thereby supplement his stipend.²⁵⁴

Another interesting phenomenon of 1939 was the desire of some parishioners to have the 63 year old Archimandrite Methody consecrated bishop for the Russian parishes. A number of letters were written and a petition prepared, but nothing was to come of these efforts. Innokenti Sereshev was concerned by the possibility, as he wrote in “Heavenly Bread”:

At present there is nothing for a bishop to do on this continent, as we only have one and a half parishes. For a bishop we need to prepare a framework and this will be expensive, but without the proper preparation nothing will be possible. Here, there are many non-Orthodox bishops and even a Greek Orthodox bishop..... We cannot put a Russian bishop in a poorer situation than other bishops..... To expect the local community to support a

²⁵³ Tsingris suggests that the conference concluded that common prayer between Orthodox and Anglicans was permissible, whereas Eucharistic concelebration was not permitted because Anglican Orders were never fully accepted as being valid.

²⁵⁴ I. Sereshev, “Все православная конференция в далекой Австралии,” *Рубеж*, (Harbin), No. 15 (636), 1940, p. 4.

bishop or even a missionary is ludicrous, as they have shown themselves capable only of starving their priests.²⁵⁵

During the war years the parish slowly continued to grow. Although building materials were almost impossible to buy, the renovations to the interior of the church house continued, and on St Vladimir's Day in 1942 the church was consecrated by Metropolitan Timothy.²⁵⁶

The Metropolitan was always well disposed towards the Russian parish in Sydney, as he was towards the Brisbane parish, and occasionally celebrated in the Russian churches when visiting those cities. However, events intervened which dramatically changed the attitudes of the Russian parishes towards the Greek Metropolitan. In 1943, as part of the plan to inspire the Soviet masses to defend the country against the German invaders, Stalin relaxed a number of restrictions previously enforced against Christians. The most significant was the reopening of many churches and the election of a Patriarch.²⁵⁷ By the beginning of 1945, Stalin was seen as an ally in the fight against fascism and criticism of the Russian Communist Party was muted. Orthodox patriarchs, who had previously condemned the persecution of Christians in the Soviet Union, now saw the election of a patriarch as a positive sign of Stalin's benevolence. They gave formal recognition to the newly elected Sergius Stragorodsky,²⁵⁸ Patriarch of Moscow and All Russia, even though he was elected by only four bishops. This recognition was extended by the Patriarch of Constantinople and all of the bishops in his jurisdiction.

In Australia, Metropolitan Timothy followed the lead of his patriarch and his formal recognition of the Patriarch of Moscow became a point of contention in the Russian community. To recognise the Patriarch was seen as giving legitimacy to Stalin's rule; a stance utterly inimical to Fr Antonieff in Brisbane and Fr Shlemin in Sydney. Regrettably, Timothy was offended by the attitude of the Russians and a rift appeared in Russian-Greek church relations in Australia occurred, which has not healed to this day. Moreover, the controversy caused the Sydney Russian parish to split into factions. Some parishioners

²⁵⁵ I. Sereshev, "Русские в Австралии," *Хлеб Небесный*, No. 12. (1939).

²⁵⁶ On this occasion the relics of St John, Bishop of Tobolsk, were placed into the altar. These relics were brought by Fr Methody from Russia in 1919 and were his most sacred possession.

²⁵⁷ Other changes included the reinstating of many Tsarist military traditions, eg. the wearing of epaulettes and medals.

wanted to remain with the Greek jurisdiction and others talked about recognising the Moscow Patriarchate. Fr Shlemin was harshly criticised and his dignity as a priest besmirched, so much so, that he became physically ill. Subsequently he withdrew from the parish and went to live on the farm of S. A. Vihyaeb where he continued to celebrate for a number of friends and supporters.²⁵⁹

After a short but vicious period of in-fighting a new parish council was elected. Their first priority was to re-establish contact with the Synod of Bishops of the Russian Church Abroad and to be recognised as a parish of ROCA. The parishioners announced that they categorically refused to join with Moscow or the Greeks, notwithstanding the cost in terms of parish unity. By way of response, Metropolitan Anastasy Gribanovsky sent a very tender pastoral letter to the parish, and in accepting them into his jurisdiction appointed Archimandrite Theodore Pudashkin,²⁶⁰ at that time stranded in Manila, to be the rector of the Sydney parish.

²⁵⁸ Sergius Stragorodsky (1867-1944), Metropolitan of Nizhni Novgorod and Locum Tenens of the Patriarchal Throne (the legitimacy of this claim is disputed by many Russian clerics to this day, as Stragorodsky was never appointed to that position either by the Patriarch or the Church's Governing Council).

²⁵⁹ I. Suvoroff, "Обустройство церковной жизни Св. Владимирского прихода," *Australiada*, No.11 (1997), p. 12.

²⁶⁰ See biography in Appendix B.

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**SETTLEMENT – MELBOURNE
(1900- 1948)**

There may have been some three thousand Russians in Melbourne at the time of Poutiata's arrival in 1893, but if so, this sizeable presence did not result in the early establishment of either a church or a social club. Presumably many of the early Russian settlers were readily assimilated into the colonial society. Nevertheless, it is also clear that there were Russians in the first half of the twentieth century who were concerned to maintain a distinct community identity.

From 1901 to 1927, Melbourne was the capital city of the newly federated Commonwealth of Australia. This city attracted notable persons from other countries, including Russian artists such as Feodor Shalyapin, who toured Australia in 1926 and gave ten concerts in Melbourne before visiting other major cities.²⁶¹ That same year Dame Nellie Melba invited Sergie Jaroff and his Don Cossack Choir to visit her homeland; an event which helped to rekindle a sense of identity amongst Melbourne Russians and which gave fresh impetus to the involvement of many in community activities. Russians began to wear national costumes to appropriate events and the tradition of greeting guests with bread and salt became a regular salutation for important occasions. At the official centenary celebrations of the city of Melbourne in 1935, the Russian community appeared in national costume parading behind the tricolour flag.²⁶²

In 1937, the Russian community ventured upon a major project by organising a "Pushkin Evening" at the Oddfellows Hall in Latrobe Street. Ivan Yakovlev painted an enormous portrait of the Russian poet and this was unveiled at the commencement of the festivities. A lecture, "The Sanctification of A. S. Pushkin in Russian Literature," was read by Ivan

²⁶¹Feodor Ivanovich Shalyapin (1873-1938) noted bass singer of the Mariinsky and Bolshoi Theatres. His powerful voice and superb dramatic genius ensured that he was the most famous bass singer of his generation. Shalyapin emigrated from Russia in 1921 and travelled extensively throughout Europe, America and Australasia. He died in Paris in 1938.

²⁶²This caused some consternation when Vasily Trunoff refused to carry the Red Banner with the hammer and sickle and produced the white, blue, red tricolour flag of Imperial Russia. After some earnest words from Mr Trunoff, the organisers agreed to the change of flag.

Naumoff. The Russian Choir, conducted by Stephan Mihailov, sang three songs written by Pushkin and the music was arranged by Mihailov himself. The evening concluded with the Russian Balalaika Orchestra playing a selection of Russian tunes and then Vasily Trunoff, a formidable ballet dancer, dancing the Gopak. The Melbourne public responded favorably to the evening and the Russian community was pleased to be recognised for its culture and contribution to the city's literary life.²⁶³

Indeed, Russian culture and its exponents became very popular in Australia in the years before WW2. Such artists of the Russian Ballet, as Anna Pavlova (1926), Olga Spesivtseva (1934), Lavrentii Novikov (1937), Sergie Lifar and Tamara Toumanova (1939-1940), attracted large audiences. Their successes touched a nerve in the hearts of their countrymen living in Australia and helped them retain a sense of pride in their origins; a feeling which was not always welcomed in Australia in those years. Following Anna Pavlova's tour of Australia in 1926, her niece Ksenia, a talented ballerina in her own right, decided to settle in Australia with her husband Eduard Borovansky. The Borovanskys opened the Melbourne Ballet Studio; a school that was to produce many world famous artists and which, in 1964, provided the foundation for the Australian Ballet Company. It may also be noted that some members of the "Original Ballet Russe," who arrived in Melbourne in 1939, and were stranded for the duration of the war, settled in the city and added to the talent of the local Russian community.

In 1927 Canberra became the nation's capital, but Melbourne retained its place as a center of culture and for the arts. Rosa and Dola Ribush formed a group of avant garde theatre lovers that was influential in the theatrical world for nearly half a century. A Melbourne architect of the 1930's, Vitaly Gzhel, was noted for his interesting designs and especially for the imaginative Twelfth Night Theatre in Brisbane. Another noted Melbournian was the ex-Imperial Russian Lieutenant Daniel Ivanovich Vasiliev, best known as Daniilo Vasiliev, an impressionist painter of the 1940's and 50's, sculptor and an exceptional teacher of art. He influenced the works of many well known Australian artists, including Nolan, Boyd, Turner and Blackman. Over one hundred of his works grace art galleries throughout Australia.²⁶⁴

²⁶³“An Evening with Pushkin,” *The Age*, Melbourne, 12 May 1937, p. 8.

²⁶⁴O. Donskikh, “100 years of Australian Federation - Russian contribution into the development of Australia in the 20 century.” A paper presented at Melba Hall, Melbourne University. 23 September 2001.

A local balalaika orchestra was formed which enjoyed some notable successes. As Vladimir Mihailov (Michels) recalled,²⁶⁵ these included performances at the Tivoli and with J.C. Williamson and radio work with the Australian Broadcasting Commission.²⁶⁶

Melbourne can lay claim to the first School of Russian of any Australian university. Given that until the 1970's the government policy was to assimilate migrants into mainstream culture as quickly as possible, then the work of Nina Mihailovna Christesen²⁶⁷ in founding the Russian Department at Melbourne University in 1946 proved to have been particularly farsighted. Christesen introduced Russian on an equal footing with the hitherto customary studies in Latin, French and German and, through her efforts, the subject expanded into two other Melbourne universities as well as Sydney, Canberra and Brisbane. Today Russian is taught also in secondary schools.

Taking account of the Russian community's involvement in the life of Melbourne and the relatively large number of talented people it seems strange that, unlike their compatriots in Brisbane and Sydney, there was no impetus to organize a local church. In part this appears to be due to the perception, as expressed by those who lived in Melbourne in the 1920's and 30's, that they lacked the numbers to form their own parish. The tendency was to attend the Greek Orthodox Church in Victoria Parade, East Melbourne and, on rare occasions, a priest would come from Brisbane to attend to the needs of the Russian Community.²⁶⁸ More significantly, however, with the appointment of Archimandrite Antonious²⁶⁹ Mobayed to the Syrian Orthodox parish, many of the Russians were content to submit themselves to his competent pastoral care.

A community of Syrian (now Antiochian) Orthodox, mainly wealthy Arabs from the Levant, had established a church in East Melbourne. In 1932, the Patriarch of Antioch responded to their needs by appointing Archimandrite Antonious Mobayed, a monk from Mount Lebanon

²⁶⁵Vladimir Mihailov was born in 1917 in Siberia and arrived with his parents in Australia in 1926. In addition to his musical talents, Mihailov was the first secretary of the Russian Orthodox parish which was formed in 1949 and was active for some years in community affairs. From 1962-1973 Mihailov worked as a senior engineer on all of Victoria's dams and reservoirs, and from 1973 until 1979, he was responsible for the building of the Dartmouth Dam and a year later retired from public life.

²⁶⁶V. Mihailov, "Первый балалаечный оркестр в Мельбурне," *Australiada*, No. 11(1997), p. 23.

²⁶⁷Nina Mihailovna Christesen, nee Maximov.

²⁶⁸Interview with Alexei Ivanovich Yakovlev. (21 September 2001)

²⁶⁹aka Anthony

monastery, to serve them. Fr Antonious was more than a simple monk. He was fluent in Russian and was a graduate of the Kiev Theological Academy. Prior to the Russian Revolution, Fr Antonious had been Head of the Syrian Ecclesiastical Mission in Moscow and rector of the Syrian church in that city. There remains in Melbourne an icon of St Nicholas which was given to him by St John of Kronstadt.²⁷⁰ The Eucharistic vessels in the St Nicholas Antiochian church were brought by Fr Antonious from Moscow, from which he was forced to leave by the Bolshevik government.²⁷¹

With the arrival of Archimandrite Mobayed, the Russians began attending his services. He celebrated in two languages and was able to cater for the needs of his Arabic and Russian flock. He was a diligent pastor who frequently visited his parishioners, Syrian and Russian alike. In the 1930's and 40's, a Russian choir, led originally by Stephan Mihailov, then Ivan Naumov and finally by Ivan Yakovlev²⁷² regularly sang the Liturgy in the St Nicholas church. Fr Antonious Mobayed was seen as a cultured, pious and friendly man who loved Russian literature and who cherished the traditions of the Russian Orthodox Church. One can understand the respect and affection he enjoyed from the Russian community. And such feelings were reciprocated. Speaking of his years in Russia he once said: "*In this Arab body beats a Russian heart.*"²⁷³

When Fr Antonious died on 9 November 1943, having served the Church for 53 years, the Syrian parish was temporarily closed and services did not resume until the arrival of Fr George Haydar immediately after the war. Fr Haydar continued to care for the Russians, as well as his own people, and even attempted to say a few sentences in Russian. This situation remained unchanged until the arrival of the first Russian priest in Melbourne in 1948. The friendly relations between the Russian Community and the Antiochian Church remained strong until the death of Archpriest George Haydar in 1962, but later cooled as the original members of both communities passed away.

²⁷⁰ St John of Kronstadt, prior to canonisation in 1964, was Fr John Sergeev - parish priest of Kronstadt.

²⁷¹ Interview with Ivan Stepanovich Yakovlev. (1 November 1964)

²⁷² See biography in Appendix B

²⁷³ Interview with Galina Vasilievna Natoka, nee Trunoff. (14 March 1999)

On 6 September 1948, Hieromonk Athanasy²⁷⁴ Mogilev²⁷⁵ and his son Alexei arrived in Australia amongst the first wave of refugees from Europe. At first they were settled into a transit camp in Bathurst. However, through Bishop Theodore Rafalsky's correspondence with the authorities, Fr Athanasy was relocated to Melbourne in order to establish a Russian parish. At first, he held services in the Syrian church, on occasion concelebrating with Fr Haydar. Eventually, however, it was decided to hold services in an Anglican church hall in Toorak. It was in this embryonic stage of development that Melbourne was to greet its first Russian Orthodox bishop.

²⁷⁴ aka Athanasius

²⁷⁵ See biography in Appendix B.

6

**ECCLESIOLOGICAL PERSPECTIVES ON THE CHURCH IN THE
RUSSIAN MIGRANT EXPERIENCE**

Thus far, in the histories of the Brisbane and Sydney parishes, one cannot help but be struck by the mean and parsimonious treatment meted out to the priests by their parishioners. In Brisbane, from 1927 to 1961, three of the five priests in the parish, Frs Shabasheff, Shlemin and Antonieff, despite their experience and energy, not least in their individual contributions towards the development of the Russian community, were subjected to rudeness and open hostility shown by parish members. Opposition to Shabasheff resulted in a parish schism; virtually destitute, Shlemin was forced to leave the parish; and Antonieff was shamefully abused in his old age. Likewise in Sydney, as evidenced in the treatment of Fr Sereshev, or in the circumstance that Fr Shlemin felt he could not continue in a parish where abuse and harassment were commonplace.

Unfortunately, similar incidents have reoccurred time and time again in other parishes, both in Australia and the Diaspora. How are such events to be explained in the Community of God?

From an Orthodox pastoral perspective it must be acknowledged that the spirit of contentiousness is part of fallen human nature, which can and does surface in individuals through the prompting of the enemy of one's salvation. Put simply in the language of spiritual warfare, Satan does not wish the Church to thrive and, as a consequence, sows the seeds of discontent in the hearts of people. More particularly, the surfacing of anti-clerical and contentious attitudes within the twentieth-century Church has been attributed, popularly, to the corrupting effect produced by the upheavals of the 1917 Revolution. However, it is evident that an atmosphere of revolution and unrest began to infiltrate the Church much earlier than 1917-1918. To understand the spirit of the times one must go back to the French Revolution, and then follow the intellectual currents in Russia expressed by the influence of the "Westernisers", the Decemberist Uprising in 1825, then the Socialists, the Marxists and

culminating with the “Peoples Will” Movement and Anarchists such as Bukharin.²⁷⁶

An example of such a current of dissent can be seen in the Slavophil Movement²⁷⁷ of which Khomyakov²⁷⁸ was a leading exponent. The Slavophiles sought, from the middle of the nineteenth century onwards, to renew the values of Russia's national traditions and to counteract the influences of Peter the Great's westernisation of Russian intellectual life. Khomyakov contended that the Church, in its opposition to reform, had forced many into dissent with the result that this had led to a transformation of the faith which fundamentally transformed tradition itself. Khomyakov saw the Orthodox people as the guardians of the faith, because it (i.e., the people) is “*the bearer of God,*” and the Holy Spirit “*is at work in it and speaks out of its faith; the hierarchy of the Church is elected and installed by it only to bear witness to the faith that is alive in it...*”²⁷⁹ The danger of this is that the people may potentially be set philosophically against the hierarchy and against the teaching authority of the Church. The result, according to the Slavophiles, could bring about a pneumatic rather than a hierarchical concept of the Church in which all are spiritually, not hierarchically, united. Khomyakov believed the Russian Church combined freedom and unity, whereas the Roman Catholic Church was an “*unnatural tyranny*” and Protestantism, an “*unprincipled revolt*”. However, in Orthodoxy the seeker would find:

A unity... more authoritative than the despotism of the Vatican, for it is based on the strength of mutual love. There is a liberty to be found more free than the license of Protestantism, for it is regulated by the humility of mutual love. There is the Rock and the Refuge.²⁸⁰

²⁷⁶Symposium of Russian Orthodox Clergy, 26-29 April 2001. Archpriest Alexander Lebedeff, (Paper).

²⁷⁷The Slavophiles emerged as a distinct group in Russian society in the 1830s. The horrors of the French Revolution and the invasion of Napoleon in 1812 led the Slavophiles to reject the universal culture of the Enlightenment, and instead, emphasise those traditions that distinguished Russia from Western Europe. This search for a more ‘Russian’ way of life became a common response to the influence of those who saw the West as the model of a European Russia.

Orlando Figes in his book *Natasha’s Dance* noted: “The Slavophiles looked first to the patriarchal customs of the countryside and idealised the common folk (*narod*) as the true bearer of the national character (*narodnost*). They saw traditional folk songs and melodies as expressions of the ‘Russian soul,’ and attempted to bring the spirit of this genre to all forms of artistic expression. As devout upholders of the Orthodox ideal, they maintained that the Russian character was defined by sacrifice and humility. This then became the foundation of a spiritual community (*sobornost*) in which, the noble and his serfs were bound together by their patriarchal customs and Orthodox faith.” Throughout the latter half of the nineteenth century, the Slavophiles influenced every aspect of Russian culture from music and literature to the opera and the crafts. By the end of the century, Tsar Nicholas II was the most prominent patron of this form of national expression.

²⁷⁸Alexei Stephanovich Khomyakov (1804-1860).

²⁷⁹J. Ratzinger, “Modern variations of the concept of the People of God,” *Church, Ecumenism and Politics*. (New York: St Paul Publications, 1988), pp. 23-24.

In Khomyakov's thinking, the hierarchy is not necessary to the mission of the Church, for it is the love held in common by all believers which is the guarantor of Truth - not the Bible, not a single bishop acting in the name of the Church, nor a council.²⁸¹

All this is far removed from the classic Orthodox Tradition but, having captured the minds of many nineteenth century intellectuals, continues to exist in many tainted forms to this day. In fairness to Khomyakov, one needs to acknowledge that he was a great religious thinker of the nineteenth century Russian Church. He was the exponent of the idea of conciliar life in the Church, i.e. the Church of the people or as the Russian mind conceptualised it - "*sobornost*", yet his ideas were not comprehensible to the minds of many believers. Consequently, his teachings sowed a desire for deeper understanding in the minds of some religious people and, alternatively, seeds of doubt in the minds of those who were caught up with the spirit of contentiousness. Indeed, when Khomyakov's works were published in 1879, a colophon was added, stating that the theologian's writings:

Harboured errors due to the fact that he had no formal theological training. Thus, he did not use the positive sources of Scripture and Tradition in his exposition, not did he assign the visible structures of the Church their rightful and necessary roles.²⁸²

Imperial Russia knew all manner of dissent in the form of sects and schisms and heterodoxies, and the existence of these groups in the face of all that attempted to minimise and regulate dissent, bears witness to a larger tendency towards division and fragmentation in nineteenth century Russian Society.

That is why there is so much pre-Revolutionary hand-wringing and worrying about 'what is to be done?' and so much longing for "*sobornost*", for communion and community, for organic wholeness, for harmony and reciprocity. My sense is that Russia was being held together 'from above' and increasingly with difficulty, and that the revolution had the effect of removing all the external forms of order and constraint and as a consequence inherent flaws and tendencies became obvious and unchecked.²⁸³

So it was that the 1917 Revolution finally broke the traditional constraints which Russian piety imposed upon the individual and also the structure which supported the State Church. The Bolsheviks immediately recognised the Russian Orthodox Church as the enemy in the

²⁸⁰P. K. Christoff, *An Introduction to Nineteenth Century Slavophilism: A Study in Ideas, Vol.1.* (The Hague: 1961), p.137.

²⁸¹L. Shaw, "John Meyendorff and the Russian Theological Tradition," *New Perspectives on Historical Theology.* (Cambridge: William B. Eerdmans Publishing Co., 1996), p.19.

²⁸²*ibid.*, p.19

²⁸³Symposium of Russian Orthodox Clergy 26-29 April 2001. Archpriest Andrew Morbey, (Paper).

battle for the minds and hearts of the masses and consequently declared open war on the Church and the priesthood. The so called “masses” alienated from their traditional spiritual environment, became infected with the spirit of truculence and rebellion, because for many their faith was based upon the outward forms of devotion rather than a deep internalised belief. The socialist inclined writer Alexander Herzen (1812-1870) once wrote to Nikolai Gogol (1809-1852) that the faith of the peasantry consisted of crossing themselves with one hand and scratching their backsides with the other. Feodor Dostoevsky (1821-1881), the great novelist of the nineteenth century, noted that Russians had been baptised, but never enlightened.

Indeed, Dostoevsky recognised that most of his countrymen knew the outwards forms of devotion but had never communed with the deeper spiritual values of Orthodoxy. Perhaps this explains why many “babushka”²⁸⁴ of Holy Mother Russia permitted themselves after the Revolution to throw out their icons and burn them on campfires. It may also explain the tendency towards a certain “cultural” type of Orthodoxy which occasionally manifests itself in the Diaspora. Of this Fr Morbey gives an example:

One of my friends, of noble ancestry, said that his relatives rarely if ever spoke Russian in Russia and scarcely darkened the doors of the Church, but in the immigration they became Slavophiles and church activists. But they had little sense of the Church as Church, of the actual meaning of the Church. The church was above all for them important as a consolation and as a national rallying point. Even in my own experience I have met devoted, deeply committed, church people - people who have supported and sacrificed for the Church, its bishops and priests, their temples - and yet have only the vaguest ideas about central teachings of the Church and the meaning and significance of important aspects of Church life.²⁸⁵

Such attitudes were to create a stratum of Orthodox people who were unable to grasp the deeply spiritual significance of the Church as the living Body of Christ and the Ark of Salvation. They saw the Church in purely secular terms as a place, an organisation in which they, as individuals, could play a role (and hopefully a leading role). These people could not see service in the Church as an act of humility and sacrifice, but as an opportunity to fulfil their own dreams and need for self recognition. The founders of émigré parishes were people of different social classes, with different backgrounds and levels of education. The prince and the peasant attended church together. Some people having lost their previous status in society with the collapse of the old regime, found the parish to be a place where they could contribute, often overcompensating for their loss, by placing too much emphasis upon the

²⁸⁴Literally - grannies.

importance of their own involvement. This meant that the émigré parish became the melting pot of ideas, ambitions and egos.

On a more spiritual level, Fr Alexander Elchaninov observed: *“The parish is but a reflection of the Bible, with its own Cains and Abels, with devout but rough Peters ready to cut off an ear and with its Judas' also...”*²⁸⁶ In keeping with this line of thought it may be remarked that Archbishop Theophan Bystroff,²⁸⁷ an austere old prelate and one of the most senior Russian bishops to go into exile in 1920, was once approached by a group of parishioners complaining about their parish priest. Theophan listened to their grievances intently and then responded: *“You have got the sort of priest you deserve. If you want him to be better, be yourselves better towards him and he will change towards you.”*²⁸⁸

By far the largest number of parishes in the Russian Diaspora was formed after the Second World War. This was due to a huge influx of Displaced Persons from the Soviet Union who avoided being repatriated and were relocated to settle in the countries of the “Free World”. In Australia, for example, there were two parishes prior to WW2 and in the immediate post war years another 18 were established by Russian migrants. Although many of these post war migrants were, and still are, devout Orthodox Christians, there is no doubt that a number of them were, in some (perhaps unconscious) way, influenced by Soviet anti-religious and anticlerical propaganda. This propaganda depicted priests as bloodsucking, money-grabbing exploiters of the working classes. Indeed, even today, one occasionally hears the comment at parish meetings: *“Why are we paying the priest so much money? He only works a couple of hours a week!”* This attitude has also been detected in the distrust some parishioners display towards the parish priest in matters of finance and property. The consequence of such attitudes is that various lay people see the Church in purely secular terms, as an organisation in which they have a democratic right to participate.

The notion of the Church being a democracy comes from two diverse influences. First, in democratic countries such as the USA, Canada, Australia, etc. there is an undertone of populism that permeates even into ecclesiastical matters. “We the people” run everything, we

²⁸⁵ Symposium of Russian Orthodox Clergy, 26-29 April 2001. Archpriest Andrew Morbey, (Paper).

²⁸⁶ A. Elchaninov, *Записки*, (Paris: YMCA, 1935), p. 74.

²⁸⁷ Theophan Bystroff (1872-1940) Archbishop of Poltava and Pereyaslav.

²⁸⁸ N. Jurewski, *Беседа с наставником*, (Prague: typed manuscript, 1940), p. 3.

vote on everything (majority rules), and everything belongs to us. A hierarchical structure such as the Orthodox Church is contrary to this “democratic” mentality by its very nature. A Church which confesses Jesus Christ as its Head and the Apostolic Tradition as the means by which Grace and its teaching is dispensed, is far removed from the notion of a “democratic” organisation. Fr Lebedeff, commenting on the American situation, notes:

One nearby Russian Orthodox parish has all its property owned by a lay-run ‘holding corporation’ called Nash Khram Inc. (Our Church Inc.). One has to wonder whatever happened to the concept of Bozhii Khram (God’s Church)?²⁸⁹

The second influence on the concept of democracy in the Church is the fact that Orthodox parishes have been established in countries where they are in the minority. The influence of Protestant thinking is prevalent in many Orthodox minds and often this type of thinking comes to the fore in heated parish meetings where the authority of the priest, or the bishop, or of Holy Tradition and the Canons is questioned. This has led the Church to create Parish By-laws, Diocesan constitutions and other legal documents to help regulate the secular life of the Church. Whether these legal documents are a good thing or not, is a matter of conjecture, what they have done is to give some validity to the concept that if the parishioners can have a say in the order of parish or diocesan matters, then the rules of a democratic society must apply. In the Russian Church Abroad, the Normal Parish By-laws were framed in the spirit of the All Russian Sobor of 1917-1918, but in reality the document was drafted by non-Orthodox solicitors, who, whilst setting out the principles and procedures of parish governance, were never able to inculcate the spirit of the Sobor into their work. Consequently, the Normal Parish By-laws are generally regarded as being a hindrance to parish life.²⁹⁰

Probably the most abused aspect of priest and parish relations is the payment of a stipend to the clergy. In the Russian Church Abroad, parish life has evolved in such a way that the Parish Council pays the priest his stipend. The amount is often set by the council or a General Meeting, sometimes without consultation with the parish priest. The attitude is one of, “Take what you are given and be grateful,” even though this is not always verbalised. Such an attitude reinforces the concept of the Church being a “democratic” organisation

²⁸⁹ Symposium of Russian Orthodox Clergy, 26-29 April 2001. Archpriest Alexander Lebedeff, (Paper).

²⁹⁰ As the Normal Parish By-laws are the basis of running a parish, one might suppose that parish priests will have an extensive knowledge of these regulations and that seminaries would devote considerable time to their study. However, as Archbishop Theodosy Putilin was to observe: “*Most of the problems I have concerning the*

where the people (the majority) make the decisions and the priest (the minority) accepts them. Inevitably, when the priest asserts his authority as rector of the parish, conflict arises. It has taken many years for such attitudes to disappear in parishes, and to this day, some signs continue to be present.

The formation of legal boundaries which are purported to help the Church, but which often run contrary to its spirit, are to be found in other Orthodox Churches in Australia. For example, in the Greek Church there has been an ongoing problem concerning the formation of communities rather than parishes. Greek Archbishop Stylianos Harkianakis decried the number of communities in his Archdiocese, where the numbers of members were restricted and strictly controlled. These organisations the archbishop equated with companies:

They constitute a misunderstood and harmful mosaic, not variety, but of a frightening discord, sometimes to the point of a lawful and fertile deviation from the most basic marks of Orthodox dogma, even though all may want to be sheltered under the common name of Greek Orthodox... There is a danger that the Church, built with the contributions of the many faithful to the Glory of God and the Sanctification of the faithful, can be distorted in the hands of a few impious people into a house of trade or political tribune.²⁹¹

Indeed, the Greek archbishop advocated the parish as the proper form of religious community, but continues to receive in some quarters, as he has for the past twenty years, firm opposition to his organisational goals. It is the case that the community model had some justification for its existence when Greek migrants were arriving in large numbers after WW2 and it was necessary to have an organised group of members before a community could receive legal recognition. However, the establishment of the Greek Archdiocese of Australia created the possibility for all communities to become parishes in the normal sense. Unfortunately, attempts by the archbishop and his predecessor, Archbishop Ezekiel Tsoukalas, to impose their will on these communities have resulted in divisions within the Greek Community throughout Australia.²⁹²

In the Russian Diocese, where parishes were established under different State regulations and various legal jurisdictions, the outcome was somewhat different - although, perhaps, no less painful. In the late 1950's and early 1960's, parishes of the Russian Church Abroad were

clergy are because they don't know the Normal Parish By-laws. They need to read them!" See the Minutes of 6th Russian Orthodox Church Diocesan Conference in Sydney. 28 December 1979.

²⁹¹S. Harkianakis, Our Ecclesiastical Problem in Australia. (Address to the 4th Greek Orthodox Clergy-Laitcy Congress.) Sydney, 1981. p. 55.

²⁹²D. Tsingris, The power struggle between the Greek Church and the established Greek Community organisations in Australia, (M. A. Thesis), Sydney, 1984, p. 199.

encouraged to have themselves registered under the rules of incorporation of the local state authority. The only demand placed upon the parishes was that they subscribe to the Normal Parish By-laws as the basis of their rules of incorporation. This, in itself, was a difficult task as the By-laws only came into existence in 1951, with revisions in 1955. By that time many Russian parishes were already established and had their own rules. The primate of the time, Archbishop Sava Raevsky, spent a great deal of time in convincing parishes that they should accept the Normal Parish By-laws as the basis of their parish life, which eventually they did. However, parishes continued to be registered under local state authorities without any reference to a central Australian church authority.

The lack of reference to a central church administration created its own problems and became a major cause of contention when, in 1969, the Sydney Cathedral of Sts Peter and Paul unilaterally broke away from the Diocese. This led to a protracted period of litigation and unrest. The result of this unhappy situation was that the Diocese needed a legal foundation upon which it could express its unity. This was eventually accomplished in 1991 through an Act of the New South Wales Parliament called “The Russian Orthodox Church Outside Russia in Australia and New Zealand Property Trust.” However, the process was a long and often bitter fight of perceived parish rights against the right of the Diocese to unite the parishes under its legal mantle. The matter came to conclusion only when the Synod of Bishops of the ROCA ratified the Act by its Decree No 8/36/99²⁹³ and the matter was finally considered closed.

In addition to the issues of people's perceptions and the legal arrangements for governance and property management in the Church, one must also consider those who occupy the office of the priesthood. Writing of the experience of the Church in the United States, Fr Alexander Lebedeff, rector of the Russian Orthodox Cathedral in Los Angeles, notes:

Unfortunately... there was a period after the Russian Revolution that was particularly anarchical in the area of Church Administration. Church finances were not managed well, and 'irregularities' (meaning fraud and embezzlement) occurred. Some parishes found that their priest had actually sold the Church property and run off with the money. There were several Russian jurisdictions here at the time, including the Platonites, Adamites, Renovationalists, Eftimites and various Ukrainian self-ordaining groups, not counting a bunch of totally off-the-wall vagrant bishops that scoundrel clergymen could jump around amongst. This was the reality in the 20s and 30s in this country. All of this left a very bad taste in the mouths of the laity, who became much more intent on controlling parish

²⁹³ Archives of the Australian Diocese of the Russian Orthodox Church (Abroad). (AANZ-ROCA) Sydney, Episcopal Decrees. 18 October 1999.

finances and property and limiting the involvement of the clergy to just performing services.²⁹⁴

However, such is not the case in the Australian experience. The Russian Church in Australia has, to date, been protected from the excesses described by Fr Lebedeff, but it has not been protected from the gossip and innuendo of malicious people. It often takes only the whisper of something amiss and many people accept it as a fact and then no priest is immune from damage to his standing and reputation. Consequently, it behoves the bishop to ordain candidates who are able to cope with the excesses of parish life. This was not always simple in the émigré experience, especially in the 1950's and 1960's, as some candidates were unable to acquire a formal theological education. In short, they were ordained because a need arose and they were considered good, pious men. But, in dealing with the full spectrum of parishioners, the priest must be well educated and have the social skills to cope with the intricacies of the human psyche.

His Eminence, Metropolitan Anthony Bloom of Sourozh, a highly respected Russian prelate and author, had few illusions about the nature of his countrymen when he commented:

The most convincing proof that Orthodoxy is the true faith is that God entrusted it, largely, into the keeping of Russians, who have shown themselves capable of destroying anything at all, but who have not managed to destroy Orthodoxy but to preserve it.²⁹⁵

Today, the Russian Church in Australia ordains seminary graduates, but many of them lack life experience. Perhaps a second degree in one of the secular disciplines would help a potential priest develop a more mature approach in dealing with people. Some, especially younger members of the Church, look for a point of contact with their priest beyond the more traditional concept of "that is my priest - all knowing and infallible." They need to have a point of reference within their own framework of understanding.

Within the Russian Community there is a substantial group of young people who find it difficult to relate to the Church, and in particular to priests, even though in principle they are not opposed to religion. Being well educated, many with university degrees, and raised in a Western environment, they find it difficult to reconcile their upbringing with their inherited Orthodoxy. It is the New Age problem of science versus religion, knowledge versus belief.

²⁹⁴Symposium of Russian Orthodox Clergy, 26-29 April 2001. Archpriest Alexander Lebedeff, (Paper).

²⁹⁵A. Bloom, "Religion in the Modern World", Radio Liberty broadcast to the USSR. (Transcript), 5 Aug. 1989.

To the nominally Orthodox youth, priests belong to the belief-in-the-supernatural category, and as such, they find it surprising that there are priests with tertiary qualifications who can speak their language. From my experience, this has been the only way that dialogue can be started in such cases. For effective communication with the youth in the 21st century, secular qualifications may need to be a necessary part of a priest's training.²⁹⁶

It would be remiss not to mention that one of the most difficult areas facing the Church throughout the centuries has been the misuse of spiritual authority by clergy of all ranks and those close to them. This is not to say that all clergy abuse their spiritual authority that would not be fair, and patently untrue. However, the problem does exist and from time to time needs to be addressed. In the Orthodox tradition, clergy are generally the recipients of great esteem and respect from the laity. This affection comes from the pastoral service generated in the name of Jesus Christ and is often expressed in a set of formalities which can distance the clergy from the people whom they are called to love and serve. The problem for the inexperienced cleric is that these formalities can become more than expressions of respect, love and obedience. They can be internalised as raising the priest “onto a pedestal” where he becomes aloof, inaccessible and eventually irrelevant to his flock. Furthermore:

If pampered or overindulged, some leaders may come to regard themselves as entitled to special privileges and superior treatment. Such an attitude of entitlement, of course, contradicts the spirit of loving communion and the humble service taught by Christ.²⁹⁷

By the same token, a priest is given the opportunity to exercise tremendous authority over the will and psyche of his parishioners and this can lead to the pious faithful seeing him as “equal to the angels,” to quote St John Chrysostom.²⁹⁸ Every priest needs to be mindful of his limitations - personal, spiritual and physical, so that one is not tempted to see oneself as anything other than human, with all the failing of our fallen humanity. St John rejects any form of “angelism” in the priestly ministry.²⁹⁹ Parishioners occasionally assume that their confessors or spiritual fathers have already reached a state of perfection and fail to recognise that inside each priest there still lives the man. A man, needful of continuing spiritual development, following the same lifelong process of striving towards perfection, as the parishioners who make up his flock. It is even more wasting when the priest develops an

²⁹⁶Symposium of Russian Orthodox Clergy, 26-29 April 2001. Archpriest Nicholas Dalinkiewicz, (Paper).

²⁹⁷J. Chryssavgis, Soul Mending - The Art of Spiritual Direction, p. 116.

²⁹⁸G. Neville, (trans.) St John Chrysostom - Six Books on the Priesthood, p. 127.

²⁹⁹The term “angelism” is often referred to as “guruism” in the modern vernacular.

attitude of perceived perfection and fails to recognise his passions and weaknesses.

Chryssavgis concludes:

Like all people, deacons, presbyters, bishops and abbots are sinners in need of healing. When people whose inner wounds are unhealed assume authority over others, there is a greater risk that their spiritual ailment will afflict others and perhaps be passed on like a virus... Every effort should be taken to select the best candidates for ordination and to prepare them - and help them to prepare, themselves and others - educationally, psychologically and, above all, spiritually. Only when a certain standard is achieved should the 'axios!' of ordination be pronounced.³⁰⁰

It goes without saying that everyone needs spiritual support and certainly deacons, priests and bishop are no exception. Yet many of the more hysterical elements in parishes make the covert assumption that their spiritual fathers have somehow reached numinous perfection. This creates two particularly dangerous situations. The first is the depth of disillusionment which these people experience when they realise that their spiritual fathers have, like all humanity, feet of clay. Such disillusionment may lead to one's loss of faith and a turning away from the Church. To return these souls to the Church then becomes a lifelong struggle and often ends without success. The second danger concerns the cleric who savours the sweetness of power and misuses the authority of his high office. The result of this is that, unlike physical abuse which leaves bruises on the body, spiritual abuse leaves scars, often permanent ones, on the soul and on the body of the Church. Often the priest deals with people who are emotionally vulnerable and in need of guidance based upon love, sensitivity and a personal disinterest which seeks only the well being of the petitioner. This is especially true during the Sacrament of Confession when:

A person consciously and deliberately humbles oneself and voluntarily exposes weaknesses and failures in the hope of receiving human compassion, divine forgiveness and spiritual healing. It is the pastor's privilege and duty humbly and lovingly to receive people at such vulnerable and potentially transformative moments.³⁰¹

The confessor must be disciplined to retain the confidence and confession of others, to avoid in any way the mistreatment, exploitation, manipulation, abuse or imposition of one's own will or standards upon the penitent. This is the most intimate of relations between people in the Church and should not be delegated to the unsuitable, nor to the inexperienced without prior preparation. Young priests need to be nurtured with more experienced priests so that they learn how to deal with people in various situations and especially during confession. There are many stories told of what happens, or does not happen, within the seal of

³⁰⁰J. Chryssavgis, *Soul Mending - The Art of Spiritual Direction*, p. 118.

³⁰¹J. Chryssavgis, *Soul Mending - The Art of Spiritual Direction*, p. 126.

confession, all of which bring no good to the Church and, if true, have caused damage to the souls of the faithful.

Finally, one must admit that the bishops of the Church, in their desire to balance their love for the faithful and the needs of the Church, have sometimes been less than forceful, indeed often quite passive, in allowing various lay structures or individuals to overwhelm the hierarchical nature of the Church. This is an issue which the bishops need to address themselves.

A DIOCESE IS BORN
ARCHBISHOP THEODORE RAFALSKY
(1948 - 1955)

Bishop Theodore Rafalsky³⁰² came from a priestly family. One ancestor was Anthony Rafalsky, abbot of the Pochaev Lavra (1832-34) who, in 1834, was appointed the first bishop of the newly created See of Warsaw and, subsequently, archbishop of the independent Diocese of Warsaw and Novogeorgievsky.³⁰³ His great-grandfather, another Anthony Rafalsky, had been Metropolitan of St Petersburg and Novgorod.³⁰⁴ Bishop Theodore arrived at Melbourne on 8 November 1948, having sailed on the “Derna”, together with his travelling companion, Deacon Peter Grishaev,³⁰⁵ and a large contingent of European refugees, mainly Jewish Holocaust survivors. He greatly impressed his fellow passengers by his compassion and evident spirituality.³⁰⁶

During the voyage a relationship developed between Bishop Theodore and Samuel Fiszman, a twenty-two year old Polish refugee, which gives an interesting insight into the character of Australia’s first Russian bishop. The young man had lost his family in the Warsaw Ghetto and found in the Polish-speaking bishop a friendly and interested companion. The war years had left their mark on the young refugee's temperament and he tended to inflame the other passengers by his injudicious remarks, though not Bishop Theodore. On one occasion Fiszman blurted out:

My biggest enemies are God and Hitler. Because, if God could allow my innocent sister to be killed, then He was no better than Hitler.

To his surprise, however, the bishop did not appear shocked.

³⁰² See biography in Appendix B.

³⁰³ A. Hoinadski, *Почаевская Успенская лавра* (Pochaev: Pochaev Monastery Press, 1897), p.176.

³⁰⁴ O. Lototski, *Церковно-историческое описание Варшавской православной епархии* (Pochaev: Pochaev Monastery Press, 1863), p.17.

³⁰⁵ See biography in Appendix B.

³⁰⁶ See D. Armstrong, *The Voyage of Their Life - The Story of the SS Derna and its Passengers*. Sydney: Harper Collins 2001, pp. 36, 46 & 181.

I understand how you feel, but in time perhaps you'll realise that it was not God who made these things happen... When the bishop suggested that perhaps God had had a hand in his survival, Sam explained that he believed in the socialist principle of equality, not in religion. 'The philosophy sounds noble,' the bishop agreed, 'but the reality does not live up to the ideal...' Sam felt privileged to know such a wise and tolerant man. For the first time in his life he understood why some religious leaders attract disciples who sit at their feet and follow them all their lives.³⁰⁷

Many of the passengers had taken exception to Friszman and some considered him to be a Soviet agitator. Upon docking in Fremantle they reported him to the authorities, believing him to be unfit to settle in Australia. Bishop Rafalsky wrote a letter of support, denying that his young friend had engaged in any subversive activities and vouching for his good character.³⁰⁸ Friszman, who was to become a successful Sydney businessman and chairman of the Australian Tourist Commission,³⁰⁹ was always grateful: "*Rafalsky was one of the most noble people that I have ever met.*"³¹⁰

Upon their disembarkation at Station Pier, Bishop Theodore and his deacon were met by Fr Athanasy Mogilev and Fr George Haydar, the Syrian priest. Vasily Vasilievich Trunoff and his wife Nadejda Alexandrovna, represented the Russian community in Melbourne, while the Sydney Russians were represented by Archimandrite Theodore Pudashkin and Nikolai Petrovich Hohloff and his wife, Valentina Alexeevna.

The Trunoffs were a well established family with a home in wealthy Toorak. They accommodated Bishop Theodore and the other guests in their home for a few days whilst the bishop informed himself of what Slavic peoples lived in Melbourne and whether there were enough believers to create a parish. He was particularly concerned that all Slavs, whether Russians, Byelorussians, Ukrainians or Serbs, be given the opportunity to worship together. Although himself a native of the Ukraine, Rafalsky constantly emphasised the unity of all Slavs and was opposed to dividing them into national groups, which in the Diaspora he believed was a conspiracy to divide and conquer the peoples of Great, Small and White

³⁰⁷ D. Armstrong, *The Voyage of Their Life - The Story of the SS Derna and its Passengers*. Sydney: Harper Collins 2001. pp. 92-93.

³⁰⁸ *ibid*, p. 210-211.

³⁰⁹ Sam Fiszman was awarded the Order of Australia on two occasions for his service to the community (OAM in 1981 and AM in 1992 - Australian Roll of Honour).

³¹⁰ Letters from Diane Armstrong concerning Sam Fiszman and Bishop Rafalsky, 1 June 1999.

Russia.³¹¹

After a few days in Melbourne the bishop's party travelled to Sydney where they were welcomed by the Russian community. However, tensions in the St Vladimir's parish became evident when Bishop Theodore met a group of parish councillors who had been the cause of much grief for Fr Methody Shlemin and who, only recently before, had been replaced by a General Meeting of parishioners. At least one of the ousted parish councillors was of the opinion that he and his colleagues constituted "*the church elite and the intelligentsia.*"³¹² It is evident that they thought the bishop should have reinstated them as a sign of gratitude for their co-operation in his appointment to Australia.³¹³ Bishop Rafalsky had nothing to do with the rivalries within the St Vladimir parish, but the constant discontent emanating from that quarter continued to be reflected in the critical attitude of some Sydney parishioners towards him. In the minds of those who were unable to win him to their side he would be dismissed as a blunderer and as an inept diocesan organizer.³¹⁴

By contrast, in Brisbane the bishop was greeted with much ceremony. By 1948, most Brisbane parishioners were well established and had become British subjects. To the new bishop, as to an increasing number of refugees arriving from war-torn Europe, the parish had a sense of well-being and peace. The St Nicholas church with its attractive cupolas was reminiscent of home while, at the same time, the combination of cupolas and palm trees furnished its own exotic commentary on the prospect of life in the new land.

Bishop Rafalsky's first official act was to elevate Fr Valentin Antonieff to the dignity of Archpriest of the Cathedral Church of St Nicholas, and the deacon, Peter Grishaev, was designated Deacon of the Cathedral.³¹⁵ However, the bishop soon realized that, notwithstanding the large Russian community and purpose-built church, Brisbane was not the best location for a centrally located diocesan administration. By Easter 1950 he had decided

³¹¹The belief in a "One and Undivided Russia" was one of the cornerstones of the White Army's struggle against Bolshevism, but did not find support amongst those Ukrainians of Galicia who rose in rebellion under □Simon Petlura against both Whites and Reds (1919-1920). Nor were these views popular amongst such anti-Russian nationalist groups as the combatants of the Ukrainian 14th Waffen SS "Galicia" Division, the Byelorussian 30th Waffen SS "Grenadier" Division, and other WW2 paramilitary foreign legions of the German Army, who had settled in Australia as migrants after the war.

³¹²A. V. Serapinin. Memoirs. (Undated manuscript). (AANZ-ROCA)

³¹³Interview with Archpriest Nicholas Grant, Rector of St Vladimir's church 1975-1995. (12 June 1992)

³¹⁴A. V. Serapinin. Memoirs. (Undated manuscript). (AANZ-ROCA)

that he would relocate to Sydney. As stated in his report to the Synod, which had that same year moved from Munich to New York, Sydney was not only central, but in addition “*there is a larger congregation of Orthodox people,*” and it was the administrative center for “the Greek Orthodox Archbishop and the bishops of the Roman Catholic and Anglican Churches.”³¹⁶

Bishop Theodore realised that there were impediments to moving to Sydney immediately. For one thing, there was no church in Sydney suitable to be designated as his cathedral. For another, there would be an unfavourable reaction from the Brisbane congregation if he was to leave them so soon after his arrival, especially given that the St Nicholas parish had spent a considerable sum of money on building a residence for the prelate. Accordingly, to soften the blow for his Brisbane parishioners Bishop Rafalsky petitioned the Synod to send him a suffragan bishop, preferably his personal friend, Athanasy Martos, Bishop of Hamburg.³¹⁷

Reporting to the Synod of Bishops on his work in Australia, Bishop Theodore writes of establishing contact with Commonwealth and State government officials, a visit to the Primate of the Greek Orthodox Church in Australia, Archbishop Theophylactos Papathanasopoulos, as well as official visits to the Cardinal Archbishop of Sydney and the Anglican archbishops of Brisbane and Melbourne. In particular he notes that:

the Anglican Church is very caring and forthcoming to the needs of our Holy Church and the bishops and clergy are eager to help any of my priests if the need arises.³¹⁸

Theodore began his pastoral work in Australia at the same time that an enormous influx of refugees began arriving from the war ravaged countries of the Northern Hemisphere. Amongst these unfortunates was a steady stream of Russians, Ukrainians and Byelorussians from the ‘DP’ camps of Germany and Austria, and also a smaller number but still significant stream of Russians from the Far East. The official policy was first to house refugees in migration camps and then to send them to work in various cities and rural areas.

As the bishop became familiar with the functioning of the camps, he saw opportunities for establishing religious communities of Orthodox Slavs in the various centres. These

³¹⁵ Report to Synod of Bishops by Archbishop Rafalsky, Sept. 1950, p. 2. (ROCOR-SA)

³¹⁶ *ibid.*, p. 9.

³¹⁷ Letter to Synod from Archbishop Rafalsky, No. 26, 7 Feb. 1950. (ROCOR-SA)

³¹⁸ Report to Synod of Bishops by Archbishop Rafalsky, Sept. 1950, p. 3. (ROCOR-SA)

opportunities were enhanced when, in 1949, Orthodox priests began arriving amongst the refugees. Most priests from a Slav background, coming to Australia, would have been made aware by their bishops in Europe that there was an Orthodox bishop appointed to the new land and, accordingly, upon arrival would make contact with Bishop Theodore. As these priests were accepted by Theodore into the diocese, the number of religious communities grew. At times there would be several hundred Orthodox in any particular camp and it became necessary to ask the camp authorities to provide barracks for use as churches. The largest migration camp in Australia was at Bonegilla, near Wodonga on the Hume Weir, in Victoria. There, between 1948 and 1953, more than 320,000 Russians, Ukrainians, Byelorussians, Poles, Hungarians, Czechs, Yugoslavs and Baltic peoples were housed whilst awaiting work assignments.³¹⁹

One of the first priests to arrive after the establishment of the Australian Diocese was Fr Alexey Godyaew,³²⁰ his wife Anna and their daughter. They arrived in Melbourne, on board the *Fairsea* and, like so many other migrants, were immediately packed off by train directly from Station Pier to Bonegilla. Fr Godyaew celebrated the first Orthodox liturgy in Bonegilla on the Sunday after his arrival. The service was attended by some 300 people and showed the viability of holding regular services in the camp.³²¹ The Godyaews were invited by the Yakovlev family to stay with them in Melbourne, which they did for a number of weeks. The Yakovlevs hoped that Fr Alexey would settle in Melbourne and form a parish. But, as soon as they made contact with Bishop Rafalsky, the Godyaews moved to Queensland and Fr Alexey was appointed to be second priest in the Brisbane Cathedral.

Within a few days of Godyaew leaving Bonegilla, another priest, Fr Ioann³²² Berezovsky, offered his services to minister to the Orthodox community. However, after only two months in Bonegilla, he was sent to the Woodside Camp in South Australia to work in one of the local factories. Yet another priest, Fr Alexander Shadko-Basilewitsch, arrived on 5 February 1950 and was authorised by Bishop Rafalsky to establish a parish inside the camp. So it was

³¹⁹The Australian Federal (Labour) government devised a plan where refugees were accepted into Australia and transported free of charge, provided they agreed to work a two year contract of employment wherever they were sent and in whatever capacity the need may be. This system provided the bulk of labourers for the Snowy Mountains Hydroelectric Scheme and for many other projects throughout the nation, both private and governmental. The project was administered by the Commonwealth Employment Service.

³²⁰See biography in Appendix B.

³²¹Report to Synod of Bishops by Archbishop Rafalsky, Sept. 1950, p. 7. (ROCOR-SA)

³²²Occasionally referred to in documents as “John” and in one document as “Ivan.”

that after seven months of uncertainty, an Orthodox community was created in Bonegilla and divine services became part of the camp routine.

Orthodox life began to appear in other camps as priests arrived and were accepted by Bishop Rafalsky into his jurisdiction. The largest of these camps in New South Wales was Bathurst.³²³ There a barrack was set aside for religious services and an iconostasis erected through the efforts of the resident priest, Fr Boris Maslowski, and his parishioners. In the camp at Cowra, Fr Isidor Deresa was appointed as a missionary priest following his arrival there on 22 June 1949. At Parkes, a camp in which only family groups were housed, Fr Victor Lototsky³²⁴ undertook the pastoral care of the Orthodox from October 1949, until his relocation to Skyville camp, near Sydney, in April 1950. So it was that the new diocese now had a number of active priests caring, at any one time, for some hundreds of parishioners.

One of the most elderly priests to join the fledgling Australian Diocese was Archpriest Hariton Belyai,³²⁵ who spent the last years of his life fulfilling his pastoral duties in the migrant camps. Upon receiving Belyai into his diocese in May 1950, Bishop Rafalsky appointed him to serve the needs of the faithful in the Cowra camp. There he worked, despite his 76 years of age, until he and his family were relocated to the Wacol camp near Brisbane in 1952.

On 1 January 1954 Fr Hariton celebrated his eightieth birthday and the fiftieth anniversary of his priesthood. It is generally considered a very rare occurrence that a priest reaches such an anniversary whilst still on active duty, and Bishop Theodore Rafalsky made every effort to admirably mark the occasion. The Synod of Bishops acquiesced to Bishop Theodore's petition that Fr Hariton be granted the distinction of wearing the mitre for his "*most fruitful pastoral work and his ongoing support of church and community activities.*"³²⁶ Unfortunately, Fr Hariton Belyai did not wear his mitre for long. The elderly priest had scant

³²³ Bathurst had the dubious honour of being the only camp where a Russian was convicted of a crime. On 24 January 1951, 47 year old Alexander Atanasov, after drinking heavily for a number of days, raped and murdered a fourteen year old girl. The following March, Atanasov was found guilty of murder and the death penalty was imposed. See "По Австралии," *Unification*, No. 13/17. 30 Mar. 1951. p. 5

³²⁴ See biography in Appendix B.

³²⁵ See biography in Appendix B.

³²⁶ Letter to Synod from Archbishop Rafalsky, No. 226/53, 14 Aug. 1953. (ROCOR-SA)

opportunity to truly settle in Australia as he never left the camp and died before his family was able to make a life for themselves in this country.

As if there was not enough to occupy the bishop's time already, a letter arrived from the Synod of Bishops informing him that a group of newly arrived migrants in New Zealand had petitioned the Synod to appoint a priest to care for their pastoral needs. For the prelate, the care of the distant New Zealanders brought a new challenge and added concerns when the Synod invited him to take the neighbouring nation under his jurisdiction.³²⁷

There were two priestly families in the camp at Greta, near Newcastle: Fr Ioann³²⁸ Lupish, who arrived with his family in October 1949, and Fr Anatoli Kuntsewicz with his wife and two infant daughters.³²⁹ There were other camps, such as Woodside in South Australia, Northam in Western Australia and Brighton in Tasmania, which had Orthodox Slav populations and formed the basis for future Russian Orthodox parishes in those states. As a rule, in camps where priests of the Russian Church were active, much attention was given to the education of the children, especially in catechism, as the children were seen to be the future of the Church in Australia. By 1950, the Immigration Department had made an agreement with Bishop Rafalsky that those priests formally appointed by him to pastoral duties in the migration camps, would be provided with accommodation and food in recognition of their service to the camp population. The camp administration would also, upon request, arrange for a barrack to be assigned as a church and provide building materials, if available, for its interior detailing.³³⁰

Life in the various migration camps was not easy. The buildings were crude, old army barracks with corrugated iron walls and roofs, and plain wooden floors. In the early years, the internal walls of the barracks were unlined and heating came from two pot-bellied stoves for which the residents had to collect firewood. Families were separated by hanging blankets to create some sort of privacy. Depending upon the number of children in a family, up to eight families could be settled in each barrack.

³²⁷ Decree of the Synod of Bishops, No. 360, 28 Apr. 1949. (ROCOR-SA)

³²⁸ aka Fr John Lupish

³²⁹ See biography in Appendix B.

³³⁰ A. Martos "Аудиенция у Министра Иммиграции," *The Orthodox Christian*, No.1 (Oct. 1950), p. 22.

As mentioned earlier, all Displaced Persons came to Australia free of charge, but on the understanding that they would recompense the government by each adult migrant working off a two year contract of employment. This meant that a person could be sent to a city or rural location to do whatever work was needed. The Australian Government was interested in quickly settling the hundreds of thousands of new migrants and making them productive members of society, whilst the new arrivals were glad of work. Even though the pay was not high, work meant the possibility of future independence and the start of a new life. On the other hand, it meant that doctors could be ploughing farmland, engineers harvesting fruit, young mothers working in canneries and priests sweeping out factories. No consideration for education or qualifications was given and many new arrival professionals returned to tertiary education courses in the years after they had worked off the contracts, so that they could resume their professions in Australia.

However, the worst possible consequence of this scenario was that families could be indiscriminately separated; grandparents would be left in the camp as unfit for manual labour, the children could be sent to different locations and teenage grandchildren might be sent off to work as farm hands or factory workers.³³¹ Hence it became an imperative for families to try and get out of the camps and move to a place, where they could remain together, working in the same town, city or country area. The preservation of the family unit was paramount, as many parents feared that their children would quickly lose their heritage in a country which emphasized the ideal of everyone becoming “*one of us.*”

Another, perhaps the most unpleasant, side of camp life was the tension between various national groups represented in the camps. This tension was heightened by the close proximity of people living in a restricted area. The passions and national animosities of the war years did not simply disappear in May 1945, but old enmities continued to ferment in the hearts and minds of many. It is to the credit of many that projects such as the Snowy Mountains Hydroelectric Scheme taught people of different nationalities to live and work together; doubtless forming the foundation for today's multicultural society. Nevertheless, the process of acceptance was slow. Not all Australians welcomed migrants into their communities and objected to them speaking languages other than English in their presence, or having them mix with their women. Many migrant children can recall stories of their

³³¹ Interview with Michael Dimitrievich Rogoschewsky. (26 June 1996)

unhappy experiences at school.³³² Eventually, however, the migrants were integrated into the Australian way of life; in some instances assimilated to such an extent that they retained little or nothing of their former heritage and culture.

Migrants were not only pouring into Australia from post-war Europe, but also from Asia. On 14 May 1949 Bishop Theodore received a letter from the Head of the Russian Ecclesiastical Mission in Shanghai, Archbishop John Maximovitch,³³³ requesting him to “*receive with love into your spiritual care those who are forced to leave their homes here, to settle in your country,*” and especially to teach and support them “*in their sorrows and tribulations, and attract them to take part in church life in Australia.*”

In addition to the established parishes in Brisbane and Sydney and the work in the camps, Theodore was able, by the end of 1950, to create three new city parishes; in Adelaide, Melbourne and Hobart. These parishes consisted generally of people who had moved from the camps into the cities and their surrounds. As well as Russians they comprised Ukrainians, Byelorussians and Serbs who were prepared to put aside issues of national identity to build an Orthodox church for Orthodox people. Indeed, many priests of the Russian diocese were from Byelorussia or the Ukraine, but as they were of a generation which was born in Imperial Russia, or lived in the Soviet Union, issues of a belligerent national individualism did not arise for them, they simply called themselves Russians.

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In May 1949, a small group of Orthodox sought Bishop Theodore's blessing to form a parish in Adelaide in honour of St Nicholas. At first they met in the home of Vera Ignatievna Rubashkina-Zivert, whose family was the first to have their own home amongst the Russians. To minister to this aspiring parish, Bishop Theodore ordained Deacon Vladimir Jankowski to the priesthood on the 22 May and sent him off to Adelaide.³³⁴ Little did Bishop Theodore

³³² Having arrived in Australia in 1949, I can recall, and personally experienced, the labels assigned to migrant children as they passed through the school system. Originally the children were DP's, then foreigners, then New Australians, then Bloody New Australians; by the late 1950's they were Migrant Children and today they are Ethnic or persons of non-English speaking backgrounds.

³³³ Archbishop John (Ioann) Maximovitch (1896-1966) was canonised by the Russian Orthodox Church in 1994, after a commission investigated the numerous accounts of miracles attributed to him and, upon opening his tomb, found his relics to be uncorrupted by death.

³³⁴ Interview with Nikolai Nikolaevich Donner. (19 Dec. 1998)

then know that this priest had a dark and sinister side.³³⁵ Fr Jankowski had applied to be received into the Australian Diocese on 15 April 1949 and Bishop Theodore was able to negotiate with the camp authorities in Bonegilla that after his ordination to the priesthood, Fr Jankowski would be transferred to Adelaide to take up his pastoral duties and, at the same time, work off his employment contract at the General Motors automotive plant nearby.

By early 1950, it became evident that the room (complete with iconostasis) set aside for services in the Zivert's house was no longer able to accommodate the numbers attending services. and it was time to look for more spacious accommodation. From 1950 to 1957, the parish rented from the Anglican Church, but the situation was considered very inconvenient as the hours for services were strictly limited and the iconostasis had to be removed after each service.³³⁶

Unfortunately, even at this embryonic stage, life in the parish of St Nicholas was not harmonious. There was little understanding of the concept of church discipline. The Normal Parish By-laws were still to be written and, as the parishioners had all come from different countries and backgrounds, everyone insisted that his or her way was the proper way. Moreover, Fr Vladimir had what his bishop described as an *"intemperate character."*³³⁷ Jankowski was not circumspect with regard to the original organisers of the parish. On one occasion he complained: *"You people only get in my way! All that you have done I could have done without your help. You are representatives of some dark powers."*³³⁸ The comment was particularly offensive to the parishioners and caused a great deal of gossip.

Further, privately Jankowski spread the story that Parish Council members were personally benefiting from the church collections. He also claimed that while he worked in a factory and was not supported by the parish, the Parish Council had no right to interfere in his administration. It was not long before Bishop Rafalsky began to be bombarded with letters from parishioners seeking Fr Vladimir's removal.

³³⁵ See biography in Appendix B.

³³⁶ A. Sollogub, (ed.) *Русская Православная Церковь Заграницей*. Vol. 2. (New York: Russian Ecclesiastical Mission in Jerusalem, 1968), p. 1385.

³³⁷ Letter to Metropolitan A. Gribanovsky from Bishop Rafalsky, No 8/36/298, 23 Apr. 1953. (ROCOR-SA)

³³⁸ Letter from N. Zaika to Bishop T. Rafalsky. 25 Nov. 1949. (AANZ-ROCA)

Eventually Fr Jankowski was released from the parish at his own request. The bishop appointed him as chaplain to the Adelaide hospitals and prisons but Jankowski did not take up these duties, nor did he accept a later appointment as priest in the Cowra migration camp. Instead, he at first asked for, and then demanded, a certificate of release from the bishop so that he could join the Serbian Orthodox Church and establish his own parish. This Rafalsky refused to agree to, fearing a split in the Orthodox community of Adelaide.

To properly resolve the difficulties of the Adelaide parish Bishop Theodore decided that a mature and experienced priest was required. His choice fell on Archpriest Isidor Deresa,³³⁹ then living in the Wacol camp. Deresa had arrived in Australia in June 1949 from Salzburg, Austria, where he had been a member of the diocesan administration and was a priest with thirty-five years of experience. Upon being received into the Australian Diocese, Fr Isidor was appointed to pastoral duties in the Cowra camp, and then was relocated on 31 January 1950 to Wacol camp near Brisbane. It was from Wacol that he moved to South Australia and arrived in Adelaide on 30 August 1950.

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Melbourne, the second most populated city in Australia, by 1949 became home to the second largest Russian Orthodox community in Australia. A count of Russians in July of that year showed that some five hundred Orthodox Russians, Ukrainians and Byelorussians had moved to the city from Bonegilla to fulfil their employment contracts. As reported to the Synod in New York, Bishop Theodore was surprised at the speed with which the community was growing.³⁴⁰

Indeed, on the 7 August, Fr Athanasy Mogilev arranged a public meeting of Orthodox Slavs at the Syrian Orthodox Church in Victoria Parade, East Melbourne, with the intention of forming a Russian parish. This meeting was indicative of many such meetings around Australia; however, it is the only meeting of which a complete record has been preserved. The agenda included the acceptance of a constitution, the election of a parish council and the introduction of voluntary tithing. Fr Athanasy explained what a parish was in spiritual terms. He emphasised that all Orthodox, regardless of nationality, could become members. A

³³⁹See biography in Appendix B.

constitution was adopted.³⁴¹ It is of interest that the tone of the minutes of the Melbourne meeting³⁴² is far more secular than parish minutes of the present day. Perhaps this indicates the secular background of so many of the newly arrived migrants and that the main work of their priests was to create an understanding of the nature and functions of the Church. For those parishioners who were ex-Soviet citizens it seems that the concept of the Church was largely alien. Perhaps some had thought it best to have little knowledge of a concept which had the potential to send one to Stalin's concentration camps.

The new Russian parish met for services in a hall adjacent to a small Anglican church in Toorak. The parish was named in honour of the Protection of the Holy Virgin; a name given by Bishop Theodore in memory of his own home church in Volhynia.

It was during this preliminary stage that another priest arrived in Victoria, Fr Igor Susemihl.³⁴³ This dashing, handsome thirty year old cleric was to be the youngest and most controversial priest of his generation. He arrived on 31 May 1949 on board the *Skaugum* with his wife Tatiana, son Nicholas, parents and mother-in-law. Together with fifty other Russian families, the Susemihls went to Bonegilla for processing. After six months in Bonegilla, Fr Susemihl applied to Bishop Theodore to be accepted and was appointed second priest to the rapidly growing Melbourne parish. He relocated to Melbourne on 21 November and took up his position as curate to Fr Athanasy Mogilev. However, within ten months of Susemihl joining the parish, Fr Mogilev applied to the bishop for a transfer due to ill health. The bishop appointed Fr Athanasy to be rector of the communities at Biloela and Thangool, but this appointment was never taken up and, on 9 June 1950,³⁴⁴ Mogilev was sent to care for the Orthodox faithful in Northam camp, north-east of Perth. With this unexpected departure it was left for Fr Igor Susemihl to become rector of the Melbourne parish.

The migrant camp at Brighton, 24 klms from Hobart, housed a large number of Ukrainians, Byelorussians, a few Russians, and numerous Hungarians, Czechs, Poles and Yugoslavs. The needs of these people came to the attention of Bishop Rafalsky when a letter arrived

³⁴⁰Letter to Synod from Bishop Rafalsky, No. 47/49. 17 Aug. 1949. (ROCOR-SA)

³⁴¹The Normal Parish By-laws currently in use in Russian parishes abroad were promulgated by the Synod of Bishops in 1951, with revisions in 1955.

³⁴²Minutes of the Inaugural General Meeting of Orthodox in Melbourne. 7 Aug. 1949. (AANZ-ROCA)

³⁴³See biography in Appendix B.

from the camp asking for an Orthodox priest to visit Brighton for Easter. Fr Athanasy Mogilev was duly sent to Tasmania where he celebrated the seasonal services and also visited a number of the migrants working in the rural areas adjacent to Hobart. As a consequence of this visit he reported that there were enough Orthodox in the camp to form a future parish.³⁴⁵

As Providence would have it, in October of that year Archpriest Theodore Borishkewich,³⁴⁶ his wife Galina and son Vladimir arrived in Brighton camp. Fr Theodore quickly made contact with a number of Orthodox families as well as the local Greek Consul. Like Fr Athanasy, Fr Theodore believed also that the establishment of a Hobart parish was possible and, further, that this parish could be “*an Orthodox outpost*” that might “*serve the many Orthodox scattered across the whole of Tasmania.*”³⁴⁷ To this end he must have found some encouragement in the circumstance that the Anglican Bishop of Hobart, Dr Geoffrey Cranswick,³⁴⁸ invited Fr Theodore to visit him and gave permission for Borishkewich to approach any of the Anglican parishes in order to provide a place of worship for the Orthodox community.

On 8 December 1949, Bishop Rafalsky gave his formal blessing for a parish to be established in Hobart-Brighton. Fr Theodore immediately began holding services in the camp, with his Matushka³⁴⁹ leading the reading and singing. This labour of love she continued to perform until her death some 45 years later. Theodore occasionally ventured out of the camp to visit isolated Orthodox families and individuals throughout the island state. Despite his enthusiasm, conditions were harsh for the priest. Distances to be travelled were great and there was very poor public transport to outlying rural areas. All the migrants were financially impoverished and were unable to support their priest in any substantial way, which meant that the Borishkewichs were totally dependent on the earning capacity of their son, Vladimir.

The first Orthodox liturgy to be celebrated by Fr Theodore in Hobart took place at the St David's Anglican Cathedral on Christmas Day (7 January) 1950. After this, services were

³⁴⁴Episcopal Decree No. 33, 9 June 1950. (AANZ-ROCA)

³⁴⁵Letter from Fr A. Mogilev to Bishop Rafalsky, 27 May 1949. (AANZ-ROCA)

³⁴⁶See biography in Appendix B.

³⁴⁷Letter from Fr T. Borishkewich to Bishop Rafalsky, 23 Nov. 1949. (AANZ-ROCA)

³⁴⁸The Right Reverend Dr Geoffrey Francis Cranswick, Bishop of Tasmania. 1944-1962.

held in a small Anglican church nearby, immediately after the Anglicans concluded their services.³⁵⁰ The first Church Warden of the parish was Yuri Nikolaevich Alekseevsky, a man dedicated to the Church and an eager supporter of Fr Theodore's labours. Occasionally, on high feast days, services were held in the hall adjacent to St David's Cathedral and on one occasion Bishop Rafalsky visited the small parish during Great Lent and also celebrated in the cathedral hall.

Fr Theodore Borishkewich continued to be rector of the parish for another 23 years and presided over the construction of the present Holy Cross church in Lenah Valley, which was completed in 1963. In 1970, Theodore was recognised for his services to the Church and was awarded the mitre. The parish continued to function without undue incident until Fr Theodore unexpectedly died of a heart attack in 1973. From then on, the parish became dependent upon visiting clergy to minister to the people. In 1975, the parish was assigned to Fr Michael Protopopov, in addition to his other duties.

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During the first twelve months of Bishop Theodore Rafalsky's episcopal service in Australia, much had been accomplished. Parishes were established in Melbourne, Adelaide and Hobart, there were Orthodox religious communities, or missions, in every migrant camp and the frame work for a diocese was now in place. This fact did not escape the notice of the Synod of Bishops and at their 3 November 1949 meeting the Primate, Metropolitan Anastasy Gribanovsky, noted that in recognition of Bishop Theodore's organising a new and growing diocese, as well as the need to appoint an assistant bishop, it was necessary "*to elevate Bishop Theodore to a rank equal with other Orthodox prelates in that country.*"³⁵¹ That same day a decree was issued by the Synod elevating Bishop Theodore to the dignity of archbishop, and in view of endeavours to establish church life in New Zealand, granting him the title of Archbishop of Australia and New Zealand.³⁵²

³⁴⁹Honorific title given to the wife of a Russian priest.

³⁵⁰Interview with Vladimir Feodorovich Borishkewich. (19 June 1999)

³⁵¹Minutes of Synod of Bishops meeting, 4/17 Nov. 1949. (ROCOR -SA)

³⁵²Decree of Synod of Bishops, No. 999. 24 Nov. 1949. (AANZ-ROCA)

The news of the Archbishop's elevation was received with joy by his flock. Many letters of congratulations were sent to the archbishop and sentiments expressed included:

We recognise in your award that the Church now recognises us as a true diocese and not simply an outpost of refugees, hidden away on 'terra incognita'...³⁵³ In congratulating you with this high distinction we also consider that the Synod has recognised us too, your humble but faithful helpers in the sacred work of establishing the Russian Church in Australia.³⁵⁴

In these early years, the diocese literally grew with the arrival of new priests from the 'DP' camps of Germany and Austria. Upon a priest's arrival, Abp Theodore made every effort to have him appointed to a camp where there were Orthodox people in need of pastoral care. So it was with Archpriest Boris Maslowski,³⁵⁵ who arrived on 9 November 1948 and was appointed to Bathurst camp. Also, when Protodeacon Konstantin Naverejsky³⁵⁶ arrived on 15 December of the same year, he was appointed deacon at St Vladimir's church in Sydney, to ascertain whether this cleric should be ordained to the priesthood and sent to a camp or parish. Generally, deacons were a problem for the archbishop. Although they were theologically trained and could sing, read and concelebrate, they could not celebrate the liturgy in their own right. Therefore, deacons were considered to be a luxury which the diocese could not afford at that stage in its development. The great need was for priests who could administer the sacraments and act independently. But the problems in Adelaide with Fr Jankowski had cautioned the prelate not to ordain deacons to the priesthood without first getting to know them very well.

By the end of 1949, Archbishop Theodore was informed that Bishop Athanasy Martos had agreed to his appointment as suffragan bishop for Australia. This made it possible for Theodore to again consider relocating his See to Sydney, which was becoming more and more the hub of his expanding diocese. Moreover, as Metropolitan Anastasy advised him, there was the question of Bishop Athanasy's title as well as the desirability that the Archbishop's title incorporates a reference to one or other of the cities in the diocese.³⁵⁷

Rafalsky decided to "bite the bullet" and relocate to Sydney. The Synod of Bishops confirmed the move by issuing a decree changing the primate's title to that of Archbishop of

³⁵³Letter from I. Rojdestvensky to Archbishop Rafalsky, 22 Dec. 1949. (AANZ-ROCA)

³⁵⁴Letter from Archpriest T. Michaluk to Archbishop Rafalsky, 19 Dec. 1949. (AANZ-ROCA)

³⁵⁵See biography in Appendix B.

³⁵⁶See biography in Appendix B.

Sydney, Australia and New Zealand, and confirmed the title of Bishop of Melbourne on the Right Reverend Athanasy Martos.³⁵⁸ At that time it was considered that because of the ever increasing numbers of Orthodox coming to Melbourne, it would be appropriate to have a bishop in that city. With this, a year of constant labours, travelling from city to city and camp to camp, came to an end. But his worries did not cease. The archbishop was concerned that he had a growing number of priests coming into his diocese of whom he knew very little. Furthermore, his diocesan administration consisted of his somewhat battered briefcase. Something needed to be done.

In the hope of solving these problems Archbishop Theodore decided to call a meeting of all his priests, on 30 January 1950, at the St Vladimir's Church in Sydney. This would afford the the archbishop opportunity to acquaint himself with his subordinates and to show the diocese that Sydney was now the seat of his diocese.

The conference, the first pastoral conference of its kind in the new Russian diocese, gave everyone an opportunity to learn of the problems being experienced in the various cities and camps. It became evident that there was a need for a central diocesan authority to support the archbishop and it was agreed that a Temporary Diocesan Administration be formed to assist His Grace in the ever increasing “*matters of everyday church life.*”³⁵⁹ Three priests were elected members of the Temporary Diocesan Administration: Mitred Archpriest Valentin Antonieff from Brisbane, Archpriest Isidor Deresa from Adelaide and Archpriest Theodore Michaluk³⁶⁰ from Sydney. Fr Michaluk was also appointed dean of the diocese and secretary of the diocesan administration. St Vladimir's Church was declared to be the diocesan cathedral, despite it being a converted house, and Archbishop Theodore installed himself in one of the side rooms, declaring the cathedral also to be his residence.

In 1950, many refugees in the migrant camps began moving to the cities. The city parishes swelled and new parishes were formed. The archbishop was optimistic as to the prospects of growth:

Considering the ever increasing numbers of Orthodox migrants coming to Australia and also the fact that, upon completion of their contracts, most migrants will make every effort

³⁵⁷Letter from Metropolitan A. Gribanovsky to Archbishop Rafalsky, 11 Mar. 1950. (AANZ-ROCA)

³⁵⁸Decree of Synod of Bishops, No. 1076. 22 Dec. 1949. (ROCOR-SA)

³⁵⁹Report to Synod of Bishops by Archbishop Rafalsky, Sept. 1950, p. 9. (ROCOR-SA)

³⁶⁰See biography in Appendix B.

to move to the cities or their surroundings, I expect in three or four years time that the number of parishes in my jurisdiction should be counted as no less than twenty. That is to say, more than double the number of parishes of the Greek Orthodox Church which has been here for a number of decades.³⁶¹

In Brisbane, the arrival of new migrants into a community which, for so many years, had been parochial and introverted, inflamed some of the old animosities, originally experienced in the 1920's and which culminated in the establishment of the Our Lady of Kazan parish. Those dissatisfied with their parish priest looked for another, just as they did in the time of Fr Adrian Turchinsky. The appointment of Fr Alexey Godyaew, as second priest in the St Nicholas parish, on 24 September 1949, gave those unhappy with the state of affairs in their parish, the opportunity to ask the bishop for permission to create a new parish in honour of St Seraphim of Sarov.

The formation of this new parish on the 20 March 1950, literally within sight of the St Nicholas church, was, and remains, a major factor in the disunity of the Brisbane Russian community. Although the new parish took away some of the conflict from within the St Nicholas parish, it did little to stop a schism within the community and loyalties became divided between the two parishes. Fr Alexey Godyaew, an independent personality unsuited to the role of a second priest, readily agreed to becoming the rector of the new parish. Services were organised in St Luke's Anglican Church in Woolloongabba. Equally, the rector of the St Nicholas Church, Fr Valentin Antonieff, was also an independent spirit and was not displeased to have his parish to himself.³⁶² The division in the Brisbane community became irreversible when Nikolai Alelekov-Svetlov, a pious man with good intentions, donated a house for the new parish to convert into a church.

A new problem arose in Brisbane when Fr Godyaew, holding to his life-long principle that one should stay as far away as possible from the centre of attention, suggested to Archbishop Rafalsky that he would be interested in moving to New Zealand. To the archbishop this appeared to be something of a godsend, though it would leave the St Seraphim parish without a priest. Hence it was decided to bring the elderly Archimandrite Methody Shlemin out of retirement and appoint him rector of St Seraphim's until a younger replacement could be found. Meanwhile, Godyaew went to New Zealand to study the situation and report on the

³⁶¹Letter to Metropolitan A. Gribanovsky from Archbishop Rafalsky, No.72, Nov. 1950. (ROCOR-SA)

³⁶²Interview with Galina Adrianovna Kounakoff, nee Turchinsky. (26 July 2001)

viability of forming a parish in Wellington. On 31 October 1950, Fr Alexey was appointed rector of the yet to be formed Christ the Saviour parish in Wellington and made responsible for all the Orthodox communities on the two islands.³⁶³ New Zealand had its first Russian Orthodox priest.³⁶⁴

In Sydney, moves were afoot to build a large church to accommodate all the new Orthodox arriving in the city. As early as 1949 Archbishop Theodore had raised the question of building a cathedral which would become the centre of spiritual life in the diocese. At the time the suggestion was met by a flurry of criticism but Abp Theodore persevered. At the Annual General Meeting of Sydney parishioners on 21 August, 1949 it was resolved to purchase land and to build “*a cathedral church in honour of the apostles, Sts Peter and Paul, with a capacity to accommodate five hundred people.*”³⁶⁵ A building committee was elected with Archbishop Theodore as chairman and Archimandrite Theodore Pudashkin, Archpriest Theodore Michaluk and Deacon Peter Grishaev representing the clergy, and M. V. Boukaseff, I. P. Rojdestvensky, G. E. Radionov, B. D. Kandurov, M. E. Kartsev, V. A. Leshev and P. F. Shoumsky representing the laity.

A suitable site was found in Vernon Street, Strathfield at a cost of £1915.10.0, and land in Paddington, previously bought, was sold to finance the new purchase. A period of heightened fundraising began, in which the Ladies’ Auxiliary of St Vladimir’s Church played a leading part. People were asked to make pledges of money for which special certificates were issued, and small pledges called “building bricks” were sold at every church service. The Temporary Diocesan Administration announced a competition for the design for the new cathedral. In all, five projects were submitted and at the parish meeting on 8 February 1950 the concept of McGoffin Architects was adjudged the most suitable. By way of tender, the firm of Cordukes and Co. was contracted to build the church for the sum of twenty-two thousand pounds. On 20 August the foundations of the cathedral church were consecrated by Archbishop Theodore Rafalsky, with clergy coming from all over Australia to participate, and hundreds of Sydney worshippers and invited guests in attendance.

³⁶³Episcopal Decree No. 117/50, 23 Aug. 1950. (AANZ-ROCA)

³⁶⁴Appointments and Transfers of Clergy in the Australian Diocese, Apr. 1949 to Feb. 1952. (AANZ-ROCA)

³⁶⁵Minutes of AGM on 21 August 1949, held at the St Vladimir’s Church in Centennial Park. (AANZ-ROCA)

The archbishop's joy at the commencement of his cathedral's construction was heightened by the long awaited arrival of Bishop Athanasy Martos,³⁶⁶ in time for the blessing of the foundations. Bishop Martos arrived in Sydney on 12 July, 1950 on the feast of St Peter and St Paul. In fact, the bishop arrived in Australia one month earlier on board the *Skaugum*, but was held up in Fremantle for three weeks, whilst the ship unloaded cargo and new migrants. This stopover gave Bp Athanasy the opportunity to visit Orthodox migrants at Northam camp, celebrate Divine liturgy there and make some firsthand observations respecting the needs of his future flock. He then travelled by train to Melbourne. Archbishop Rafalsky, in consideration of the needs of his diocese, thought it better to send Bishop Athanasy to Brisbane rather than leaving him in Melbourne, as his title suggested. The decision aimed also to soften the blow for the Brisbane parishioners now that he was moving to take up permanent residence in Sydney. Consequently the archbishop asked the Synod to change Athanasy's title to that of Bishop of Brisbane.³⁶⁷ As it eventuated, despite the appointment of Athanasy as Bishop of Brisbane on 5 September 1950,³⁶⁸ there was a negative reaction in Brisbane regarding the archbishop's move to Sydney that engendered in some minds a resentment towards both bishops and which was felt especially by Bishop Athanasy.

Soon after his arrival Bishop Athanasy made a major innovation in the life of the diocese. On 1 October 1950 he began publishing a religious journal, "The Orthodox Christian",³⁶⁹ which became the official publication of the diocese. The journal comprised theological articles, contributions by clergy, explanations of church ritual and tradition. It was seen by Bishop Martos as an important means by which to educate the people, many of whom had little knowledge of Christian doctrine.³⁷⁰ It is of particular interest that the journal had an English language section, consisting regularly of six to eight pages, at a time when English was not considered a necessary component of Russian church life in Australia. However, the journal did not enjoy the support it deserved. At the Diocesan Conference in 1951, Bishop Martos noted that subscriptions paid did not cover the expenses of publication. It appeared that no-one was willing to assist by providing materials for the journal, and little effort was put into its distribution. At that time the conference voted it's thanks to the bishop and resolved to

³⁶⁶See biography in Appendix B.

³⁶⁷Letter to Synod from Archbishop Rafalsky, No. 44, 2 Aug. 1950. (ROCOR-SA)

³⁶⁸Decree of the Synod of Bishops, No. 962, 5 Sept. 1950. (ROCOR-SA)

³⁶⁹"Православный христианин." The "Orthodox Christian" was published between October 1950 and April 1954, appearing as 37 editions.

investigate the possibilities of having it published professionally with Bishop Athanasy as editor. All clergy were obliged to increase the sale of the journal in their parishes and to actively provide materials for publication. Also it was decided that on Sunday, 13 January 1952, a special collection would be taken up in all parishes to financially assist the journal. Six months later the bishop was still lamenting the general lack of interest: “*Very few copies are sold, only some 400, and those with great difficulty.*”³⁷¹ Bishop Athanasy published his last edition in December 1953, stating in the editorial that he had worked “*not out of fear but out of love. It was imperative to sow good Orthodox, Russian seeds in Australia and we have done that ardently.*”³⁷²

The final elements of moving the diocesan administration to Sydney came on 22 October, when Archbishop Theodore took his leave of his Brisbane flock. In November Deacon Peter Grishaev was transferred from Brisbane to be protodeacon³⁷³ of the St Vladimir's Cathedral church in Sydney. This left Bishop Athanasy without a deacon. The circumstance acted to restrict the splendour of a pontifical liturgy and this, in turn, led to an advertisement in “*The Orthodox Christian,*” unique in the history of the Russian Church in Australia:

The Brisbane Cathedral church is in need of a protodeacon. Preferably a single man, however, he may be married. The candidate should have a reasonable voice and not be tone deaf. Applications should be addressed to this journal and noted for Bishop Athanasy.³⁷⁴

Eventually, Dimitry Anisimoff, choirmaster at St Seraphim's church, was persuaded by his old friend, Fr Valentin Antonieff, into becoming the bishop's deacon, and was ordained on 26 January 1952.

With the move to Sydney, Archbishop Theodore decided that it was now time to consolidate the gains made by the diocese in its first two years. His Grace instituted a program of

³⁷⁰ A. Martos, “A Word to the Reader,” *The Orthodox Christian*, No.1, Oct. 1950. p. 2.

³⁷¹ Letter to Synod of Bishops by Bishop Martos, 9 Jul. 1952. (ROCOR-SA)

³⁷² A. Martos. “Прощальное слово к читателем,” *The Orthodox Christian*, No. 10 (33), (Dec. 1953), p.1.

Bishop Athanasy did not give an explanation why he discontinued publication of his journal, but two factors probably influenced his decision. The first was the growing antipathy towards him at that time in Brisbane and Melbourne. The second was his desire to leave Australia and take up an appointment overseas. His journal is invaluable, being the only complete chronicle of church life published in the early years of the diocese. Only one more edition of “*The Orthodox Christian*” was published from the diocesan office in Sydney and then it ceased to exist. The lack of a journal was rectified when Bishop Sava Raevsky commenced publication of the “*Word of the Church*” in January 1956.

³⁷³ Decree of the Synod of Bishops, No. 981, 8 Nov. 1950. (ROCOR-SA)

³⁷⁴ “Notice,” *The Orthodox Christian*, No.7, July 1951. p. 18.

granting priests a variety of awards and distinctions³⁷⁵ for their pastoral work in establishing parishes and contributing to the growth and stability of the diocese. The 1950 honours list shows: Fr V. Jankowski - the “nabedrenik” for his work in establishing the Adelaide parish (29 Jan); Fr A. Godyaew - the “kamilavka” for his work in New Zealand (5 Feb.); Fr K. Naverejsky - the “nabedrenik” given on the day of his ordination for his services as a protodeacon (5 Feb.) and then the “kamilavka” for his pastoral work in the Sydney area (9 Apr.); Hieromonk Athanasy Mogilev - elevated to the dignity of Igumen (Abbot) for his work in establishing the Melbourne parish and Northam (30 Apr.), and to Fr V. Lototsky - the “palitsa” for “his irreproachable and zealous service to the Church” (7 May). The tradition of granting various awards and honours to clergy continues in the Russian Church throughout the world.

That same year, Fr Alexander Shadko-Basilewitsch³⁷⁶ arrived in Australia and was sent to Bathurst camp. Of the priests who arrived in the first years of the diocese, Fr Alexander was the most prolific writer and thus left the Church an enormous archive of his observations. For example, his first report to Archbishop Theodore is a methodical and detailed account of his travels, conduct of services, pastoral activities and observations.³⁷⁷ Fr Alexander's detailed reports to the archbishop reflect the liturgical and pastoral work of many priests in the migrant camps. They also reflect the range of difficulties encountered. In one account of his work at the Bonegilla and surrounding camps he writes:

I visited the director of the camp with I. V. Popov, an Orthodox interpreter known to me. I asked that I be given decent accommodation and that our church be set up in the centre of the camp as are the Lutheran and Catholic churches. All of which is in the power of the administration. The answer was, “We can do nothing at present, everything is taken...”

My room is almost unliveable, the walls are corrugated iron with cardboard cladding half way up the wall. There is no ceiling, only an iron roof. Above the windows there is fly wire netting and the wind simply blows through. There are cracks everywhere and the draft is unbearable. There is constant noise from the neighbours or someone's radio, as we are separated only by cardboard walls...

The toilets are at some distance from the barracks in an open area. They are built for communal use without any privacy. This simply demoralises me. How can a priest have any dignity in the eyes of his parishioners when he and they meet in this most compromising of situations?³⁷⁸

³⁷⁵These awards are listed in Appendix A.

³⁷⁶See biography in Appendix B.

³⁷⁷Letter from Fr A. Shadko-Basilewitsch to Archbishop Rafalsky, 7 Jan. 1950. (AANZ-ROCA)

³⁷⁸Letter from Fr A. Shadko-Basilewitsch to Archbishop Rafalsky, 30 Apr. 1950. (AANZ-ROCA)

Despite the hardships of life at Bonegilla, Fr Alexander's determination saw the establishment of an Orthodox church in the camp. In April 1950, sixty-eight people came to form the parish of the Protection of the Holy Virgin. A Parish Council was formed with Sergiy Gidzgailo as church warden, and Victor Popov, Vasily Senchenko, Paul Pereversev, Simon Didenko and a Serb, Branemir Ivanovic, as members. The ladies also formed themselves into a sisterhood,³⁷⁹ to care for the church, and consisted of Ekaterina Sergienko, Dominica Senchenko, Anastasia Popov, Klavdia Muratova, Alexandra Murza and Tamara Ostrovsky.³⁸⁰ By means of hard work the dilapidated barrack in which services were held began to take on the interior of an Orthodox place of worship. All this was achieved despite the deterioration of the priest's health and financial concerns:

Now a little concerning our welfare - Thank God for everything! Our little room and adjacent office are beginning to take shape. Financially we are very poor. As my wife is not on a work contract, I have to pay the camp administration for her keep. In the near future I will need to seek employment if we are to survive...

I cannot visit any of the other camps to perform services without an invitation from those interested, as I am totally dependent on them sending me my travelling expenses. I have no money at all. When I asked the camp authorities for assistance, they refused as I am officially the priest for Bonegilla only. Nevertheless, I try to do whatever is possible thanks be to God! Thanks be to God for everthing!³⁸¹

The Dean of the Diocese, Archpriest Theodore Michaluk, visited Bonegilla on 1 March 1951 and reported on Fr Alexander's diligence in managing "*all aspects of life in this multinational and complex parish,*" his adherence to the instructions of the diocese and the high esteem in which he was held.³⁸² He also requested that Fr Alexander's service be acknowledged by means of an award. On the archbishop's recommendation the Synod awarded Fr Alexander the right to wear a gold pectoral cross.

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Fr Alexey Godyaew arrival in Wellington, New Zealand, on 5 September 1950, occasioned considerable interest. Not only Russians but the public in general were interested to know what Orthodoxy had to offer. When Fr Alexey celebrated his first liturgy the newspapers

³⁷⁹Ladies Auxiliary.

³⁸⁰Minutes of the Inaugural Meeting of the Protection of the Holy Virgin parish in Bonegilla, 6 Apr. 1950. (AANZ-ROCA)

³⁸¹Letter from Fr A. Shadko-Basilewitsch to Archbishop Rafalsky, 30 Apr. 1950. (AANZ-ROCA)

³⁸²Report from Dean T. Michaluk to Archbishop Rafalsky, 8 Mar. 1951. (AANZ-ROCA)

covered the event with long articles and photographs. It was welcome publicity and increased the number of people attending services.

The Slav migrants to New Zealand were to all intent and purposes similar to the migrants who came to Australia. They were either old émigrés or ex-Soviet citizens unwilling to return to the Soviet Union. Most of them had spent up to four or five years in the ‘DP’ camps of Europe, and a few had migrated from the Far East. All were glad to find shelter now in a friendly country. Amongst these people Fr Alexey found some ready helpers. For instance, Zachary Zelenevich³⁸³ was a singer from the Platov Don Cossack Choir and had a magnificent bass voice. More importantly, Zelenevich was an excellent choirmaster and ably assisted Fr Alexey for some thirty years, not only conducting the choir in Wellington, but also travelling with the priest to the far flung communities of both north and south islands.

The week following Fr Alexey’s arrival a general meeting of members of the Christ the Saviour community was held. A parish council was elected, consisting of M. A. Kobarov as church warden, his assistant M. I. Bendj, E. A. Peltser as secretary, and Z. Z. Zelenevich, S. E. Yablonskaya, I. A. Plechko and N. K. Mininkov. Not wishing to lose Fr Alexey to other possible centers of work, the meeting requested the archbishop, that he be appointed *“permanent rector of the Wellington parish, without changing your intention for him to organise other Orthodox communities in New Zealand.”*³⁸⁴

Ten days later Fr Godyaew made his first visit to Auckland. There he set the foundations for a parish.³⁸⁵ A general meeting of interested people was called for 1 October and 24 persons attended. A parish council was elected to organise the fledgeling community into a united church group. The first church warden was N. A. Drujakin and his assistant I. G. Golubev. At the request of Fr Godyaew, the meeting unanimously elected Baron Alexander Sergeevich von Tetsner, the last Imperial Russian governor of Tver, to be an honorary member of the council.³⁸⁶ M. D. Migunova, S. K. Senotrusoff and N. I. Dubrova were also elected. A ladies

³⁸³ See biography in Appendix B.

³⁸⁴ Minutes of meeting of the Orthodox community in Wellington, 17 Sept. 1950 (AANZ-ROCA)

³⁸⁵ Report from Fr A. Godyaew to Archbishop Rafalsky, 27 Sept. 1950. (AANZ-ROCA)

³⁸⁶ In 1954 after Baron von Tetsner's death, the Baroness Olga Nikolaevna (nee Rebender, in memory of her late husband) donated a large block of land in Dominion Road, Auckland, for a future church. A church was built within a year and services have been held there to this day. The Baroness von Tetsner also donated a number of very fine icons to the church and was elected an honorary Life Governor of the parish.

auxiliary was set up to raise funds for the community and each person present made a pledge of support.³⁸⁷

By the end of October, Archbishop Theodore was convinced the newly formed communities of Wellington and Christchurch were going to develop into parishes and formally appointed Fr Alexey, rector of the Wellington parish, with continuing responsibilities for developing the small Orthodox communities in New Zealand.³⁸⁸

For St Michael's Day, 21 November 1950, Fr Godyaew travelled to Christchurch, where a viable Orthodox community was already in existence.³⁸⁹ The community had met to pray with "Reader services" and Vespers, and to socialise from as early as 1949. The reason for this was the enthusiasm of Eugene Pavlovich Pachomov, a pious Orthodox Christian, motivated by the concern that he and his family should not compromise their faith:

Eugene Pachomov played a key role in the early church life of the Christchurch community. He is considered by some to be the founder of the Russian Orthodox community. Vespers were held every Saturday at 22 Marriner Street, Sumner, at E. Pachomov's home. The choir included himself, his daughter and Maria Senatorski, whom he taught to sing. In the absence of a priest, Eugene Pachomov continued to conduct Vespers every Saturday until his death (in 1956). On Mondays, Thursdays, Easter and Christmas Eve, they would also meet to pray together in his home, excepting later, of course, when there was a service in the church...³⁹⁰

Fr Alexey was warmly welcomed by the people of Christchurch and with his involvement the small Christchurch community began to grow. A number of Greeks and Serbs regularly attended services and it was decided to move from the Pachomov home to a more permanent location.

The parish wanted to have its own church, so a garage was adapted for this purpose in Vincent Place, Opawa... This building was dedicated as the 'St Nicholas Russian Orthodox Church' and represented the humble beginnings of the community.³⁹¹

Within three months of arriving in New Zealand, Fr Alexey had managed to create three small, but active parishes. The number of parishioners was not many, usually ranging from 30 to 60 at any one service. Yet, services were regularly held on a rotation basis, with Auckland and Christchurch receiving services one weekend in three months. There were also

³⁸⁷ Minutes of meeting of the Orthodox community in Auckland, 10 Oct. 1950. (AANZ-ROCA)

³⁸⁸ Episcopal Decree No. 65, 31 Oct. 1950.

³⁸⁹ Report from Fr A. Godyaew to Archbishop Rafalsky, 8 Nov. 1950. (AANZ-ROCA)

³⁹⁰ History of the Russian Orthodox Church in Christchurch, New Zealand, p. 1. (Pamphlet undated)

³⁹¹ ibid., p. 2.

occasional visits to a small group of Orthodox living in Dunedin, where Godyaew also celebrated Divine services. The archbishop was obviously pleased that “*church life in New Zealand has stabilised.*”³⁹² Further, Fr Godyaew soon found employment as a chemist, working for the government in the dairy industry. Having a specialisation in cheese making, Godyaew brought his knowledge of German cheeses to the country of his adoption, and can be credited with developing the New Zealand cheese industry.³⁹³

Nevertheless, within a few months, the parish council in Wellington began to find fault with its rector and wrote a number of complaints to the archbishop in the hope of having Godyaew removed. At the same time the parish council commenced negotiations to bring a priest to New Zealand from South America.³⁹⁴ Archbishop Theodore believed that the problem lay with the church warden, M. A. Kobarov, and members of the parish council who were acting “*to split the unity of the Orthodox community in New Zealand.*”³⁹⁵ By decree he removed all members of the parish council from office and entrusted all duties in the parish to Fr Godyaew until a general meeting of parishioners could be called. Doubtless there was considerable and enduring resentment in some parish circles towards the priest,³⁹⁶ but eventually, after a new council took office, parish life returned to normal.

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Towards the end of 1950, the Temporary Diocesan Administration decided there was a need for the diocese to have its own candle supply. Candles had always been an inherent part of Orthodox worship and were consequently used in every church of the diocese. In the early days of the diocese, candles were bought whenever they were available and sold in parishes at prices fixed by the various parish councils. Problems soon arose. First, a permanent supply of candles for devotional use could not be guaranteed, as candles had to be purchased when available and with post-war shortages the supply was not always regular. Secondly, the differences in retail pricing between the parishes caused consternation amongst the laity as they moved from church to church.

³⁹²Letter to Metropolitan A. Gribanovsky from Archbishop Rafalsky, No.72, Nov. 1950, p. 2. (ROCOR-SA)

³⁹³S. Erofeevsky, Первый русский пастырь в Новой Зеландии. (Undated memoirs)

³⁹⁴Letter from Wellington parish council to Archbishop T. Rafalsky, 7 Apr. 1951. (AANZ-ROCA)

³⁹⁵Episcopal Decree No. 51/51. 12 May 1951. (AANZ-ROCA)

³⁹⁶Interview with Zachary Zacharievich Zelenevich (Greenwich). 4 Feb. 1996.

Archbishop Theodore proposed the solution that the diocese opens its own candle factory. The Temporary Diocesan Administration then planned that a diocesan monopoly be held on the manufacturing of candles, thereby guaranteeing a regular source of income to cover the expenses of the diocese.³⁹⁷ The candle factory was located in a large tin shed at the rear of the St Vladimir's church in Centennial Park, Sydney. The surroundings were primitive but the production of candles was efficient.

It took some time for candles to be produced for the parishes beyond New South Wales and these parishes made their own candles as best they could. The idea of a candle monopoly was to become a continuous problem for the diocesan administration. Some parishes continued to make candles, clandestinely, at a cheaper rate than the diocesan factory. As a consequence there was a detrimental impact upon diocesan finances. This state of affairs continued until Archbishop Theodosy Putilin became Primate of the Church in Australia. Having worked for many years as an accountant, the archbishop began comparing the sale of candles in each parish with the income generated and certain anomalies in the local accounts were discovered. After a number of private conversations and public admonitions the unauthorised manufacture of candles was stopped in 1974.³⁹⁸ The humble tin shed factory eventually grew into a proper facility located in Kentlyn, NSW. Built on diocesan property, the fully automated candle factory remains a major source of revenue for the diocese.

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On the last day of 1950, Fr Sergij Putilin³⁹⁹ arrived with his family in Western Australia. Assigned to the Northam camp, which contained some 4000 migrants representing a variety of Slav nationalities, he applied to Archbishop Theodore with a view to establishing a parish in honour of St Nicholas. The archbishop readily accepted Putilin into his clergy, but refused him permission to form a parish as Fr Athanasy Mogilev was already ministering to residents of the camp following his relocation from Melbourne in June 1950.⁴⁰⁰ Instead, His Grace suggested that it would be better for Fr Sergij to move to Perth where there was a group of

³⁹⁷Episcopal Decree No 30/50. 6 March 1951. (AANZ-ROCA)

³⁹⁸Minutes of the 4th Australian and New Zealand Diocesan Conference of Clergy and Laity, Sydney, NSW. 25 Dec. 1973. (AANZ-ROCA)

³⁹⁹See biography in Appendix B.

Orthodox Slavs for whom Fr Mogilev had celebrated a number of times in the past.⁴⁰¹ It was hoped that this group would form the nucleus for a parish.⁴⁰² With Fr Sergij's formal appointment, he and Matushka Olga moved to the camp at Greylands in Perth, assisted by £5.0.0. grant from the diocese to cover travelling expenses.⁴⁰³

The first service conducted by Fr Sergij in Perth was held on 4 March 1951 in the hall of the St George Anglican Cathedral. Organisation of the Perth parish was slow and difficult, as can be appreciated from the numerous reports sent by the rector to Sydney. Contributions for the building fund were meagre⁴⁰⁴ and the parishioners would not attend meetings except after Sunday services.⁴⁰⁵ However the parish did enjoy a sense of Christian unity:

The national identities of our parish are as follows: Russians - 40%; Ukrainians - 30%; Byelorussians - 20% and everyone else (mainly Latvians) - 10%. This multicultural ratio remains constant as no one is divided into 'them' and 'us'. They are attracted to the Church by the mysticism of Orthodoxy, which transcends that which is temporal and earthly.⁴⁰⁶

The archbishop was in no doubt that Fr Sergij's efforts would result in the firm establishment of the Perth parish.⁴⁰⁷ Nor did the priest restrict his pastoral work to the Perth congregation. He sought out isolated individuals and families throughout the vast expanse of Western Australia as, for instance, when he visited a number of Orthodox families working in Geraldton; a distance of 528 kilometers from Perth. Of the experience Fr Sergij wrote:

These people had not attended an Orthodox service for some two years, since they left Germany. Their children were baptised in the Anglican Church. I first met A. A. Sokolovsky, an engineer from Geraldton, and asked him to arrange it so that I could visit the Orthodox people of that distant city. My offer was gladly accepted and after a while I was invited to come to perform services on 25 December 1951, in the local Anglican church.

The trip to Geraldton by bus took eleven hours. On the footpath at the bus stop there was a large group of people. To my surprise these were the members of the Russian community, who had come with their children, to greet me. This was a rare moment of solicitude for a priest in our times.

Of the eight families I met, only one had built their own home and were living in it. Its only furniture was a baby's crib. Another family had commenced building their own home. Only a Mr Seryi, who lived in rented accommodation, has a complete set of furniture. This

⁴⁰⁰Episcopal Decree No 33. 9 June 1950. (AANZ-ROCA)

⁴⁰¹Episcopal Decree No 20/51. 19 Feb. 1951. (AANZ-ROCA)

⁴⁰²Letter from Fr S. Putilin to Archbishop Rafalsky, 7 Feb. 1951. (AANZ-ROCA)

⁴⁰³Letter from Dean to Fr S. Putilin, No 21/51, 19 Feb. 1951. (AANZ-ROCA)

⁴⁰⁴Letter from Fr S. Putilin to Archbishop Rafalsky, 28 Mar. 1951. (AANZ-ROCA)

⁴⁰⁵Letter from Fr S. Putilin to Archbishop Rafalsky, 23 Apr. 1951. (AANZ-ROCA)

⁴⁰⁶Letter from Fr S. Putilin to Archbishop Rafalsky, 5 May 1951. (AANZ-ROCA)

⁴⁰⁷See Report to Synod of Bishops by Archbishop Rafalsky, 29 May 1951. (ROCOR-SA)

gave him the opportunity to invite me to stay with him. Those who came to welcome me drove home in trucks.

In the evening there was the Vigil Service. After Matins, the four children baptised in the Anglican Church were confirmed into the Orthodox Faith through Chrismation and all the adults went to confession. After all was finished, again the trucks drove everyone home. On the 25 December, we celebrated Divine liturgy. All the Russian community was present in church, also some local Macedonians and their families and the Anglican minister and his family. The engineer Sokolovsky organised a small choir, which sang harmoniously. The atmosphere was intensely prayerful. One could feel that it was the Church at prayer and not simply a group of individuals. There was no movement in the church, not even from the children. How pleasing it was to feel that this was not some gathering of people who come to stand around the church. That is such a curse in our émigré existence.⁴⁰⁸

At the end of 1951, the Perth parish was able to purchase, for the sum of £80.0.0, a block of land in Bayswater and commence building its own church. The rector reported:

The last few months of this year have passed in hastened disquiet, which caused many sorrows and disappointments in connection with the purchase of land, registration of the parish as an incorporated body and preparation of the working drawings for our small church... An engineer of the Imperial Russian Army, V. I. Brigardin, has done the technical drawings and developed the concept of the new church.⁴⁰⁹

By May 1953 the debt on the land was paid and the parish was able to commence laying the foundations for the church of Sts Peter and Paul. Due to the illness of Archbishop Theodore, Fr Sergij Putilin was given a blessing to perform the rite himself. This he did with the assistance of Fr Petar Rados of the Serbian Orthodox parish and in the presence of the Anglican archbishop of Perth, Dr Robert Molin.⁴¹⁰

There were other developments elsewhere in Western Australia. As the migrants began leaving Northam for their work assignments, it became evident that the camp would soon be closed. Fr Athanasz Mogilev sought permission from the archbishop to establish an Orthodox community in Albany on the south-west coast. In June 1951, permission was granted and Fr Athanasz moved to Albany and formed the Nativity of the Virgin Mary community. Unfortunately, Mogilev had the disquieting habit of chastising parishioners with whom he disagreed with expressions such as, “*there are demons living in you*” and “*you are demonically possessed*”. These outbursts did not endear the priest to his flock and, by November 1952, the parish revolted and complained to the archbishop. At Archbishop

⁴⁰⁸S. Putilin, Церковная жизнь в Западной Австралии”, Православный Христианин No.1. (14) Jan. 1952 .

⁴⁰⁹Z. Alexandrow, Основание прихода и постройка церкви,” Australiada, No 30 (2002), pp. 2-7.

⁴¹⁰ibid., p. 4.

Theodore's request the Synod transferred Fr Mogilev out of Australia and sent him to the Holy Land.⁴¹¹ The Albany community was placed under Fr Sergij's pastoral care.

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In early 1951, church affairs in Bonegilla had reached a low ebb. Donations were poor and there were no funds for the priest's support.⁴¹² Together with an evident lack of enthusiasm there was also a decrease in the Orthodox population of the camp:

There are 75 Orthodox left in the camp. Of these 45 are men and 30 women. There are 21 Russians, 16 Ukrainians, 28 Serbs, 4 Montenegrins, 3 Poles, 2 Latvians and 1 Estonian. The camp authorities are most efficient at getting people out on work contracts, in the shortest possible time.⁴¹³

Fr Alexander Shadko-Basilewitsch concluded that the time had come to relocate to a more permanent parish and his eye fell on Geelong. A number of his Bonegilla parishioners had been sent to work in the automotive and engineering plants of the port city and were urging him to join them. Having obtained permission from the archbishop to visit Geelong and to investigate the viability of establishing a parish, Fr Alexander celebrated Divine services there for a congregation of twenty-eight on 10 and 11 February 1951. Convinced that it was feasible to organize a Geelong parish, he advised the Dean, Fr Michaluk, of his desire to undertake the task, but with the stipulation that first, a priest be appointed to replace him at Bonegilla.⁴¹⁴ A replacement was not forthcoming until 20 May 1952, when Fr Alexei Filatov⁴¹⁵ arrived from Austria and was appointed to be rector in Bonegilla.

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The end of 1950 witnessed another initiative by Archbishop Theodore. Encouraged by Metropolitan Anastasy Gribanovsky, Abp Theodore canvassed the support of the Orthodox community by means of an epistle:

It is quite natural that thoughts of creating islands of monastic life, both male and female, have appeared in our diocese. At first I, your ruling bishop, and later with the arrival in Australia of Bishop Athanasys, both prelates have taken steps to establish monastic

⁴¹¹Decree of the Synod of Bishops, No. 1/20/11/35/1487. 26 Nov. 1952. (ROCOR-SA)

⁴¹²Minutes of AGM of parishioners in Bonegilla, 28 Jan. 1951, p. 2. (AANZ-ROCA)

⁴¹³Parish of the Protection of the Holy Virgin, Bonegilla. Statistical Report, 1 Jan. 1951. (AANZ-ROCA)

⁴¹⁴Report from Fr A. Shadko-Basilewitsch to Dean, Fr T. Michaluk, 18 Feb. 1951. (AANZ-ROCA)

⁴¹⁵See biography in Appendix B.

communities in this new and vast diocese. These steps have corresponded to the desires of our clergy and some lay people. Candidates have been found amongst the laity, both male and female, who have expressed their will to devote their life's strength to labouring in the quietness of the cloister. However, to date this issue has not been resolved, despite the fact that the Diocesan Meeting of Clergy passed a resolution that it was imperative to establish a monastery, and/or convent, as soon as possible. I too, have called upon both clergy and laity to support this sacred work...

It is worthy of note that we already have a monastic presence in the diocese. We have three archimandrites, one abbot (Igumen) and two nuns; this is enough for us to start a monastic community. Gradually this will grow and yet no-one has been found to support this work. Without private support, or that of some organisation, it will be very difficult to do something. We need one of our compatriots living in Australia to answer the call of Mother Church, and his name will be blessed, and his memory will be eternal.⁴¹⁶

Despite the impassioned plea there was no concrete response. The compatriots, upon whom the bishop was hoping, were themselves destitute. Most of the Orthodox community were former displaced persons, working off their contracts and living in family groups, in a single rented room. Indeed, the miracle was that those having nothing of their own built churches and created a community out of nothing. However, little remained for the foundation of a monastery. It would not be until 1956 that a monastery would be founded on land at Kentlyn near Campbelltown, NSW donated by Protodeacon Peter Grishaev. Archbishop Theodore's dream would only be realised after his death.

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With Archbishop Rafalsky's relocation to Sydney, church life in the city became more intense. The Christmas celebrations on 7 January 1951⁴¹⁷ provide a measure of the extent to which the parishes had developed as centres of Orthodox life. In Sydney, two Christmas liturgies were held. An early service was conducted at the St Vladimir's church by Fr Theodore Michaluk, with so many people in attendance that the church was overflowing with faithful. A second service was conducted at the Anglican church in Liverpool Street, presided over by Archbishop Theodore, with Archimandrite Theodore Pudashkin, Archpriest Hariton Belyai, the Serbian Orthodox priest Fr Ilya Bulovan and Protodeacon Peter Grishaev concelebrating. This church, capable of holding 900 people, was also overflowing with worshippers and many had to stand out in the garden and on the footpaths. This was the first great gathering of Orthodox in Sydney. In Brisbane, Bishop Athanasy Martos, together with

⁴¹⁶“К вопросу об организации монастырей в Австралийской Епархии.” Pamphlet. (AANZ-ROCA)

⁴¹⁷25 December in the Julian calendar, followed by all Old Calendarist Orthodox, is calculated as 7 January in the Western or Gregorian calendar.

Archimandrite Methody Shlemin and Archpriest Valentin Antonieff, conducted services in the St Nicholas Cathedral with not only the city Orthodox present, but many worshippers from rural areas and the camp at Wacol. In Melbourne, services were conducted by Fr Igor Susemihl with Fr George Haydar from the Syrian Orthodox Church, Fr Budimir Dukic of the Serbian Church and Fr Pavel Filipov of the Bulgarian Orthodox Church concelebrating, with more than one hundred children taking Holy Communion. In Adelaide, there were more than fifty children at the Christmas service and in Bonegilla another forty children came to the service. In Bathurst, the whole camp came to Fr Boris Maslowski's Christmas service, the Orthodox and the non-Orthodox. The camp administration was present and at the end of the service they provided every child with a present. This was the first occasion in Australia that the Russian Church was able to celebrate Christmas in the traditional manner, with religious services, children's concerts, carols and parties to mark the festive season.⁴¹⁸

After Christmas and Epiphany, Archbishop Theodore made a number of pastoral visits to various cities. In Melbourne, on 22 February, he visited the new and permanent location of the Russian Church, in Fitzroy Street, Fitzroy. After having rented accommodation in various locations of the Melbourne city centre, the parish was now able to rent the St Mary Mission Church for £100.0.0 per year, with the stipulation that no alterations be made to the building. However, an iconostasis was permitted, and the adjacent hall was most convenient for parish use. The archbishop again visited Melbourne on 15 April and consecrated the new iconostasis for the church. Hundreds of parishioners were in attendance, as was the Anglican Dean, Farnham E. Maynard, who accepted from Archbishop Theodore an icon and a testimonial in gratitude for Anglican support in providing premises for the Russian parish.⁴¹⁹ During the service Fr Igor Susemihl was awarded the right to wear the gold pectoral cross, in token of his "*great energy in establishing church life and much initiative in uniting the various elements of the Orthodox community.*"⁴²⁰

⁴¹⁸“ Празднование Рождества Христова,” *Unification*, No.4 (8). 26 Jan. 1951, p.5 .

⁴¹⁹“ Церковная Жизнь,” *Unification*, No.16 (20). 20 Apr. 1951, p. 6.

⁴²⁰Letter to Synod from Bishop Rafalsky, No. 30/51. 1 Mar. 1951. (ROCOR-SA). Upon receipt of this letter the Synod wrote to Rafalsky, enquiring: "*The Synod has read your recommendation to recognise Fr Igor Susemihl and has decided to withhold such an honour until we hear from you as to whether you have confirmation of the unpleasant rumours about Susemihl from Germany. It is still unclear as to why he was imprisoned, especially as the late Metropolitan Seraphim hinted that it was not for political reasons. After imprisonment he lived for some time outside the Church and did not celebrate. Rumours continue to reach the Synod about him even after he departed for Australia. We are pleased that Susemihl is worthy of your praise, but don't you think we should wait a while with this honour?*" (No. 147. 4 April 1951). However, the archbishop replied that Fr Susemihl had successfully completed every important and responsible task assigned to him and that he was worthy of being honoured. The Synod deferred to Rafalsky's judgement.

It was on this occasion, also, that Archbishop Theodore first met the newly arrived Archpriest Tychon Kiryczuk,⁴²¹ who had come from Canada in January and had only recently been accepted into the diocese. In view of the growing controversy surrounding Fr Susemihl, Theodore appointed Fr Kiryczuk second priest for Melbourne and a few weeks later, Dean of Victoria.⁴²²

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Next the archbishop travelled to Brisbane, where he made his first visit to the new St Seraphim parish. At the invitation of the Orthodox Church and Community Society, Theodore attended a children's concert, which consisted of singing, dancing and a stage play. The success of the evening was due mainly to Bishop Athanasys who, upon arriving in Brisbane, introduced a new curriculum into the parish school. During this visit the archbishop met Fr Nicholas Uspensky,⁴²³ recently arrived from London. Following this meeting Fr Nicholas petitioned to be accepted into the clergy of the diocese and was accepted. The Grand Duchess Ksenia Alexandrovna, residing in London, had written to Archbishop Theodore about her friend and confessor, commending him for "*his burning love of Orthodoxy and Russia,*" and his character as a priest who "*draws people towards God and the Church.*"⁴²⁴

At about the same time, Archimandrite Methody Shlemin, who was serving the St Seraphim temporarily, following the transfer of Fr Alexey Godyaew to New Zealand, asked Archbishop Theodore to relieve him of all pastoral duties due to ill health. The archbishop appointed Fr Nicholas Uspensky rector of St Seraphim's parish. A testimonial dinner was organised in honour of Fr Methody, at which Captain Michael Maximov of the Imperial Russian River Fleet spoke fittingly of Fr Methody's contribution to the diocese:

Many of us are living witnesses of that joy when Fr Methody left his peaceful parish in China to come and save the Orthodox of Australia. We remember how he helped those in need and also the establishment of the parishes in Brisbane and Sydney, by donating over six hundred pounds to that end. We greatly value his work amongst us in standing fast to the Holy Canons of the Orthodox Church and his painting of icons, which helped hundreds of families pass on to their children our Orthodox Faith and from which many churches

⁴²¹ See biography in Appendix B.

⁴²² "Церковная хроника," *Unification*, No. 28 (32). 13 July 1951, p. 5.

⁴²³ See biography in Appendix B.

⁴²⁴ Letter from Grand Duchess Ksenia Romanov to Archbishop Theodore, 27 Feb. 1951. (AANZ-ROCA)

have benefited. It is especially pleasing to note that you, Your Grace, have also valued his immense work.⁴²⁵

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Archbishop Theodore considered that the time had come for the Russian community to play a more visible part in the life of Australian society. On 26 June 1951, a concert was organised by the Russian community in the Sydney Town Hall to “showcase” the Russian Church to the general public.⁴²⁶ More than one thousand people attended, including the Greek Consul, members of Parliament and representatives of all of Sydney's religious denominations. The evening was officially opened by the General Secretary of the Australian Council of Churches, who spoke with eloquent insights into Russian ecclesiastical music and praised Archbishop Theodore, the clergy and the people of the Russian Church in Australia for their efforts in establishing themselves in Australia. The concert consisted of two parts and, in all, sixteen choral pieces of the great Russian composers were performed under the direction of Ivan Vasilievich Kornilov.

The following day, “The Sydney Morning Herald” described the performance as “memorable,” and noted that the concert introduced to local audiences “*the music of the Russian Orthodox liturgy, almost unknown to us...*”⁴²⁷ “The Daily Telegraph” stated that “*The choir presented some of the most impressive singing heard in Sydney for many years,*” and remarked on its combination of both older Russian settlers and more recent arrivals. “*Most of them are amateurs,*” the paper observed, “*but some have considerable operatic experience and six are former members of the famous Don Cossack Choir.*”⁴²⁸ The concerts led to the Australian Broadcasting Commission broadcasting Divine services from the Russian parishes and to the recording of numerous choral recitals. Since the performances of the 1950's, Russian choirs, both religious and secular, have been regularly invited to perform at various public occasions throughout Australia, including the opening of the Sydney Opera House in the presence of Queen Elizabeth II.

⁴²⁵“Церковная Жизнь,” Unification, No.28 (32). 13 July 1951, p. 5.

⁴²⁶Archbishop Theodore was himself a noted scholar of Orthodox liturgical music. He believed that through such performances many would come to understand Orthodoxy better, see the Orthodox Church in a more positive light and some might even wish to embrace its teachings. See A. Martos, “Духовный концерт в Сиднее,” The Orthodox Christian, No.7. (July 1951), p. 16.

⁴²⁷“Impressive Choir at Town Hall,” The Sydney Morning Herald, 27 Jun. 1951. p. 4.

⁴²⁸“Russian Choir Success,” The Daily Telegraph, 27 June 1951. p. 4.

Another positive element was the proliferation of many community organisations. In most cases these bodies were secular in nature but still retained some connection with the Church. Apart from the Russian clubs in Sydney and Brisbane, these new organisations reflected the true nature of the Russian Diaspora, showing it to be a political rather than economic migration and strongly anti-Communist. These bodies included: The Union of ex-Combatants of the Russian Corps from Yugoslavia,⁴²⁹ The Union of Fighters for the Liberation of Russia,⁴³⁰ The Union of the Russian Military,⁴³¹ The Association of the White Army,⁴³² Cossack Associations in Melbourne, Sydney, Brisbane, Adelaide and Canberra,⁴³³ The Union of the Imperial Army and Navy,⁴³⁴ The Officers' Mess of the Imperial Fleet,⁴³⁵ The Monarchist Movement,⁴³⁶ The Venerators of the Sacred Memory of Tsar-Martyr Nicholas II⁴³⁷ and the Russian Scouts in Exile.⁴³⁸ These organisations had membership in most cities where there were Russian parishes and a surprisingly large number of members in isolated places. Such membership provided a newsletter or journal which kept members informed about the activities of the organisation and the community.

The appearance of a strong anti-Communist Russian community was well received by Australian government circles. With the Korean War in progress, the government looked to anti-Communist communities for support of their policies. Such communities generally opposed not only Soviet international policies but also the influence of the Left Wing of the Labour Movement. The Menzies Government openly courted the support of Eastern European migrant communities as reflected, for instance, in policies such as permitting migrants to enrol for military service in Australia.⁴³⁹

⁴²⁹ Союз бывших чинов Русского корпуса в Югославии

⁴³⁰ Союз борьбы за освобождение народов России

⁴³¹ Русский обще-воинский союз.

⁴³² Объединения первопоходников.

⁴³³ Казачьи станицы в Мельбурне, Сиднее, Брисбане, Аделаиде и Канберре.

⁴³⁴ Союз Императорских Армии и Флота.

⁴³⁵ Кают-компания офицеров Императорского флота.

⁴³⁶ Монархическое движение.

⁴³⁷ Ревнители священной памяти Царя-мученика Николая Второго.

⁴³⁸ Русское скауты и Витязи.

⁴³⁹ "Migrants for Army," The Daily Telegraph, 24 Jun. 1951, p. 6.

In the 1950's, Russian welfare organisations appeared in Melbourne and Brisbane, while the Sydney Committee to help Russians in Europe and China diversified its activities to include relief work in the local Russian community. In Melbourne a youth organisation was formed on 22 July 1951, called the Association of Russian Christian Youth. This organisation attempted to unite in one club all the young people, whether or not they were Orthodox.⁴⁴⁰ Although popular for a number of years with young people, with the arrival of Bishop Anthony Medvedev in 1956, the Association was disbanded in favour of the more Orthodox and nation-wide organisation, the St Vladimir's Youth Organisation.

Religious life continued to exist outside the main centers. The work at Bonegilla may have been declining, but at Wacol in Queensland the Orthodox community was still spirited and healthy. On 26 August, Archbishop Theodore made a pastoral visit to the camp to celebrate Divine liturgy for the residents and more than seventy children took Holy Communion. The director of the camp, Mr A. H. Martin, took a particular interest in the visit of the archbishop and ensured that the interior of the "church barrack" was freshly painted, the grass around the barrack was mowed and even the sand of the paths was replenished.⁴⁴¹ His concern contrasts sharply with conditions at the Bankstown Migrant Hostel where, only a couple of months before, the 829 British migrant families had protested publicly about: "*the poor quality of food, bad accommodation, lack of nurseries, lack of hostel dining facilities and the generally disgraceful conditions.*"⁴⁴²

At the same time a group of Orthodox had been relocated from the migrant camps to work in the heavy industry of Wollongong. They applied to the Temporary Diocesan Administration to form a community and Fr Theodore Michaluk, travelled to Wollongong to meet with all interested parties. A temporary community administration was elected and the first service held on 2 September 1951 in the Guild Hall. Services continued there until 1957 when a property was bought in Wilford Street, Corrimal. Archbishop Theodore named the new community in honour of the Dormition of Our Lady. By good fortune, a month after the community was formed, Archimandrite Iona Krilatov⁴⁴³ arrived from Hong Kong. After an initial appointment to the St Vladimir's church in Sydney, he was given responsibility for

⁴⁴⁰ "По Австралии," Unification, No. 31 (35). 3 Aug. 1951.

⁴⁴¹ Н. Belyai, "Архиерейское богослужение в лагере Ваикол," The Orthodox Christian, No.8. (Aug. 1951) p. 13.

⁴⁴² "Migrant Protest," The Daily Telegraph, 25 Jun. 1951, p. 9.

Wollongong. The community had become a parish and the Australian Diocese had received its first post-war priest from China.

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Towards the end of 1951, Archbishop Theodore finally saw the beginning of his great ambition for the Church in Australia, namely the building of his Cathedral Church. On 7 October an enormous congregation of people came to witness the blessing of the foundations of the new church; a milestones in the history of the diocese. Clergy representing many Russian parishes and the Serbian Church in Australia, concelebrated with Archbishop Theodore and Bishop Athanasys of Brisbane. Official guests included the Chief Secretary, the Hon. Dr H. V. Evatt, representing the government, the Speaker of the Parliament of NSW, the Greek Consul-General Mr Vrisakis and representatives of the Anglican Archbishop in Sydney. Telegrams of congratulations were received from the Minister for Immigration, The Hon. H. Holt; the Roman Catholic Archbishop, Cardinal Norman Thomas Gilroy; the Greek Orthodox Archbishop, Theophylactos Papathanasopoulos; The Hon. Arthur Caldwell, former Minister of Immigration and many others.

Divine liturgy was celebrated in the open air on the marked out area of the proposed cathedral. At the conclusion of the service, the rite of blessing the foundations and secreting a casket with a Holy Relic and an attestation confirming the commencement of building works into a special niche under the place of the future altar was performed. A large cross was erected over the niche, then the two prelates and the official guests each laid a brick for the cornerstone.⁴⁴⁴ In his speech after the service, Dr Evatt emphasised the beneficial influence exercised by the Russian Orthodox immigration and its Church on the education of the faithful. He presented a donation to the building fund and called upon all present to join him. More than one thousand pounds was collected on the day, including one hundred pounds for the youth of the parish. The Greek Consul-General spoke of the religious and cultural ties between the Russians and the Greeks. His speech was very well received, especially as since the disagreement with Metropolitan Timothy over his attitude to the

⁴⁴³See biography in Appendix B.

⁴⁴⁴“A Russian Orthodox Cathedral is being built in Sydney,” *The Orthodox Christian*, No.10-11. (Oct.-Nov. 1951), pp. 24-26.

Soviet hierarchy relations between the Russian and Greek Churches in Australia, though still cordial, were distant and avoided concelebration of the liturgy.

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At Greta, on the central New South Wales coast, a migrant camp capable of housing up to 10,000 migrants at any one time had been established. On 19 August 1949, Fr Ioann (John) Lupish⁴⁴⁵ and family arrived there from Germany. On informing Archbishop Theodore of his arrival, Fr Ioann was appointed to form an Orthodox community in the camp. The camp administration provided a barrack, which was soon converted into an Orthodox church, and the first service held on 23 September 1949. Fr Ioann was an excellent pastor and the people quickly responded to his ministry. When Archbishop Theodore and the Dean visited the camp in September 1950, they were impressed by the priest's diligence and the circumstance that more than 300 worshippers were present at the service which they attended.⁴⁴⁶

The Diocesan Administration received applications from the most unexpected places for priests to visit. One such plea came from Queanbeyan, near Canberra, where a community of Russians, Ukrainians and Byelorussians had settled. Fr Michaluk visited the area and more than eighty persons attended the service he conducted, including some who had especially come from Canberra. Subsequently the undertaking was given that a priest would be sent every second month to perform services.⁴⁴⁷

Another request for services was received from a group of migrants who had left the camps at St Mary's and Skyville and resettled in the outer Sydney area of Fairfield. The majority of these migrants were Byelorussians, who had a strong sense of community and wanted to stay together. The archbishop considered it important not to ignore this group of migrants as in Liverpool there was a certain Sergie Ohotenko, claiming to be an archbishop of the spurious Byelorussian Autocephalous Church who, doubtless, would have made every effort to get these migrants to join him. Fr Konstantin Naverejsky reported to the archbishop that he

⁴⁴⁵ See biography in Appendix B.

⁴⁴⁶ Report to Synod of Bishops by Archbishop Rafalsky, Sept. 1950, p. 7. (ROCOR-SA).

⁴⁴⁷ "Orthodox service in Queanbeyan," The Orthodox Christian, No. 10-11. □(Oct.-Nov. 1951), p. 18.

believed the group to be genuine about their intentions and Archbishop Theodore declared Fairfield to be an official Orthodox Mission.⁴⁴⁸

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For Archbishop Theodore, 1951 was a personally demanding year. It had been eventful and much time had been spent in traveling. He had made three trips to Brisbane, three to Melbourne, one to Adelaide and visited the migrant camps at Skyville, Greta, Bathurst, Wacol and Bonegilla. These trips were all made by train and bus – the Russian community did not yet have the means to provide private transport – and as a consequence the strain began to affect the archbishop's health. But slowing down was not an option for Archbishop Rafalsky. Rather he decided that it was time to call a meeting of his flock to address the issues of the day. This meeting, which has become known as the First Russian Orthodox Diocesan Conference,⁴⁴⁹ commenced on 26 December 1951, with telegrams of greetings being sent to the Primate of the Russian Orthodox Church Abroad, Metropolitan Anastasy Gribanovsky; the Prime Minister of Australia, The Rt. Hon. Robert Menzies; the Minister for Immigration, Harold Holt; the Governor of New South Wales, Lieutenant-General Sir John Northcott and the Lord Mayor of Sydney, Mr O'Day.

The morning was taken up with Archbishop Theodore's chronicle of how the diocese was founded and developed in the years 1948-1951. Fr T. Kiryczuk added the information that he was regularly visiting migrant camps at Somers and Benalla, as there were significant numbers of refugees arriving there from Europe. Fr Shadko-Basilewitsch also mentioned the migrants at the recently closed Uranquinty camp. His Grace emphasised the importance of

⁴⁴⁸ Report by Archbishop Rafalsky to the 1st Russian Orthodox Church Diocesan Conference. Sydney. 26-28 Dec. 1951. (AANZ-ROCA)

⁴⁴⁹ Officially, First Diocesan Conference of the Clergy and Laity of the Australian and New Zealand Diocese of the Russian Orthodox Church Abroad. Presided over by His Grace, Archbishop Theodore Rafalsky, and attended by the following delegates: Athanasy Martos, Bishop of Brisbane, Archimandrites: Theodore Pudashkin (Sydney) and Iona Krilatov (Wollongong), Mitred Archpriest Valentine Antonieff (Brisbane), Archpriests: Isidor Deresa (Adelaide), Theodore Michaluk (Sydney), Tychon Kiryczuk (Melbourne), Victor Lototsky (Skyville camp), Boris Maslowski (Bathurst camp), Priests: Alexander Shadko-Basilewitsch (Bonegilla camp), Igor Susemihl (Melbourne), Nikolai Uspensky (Brisbane), Konstantin Naverejsky (Fairfield Mission) and Protodeacon Peter Grishaev (Sydney). The laity was represented by E. Podgaysky and M. Boukaseff (St Vladimir's Sydney), P. Smikoff (St Nicholas' Brisbane), V. Parket-Pojarsky (St Seraphim's Brisbane), O. Perekrestov (Holy Virgin's Protection Melbourne) and V. Bent (Fairfield). Clergy unable to attend because of lack of funds were: Archpriests: Theodore Borishkewich (Tasmania), Ioann Berezovsky (Woodside camp) and Hariton Belyai (Wacol camp), Priests: Sergij Putilin (Perth), Alexey Godyaew (New Zealand) and Vladimir Jankowski (Adelaide).

visiting the camps and bringing these Orthodox into the Church, as there was a real possibility that many traumatised migrants would simple assimilate into the community and lose their religion and identity. With remarkable foresight, Fr Kiryczuk raised the question of printing the Orthodox prayer book in English, as he considered that in a short while some young people would not be able to read the Slavonic text and even perhaps the Russian. This matter was noted for further investigation. The Conference expressed its unanimous appreciation to the archbishop for his vision, dedication and labours in founding the vast Australian and New Zealand Diocese.

The second item of business was the Immigration Day celebrations. The Prime Minister had written to Archbishop Theodore, inviting the Russian community to take an active part in this annual event. The Conference resolved that the Russian Orthodox diocese celebrate Immigration Day on Sunday, 27 January 1952 and that, on the same day, a Moleben of Thanksgiving be celebrated in all the churches in order to give thanks to God for their deliverance from war-torn Europe and Asia and for the peace and opportunities of Australia. Bishop Athanasy was asked to publish a suitable article in his journal, "The Orthodox Christian." In the newspapers of those cities where the Russian Church had a presence a notice was to appear expressing the appreciation of the Conference to the Prime Minister and the Australian Government and people "*for receiving thousands of Russian Orthodox people into this country.*"⁴⁵⁰ Archbishop Theodore also remarked on his forthcoming attendance at the government convened Citizen Convention in Canberra, so as to represent the Church in discussions "dealing with the problems of New Australians."⁴⁵¹ The session concluded with the discussion of financial matters and a report on the proper form of singing in church.

On the second day, prior to the commencement of business, a liturgy was celebrated with all clergy participating. During the service Fr Valentin Antonieff was elevated to the rank of Protopresbyter in recognition of his fifty years in the priesthood. The Conference then heard a number of reports of common interest. Fr V. Antonieff spoke about "Sectarianism in Australian Society," Archimandrite Theodore Pudashkin raised the question of establishing a monastery in the diocese and to that end offered a farm which he had purchased, but with the proviso that he be appointed abbot of the monastery; a matter beyond the competence of the

⁴⁵⁰*ibid.*, p. 5.

⁴⁵¹Minutes of the 1st Australian and New Zealand Diocesan Conference of Clergy and Laity. 26-28 Dec. 1951. p. 4. (AANZ-ROCA).

Conference. Fr Grishaev reported on the finances and production capabilities of the Diocesan Candle Factory. Archbishop Theodore officially disbanded the Temporary Diocesan Administration and a new Diocesan Council was elected, comprising three clergy and one lay person. It was agreed that the three clergy elected would also act as the Diocesan Ecclesiastical Court. A Diocesan Audit Committee was formed and Archimandrite Theodore Pudashkin was elected Diocesan Confessor. The remainder of the day was taken up with a lecture from Bishop Athanasy Martos concerning the publication of his journal, “The Orthodox Christian.”

The final day of the Diocesan Conference was devoted mainly to the introduction of the Normal Parish By-laws as the governing constitution of parish life. Prior to 1951, all parishes were constituted under the Parish By-laws promulgated at the General Council of the Russian Church in 1917-1918. These by-laws were meant for life in the Russian Empire and the conditions of the Russian Diaspora were so different to those envisaged in 1917, that there became a need to drastically review the constitution. Work had been done on a new constitution, called the Normal Parish By-laws, in the USA and, after receiving ratification from the Synod of Bishops, was being sent to all dioceses for comment and acceptance. The conference decided that the new by-laws should be widely published and comment invited from all sections of the community in the hope that they would be accepted by the majority of church members as the regulative basis of parish life.

The final item of the conference was to ensure the loyalty of the diocese as a whole to the Synod of Bishops of the Russian Orthodox Church Abroad. Archbishop Theodore was concerned that the diocese consisting, as it did, of a patchwork of clergy and lay people from different countries, with varying traditions and past loyalties, needed to be focused upon one Ecclesiastical Authority. Accordingly, a unanimous resolution was passed by the conference, expressing the unity and loyalty of the Church in Australia to the Primate and Synod of the Russian Orthodox Church Abroad, “*through the persons of the bishops they [i.e., the Synod] have appointed.*”⁴⁵² Some measure of the personal commitment conference members felt towards to the archbishop himself is reflected by a second resolution, prepared by Bishop Athanasy but voted upon in the archbishop’s absence, which petitioned the Synod of Bishops

⁴⁵²Minutes of the 1st Australian and New Zealand Diocesan Conference of Clergy and Laity. 26-28 Dec. 1951. p. 9. (AANZ-ROCA).

to award “Archbishop Theodore the right to wear the diamond cross on his klobuk,”⁴⁵³ in token the tenth anniversary of his consecration and his tireless efforts “*in organising and strengthening his enormous Australian Diocese in the most difficult of conditions.*”⁴⁵⁴

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The year 1952 commenced with an announcement from the Department of Immigration that between 1948 and the end of 1951, Australia had accepted 540,548 displaced persons and other migrants. Of these 17,000 were Russian refugees. It was also announced that the nation's population was 8,185,539 and that the Australian Government had decided to permit, for the first time, the migration of German citizens and that a quota of 12,000 had been allotted for the coming year.⁴⁵⁵ The Russian language newspaper “Unification,” founded in Melbourne in 1950, chronicled the community developments of the Russian migrants. Often the reports are of a purely secular nature with little that would suggest an association with the Russian Orthodox Church. Yet once it is understood that the parish was perceived both as Church and the apparition of a lost Motherland, then the role of the parish as the focal point of all community life can be appreciated.

The Russian Club in Perth was formed a week after the Christmas festivities of 1952. The first function was an amateur evening of music and the three hundred people present were pleasantly surprised by a well rehearsed string orchestra conducted by A. P. Jacobson, watched a number of dances by a group trained by V. G. Bermanis and S. A. Dobrovolsky, saw Ivan Kudrenko, a Cossack officer, dance a traditional dance with knives. The concert concluded with performances on the balalaika by A. P. Jacobson and on the accordion by A. G. Sokolova, and afterwards the evening continued with a meal and dancing. Such events were “*a bright spot on an otherwise dark background of hard daily toil.*”⁴⁵⁶

⁴⁵³ A black cylindrical hat with a long veil at the back, worn by all monastics in the Russian Church as a formal head dress. The Diamond Cross is attached to the front of the klobuk and is the highest award given to a prelate for services to the Church.

⁴⁵⁴ Special Resolution, as an addendum to Minutes of the 1st Australian and New Zealand Diocesan Conference of Clergy and Laity. 26-28 Dec. (AANZ-ROCA).

⁴⁵⁵ “Migrants are Welcome,” The Herald, 26 Jan. 1952, p. 4.

⁴⁵⁶ “По Австралии,” Unification, No. 13 (69). 28 Mar. 1952, p. 5.

In Adelaide, the “Club of Young People” organised, on the 16 March, an evening to commemorate the centenary of the death of Nikolai Gogol, a renowned nineteenth century Russian writer. I. P. Slobodnyakin delivered a biographical sketch of the writer and then read a number of extracts from his works. This was followed by a scene from Gogol’s “The Inspector-General.” The evening was a great success and testified to the talents of young Russian migrants.⁴⁵⁷ The Sydney community was also caught up in the Gogol Centenary. The Dramatic Studio of Maria Stepanovna Stephany, an accomplished opera singer who had recently moved to Sydney from Melbourne, hired a theatre in Sydney and produced a lavish performance of Gogol's works.⁴⁵⁸

Meanwhile, in Melbourne, on the 12 April, a group of political activists convened a public meeting to form the “Australian Benevolent Society to Provide Assistance to Refugees Not in Agreement with the Establishment of Communist Regimes in their Homelands.” At the public meeting a constitution was prepared and a committee was elected with Nikolai Zubrin as president. As the new society replaced the committee of support to the “Russian Relief Committee in Berlin,” it assumed control over the funds and records of the previous committee.⁴⁵⁹ Politically, the Melbourne community was particularly active. On 22 March 1953 representatives of all Russian social and political organisations were invited to a conference with a view to uniting all anti-Communists regardless of their political affiliations. The resulting organisation was called, “The Russian Anti-Communist Centre” and membership was open to all, “*who had a love of their Motherland and could not compromise with her despoilers, whatever their personal orientation.*”⁴⁶⁰ The centre aimed to preserve the principles of the White Émigrés and not to acquiesce in anything the Soviet Union did. Theodore Ivanovich Serednitsky was the first president.

Within a month a similar Centre was opened in Sydney under the presidency of Nikolai Yurievich Fomin. A former captain of the Imperial Russian Navy, Fomin had been a close associate of Admiral Kolchak in the war against the Bolsheviks in Siberia. His presence added prestige to the centre and an Australian anti-Communist organisation, “The Movement

⁴⁵⁷ *ibid.*, p.5.

⁴⁵⁸ “По Австралии,” *Unification*, No. 18 (74). 2 May 1952, p. 5.

⁴⁵⁹ *ibid.*, p. 5.

⁴⁶⁰ “Русская жизнь,” *Unification*, No. 14 (122). 5 Apr. 1953, p. 5.

for Freedom,” lent it considerable support. Very soon afterwards a branch was opened in Newcastle, with 20 members joining on the first day.⁴⁶¹

By the end of 1952 it can be said that both religiously and socially the Russians were firmly established as a community in Australia, with the aspiration of settling into a well ordered existence.

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In the Church, 1952 brought moments of both joy and frustration. In March, on the occasion of his fortieth anniversary in the priesthood, Fr Isidor Deresa was elevated to the dignity of Mitred Archpriest.⁴⁶² Fr Ioann Berezovsky,⁴⁶³ who continued to minister to those living in the migrant camps, also commemorated his fortieth anniversary as a priest. Fr Ioann had celebrated in Bonegilla and then relocated to Woodside camp in South Australia where many of his flock worked in the factories. Finally, he was appointed to the camp at Port Adelaide. Archbishop Theodore petitioned the Synod of Bishops to recognise the work of this priest by investing him with the award of the ‘palitsa’.⁴⁶⁴

News of the death of King George VI was received with genuine sadness by the Russian Church. At a time when most migrants were settling into a new way of life, the knowledge that Australia was under the protection of a monarch, and a relative of the late Russian Tsar, was somehow comforting to those who strongly supported the monarchist cause. The loss of the King was perceived as another blow to the security of the Russian Diaspora. Archbishop Theodore conveyed the sympathy of the Russian Orthodox Church in Australia to the Prime Minister, Governor-General and State Governors. Acknowledgements were received from the Prime Minister and Buckingham Palace, thanking the clergy and faithful of the Russian Church for their sympathy and expressions of loyalty to Queen Elizabeth II. Services for the repose of the soul of the Monarch were conducted in all parish churches on the consecutive Sundays of 10 and 17 February.⁴⁶⁵

⁴⁶¹“Русская жизнь,” *Unification*, No. 15 (123). 10 Apr. 1953, p.5 .

⁴⁶²Decree of the Synod of Bishops, No. 451. 27 Mar. 1952. (ROCOR-SA)

⁴⁶³See biography in Appendix B.

⁴⁶⁴Decree of the Synod of Bishops, No. 891. 1 July 1952. (ROCOR-SA)

⁴⁶⁵“Death of His Majesty King George VI,” *The Orthodox Christian*, No.2 (15), (Feb. 1952), p. 19.

In Newcastle all was not well. Land bought with the intention of building an Orthodox church was deemed by the local municipality to be unsuitable for that purpose. Fr Ioann Lupish had foreseen the need to move from the camp in Greta to Newcastle, where there were opportunities for work and family life. To this end money had been collected from the many Russians, including a group recently arrived from the Philippines island of Tubabao, and also Ukrainian, Byelorussian, Serb, Romanian and Polish Orthodox in Greta. The rejection of permission to build a church on the existing land came as a blow to the aspirations of these people and a frantic search commenced for a suitable property.

Since 1950 Fr Ioann had travelled once a month to Newcastle to celebrate divine services for the few Orthodox living in the port city. The trip necessitated his rising at 3.00 am, walking four and half kilometres to the railway station and then another kilometre from the station at Broadmeadow to Hamilton, where services were held in St. Peter's Anglican church.⁴⁶⁶ In January 1950 the Lupish family moved to Newcastle and bought a small house in the suburb of Wallsend. The primitive house had no hot water, toilet or heating. There was only one tap with running water and yet it was a fresh start. Matushka Maria turned the yard into a vegetable garden and Fr Ioann went to work digging trenches for the local council.

Now settled in Wallsend, Fr Ioann travelled from Newcastle to Greta. Three weekends out of four he would catch the train to the migrant camp to celebrate services and then return home late on Sunday night. Regular monthly services were also held in Wallsend at the Missions Hall, attached to the St Luke's Anglican church. By October 1952 a suitable property was found in Wallsend for a future church at a cost of £850.0.0. The budding parish was able to raise a deposit of £500.0.0, and by way of dances, dinners and donations collected the necessary funds to pay off the rest. A small house on the property was converted into a modest church able to accommodate forty people. The rest of the land was free of buildings and considered suitable for a more permanent church when funds permitted. During all his years of service in Australia Fr Lupish never accepted a stipend for his ministry. Despite working at a number of taxing manual jobs to support his family, including doing three shifts at a time for BHP Limited, Fr Ioann ensured that all available funds went to the building of

⁴⁶⁶I. Suvoroff, "Жизнеописание прот. о. Иоанна Лупиша," *Australiada*, No 23, (Apr. 2000), pp. 6-10.

the St Nicholas church in Wallsend. Even when he retired from secular work, Fr Ioann accepted only two plate collections per year for his services.⁴⁶⁷

Throughout 1952 work continued on the building of the new cathedral in Strathfield. Money was lacking and the Sydney community was constantly asked to be more generous. As donations declined, the Ladies' Committee, headed by Anna Boukaseff, thought up novel means of fundraising. One venture was the Grand Pancake Ball⁴⁶⁸ where the women, dressed in traditional Russian costumes, served the guests with huge piles of pancakes dripping with the most creative of fillings to the accompaniment of Russian music provided by a balalaika orchestra. Four young ballerinas, Barishnikova, Morozova, Pulkovnik and Petrova, delighted those watching with their rendition of the traditional "Troika" dance and the well known singers E. Stojanoff and I. Korniloff also entertained the guests. The evening collected £300.0.0 – a significant amount in 1952 - and greatly assisted the building program.

Following the example of Queanbeyan, a group of Orthodox called upon Archbishop Theodore to give his blessing for the formation of a parish in Canberra. Fr Theodore Michaluk was sent to assess the possibility of establishing a parish. On 1 April 1952 Fr Theodore celebrated Divine Liturgy in a private home and invited those present to discuss their needs. The result was that eight families formally petitioned to be constituted as the Parish of St John the Baptist and agreed to be bound by the Parish By-laws as the basis of their association. Fr Theodore Michaluk was appointed to the care of both Queanbeyan and Canberra communities and services organised, using local Anglican churches, so as to rotate between the two centers.⁴⁶⁹

In 1952 both Russian prelates celebrated the tenth anniversary of their episcopal consecrations. On the 8 March Bishop Athanasy wanted to mark the occasion quietly, without pomp or fanfare, however this was not possible. St Nicholas' Cathedral in Brisbane was crowded with well-wishers who had come to pray at the liturgy and honour their bishop at a luncheon which followed. Later that year, on 25 July, Archbishop Theodore celebrated his jubilee. St Vladimir's Cathedral was packed to overflowing for the Divine liturgy celebrated by the archbishop with all the clergy of Sydney concelebrating. Thanksgiving

⁴⁶⁷*ibid.*, p. 8.

⁴⁶⁸Pancake Sunday, 24 February 1952.

⁴⁶⁹"Services in Queanbeyan," *The Orthodox Christian*, No.7 (19), (July 1952), p. 19.

services were celebrated in all parish churches of the diocese and a telegram from the Synod of Bishops was read publically.⁴⁷⁰ The diamond cross for the archbishop's klobuk, petitioned by the members of the First Diocesan Conference, was not forthcoming, but at a banquet held at the “Russian House” congratulatory speeches were made and an elaborately decorated scroll was presented to Abp Theodore which encompassed the feelings of all present:

A potent sign of the unity of the Orthodox Russian people, gathered around their Church in Australia, is witnessed by the patriotic attitude we observe in the work of Your Grace and the clergy appointed by you, for the good of the Holy Church and the Russian People.⁴⁷¹

Theodore was humbled by the attention and, during his reply; tears freely flowed down his cheeks. The archbishop thanked everyone present and those who could not come. He also thanked the Synod of Bishops and the clergy of the diocese for their trust and support.

By the 26 May 1952 the Fairfield Mission in outer Sydney had grown to such an extent that Archbishop Theodore appointed the priest responsible, Fr Konstantin Naverejsky, as acting rector. Within a year the Mission was ready to become a parish and looked for a suitable property. However, with the search for land came mistrust and division amongst the parishioners. In his memoirs, Naverejsky recalls the cause of the dispute:

Eventually the question of having a permanent church was raised. To deal with this issue a general meeting was called and all present, except two, decided that a future church should be built in Cabramatta, as this was the regional centre and those travelling on the Cabramatta-Lidcombe rail-line would not have to change trains to arrive at church. A block of land measuring approximately two acres was found fairly quickly, but because of some unpleasantness here at the time of payment, the agents offered us another piece land instead of the land we agreed to, we decided to stop the purchase.

Using this as an excuse, one of the two people who voted against moving to Cabramatta, stirred up the parishioners. Soon the parish was divided into two groups, with one half wanting to build in Fairfield and the other preferring Cabramatta.⁴⁷²

The two groups began a separate existence; though not quite. The Cabramatta group, with Fr Naverejsky, started calling themselves the Parish of the Intercession of the Holy Virgin, whilst the original name, the Parish of St Nicholas, remained with those who wished to build in Fairfield. This group was cared for on an occasional basis by the retired Archimandrite Methody Shlemin. The absurdity of the situation was fully realised when both groups commenced celebrating identical services, by priests of the same jurisdiction, in the same hall

⁴⁷⁰ Telegram to Archbishop Rafalsky, No. 11/35/1004, 24 July 1952. (AANZ-ROCA).

⁴⁷¹ “К 10-летию Архиерейского служения Архиепископа Феодора,” *The Orthodox Christian*, No. 7 (19), (July 1952), p. 17.

⁴⁷² “История возникновения приходов в Кабраматте и Фейрфильде,” (Manuscript), 5 Nov. 1965. (AANZ-ROCA).

divided only by a narrow corridor. By May 1952, the situation became intolerable and the Dean intervened by finding separate premises in Cabramatta for the Holy Virgin parish, thereby physically dividing the groups into two separate parishes.⁴⁷³

The St Nicholas parish remained in the same premises until October 1952 when it was decided to buy land near the Fairfield shopping centre, close to the local railway station. A property was found in Barbara Street for £750.0.0 and by September 1953 the land was paid off. The Cabramatta group, now liberated from the mistrust and altercations of the past, bought property in John Street, Cabramatta. A temporary church was built of cement sheets and a tin roof. This the parish used until a permanent structure was completed nearly twenty years later. Notwithstanding, on the 15 March 1953 the site where the permanent church would stand was formally consecrated.

Archbishop Theodore, after feeling unwell for months, finally succumbed to cardiac disease and was unable to attend the consecration at Cabramatta. Bishop Athanasy Martos was deputized in his place but, on arrival, was caught up in a dispute between Fr Naverejsky and his parish council. The building committee wanted the church to stand parallel to the street so that the best view of the church would be exposed to public gaze. Naverejsky was adamant that the sanctuary must face the east. The quarrel became quite heated and the rector threatened not to attend the ceremony. Bishop Athanasy settled the issue by approving the position of the church to stand parallel to the street; a decision which Fr Konstantin accepted only after a great deal of coercing. Otherwise, the consecration was a splendid event. The bishop was assisted by the rector together with Archimandrite Iona Krilatov and Fr Igor Susemihl from Melbourne. Cabramatta was an ideal location for a parish as evidenced by the hundreds of people who attended the service. Many were Russian, but there were also Ukrainians and Byelorussians, and a large group of Cossacks with their Ataman, Lieutenant-General P. Burlin. At the lunch which followed Fr Naverejsky emotionally declared that *“Another candle of the Orthodox Faith has been kindled in the Diaspora.”*⁴⁷⁴ Unfortunately, the rector was not fully reconciled to the bishop’s decision earlier that day and exactly one

⁴⁷³Episcopal Decree No 24/52. 26 May 1952.

⁴⁷⁴“История возникновения приходов в Кабраматте и Фейрфильде,” (Manuscript), 5 Nov. 1965. (AANZ-ROCA).

month after the consecration, hearing of the arrival of Fr Rostislav Gan⁴⁷⁵ on 15 April 1953, Fr Konstantin applied to be retired and handed the parish over to Fr Rostislav.

Not long after the unfortunate split in the parish in Fairfield, three men, S. Tatarinov, P. Miller and G. Pedashenko, wrote to Archbishop Theodore asking for someone to ministry to the pastoral needs of those Orthodox living in the Sydney outer north-western area of St Mary's. Upon receiving a report from the Dean, Fr Michaluk, about the numbers of Orthodox in the local area and the fact that they were mainly farmers, the archbishop gave his blessing for the establishment of the "Blacktown Missionary Group."⁴⁷⁶

On 1 June 1952 Fr Alexei Filatov was transferred from Bonegilla and appointed priest-in-charge of the new mission.⁴⁷⁷ Filatov commenced services in private homes and occasionally in rented accommodation, including the local church and Returned Servicemen's Club. On 29 June a meeting was held to formally constitute the new mission. Mrs O. Grusdeva was elected warden and a total of two hundred families signed up as parishioners. Originally styled as the Transfiguration community, the name was retained only until 1958 when the new rector, Archpriest Philip Osipov, laid the foundations for a church in honour of the Archangel Michael.⁴⁷⁸ The parish then became known as the parish of the Archangel Michael and All the Heavenly Host.

In addition to his work in Blacktown, Fr Filatov also ministered to the Orthodox community in Wollongong, despite having to travel more than one hundred kilometres in each direction, to perform services. After Archimandrite Krilatov left the Wollongong community, Filatov continued to ensure that the people were not left without spiritual comfort.⁴⁷⁹

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⁴⁷⁵ See biography in Appendix B.

⁴⁷⁶ "Организация новой общины," *The Orthodox Christian*, No.7 (19), (July 1952), p. 19.

⁴⁷⁷ By June 1952 it was considered that the majority of Orthodox had moved out of Bonegilla and to keep a priest permanently in the camp would be unnecessary. Instead, Bonegilla was placed under the authority of the Dean of Victoria, Fr □ Tychon Kiryuczuk, who was to ensure that services would continue in the camp even if on a less regular timetable than before.

⁴⁷⁸ A. Sollogub, (ed.) *Русская Православная Церковь Заграницей 1918-1968*. Vol.2. New York: Russian Ecclesiastical Mission in Jerusalem, 1968, pp. 1374-1376.

By Easter 1952, Geelong had become the permanent home of Fr Alexander Shadko-Basilewitsch. After fifteen months of travelling between Bonegilla and Geelong, Fr Alexander was now able to work at developing his new parish. The first meeting of the parish was assembled after Divine Liturgy on 31 March 1952, deemed to be the founding date of the Our Lady “Joy of All Sorrows” parish. Through the efforts of Fr Igor Susemihl and Anatoli Iosifovich Zakruchimski the Anglican Church provided a small chapel on the outskirts of East Geelong for the Orthodox community to celebrate services. The Easter services were celebrated with feelings of joy and nostalgia. Ivan Shkorbatov, one of the original parishioners, wrote:

These are exiles from Russia, children of the Orthodox Faith, amongst whom are many types, both dreamers and practical people, and yet most aspiring to find God, to increase their prayers, to have their own church... Aspiring to safeguard their faith and traditions in exile... How true it was of Griboedov when he said: 'In a Russian church I am in Russia. We Russians are always in church and I want to be a Russian'.⁴⁸⁰

Fr Alexander began visiting the homes of his Orthodox flock, encouraging them to attend services and send their children to Sunday School. In those early years even this was a feat, as people were scattered in different corners of the city and the priest had to travel on whatever public transport was available or else walk. Nevertheless, on 22 May 1952 a formal meeting was convened at which the Parish By-laws were accepted as the legal basis of parish life and a parish council was elected with Cyprian Nilovich Orlov-Abramek as the warden.⁴⁸¹

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On 8 October 1952 Archbishop Theodore Rafalsky suffered a reoccurrence of his heart failure and was hospitalised. Fr Isidor Deresa also succumbed to illness and was unable to continue being the rector of the St Nicholas parish in Adelaide. Bishop Athanasy, having accepted the administration of the diocese during Rafalsky’s illness, released Deresa from his duties and permitted him to move to Melbourne to be with his children. To fill the vacancy, Bishop Athanasy approached Archpriest Ioann Berezovsky, then ministering to the migrants

⁴⁷⁹ Letter to Metropolitan Anastasy Gribanovsky from Archbishop Rafalsky, No. 17/55, 8 Mar. 1955. (ROCOR-SA)

⁴⁸⁰ I. Shkorbatov, “Церковная жизнь,” Unification, No. 18 (74). 2 May 1952, p. 5.

⁴⁸¹ “Утверждение Церковного старосты,” The Orthodox Christian, No.7 (19), (July 1952), p. 19.

at Port Adelaide camp. Having received Berezovsky's agreement, the bishop appointed him rector of the St Nicholas parish and closed the mission at Port Adelaide.⁴⁸²

In Brisbane, on 23 November, the St Seraphim parish had completed renovation of the house donated to them by Nikolai Alelekov-Svetlov and was now ready to be consecrated as a church. The interior of the building was totally converted into an Orthodox church and a small cupola was raised onto the roof of the building. Bishop Athanasy officiated at the consecration service with Fr Nicholas Uspensky and Deacon Dimitry Anisimoff concelebrating. A large number of people attended, though the absence of the leading members of the St Nicholas Cathedral was noted; a sad indication of the impaired relationship between the two parishes.⁴⁸³

By the start of Great Lent in 1953, after spending five months in hospital,⁴⁸⁴ Archbishop Theodore was on the way to recovery and keen to see the progress on the construction of his cathedral. The "Unification" newspaper noted that the growth of the Sydney Russian community had assisted in raising funds and, as a consequence, that the parish council was able to purchase a neighbouring property with a two-story, ten room house. It was hoped that after renovation it would be possible to have a residence for the archbishop and clergy and also a small school and library.⁴⁸⁵ When the two prelates visited the work site, the building was all covered with scaffolding and a heavy atmosphere of lime, paint and oil enveloped the site. Abp Theodore was unable to breath and had to admit that it was too early for him to even contemplate celebrating on the construction site. Nevertheless, Bishop Athanasy, wanting to encourage his brother bishop that soon he would be able to celebrate in his own cathedral, arranged to celebrate all the services commencing with Lazarus' Saturday up to Great Saturday in the yet unfinished church. However it was impossible to celebrate Easter services in the unfinished cathedral and it was decided to celebrate in the St Lawrence Anglican Church in George Street, Sydney. St Lawrence's was often used in the early years for weddings and services, as it could accommodate a large number of people and the rector,

⁴⁸²“Аделаида,” *The Orthodox Christian*, No.9-10 (21-22), (Sept.-Oct. 1952), p. 15.

⁴⁸³“Освящение нового храма,” *The Orthodox Christian*, No.11 (23), (Nov. 1952), p. 19.

⁴⁸⁴ Archbishop Theodore was diagnosed as suffering from bacterial endocarditis, a bacterial infection of the lining of the heart, brought on by Vincent's angina of the gums and teeth. The only method of treating the disease at the time was a course of penicillin injections to destroy the bacteria. In all, the untoward archbishop was subjected to a course of 570 injections and had all the teeth of his upper jaw removed. However, after this somewhat radical treatment, Theodore never recovered full health and began to suffer from stomach ulcers.

⁴⁸⁵ B. Domogatski, “В новом храме,” *Unification*, No. 15 (123). 10 April 1953, p. 5.

Fr John Hope (1891-1971), who was a gentle and saintly man, was very supportive to the Russian community.⁴⁸⁶

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The increasing numbers of worshippers and the building of churches were important indicators of the growth of the Russian Church in Australia. Nevertheless, Bishop Athanasy Martos had serious reservations about the spiritual development of his Brisbane flock and wrote of his concerns to the Synod in New York:

In Brisbane church life is satisfactory in the main. Attendances at church are acceptable. What is saddening is that many new migrants, especially those coming from Germany are godless people. Most of those belonging to the Solidarist Party⁴⁸⁷ never come to church. The so-called community-minded have not shown their religious side at all. I have organised talks and lectures on various religious topics, excellent lecturers have offered their services, but these 'lords' never come - not one of them has come, even though I have invited them personally. The grannies come, those who believe in God without any need of lectures. This is all so disheartening! It appears as if the Russian Diaspora is spiritually dying. If God wills that one day we return to Russia, then what will these people be able to give Russia? They will be indistinguishable from Stalin's atheists. There needs to be more energetic work done on a vast scale. Perhaps we need to introduce special prayers for the conversion of the faithless, then maybe they will feel ashamed and think about their souls.

The situation with the growing generation is also saddening. Children of the newly arrived are losing their Russianess and slipping away from the Church because of the apathy of their parents. I look upon the future of the Church in Australia with some despondency. Those who grow up in Australia will be lost forever! Only the aged and those who are adult come to church whilst the Australianised Russian youth is missing and impossible to attract to services. Even now it is too late, they have assimilated and in the spiritual sense are phlegmatic.⁴⁸⁸

The bishop's forlorn outlook on the future of the Church in Australia in many ways also influenced his ability to continue his ministry in the diocese. When he shared his concerns with members they reacted badly to his observations and this had a negative impact upon his relationship with the people. While Bishop Athanasy's conclusions may have been accurate, he engendered a sense of hurt pride amongst the parishioners and clergy, with the result that the unfortunate bishop was unable to regain the confidence of his flock.⁴⁸⁹

⁴⁸⁶ Interview with Fr Nicolas de Carleton. 12 Jan. 2002.

⁴⁸⁷ A Russian labour movement whose political platform was based on social reform, republican government and the principles of the February (Liberal-Bourgeois) Revolution of 1917.

⁴⁸⁸ Letter to Synod of Bishops by Bishop Martos, 9 Jul. 1952. (ROCOR-SA)

⁴⁸⁹ It was not uncommon in the early years of the diocese for the older generation to see the future in gloomy tones. They had just survived a war and, having being dispossessed and resettled in a country which had totally different standards of behaviour and culture; they were caught up in a state of culture shock. The fact that young people adapted easier to change and were able to more quickly adjust to their new environment added to the fears of the older generation that the young would lose their culture and spiritual heritage. Almost without

Archbishop Theodore returned to governing his diocese in May 1953. During his convalescence he was not immune to the complaints against Bishop Athanasy and decided to share his opinion with Metropolitan Anastasy Gribanovsky about the state of the diocese. He speaks of being touched by the expressions of concern about his health, including the community's undertaking to cover his medical expenses. He was also excited by the possibility that the nuns from Harbin might come to Australia and had given Archpriest Rostislav Gan a blessing to assist the nuns, should they arrive, with a view to establishing a convent.⁴⁹⁰ Overall, he was confident about the future:

Church life in Sydney is notable for its heightened activity where the Russian Orthodox community fully understands the importance of having a strong diocesan centre in the natural centre of this country. All our patriotic Russian organisations keep in close contact with the Church and, each according to his ability, assist me in my ministry and to complete the construction of the cathedral. All work together towards consolidating the strength of our church and social organisations under the banner of the Church.⁴⁹¹

A secret was kept from Abp Theodore until he was well and able to return to his episcopal duties. It was time to raise the crosses onto the new cathedral; the moment of its completion had arrived. On Sunday, 31 May 1953, Archbishop Theodore together with Bishop Athanasy and the Sydney clergy celebrated the rite of blessing the crosses. Hundreds came to see the installation of the crosses on the cupolas and bell tower of the cathedral. After the ceremony, E. G. Rodionov, acting chairman of the building committee, announced that work would commence immediately upon removing the scaffolding around the church and it was expected that the consecration of the cathedral could take place in the patronal feast of St Peter and St Paul.

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exception, as parishes appeared and people raised the question of building their own church, there were voices of dissent. These voices claimed that there was no need to build anything, as the next generation would not be Russian or Orthodox, that everything held sacred by them would die out with their generation. In some cases that was true, but more often it was not. Today the Russian Church in Australia continues to grow. Parishes established by the old emigres continue to function and new arrivals from the former Soviet Union gravitate towards these parishes, even though many of them are secular and have little religious understanding. Third and fourth generations continue to worship in the churches built by their grandparents, and Sunday schools, youth clubs, youth conferences and camps cater to the religious and cultural heritage of the youth. Bishop Athanasy's predictions that those who grew up in Australia would lose their heritage and their Church have proved to be misplaced.

⁴⁹⁰ In fact the nuns migrated to the USA and founded the "Our Lady of Vladimir" Convent in San Francisco. The older nuns were not granted entry to America and were settled in the "Protection of the Mother of God" Convent in western Canada. Only Mother Elena Ustinov eventually came to Australia and became the first abbess of an Australian Orthodox convent.

⁴⁹¹ Report to Synod of Bishops by Archbishop Rafalsky, 1 Jun. 1953.

The Russian Church in Australia marked the coronation of Queen Elizabeth II, on 2 June 1953, by celebrating services of Thanksgiving in all cathedral and parish churches. In Sydney Archbishop Theodore and Fr Theodore Michaluk attended a special service at the Anglican cathedral of St Andrew together with a large gathering of prominent Australians. Archbishop Theodore was also to receive the Queen's Coronation medal for his services to the Australian community. This he considered to be a sign, that the Australian establishment had recognised the worth and contribution of the Russian community to the nation.⁴⁹² By contrast, however, the "Unification" newspaper reported an incident occurring during the Melbourne Thanksgiving service which raised the ire of many parishioners. Apparently a small group of people standing outside the church were heard making derogatory comments about the need to pray for Queen Elizabeth. The newspaper scolded:

Such behaviour by people calling themselves Russians is not only irresponsible, but also hooliganism. If we expect foreigners to treat those things we hold sacred with respect, if we expect them to understand our national tragedy, then we have to be correct and considerate of the national feelings of every nation, especially of this nation which has given us refuge.⁴⁹³

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Unfortunately, this was not the only act of irresponsibility to happen in Melbourne. As Sydney revelled in the completion of its cathedral, Melbourne was engaged in the most pernicious and destructive period of its history. More and more often, complaints were being received in Sydney about the attitude and behaviour of Fr Igor Susemihl. A group of parishioners began writing to Archbishop Theodore and to the Synod in New York asking that the rector be removed. Among the complaints forwarded to both the diocese and the Synod are the following:

On the way from Europe to Australia, Fr Igor did not behave in a manner proper for an Orthodox priest. In the presence of 1700 passengers, he walked about the deck in bathing shorts. He behaved disgustingly and voluntarily took part in the 'baptism' of crossing the equator.

In conversation with one of the female passengers he permitted himself to use a rude, immoral and unprintable verb concerning the intimacy of spousal relations.

Throughout his whole service as rector of the parish there is a thread of insincerity, untruth, cunning, selfishness, superiority, insinuation, gossip, unbridled rudeness, cynicism, haughtiness, pride, despotism, lack of Christian humility and disregard for the canons of the Church, the parish by-laws, and even sacrilege.⁴⁹⁴

⁴⁹²В. Домогатски, Коронационные торжества в Сиднее," *Unification*, No. 24 (132). 12 Jun. 1953, p. 5.

⁴⁹³«Возмутительный случай," *Unification*, No. 26 (134). 26 Jun. 1953, p. 5.

⁴⁹⁴An Indictment of Fr I. Susemihl by a group of Parishioners, 15 Oct. 1952. (AANZ-ROCA).

The Dean of Victoria, Archpriest Tychon Kiryczuk, was also acutely aware of the problems between Fr Susemihl and some of his parishioners. Being a man of extreme tact he did not actively interfere in the matter, as Fr Igor was the rector of the parish. However he did write to the archbishop and asked to establish another parish in Melbourne which would cater for the numerous people wishing to leave Fr Igor's parish.

On 18 May 1953 episcopal permission was given for a second parish to be established in Melbourne. Fr Tychon asked that the parish be named in honour of Christ the Saviour and services were first conducted in a tiny Anglican chapel in the heart of Chinatown, Little Bourke Street, Melbourne. However, after several services the chapel was found to be too small and the parish moved to rented accommodation in Spencer Street and finally to La Trobe Street in the central business district. In August, the parish moved once more to the Methodist Missions building in Queensberry Street, Carlton. During this transitory period the church warden of Christ the Saviour parish was Dimitry Vasilievich Markov. Mitred Archpriest Isidor Deresa, having recently arrived from Adelaide, also joined the parish to assist Fr Kiryczuk, and Deacon Ioann Kolubai⁴⁹⁵ left Fr Igor and transferred to the new parish.

Meanwhile more accusations were levelled at the character of Fr Igor.⁴⁹⁶ A telegram was sent to the Synod of Bishops:

The leaders of all Russian community and political organisations, without exception, representing the majority of Orthodox again humbly request, in the interests of the Orthodox Church, the Russian National cause and common justice, that the priest Susemihl be removed from the Melbourne parish and in this way finally put an end to his extremely destructive work. Only this will bring peace to the community and defuse the pressure which has built up to explosive levels.⁴⁹⁷

The claim of sacrilege was based upon the assertion that Fr Susemihl stole a chalice and other Eucharistic vessels from the parish church in Konstanz am Bodensee when he left for Australia. However, the Minutes of the Konstanz St Nicholas parish council meeting, No 18, 6 Apr. 1949, show that the vessels were given to Fr Susemihl in lieu of not having paid him a stipend during his time in the parish. A signed receipt from Fr Susemihl was attached to the abovementioned Minutes.

⁴⁹⁵Fr Ioann Kolubai was elevated to the dignity of Protodeacon on 22 March 1959 and remained with Fr Tychon Kiryczuk until he suffered a massive stroke in 1969 and was unable to continue his ministry. However, even having lost most of his power of speech, Fr Ioann would vest for the Paschal service and tenuously greet parishioners with the traditional greeting "Christ is Risen," to which there would be a thunderous response "Indeed He is Risen" and both Fr Ioann and the parishioners would dissolve into tears. Fr Ioann died on 17 December 1978.

⁴⁹⁶Letter to Archbishop Rafalsky signed by 8 parishioners, 19 Aug. 1952. (AANZ-ROCA).

⁴⁹⁷Telegram to Synod of Bishops signed by Capt. A. Gusseff, 2 Apr. 1952. (ROCOR-SA).

But not all parishioners were opposed to him. The parish council, sisterhood and Ladies Committee expressed their collective support to the Synod:

It is nearly three years since Fr Igor Susemihl was appointed our rector. During this period our priest has unceasingly and ably worked at establishing our parish. He negotiated with the Anglicans for the use of their beautiful church and united us so that we have a place to hear the Word of God. Fr Igor has become to us that which the Russian emigration needs most of all - a true pastor and father.⁴⁹⁸

In similar vein, the Annual General Meeting comprising some 106 parishioners of the Protection of the Holy Virgin's parish, held in May 1953, expressed their indebtedness to Fr Igor and support for his ministry.⁴⁹⁹

Eventually Archbishop Theodore appointed Fr Theodore Michaluk to visit Melbourne and investigate all allegations made against Fr Susemihl.⁵⁰⁰ Subsequently the allegations were grouped into one of three categories, namely: allegations of misconduct whilst Fr Susemihl was a cleric of the German Diocese; allegations of misconduct whilst en route to Australia; and allegations of misconduct whilst he was a cleric of the Australian Diocese. The archbishop determined that only allegations of misconduct whilst a cleric in Australia fell within the competency of the Diocesan Authorities. Moreover, Fr Michaluk reported to the Diocesan Council that most of these allegations were of a political nature and, although attested to by two witnesses, were beyond the scope of the Church to confirm. As all the other allegations were made by individual people, without corroboration, he felt unable to make a recommendation. Abp Theodore decided to invite Susemihl to Sydney and have the matter resolved once and for all. At the subsequent meeting of the Diocesan Council Fr Igor defended himself on the grounds that the allegations against him and the disquiet in Melbourne were orchestrated by members of the Solidarist Party. He also stated:

that his removal from the rectorship of the parish would without doubt mean that his parishioners and the church would go to another ecclesiastical jurisdiction”⁵⁰¹

The threat of leaving the Russian Church Abroad was not made exclusively by Fr Susemihl; those in opposition to him also used this to emphasise their case. A group of five persons, signing themselves as relatives of Russian Orthodox clergy, informed the Synod that:

if something is not done now, our people could ask the American Metropolia to send a priest for Melbourne.⁵⁰²

⁴⁹⁸Letter to Metropolitan Anastasy Gribanovsky, 17 May 1952. (ROCOR-SA)

⁴⁹⁹Minutes of the Annual General Meeting in Melbourne, 17 May 1953. (AANZ-ROCA)

⁵⁰⁰Episcopal Decree No. 160/52. 29 Feb. 1953. (AANZ-ROCA)

⁵⁰¹Minutes of the meeting of the Diocesan Council, 8 May 1953. (AANZ-ROCA)

From a private letter to the Synod by Protopresbyter Valentin Antonieff, a member of the Diocesan Council, it appears that credit was given to Susemihl's claim to be a victim of "*the hatred of the Solidarists Party, who have not be able to control him.*" As a means of pacifying the Melbourne parish, Fr Valentin suggested that Bishop Athanasy visit there for two or three months. "*I am sure*" he wrote, "*that Bishop Athanasy's trip would stop any desire of the parishioners, or Fr Igor, to go to another jurisdiction.*"⁵⁰³ It is probable that the protopresbyter's suggestion was not simply to solve the problems in Melbourne, but also to get Bp Athanasy out of Brisbane, where his presence had become tenuous. But whatever the case, the suggestion was acted upon and Bishop Athanasy was sent to Melbourne.

No sooner had he arrived than Bishop Athanasy was swamped by a deluge of complaints both for and against Fr Susemihl. Two weeks followed of meeting delegations, listening to individuals and reading tomes of indictments against the parish priest. Reportedly, Susemihl's sermons and conversations were recorded verbatim and copies were spread around the community. Every word was weighed and analysed. Everyone became entangled in the controversy. People began moving from one parish to the other. In one of their publications, Fr Igor's protagonists gave an account of their conversation with Bishop Athanasy as he left Melbourne. Responding to a comment about Susemihl's past in Germany, the bishop is said to have replied: "*Don't talk to me about Fr Igor's past, we know more about his past than all of you put together... We have no hope that he will change his ways, only the grave will straighten out the hunchback.*" In reply to a plea that he take Fr Igor with him to Sydney, the bishop allegedly said "*No! I want to live a while longer.*"⁵⁰⁴ Upon Athanasy's return to Sydney, Archbishop Theodore wrote to Susemihl, admonishing him to be more circumspect in his behaviour, careful in dealing with parish finances and not to antagonise his parishioners.⁵⁰⁵

⁵⁰²Letter to Metropolitan Anastasy Gribanovsky, 15 Jun. 1952. (ROCOR-SA)

⁵⁰³Letter to the Secretary of the Synod of Bishops by Fr V. Antonieff. 19 Jun. 1953. (ROCOR-SA)

⁵⁰⁴Letter to Fr T. Michaluk, signed by "A group of parishioners." 12 July 1953. (ROCOR-SA)

⁵⁰⁵Episcopal Decree No. 209/53. 21 Aug. 1953. (ROCOR-SA)

Apparently there were two such admonitions, but record has survived of only one in the archives of the Australian Diocese; however, they are referred to by Archbishop Theodore in future correspondence.

In July Archbishop Theodore went to Brisbane to convalesce for a month. During his stay he celebrated in both Brisbane churches and invested Fr Nicholas Uspensky with the gold pectoral cross for his work in consolidating the St Seraphim's parish. Deacon Dimitry Anisimoff was elevated to the dignity of Protodeacon in recognition of his service in the St Nicholas' Cathedral.⁵⁰⁶ By September the archbishop was pressured, on one hand, by the clergy and parishioners in Brisbane and, on the other hand, by the ever growing controversy in Melbourne, to move Bishop Athanasy to Victoria. Hence, on 17 October Bp Athanasy Martos was formally created Bishop of Melbourne and moved to Melbourne.⁵⁰⁷

At the first liturgy he celebrated in the Protection of the Holy Virgin parish in Fitzroy, and then the next Sunday, at the Christ the Saviour parish in Carlton, Bishop Athanasy preached the same homily twice, which expressed his desire to consolidate the work in Melbourne and in cooperation with the clergy and people *“to build a stronghold of spiritual life.”*⁵⁰⁸ However it immediately became obvious that Fr Igor Susemihl was not pleased with the new development. When asked by the bishop to see his parish finances, Fr Igor refused to show him the books. Athanasy reported the matter to the archbishop who sent a strong directive to Susemihl to comply, together with an admonishment and the threat of more severe disciplinary measures.⁵⁰⁹

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With the demise of Bonegilla as a major migration camp for Russians, a new camp for New Australians was set up in Benalla, Victoria. This camp, some 150 kilometers from Melbourne, housed mainly widows and their children, of which in September 1953 there were approximately fifty Russian, Ukrainian and Serbian families. Bishop Athanasy was anxious to visit this camp. Consequently, on the last Sunday in September, Bishop Athanasy, Fr Theodore Demianuk (a Russian priest belonging to the Serbian Orthodox Church) and Deacon Ioann Kolubai attended the camp for Divine services. The visit was a touching event for the women and their children, some of whom had not attended a church service since leaving Europe. The visit culminated in a church committee being formed with Vera

⁵⁰⁶“Награды клириков,” *The Orthodox Christian*, No. 4-7 (28-31), (Jul. 1953), p. 13.

⁵⁰⁷Decree of the Synod of Bishops, No. 315. 27 Oct. 1953. (ROCOR-SA)

⁵⁰⁸“Перемена местожительства Еп. Афанасия,” *The Orthodox Christian*, No. 4-7 (28-31), (Jul. 1953), p. 13.

⁵⁰⁹Episcopal Decree No. 317/53. 19 Oct. 1953. (AANZ-ROCA)

Mihailovna Osmolsky being elected chairperson and a promise from the bishop that Fr Igor Susemihl would make regular visits to the camp.⁵¹⁰ However, this was not to be, for within a few months neither Bishop Athanasy nor Fr Susemihl would be integral members of the Australian Diocese.⁵¹¹

In September 1953, Archbishop Theodore was faced with a vacancy created by Archimandrite Iona Krilatov who, after leaving Wollongong, occasionally celebrated for the St Nicholas parish in Fairfield, but now wanted to retire. To fill the vacancy, the archbishop ordained his deacon, Fr Ioann Sudakoff,⁵¹² to the priesthood. Fr Ioann had been the prelate's cell attendant and deacon from the time he arrived in Australia, and had recently been elevated to the dignity of Protodeacon during the archbishop's convalescence in Brisbane.

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Having solved the issue of the unexpected vacancy in Fairfield, Archbishop Theodore made plans to visit one of the most distance regions of his vast diocese. This became possible on 6 November 1953 when the archbishop and Protodeacon Peter Grishaev embarked for Wellington. Four days later the Primate was greeted at the dock by Fr Alexey Godyaew and a large group of Orthodox parishioners. Many present had not seen a bishop for years and were anxious to be a part of this unique visit. Indeed the visits of Russian Orthodox prelates to New Zealand continue on rare occasions even to this day. Archbishop Theodore planned his visit to ensure that he would spend one Sunday in each of the three major cities and officiate at Divine services. In Wellington the archbishop elevated Fr Godyaew to the dignity of an archpriest for his services in establishing three Orthodox parishes. A fourth Orthodox

⁵¹⁰“Архиерейское посещение лагеря Беналла,” *The Orthodox Christian*, No. 8-9 (32-33), (Aug.-Sept. 1953), p. 17.

⁵¹¹Very soon after Bishop Athanasy was appointed to Melbourne it became evident that he would not be able to solve the problems of the community. He complained bitterly about his accommodation and the insufficiency of his stipend. Finally he decided to cease publishing his journal "The Orthodox Christian." Archbishop Theodore considered it better to have him relocated to a diocese outside Australia and petitioned the Synod of Bishops to find Bishop Athanasy a new See. At the end of October 1953 the Synod appointed Athanasy Bishop of Tunisia, and then decided to send him to Edmonton in western Canada. In August 1954 this appointment was again changed to Bishop of Montevideo. None of these appointments were ever taken up. However, with the death of the archbishop of Argentina in November 1955, Bishop Athanasy was finally appointed to Buenos Aires and arrived in his new See in March 1956.

⁵¹²See biography in Appendix B.

community was also established in Dunedin, to the extent that services were held there once a year. Fr Alexey referred to Dunedin as his holiday resort, his place of relaxation.⁵¹³

During his stay in Wellington, Archbishop Theodore made an official visit to the Prime Minister Rt. Hon Sir Sydney George Holland G.C.B, C.H.⁵¹⁴ and the Anglican bishops of both islands, thanking each for their support in establishing the Russian Church Abroad in New Zealand. The visit was regarded as a great triumph for the Church. In Wellington, Auckland and Christchurch the local newspapers covered the prelate's visit and a number of interviews were given to reporters. In Auckland services were held in St Thomas' Anglican church, after which, the chairman of the vestry, a Maori, greeted Theodore in the traditional native manner, which the archbishop accepted as a sign of singular honour. Wherever the archbishop travelled throughout the Orthodox community he honoured church wardens and other parish pioneers with Gramatas to recognise their contribution and encourage others to also contribute to the growth of the Church in New Zealand. His Grace also insisted on conducting talks on religious topics wherever he went, thereby developing a spiritual bond with his flock and showing them that he and the clergy were approachable and personally interested in the well-being of the community. The twenty four day visit to New Zealand concluded when Archbishop Theodore and his Protodeacon returned to Sydney on 7 December.⁵¹⁵

During the archbishop's absence Bishop Athanasy continued his Episcopal duties despite his newly proclaimed appointment as Bishop of Tunisia. In November he officiated at the services for the Patronal Feast in Geelong, where it was announced by Fr Shadko-Basilewitsch, that the parish had bought land in Bell Park, a new outer northern suburb of Geelong, and was prepared to build a church there. The bishop's second visit was to Bonegilla. There, without pontifical fanfare, he celebrated Divine liturgy, assisted by Deacon Ioann Kolubai, for the small group of Greeks, Serbs, Russians and Ukrainians.⁵¹⁶

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⁵¹³ Interview with Zachary Zacharievich Zelenevich (Greenwich). 4 Feb. 1996.

⁵¹⁴ From 13 December 1949 to 20 September 1957.

⁵¹⁵ A. Godyaew. "Посещение Архиепископом Феодором общин в Новой Зеландии," The Orthodox Christian, No. 1-4 (34-37), (Jan.-Apr. 1954), pp. 13-15.

Preparations were well in hand for the consecration of the new cathedral in Strathfield to be held on 27 December 1953. A temporary iconostasis was erected; vestments, altar cloths and church furnishings were prepared. Icons were donated by families and many people brought silver and brass objects to be melted down for the cathedral bells. In addition, the recently purchased residence was almost completely renovated and would be ready for occupancy in the near future.⁵¹⁷ On the eve of the consecration the Vigil service was celebrated by Protopresbyter Valentin Antonieff, as the most senior priest of the diocese, together with Protodeacon Dimitry Anisimoff. The service was held outside the unconsecrated sanctuary according to Orthodox tradition.

Upon arrival at the cathedral Archbishop Theodore was pleased to see hundreds of Orthodox worshippers: Russian, English, Ukrainian, Byelorussian and Serbian voices indicated the diversity of those present. He was formally met by Bishop Athanasy and sixteen clerics at the doors of the cathedral and escorted in possession into the church. Theodore officiated at both the rite of consecration and at the Divine liturgy which followed. Official guests included Bishop Pilcher, representing the Primate of the Anglican Church, Fr John Hope of St Lawrence church (where Russians had celebrated many their services for nearly twenty years), the Reverend John Garrett, Secretary-general of the Australian Council of Churches and Dr H. V. Evatt representing the Federal Government.

At the end of the service the archbishop spoke of the national significance of having a Russian Orthodox cathedral in Australia and presented certificates of gratitude from the Synod of Bishops to the building committee, the sisterhood, the various ladies auxiliaries and those involved in the construction of the cathedral. His Grace also announced that Fr Theodore Michaluk would be senior priest of the cathedral and Fr Victor Lototsky would be attached to the cathedral as curate.⁵¹⁸

On the morning of the cathedral's consecration, young Nicholas Grant, as was his want, had risen early and made his way to the archbishop's residence in Centennial Park to escort him

⁵¹⁶“Хроника Церковной жизни,” *The Orthodox Christian*, No. 10 (33), (Dec. 1953), p. 18.

⁵¹⁷“К освящению Кафедрального Петропавловского собора,” *Unification*, No. 45 (152). 6 Nov. 1953, p. 5.

⁵¹⁸“Торжество освящения Св. Петропавловского собора,” *The Orthodox Christian*, No. 1-4 (34-37), (Jan.-Apr. 1954), pp. 15-16.

on the bus to Strathfield. Nicholas was the prelate's server and all his conscious life served the Church as altar boy, subdeacon and eventually priest. Later, his daughter, Ereena Grant recollected that:

in the early 1950s my father was a student at Trinity Grammar, an Anglican Boarding School for boys. On Sundays the entire school would attend Mass at the local Anglican church. The headmaster, James Wilson-Hogg, a kindly man with a profound respect for Russian spirituality and a life-long regard for my father, made an exception in the case of young Nicholas Grant who was given leave to attend the services of his own faith.

Every Sunday my father would rise early to catch the bus from Summer Hill to Centennial Park where Archbishop Theodore lived in rooms annexed to the St Vladimir's church. My father would arrive at St Vladimir's where His Grace would be waiting for him with his suitcase of vestments. The humble bishop and his altar boy would then walk some distance to the nearest bus stop to catch a bus to Strathfield. Upon arrival at the Strathfield terminal, they would be met by the church warden in his car and driven to the cathedral.⁵¹⁹

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In Melbourne the community was gladdened by the excellent work produced at the Ballet School of Tamara de Fontaine. A concert held at the Prahran Town hall showed that even in the Diaspora the Russian mastery of the ballet was not lost. The acts included junior students, aged five and six, as well as highly professional performances by Madam de Fontaine herself. The evening concluded with the Russian National Ensemble performing to the rapture of the audience. The highly acclaimed technique of the dancers and the skill of T. de Fontaine herself, as both teacher and performer, reminded many in the audience of a time long past and the winter concerts at the Mariinsky and Bolshoi theatres.⁵²⁰

December 1953 also brought some moments of joy to the Church in Melbourne, the last for some time. In the Christ the Saviour parish, Fr Tychon Kiryczuk celebrated his thirtieth anniversary in the priesthood and the parish honoured him with a banquet after Divine services.⁵²¹ Dr Eugenia Ivanovna Chikaloff came from the migrant camp at Somers to congratulate Fr Tychon on behalf of the Orthodox residents there. There were some thirty women housed with their children at the camp, while the men worked off their two year contracts in various locations around the state. Fr Tychon had heard of the presence of some

⁵¹⁹ Letter from Ereena Grant concerning her father Archpriest Nicholas Grant, 5 Aug. 1999.

⁵²⁰ "Балетный вечер в Мельбурне," *Unification*, No. 1 (161). 1 Jan. 1954. p. 5.

⁵²¹ "Церковная жизнь," *Unification*, No. 1 (161). 1 Jan. 1954, p. 5.

Orthodox people at Somers and took it upon himself to regularly visit them to perform services and baptise children.⁵²²

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Despite the archbishop's admonition, Fr Igor Susemihl did not settle down to a quiet parish existence. In fact he became ruder to his parishioners, openly critical of his ecclesiastical superiors and refused to send the parish financial books to the diocese for examination as instructed. Finally, the archbishop's patience came to an end. On the 29 December 1953, Fr Theodore Michaluk was sent to Melbourne with an episcopal decree placing Fr Susemihl under interdict, thereby forbidding him to perform any religious functions and removing him from the position of rector of the parish. Furthermore, Fr Isidor Deresa was temporarily appointed to minister to the parish until new arrangements could be made.⁵²³ Subsequently, Michaluk reported to the archbishop that Susemihl's response to the interdict was "*I am not interested in any written or verbal directives from your bishop, I have my own bishop.*" In addition to detailing a meeting with Mr V. I. Kacheuny "*concerning the alleged impious involvement of the Priest Susemihl in the marital relations of his daughter,*" Fr Theodore recounted that on the Saturday following:

I arrived with Mitred Archpriest Isidor Deresa and a number of lay people at the Protection of the Holy Virgin church, prior to the commencement of services. The church doors were closed in our faces and locked from inside. The Priest Susemihl came out to us from the side gate. I invited him to relinquish the parish to his lawful successor, Fr Isidor Deresa, but the Priest Susemihl refused, stating that the church in which he celebrates, he will give to no-one...

Following this Fr Susemihl instructed that the doors of the church be opened and everyone entered to find a number of Fr Susemihl's supporters present. Fr Deresa and I also entered the church.

The Priest Susemihl entered the sanctuary, vested, and commenced the Vigil service. At the Great Litany during Vespers, in our presence, instead of commemorating the proper ecclesiastical hierarchy.....he commemorated the Patriarch of Antioch, Alexander.

Having established two facts: that I. Susemihl, whilst under interdict, continued to celebrate Divine services and, that he commemorated at that service, the name of the Patriarch of Antioch, Fr Deresa and I left."⁵²⁴

⁵²²Interview with Zinaida Georgievna Kerry, nee Schmidt. 22 Jan. 2002.

⁵²³Episcopal Decree No 378/53. 29 Dec. 1953. (AANZ-ROCA)

⁵²⁴Report by Dean T. Michaluk to Archbishop Rafalsky. 9 Jan. 1954. (AANZ-ROCA)

The reaction of the community was to find the rented church premises of Christ the Saviour parish packed with worshippers on the Sunday, each expressing his or her indignation at Fr Igor's having broken the archbishop's interdict. Even those who felt that Fr Igor had been a victim of persecution were, nevertheless, unable to accept that he had flouted the Holy Canons so readily or that he was prepared to deliver such a blow to the unity of the Melbourne community.

The Exarch of the Antiochian Orthodox Church in Melbourne, Fr George Haydar, an old friend of the Russian community was obliged to intervene in the conflict by announcing that he was in no way involved in Fr Susemihl's apparent move to the Antiochian Patriarchate. Moreover, Fr Haydar advised Fr Susemihl that "*as you are forbidden your priestly faculties, I cease all prayerful communion with you in accordance with the canons of the Holy Orthodox Church.*"⁵²⁵ Fr George also assured Archbishop Theodore that Patriarch Alexander in Damascus would not have accepted a priest from Australia into his jurisdiction without having raised the matter with his Exarch first. Consequently, Fr Susemihl's intimation at the services on the 2 and 3 January to the effect that he had been accepted into the Antiochian Church was, it is regrettable to say, totally untrue.⁵²⁶

Yet, Fr Susemihl continued to publicly announce that he was not under any form of ban, as he had left the Russian Church. This caused a great deal of confusion and threatened to split the Church in Melbourne. Indeed the crisis was such that it had the potential to create a schism in the unity of the Australian Diocese. Archbishop Theodore decided to go to Melbourne and explain the canonical implications of Fr Susemihl's behaviour to the congregation and, perhaps, even persuade the rebellious cleric to repent. Accordingly, on Saturday 16, and Sunday 17 January, Archbishop Theodore celebrated in the Christ the Saviour parish in La Trobe Street, Melbourne. His Sunday sermon was based on the theme: "*Temptations will come and go, but the Church remains holy and the gates of hell shall not prevail against it.*"⁵²⁷ More than five hundred parishioners attended the service, keen to hear what the archbishop had to say. They then proceeded to a public meeting at the Savoy

⁵²⁵ibid., p. 3. Likewise, the Dean of the Serbian Church in Australia, Archpriest Ilya Bulovan, also conveyed to Archbishop Theodore that he had sent instructions to his compatriots in Melbourne that, as there was no Serbian priest in that city, to call only upon Fr Kiryczuk or Fr Deresa for their religious needs; see "Извещения канцелярии епархиального управления," Unification, No. 5 (165). 29 Jan. 1954, p. 5.

⁵²⁶"Церковная жизнь," Unification, No. 3 (163). 15 Jan. 1954, p. 4.

⁵²⁷"Извещения канцелярии епархиального управления," Unification, No. 4 (164). 22 Jan. 1954, p. 5.

Theatre in Russell Street. There the prelate explained the circumstances and consequences of Susemihl's intransigent behaviour. The archbishop also mentioned that he had met with Fr Susemihl the previous evening and called upon him to submit himself to the Church and repent of his actions. This Susemihl categorically refused and said he was not a cleric of the archbishop's jurisdiction and was not subject to his authority. When Theodore asked Susemihl to show him documentary proof that he had been accepted into the Antiochian Church, Susemihl answered that he did not have any documents.⁵²⁸

The meeting was particularly emotional. People knew from hearsay about the problems in the Melbourne parish, but to be exposed to the details of the conflict was a particularly painful process for many. At the end of the discussions a resolution was passed by those present, with only two people abstaining, reaffirming the loyalty of the gathering to Archbishop Theodore.⁵²⁹ In turn, Archbishop Theodore informed the meeting that the parish of the Protection of the Holy Virgin would continue, though it would be combined with the Christ the Saviour parish in La Trobe Street for the time being, and that the interim rector of this parish would be Mitred Archpriest Isidor Deresa.

Unbeknown to those at the Savoy was that Fr Susemihl had convened a meeting of those who remained loyal to him, which passed a motion to leave the Russian Church Abroad and go to the jurisdiction of the Ecumenical Patriarch. This was an interesting development inasmuch as Fr Susemihl had emphatically claimed to have gone already to the Antiochian Church. Nevertheless, on the same day, Susemihl informed Archbishop Theodore that he had gone to the jurisdiction of the Ecumenical Patriarch and *“that although he did not have a formal document of reception on hand, it would arrive in a couple of days.”*⁵³⁰

Not finding any repentance in Fr Susemihl, Archbishop Theodore convened the Diocesan Ecclesiastical Court to deal with the obstreperous priest according to the canons of the Church. The Court commenced on 1 February 1954 and after two days of deliberation it resolved that Susemihl be deposed from the priesthood.⁵³¹ Theodore signed the resolution on the 4 February and sent the minutes of the Ecclesiastical Court to the Synod for their assent.

⁵²⁸Minutes of the General Meeting of Orthodox Christians at the Savoy Theatre, Melbourne. 17 Jan. 1954. (AANZ-ROCA)

⁵²⁹“Посещение Мельбурна Архиепископом Феодором,” *Unification*, No. 4 (164). 22 Jan. 1954, p. 5.

⁵³⁰Minutes of the Ecclesiastical Court. 1 Feb. 1954. (AANZ-ROCA)

Attached to the minutes was an accompanying note from him stating that “This business of Igor Susemihl has been the worst moment of my episcopal service.”⁵³² The Synod of Bishops met on 28 February 1954 to review the Susemihl case and confirmed his deposition.⁵³³ Upon receipt of the Synod's decree, Archbishop Theodore formally informed all the Orthodox Churches in Australia and Canon Maynard⁵³⁴ of St Peter's Eastern Hill Anglican church, who had a keen interest in the Orthodox tradition and acted on behalf of the Anglicans in dealing with church property rented by the Russian community.

Seeing that the disquiet in Melbourne was not subsiding and that many parishioners of the Protection of the Holy Virgin parish had no intention of leaving the Russian Church and going to the Antiochians (or the Greeks as it turned out). Archbishop Theodore announced that he would, for the time being, be rector of the Holy Virgin parish himself, to ensure that the parish survived even without a church and temporarily in conjunction with the Christ the Saviour parish. However, on the same day that the Synod met to finally determine Susemihl's deposition, the archbishop convened a meeting at the Savoy Theatre, with the object of preparing a revised membership list of parishioners and to elect a new parish council for the Holy Virgin parish. As it eventuated, the 250 people present determined:

That both Melbourne parishes of the Russian Orthodox Church Abroad be united into one parish, called the parish of the Protection of the Holy Virgin, as the reason for the original division no longer exists. Also that a new parish council, consisting of representatives of both former parishes be elected.⁵³⁵

With this apparent solution to the Melbourne problem, the archbishop confirmed Fr Kiryczuk as rector of the parish and also awarded Deacon Ioann Kolubai the right to wear the double orarion⁵³⁶ for his loyal service to the Russian Church Abroad. The first warden of the united parish was Dimitry Vasilievich Markov.

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⁵³¹ *ibid.*, p. 2.

⁵³² Letter to Synod from Archbishop Rafalsky, No. 50/54. 9 Feb. 1954. (ROCOR-SA)

⁵³³ Decree of the Synod of Bishops, No 109. 13 March 1954. (ROCOR-SA)

⁵³⁴ Canon Farnham Edward Maynard (1883-1973).

⁵³⁵ “Объединение приходов,” *Unification*, No. 10 (170). 5 Mar. 1954, p. 5.

⁵³⁶ See Appendix A.

On 1 January 1954 Archbishop Theodore proclaimed the cathedral in Strathfield to be the diocesan cathedral and St Vladimir's, the previous cathedral, to be the Archbishop's Chapel.⁵³⁷ Rather surprisingly, this decree caused some consternation amongst many parishioners of the St Vladimir's church. The archbishop was accused of building the cathedral in Strathfield at the expense of the financial well-being of St Vladimir's and now that the cathedral was built, St Vladimir's was to be thrown aside and downgraded.⁵³⁸

In order to address these concerns the first general meeting of parishioners of the new cathedral, on 28 February 1954, decided that members of the cathedral parish could retain their membership of the St Vladimir's parish as well. Michael V. Boukaseff was elected warden of both parishes, but assistant wardens were separately elected: E. P. Pichugin for St Vladimir's and S. I. Kargopolov and G. A. Cherniavsky for the cathedral.

Another issue was to have a negative impact on the archbishop's reputation. A number of the so-called "patriotic organisations" were offended by Abp Theodore's refusal to join their ranks. The supposition was that since the archbishop was not one of them, and they were all strong Russian nationalists, then by not being with them, he must be anti-Russian. The matter came to a head when Theodore declined the offer of membership in the patriotic "Venerators of the Sacred Memory of Tsar-Martyr Nicholas II." His detractors surmised that as Archbishop Theodore was from the Ukraine, he was not pro-Russian. What they did not consider was that he was unwell: his doctors were constantly advising that he reduce his work load. The added burden of working with community organisations was beyond his physical capabilities. Nevertheless, letters were sent to the Synod complaining of the prelate's anti-Russian attitude.

The Synod of Bishops considered that, as Bishop Athanasy was to be transferred to another See, it was appropriate to appoint a new bishop for Melbourne, one who would assist the ailing archbishop and also be a rallying point for the "patriotic organisations." The Synod's choice fell on Archpriest Theodore Raevsky of Miami, Florida, who had recently lost his wife and was known to be a strong personality with degrees in Jurisprudence and Theology. The "patriots" were pacified, at least for the time being.⁵³⁹

⁵³⁷Episcopal Decree No. 1/54. 1 Jan. 1954. (AANZ-ROCA)

⁵³⁸A. V. Serapinin. Memoirs. (Undated manuscript). (AANZ-ROCA)

⁵³⁹"Хроника Церковной жизни" The Orthodox Christian, No. 10 (33), (Dec. 1953), p. 17.

Relations between the archbishop and the “patriotic organisations” were further impaired by the arrival from China of Fr Nikolai Golubev.⁵⁴⁰ The representatives of fifteen patriotic organisations wrote to the Synod protesting that “*The appearance of this priest in our Sydney churches has immediately caused confusion and alarm in the hearts of our anti-Communist parishioners who knew him in China.*” In particular, it was alleged that the priest had betrayed the Church Abroad by the handover of “*church property to the jurisdiction of the Moscow Patriarchate.*”⁵⁴¹ However, there were people in Sydney who knew Fr Golubev in China and considered him to be an excellent priest and choirmaster. Signatures began to be collected in his defence and sent to the Synod. Archbishop Theodore also referred the matter of Fr Golubev’s future to the Synod for a decision. Eventually the Synod stipulated that priests, such as Fr Rostislav Gan, who had received their ordination from the Russian Church Abroad, but at some stage of their ministry were clerics of the Moscow Patriarchate, should be received back into the Church Abroad through the sacrament of repentance. However, priests who were ordained by the Moscow Patriarchate could be received only upon the public renunciation of their allegiance to the Moscow Patriarchate (because that structure was completely subservient to the will and political motives of the atheist Soviet Government) and, after a period of penance, then could be permitted to resume their ministry.⁵⁴²

On 4 November 1953, the feast of Our Lady of Kazan, at the end of the service, Archbishop Theodore appeared in full vestments on the ambo of the cathedral to receive the public act of repentance of Fr Nikolai Golubev.⁵⁴³ This event is of historical significance inasmuch as the act has never been repeated in the Australian diocese. Nevertheless, Fr Golubev and the representatives of the “patriotic organisations” were all products of their time; having survived the horrors of revolution and civil war and living in the climate of the Cold War. Everyone, including Fr Golubev, understood that such an act of repentance was necessary to demarcate the boundaries between the Russian nationalist Diaspora and the Bolshevik-Communist usurpers of Holy Orthodox Russia. The archbishop received Fr Golubev's act of contrition with great sympathy. On 1 January 1954, he formally declared that Fr Nikolai was

⁵⁴⁰ See biography in Appendix B.

⁵⁴¹ Letter to Synod signed by representatives of 15 patriotic organisations. 29 Sept. 1953. (ROCOR-SA)

⁵⁴² Decree of the Synod of Bishops, No. 1354. 5 Nov. 1953. (ROCOR-SA)

⁵⁴³ Act of Contrition made by Fr N. Golubev. 4 Nov. 1953. (AANZ-ROCA)

accepted into the Australian diocese and would act as roving priest for the time being. Subsequently, Fr Golubev was appointed choirmaster at St Vladimir's, Centennial Park.⁵⁴⁴

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After visiting Melbourne in January, Archbishop Theodore travelled to Canberra to make what had now become his regular visit to the annual conference on immigration. Theodore considered the conference important because it discussed issues concerning the national intake of refugees and other migrants. As at previous conferences, the Minister for Immigration, Mr Harold Holt, made a point of publicly reassuring the Russian community that the government valued its loyalty and was prepared to defend the rights of the Russian Diaspora.⁵⁴⁵

The new year saw Queen Elizabeth II and her consort Prince Philip, Duke of Edinburgh, commence their official state visit to Australia in Sydney. On 7 February 1954 Archbishop Theodore was present at a solemn service in St Andrew's Anglican Cathedral to welcome the Royal Couple and later represented the Russian Church at a number of formal functions. In Canberra, His Grace was presented to the Queen together with the primates of the Anglican and Roman Catholic churches, and Archbishop Theophylactos Papathanasopoulos of the Greek Orthodox Church. In Brisbane the children of St Nicholas' parish dressed in their national costumes, greeted the Royal Couple. The Russian Church was represented at official functions by Protopresbyter Valentin Antonieff represented the Russian Church at the official functions: it was remarked that the elderly cleric made an impressive sight when presented to the Queen in his long black robes and his chest covered in Imperial Russian decorations. *"He carried himself as if he was being presented at the Court in St Petersburg."*⁵⁴⁶ The Russian clergy in Melbourne, Bishop Athanasy Martos and Fr Tychon Kiryczuk, were also invited to attend services in St Paul's Cathedral and later were presented to the Queen at Government House. In all, the Russian community was pleased that it had the opportunity to take part in the Queen's visit and show its loyalty to the Monarch and country of its adoption.

⁵⁴⁴In 1960 Archbishop Sava Raevsky invited Fr Nikolai to be second priest and choirmaster at the Archbishop's Chapel in Croydon, where he stayed until his death on 16 April 1969. Fr Victor Bulahov, having closely worked with him for some years in Croydon, said of Fr Nikolai at his funeral, that he was a man of ideals, a dedicated and hardworking servant of the Church, who was unceasing in his prayers and untiring in visiting the sick.

⁵⁴⁵*"Церковная жизнь," Unification*, No. 7 (167). 12 Feb. 1954, p. 5.

Two months later, however, this show of loyalty would be called into question as the Petrov Affair captured the nation's attention.

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The problems of the Melbourne community did not abate with Susemihl's defrocking but took a new turn by devolving upon two prominent families who found themselves on opposite sides. The Yakovlev Family became a leading force in the consolidation of the new Holy Virgin parish, whilst the Trunoffs remained with Susemihl and eventually lost contact with the majority of the Russian community. For those in the Christ the Saviour parish, it meant that the church in La Trobe Street was too small to accommodate everyone and a larger building needed to be found. The last service to be held in La Trobe Street was on 7 March and the following week, 14 March 1954, services commenced in the Methodist Mission Hall in Queensberry Street, Carlton. Although these premises were larger than the previous church, the parish resolved that finding a permanent church would be the first priority of business. To this end Ivan Yakovlev commenced negotiations with Canon Maynard.

A new episode to the Susemihl saga commenced on 24 March 1954, when Archbishop Theophylactos, of the Greek Orthodox archdiocese of Australia and New Zealand, made what was ostensibly a 'clarifying statement' concerning Igor Susemihl. This statement set the tone for the poor relations that would then ensue between the Russian and Greek Churches in Australia:

It has come to my knowledge that a newspaper published on 14 March 1954, that the Rev. Igor Susemihl was defrocked by an Archbishop. In reference to this I would like to make the following statement:

1) The Rev. Igor Susemihl, after an application by him dated 19 January 1954 was accepted under the jurisdiction of the Ecumenical Patriarchate, which is the Head of all Orthodox Churches throughout the world, which body is represented in Australia by the Greek Orthodox Archdiocese of Australia and New Zealand.

2) If this priest or any other priest who is under the jurisdiction of the Greek Orthodox Archdiocese of Australia and New Zealand commits any criminal act or breach of the ecclesiastical canons or laws, he will be tried by the Ecclesiastical Court of the Ecumenical Patriarchate.

3) The Ecclesiastical Court at which any Orthodox priest stands trial must be comprised of six archbishops, while for a deacon at least three archbishops are necessary. It is not permitted for a priest or deacon to be tried by a single archbishop.

4) Up till the date of this statement no accusation has been received by the Greek Orthodox Archdiocese of Australia and New Zealand against the abovementioned priest, Rev. Igor Susemihl, and therefore he continues to be a canonical priest, the same as any

⁵⁴⁶ Interview with Margaret Henderson. 12 Dec. 1998.

other of the Orthodox Church.⁵⁴⁷

⁵⁴⁷ Statement by Archbishop Theophylactos Papathanasopoulos. 24 Mar. 1954. (AANZ-ROCA)

As this document contains a number of categorical statements, it is perhaps appropriate to spend a moment to analyse the "Statement" from the point of view of the canons and traditions of the Orthodox Church.

The document notes that Susemihl was defrocked by one archbishop without mentioning the archbishop by name, even though Theophylactos knew quite well that Susemihl was in Theodore's canonical jurisdiction from the first day he arrived in Australia. Furthermore, Theodore officially informed the Greek prelate in writing of the action against Susemihl, as were the other Orthodox Churches in Australia, therefore one may wonder why Theophylactos needed to say he found out about the interdict from a newspaper.

It is interesting to note that Susemihl was received into the jurisdiction of the Ecumenical Patriarchate on 19 January 1954; however, he was placed under interdict on 29 December 1953. Consequently, one may question which canons the Greek prelate consulted when accepting Susemihl into his charge. One assumes that Theophylactos checked to see whether Susemihl was a canonical priest. In which case he would also have known that Susemihl belonged to the Russian Church and was rector of a Russian parish for a number of years. One must assume that he did know Susemihl's background, as he accepted not only the aberrant priest but also his parish. Under normal circumstances one would assume that Theophylactos would have carefully investigated the fact that Susemihl was brought to account in the Ecclesiastical Court of the Russian Church, and yet, in contravention of a series of Apostolic and Ecumenical canons (Apostolic Canon 15; First Ecumenical Council 16; Fourth Ecumenical Council 20; Antioch 3; Carthage 54), accepted Susemihl into his jurisdiction whilst the cleric was under interdict and without a canonical release. The 20 Canon of the Fourth Ecumenical Council admonishes that if one is received without canonical release by a bishop, both he who is received and the one who receives are severed from the communion of the Church until the one who has transferred returns to his lawful church.

Archbishop Theophylactos justifies his position by declaring that the Ecumenical Patriarch is the Head of all the Orthodox Churches and that he, Theophylactos, represents the patriarch in Australia. However, one may recall that after the fall of Rome, the Church of Constantinople was not seen as having jurisdiction over the other Orthodox Churches, except for the provinces of Thrace, Pontus and Asia, nor had it the right to interfere in the matters of other Autocephalous Churches. The Council of Chalcedon (Canon 28) granted Constantinople special status within the Christian empire because Constantinople was the Imperial Capital and the New Rome. This was quite reasonable for being the seat of an empire, and of a senate, in similar manner to Rome, Constantinople shared in the glory of its imperial status (with the provision, however, that old Rome was to have the first place of honour and new Rome the second). Nevertheless, the Second Ecumenical Council (Canon 2) strictly instructs that bishops remain within their own churches: "*Let the Bishop of Alexandria administer the affairs of Egypt only, let the Bishops of the East govern the Eastern Church, etc...*" Here there is no room for one bishop claiming authority over the province of another. Consequently, Archbishop Theophylactos had no canonical authority to receive, release from suspension or permit to celebrate, a cleric of the Russian Church, which is what Susemihl was on the day he lost his priestly faculties.

Furthermore, the posturing that Constantinople is anything more to the Christian world than a Turkish occupied city with a small Christian population and an abundance of lost past memories, is today but a pious hope. On 18 March 2002, Patriarch Alexey II of Moscow wrote to Patriarch Bartholomew of Constantinople to "renounce his frame of mind obstructing the achievements of longed-for harmony by rejecting Constantinople's unfounded, uncanonical claims of universal authority of the Diaspora, which defy history and have been unilaterally declared by the See of Constantinople without the consent of the bishops of the Church... These actions and aspirations have bewildered and bitterly disappointed Orthodox faithful around the world and are destructive for Orthodox unity and capable of generating a profound crisis in inter-Orthodox relations." (Published on the internet site 'Church Affairs' on 29 March 2003.) It would appear from the letter of the Patriarch of Moscow and All Russia, that the Church Abroad is not the only church that does not recognise Constantinople's claim of being the leader of world Orthodoxy.

Prof. Sergius Troitsky, the most notable Orthodox canonist of the first half of the 20th century, commenting on Constantinople's claim of jurisdiction over the Diaspora, notes that this theory was created by the fiery pan-Hellenist Patriarch of Constantinople, Meletios Metaxakis (1871-1935). Metaxakis admonished the Russian bishops outside the Soviet Union that they were bound by Canon Two of the Second Ecumenical Council, not to meddle in episcopal jurisdictions outside the borders of the Russian Church. However this canon does not grant any rights to the Constantinopolitan Church above that of the Russian bishops, and does not even mention her. If the canon mentioned only that to which Patriarch Meletios referred, then it would mean that not one Church, including that of Constantinople, could have missions outside its own borders. But in fact, Metaxakis selectively quoted the canon and purposely omitted the part which gave the right to all the Churches to have

On two occasions Archbishop Theodore wrote to Archbishop Theophylactos remonstrating about the uncanonical actions of Susemihl and his reception by the Greek prelate, but the matter finished when Theophylactos curtly stopped corresponding. So it was than in

missions. At the end of the canon one reads: *"But the Churches of God in heathen nations (en tois barbarikois ethnési) must be governed according to the custom which has prevailed from the times of the Fathers (i.e. 'Go, teach all the Nations')..."* From this it follows that the prohibition to expand jurisdictions outside the borders of churches does not refer to missionary provinces, but concerns only territories of other churches, but by no means territories existing outside these churches. Troitsky concludes: *"The canons of the Ecumenical Councils cited by the protagonists of the novel theory of jurisdiction of the Constantinopolitan Church over the Orthodox Diaspora, in very fact do not give her any support, and the roots of this theory should be sought not in a yearning for re-establishment of the canonical norms as regards jurisdiction over the Diaspora, but in that 'arrogance of worldly powers' condemned by the canons, which so easily steals into ruling ecclesiastical circles, so greatly harms the work of Church truth, love and peace, and so strongly interferes with the success of Orthodoxy in the Christian world separated from her."*

Theophylactos stated that if Susemihl committed an offence he would be judged by the Ecumenical Patriarchate, and this would be so if Susemihl belonged to the Ecumenical Patriarchate. But Susemihl at the time of his offences was on trial and under suspension in the Russian Church, because he belonged not to the Ecumenical Patriarchate but to the Russian Church. Consequently, one may assume that Theophylactos recognised only his own authority in Australia and no-one else's. If this is so, then Theophylactos was again in error. Australia is not a territory belonging to the Ecumenical Patriarchate, but a missionary territory in the same ilk as Asia or North and South America. In the Americas there are many Autocephalous Orthodox Churches represented, yet the Russian Church, which was the first Orthodox Church to send missionaries to North America, and the other Orthodox jurisdictions continue to coexist peacefully. In fact, at one time in the United States there were Greek parishes belonging to Constantinople and other Greek parishes belonging to Alexandria coexisting together.

The Russian Church has been present in Australia since 1923 and the Ecumenical Patriarchate did not have pretensions concerning the Russian Church, but had lived in harmony with both Russians, Antiochians, Serbs, Bulgarians and Romanians for generations. Indeed, prior to the arrival of Theodore Rafalsky in Australia, the Greek prelates visited and concelebrated with all the Orthodox without exception.

Theophylactos' assertion that six archbishops are needed to convene an Ecclesiastical Court is somewhat bewildering. If one recalls that, when the Holy Canons were being written, an Archbishop was the head of the Local Church, i.e. what we today call a Patriarch, then it would have been impossible to convene an Ecclesiastical Court, as one would never get six patriarchs to attend. If Theophylactos was referring to bishops, rather than archbishops, then the usage of six bishops was practised only in Carthage where there were 466 episcopal sees. According to the authoritative commentaries of the eminent Serbian canonist, Nicodemus Milash, Archbishop of Dalmatia and Istria, published in St Petersburg in 1911, the practice of six bishop was used only in the appellant court. The norm was that the diocesan bishop could judge his own clergy. This point of view is confirmed by the First Ecumenical Council (Canon 5) and the Council of Antioch (Canons 4 and 12). In the Russian Church the practice has always been that the diocesan bishop judges his own clergy and all appeals are sent to the Synod for review. Furthermore, in the current practice of the Greek Church in Australia there is no evidence of the practice which Archbishop Theophylactos advocated.

In the history of the Greek Church in Australia, it is also interesting to note that the claims of the Ecumenical Patriarchate were not accepted by the local parishes in the early years of the 20th Century. D. Tsingris, in his work on the power struggles between the Greek Church and her parishes, notes that the first Greek Orthodox parishes in Australia were under the jurisdiction of the Patriarch of Jerusalem and, *"Gradually the Church of Greece assumed ecclesiastical authority over the Greek communities in Australia, in common with Greek communities in Europe and America. The Ecumenical Patriarchate refused to consent to this arrangement and repeatedly indicated to the Church of Greece that extension of its authority beyond its existing borders contravened the Holy Canons and the practice of the Church. However, in 1908 the Ecumenical Patriarchate decided to withdraw its objections... After the Greek-Turkish Asia Minor Campaign of 1920-1923, the Ecumenical Patriarchate of Constantinople lost the majority of its flock, due to the expulsion of 1,500,000 Greeks from Asia Minor [and consequently] decided to assume jurisdiction over the Greek Orthodox Churches abroad, and for that purpose Patriarch Meletios Metaxakis issued a Synodic Tome in 1922."* The Greek Orthodox Community of Sydney was not affected by this decision until 1924, when the patriarch appointed a bishop for Australia. This appointment was vehemently opposed to by all the Greek communities in Australia and, according to the Hellenic Herald (21 June 1968), caused telegrams to be sent to Constantinople and various

Melbourne there appeared two parishes of the Protection of the Holy Virgin: one parish in the St Mary's Anglican Missions church, Fitzroy, in the jurisdiction of the Ecumenical Patriarchate with Igor Susemihl as its "priest," and the other in the Methodist Mission Hall in Carlton, within the jurisdiction of the Russian Church with Fr Tychon Kiryczuk as its rector.

Despite Theophylactos accepting him into his jurisdiction, Susemihl nevertheless formally protested to the Synod of Bishops, and in the press, about being suspended.⁵⁴⁸ The Synod reviewed the case again and concluded that as Susemihl dared to celebrate whilst under suspension, and as this fact was never denied or questioned, that uncanonical action therefore remained the proper and lawful basis for Susemihl's defrocking.⁵⁴⁹ Eight months after the decree of the Synod was published, "Archpriest" Susemihl wrote to Fr Theodore Michaluk addressing him as "Mister" and denying that he had appealed to the Synod on the grounds that "*I as a cleric of the Ecumenical Patriarchate, do not recognise any such authority.*"⁵⁵⁰

As if this was not enough, a new scandal erupted in December 1954. One of Susemihl's parishioners accused him of having intimate relations with the other's wife. The husband sued for divorce in Supreme Court citing adultery as the cause. The matter received extensive notoriety and was given full-page coverage in the press.⁵⁵¹ Eventually, the case was lost on the grounds of lack of evidence. In retrospect, however, one wonders why certain crucial evidence was withheld from the court, including a letter from the father of the woman in these proceedings, giving graphic details of an intimate act he witnessed between his daughter and the co-defendant.⁵⁵² Neither was the father in question, called to give evidence in court. The court found that as certain evidence given was not previously mentioned in the affidavits, it was not admissible and, as the allegations were not substantiated by eyewitness evidence, the motion for divorce was lost.

Greek government departments in Athens. These telegrams stated: "*All the communities in Australia dependent on the Church of Greece oppose interference of Patriarchate...*" (Tsingris).

⁵⁴⁸Letter to Synod of Bishops from I. Susemihl, 19 Mar. 1954. (ROCOR-SA)

It is interesting to note that Igor Susemihl signed this letter as "Archpriest." On the eve of this letter a article appeared in *The Sun* (18 Jan 1954, p. 2.) in which Susemihl stated that his parish would remain Russian Orthodox but would be under the jurisdiction of the Greek Church.

⁵⁴⁹Decree of the Synod of Bishops, No. 541. 25 Mar. 1954. (ROCOR-SA)

⁵⁵⁰Letter to Fr T. Michaluk from Archpriest Igor Susemihl, 15 Nov. 1954. (AANZ-ROCA)

⁵⁵¹"Husband's Bid for Divorce rejected by Jury," *The Sun*, 10 Nov. 1955, p. 6.

"Divorce Fails," *The Age*, 10 Nov. 1955, p. 4.

⁵⁵²Statement by V. I. Kacheuny. 25 Dec. 1954. (ROCOR-SA) and (AANZ-ROCA)

The court case was followed with keen, sometimes ghoulish, interest by the whole of the Russian community and public opinion did not reflect the verdict of the court. The only consolation for the emotionally bruised community was that Igor Susemihl was referred to in the newspapers as a Greek Orthodox priest, and not a Russian priest. Susemihl's wife, Tatiana, reacted by taking her son and abandoning the matrimonial home, leaving a short note: "*I have gone, you do as you please.*"⁵⁵³ Within a few months the numbers of parishioners at Susemihl's parish dwindled so dramatically that they were unable to continue paying the £100.0.0 annual rental. Eventually the parish established itself in a small weatherboard building in South Yarra where it continues to the present.

By contrast, on 4 June 1954, the parish in Queensberry Street, Carlton, resolved to buy a church property in Oxford Street, Collingwood. The former Anglican church of St Augustine was sold to the Russians for £10,500.0.0 with £1000.0.0 as a deposit and a further deposit of £1000.0.0 within one year of the date of contract, and the rest paid off over a period of 28 years at £8.0.0. per week.⁵⁵⁴ At a time when men were earning £12-15 per week and women only £3 the amount was not insignificant. The challenge was met with both enthusiasm and justifiable caution,⁵⁵⁵ and in the end the debt was fully discharged within eleven years.

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In October 1954 Abp Theodore made his only visit to Perth. Fr Sergij Putilin had invited the prelate to officiate at the consecration of the newly constructed church of Sts Peter and Paul and to spiritually strengthen the Orthodox community. Official visits were made to the Anglican archbishop of Perth and the Premier, where Theodore expressed his gratitude for the support the Russian community received whilst trying to establish itself in Western Australia. During the service of consecration more than two hundred Russians, Ukrainians, Byelorussians, Greeks and Serbs crowded the small church and its surroundings. Archbishop Theodore was assisted by Fr Sergij Putilin, Fr Petar Rados of the Serbian Orthodox parish and Protodeacon Peter Grishaev. During the service Fr Putilin was elevated to the dignity of archpriest.

⁵⁵³As reported to Fr T. Michaluk by Matushka Tatiana Susemihl. 30 Dec. 1955 (AANZ-ROCA)

⁵⁵⁴Contract of Sale of St Augustine's church. 7 Sept. 1954. (AANZ-ROCA)

Due to his poor state of health, the archbishop had expressed his concern⁵⁵⁶ about travelling to Perth,⁵⁵⁷ but it had been hoped that the three day rail trip and the return would help him to relax and regain some of his strength. But soon after his visit to the West, the archbishop began visibly to weaken. He became irritable, suffered from insomnia and occasionally vomited blood.

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It is impossible to have an adequate overview of the Russian presence in Australia without touching on the so-called “Petrov Affair.” That event, in turn, reflects the domestic and international climate of the post-war period, on which it is necessary to remark briefly.

From 1920 to 1939 Australia had no direct diplomatic contact with the Soviet Union but relied upon the Australian Counsellor at the British Embassy in Moscow to keep the Australian government informed of any necessary events. Australia was conservative in its outlook and made little attempt to separate itself from the traditional arrangement with Great Britain regarding overseas representation.⁵⁵⁸ However, with the advent of World War Two, diplomatic relations between Australia and the Soviet Union were developed due to the increasing involvement of the Soviets in the Allied war effort. At the same time, commensurate with a greater international involvement, Australia became more independent in its foreign policy.⁵⁵⁹ In 1943, as this new outlook was developing, Australia and the Soviet Union exchanged military missions then, in 1948, the Soviet Union was formally invited to open its embassy in Canberra the immediate post-war years witnessed heightened political disquiet in Australia. It was also a period of significant social change and many Christians found themselves questioning whether Australia would “*survive as a nation of*

⁵⁵⁵ Minutes of the Extraordinary General Meeting of the Protection of the Holy Virgin Parish. 4 Jul. 1954. (AANZ-ROCA); cf. Letter to Metropolitan Anastasy Gribanovsky from Archbishop Rafalsky, 11 Oct. 1954. (ROCOR-SA).

⁵⁵⁶ Letter to Metropolitan Anastasy Gribanovsky, 11 Oct. 1954. (ROCOR-SA)

⁵⁵⁷ Letter to Metropolitan Anastasy Gribanovsky, 11 Oct. 1954. (ROCOR-SA)

⁵⁵⁸ A. Watt. *The Evolution of Australian Foreign Policy 1938-1965*. (Sydney: Cambridge Univ. Press, 1967), p. 293.

⁵⁵⁹ *ibid.*, p. 294. As evidenced by the circumstance that in the immediate years following WW2, Australia opened twenty-eight embassies, twelve High Commissions and numerous Consulates-General, Consulates and Trade Commissions.

European origin and of Christian culture.”⁵⁶⁰ Moreover, national reconstruction appeared to be threatened by Communist infiltration into the Trade Union Movement. Indeed, after a short period (1940-1941) during which the Communist Party was banned in Australia, the Communists had obtained successfully positions of control in a number of key trade unions. Many Australian Catholics, together with the overwhelming majority of migrants who had escaped for Soviet occupied countries, saw this development as an attempt by the Communist Party to use its subversive influence with the aim of seizing political power.

To counter this situation, the Catholic Church provided moral and financial support to an organisation called: “The Catholic Social Study Movement,” commonly known as “The Movement.” Led by B. A. Santamaria, the Movement was a national alliance of Catholic activists and trade union officials, and its avowed object was to oppose the Communist influence in the unions. The secretive nature of the Movement, explained by Santamaria as a tactical necessity, was seen by the parliamentary leader of the Australian Labor Party, Dr H. V. Evatt, as a threat to the independence of the political process; effectively, a Catholic ‘plot’ to take over the ALP and ultimately the Australian Government.⁵⁶¹

When the Liberal and Country Party Coalition was returned to government at the 1949 Elections with a comfortable majority, the government introduced its promised Communist Party Dissolution Bill.⁵⁶² Although the bill passed in 1950, it was immediately challenged in the High Court by the Communist Party and by militant trade unions such as the Waterside Workers. The bill was declared to be unconstitutional, but Menzies was not to be deterred and moved to have a referendum that would empower the government to legislate against the Communists. The referendum was defeated at the polls in 1951, but the issue did not subside. In 1954 on top of the political turmoil associated with the perceived rise of Communism came the sensational news that the Soviets had developed a large spy network in Australia. It was this revelation, known as the Petrov Affair, that finally discredited the Communist Party and curbed its political ambitions.⁵⁶³

⁵⁶⁰P. O’Farrell, *The Catholic Church in Australia - A Short History: 1788-1967*. London: Nelson, 1972, p. 264.

⁵⁶¹*ibid.*, p.265.

⁵⁶²R. Ward, *Australia - A Short History*. Sydney: Ure Smith, 1975. p. 164.

⁵⁶³However the Right Wing propaganda concerning the “Twelve Faceless Men,” supposedly Communists, running the Labor Party from behind the scenes, lingered in the public psyche until the advent of Gough Whitlam and his popularist slogan, “It’s Time,” which swept Labor to power in 1972.

The principal characters of the Petrov Affair were Vladimir Mihailovich Petrov (born Vladimir Shorohov) and his wife Evdokia Alexeevna. The Petrovs were cypher clerks at the Soviet embassy in Stockholm prior to their arrival in Australia on 5 February 1951. Vladimir Petrov had been appointed Third Secretary, a position with diplomatic immunity, but he was also consular head of the embassy in Canberra and representative of “Voks”, a Soviet cultural organisation. Secretly, he was a Lieutenant-Colonel of the NKVD and MVD, the Ministry of Internal Affairs which controlled the Soviet secret police organisation and the Intelligence Service. Evdokia Petrov’s appointment included duties as secretary to the ambassador and principal cypher clerk. She held the rank of captain in the MVD.⁵⁶⁴

It was during the relative quiet of the post Korean War period that on 2 April 1954, Vladimir Petrov defected from the Soviet service and was granted political asylum by the Commonwealth Government. The train of events, thus set in motion, led to the withdrawal of the Soviet Diplomatic Mission from Australia and, simultaneously, the expulsion of the Australian Embassy from Moscow. Furthermore, the whole affair led to an extensive inquiry into Soviet espionage in Australia. Petrov handed the Australian Security Intelligence Organisation (ASIO) a large number of documents in both English and Russian (“The Petrov Papers”), referring to Soviet non-military espionage in Australia. He also made numerous statements elucidating these documents and incriminating many people in Australia as conscious or unwitting agents of the Soviet policy. Some of these agents included university academics, trade union officials and public servants working for the Australian Labour Party. Petrov claimed that he decided to defect when he heard of the denunciation of Stalin’s KGB chief Lavrentii Beria in Moscow, and believed that, as a supporter of the Beria fraction, he would be recalled to the Soviet Union and punished by the Supreme Soviet.⁵⁶⁵ ASIO, having accepted Petrov's defection and the documents as genuine, compensated Petrov for his loss of position and personal savings to the value of £5000.0.0.⁵⁶⁶

Evdokia had been unaware of Vladimir’s intention to defect nor, at the time of the defection, knew of his fate. Her first realisation came when she was recalled to the embassy and kept

⁵⁶⁴ Royal Commission on Espionage - Transcript of Proceedings. (Canberra: Commonwealth of Australia, 1954-1955), p. 9.

⁵⁶⁵ ibid., pp. 201 and 640.

⁵⁶⁶ Interim Report of the Royal Commission on Espionage. (Canberra: Govt. Printers, 1954), p. 10.

there under guard, was informed that her husband was kidnapped and probably dead,⁵⁶⁷ she was ordered to return immediately to the USSR, under the guard of two special couriers. On the morning of 16 April, the Australian Government, through the External Affairs Department, forwarded a letter to the Soviet Embassy conveying the details of Petrov's request for political asylum, and a personal letter from Petrov to his wife. It was only from the information received in these letters that Mrs Petrov found out about the actual circumstances of her husband's disappearance. When the news of Petrov's defection broke in the Press:

it aroused worldwide interest and much political excitement in Australia; the more so as the Soviet Embassy promptly asserted that Petrov had been kidnapped by the Australian Government; and alternatively, that he was a fugitive from Soviet Justice, who had embezzled embassy funds.⁵⁶⁸

On 19 April, the Soviet Embassy forwarded Mrs Petrov's reply to her husband, in which she wrote that she was unable to see him because she feared falling into an Australian Government trap. That evening Evdokia was driven to Sydney's Mascot airport in the custody of the Soviet First Secretary and two special couriers. A large number of protesters, described in the press as anti-Communist New Australians, called to Mrs Petrov to remain in Australia. With much shouting and shuffling, the crowd caught hold of her belt and attempted to drag her free from the couriers who held firmly to her arms. The incident was highly emotive and received international media coverage.⁵⁶⁹ Later, the airliner transporting her stopped to refuel in Darwin and it was then that the Australian Government decided to intervene. At 5.00 on the morning of the 20 April, Northern Territory police officers boarded the airliner and, during a scuffle with the couriers, removed Evdokia from the plane. After a telephone call to Vladimir, Evdokia intimated that she wished to seek political asylum in Australia, which the Prime Minister granted that same day.⁵⁷⁰

Subsequent to the Australian government's refusal to accede to Soviet demands that Vladimir be returned to them diplomatic relations were severed between Moscow and Canberra.⁵⁷¹ In 1956 the Commonwealth granted the Petrovs Australian citizenship and provided them with

⁵⁶⁷The Australian Encyclopaedia. Vol. 7. Sydney: Grolier Society, 1963, p. 84.

⁵⁶⁸ibid., pp. 84-85.

⁵⁶⁹Royal Commission on Espionage - Transcript of Proceedings. (Canberra: Commonwealth of Australia, 1954-1955), p. 37.

⁵⁷⁰ibid., pp. 18-19.

⁵⁷¹The Australian Encyclopaedia. Vol. 7. Sydney: Grolier Society, 1963, p. 85.

new identities.⁵⁷² The Soviet Union sought to re-establish diplomatic relations with Australia in 1959, but it was not until the middle of 1962 that a Soviet ambassador was again permanently resident in Australia.

Reaction to the events with Mrs Petrov and the claims and counter claims of Soviet spying in Australia, gave the Prime Minister the opportunity to set up a Royal Commission “*With extensive powers to inquire into Soviet espionage in Australia with particular reference to documents and information supplied by Vladimir.*”⁵⁷³ The Commission, comprising three Supreme Court judges, opened in Canberra on 17 May 1954 and heard evidence for almost eleven months in Canberra, Melbourne and Sydney in both public hearings and closed sessions. Most of the witnesses were either Australians or residents of Australia, each being named in the Petrov documents innocuously as “persons suitable for study” or as “unwitting helpers” from whom information might be obtained. It proved, in some instances, that those named by Petrov were found to be willing and active helpers of Soviet espionage.⁵⁷⁴ In some of the Petrov Papers Australia (being on friendly terms with the USSR at the time) was secretly referred to as “the enemy.”⁵⁷⁵ Other evidence revealed the Soviet system of secret hiding places, code names and words, the payments of large sums of money and a timetable of clandestine meetings involving such organisations as the Australia-Russia House and the Australia-USSR Friendship Society.⁵⁷⁶

The monotonous routine of examination and cross-examination was dramatically interrupted when Dr Evatt was granted leave to appear before the Commission as defence attorney for two of three members of his secretariat, James Dalziel and Albert Grundeman, who were named in one of Petrov’s documents known as Document J. Their incrimination, Evatt alleged, was a political conspiracy against the Australian Labour Party. He further claimed that the Prime Minister and a senior ASIO official had planted certain fabricated documents on Dalziel and Grundeman to discredit the ALP and in such a way jeopardise the ALP’s

⁵⁷²The Petrovs became Sven (also called Ben) and Maria Anna Allyson and lived in the Melbourne suburb of Bentleigh. Vladimir Petrov died in 1991 and Evdokia in 2002.

⁵⁷³Royal Commission on Espionage - Transcript of Proceedings. (Canberra: Commonwealth of Australia, 1954-1955), p. 1.

⁵⁷⁴ibid., p. 85.

⁵⁷⁵ibid., p. 1106.

⁵⁷⁶ibid., pp. 10, 1357, 2799, 2109 and 2124.

chances of winning the forthcoming General Election.⁵⁷⁷ The Commissioners found Evatt's allegations to be "*Fantastic and wholly unsupported by any credible evidence,*"⁵⁷⁸ and concluded that "*Dr Evatt could not disassociate his functions as an advocate from his personal and political interests...*"⁵⁷⁹ The result was that they withdrew permission for Evatt to appear before them again.

Dr Evatt then promptly wrote to the Soviet Foreign Minister, Vyacheslav Molotov, seeking an official Soviet statement on the credibility of the Petrov's and their documents. The revelation of this action caused a public sensation and split the opinions of the members of the Labour Movement into two factions.⁵⁸⁰ The "*Anti-Communist Labour Party members accused Evatt of being pro-Communist, a charge he denied, while the ALP federal executive supported him and expelled the anti-Communist members...*"⁵⁸¹ With this expulsion the Labour Movement was split between the ALP and the Anti-Communist Labour Party. The latter group attacked the allegedly pro-Communist trend of the official Labour Party and stressed the need for a vigorous defence policy. As a result of Dr Evatt's intrusion into the Royal Commission, his letter to Molotov, the split within the factions of the ALP and the findings of the Commission, two Victorian anti-Communist Labour candidates were returned at the General Election of 4 June 1954. This led to the formation of the Democratic Labour Party and split the Labour Movement for thirty years.⁵⁸² Many Catholics, supported by thousands of Eastern European migrants, including Russians, Ukrainians and Byelorussians vigorously joined the ranks of the anti-Communist and anti-Labor forces and "*voted to support the continuing existence of a third party, exclude Labor from office, and maintain a Liberal-Country Party government in office for another ten years.*"⁵⁸³

In August 1955, the Royal Commission announced its findings which amounted to a condemnation of the activities of the Soviet Embassy during the years 1943-1954. The

⁵⁷⁷ *ibid.*, pp. 8 and 10. See also Interim Report of the Royal Commission on Espionage. (Canberra: Govt. Printers, 1954), pp. 425-426.

⁵⁷⁸ Royal Commission on Espionage - Transcript of Proceedings. (Canberra: Commonwealth of Australia, 1954-1955), p. 246.

⁵⁷⁹ Interim Report of the Royal Commission on Espionage. (Canberra: Govt. Printers, 1954), pp. 7-9.

⁵⁸⁰ Current Affairs Bulletin. Vol. 17. No. 8. Sydney: University of Sydney Press. (6 Feb. 1956), p. 11.

⁵⁸¹ World Book Encyclopaedia. Australia - Vol. 2. Sydney: Field Enterprises Educational Corporation, 1966, p. 180.

⁵⁸² Current Affairs Bulletin. Vol. 17. No. 8. Sydney: University of Sydney Press. (6 Feb. 1956), pp. 122-128.

⁵⁸³ P. O'Farrell, The Catholic Church in Australia - A Short History: 1788-1967. London: Nelson, 1972, p.273.

Commission found that the Petrov's were truthful witnesses and the Petrov Papers genuine. It was concluded that the Soviet Embassy had conducted espionage in Australia with the help of Australian Communists and sympathisers and that it had paid large sums of money in US dollars for the exclusive use of the Australian Communist Party.⁵⁸⁴ In terms of national security the Commission served three purposes. First, it revealed the means and methods of Soviet non-military espionage in Australia. The awareness of these methods meant that the Australian government could act to make future espionage more difficult. Second, the Petrovs provided concrete proof of the existence of a "Fifth Column" established by the Soviet Union to undermine the security of the nation. Third, the Royal Commission confirmed that the relevant Australian laws for peacetime non-military espionage were such that traitors and potential traitors could not be punished until the outbreak of a declared war.

However, controversial the domestic political ramifications of the Petrov Affair, the event served to awaken the wider Australian community to the perceptions which informed the anti-Communist convictions of so many Eastern European immigrants. A well-known political activist in the postwar Russian community, when asked about the Petrov Affair, recalled:

Not only Australians, but also the Russian community, were shocked by the Petrov scandal. In political circles many spoke to representatives of the Russian community and apologised for not believing the stories which we told them of past events. No-one could believe that such an incident could occur in Australia, a land so distant from the Cold War intrigues of the Northern Hemisphere. When Mrs Petrov was liberated from the Soviet couriers, everyone was jubilant - it was like a national holiday. We were pleased that now, at last, Australians had seen for themselves that which forced us to flee the Communists. It was the same in other ethnic communities. Poles, Latvians, Hungarians, and many others, rejoiced in the unmasking of the Soviets.⁵⁸⁵

At the same time the attitude of the Russian community towards the Petrovs was often equivocal if not hostile:

When the wife of Vladimir Petrovich Differding, a leading member of the Russian group in the Liberal Party, wanted to hold a show of support for Mrs Petrov, the foremost political leaders of the Russian community refused to support her action, as they considered Petrov a person who wanted to save his own skin, rather than a patriot doing something honourable.⁵⁸⁶

⁵⁸⁴ Royal Commission on Espionage - Transcript of Proceedings. (Canberra: Commonwealth of Australia, 1954-1955), p. 2124.

⁵⁸⁵ Interview with Arkadi Alexandrovich Morozow. 1 Feb. 2002.

⁵⁸⁶ ibid.

Similarly, there was strong community resentment against those Russians who were perceived to be compromised by pro-Soviet associations.⁵⁸⁷ For example, Alexei Petrovich Kerensky, president of the Russian Anti-Communist Centre, wrote a pamphlet condemning the involvement of Russian emigres in the sordid machinations of the Soviet Embassy. Kerensky expressed the general outrage of the Russian community that Australian Law did not permit the prosecution of espionage in peace time. Likewise, there was considerable indignation within the Russian community upon learning “*that a Russian émigré academic at Melbourne University and her husband were named in the evidence as "Eve" and "Crab" and that they had in some way been linked to the Soviet Embassy.*”⁵⁸⁸

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The revelations of the Petrov Affair, on top of the scandal associated with Igor Susemihl, caused great instability within the Russian community, especially in Melbourne, and people looked for strong leadership to allay their fears and provide a sense of security. However, the deterioration of Archbishop Theodore’s health had become public knowledge and concerns were expressed as to whether he could continue to rule the diocese. The so called “patriotic organisations” were keen that the new suffragan bishop should arrive soon, so that they would have someone to whom they could relate.⁵⁸⁹ Others were more concerned about Theodore himself and hoped the arrival of the new bishop would provide the ailing prelate with support and an opportunity to rest.⁵⁹⁰

Bishop Sava Raevsky finally arrived on 3 September 1954 and, ill health notwithstanding, Archbishop Theodore travelled to Brisbane to greet him. The two prelates remained in Brisbane for three days getting acquainted and discussing church affairs. During that time the Department of Immigration speedily processed Bishop Sava's documents so that he would

⁵⁸⁷ Compare: Церковная жизнь - О.Р.И.Н.А.В.А.,” *Unification*, No. 1 (213). 1 Jan. 1955, p. 7.

⁵⁸⁸ Interview with Nina Mihailovna Christesen, nee Maximov. 3 Aug. 2001

Mrs Christesen, founder of the Russian Department at Melbourne University, mentioned this issue in her interview and felt that reference to her in the Royal Commission was over-exaggerated, and what was on her part a love of the historical Russia, was interpreted as an approval of the Soviet system. Certainly, the matter caused her great pain and remained with her until her death. Today, everyone who knew Mrs Christesen can bear witness to her great love of Russia, its culture and especially its literature.

⁵⁸⁹ On their initially favourable response to Bishop Sava see Letter to Metropolitan Anastasy Gribanovsky from V. A. Petrushevsky. 17 Sept. 1954. (ROCOR-SA).

⁵⁹⁰ Letter to Synod from Fr T. Michaluk, 14 Aug. 1954. (ROCOR-SA). Cf. Letter to Bishop Averky Taushev from Ivan Pavlovich Rojdestvensky. 10 Nov. 1954. (ROCOR-SA).

not be delayed in Sydney when he would finally leave the ship. The stopover in Brisbane also gave the Russian community an opportunity to see and hear the new bishop.

Bishop Sava remained in Sydney for ten days, meeting with clergy and community members. Archbishop Theodore and Bishop Athanasy spent a great deal of time introducing the new prelate to the problems and concerns of the Australian diocese. After this, Bishop Sava travelled to Melbourne by train, there to be met at the station by the clergy of Victoria and a large gathering of parishioners. “Unification” noted that the bishop was “*a steadfast bulwark of the Russian Orthodox Church,*” and openly conjectured that he would bring unity to Melbourne’s Russian Orthodox community.⁵⁹¹ The bishop noted that on this occasion Australian journalists were keen to ask him about the possibility of the Western nations defeating the Bolsheviks and freeing the Russian people from Communism.⁵⁹² The following day, Sunday, services were held in the Methodist Mission Hall in Queensberry Street, Carlton, with four hundred people attending. In his homily Bishop Sava mentioned that the mission of the Russian Church Abroad was to unite all Orthodox people, to strengthen the faith, preserve the traditions and culture of the past and to warn the world about the insidious evil of communism. At the luncheon which followed, the bishop spoke of his desire to strengthen the ties between Australian society and the Russian community and also of the need for all Russian emigres must be loyal to the Crown and the democratic institutions of their new homeland.⁵⁹³ Overall, the new suffragan had made a favourable first impression upon the diocese:

We now have a splendid suffragan bishop in Bishop Sava. He is liked by everyone. He is calm, attentive, simple in the way he deals with people. He is patriotically oriented and speaks with authority. He could certainly replace Archbishop Theodore if ever necessary. The gossip is that people want him to be our next diocesan bishop. We all try to help him find his way in this new situation and would gladly protect him from unpleasantness if possible.⁵⁹⁴

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March and April 1955 brought another shock to the Australian Diocese. The rector of St Nicholas church in Adelaide, Archpriest Ioann Berezovsky, announced that he had transferred to the jurisdiction of the Ecumenical Patriarchate. The problem stemmed from a

⁵⁹¹“Церковная жизнь” *Unification*, No. 39 (199). 23 Sept. 1954, p. 3.

⁵⁹²Letter to Bishop Nikon Rklitsky from Bishop Sava Raevsky, 24 Sept. 1954. (ROCOR-SA)

⁵⁹³“Задачи Зарубежной Церкви,” *Unification*, No. 42 (203). 28 Oct. 1954, p. 7.

report made in the previous year by the internal parish auditors. Part of the parish council disagreed with the report and moved to have the internal auditors dismissed. However, the auditors had been properly elected at an annual general meeting of parishioners and they resisted any coercion. The matter split parish opinion and in March 1955, when Archbishop Theodore arrived in Adelaide to chair a meeting of parishioners, the matter became so heated that the meeting had to be abandoned. This only served to intensify the feelings of some parishioners and the matter did not desist.⁵⁹⁵ Meanwhile, Igor Susemihl had arrived in Adelaide and had privately convinced Fr Ioann that, as rector of the parish, he would have to accept full responsibility for the bad behaviour of his parishioners and, therefore, that he would soon be placed under interdict. Fr Ioann's son influenced his father to listen to Susemihl and, consequently, Berezovsky clandestinely asked the Greek archbishop to accept him into his jurisdiction. His action was kept secret from the parishioners and during services he continued to commemorate Archbishop Theodore. In due course Berezovsky called a meeting of his parish council to arrange a fresh general meeting. Susemihl was present at the council meeting by invitation of Fr Ioann who spoke at length about the unfair attitude of the diocesan authorities towards him and the parish. He invited the council to take the parish to the Greeks.⁵⁹⁶

Upon returning from Adelaide, Archbishop Theodore sent a commission, consisting of Fr Isidor Deresa and Nikolai Iakovlevich Scherba from Melbourne and Michael Vasilievich Boukaseff from Sydney, to help resolve the issues in the Adelaide parish and to ensure that it remained within the Russian Church. Whilst the commission was in Adelaide, Igor Susemihl arrived at the church and, declaring himself to be Archpriest of the Greek Orthodox Church in Australia and Dean of Victoria and South Australia, claimed he had arrived to formally receive Fr Ioann and the St Nicholas' parish into the Greek Church. When this was announced to the parishioners, they were outraged by Fr Berezovsky actions. This caused the archbishop to temporarily appoint Fr Isidor Deresa rector of the parish.⁵⁹⁷

However, on 6 April 1955, Fr Berezovsky and ten of his supporters forcibly evicted Fr Deresa from the church and commenced celebrating vespers, openly commemorating the

⁵⁹⁴Letter to Archpriest George Grabbe from Archpriest Theodore Michaluk, 9 Nov. 1954. (ROCOR-SA)

⁵⁹⁵“О событиях в Аделаиде,” *Our Life*. No. 2, (Aug. 1955), p. 13.

⁵⁹⁶Interview with Fr Ioann Stukacz. 4 Feb. 2002.

⁵⁹⁷“О событиях в Аделаиде,” *Our Life*. No. 2, (Aug. 1955), p. 14.

Greek hierarchy. The following day Fr Berezovsky celebrated for his small group of supporters whilst the church choir and some two hundred parishioners remained outside the church. Eventually the police were called and an inspector tried to adjudicate the matter. However, after listening to Fr Berezovsky and his interpreters, he stated that although he did not pretend to know the details of church law, if Berezovsky belonged to the Greek Church, he needed to go to the Greek church and leave the Russians to themselves. With that, a small group left in support of their priest, whilst the majority remained.⁵⁹⁸ Without doubt, it was in no small measure thanks to the firm stance of the church warden, Ivan Terentievich Nechiporenko and the choirmaster Ivan Dorofeevich Stukacz,⁵⁹⁹ that the parish remained loyal to the Russian Church Abroad. As “Unification” observed:

Perhaps Berezovsky felt that he had the support of the people and that whilst going to the Greeks he could continue to celebrate in the Russian church. In this he was mistaken. No matter how much Russians fight amongst themselves, very few were prepared to abandon their Church.⁶⁰⁰

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In Melbourne, Bishop Sava continued his close relations with the Serbian nation. In January 1955 he was invited to consecrate the foundations of the first Serbian Orthodox church to be built in Victoria at St Albans. At the after-service banquet the Serbs collected £400.0.0 which they presented to him. He gave it back to them for the construction of the church in memory of his late Matushka Persida.⁶⁰¹ Within his own parish, Bishop Sava became caught up in preparations for a legal suit against Igor Susemihl to reclaim certain ecclesiastical items donated to the Protection of the Holy Virgin parish during Susemihl’s rectorship, and which were taken by him when the parish disintegrated.⁶⁰²

On 15 October 1954 the Protection of the Holy Virgin parish finally received the keys to the church in Oxford Street, Collingwood. The building needed extensive internal renovation, and Bishop Sava, having only recently completed the building of a church in Miami, Florida, enthusiastically took to the new project. Sava was able to solicit the needed donations of money and volunteer labour – some people gave up to seventy working days to repair and

⁵⁹⁸“К событиям в Аделаидском приходе,” *Unification*, No. 20 (232). 13 May 1955, p. 5.

⁵⁹⁹Subsequently Archpriest Ioann Stukacz (b. 1930) of the Cathedral of Sts Peter and Paul in Strathfield, NSW.

⁶⁰⁰“К событиям в Аделаидском приходе,” *Unification*, No. 20 (232). 13 May 1955, p. 5.

⁶⁰¹Letter to Bishop Nikon Rklitsky from Bishop Sava Raevsky, 4 Feb. 1955. (ROCOR-SA)

⁶⁰²Affidavit registered in the Supreme Court of Victoria by Samuel Christoff, Solicitor.

paint the church. In all, the renovations cost £1500.0.0 and another £3000.0.0 was collected to pay off the debt on the church.⁶⁰³ Despite the fact that the church was cluttered with scaffolding, the first service in Bishop Sava's new cathedral was on the 6 January 1955, the eve of Christmas according to the Julian calendar. The secretary of the parish council wrote of the real joy and sense of unity being experienced in the parish, expressing his confidence that "*the crisis in Melbourne's church life has passed.*"⁶⁰⁴

Bishop Sava had a more sombre view of things. In correspondence with his friend Bishop Nikon he recounts some of the difficulties he was encountering:

I am being swamped with work. There is no time for anything. Melbourne is another Miami. We have to renovate and adapt the new church for our needs... Again an iconostasis, again a cliros, again an ambo... I live in a walk-through room, which is very inconvenient, but it is close to the church... For St Nicholas I will go to Adelaide, there is another scandal there - again the work of Susemihl's hands... There is work for you here, if you would agree to come!⁶⁰⁵

As fate would have it, Bishop Sava was not to remain in the Melbourne See for long. His last parish initiative was early in April 1955, when he established the parish school by appointing Anastasia Iakovlevna Gusseff (nee Princess Shakhovsky) principal, and Olga Nikolaevna Byrnes-Protopopov president of the parents' committee. Initially the school consisted of eighty children broken up into two groups. However, by the beginning of the 1956 school year, children were arranged in grades and a number of teachers volunteered their services. The school had just started to function when Bishop Sava's attention was turned to events in Sydney.

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In Sydney Archbishop Theodore prepared to celebrate the feast of the Annunciation. The Vigil service on the 6 April and the Divine liturgy the next day were celebrated with great pomp by the archbishop and four priests. No-one could have imagined that this would be his last service. During the night of the 7 April, Theodore suffered significant bleeding from the bowel. This continued on a number of occasions during the next day and caused enough

⁶⁰³Г. Kiryuczuk, Св. Покровский собор." Русская Православная Церковь Заграницей 1918-1968. Vol. 2. New York: Russian Ecclesiastical Mission in Jerusalem, 1968, p. 1411.

⁶⁰⁴О. Byrnes-Protopopov, "Большой подвиг," Unification, No. 3 (215). 14 Jan. 1955, p. 5.

alarm for a doctor to be called. The following day Archbishop Theodore was admitted to hospital for tests. As he was driven to the hospital Fr Michaluk recalled that the archbishop “*looked at the cathedral and the residence next door with tears in his eyes and said to me that he felt that he would never return home from hospital.*” Adamant about his premonition, Theodore expressed the wish to be buried in the cathedral grounds.⁶⁰⁶ Throughout the next week (Holy Week) Bishop Athanasy Martos remained almost constantly at the archbishop’s side. Those who were permitted to visit the archbishop all spoke of how touchingly Athanasy comforted his superior and prayed with him. On Good Friday, the 15 April, Bishop Sava was formally commissioned by the Synod in New York⁶⁰⁷ to accept the administration of the diocese and relocate immediately to Sydney. This Sava did and arrived in Sydney to celebrate Easter services. On the first day of Easter it was announced that Archbishop Theodore was grievously ill. Bishop Athanasy, Fr Michaluk and Fr Grishaev took turns keeping vigil beside the archbishop day and night. On Wednesday of Easter Week, Bishop Sava gave instructions to administer the sacrament of Anointing to the archbishop who, at the end of the service, gave instructions concerning his funeral.⁶⁰⁸ On Friday 22 April, Theodore visibly became worst and Fr Michaluk was called to administer Holy Communion.⁶⁰⁹

The next day the archbishop suffered a stroke, brought on by a sudden reoccurrence of the bacterial endocarditic infection of the lining of the heart, which paralysed the right side of his body. The issue of blood also increased and Theodore was diagnosed as having an inoperable perforated peptic ulcer. The whole Church began to pray. Services were celebrated daily in every parish church and telegrams were sent to dioceses throughout the world asking for prayers. Archbishop Theodore Rafalsky died, aged 59 years, at North Shore Hospital, Sydney, on the 5 May 1955. Theodore Rafalsky was the first prelate of the Russian Church to die in Australia. Indeed, he was the first Orthodox bishop of any jurisdiction to be buried in Australian soil.

⁶⁰⁵Letter to Bishop Nikon Rklitsky from Bishop Sava Raevsky, 8 Jan. 1955. (ROCOR-SA). The prospect of becoming the second suffragan bishop in Australia clearly did not appeal to Bishop Nikon; see Letter to Bishop Sava Raevsky from Bishop Nikon Rklitsky, 11 Feb. 1955. (AANZ-ROCA).

⁶⁰⁶Letter to Metropolitan Anastasy Gribanovsky from Fr T. Michaluk, 25 Apr. 1955. (ROCOR-SA)

⁶⁰⁷Decree of the Synod of Bishops, No. 773. 15 Apr. 1955. (ROCOR-SA)

⁶⁰⁸Letter to Metropolitan Anastasy Gribanovsky from Fr T. Michaluk, 25 Apr. 1955. (ROCOR-SA)

⁶⁰⁹*ibid.*, p. 2.

The prelate's funeral took place on 7 May. Bishop Sava Raevsky presided with Bishop Athanasy, two archimandrites and ten priests concelebrating. The service was attended by hundreds of worshippers from parishes across the diocese. People packed the church and stood in the grounds of the cathedral and spilled out onto the road. The open coffin stood in the centre of the church and was enveloped in wreaths and flowers. There also stood a formal guard of honour, consisting of four subdeacons holding ceremonial fans and episcopal candlesticks. Representatives of the Greek, Syrian, Serbian Churches and guests from the Anglican Church in Sydney, stood in a place of honour nearby, as did government representatives. A Requiem liturgy commenced at 9.00 am and was followed by the funeral service which lasted nearly four hours.

In his funeral homily Bishop Sava spoke eloquently of the late archbishop's toils for Russian Orthodox Church in Australia. In particular, speaking to the times, he observed that Theodore

Clearly understood that the Russian Church Abroad is the successor of the Church of Russia and must unite all our countrymen in the Diaspora, scattered across the globe by the hatred and violence of the Communist powers. He believed that the Church in the Diaspora must guard the purity of the faith and the traditions passed down to us from the time of St Vladimir, despite the evil persecutions of the Orthodox Faith by the godless. Our late archbishop clearly recognised that the Church Abroad did not separate itself from the Church in Russia, but does not recognise its hierarchy, because they have subjected themselves to an authority which works towards the destruction of all religion...⁶¹⁰

At the end of the services Fr Theodore Michaluk addressed those present and recalled Archbishop Theodore's last days.⁶¹¹ Then commenced the formal act of leave-taking, where each person in turn approached the coffin and made his or her farewell. Bishop Sava was followed by Bishop Athanasy who, much affected by the illness and death of his old friend, began to speak softly to the deceased:

Do you remember, Vladyka, our first meeting? Do you remember how you wrote and called me to come here? Do you remember how we worked and lived together? We shared the same ideals and truly knew each other. Now our Lord God has called you to Himself - where there is neither illness, nor suffering, nor sighing, but everything is joyous before Him. My soul grieves at having lost you. There are no words to express my sorrow. Yet I live in the hope that we will meet at the General Resurrection. So sleep in peace, dear friend and brother.⁶¹²

Following these words Athanasy prostrated before the coffin and melted away in a flood of tears. He was not able to rise from the floor and had to be helped back to the sanctuary. Priests and people filed past the coffin for more than an hour. The coffin was then carried in

⁶¹⁰“Слово Епископа Саввы при отпевании Арх. Феодора,” *Our Life*. No. 2, (Aug. 1955) p. 2.

⁶¹¹“К двадцатилетию кончины Арх. Феодора,” *Orthodox Christian Messenger*. No. 24, p. 12.

procession around the cathedral and to the place of burial near the apse of the sanctuary. At the graveside, representatives of various parishes and community organisations eulogised the late archbishop. Then Protodeacon Peter Grishaev intoned the final prayer of “Eternal Memory.” However, the emotion of the moment was such that his voice broke and he was unable to complete the words. Bishop Athanasy collapsed and had to be carried away, whilst a crescendo of weeping pierced the softness of the late afternoon glow. It was almost dusk before it was possible to seat the guests at the memorial luncheon in the cathedral residence. Many spoke of the late archbishop’s warmth, understanding and ability to attract people. His sermons were seen to be inviting and highly spiritual. Yet he spoke in a simple manner and with love.⁶¹³ Everyone felt that with the passing of Theodore Rafalsky a special milestone had been reached in the history of the diocese and a new chapter was about to be written.

⁶¹²“Похороны Владыки Архиепископа Феодора,” *Our Life*. No. 2, (Aug. 1955), p. 6.

⁶¹³“Тяжелая утрата,” *Orthodox Russia*. No. 12 (1061). (Dec. 1975), p. 9. See also P. Kalinovich, “Светлой памяти Архиепископа Феодора,” *Russian Life*, (May 1955), p. 8.

8

A TIME OF GROWTH
ARCHBISHOP SAVA RAEVSKY
(1955 - 1969)

If Bishop Sava was originally received as the hope and salvation of the “patriotic organisations,” by the time he moved permanently to Sydney, the cathedral parish council were not prepared to show him any more deference than they did Archbishop Theodore:

In 1949, Archbishop Theodore sponsored the arrival of Fr Theodore Michaluk to Australia. Eventually he appointed Michaluk to be archpriest of the cathedral and secretary of the Diocesan Administration. However, instead of supporting and strengthening the authority of his bishop, he, collaborating together with the lay elements of the cathedral parish council, worked towards subtly limiting the prelate’s authority. This was done on the pretext that Theodore was too ill to worry about mundane matters, and thus preparing resolutions for the archbishop to sign without him necessarily having read them. As Archbishop Theodore became more ill, he came to rely heavily on Fr Michaluk, who surreptitiously gained more and more control and thus increasingly usurped the Episcopal authority.

When Bishop Sava transferred from Melbourne to Sydney, he was accommodated at the cathedral residence. However, he was immediately faced with a wall of resistance from the cathedral parish council, who had become accustomed to controlling affairs at the cathedral and looked upon their archbishop as a spiritual leader without authority in secular or financial matters. Bishop Sava was allotted one room in the residence for his use, which became his private office, diocesan administration and bedroom. To ensure the prelate knew his place in the order of things, the parish council also made him pay for electricity and heating out of his own stipend...⁶¹⁴

In addition to his duties in Sydney, Bishop Sava decided to retain the rectorship of the cathedral church in Melbourne to ensure the stability of the parish. He appointed the local clergy to act for him in all matters but retained the right of ratifying the more important decisions.⁶¹⁵ Very little escaped Bishop Sava's attention. Hence, when informed that there were people in Melbourne forming a welfare society, he quickly expressed the principle upon which the proposed Fr John of Kronstadt Russian Welfare Society should operate, namely that of working in co-operation with the Church, its clergy and those officials appointed by the ruling bishop.”⁶¹⁶

⁶¹⁴ Report to the General Council of ROCA bishops by Bishop Theodosy Putilin. Montreal, 14 Sept. 1971. (ROCOR-SA)

⁶¹⁵ Letter to Archpriest Tychon Kiryczuk from Bishop Raevsky, 24 Apr. 1955. (AANZ-ROCA)

⁶¹⁶ Letter to Nikolai Iakovlevich Scherba from Bishop Sava Raevsky, No. 61/55. 6 Aug. 1955. (AANZ-ROCA)

Despite the presence of Fr Isidor Deresa in Adelaide, the congregation continued to be unsettled. To allay any fear that the schism occasioned by Fr Berezovsky would have further influence on the community, Bishop Sava made a pastoral visit to the parish in order to reassure the parishioners that a new permanent priest would soon be appointed. During his two week stay, the bishop was formally registered as a trustee of the parish to guarantee that the parish would remain within the Russian Church Abroad. In future years, as parishes sought their own registration, it became the norm that the ruling bishop of the diocese would become, *ex officio*, one of the trustees of the parish.

During this visit, Bishop Sava was surprised to find out that Fr Vladimir Jankowski was living in Adelaide. Little had been heard of Jankowski after his dissension with Archbishop Theodore. Although Jankowski did not play any part in the Berezovsky conflict, Bishop Sava was shocked that this priest did nothing to defend his own Church when Berezovsky absconded to the Greeks. The bishop demanded that Jankowski immediately return to active duty, but was met with an emphatic refusal. Upon returning to Sydney, Bishop Sava formally excluded Jankowski from the clergy of the diocese.⁶¹⁷ Soon afterwards Jankowski left Australia for the United States with the intention of being received as a priest by the American Metropolia of the Russian Orthodox Church.⁶¹⁸

Jankowski's appearance in the USA was greeted by a number of newspaper articles under the heading, "Provocateur",⁶¹⁹ once more raising the matter of his supposed collaboration with the Soviet repatriation commissions and his betrayal of Russian Liberation Army officers. Jankowski again disappeared from the scene only to reappear in Moscow in 1956. The Journal of the Moscow Patriarchate records:

The Adelaide (Australia) priest of the schismatic group calling itself the Synod of Bishops of the Orthodox Church Abroad, Vladimir Jankowski, has appealed to the Moscow Patriarchate with repentance, asking to be received into the Russian Church. 'I take this step,' wrote the priest Jankowski, 'by my own will, fully convinced of the faith and truth of our Mother Church... I wish sincerely and forever to break any ties to the schismatics, whose bishops are the seducers of believing souls and sowers of doubt...' Jankowski was received into the Moscow Patriarchate on 29 September 1955.⁶²⁰

⁶¹⁷Episcopal Decree No. 87/55. 22 Oct. 1955. (AANZ-ROCA)

⁶¹⁸Now the Orthodox Church in America (OCA).

⁶¹⁹N. Vladimirov, "Провокатор," *Новое Слово*, No. 280 (June 1956), pp. 3-4, No. 281 (July 1956), pp. 3-4.

⁶²⁰*Журнал Московской Патриархии* No.12 (Dec. 1955), pp. 26-27.

Jankowski's return to Russia and subsequent reception by the Moscow Patriarchate serve to leave little doubt about his compromised position. Further confirmation of this circumstance has come to light through recent research in the history of the Soviet spy apparatus.⁶²¹ It has emerged that Jankowski became friendly with a Soviet agent working undercover in the Lithuanian state police. This agent, "Sirius," reported to Moscow that "*such lads are rarely met. If he agrees to help, then he can do much...*" Jankowski agreed to work for the Soviets, stating, "*Russia is my true Motherland, and for her well-being I am ready to do anything...*" Jankowski was given the code name "Extern" and began his clandestine work. His travels to Belgrade, Paris and Berlin all take on a new light when one considers the desirability for Soviet agents to infiltrate the large pre-war Russian émigré communities in these cities. Primakov concludes that "Extern" was needed to do the work the resident Soviet agent was unable to do in Berlin, namely, to keep an eye on the various White émigré organisations and influence their thinking. Finally, Jankowski was to inform his masters of any émigrés sympathetic to the German cause. These data vindicate those in the Bayreuth camp who denounced Jankowski as a traitor. Further, they probably explain his behaviour in Australia, inasmuch as it appears likely that he acted as a Soviet agent with the intent of undermining the establishment of a Russian émigré diocese in Australia.

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The events in Melbourne and Adelaide convinced the new Primate that a system of administration for the diocese was overdue. It was no longer feasible to rely solely upon the spiritual ties of clergy to their bishops, nor was it prudent to leave the administration of parishes in the hands of the lay people, as Bishop Sava was beginning to experience in his relationship with the parish council of the Strathfield Cathedral. Bishop Sava saw the need for a new system of administration based on the civil law, one which would be binding upon followers of the Russian Church in Australia and not subject to the whims of elected parish office bearers. He looked to the example of the Roman Catholic and Anglican Churches in Australia and envisaged the Russian Orthodox Church being incorporated by an Act of Parliament, or some other similar legal instrument.

⁶²¹ A. Primakov, "Трудные дороги «Экстерна»,» Очерки истории российской внешней разведки Vol. 3. Moscow: Inostrannaya Literatura, 1999, pp. 282-287.

Archbishop Rafalsky had identified the same problem in 1950 and had written to the Synod of Bishops about his concerns. As a result, the Synod set up a commission (in the USA) to investigate the contingency of establishing the Russian Church Abroad in the USA as a legal entity. In doing this, the commission prepared 106 Articles which became the “Statute of the Russian Orthodox Church outside Russia.” This document was ratified at the General Council in 1956 and is, to this day, the legal basis for the Russian Church Abroad and binding on all dioceses.

The newly promulgated statute gave diocesan bishops the authority to undertake the registration of their own dioceses within the framework of the 106 Articles:

It is the responsibility of the diocesan bishop to ensure that his diocese receives those legal rights, prescribed by local law, and have same ratified by the Synod of Bishops.⁶²²

Once the Synodal commission was established, Bishop Sava did not wait for them to conclude their deliberations, but appointed his own diocesan commission, on 14 September 1955, to draft a constitution for the Australian Diocese. This commission was jointly chaired by archpriests Theodore Michaluk and Rostislav Gan with Ivan Pavlovich Rojdestvensky representing the diocesan administration. The commission took advice from local lawyers and consulted with overseas dioceses to ensure some measure of uniformity in the final draft document. By June 1956 the constitution was presented to the Diocesan Council where amendments were included. Bishop Sava then invited the legal consultants for the Church of England in Australia to review the document and make any necessary suggestions.⁶²³

Whilst the commission was working on the draft constitution, Bishop Sava viewed with concern the fact that new parishes were beginning to register themselves under various state laws. To avoid creating a diocese of small legal entities, each autonomous under the terms of its own incorporation, Bishop Sava insisted that the Normal Parish By-laws become the basis for registration and that the name of the ruling bishop be included on the title of any property purchased. This instruction was accepted by the parishes, although in some cases not without dissension.⁶²⁴

⁶²² Article 48, *Statute of the Russian Orthodox Church outside Russia*. New York: Synod of Bishops. p. 12.

⁶²³ Minutes of the 2nd Australian and New Zealand Diocesan Conference of Clergy and Laity. 28 Dec. 1958. pp. 13-15. (AANZ-ROCA)

⁶²⁴ *ibid.*, p. 12.

In August 1956 the constitution was sent to the Synod for ratification by the General Council of ROCA Bishops. Bishop Sava attached a personal note to Metropolitan Anastasy Gribanovsky, expressing his thoughts concerning the registration:

This is an important issue, which does not stand delay. The registration (i.e. legalisation) of our diocese, similar to the registration by Act of Parliament of the Roman Catholic and Anglican Churches, is imperative. Our diocese must become a legal entity, otherwise the diocese cannot acquire property, nor properly undertake cultural, educational or philanthropic activities. It is with this in mind that we have prepared the accompanying constitution, based upon the canons of the Church and the reality of life in this country, where we now find ourselves. Just as the Normal Parish By-laws have become a panacea to improving parish life, so this constitution can be equally useful at diocesan level. This would become the second tier of church regulation, whilst the third level would always be the Statute of the Russian Orthodox Church outside Russia.⁶²⁵

However, the constitution did not receive final ratification until the 27 February 1957 meeting of the Synod of Bishops,⁶²⁶ when it was promulgated under the title, "The Diocesan Statute of the Australian and New Zealand Diocese of the Russian Orthodox Church Abroad (in Exile)."

Considering there was some dissent in ensuring that all parishes accepted the Normal Parish By-laws as the basis for parish life, it was no surprise that not all parishes embraced the need for a diocesan constitution. Again it was left to Bishop Sava to defend the need for the new Statute and, in large measure, it was due to his imposing presence and oratory that he was able to persuade all parishes to accept the Statute:

I shall speak plainly. Some people have a fear that the Episcopal authority may be too wide spread. One does not need to fear the possibility that the ruling bishop will have more authority, for, as the helmsman, he has above all else to concern himself with the welfare of God's ship - the Church. Rather, one needs to support his authority for the common good.⁶²⁷

Sava also relied upon the good will displayed towards him by all levels of government. He hoped that this attitude would become tangible assistance when it came time to register the diocese:

The attitude of the Government towards our Church is one of goodwill and support. We are always invited to attend the annual Immigration Conference in Canberra and, last year, the Prime Minister, Mr Robert Menzies, spoke to me at length about our needs.⁶²⁸

Unfortunately, despite such goodwill, there was no legal framework upon which the registration of the diocese (covering the whole of Australia) could be made. This was to be realised only thirty-six years later, when new legal opportunities arose and Archbishop Paul

⁶²⁵Letter to Metropolitan Anastasy Gribanovsky from Bishop Raevsky, 22 Aug. 1956. (ROCOR-SA)

⁶²⁶With revisions on 22 August 1957 and 24 March 1959.

⁶²⁷Minutes of the 2nd Australian and New Zealand Diocesan Conference of Clergy and Laity. 28 Dec. 1958, p. 12. (AANZ-ROCA)

Pavlov⁶²⁹ initiated the passage of the “Russian Orthodox Church Property Trust Act 1991, No 91,” through the New South Wales Parliament, and was accepted by all parishes of the diocese after amendments were made by Archbishop Hilarion Kapral⁶³⁰ in 1997 and ratified by the Synod of Bishops in 1999.⁶³¹

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Bishop Sava saw that during the illness of Theodore Rafalsky almost every aspect of the diocese’s administration fell to Fr Theodore Michaluk, as secretary of the diocese. The bishop decided that there was an immediate need to review the finances of the diocese, as there was only £1,228.2.11 in the diocesan bank account. Of this sum £350.0.0 was assigned for a monument on Archbishop Theodore’s grave. Moreover, in view of the circumstance that the Diocesan Audit Committee, which had been elected at the 1951 diocesan conference, had not reviewed the diocese’s finances for a number of years, Bishop Sava added three members to strengthen the committee in order that a proper audit could be undertaken and a budget prepared.⁶³²

Reporting to the Synod, Bishop Sava wrote:

The diocese’s financial position is grim. A huge drain on its finances was caused by the stipend paid to Bishop Athanasy Martos, appointed to a new diocese, but unable to leave the country for more than a year and a half. Another drain on the diocese’s funds, as well as on individual parishioners, has been the building of churches in Cabramatta, Fairfield, Geelong and Hobart, £10,800) and Melbourne (£6,500)...⁶³³

The bishop also made an effort to meet each of his clergy and invited them to visit his meagre residence at the cathedral house. On 3 June 1955, Fr Alexei Filatov came from Blacktown, where he was rector of the “Blacktown Missionary Outpost,” to report on the affairs of that small community, when he felt weak and asked to lie down. Fr Alexei excused himself that he had not felt well that morning, during the Divine liturgy, and asked the bishop’s

⁶²⁸Letter to Metropolitan Anastasy Gribanovsky from Bishop Raevsky, 22 Aug. 1956. (ROCOR-SA)

⁶²⁹Archbishop of Australia and New Zealand, 1980-1992.

⁶³⁰Archbishop of Australia and New Zealand, from 1996.

⁶³¹Decree of the Synod of Bishops, No 8/36/97. 15 Sept. 1999. (ROCOR-SA)

⁶³²Minutes of the 2nd Australian and New Zealand Diocesan Conference of Clergy and Laity. 28 Dec. 1958, pp. 15-16. (AANZ-ROCA)

⁶³³Letter to Bishop Nikon Rklitsky from Bishop Sava Raevsky, 18 Nov. 1955. (ROCOR-SA)

indulgence for a few minutes. Upon lying down on a sofa, the 69 year old cleric closed his eyes and quietly died.⁶³⁴

In November of the same year, a more joyous event was celebrated by the clergy. Eighty five year old Mitred Archpriest Alexander Solyansky⁶³⁵ marked the 65 anniversary of his priesthood with a moleben of Thanksgiving. The service was conducted by Bishop Sava in the Sts Peter and Paul Cathedral and many parishioners, including some who knew Fr Alexander from Harbin, were present to congratulate their pastor on such a rare jubilee. Although Fr Alexander was not able to celebrate by himself, due to his great age, he was nevertheless invited to concelebrate with other clergy of the Sydney area. Eight months after his jubilee, Fr Alexander Solyansky quietly passed away on 4 August 1956.⁶³⁶

The loss of two clerics was something that the diocese could ill afford and it was to Bishop Sava's relief that Hieromonk Dimitry Obuhoff⁶³⁷ arrived from China on 25 January 1956. Fr Obuhoff was temporarily appointed to the Strathfield cathedral, but soon after was commissioned to establish a monastery in Kentlyn. In August an old acquaintance of Bishop Sava's arrived from London, Hieromonk Ambrose Pogodin. The bishop had known him in Yugoslavia before the war and now appointed him as his personal secretary. Fr Ambrose was an accomplished pianist before taking monastic vows and Bishop Sava was heard to occasionally complain that he did not know whether he had a secretary or a pianist. Sadly the arrangement did not work out and Fr Ambrose returned to Europe in May 1957.

Finally Bishop Athanasy Martos, after having been appointed to a number of sees without success, accepted an appointment to be Bishop of Buenos Aires, Argentina. On 25 February 1956, after a moleben was celebrated for his safe journey by Bishop Sava, he was accompanied by a number of clergy and lay people to the airport and left the country.⁶³⁸

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⁶³⁴Word of the Church, "Память почившего пастыря." No. 1 (Jan. 1956), p.11.

⁶³⁵See biography in Appendix B.

⁶³⁶Word of the Church, "Редкий юбилей." No. 2 (Feb. 1956) p. 11.

⁶³⁷See biography in Appendix B.

⁶³⁸Word of the Church, "Отъезд епископа Афанасия в Буэнос-Айрес." No. 4 (Apr. 1956), p. 8.

Bishop Raevsky was particularly interested in the education of young people. Having, some thirty five years earlier, been secretary of the Ministry of Education under the Don Cossack Government, Sava was interested in the smallest of details concerning the problems faced by the diocesan parish schools. He was interested in the teaching methods, the qualifications of the teachers, the literature and textbooks used, and what teaching aids were available. The bishop formed a Diocesan Education Committee, which was to seek out and purchase suitable text books and other literature which could be used in parish schools. Eventually the committee opened a bookstore which was run by Anatoli Iosifovich Zakroczymski.⁶³⁹ Within a few years, this idea was taken up by many parishes, which established their own bookstores and sold books, icons and other religious items. Bishop Sava's educational philosophy was expressed at the first meeting of the Diocesan Educational Committee:

Work and obedience must be the cornerstone of a child's upbringing, but without going to extremes. We must not destroy in them their love of life, nor weaken their natural ties to their parents and family, except in those rare circumstances when a child is chosen from its mother's womb to follow the ascetic life.⁶⁴⁰

To support the education process Sava decided that the diocese needed a central library and a museum. The library was to be attached to the Bishop's residence whilst the museum was established in a corner of the church hall in Strathfield:

It is necessary for the Diocesan Administration, as an entity, to have a separate office, archives and a library. We also need a museum, where there would be displayed those items which would remind us of our culture, and which could also be used as visual aids in the education of our children.⁶⁴¹

So it was that on 17 September 1955, with the active support of Colonel Anatoli Nikolaevich Perekhrst, a small museum was officially opened by Bishop Sava. Items were donated by members of the clergy, old soldiers and the general public. The display was designed to be a permanent one and new items were encouraged. From time to time, displays of Russian coins, militaria and other items of interest were arranged to coincide with historic dates and public lectures.

However, Bishop Sava's greatest passion was for books. He rejoiced to see the library of over 3000 books in the collection of the St Nicholas parish in Brisbane and personally put a start to the parish library in Melbourne, whilst bishop of that see. It was now his dearest wish

⁶³⁹ Word of the Church, "Открытие епархиального книжного склада." No. 2 (Feb. 1956), p. 12.

⁶⁴⁰ Minutes of the 2nd Australian and New Zealand Diocesan Conference of Clergy and Laity. 28 Dec. 1958, pp. 16-17. (AANZ-ROCA)

to have a diocesan library in Sydney. To this end the bishop was prepared to donate his personal collection of over 400 theological volumes to the library. A committee was formed to collect books and catalogue them. In the USA Hieromonk Anthony Grabbe was commissioned to buy up any new publications and send them to Sydney.⁶⁴² Close friends of Bishop Sava knew to hide their latest book purchases, as Bishop Sava would not take no for an answer if he was intent on having that book in his library. By 1958 Bishop Sava had collected over 1000 books but, without a proper place to display them, the idea of a diocesan library did not come to fruition until the bishop's residence was moved to Croydon, NSW in 1960 and a large hall was built to accommodate the books.⁶⁴³

The bishop's love for books also extended to the printed word in general. Seeing that the diocese did not have a journal in publication, Bishop Sava decided to commence printing a new journal. This monthly publication was named the "Word of the Church"⁶⁴⁴ and the first edition appeared on 1 January 1956. The editorial in the first edition states:

We are sure that the Orthodox Russian people in Australia and New Zealand will give due regard to "The Word of the Church," for on its pages they will find our concern of their souls, our desire to strengthen their spiritual powers... We shall be able to support the fainthearted, encourage the spiritually weak and remind the faithful that the Church Abroad is the guardian of the souls of the Russian people in the Diaspora.⁶⁴⁵

Unfortunately, like its predecessor "The Orthodox Christian," the new journal was published at a loss for a number of editions due to the difficulty in attracting subscribers. Nevertheless, Bishop Sava persisted believing that the journal "should be the common concern of all parishes, as it is another link which draws our vast diocese together."⁶⁴⁶

There appeared to be no limits to Bishop Sava's enthusiasm. Realising that in the near future parishes would be in a position to build their own churches, Sava was keen that these new buildings reflected the very best of Russian ecclesiastical architecture and iconography. At the inaugural meeting of the "Society of Lovers of Russian Architecture and Iconography,"

⁶⁴¹ Word of the Church, "Музей-уголок русской старины." No. 2 (Feb. 1956), p. 12.

⁶⁴² Letter to Bishop Nikon Rklitsky from Bishop Sava Raevsky, 10 Oct. 1954. □(ROCOR-SA)

⁶⁴³ Minutes of the 2nd Australian and New Zealand Diocesan Conference of Clergy and Laity. 28 Dec. 1958, p. 17. (AANZ-ROCA)

⁶⁴⁴ "Церковное слово

⁶⁴⁵ M. Spasovsky, "Церковное слово." Word of the Church, No. 1 (Jan. 1956), p. 5.

⁶⁴⁶ Minutes of the 2nd Australian and New Zealand Diocesan Conference of Clergy and Laity. 28 Dec. 1958, p. 17. (AANZ-ROCA)

an organisation supported by Bishop Sava, the prelate talked of his wish to set the best possible standards of church architecture and decoration for his diocese.⁶⁴⁷

To assist parish councils to make decisions about icons and styles, the bishop formed the Diocesan Arts Committee with a remit to oversee all projects, prior to the building stage. The committee consisted of well known and respected iconographers, artists and architects such as: Vladimir Zagoradnuk, Boris Petrov, Michael Allin, Sergie Doloff and Michael Spassov. Parishes wishing to build or decorate their churches needed to submit their plans for approval to the committee. Only then would they receive the bishop's blessing to commence work.

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In February 1956 Bishop Sava encouraged Anatoli Korobko,⁶⁴⁸ a young and talented choirmaster, to establish a youth choir so that teenagers and young adults would have a role to play in the life of the Church and also develop in them a sense of national identity through the expression of their individual artistic talents. The bishop attended the rehearsals of the youth choir and read them lectures on Russian spirituality, thus both encouraging the work of the choir and not missing the opportunity to strengthen the faith of its young participants.⁶⁴⁹ Having been a teacher in Yugoslavia for more than twenty years, Bishop Sava was concerned that young adults, upon leaving school, needed to be supported in living their faith, otherwise they could be seduced by the secular world. He recognised that "*The theories of materialism do not satisfy the needs of young people in Russia or in the West,*" and he challenged the Church to help young people discover "*the priceless spiritual fountain of Orthodoxy.*"⁶⁵⁰

By May 1956 the choir had grown to become the natural nucleus for a completely new church youth organisation called "The St Vladimir's Orthodox Youth Group." Bishop Sava enjoyed addressing the group on numerous occasions, but because of his ever growing number of commitments, he entrusted the spiritual development of its members to Frs Theodore Michaluk and Rostislav Gan. Young people quickly took up the idea of an

⁶⁴⁷ Word of the Church, "В Обществе любителей Русского церковного зодчества и иконописи." No. 11-12 (Nov.-Dec. 1956), p. 23.

⁶⁴⁸ Anatoli Alexandrovich Korobko (1933-2001) was the grandson of Fr Alexei Filatov.

⁶⁴⁹ Word of the Church, "Доклад Владыки Саввы для молодежи." No. 4 (Apr. 1956), p. 8.

⁶⁵⁰ Minutes of the 2nd Australian and New Zealand Diocesan Conference of Clergy and Laity. 28 Dec. 1958, p. 16. (AANZ-ROCA)

organised group which had its own choir and social activities. Soon more than one hundred members attended the various activities. A committee was formed to run the group and Anatoli Zakroczymski was elected president and Anatoli Korobko secretary. The group decided that:

The aim of the St Vladimir's Youth group is to unite all Orthodox young people within a framework of Christian commitment, where they are encouraged to develop a sense of duty to fulfil Russia's traditional ethos by serving the Orthodox Church, one's neighbour and the community.⁶⁵¹

Sava exhorted his young charges to keep Jesus Christ as their ideal, rather than any movie or radio personalities, and to look upon St Vladimir, the father of Russian culture and national identity, as the example of true Christian living.⁶⁵²

The St Vladimir Youth organisation spread to the other states. On 7 July 1957 Fr Alexander Shadko-Basilewitsch called the youth of Adelaide to form their own chapter of the youth organisation. The first president of the Adelaide group was Vladimir Mandrik. Soon the Adelaide youth were involved in church affairs and played a major role in the concerts commemorating the "Day of Russian Culture," and even published their own newsletter.⁶⁵³ With the arrival of Bishop Anthony Medvedev in Melbourne, the youth group also took root in that city. At the inaugural meeting in 1958, which elected Vladimir Lefleur president, only 12 young people attended. However after only one year of activities, the attendance rose to 60 youngsters and young adults.

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The first eighteen months of Bishop Sava's ministry as primate in Australia were particularly rich with new projects. Archbishop Theodore Rafalsky was the founder of the Australian Diocese, but it was under Bishop Sava that the emerging parishes grew into a united organism with a strong infrastructure and sense of destiny. In addition to his administrative duties the bishop sought to encourage parishes, resolve their conflicts and support the clergy. This meant numerous pastoral visits throughout the diocese. In August he visited Canberra and Brisbane, in September the Sydney parishes, in November he went to Geelong and then

⁶⁵¹Word of the Church, "Организационное собрание Св Владимирской молодежи." No. 6 (Jun. 1956), p. 11.

⁶⁵²ibid., p. 11.

⁶⁵³The "St Vladimir's News sheet" - "Свято-Владимирский листок."

on to Cooma - where hundreds of Orthodox migrants were working on the Snowy Mountains Scheme – followed by trips to Brisbane and Newcastle in December.⁶⁵⁴

Wherever Sava visited he celebrated services, preached and conducted various meetings. The bishop was particularly insistent that parish councils accept the Normal Parish By-laws, promulgated by the Synod of Bishops in 1951 and revised in 1955, as the basis for an orderly parish existence. Bishop Sava also admonished parishes to support their priests financially so that they did not have to seek secular employment, but could devote themselves to the religious life of their parishes.⁶⁵⁵ He returned to Sydney just before the commencement of Great Lent. However, it was obvious that the gruelling trips around Australia had taken their toll. In March 1957, he suffered a severe attack of diverticulitis and was hospitalised. This illness had two immediate consequences. The first was that the illness would plague the bishop for the rest of his life, and the second was that Bishop Sava, unlike the late Archbishop Theodore, would not entrust his episcopal authority to any of his subordinates.

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Indeed, from the time of his appointment as ruling bishop in Australia, Bishop Sava had been convinced that he could not maintain the growth of the diocese without assistance. He wrote to Metropolitan Anastasy arguing that a permanent Episcopal presence in Melbourne would have a stabilising effect upon the southern regions of the diocese.⁶⁵⁶ Having been unsuccessful in having Archimandrite Anthony Bartoshewitch appointed to the See of Melbourne in December 1955,⁶⁵⁷ Bishop Sava was pleased that the Synod recommended Archimandrite Anthony Medvedev⁶⁵⁸, especially as this candidate was formally elected by the bishops at the General Council of 1956.⁶⁵⁹ The future bishop was renowned as a man of great humility and prayer, one who had taken the Great-schema⁶⁶⁰ as a sign of renouncing the world. However, he was called back to the ministry to administrate the parishes of western

⁶⁵⁴ Word of the Church, “Рукоположение во диакона,” No. 6-12 (Jun-Dec. 1956), p. 7.

⁶⁵⁵ It should be noted that some parishes, such as Hobart, have never reached the financial level where they could pay more than a token stipend to their clergy, whilst in other parishes there continues to be a reluctance by some secular forces to ensure that the parish priest and his family are financially secure.

⁶⁵⁶ Letter to Metropolitan Anastasy Gribanovsky from Bishop Raevsky, 5 Jul. 1956. (ROCOR-SA)

⁶⁵⁷ Letter to Bishop Nikon Rklitsky from Bishop Sava Raevsky, 6 Dec. 1955. (ROCOR-SA)

⁶⁵⁸ See biography in Appendix B.

⁶⁵⁹ Resolution of the General Council of Bishops of ROCA, 19 Oct. 1956. (AANZ-ROCA)

Canada for a time, and was entrusted with the completion of the Memorial Church to St Vladimir in New Jersey, USA. His Episcopal consecration was held in New York on 18 November 1956 and he arrived in Australia on 6 December. After spending a number of days in Sydney with Bishop Sava, the new prelate formally took up his appointment to the See of Melbourne and was charged with the responsibility for the parishes of Victoria, Tasmania, South Australia and Western Australia.

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By 1956 the diocese began to take on a new appearance:

The parishes in migrant camps have now been liquidated. Most Orthodox people now live in city parishes, but some still live in little groups or are isolated as individuals and families. Our priests continue to visit these small islands of humanity and to minister to their needs.⁶⁶¹

Amongst these “small islands of humanity” the bishop included: those living in Bonegilla and the surrounding district as far as Wodonga; in Sunbury and Ballarat in Victoria, Bathurst and St Mary’s near Sydney, Northam and Albany in Western Australia and Cooma in the Snowy Mountains.

Meanwhile in the cities, parishes were beginning to leave rented accommodation and build their own churches. On 27 May 1956, in Fairfield (NSW), Bishop Sava, together with the dean, Fr Theodore Michaluk, the rector, Fr Ioann Sudakoff, Fr Nikolai Golubev and Protodeacon Peter Grishaev, blessed the ground for a future church to St Nicholas. Some two hundred people attended the service, which culminated in a large cross being erected over the site of the future altar. The parish council were so enthusiastic about the prospect of building their parish church, that they promised to have it erected by the date of the parish Patronal feast in December of that year. A promise which they kept.

Cabramatta also moved to have its church constructed as soon as possible. Although the site was blessed by Bishop Athanasy Martos in 1953, it took the parish three years to collect enough funds to pour the foundations of the church. On 10 June 1956, Bishop Sava, accompanied by Frs Rostislav Gan, Ioann Lupish, Dimitry Obuhoff and Protodeacon Peter

⁶⁶⁰The highest monastic state where one renounces the world and enters a condition of seclusion and prayer.

⁶⁶¹Report to Synod of Bishops by Bishop Raevsky, Sept. 1956, p. 1. (ROCOR-SA)

Grishaev, blessed the foundations. Three hundred people attended this service and donated generously to the purchase of bricks for the walls of the church. Amongst the crowd were two nuns recently arrived from China: Mother Elena Ustinov⁶⁶² and Novice Tatiana Skorniakov.

Bishop Sava immediately took the initiative and invited Fr Rostislav to build a small convent near his church and undertake the spiritual guidance of the Sisters.⁶⁶³ Fr Gan was an experienced priest in these matters, having being the spiritual director for a convent of nuns in Harbin before migrating to Australia. Mother Elena was a practised nun and had a great deal of administrative experience. Bishop Sava intended that she would become the catalyst for a future monastic community:

There has recently arrived from Harbin the nun Elena Ustinov. In the Convent of Our Lady of Vladimir [Harbin, China] she managed the workshops and at one time was acting abbess. She is accompanied by a novice, Tatiana. Mother Elena is strong of spirit and experience in the monastic life, I trust that she will cope admirably with her future duties in establishing a community. If all goes well, I hope to call the convent 'Novo Shamardino' in honour of the original Shamardino Convent desecrated by the Bolsheviks.⁶⁶⁴

It was hoped that the convent would become self-sufficient by looking after the sick and frail and by becoming a centre for humanitarian works.⁶⁶⁵

Bishop Sava made a second pastoral visit to Brisbane in August 1956. During this visit, on 26 August he consecrated the newly constructed church of Our Lady of Vladimir in the suburb of Rocklea. During the service, the bishop ordained Gregory Eliseevich Malisheff⁶⁶⁶ to be second deacon for the St Nicholas church and Evfimy Vasilievich Shishkoff to be a reader for the St Vladimir's church. The Shishkoff family donated the land on which they built, at their own expense, the church of Our Lady of Vladimir, and donated it to the Church as a thanksgiving to God for their safe deliverance from death during the Second World War. Following the service, Sava spoke of Evfimy Shishkoff in the most glowing of terms, setting him and his family up as an example to all of true Christian generosity. Unfortunately, six months after the consecration service, Evfimy Shishkoff died, and became the first person to be buried from the church he built. On 31 December 1956 Fr Dimitry Simonow was

⁶⁶²See biography in Appendix B.

⁶⁶³Building of the convent commenced on 31 January 1957.

⁶⁶⁴*ibid.*, p. 3.

⁶⁶⁵*ibid.*, p. 4.

⁶⁶⁶See biography in Appendix B.

appointed the first rector of the St Vladimir's parish, a position which he held until his reassignment to Melbourne in March 1958.

Life for Bishop Sava in the cathedral house at Strathfield was becoming more and more untenable. The restrictions placed on him by the parish council in regards to using the house had the appearance of being designed to humiliate the bishop as well as to ensure that his actions were monitored. On 9 July 1956 Bishop Sava transferred his residence to the St Vladimir's church in Centennial Park, where Archbishop Rafalsky had lived prior to the building of the cathedral. Even though the St Vladimir's church was also controlled by the parish council of the Strathfield cathedral, Bishop Sava felt that he would be somewhat freer of the restrictions imposed on him by the council in Strathfield.⁶⁶⁷

Bishop Sava then took an additional, and unexpected, step in securing his independence from the Strathfield parish council. He declared St Vladimir's to be a monastery, predicating his decision on the fact that two monks were now living on the premises, namely himself, and Archimandrite Theodore Pudashkin.⁶⁶⁸

Sava's actions met a twofold reaction in Sydney. First, some of the original parishioners of St Vladimir's were dismayed that their parish church was now a monastery church. A stream of petitions issued from the parish priest, Fr Anatoli Gilchenko, and parishioners, but it was not until an Annual General Meeting of the parish, held on 10 April 1960, that St Vladimir's regained its former status.⁶⁶⁹ Second, Protodeacon Peter Grishaev, seeing Bishop Sava's enthusiasm to establish a monastery, generously gifted his twenty-one acre property in Kentlyn near Campbelltown to the diocese for that purpose. The bishop decided that a recruitment drive was needed to attract men to join the monastic community. To this end he sent Fr Dimitry Obuhoff interstate to speak about monasticism and invite those interested to come to Sydney to help establish a proper monastery. After a few weeks travelling around the diocese Fr Obuhoff returned to Sydney with three candidates: Michael Sorokin, Alexei Plenin and Ivan Boyko.

⁶⁶⁷ A. Gilchenko, "Краткая история Св. Владимирского прихода," Памятная брошюра к 30 летию Св. Владимирского прихода 1963, p. 16.

⁶⁶⁸ Episcopal Decree No 106/56. 9 July 1956. (AANZ-ROCA)

On 16 September 1956 Bishop Sava organised a trip to Kentlyn so that the Russian community could become acquainted with the monastery land. It was now important to capture the interest of the community so as to secure supporters and benefactors for the monastery. That day Bishop Sava and Fr Peter Grishaev celebrated Divine liturgy under the open sky in a small clearing surrounded by virgin bushland, and the 130 worshippers donated £550.0.0 towards the cost of building a cloister and chapel. Many private donations were made in the following days. A local farmer donated a tractor for the monastery and three Russian farmers, Messers Jukoff, Askochinsky and Bobrev, promised to donate an assortment of farm animals. A neighbouring Australian farmer, who came out of curiosity, was also caught up in the emotion of the moment and donated feed for the promised animals.⁶⁷⁰ From then on Bishop Sava was heard to invoke a phrase which became synonymous with him: "Don't donate in pounds, donate in tons."⁶⁷¹

Soon a fibro-cement building was erected with cells for the brotherhood and a large chapel in which the daily cycle of services could be celebrated. Bishop Sava decided that the monastery must be self-sufficient and instructed Fr Dimitry Obuhoff, whom he appointed to be intendant of the monastery, to prepare a chicken coop for 1000 chickens. It was intended that the hens were to lay eggs which the monastery could sell for its needs. A number of cows were also bought and finally a plan was drawn up to plant vegetable gardens, grapevines and an assortment of fruit trees.

Bishop Sava had a vision that the monastery could become a haven for elderly priests when they were no longer able to fulfil their pastoral duties. He believed that the monastery would provide retired clergy with the opportunity of living in a spiritual setting where they would also be cared for until the end of their days. Thus, a home was provided for the 84 year old Archpriest Anthony Galushko, and his paralysed matushka. His hope was that not only priests but their wives would feel that they were provided for when they were unable to cope with parish life and most vulnerable.⁶⁷² Furthermore, noting the clean environment, the bishop actively promoted the monastery as a place of rest, where families could come in the summer months and relax. The Russian scouts were also encouraged to have their summer

⁶⁶⁹ A. Gilchenko, "Краткая история Св. Владимирского прихода," Памятная брошюра к 30 летию Св. Владимирского прихода 1963. p. 16.

⁶⁷⁰ Word of the Church, "В мужском монастыре во имя Всех святых." No. 9-10 (Sept-Oct. 1956), pp. 10-14.

⁶⁷¹ A pun on the pound money and pound weight. "Не жертвуйте фунтами, а жертвуйте пудами."

camps on monastery land and thereby introduce the children to the concept of the monastery. Also, Bishop Sava requested the scouts to give one day of their time to work in the monastery and thus bring benefit to the monastery as well as their souls.

As 1956 came to a conclusion, Bishop Sava was surprised to receive Archpriest Paul Zlatkowski and a delegation of parishioners from the St Nicholas Polish Orthodox parish in Bankstown. Fr Zlatkowski had decided to migrate to the USA and asked Bishop Sava to receive his parish into the Russian Church. The bishop, having ascertained that this was the will of the whole parish, accepted the parish and appointed Archpriest Boris Maslowski to be rector.⁶⁷³

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In March 1957 a General Council of the bishops of the Russian Church Abroad was convened. Bishop Sava was unable to attend, but wrote an extensive report on the life of the diocese. The General Council expressed its recognition of the importance of the Australian and New Zealand diocese and, in particular, acknowledged Bishop Sava's work in consolidating the diocese by elevating him to the dignity of archbishop.⁶⁷⁴ Archbishop Sava was inundated with congratulations and good wishes from people across the diocese. The archbishop responded by acknowledging the "*labours, generosity and zeal of all who have worked in the Lord's vineyard.*"⁶⁷⁵

In Wollongong the Orthodox community bought a block of land at Mt Ously, with the intention of eventually building a church. Archbishop Sava came on the 18 August 1957 to officiate at a service to bless the land as a site for a future church. The elderly Abbot Agafangel Morev,⁶⁷⁶ a resident of Wollongong, despite his 85 years, took part in the service together with Archpriest Philip Osipov⁶⁷⁷ and Protodeacon Peter Grishaev. However, as the community had no permanent priest, it soon divided into two warring groups accusing each

⁶⁷² Report to Synod of Bishops by Bishop Raevsky, Sept. 1956. p. 4. (ROCOR-SA)

⁶⁷³ Word of the Church, "Официальная часть." No. 11-12 (Nov-Dec. 1956), p. 6.

⁶⁷⁴ Decree of the Synod of Bishops, No. 645. 27 Mar. 1957. (ROCOR-SA)

⁶⁷⁵ Word of the Church, "Архиерейская благодарность." No. 3-3 (Mar.-Apr. 1957), p. 5.

⁶⁷⁶ Recently arrived from Harbin, China, Abbot Agafangel was into the 60th year of his priesthood. See biography in Appendix B.

⁶⁷⁷ See biography in Appendix B.

other of hiding donations intended for the building program. Consequently the project never got underway and was eventually abandoned. Only in July 1960, when a house was offered for sale to the community as a place of worship, did the parishioners unite in their efforts to have a permanent church.⁶⁷⁸

From August to December 1957 Archpriest Theodore Michaluk complained of increasing heart trouble. This caused Archbishop Sava to appeal to the Synod for Fr Philip Osipov to replace Michaluk as secretary of the diocese and award him the mitre for his services.⁶⁷⁹ The Synod approved the change of secretary and invested Fr Michaluk with a Gramata rather than granting him the mitre.⁶⁸⁰

Another issue unexpectedly became a problem in the relationship between Archbishop Sava and Fr Michaluk. Early in 1958 Sava informed the Synod that Michaluk, after he recovered his health, wanted to open an office to assist new arrivals from China. Fr Michaluk intended calling his enterprise the “Orthodox Information Bureau” and it would provide services, including: marriage counselling, divorces, settlement issues and legal information. Michaluk obviously intended using his legal background outside the normal pastoral ministry and claimed that he needed to do this to supplement his meagre church stipend. The Synod of Bishops did not approve of the idea of an “Orthodox Information Bureau” outside the Church and gave cautious approval on the understanding that the archbishop would oversee the activities of this commercial structure.⁶⁸¹ This, Fr Michaluk saw as an unwarranted intrusion into his private affairs.⁶⁸²

In Melbourne, there was also an unforeseen incident which lead to some unrest in the community. Fr Isidor Deresa’s eldest son Alexander, who had returned to the USSR in the early 1950s, now arrived in Melbourne as a priest of the Moscow Patriarchate. Although Fr Alexander had no intention of settling in Australia, he was not well received by the strongly anti-Communist community. In the light of community unrest, Bishop Anthony of Melbourne demanded that Fr Isidor make a declaration of loyalty to the Synod of Bishops.

⁶⁷⁸Letter from A. Glubchinski, church warden of the Wollongong parish. 1 Mar. 1988.

⁶⁷⁹Letter to Synod of Bishops from Archbishop Sava, 21 Dec. 1957. (ROCOR-SA)

⁶⁸⁰Gramata of the Synod of Bishops, No. 1350, 18 Sept. 1958. (ROCOR-SA)

⁶⁸¹Decree of the Synod of Bishops, No 845, 27 May 1958. (ROCOR-SA)

⁶⁸²Letter to Archpriest George Grabbe from Archpriest Theodore Michaluk, 14 Jun. 1958. (ROCOR-SA)

Fr Isidor refused to do so stating that his loyalty should not be in question. When Bishop Anthony pressed the point, Isidor objected to the text presented and considered the bishop's request to be an affront to his dignity as a priest.⁶⁸³ Instead, Fr Isidor sought two months leave of absence, which was granted. However, as pressure was increased on Fr Isidor to renounce his relationship with his son, the 74 year old priest requested to be retired from service in the Melbourne Cathedral. The following year, the Melbourne community was shocked to hear that Fr Isidor and his family had decided to return to the USSR.⁶⁸⁴ As gossip, typical of the Cold War era, spread throughout the community, Fr Isidor called on the representatives of the Cossack veterans organisation to accept the two burial plots, purchased by him and his matushka at Fawkner Cemetery, as a gift, so that a memorial could be built on them to the Cossacks and Russian war refugees butchered at Lienz and forcibly repatriated to Soviet concentration camps in 1945. The gesture was seen as that of a true anti-Communist and Fr Isidor was not subjected to further unpleasantness.⁶⁸⁵

The matter concerning Fr Isidore's intended departure was further compounded by the departure of Igor Susemihl from Australia. Susemihl remained in the small South Yarra parish until his divorce was finalised in 1957 and then went to live in Europe.⁶⁸⁶ After Susemihl's leaving, the parish in South Yarra was ministered to by Fr Boris Kamensky. Kamensky was known to a number of Russian clergy in Australia who had migrated from Poland. At the time he had a serious problem with alcoholism and was not accepted by any bishop into his jurisdiction. After WW2 Kamensky converted to Catholicism and resided at

⁶⁸³Letter to Bishop Anthony Medvedev from Mitred Archpriest Isidor Deresa, 24 Nov. 1957 (AANZ-ROCA)

⁶⁸⁴Canonical Release No. 173/58, 12 Aug. 1958. (AANZ-ROCA)

⁶⁸⁵In reality Fr Isidor was anxious to see his children before he died. Having brought three of them to Australia after WW2, he wanted to see the other five surviving children, still residing in the Ukraine. Upon returning to the USSR Fr Isidor was permitted to celebrate in Donetsk, until his death in 1974 at the age of 90 years.

⁶⁸⁶Susemihl reappeared as a priest of the Moscow Patriarchate in The Hague and then in 1960 moved to Munich where he celebrated in the newly organised Moscow Patriarchate parish and also made regular trips to Berlin. On 1 January 1964 Susemihl was made Dean of Central Europe for all parishes under Moscow. On 23 January 1966, whilst visiting Moscow, he was tonsured to the monastic state and given the name Irenaeus, and on 30 January 1966, in contravention of the Apostolic Canons and those of the 4th Ecumenical Council (having been canonically deposed from the priesthood) was consecrated Bishop of Western Germany. In 1972 he was created Archbishop of Baden Baden and finally Metropolitan of Vienna and Austria. At the same time Susemihl worked as a "diplomat" for the Moscow Patriarchate attending various sessions of the World Council of Churches and the Conference of European Churches. The nature of his diplomatic work was uncovered when on 26 June 2001, the 74 year old retired US Army colonel George Trofimoff, was convicted of spying for the Soviet Union during the Cold War years. Trofimoff was described in court as being one of the Soviet Union's top spies during the 1970s. At his trial, Trofimoff named Igor Susemihl as the KGB agent who enlisted him to work for the Soviets. Metropolitan Irenaeus (Igor) Susemihl died in Munich on 26 July 1999, aged 80 years.

the “Russicum,” the Russian College in Rome.⁶⁸⁷ When Kamensky migrated to Australia in 1949 he may have reverted to Orthodoxy, although he lived with the Franciscan monks in Kew. Apparently, for the Greek Archdiocese in Australia, in whose jurisdiction the South Yarra parish was, the question of whether Kamensky was Orthodox or Catholic did not arise, as he was appointed rector of the Protection of the Holy Virgin parish from 1958 until his death in 1969.⁶⁸⁸ Fr Kamensky was replaced in South Yarra by Archimandrite Modesto Jazkewitsch,⁶⁸⁹ of whom little is known as his ministry in the parish lasted just over a year.⁶⁹⁰

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During the years 1957-1958 a number of clergymen were received into the diocese, all of whom had migrated from China. The Chinese Cultural Revolution was pushing people of European origin out of China. Many Russians were coerced or even forced to migrate to the Soviet Union, while others, believing the Soviet propaganda, that after WW2 things had improved in the USSR and that there was freedom of religion and political conscience, went of their own free will - ending up in camps and isolated outposts of the steppes and tundra. However, those who held out against all manner of coercion were allowed to finally migrate from Shanghai, Harbin and other centres to the West. Amongst the thousands of migrants who came to Australia were: Abbot Agafangel Morev, Archpriests Philip Osipov, Leonid Upshinsky⁶⁹¹ and Anthony Galushko,⁶⁹² the priest Nikolai Deputatoff, Archimandrite Benjamin Garshin⁶⁹³ and two deacons: Valentin Karmilov⁶⁹⁴ and Guri Gulaev.⁶⁹⁵

⁶⁸⁷ Interview with Fr George Branch of the Russian Catholic Centre in Melbourne. 11 Jul. 2002. □

⁶⁸⁸ Boris Kamensky continued to have a serious drinking problem and was killed by a truck whilst crossing the road under the influence of alcohol on 19 June 1969. He was buried at the expense of his parish at Fawkner Cemetery, Melbourne.

⁶⁸⁹ Aka Modest Jackieovich.

⁶⁹⁰ On his grave monument the inscription reads: “Passed away 27 February 1971, aged 76 years. Born in Byelorussia and ordained as an Orthodox priest in 1921. All his life was devoted to serve God and his beloved Byelorussian people.” From his death certificate, one is able to deduce that Fr Modest was the son of a priest and had been married to a Eugene Sych and had a son. Upon the death of his matushka he entered the monastic clergy and continued to serve the Church until his death.

⁶⁹¹ See biography in Appendix B.

⁶⁹² See biography in Appendix B.

⁶⁹³ See biography in Appendix B.

⁶⁹⁴ See biography in Appendix B.

⁶⁹⁵ See biography in Appendix B.

By December 1958 the diocese consisted of an archbishop, a bishop, one protopresbyter, two archimandrites, one abbot, one hieromonk, fifteen archpriests, five priests, two protodeacons and four deacons. Archbishop Sava, being a driving force himself, valued a similar drive in his clergy. He could be quite exacting of those priests who did not live up to the standards set, but, on the other hand, he knew how to encourage and support those clergy who worked for the benefit of the Church. During 1957-1958 Archbishop Sava ensured that the following clerics were recognised by the Synod of Bishops for their outstanding work: Fr Nikolai Golubev was permitted to wear the kamilavka; Archpriest Rostislav Gan was awarded the jewelled pectoral cross; Frs Alexander Shadko-Basilewitsch, Nikolai Uspensky and Nikolai Deputatoff were elevated to the dignity of archpriests and Protodeacon Peter Grishaev, in recognition of his generous gift of land for the monastery, was accorded the highest award possible for the diaconate, the right to wear the kamilavka.⁶⁹⁶

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During the mid-1950s Archbishop Sava became involved in what he considered to be the most important work of his Episcopal service - the sponsorship of thousands of Russian migrants from China. This important work grew out of a chance meeting between Bishop Sava and the Secretary-general of the World Council of Churches at the Immigration Conference in Canberra, in 1954. The following year, when Bishop Sava had become ruling bishop of the diocese, he was invited to meet the Prime Minister, The Hon. Robert Menzies, and at this meeting took the opportunity to raise the possibility of sponsoring “White Russians” living in China, who wished to come to Australia. In a report to the Synod of Bishops he stated that he was motivated, first, because of his pastoral conscience and, second, “out of a sense of patriotic and civil duty to help my brothers who are in need.” In June 1956, he convened a meeting of representatives of all Sydney church and social organisations and later that year founded the Diocesan Refugee Committee.⁶⁹⁷

In a letter to Metropolitan Anastasy Gribanovsky, Bishop Sava wrote:

I beseech the General Council of Bishops to appeal to all Russian community organisations in the USA, to President Eisenhower, to the members of Congress and, if possible, to the United Nations, to bring pressure to

⁶⁹⁶ Minutes of the 2nd Australian and New Zealand Diocesan Conference of Clergy and Laity. 28 Dec. 1958, p. 19. (AANZ-ROCA)

⁶⁹⁷ A. Sollogub, (ed.) *Русская Православная Церковь Заграницей 1918-1968*. Vol. 2. New York: Russian Ecclesiastical Mission in Jerusalem, 1968, p. 1346.

bear on the Chinese government to permit Russians to leave China. I have just received notification that the Australian government has granted our committee certain privileges with regard to obtaining special visas.⁶⁹⁸

The Metropolitan soon replied:

The Synod of Bishops looks upon the work you have envisaged with great sympathy, as it is a great Christian endeavour.⁶⁹⁹

The Australian government willingly accepted hundreds of Russian refugees who were young and healthy. Few problems were experienced in sponsoring young families and individuals up to the age of 45 years; however, families with a large number of children (some of which had up to fifteen children) and families with elderly relatives became a major concern. The Australian Council of Churches, which administered the migration program for the government, began to insist on sponsors accepting responsibility for migrating families, so that the new arrivals would not become a drain upon the public purse. Archbishop Sava called upon individuals in the Russian community to come forward and be sponsors of their compatriots. When there were not enough sponsors, the archbishop committed the Church to act as a corporate sponsor for hundreds of migrants. The government was generally quite flexible in these sponsorship arrangements, until more and more migrants began to apply for government support. Even though sponsorship rules precluded the use of public monies and placed the onus for support back on the Church, the government nevertheless provided financial support where needed, especially for those of pensioner age. However, the diocese was informed that the monies spent must be later returned by the Church to the Treasury. As the resettlement program grew, it became quite evident that the Russian Orthodox Church would never be able to repay the money expended by the Treasury and this occasioned some concern in both government and church circles.⁷⁰⁰

In July 1959 the financial situation had reached crisis point and a meeting was called of all interested parties. Present were Archbishop Sava and the members of the Diocesan Refugee

⁶⁹⁸ Letter to Metropolitan Anastasy Gribanovsky from Bishop Raevsky, 19 Sept. 1956. □(ROCOR-SA)

⁶⁹⁹ A. Sollogub, (ed.) *Русская Православная Церковь Заграницей 1918-1968*. Vol.2. New York: Russian Ecclesiastical Mission in Jerusalem, 1968, p. 1347.

⁷⁰⁰ The first shipload of migrants arrived in Sydney on 3 October 1957. Some 300 persons came as human cargo aboard the *Anshun* and were met by Archbishop Sava at the dock. The prelate celebrated a service of Thanksgiving aboard the ship and then sent the passengers off to the army barracks at the monastery, the convent at Cabramatta and to private homes throughout Sydney. A month later the "*Anshun*" brought from Hong Kong the next load of 320 refugees.

Committee, representatives of the Australian Council of Churches and the United Nations High Commissioner for Refugees in Australia. The issue was that some 700 migrants of pensioner age had settled in Australia and were now receiving support from the public purse and that this was a drain on government funds. The archbishop spoke eloquently about the need to help those who were less fortunate and of Australia's past history in supporting the Hungarian refugees after the 1956 Revolution and the defectors from East Germany. The other representatives agreed with the prelate's arguments and decided to review all the applicants still on the waiting list and insist that relatives already living in Australia accept some responsibility for them. The representatives of the Australian Council of Churches agreed to approach the World Council in Geneva and ask for an increased subsidy of \$US1,500.00 for each approved elderly migrant. By September all formalities had been completed and only 120 elderly people were left in Harbin without sponsors. It was decided that these people could be sent to various aged care residences, perhaps in Europe. At the same time the World Council of Churches agreed to fund an Old Peoples' Home in Cabramatta as accommodation for some of the refugees from China. This Home was opened on 8 March 1959. The UN High Commissioner for Refugees was present at the official opening and later, having met Archbishop Sava and the Diocesan Refugee Committee, visited the monastery at Kentlyn, where the diocese had erected a number of tin army barracks to provide accommodation for newly arrived migrants. The result of this visit was that another Old Peoples' Home was established in Strathfield and money was provided for a special extension to the Old Peoples' Home in Hammondville to receive more Russian refugees. Funds were also provided for a proper Home to be built on monastery land to replace the tin barracks. However, this building was only completed in 1963. At much the same time in Melbourne, the Russian Welfare Society was able to come to an agreement with the Australian Council of Churches for an Old Peoples' Home to be built on land belonging to the society, in Healesville. This Home was officially opened in 1960 and ten elderly migrants from China were accommodated on site. Later the number of residents grew to fourteen.

By 1959 Archbishop Sava had also turned his attention to sponsoring the Russian communities of Trehrechie in Manchuria, and the community in Singkiang⁷⁰¹ Province of western China. During the years 1962-1963, some 4000 persons were able to migrate from

⁷⁰¹ aka Xinjing in documents after 1998.

rural China to Australia through the efforts of the Diocesan Refugee Committee and the Australian Council of Churches. The UN High Commissioner for Refugees, Dr A. Lindt, whilst addressing the annual Immigration Conference in Canberra in 1958, made public his support for the work being done by Archbishop Sava and the Russian Church in Australia.⁷⁰²

Archbishop Sava, writing to Ariadna Delanich,⁷⁰³ the editor of the San Francisco newspaper “Russian Life,” stated:

The help we have received from Russians in San Francisco, for our compatriots from Harbin and other centres in Manchuria, has written a magnificent page in the history of the Russian Diaspora, and is a glorious example of friendship and co-operation, despite our petty disagreements and conflicts.⁷⁰⁴

In a historical study of the Russian Orthodox Church Abroad, Archbishop Sava wrote:

Without exaggeration, one may say that a small group of people dedicated to the Church, gave of themselves to help their less fortunate brothers and, with the financial and moral support of the Russian community throughout the Diaspora, were able to fulfil Christ's commandment of Love: ‘Greater love hath no man, than this, that a man lay down his life for his friends.’ (John 15:13)... It was not without the will of God that the Australian Government stretched out its noble and humane hand in the persons of: H. E. Holt, A. G. Townley, A. R. Downer and H. E. Opperman to our need. Also the close co-operation of The Hon. John Bate, a member of the Federal Parliament, and the representatives of the United Nations and the Australian Council of Churches, with their interest and love, manifested their concern for our refugees in China.⁷⁰⁵

It is generally accepted that Archbishop Sava was the catalyst and driving force of the program to bring Russian refugees from China to Australia. The Synod of Bishops also noted the extraordinary success of bringing Russian refugees to Australia and decided to honour Archbishop Sava with the right to wear a diamond cross on his klobuk.⁷⁰⁶ Sava responded that he accepted the award with gratitude, but that he considered it a matter of conscience to proclaim that “*this award belongs to all who took part in this common cause.*”⁷⁰⁷

For those leaving China, and indeed for the whole of the Russian Diaspora, the news that the Communists in China had resolved to destroy the Russian cemeteries in Harbin came as a shock. One could not contemplate that the Chinese, the representatives of one of the most

⁷⁰² *ibid.*, p. 1347.

⁷⁰³ See biography in Appendix B.

⁷⁰⁴ Letter to Ariadna Delanich from Archbishop Raevsky, 4 Jan. 1960. (AANZ-ROCA)

⁷⁰⁵ A. Sollogub, (ed.) *Русская Православная Церковь Заграницей 1918-1968*. Vol.2. New York: Russian Ecclesiastical Mission in Jerusalem, 1968, p. 1352.

⁷⁰⁶ Minutes of Synod of Bishops meeting, No 28, 30 Nov. 1962. (ROCOR-SA)

⁷⁰⁷ *Word of the Church*, “Высокая награда.” No. 12 (Dec. 1962), p. 13.

ancient and cultural civilisations in the world, would resort to the destruction of over seventy thousand graves, many of which were of historic importance. Throughout the Russian Diaspora articles appeared in Russian language newspapers condemning the destruction as barbarism.⁷⁰⁸ In response, the Chinese government told those Russians still remaining in China that they could remove the bodies if they wished, but no alternate resting place was offered. Archbishop Sava wrote a strongly worded protest to the Minister for Foreign Affairs, seeking his support in having the cemeteries preserved. However, all was to no avail and the cemeteries in Harbin and other centres were liquidated. Even the Russian cemeteries in rural Manchuria and distant Singkiang Province were obliterated.⁷⁰⁹

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Bringing people to Australia was one thing, but settling them into a new country was another. To assist in this process, Archbishop Sava encouraged the Russian community in each state to join the Good Neighbour Council. This organisation, formed in 1958, represented the interests of migrants at such forums as the immigration conferences in Canberra; promoted the International Year of the Refugee (1960), organised exhibitions of migrant crafts, promoted the notion of having ethnic broadcasting on government-sponsored radio and having a committee consisting of employers who would provide work opportunities for invalid migrant workers. By 1960 the Good Neighbour Council expanded its activities to include an active involvement in establishing the Blood Bank, encouraging migrants to acquire Australian citizenship and to learn English, organising concerts where migrants could display their artistic talents and showcase their national cultures and advocate for migrant communities not able to represent themselves before government and other authorities.⁷¹⁰

The diocese took an active role in ensuring that new arrival migrants were able to learn the English language. The archbishop considered that having found a haven in Australia, the Russian migrants were obliged to fulfil their legal and moral obligations to the country, one of which was to learn English. Moreover, he realised that migrants without English would be at a social disadvantage: “*Without knowledge of this language we will be both deaf and*

⁷⁰⁸ Articles such as “A Park on Their Bones,” “Seventy Thousand Graves Desecrated,” were reprinted in various newspapers throughout the world. Word of the Church, “О Харбинских кладбищах.” No. 7-8 (Jul.-Aug. 1958), p. 5.

⁷⁰⁹ Lecture by Fr Vladimir Boikov of the Chinese Orthodox Missionary Society.

mute.” He recommended that the parish clergy should promote the idea of learning English. Language courses were organised in many parishes and, with the help of the Good Neighbour Council, teachers were employed to provide English classes.⁷¹¹

At the same time Archbishop Sava did not want Russian culture to become neglected. He revived the idea, first introduced by Archbishop Theodore Rafalsky, of holding public concerts where Russian Orthodox church choirs could showcase the national culture. Throughout the 1950’s and 60’s, choirs performed before the general public at various functions and even on ABC Radio. The best known of these choirs was the Sts Peter and Paul Cathedral Choir conducted by Eugene Podgaysky, in Sydney the St Vladimir's Youth Choir, conducted by Anatoli Korobko and the Melbourne Ladies Choir, conducted by Peter Levanenko. These choirs also attracted non-Orthodox visitors to Orthodox services, one of the most impressive of which was the annual Thanksgiving Service celebrated in the Cathedral of Sts Peter and Paul on Australia Day. On these occasions Archbishop Sava and all the clergy of Sydney would concelebrate to give thanks for their new life in Australia. The archbishop would remind the scores of worshippers present *“that we, living in exile, have found in this country a peaceful haven where we can live and worship in freedom.”*⁷¹²

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From 1952 onwards the Geelong parish had held services in premises rented from the Anglican Church until, eventually; a tin barrack was erected at the back of the church property in Bell Park. Work was under way for the construction of a permanent church under the guidance of the architect, Gennady Scheromsky, and the church warden, George Kotsary when, on Sunday 8 June 1958, the parish celebrated its first liturgy on its own property. On that occasion Archbishop Sava concelebrated the liturgy with Bishop Anthony of Melbourne, the dean, Archpriest Tychon Kiryczuk, and the newly appointed rector, Hieromonk Dimitry Obuhoff. To a packed congregation the archbishop preached on the importance of the veneration of the Mother of God; in part because the church then being built was to be dedicated to the Heavenly Queen. As a special token of his appreciation for the work going on in Geelong and for the loyalty of the parish he presented them with a treasured icon of Our

⁷¹⁰ Unification, “Деятельность Иммигрантского комитета,” No. 40 (511). 23 Sept. 1960.

⁷¹¹ Episcopal Decree No 159/58. 29 Jul. 1958. (AANZ-ROCA)

Lady “Joy of All Who Sorrow,” which had been given to him by a person recently arrived from China.⁷¹³

Not to be outdone by Geelong, the Blacktown Missionary Outpost in New South Wales, under the rectorship of Fr Philip Osipov, began to call itself the Transfiguration Mission. However, having received Archbishop Sava’s blessing to build a church in honour of the Archangel Michael, the Mission asked permission to be renamed the Parish of the Archangel Michael. This was granted on 21 November 1958 and the parish immediately called for donations and commenced preparations to build a church. By the end of January 1959, the first sod for the new church had been turned.⁷¹⁴

In December 1958, Archbishop Sava convened the Second Australian and New Zealand Diocesan Conference of Clergy and Laity.⁷¹⁵ Seven years had passed since the first such conference was called by the late Archbishop Rafalsky and it was time to take account of what had been done. Archbishop Sava reported on how the diocese had become a unified organism, with a central administration and infrastructure, whilst the various rectors reported on the lives of their parishes. Reports were also received concerning the Refugee Committee, the candle factory, the publishing of the diocesan periodical and the committee set up to oversee the construction and decoration of new churches. It became evident that the Church had also, directly or indirectly, played a role in the establishment of numerous youth, welfare and patriotic organisations throughout the diocese, thus being the catalyst which enabled the Russian community to become a visible element in the broader Australian community. Furthermore, the Australian and New Zealand Diocese was now seen as one of the most dynamic dioceses of the Russian Church Abroad.

The conference resolved to formally accept the diocesan statutes promulgated in 1957 as binding on all parishes and missions, and move towards having the diocese registered as a legal entity. An annual budget of £2650.0.0 was allocated for the purposes of diocesan administration and parishes were bound to a contribution of fifteen percent of their income to support the diocese. It was decided to buy a separate property where the administration of the

⁷¹²Sermon by Archbishop Sava, 26 Jan. 1957. (AANZ-ROCA)

⁷¹³Letter to Archbishop Nikon Rklitsky from Archbishop Sava Raevsky, 9 Nov. 1958. (ROCOR-SA)

⁷¹⁴Word of the Church, “Переименование общины.” No. 1. (Jan. 1959), p. 15.

⁷¹⁵Held at the cathedral hall in Strathfield from 28 to 31 December 1958.

Russian Orthodox Church in Australia would be located. Other resolutions were passed congratulating Archbishop Sava on his initiative in bringing Russian refugees from China and to continue the work of the Diocesan Refugee Committee. Support was given to the “Word of the Church,” to the establishment of Sunday Schools in all parishes, to the work of the welfare societies in Sydney and Melbourne, the St Vladimir’s Youth organisation and to the Russian Scouts then celebrating their fiftieth anniversary. It was also decided that all clergy would contribute one percent of their income to a diocesan fund to aid clergy families in the event of the death or illness of the member priests.⁷¹⁶

The conference concluded with Archbishop Sava remarking on the necessity for those in the Church to be united “*around Her bishops and Her pious priests,*” and to avoid schism and scandal.⁷¹⁷

A week after the conference, Archbishop Sava attended the Fiftieth Jubilee camp of the Russian Scouts held at Lilyvale, in New South Wales. The prelate was greeted in grand style and was offered the title of Honorary Patron, which he graciously accepted. During his visit Sava celebrated a service to St George, the patron saint of Russian Scouts, blessed the camp with holy water and gave a number of talks to the sixty campers. Upon returning to Sydney he wrote that he was impressed by their energy and discipline and the way in which young people were being prepared “*to become worthy successors to our generation.*”⁷¹⁸

Bishop Anthony also visited the camp at Healesville, near Melbourne, where nearly two hundred Russian Scouts from Melbourne, Geelong and Adelaide gathered to celebrate their jubilee year. Mention was made of the work done by their leaders to ensure that “*the children are preserved in the Orthodox Faith, taught their native language and have a love of the Motherland of their parents.*”⁷¹⁹ The pastoral visits by both bishops were seen as an endorsement of the work of the Russian Scouts and showed the importance of the Church being able to work with young people in a variety of circumstances and places. This close affiliation of the scouts to the Russian Orthodox Church continues to the present.⁷²⁰

⁷¹⁶Minutes of the 2nd Australian and New Zealand Diocesan Conference of Clergy and Laity. 1959, pp. 29-32.

⁷¹⁷*ibid.*, p. 32.

⁷¹⁸*Word of the Church*, “В лагере Русских скаутов.” No. 1 (Jan. 1959), p. 16.

⁷¹⁹*Word of the Church*, “Юные разведчики.” No. 1 (Jan. 1961), p. 13.

⁷²⁰R. Joukoff, (ed.). *Russian Scouts Commemorative Jubilee Album*. Melbourne, 1987. pp. 19-10.

As in previous years, Archbishop Sava made his annual visit to Canberra in January 1959 to attend the Immigration Conference. This gave the archbishop a large forum in which he pleaded the cause of the Russian refugees from China and received strong support from government representatives and the anti-Communist lobby, especially the Serbian community. On 25 January, Archbishop Sava celebrated his patron saint's day in the national capital by officiating at a Divine liturgy in honour of St Sava of Serbia. This service was well attended by the Russian and Serbian communities of Canberra, Cooma and Queanbeyan and a large number of delegates to the Immigration Conference, which did much to raise the prestige of the archbishop and greatly supported his cause on behalf of the Russians still in China.⁷²¹

Here it ought to be remarked that during the same period that Archbishop Sava led the Australian diocese, Australian society witnessed enormous change due to the great influx of European migrants. The assisted migration program introduced in 1948 by Arthur Augustus Calwell, Ben Chifley's minister for immigration, was so successful that between 1945 and 1966 well over two million immigrants came to Australia and the population rose from 7,500,000 to 11,000,000. These people helped to create a higher rate of economy, increased prosperity and a better appreciation of culture in all its aspects, than previously had been common. In short, life in Australia "*became much more urbanised, more complex, and much more sophisticated.*"⁷²²

Most citizens appeared to be pleased with the new skills, fashions and cuisine which the migrants brought from across the seas, provided that their traditional pastimes of sport and leisure were not overly disrupted. However, there was increasing speculation in some quarters about the extent to which migrants would influence Australia's national attitudes and

The Russian Scout Movement is the only organisation which commenced its existence in Imperial Russia, by decree of Tsar Nicholas II in 1909, survived eighty years in the Russian Diaspora and today has been re-established in post-Soviet Russia. During the Bolshevik years, Russian scouting was seen as a counterrevolutionary organisation and was consequently persecuted. Many young men and women were either shot or sent to concentration camps for being boy and girl scouts. To totally eradicate scouting, the Bolsheviks replaced it with the Pioneers and Komsomol organisations. Today these organisations have been disbanded and Russian Scouting again flourishes in the Russian Federation.

⁷²¹ Word of the Church, "Пребывание Архиепископа Саввы в Канберре." No. 2-3 (Feb-Mar. 1959), p. 22.

goals, as many new arrivals appeared to work harder and for longer hours than the easygoing bulk of the population. Further, there were concerns in some quarters with respect to the possibility of future unemployment and its effect on the next generation. With the commencement of war in 1939, and throughout the 1940's and 1950's, unemployment was seen as a thing of the past. Many took it for granted that jobs would be available whenever they were needed. Unfortunately, this was not to be and in 1960 the national economy was shaken by the so called Credit Squeeze, which threw thousands of people out of employment and heralded the reality that for the next forty years the national rate of unemployment would fluctuate between four and ten percent of the workforce.

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On 5 January 1959 Archpriest Ilya Pijov⁷²³ migrated from China and was appointed to assist Fr Rostislav Gan at the convent. In May of that year illness prevented Fr Philip Osipov from continuing as rector of the St Michael parish in Blacktown. Consequently, Archbishop Sava appointed Fr Pijov to replace Osipov and to complete the construction of the new church. By November 1959 Fr Ilya had completed all the necessary works for the church to commence normal and regular services. The church was consecrated on 21 November 1959 by Bishop Anthony Medvedev of Melbourne. In March Archpriest Michael Andreev⁷²⁴ also arrived from Harbin, and was appointed the Bishop's Residential Chapel at Centennial Park. The arrival of clergy from China was now filling the ranks of the diocesan clergy and, in the opinion of Archbishop Sava, bringing a new stability to the diocese.

In March 1959 it became evident to the archbishop that the monastery in Kentlyn was not attracting any novices. Of those originally interested, Fr Dimitry Obuhoff was appointed rector in Geelong, one went with Fr Obuhoff to live in Geelong, one got married, and only Michael Sorokin remained. He was put in charge of the diocesan workshops and candle factory, on a separate section of land adjoining the monastery, later to be called the Skete of St John the Baptist.⁷²⁵

⁷²²R. Ward, *Australia - A Short History*. Sydney: Ure Smith, 1975. p. 170.

⁷²³See biography in Appendix B.

⁷²⁴See biography in Appendix B.

⁷²⁵A skete is a small monastic community which does not qualify to be a monastery.

Archbishop Sava decided that, as the convent was overcrowded in Cabramatta and the daily ritual of the nuns was constantly interrupted by the presence of lay people, the nuns needed to be relocated to Kentlyn, whilst the monastery, if such was to be, could return to St Vladimir's church in Centennial Park. The convent was to retain the patronal feast of All Saints, even though the nuns had called themselves the Convent of Our Lady of Kazan whilst in Cabramatta.⁷²⁶ As the convent's holdings, i.e. animals, gardens and fruit trees, were far too extensive for the nuns to manage by themselves, Archbishop Sava formed a lay committee to assist with household matters and made a point of coming every Saturday himself to the convent. On these occasions he would ensnare anyone he could to also come and put in a day's work for the nuns. To regulate the spiritual life of the community the archbishop appointed Archpriests Anthony Galushko and Ilya Pijov to assist Fr Rostislav Gan with the daily cycle of services.

In October 1959 the Russian Church Abroad held its General Council. Archbishop Sava flew to New York to represent the Australian and New Zealand Diocese, leaving Bishop Anthony Medvedev as administrator of the diocese. This was the first time that the financial position made it possible for a ruling bishop from Australia to attend the General Council. Among the issues dealt with was the matter of the persecution of the Church in the Soviet Union and, in particular, the circumstance that such persecution was denied by bishops representing the Moscow Patriarchate when overseas.⁷²⁷ The bishops also reported on the life of their dioceses and on how they prepared candidates to become clergymen. The question of working with young people also became a major issue at the Council. A Synodal Education Committee was established to advise on the curriculum taught in parish schools and the work of the St Vladimir's Youth organisation was assessed. At the end of the General Council, a public meeting was held at New York's Diplomat Hotel at which Archbishop Sava was asked to lecture on the conciliar nature of the Russian Church. This lecture was particularly well received and the authority of the Australian prelate, as well as his diocese, were commented on in the press.⁷²⁸ Sava returned to Australia in mid-December.

For Archbishop Sava 1960 was a memorable year in many ways. A house had been found in

⁷²⁶In fact the nuns celebrated both feasts until a new church to Our Lady of Kazan was built in 1983. Then All Saints Day was no longer considered the convent's feast day.

⁷²⁷Word of the Church, "Архиерейский собор РПЦЗ." No. 11-12 (Nov-Dec. 1959), pp. 6-9.

⁷²⁸ibid., p. 8.

Chelmsford Avenue, Croydon NSW, which was considered appropriate to the needs of the diocesan administration. At last the Australian Diocese had an administrative centre and the archbishop was no longer dependent on the parish council of the Strathfield cathedral for his place of residence. Unfortunately, during 1959 and 1960 Archbishop Sava suffered reoccurring bouts of diverticulitis, a disease which hospitalised him in 1957, and he had to entrust the cathedral to Fr Theodore Michaluk. This situation led to the cathedral acquiring a measure of defacto autonomy that was evidenced in its “*disdain of the rights of the archbishop as rector and hierarch.*” Moreover,

The prolonged process of trying to register the legal status of the diocese, within a framework where no relevant federal law existed, planted in the minds of the cathedral parish council the idea that they could register the cathedral separate from the rest of the diocese. However, they kept this plan a secret and only a few persons were privy to their intentions.⁷²⁹

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With the imminent move of the diocesan administration to Croydon, Archbishop Sava ordained Deacon Anatoli Gilchenko,⁷³⁰ on 30 March 1960, to be second priest at St Vladimir's church in Centennial Park and assistant to Archimandrite Theodore Pudashkin. At the same time, Gilchenko was appointed to replace Fr Philip Osipov as visiting priest to the Dormition community in Wollongong, and the elderly Archpriest Michael Andreev was transferred from St Vladimir's to the new Bishop's Chapel in Croydon.⁷³¹

The problem of not having enough clergy to service the needs of the diocese continued to concern Archbishop Sava. With the ordination of Dimitry Simonow and Anatoli Gilchenko, the archbishop started a new trend of accepting candidates into the priesthood who did not have formal theological training. In the case of Fr Dimitry Simonow this formal training was completed by correspondence after he was appointed to serve the Church, but a new precedent was set and, in future, bishops began to seek out suitable candidates amongst pious men who had appropriate life experiences and education. A diocesan committee was formed, consisting of Archimandrite Benjamin Garshin and archpriests Rostislav Gan and Philip

⁷²⁹Report to the General Council of ROCA bishops by Bishop Theodosy Putilin. Montreal, 14 Sept. 1971. (ROCOR-SA)

⁷³⁰See biography in Appendix B.

⁷³¹Word of the Church, “Перемещения священнослужителей.” No. 9-10 (Sept-Oct. 1960), p. 16.

Osipov, to examine proposed candidates and make recommendations concerning possible ordination and, provide theological training as necessary.⁷³²

To ensure that there would be a continuing contingent of such worthy people, Archbishop Sava insisted on Orthodox children attending parish schools. He realised that English was quickly becoming the native tongue of the children and grandchildren of the immigration. Hence, as a means of retaining a community identity and of instilling Orthodox culture he valued the parish schools as “*God’s gift to us.*”

After our deaths, these schools will carry our ideas and aspirations to future generations of children, who will never have seen our great Motherland, but will continue to consider themselves Russian Orthodox.⁷³³

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Relations with the Serbian Orthodox Church, during the years that Archbishop Sava was primate of the Australian Diocese, were very strong. Prior to the arrival of a Serbian bishop, the Russian Church saw to the needs of the Serbian community and Archbishop Sava was called upon on a number of occasions to ordain priests for the emerging Serbian parishes. Having lived in Yugoslavia for over twenty years and displayed a great love for the Serbian people, Sava was a popular figure amongst Serbs and was always invited to national gatherings and patriotic ceremonies. No more so than when the exiled King Peter II of Yugoslavia visited Australia on 31 August 1960. Whilst ostensibly in Australia to unify and inspire the Yugoslavian community in its exile, the king was most generous with his time and devoted much attention to the Russian community. Both Archbishop Sava and Bishop Anthony had been part of the Russian émigré community in Yugoslavia, as were hundreds of Russian families in Australia. Consequently, the archbishop made the visit of King Peter an occasion for the Russian Church to show its support for the king and the Serbian nation who, like the Russians of the Diaspora, were dispossessed by a Communist government.

King Peter was greeted with royal formality in the Russian churches of Perth, Adelaide and Melbourne. In Melbourne, the Russian veteran community, consisting of Imperial army officers, Cossacks, combatants of the Russian Corps of Yugoslavia and the Russian

⁷³²Word of the Church, “Забота о пополнении клира.” No. 9-10 (Sept-Oct. 1960), p. 16.

⁷³³Word of the Church, “Пребывание правящего владыки в Брисбане.” No. 9-10 (Sept-Oct. 1960), pp. 12-14.

Liberation Army, paraded before the king. In the Melbourne cathedral, the king was present when Bishop Anthony officiated at a Thanksgiving Service, in which all the Russian and Serbian Orthodox clergy in Victoria participated. The king's visit to Melbourne concluded with a banquet for 400 guests at the Menzies Hotel.

On 25 September, King Peter visited the Russian Orthodox cathedral in Strathfield. He was greeted by a guard of honour of Imperial Russian officers and Second World War veterans. Archbishop Sava greeted the king in Serbian and a Te Deum was celebrated in honour of the Monarch. At the end of the service, the Sydney Serbian community presented Archbishop Sava with a triptych⁷³⁴ in recognition of his work in supporting the Serbian Church and community in Australia. The archbishop had the icon prominently displayed in his Residential Chapel in Croydon, where it remains today.

In Brisbane the king was again welcomed by the Russian community and attended services at the St Nicholas cathedral and later a banquet in his honour. Prior to leaving Australia, King Peter addressed the Russian community in a speech which encapsulated the relationship of the Serbian and Russian peoples:

We are tied not only by my personal feelings of friendship, but also by the historical ties of our two nations. I shall not speak of the cultural and religious ties which have bound us for hundreds of years, but wish to remind you of the founder of our Serbian Karageoge Dynasty, who found support and refuge in Orthodox Russia...

Unfortunately, the whirlwind of world events over the past forty years has scattered our Slavic brothers across the face of the earth. Yet, we have begun to gather again, to perpetuate our cultures and build churches...

Please believe that justice will eventually come and freedom will triumph in our homelands. Oppression is always a short-lived phenomenon. Believe in a great, strong, democratic, Orthodox Russia, as we believe in a free and democratic Yugoslavia.⁷³⁵

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The pomp and pageantry of the visit of King Peter totally overshadowed two events which deserve to be recorded in the life of the Russian Church in Australia. The first was the arrival

⁷³⁴ An icon painted on three panels, two of which act as doors which close and cover the central icon. The saints represented on this triptych include: Sts Kiril and Methody - Apostles to the Slavs, the Serbian saints Sava and King Lazar, and the Russian saints Vladimir and Alexander Nevsky. The icon was designed to symbolise the fraternal relationship of the Serbian and Russian Peoples.

⁷³⁵ Word of the Church, "Король Петр II в Русских Православных храмах и у Русских в Австралии." No. 11-12 (Nov-Dec. 1960), pp. 11-17.

in Australia, on 5 October 1960, of Fr Gury Demidov.⁷³⁶ Fr Gury was a simple monk who entered the Our Lady of Kazan monastery in Harbin, in 1931. He devoted his life to prayer, and although upon arrival in Sydney, he was attached to the Bishop's Residence in Croydon, he craved a life of solitude away from the temptations of the city. Archbishop Sava permitted Fr Gury to move to the convent in Kentlyn where he settled into the Skete of St John the Baptist, but attended daily services in the convent church. Fr Gury also sought further solitude and dug for himself a cave under a large overhanging rock on the slope of a hill leading to the Georges River. There he would often spend his days and nights in prayer.

The other event was the unexpected death of Archpriest Philip Osipov on 29 November 1960. Although Fr Philip suffered from lung disease and had been released from many pastoral duties, Archbishop Sava relied upon him as secretary of the diocese, to ensure that the administrative apparatus of the Church worked efficiently. Vladyka Sava claimed that the death of Fr Philip was a great loss to the diocese and a personal loss to him.⁷³⁷ Fr Philip was greatly respected and hundreds of people attended his funeral, including Bishop Anthony of Melbourne. Following the funeral of Fr Osipov, Archbishop Sava appointed Nadejda Mihailovna Stephen as his secretary, a position she held until Archbishop Sava's retirement in March 1971.

During the regular meetings of the Diocesan Refugee Committee in February and March 1961, it emerged that Archbishop Sava intended to expand the work of the committee to include the welfare of the wider Russian Orthodox community, in particular those of the elderly who were sick, destitute, or in need of shelter.⁷³⁸

To accomplish these goals, the archbishop established the Fraternity of the Holy Cross, an organisation of Orthodox Christians willing to promote the Church and her philanthropic endeavours. The archbishop insisted that only people who were willing to actively promote the work of the Fraternity should join. Those who could not, or were not able to work, could become donors but not fill an executive role. The Fraternity would be governed by a Council of Elders, under the chairmanship of the ruling bishop of the diocese, whilst an administrative committee would run the daily operations of the organisation under the chairmanship of the

⁷³⁶Fr Gury was born Ioann Demidov (1894-1992)

⁷³⁷Word of the Church, "Памяти протоиерея Филиппа Осипова." No. 1 (Jan. 1961), pp. 6-8.

⁷³⁸Word of the Church, "Что такое Братство Св. Креста." No. 6-7.(Jun-Jul. 1961), pp. 4-6.

Senior Elder. The Fraternity was granted the constitutional authority to undertake works of both a spiritual and secular nature.

The inaugural meeting of the Fraternity of the Holy Cross took place on 18 April 1961 and was popularly received by the faithful. Men, women and clergy rushed to join its ranks, although for many years the Council of Elders was exclusively male-dominated. Only during the 1980's did women become members of both the council and the administrative committee. In addition to helping families and individuals, the Fraternity (in partnership with the Australian Council of Churches) undertook the building of an aged care residential hostel in Kentlyn, on land adjacent to the convent. Later this project was extended to include a retirement village for those who wished to live away from the bustle of Sydney and in the placid country environment near the convent.⁷³⁹

The idea of the Fraternity gave Archbishop Sava another idea concerning his Residential Chapel. Having moved into the Edwardian three bedroom residence in Chelmsford Avenue, Croydon, it was immediately obvious that the building was too small and needed to be extended. Archbishop Sava formed a committee⁷⁴⁰ to collect money and promote the need to make the building of the Diocesan Administration and Episcopal Residential Chapel a worthy structure where guests could be received and worshippers could come to pray. This committee immediately rose to the occasion and the chapel of "All the Saints of Russia," became the focal point for donations from all over Sydney. However, the parish council at the Strathfield cathedral was not impressed that the archbishop's chapel had somewhat eclipsed their place of pre-eminence in the diocese and they began to hold this against Archbishop Sava personally.⁷⁴¹

In addition to his many administrative functions, Archbishop Sava kept up a regular program of visiting the parishes of his diocese. On Palm Sunday 1961,⁷⁴² whilst at Cabramatta, the archbishop ordained Paul Suslov to the diaconate and two weeks later, on 16 April, he

⁷³⁹The Fraternity of the Holy Cross continues to function, although in 2000 it was incorporated as a welfare organisation, separate from its initial ligature with the Church.

⁷⁴⁰Попечительство им. Святителя Иннокентия Иркутского, чудотворца- The Trusteeship of St Innocent of Irkutsk, the Wonderworker.

⁷⁴¹Report to the General Council of ROCA bishops by Bishop Theodosy Putilin. Montreal, 14 Sept. 1971. (ROCOR-SA)

⁷⁴²2 April 1961.

ordained Igor Petroff⁷⁴³ to be deacon of his Residential Chapel in Croydon. Even when he collapsed from exhaustion during the Easter period, and was forced by his doctor to convalesce for two weeks, Sava chose to relax at the convent rather than anywhere else. Despite his doctor's orders the archbishop spent his time at the convent organising the farmyard and workshops. He also kept a close eye on the building project of the hostel for the Fraternity of the Holy Cross and generally did not rest at all.

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In Croydon, the extensions to the existing building were proceeding at great speed. The chapel area was being extended by thirty percent and a new section was being built on to the rear which would become the offices of the diocesan administration. Sava himself continued to occupy the front bedroom as his office and the adjacent room as his personal quarters. The third bedroom was occupied by a house keeper. At dusk on the evening 29 September, the archbishop, as was his custom, went to inspect the work done during the day by the builders. As it was getting dark, the prelate did not notice that the floor boards he was walking on had not been nailed down, and as he stepped on the end of some floor boards, the floor gave way and the archbishop fell through the floor into the space below. The result was that he suffered a wound to the back of his head and was immediately hospitalised. In order to counter the rumours that began to circulate, the archbishop's doctor issued a statement detailing the nature of his injuries.⁷⁴⁴ Despite the trauma suffered by the seventy year old prelate, by November he was well enough to travel to Brisbane to install the new rector of the St Nicholas Cathedral, Archpriest Nikolai Deputatoff.

The years of trying to placate the various groups within the St Nicholas parish had left their mark on Protopresbyter Valentin Antonieff. Having been a strong personality for so many years, it was inevitable that as the years took their toll of the elderly priest, younger personalities began to arise in the parish and challenge the position and authority of the rector. In 1961, when Antonieff was eighty-three years, a group of parishioners in the Parish Council harshly criticised him. Fr Antonieff was so devastated by the abuse that, no longer

⁷⁴³See biography in Appendix B.

⁷⁴⁴Report by Dr Nikolai Nikolaevich Golubev. 1 Oct. 1961. (AANZ-ROCA)

having the stamina to fight for his perceived rights, he petitioned the archbishop to let him retire.⁷⁴⁵

Following Fr Antonieff's petition, Archbishop Sava Raevsky received a letter from the Protodeacon of the St Nicholas church, Fr Dimitry Anisimoff:

Dear Vladyka, yesterday (Sunday) there was a touching scene in our church. The liturgy was celebrated by Fr Gregory Malisheff, but a requiem for our late Emperor was celebrated by Fr Valentin himself. Later he said his farewell to the parishioners. He prostrated himself before everyone and asked forgiveness for any offences he may have caused over the years. As the people came to kiss the Cross⁷⁴⁶ they were in tears. Fr Valentine also wept. When the church became empty Father approached the altar and, falling on his knees, prayed and wept so emotionally that I had to help him to his feet and sit him on a chair to calm him. Later I accompanied him home. All this, and last Friday's Parish Council meeting, deeply affected his health and he somehow immediately aged. I fear his days may be few. Everything has happened with so little dignity. Here a man has served the Church for 60 years and in his old age has received such a terrible fate. Why should such a man be so hurt? Vladyka, I beg you, grant Fr Valentin leave of absence, he will eventually quietly flicker out. Don't send him into ignoble retirement, he deserves better than that.⁷⁴⁷

Other parishioners also expressed support for their hardworking rector:

Father Valentin is a highly authoritative, distinguished, respected, educated and multifaceted priest. He is an extremely energetic, outstanding administrator and organiser, with a well developed network of acquaintances in society. Father is a true Russian patriot and has had a long-standing concern for his parish.⁷⁴⁸

Fr Valentin Antonieff was formally retired on 15 November 1961, and Fr Deputatoff became the new rector and Dean of Queensland.⁷⁴⁹ Fr Valentin never returned to St Nicholas' church, but occasionally consented to do private requiems or moleben services at home or at the cemetery. He died on 26 August 1962, aged 85 years.

Other changes occurred in the ranks of the diocesan clergy. Abbot Agafangel Morev, aged 85 years, died on 17 July 1961 after being knocked down by a motor car. Protodeacon Dimitry Anisimoff unexpectedly died, on 20 November 1961 from a stroke at the age of 64 years. Archpriest Paul Kochunovski, who had served the Church for 65 years and was living in retirement in Brisbane, died at the age of ninety.⁷⁵⁰ Archpriest Anthony Galushko became too feeble to continue celebrating at the Kentlyn convent and was retired to the St Sergius of

⁷⁴⁵ Brisbane Parish correspondence 1961. (AANZ-ROCA)

⁷⁴⁶ A Russian Orthodox practice which follows the Dismissal and the end of the liturgy.

⁷⁴⁷ Brisbane Parish correspondence 1961. (AANZ-ROCA)

⁷⁴⁸ Letter from E. M. Krasnousov to Archbishop Sava Raevsky. 15 Nov. 1961. (AANZ-ROCA)

⁷⁴⁹ Episcopal Decree No 494/61. 21 Dec. 1961. (AANZ-ROCA)

Radonezh Nursing Home in Cabramatta.⁷⁵¹ He was replaced on 5 November by the elderly Fr Timothy Klopoff,⁷⁵² recently arrived from China. Archimandrite Theodore Pudashkin also retired from the active ministry through ill health and bought himself a small house in Cabramatta where he could be near the church.

However, the arrival of Archimandrite Philaret Vosnesensky⁷⁵³ from Harbin was a great joy to many in the diocese. Fr Philaret was well known to his Harbin flock as a staunch defender of the Faith and uncompromising anti-Communist. There had been an attempt on his life and the procedure for issuing him a visa to leave the country had been deliberately slowed down, thus making him a martyr in the eyes of the Russian community. Consequently, he became even more popular. A large crowd of expatriate Harbin parishioners, including a number of clergy, meet Vosnesensky at Sydney airport on 3 April 1962 and conducted him to Archbishop Sava at his Croydon residence. The arrival of Fr Philaret was proclaimed as a triumph of good over evil.⁷⁵⁴

In August 1962, parishes in Adelaide and Newcastle commenced building their permanent churches. By coincidence, both churches were dedicated to St Nicholas, the most popular of saints venerated by the Russian Church. On 4 August Archbishop Sava officiated at the consecration of the foundation of the church in Wallsend, Newcastle where Fr Ioann Lupish was the driving force to have a permanent church built. In Adelaide, Bishop Anthony Medvedev officiated at the service, held on 12 August, to consecrate the church's foundations. The cost of the new church was estimated to be £12,000, of which £2,892.0.0 was collected and made the commencement of work possible.

In October, after a lapse of ten years, Russian refugees again began arriving in Bonegilla. The first group consisted of fourteen families from Trehrechie and Hailar in Manchuria. These were the first of several hundred families to come from Manchuria and the western Chinese province of Singkiang. Bishop Anthony of Melbourne decided to establish a regular program of visits to the camp to minister to the spiritual needs of the new arrivals. These visits

⁷⁵⁰ See biography in Appendix B.

⁷⁵¹ Episcopal Decree No 502/61. 26 Dec. 1961. (AANZ-ROCA)

⁷⁵² See biography in Appendix B.

⁷⁵³ See biography in Appendix B.

⁷⁵⁴ Word of the Church, "Прибытие Архимандрита Филарета." No. 4 (Apr. 1961), p. 12.

commenced on 6 October when he himself went to celebrate Divine liturgy and reopen the Orthodox church pioneered by Fr Alexander Shadko-Basilewitsch. A parish council was elected to care for the church and welcome new arrivals. The first church warden elected was Pavel Kononovich Jigalin.⁷⁵⁵

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1962 was declared by the Russian Diaspora to be a jubilee year in commemoration of the 1100th anniversary of the creation of the Russian State and the 150th anniversary of the defeat of Napoleon in 1812. The Russian Church Abroad called a General Council of its Hierarchs for 21 October and the secular community organised balls, concerts, lectures and displays to mark the jubilees. Archbishop Sava was particularly insistent that the children of the diocese were included in the celebrations in order that they might “*understand the history and significance of these events, so vital in the history of the Russian Nation.*”⁷⁵⁶

On 17 October the archbishop flew to New York to represent the Australian and New Zealand Diocese at the General Council of ROCA, again leaving Bishop Anthony as administrator of the diocese. The General Council commenced on 22 October and, after hearing reports from the various diocesan bishops, turned its attention to three dioceses in particular. The first issue was the re-establishment of the Orthodox Church of France. This ‘Western rite’ Church had become all but extinct, notwithstanding that St John Maximovitch, whilst Archbishop of Western Europe, supported its use of the Gallican rite, in an attempt to find a point of mutual contact between the French people and the Orthodox Church.⁷⁵⁷ The second issue of the Council was the problem of a division between the parishioners in San Francisco respecting the choice of bishop for the See. The Council strongly supported the bishop appointed by the Synod, though this support failed to appease the opposition and the matter became the cause of civil litigation.⁷⁵⁸

⁷⁵⁵ Word of the Church, “В лагере Бонегилла.” No. 12 (Dec. 1962), p. 18.

⁷⁵⁶ Episcopal Decree No 350/62. 16 Oct. 1962. (AANZ-ROCA)

⁷⁵⁷ Episcopal Decree No 350/62. 16 Oct. 1962. (AANZ-ROCA)

⁷⁵⁸ Eventually the diocesan bishop, St John Maximovitch, was confirmed by the courts as the just and proper bishop of the diocese and some semblance of normality returned to San Francisco. The other bishop involved was appointed to the diocese of Los Angeles. Unfortunately, the court case and attendant acrimony took its toll and Archbishop John died in 1966. He was canonised in 1994.

The third issue concerned Australia. The General Council was committed to electing Archimandrite Philaret Vosnesensky to the See of Bishop of Brazil. Archbishop Sava made a powerful presentation to the assembled bishops, asserting that Philaret should be left in Australia and appointed second suffragan bishop for the diocese as Bishop of Brisbane. Sava reminded the bishops of his failing health and considered Philaret to be a possible successor to himself, especially as so many parishioners in Australia knew and respected Philaret in Harbin. The General Council acquiesced to Sava's plea and it was decided to elevate Archimandrite Philaret to the episcopal dignity. The Council also granted Sava leave of absence to recuperate his health and this gave him the opportunity to remain in America for five months, during which time he was able to visit his past parish in Miami and the grave of his late matushka at Holy Trinity Monastery, Jordanville, NY.

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Archbishop Sava returned to Australia on 3 April 1963, which gave the diocese only six weeks to prepare for the consecration of the new bishop. The consecration service was to be the first of only two episcopal consecrations ever to be held in Australia, and this generated much excitement throughout the diocese. Every priest and parish was represented at the services. The Service of Nomination and Confession of Faith was held on Friday, 24 May in the Archbishop's Residential Chapel in Croydon. Archimandrite Philaret was brought in procession from the sanctuary to the centre of the church by Archpriests Tychon Kiryczuk and Rostislav Gan. They were preceded by Archpriest Victor Lototsky carrying the Cross and Deacon Igor Petroff the Holy Water. Only the three prelates seated in the centre of the church took part in the service. The multitude of clergy and parishioners present, stood in awed silence. The officiating prelate was Archbishop Sava and he was flanked by Bishop Anthony Medvedev and the Greek Orthodox Bishop Dionysius Psiahos.⁷⁵⁹

Although the service was a moving occasion and the grand banquet which followed was also an occasion for the diocesan clergy and parish delegates to become part of this unique occurrence, in the background two problems were developing. The first was the resentment by the parish council at the Sts Peter and Paul cathedral that the event was being held in the

⁷⁵⁹ Later to become Greek Orthodox Metropolitan of New Zealand.

Archbishop's Chapel and not in the cathedral church.⁷⁶⁰ The second problem, also coming from the same parish council, concerned the involvement of Bishop Dionysius.

One may recall that in 1945, when the Orthodox Patriarchates gave formal recognition to the Soviet-dominated Moscow Patriarchate, the parish council at St Vladimir's church in Centennial Park rejected any further involvement with the Greek Orthodox Church in Sydney. This caused a rift between the Russian and Greek Churches in Australia and also caused a split in the parish itself. Many of the people involved in the 1945 turmoil became office bearers in the Sts Peter and Paul parish and, although they wanted the consecration of Archimandrite Philaret to take place in the cathedral, they rejected any participation by a Greek prelate in the services. Archbishop Sava was faced with the dilemma of having to go ahead with the consecration in the cathedral on Sunday 26 May, and also to inform Bishop Dionysius that the invitation for him to concelebrate was withdrawn. Archbishop Sava invited Dionysius to be present at the consecration service but asked him not to participate. Subsequently, Archbishop Sava wrote to Bishop Dionysius thanking him for attending. He also carefully explained the reason for withdrawing his invitation to concelebrate:

You are certainly aware of the fact that the Ecumenical Patriarch of Constantinople has always enjoyed the deepest esteem of the clergy and people of the Russian Orthodox Church. Neither time nor events have diminished in the memory of the Russian People the fact that we received our Christian Faith from the Great Byzantine Church, nor that for four hundred and fifty years the Ecumenical Patriarch had the absolute right to appoint the Metropolitans of Moscow and All Russia....

The Revolution of 1917 brought calamity to Russia and disrupted the whole structure of society. Millions of Russian émigrés were compelled to go into exile and their spiritual well-being was committed to the care of the Russian Orthodox Church Abroad by Patriarch Tychon, whilst the Church on Russian soil became captive and enslaved by the godless Soviet State. Nearly half a century has passed and the godless Soviets have won a number of victories in the West...

It is with acute anxiety and revulsion that the Russian Diaspora witnesses the progress of its most bitter enemy, whilst at the same time being subjected to unremitting, multilateral pressure from the 'Reds.' In such circumstances, the Russian émigré community feels acutely that those Orthodox Churches who commemorate the Moscow Patriarch in their services and seek his co-operation, are in fact supporters of Moscow's insidious policies.

Our cathedral in Strathfield is the central church of our diocese and the Seat of the ruling bishop. Whatever happens in the cathedral has wide repercussions throughout our Orthodox community. Herein lays the reason why the parish council and clergy of the cathedral are very sensitive and even suspicious of anything that could be construed as conciliatory towards our most bitter ideological enemy [Communism].

I sincerely trust that, under the circumstances, you will find it in your heart to understand the plight of Russian exiles and will not pass harsh judgement on us.⁷⁶¹

⁷⁶⁰ Letter from Sts Peter and Paul parish council to Archbishop Sava Raevsky. 7 May 1963. (AANZ-ROCA)

No reply to this letter has been found in the archives of the diocese, although afterwards Bishop Philaret did meet with Bishop Dionysius on a number of occasions.⁷⁶²

The appointment of a second suffragan bishop to the Australian Diocese marked the apogee of episcopal authority in Australia. The administration of the diocese consisted of the ruling archbishop in Sydney supported by the Dean of New South Wales, Bishop Anthony Medvedev in Melbourne, supported by the Dean of Victoria, and Bishop Philaret Vosnesensky in Brisbane supported by the Dean of Queensland. With Archbishop Sava's health becoming less and less stable, the suffragan bishops took on a greater role in the administration of the diocese, as a whole, and Bishop Anthony was often called upon to administer the diocese.⁷⁶³

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By December 1963 Archbishop Sava had recovered sufficiently to return to his duties. His first official act was to oversee the transfer of land in Cabramatta, originally set aside for the construction of a convent, to the Russian Relief Association of St Sergius of Radonezh. With the relocation of the convent to Kentlyn, the Russian Relief Association was interested in building independent living units on the site and Archbishop Sava was invited, on 15 December, to give his approval to the project and bless the foundations of the proposed units. When he was informed by the president of the Association, Mrs Agathia Ivanovna Bejalova, that they had a debt of £6,000.0.0 on the project, the archbishop, true to form, gave a rousing sermon and immediately collected £2,580.0.0 to help defray the debt.⁷⁶⁴

The archbishop continued to give enthusiastic support to other ventures. In Christchurch, New Zealand, Fr Alexey Godyaew was commissioned to consecrate the newly constructed St Nicholas church on 21 December. Despite the fact that the community consisted of only a few migrant families, the church was built of brick and crowned with a cupola. Using their

⁷⁶¹Letter from Archbishop Sava Raevsky to Bishop Dionysius Psiahos. 28 May 1963. (AANZ-ROCA)

⁷⁶²Metropolitan Dionysius Psiahos spoke of this incident to Archpriest Alexey Godyaew when he was appointed to his new diocese in New Zealand and recalled the incident as a great insult to himself and to the Greek Church in general. Interview with Fr Alexey Godyaew, 29 Jan. 1976.

⁷⁶³E.g., see *Russian Life*, "Болезнь Архиепископа Саввы Австралийского," No. 5564, 16 Apr. 1964.

⁷⁶⁴*Word of the Church*, "Торжество в Кабраматта." No. 1 (Jan. 1964), p. 12.

own labour the parishioners were able to limit the cost to £NZ700.0.0. The church could accommodate approximately one hundred worshippers and was noted for its iconostasis, carved in the Maori style.⁷⁶⁵

At the last meeting of the Diocesan Council for 1963, Archbishop Sava introduced yet another initiative. He announced his intention to organise theological courses for prospective candidates for the priesthood. However, he made it clear that the course would not be limited to prospective priests, but would be suitable for training deacons, church readers, choirmasters and, as the wife of a priest is an important element in her husband's ministry, the course would help prospective matushkas as well. The course was to be of three years duration and would be run consecutively in Sydney, Melbourne and Brisbane. Classes officially commenced on 2 February 1964. At the inauguration in Sydney, the archbishop stated that *“A knowledge of God is essential not only for the strengthening of our faith, but also so that we can understand the reason for our own existence.”*⁷⁶⁶

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By the end of 1963, Metropolitan Anastasy Gribanovsky was 90 years old and asked to be released from the position of Primate of the Russian Church Abroad. The Synod of Bishops acquiesced to the wishes of the venerable prelate and appointed a General Council to meet in May 1964 to elect a new metropolitan and primate. Whilst preparing to attend the General Council, Archbishop Sava suffered a dangerous bout of hypertension and was immediately hospitalised. That same day a decree was issued appointing Bishop Anthony to go to the General Council on behalf of Archbishop Sava and Bishop Philaret to be administrator of the Australian Diocese for the duration of the archbishop's illness.⁷⁶⁷

Lobbying for the position of Primate was well advanced before the arrival of all the bishops. On the day the General Council officially opened, 17 May, the bishops had divided into two opposing groups. No compromise could be found between those bishops who supported Archbishop Nikon Rklitsky of Washington, and those who supported Archbishop (St) John Maximovitch of San Francisco. Despite the fact that the official communique referred to the

⁷⁶⁵Word of the Church, “В Новой Зеландии.” No. 2-3 (Feb-Mar. 1964), p. 17.

⁷⁶⁶Word of the Church, “Открытие пастырских курсов.” No. 2-3 (Feb-Mar. 1964), p. 4.

election as one conducted in brotherly love and unity of mind, the reality behind closed doors was somewhat different.⁷⁶⁸

As the deadlock continued, Archbishop Sava, being a close friend of both candidates, was approached by various bishops to cast his vote by mail. Instead, the archbishop decided to send his newly consecrated Bishop of Brisbane, Philaret Vosnesensky, to the General Council with a sealed envelope, supposedly with his vital vote. When Bishop Philaret arrived in New York and the sealed envelope was opened, instead of a casting vote, Archbishop Sava offered the General Council the candidature of Bishop Philaret, the youngest bishop of the Russian Church Abroad, for the post of metropolitan and primate. The bishops assembled saw in this act a wise solution to their dilemma and a compromise which ensured the unity of the Church. Accordingly, Bishop Philaret was unanimously acclaimed as the lawful successor to Metropolitan Anastasy Gribanovsky.⁷⁶⁹

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In June Archbishop Sava returned to active duty and was immediately faced with the deaths of two elderly clerics. Archimandrite Theodore Pudashkin passed away on 14 June, aged 84 years, and two weeks later 83 year old Mitred Archpriest Michael Andreev also died. It is interesting to note that in the tradition of the Russian Church the retirement of clergy is not absolutely necessary. The priesthood is seen as a lifelong commitment which continues until the incumbent is no longer able to perform his sacerdotal duties. The concept of an early retirement, pension benefits and the opportunity to enjoy a well earned retirement are not part of the psyche of the Russian Church, which sees the priesthood as akin to Christ at Golgotha, where one labours until he is taken down.

On 3 August 1964 Archbishop Sava went to Newcastle to officiate at the consecration of the St Nicholas church. The service was a major event in the life of the Wallsend parish and many worshippers came from Sydney to join the local parishioners on this occasion. Soon Sava went to the convent in Kentlyn to oversee the needs of the nuns and spent a few days in

⁷⁶⁷Episcopal Decree No. 77/64. 9 Apr. 1964. (AANZ-ROCA)

⁷⁶⁸Word of the Church, “Послание Собора епископов РПЦЗ.” No. 5-6 (May-Jun. 1964), p. 1.

⁷⁶⁹Diary notes by Nina Mihailovna Stephen, secretary to Archbishop Sava. 22 May 1964; also Word of the Church, “Акт.” No. 5-6 (May-Jun. 1964), p. 5.

the guest house. On the morning of the 17 August the archbishop had a fainting spell and was thought to have suffered a stroke. Metropolitan Philaret was immediately informed and Bishop Anthony was recalled to Sydney to become administrator of the diocese.

That same month Archbishop Sava decided to make a change to the disposition of clergy in Brisbane. Metropolitan Philaret, whilst Bishop of Brisbane, was concerned for the health of Fr Nikolai Uspensky and the effect it was having on parish life at St Seraphim's. Consequently, the metropolitan asked Archbishop Sava to send Fr Uspensky to the St Nicholas cathedral as a curate to the rector, and move the younger Fr Gregory Malisheff from St Nicholas' to St Seraphim's. This was done on the very day that Sava collapsed.⁷⁷⁰

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The General Council of 1964 also determined another defining moment in the life of the Russian Church Abroad by proclaiming its intention to unilaterally canonise a saint. The saint in question was Fr John Sergiev (1829-1908), archpriest of the St Andrew's Cathedral in Kronstadt, now commonly known as St John of Kronstadt. Fr John was highly revered during his own lifetime as a man of immense piety and prayer.⁷⁷¹ He was granted the gifts of healing and prophecy, and was known throughout Russia for his charitable works and intense sermons. Amongst many other prophecies, he foretold the coming of the Russian Revolution and the spiritual rebirth of the nation if the people repented of their sins. Fr John captured the hearts and imagination of his own generation and, after the Revolution, that of the exiled Russian communities. Today St John of Kronstadt is venerated by the Russian Church both in Russia and in the Diaspora.

The Church moved towards this unique event in the history of the Russian Diaspora amid some controversy as to whether the Church Abroad had the canonical right to canonise a saint without the involvement of the whole Russian Church, especially as the Church Abroad claimed that it was an integral part of the suffering Russian Church in the Homeland. Voices

⁷⁷⁰Decree of the Synod of Bishops, No. 1097. 1 Aug. 1964. (ROCOR-SA)
Episcopal Decree No. 261/64. 17 Aug. 1964. (AANZ-ROCA)

⁷⁷¹Even the Tsar, Nicholas II, was moved to write an Imperial Decree stating: "By God's unfathomable Providence it has pleased Him that this great lamp of the Christian Church and interceder for the Russian Land should now be extinguished. Fr John of Kronstadt was beloved by Our people as a true pastor and righteous

of protest from within the Soviet Union were generally disregarded as politically inspired by the atheist government. In the Diaspora the canonisation, which took place on 1 November 1964, was warmly accepted as long overdue. Only one émigré voice was raised in protest - that of Countess Alexandra Lvovna Tolstoy, daughter of the famous Russian novelist Leo Tolstoy (1828-1910). She was so upset by the canonisation of an outspoken critic of her father that she withdrew the church of St Sergius, which was a part of the Tolstoy Foundation property in Valley Cottage, New York, from the jurisdiction of the Russian Church Abroad and joined the Orthodox Church in America. Later she reversed her decision and returned to the Church Abroad.⁷⁷²

The canonisation of St John was widely celebrated and many books and collections of personal reminiscences were published to mark the occasion. Bishop Anthony had hundreds of icons of the saint printed for distribution to those who wishing to receive one. Archbishop Sava marked the canonisation with appropriate services throughout the diocese and declared that the house bought by the Fraternity of the Holy Cross, next door to his official residence, would be named the St John of Kronstadt House and used for youth activities.⁷⁷³ In fact, the house was used for the diocesan theological courses and as a play centre for infants. In 1971, because of the growing number of parishioners attending the Archbishop's Chapel for regular services, Archbishop Theodosy Putilin moved his residence and the diocesan administration into the building.

For the Australian Diocese, 1964 turned out to be a watershed of important events. On 28 November, the diocese was visited for the first time by a Primate of the Russian Church

person... We share the grief of Our people, with all Our heart, on the occasion of the passing of such a kindly pastor and humanitarian..." (Imperial Decree given at Tsarskoe Selo, 12 Jan. 1909.)

⁷⁷²In September 1974, I had occasion to visit the Countess Tolstoy, and hear from her own lips the story associated with St John's canonisation. Alexandra Lvovna related how she was always offended by the criticism Fr John levelled at her father during his lifetime. Fr John admonished Leo Tolstoy for his deviation from Orthodoxy into a partly Christian, partly Buddhist philosophy of non-violent anarchism. Tolstoy's non-resistance to evil was based on Christ's words, "that you resist not evil" (Matt. 5:39) and became the basis for, and the foundation of, his personal religion, now called "Tolstovstvo." Tolstoy condemned all states and governments, all churches, imperialism and militarism, capitalism and domination of man over man. While opposing violence, his teachings, nevertheless, were thoroughly revolutionary and heretical. Tolstoy was excommunicated by the Russian Orthodox Church in 1910.

When the Russian Church Abroad canonised Fr John of Kronstadt, Alexandra Tolstoy took it as an affront to the memory of her father and left the jurisdiction of the Synod of Bishops. Some weeks later, according to the Countess, she had a dream in which St John appeared and spoke to her about her father. Although she refused to reveal the nature of the conversation in her dream, she petitioned the Synod to receive her back into its jurisdiction and had a large icon of St John of Kronstadt painted and erected in the church of St Sergius. The icon remains in the church to this day.

Abroad. The newly-elected Metropolitan Philaret ostensibly came to resolve his affairs in Brisbane and to take his official farewell of the Australian flock. However, this also was an opportunity for the new Primate to closely observe the life of the diocese, and to become intimately acquainted with some aspects of diocesan life previously closed to the gaze of a suffragan bishop. The arrival of the metropolitan was even more joyous as he had brought with him from New York, for the first time, the miraculous icon of the Mother of God, known as “Our Lady of Kursk.”⁷⁷⁴ This icon, saved by the White Army from destruction by the Bolsheviks, is seen to be the protectress of the Russian Diaspora and is the most sacred relic of the Russian Church Abroad.

Metropolitan Philaret understood that it was important for the Church in Australia to have the Our Lady of Kursk icon visit as many people as possible, so that they would be able to find solace and a renewal of their faith in its presence. A program was organised so that the holy icon visited every parish of the diocese. It also visited aged care facilities, summer scout camps and those in hospitals. Many Russians who had migrated to Australia as displaced persons from the camps of Germany and Austria knew the Kursk icon very well. Metropolitan Anastasy Gribanovsky had insisted that the icon visit all the DP camps to encourage and give succour to the war-battered refugees. Also, to those of the Yugoslavian migration, the icon was a familiar visitor to homes and churches before the war. Consequently hundreds of worshippers attended wherever the Kursk icon was brought for services. These services were full of pomp and pontifical splendour, as Metropolitan Philaret tried to visit every parish when the Kursk icon was present. On these occasions, the Australian faithful were overawed by the presence of two prelates and an entourage of clergy

⁷⁷³Word of the Church, “Освящение Дома Братства Св. Креста.” No. 12 (Dec. 1964), p. 22.

⁷⁷⁴The icon of Our Lady of Kursk, also known as the Kursk Root Icon, because it was found in the roots of a tree, was one of the best known, and most loved, miraculous icons in Holy Russia. From its iconographic style one is able to ascertain that the icon comes from Christian antiquity however it was only revealed on 8 September 1295 when a hunter noticed what he considered a small wooden board entangled in the roots of a tree. Upon lifting the board he noticed that an icon of the Mother of God was painted on it. When he lifted the icon a miracle occurred and a stream of water began to flow from where the icon lay. Over the centuries many hundreds of miracles have been attributed to Our Lady of Kursk and in Imperial Russia it was one of the best known and most venerated icons of the Russian Orthodox Church. In 1898 an anarchist attempted to destroy the icon with a bomb. The marble shrine in which the icon stood was destroyed by the blast but the icon was completely untouched. In 1920, as the Civil War raged in the Kursk area, Bishop Theophan Gavrillov of Kursk decided to remove the icon in case the Bolsheviks took the city, and kept it with him until he was evacuated to Serbia in November 1920. Since then, the Kursk icon has been kept wherever the Primate and Synod of the Russian Church Abroad have resided. From 1920 until 1944 the icon was kept in Belgrade, Yugoslavia, then it travelled to Vienna, Munich and Geneva. In 1952 the icon was brought to the USA by Metropolitan Anastasy Gribanovsky, and has remained there in New York in the cathedral which bears its name.

that moved from parish to parish, inspiring people in their devotions and strengthening their faith.⁷⁷⁵

However, for Archbishop Sava, things were not so joyous. On 3 December he suffered another fainting spell and lost a large amount of blood from a nose bleed. Again the prelate was put to bed and, this time, he applied to Metropolitan for three month leave of absence and the appointment of an interim administrator. However, he added the condition that he wished personally to oversee the enlargement of the Archbishop's Chapel and Residence.⁷⁷⁶ Metropolitan Philaret responded by granting two months leave, an undertaking to consult with the Synod about an additional month's leave, and by appointing Bishop Anthony to administer the diocese during that period.⁷⁷⁷

During the metropolitan's visit a curious event occurred which was hidden from the majority of parishioners so as not to cause scandal. On the eve of Theophany, Archimandrite Benjamin Garshin whilst visiting the ailing Archbishop Sava used the occasion to speak to him and Metropolitan Philaret and suggested that as Sava was unwell he was willing to offer himself as a candidate to be an auxiliary bishop to the archbishop. Fr Garshin even suggested that he would be happy to be titled Bishop of Canberra, provided that he could reside in Sydney and celebrate at the Strathfield cathedral. To understand the implications of this suggestion, one needs to know that the episcopal dignity is offered rather than applied for. It is the college of bishops that elects suitable candidates, often without the candidate even knowing that he is being considered. To put forward one's candidature is considered at the very least immodest, and at the worst a sign of raw ambition.

Metropolitan Philaret knew Archimandrite Benjamin from their ministry in Harbin and was well disposed to him. However, Philaret was shocked by such a suggestion and told the archimandrite so. The meeting concluded unsatisfactorily on both sides and Fr Garshin left in an agitated state.⁷⁷⁸ Reaction to the meeting was swift and decisive. Bishop Anthony, as administrator of the diocese, published a decree stating that:

⁷⁷⁵Word of the Church, "Хроника церковной жизни." No. 1-2 (Jan-Feb. 1965), p. 13.

⁷⁷⁶Letter from Archbishop Sava Raevsky to Metropolitan Philaret Vosnesensky, No 348/64, 10 Dec. 1964. (AANZ-ROCA)

⁷⁷⁷Letter from Metropolitan Philaret Vosnesensky to Archbishop Sava Raevsky, 15 Dec. 1964. (AANZ-ROCA)

⁷⁷⁸I heard this of this incident from both Archbishop Sava and Fr Garshin and the accounts were substantially the same. Archbishop Sava was outraged by the audacity of Garshin and felt that his support of the parish

In view of the need to reorganise certain pastoral and administrative duties, Archimandrite Benjamin Garshin is relieved of the following duties - a) Dean of New South Wales, b) Diocesan Missionary and, c) Vice-president of the Ecclesiastical Court; however, Fr Benjamin is to remain in his current duties at the cathedral.⁷⁷⁹

During Metropolitan Philaret's last liturgy in Australia, he ordained Deacon Michael Klebansky to the priesthood and appointed him to be second priest at the parish in Cabramatta.⁷⁸⁰ Having spent nearly twelve weeks in Australia, the metropolitan together with the Kursk miraculous icon and its guardian, Fr Adrian Gan (son of Archpriest Rostislav Gan), left Australia for New Zealand. With them went Fr Igor Petroff, the deacon of the Archbishop's Chapel in Croydon. Fr Igor wanted to become a monk and had petitioned to be received by the brotherhood of the Holy Trinity Monastery in Jordanville, New York. Fr Igor was tonsured with the monastic name of Innokenti and remained at the monastery at the apiary as beekeeper until his death.

By contrast to the hapless Benjamin Garshin, upon returning to New York, Metropolitan Philaret initiated a number of awards to be conferred upon those clerics of the Australian Diocese whose ministry was considered to be outstanding:

Fr Anatoli Gilchenko - for his work with the sick and elderly as Senior Elder of the Fraternity of the Holy Cross, and Fr Dimity Simonow for his work with young people and the Melbourne parish school, were both awarded the right to wear the gold pectoral cross.

Fr Nikolai Golubev was elevated to the dignity of archpriest for his service to the Church, especially as choirmaster at the Archbishop's Chapel.

Archpriest Nikolai Deputatoff - for his work as rector of the St Nicholas cathedral in Brisbane and Dean of Queensland, and Archpriest Alexander Shadko-Basilewitsch for the building of the St Nicholas church in Adelaide, were both awarded the palitsa.⁷⁸¹

Archpriests Ilya Pijov and Theodore Michaluk - for their outstanding service to the Australian Diocese were awarded the mitre.⁷⁸²

Within a period of a month after his leave for ill-health commenced, Archbishop Sava was involving himself in every aspect of diocesan life. Bishop Anthony found it very difficult to administer the diocese with the archbishop interfering, changing and countermanding his

council at Strathfield, especially in trying to restrict the influence of the ruling bishop, made him not only unworthy of consecration but generally suspect in his motives. Meanwhile, Fr Benjamin complained that he was not appreciated despite all his hard work for the diocese. One may consider this incident as playing a vital role in having Fr Garshin join the rebellious Strathfield parish council in what became known as "The Cathedral Schism."

⁷⁷⁹Episcopal Decree No. 12/65. 2 Jan. 1965. (AANZ-ROCA)

⁷⁸⁰See biography in Appendix B.

⁷⁸¹See Appendix A.

⁷⁸²Word of the Church, "Награждение священнослужителей." No. 3-4 (Mar-Apr. 1965), p. 18.

instructions. Bishop Anthony suggested to the Synod that he be relieved and a new suffragan bishop be appointed who would have more authority in the eyes of Archbishop Sava and perhaps then the archbishop would be happy to release his hold on the diocese. Metropolitan Philaret wrote to the archbishop:

At the last meeting of the Synod we considered your situation and all present were concerned that you do not put yourself in danger by overworking. By the way, whilst in Australia, I myself noticed that a certain confusion has developed in the administration of your diocese. Your suffragan bishop was appointed to care for the diocese whilst you are unwell, so that you could recover your health and not worry about the affairs of the Church. However, your zealous attitude towards the needs of your diocese does not permit you to remain a passive bystander and you continue to actively participate in the daily running of the diocese. You give instructions, sometimes contrary to those given by your administrator, and become upset when your instructions are not carried out to the letter. This has resulted in a diarchy which embarrasses your colleagues and gives an unfavourable impression that, without doubt, will reflect upon the Episcopal authority in general... I feel that if you have recovered your health, you should return to govern your diocese and Bishop Anthony will be able to return to his See, thereby dispelling any possible further misunderstandings.⁷⁸³

Archbishop Sava did return to active duty and, after an absence of almost twelve months, celebrated in his cathedral on the occasion of the blessing of the cathedral's new bells. Three bells, forged of a mixture of bronze and silver, had been made in Sydney. The bass bell weighed 440 kgs, the alto bell 220 kgs and the tenor bell, although the lightest at 100 kgs, had the largest component of silver. The blessing of the bells took place in the grounds of the cathedral on 10 April 1965, with Archbishop Sava officiating and Frs Theodore Michaluk and Benjamin Garshin assisting. The service concluded with the bells being sprinkled with holy water and, touchingly, the women draped the bells in flowers and made the sign of the cross over them as they were being lifted by crane into place.⁷⁸⁴

In May 1965 the diocese decided to mark the tenth anniversary of Archbishop Sava's installation as Primate of the Russian Church in Australia. However as the prelate was again too ill to be present at a formal function, another form of recognition was conceived. Bishop Anthony gave instructions that a service of Thanksgiving be celebrated in every church of the diocese, whilst the Russian community as a whole decided to present the archbishop with a scroll, handsomely bound in tooled leather, with silver ornamentation on the corners and decorated in Russian classic motives. The scroll was of velum and elaborately illuminated in

⁷⁸³Letter from Metropolitan Philaret Vosnesensky to Archbishop Sava Raevsky, No. 11/35/8/36/415, 26 Mar. 1965. (AANZ-ROCA)

⁷⁸⁴Word of the Church, "Торжество в Св. Петропавловском соборе." No. 5-6 (May-Jun. 1965), p. 19.

the style of the Russian national revivalists,⁷⁸⁵ so much popularised by the Emperor Nicholas II at the time of the Tercentenary of the House of Romanov in 1913. The scroll was signed by 127 signatures representing the community leaders of Sydney and the other major centres where the Russian community resided. It reiterated Archbishop Sava's labours for the Church and Russian Orthodox community. In particular, it remarked on his preaching, teaching and exhortations in defence of the Church and warnings about the evils of Communism. Note was made of various aspects of the archbishop's administrative ability, his efforts in regularising diocesan affairs in accordance with the Normal Parish By-laws, as well as his leadership in establishing the convent at Kentlyn also in the sponsoring of thousands of Russian refugees from China, and his practical concern for their welfare as well as that of the whole community. It concluded by expressing the prayer that God might "*send you full recovery,*" together with the hope "*that for many more years we will be entrusted to your fatherly solicitude.*"⁷⁸⁶

On 23 May the Russian Diaspora was shocked to learn of the death of Metropolitan Anastasy Gribanovsky. Although not unexpected, due to his advanced age, nevertheless his passing was greatly mourned by the Church and the community in general. Metropolitan Anastasy was the last of the bishops abroad to have received his consecration in Imperial Russia. He was the last cleric to be close to the martyred Royal Family and his personal reputation as a man of piety and prayer ensured his universal love, respect and authority amongst Russian émigrés. When Archbishop Sava heard of the death of the metropolitan, he wrote to his friend, Archbishop Nikon: "*I feel as if the living flesh of my heart has been torn from me.*"⁷⁸⁷ This view was echoed in émigré newspapers around the world.

In Australia, Archpriest Boris Maslowski unexpectedly died, aged 64. Fr Boris was rector of the St Nicholas church in Bankstown from 1957 until his death in 1965. Only two months prior to his death Fr Boris petitioned to be released from having to visit the Dormition parish in Wollongong, as he felt that he was no longer able to minister to two parishes. The Maslowski family noted that Fr Boris, not wishing to upset anyone, quietly prepared himself for death. Unbeknown to anyone, he went into his bedroom, laid out his priestly vestments,

⁷⁸⁵ aka Pan Slavic revival.

⁷⁸⁶ Word of the Church, "Славный юбилей." No. 5-6 (May-Jun. 1965), p. 9.

⁷⁸⁷ Letter to Archbishop Nikon Rklitsky from Archbishop Sava Raevsky, 30 May 1965. (ROCOR-SA)

pectoral cross and skufia, then sat down and died of a heart attack.⁷⁸⁸ Fr Boris was replaced in the Bankstown parish by Fr Konstantin Naverejsky and in Wollongong by Fr Michael Klebansky.⁷⁸⁹

A group of Russian migrants, united by the fact that they all graduated as engineers from the Harbin Polytechnical Institute, decided that they wished to establish their own parish, and called upon Archbishop Sava to permit Fr Nikolai Starikoff⁷⁹⁰ to be their pastor. Fr Starikoff was somewhat of a controversial figure and had spent some time under interdict, and yet was a capable and well-liked cleric. Archbishop Sava gave permission for the parish to be established and was impressed that within six months the parishioners had not only bought a church building, but also decorated it in the Orthodox manner. Fr Starikoff, who was a multitalented man, prepared the iconostasis with its intricate fret work himself. However, when Fr Nikolai wrote an article in the Russian language press about his parish and used a number of unfortunate phrases, the president of the “Union of Community Leaders,” V. N. Lvov, wrote a rebuke to Fr Nikolai, which was widely distributed throughout the Sydney community.⁷⁹¹

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Once the Chinese Communist government had caused the Russian communities of Harbin, Shanghai and other cities to leave the country, they turned their attention to the Russians living in rural communities. Throughout the early 1960's, Russian families from the Chinese provinces were being caught up in the Cultural Revolution and evicted from the lands they occupied. These mainly Cossack families, who did not wish to live under the Bolsheviks, settled in Singkiang Province, China's most western province, and area of Trehrechie in Manchuria in the late 1920's and early 30's.

Upon arrival in Australia, Russian migrants from Trehrechie were able to successfully settle into such existing parishes as Geelong, Cabramatta and Rocklea. However those coming

⁷⁸⁸Word of the Church, “Памяти протоиерея Б. Масловского.” No. 1(Jan. 1966), p. 10.

⁷⁸⁹Episcopal Decree No. 120/65. 12 Aug. 1965. (AANZ-ROCA)

⁷⁹⁰See biography in Appendix B.

⁷⁹¹Letter from Archbishop Sava Raevsky to Metropolitan Philaret Vosnesensky, No 249/66, 30 Jun. 1966. (AANZ-ROCA)

from Singkiang Province, whilst in the main settling near Melbourne, did not become an integral part of that parish. At first some of the new arrivals joined the church choir and children attended the Melbourne parish school; however, it soon became evident that the cultural differences of this predominantly rural group precluded it becoming part of the more sophisticated Melbourne community. In her memoirs, Ekaterina Safronoff wrote:

Having just arrived from China, our appearance made us stand out, despite us having acquired some store made clothes. Our clothes were unfashionable and we were like a 'sty in the eye' of Melbourne's Russian community... One girl remembered that for Easter she chose the best dress she had and, in all innocence, when to church. During the service she could hear people whispering being her: 'Look she's wearing a nightie...' So it was that we met our first Easter, so far away from our home.⁷⁹²

Bishop Anthony of Melbourne suggested that the new arrivals should retain their own traditions by setting up their own community. This became a reality in 1962 when the bishop arranged that the clergy from the Melbourne parish would visit Dandenong, where the majority of the migrants had settled, and there celebrate Divine services for them. At first services were held in private houses and then a more permanent place was found in the garage of the Metlenko family – Peter Ivanovich Metlenko serving as the first warden. Numbers were boosted by the arrival of a group of migrants from Trehrechnie in 1963. The following year the community purchased two blocks of land in Morwell Avenue, Dandenong South, for £1600.0.0.⁷⁹³

The Dandenong community become a dependency of the Melbourne parish, but the fledgling community soon had its own priest. In September 1965 Bishop Anthony wrote to Archbishop Sava recommending Alexander Safronoff⁷⁹⁴ for ordination and supporting the possibility of having a second parish in the Melbourne area. The archbishop agreed, albeit his reply was somewhat curt.⁷⁹⁵ In 1966 the parish turned to building a hall on their land which would temporarily be both church and Sunday school. Work on the solid brick hall continued throughout 1967 and services were held there until 1982, when the parish finally moved into their purpose built church.

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⁷⁹²E. Safronoff, Where are you My Motherland? Moscow: Intellect Publishers, 1999.

⁷⁹³I. Halafoff, A Short History of the Dormition Parish in Dandenong. (Pamphlet), Melbourne, 1988.□

⁷⁹⁴See biography in Appendix B.

Monasticism in the Russian Church in Australia was still struggling to become firmly established. After the demise of a monastery for men and their relocation to the tiny St John the Baptist Skete on diocesan land adjacent to the Kentlyn property, Archbishop Sava had hoped that the nuns from Cabramatta would be able to organise a viable convent on the site. However, Archbishop Sava, in a letter to Metropolitan Philaret, bemoaned the situation:

The elderly Fr Timothy Klopoff has just returned to celebrating the daily services after a long period of illness. Mother Angelina is the choirmaster - and the choir. Mother Elena oversees the baking of Eucharistic breads for nearly all the Sydney churches, yet no new vocations come, there are still only fifteen nuns. No new novices have joined the community. The reasons are generally external: a comfortable life in the city, good pay at work and government pensions for the elderly. The more deeper reasons are that people do not want to accept the burden of making a spiritual commitment, nor are they motivated to struggle through self-denial.

The household of the convent has been gathered bit by bit over the past eight years through the generosity of outsiders. That which was created by lay people with a traditional Russian love for monasteries has now come to a dead end. Three weeks ago we had to liquidate the hen houses and now we are selling our milking cows as there is no-one to milk them. Our beautiful green fields, full of lush grass, have only a few calves to enjoy them. The calves have been kept just in case we are able to restart the herd at a later date.⁷⁹⁶

Archbishop Sava was disappointed that most of the nuns from Harbin went to the USA and not Australia. He considered this to be an irreparable blow to monasticism in Australia:

The refusal of Mother Nunechia to come with the sisters to Australia is a heavy, perhaps irreparable blow, to the only convent in this country. The real culprit is Mother Ariadna who ambushed Mother Nunechia in Hong Kong by telephone from San Francisco and dared to change your directive that the nuns come to Australia. Mother Elena is also at fault for being too kind and not insisting on the nuns arriving here.

Despite all, a monastery is needed! The convent church is the only church in the diocese where services are celebrated daily and the forty days commemoration of the dead is possible. The convent is needed as a place of spiritual rest for those living in the city and we are about to start building another barrack for the migrants arriving from China. It will be sad if the candle of monasticism is extinguished and the convent becomes a diocesan rest camp. Such spiritual and moral harm is the result of the lack of discipline and monastic obedience on the part of Mothers Ariadna and Nunechia.⁷⁹⁷

The only ray of light in the sad perspective of monasticism in Australia was that at the Skete of St John the Baptist, next door to the convent, the new candle factory was up and working. Furthermore, a workshop, able to provide churches with such items as chandeliers, baptismal fonts, candle stands and other metal items, was also producing high quality products that

⁷⁹⁵ Letter from Archbishop Sava Raevsky to Bishop Anthony Medvedev, 4 Oct. 1965. (AANZ-ROCA)

⁷⁹⁶ Letter from Archbishop Sava Raevsky to Metropolitan Philaret Vosnesensky, No 249/66, 30 Jun. 1966. (AANZ-ROCA)

⁷⁹⁷ *ibid.*, p. 2.

were in great demand. Sadly, however, only Fr Guri Demidov and Brother Michael Sorokin⁷⁹⁸ occupied the skete.

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The diocesan theological courses came to fruition when one of the students was ordained to the diaconate on 20 February 1966. Fr Victor Bulahov,⁷⁹⁹ a school teacher in his earlier years, became a close confidant of Archbishop Sava and was appointed deacon of the Archbishop's Chapel and secretary of the diocesan administration.⁸⁰⁰ The other deacon at the Chapel, Fr Anatoli Sedelnikov,⁸⁰¹ was awarded the right to wear the double orarion as he performed the functions of the archbishop's protodeacon⁸⁰² following the departure of Fr Peter Grishaev to Geneva, Switzerland.⁸⁰³

Other matters concerning the clergy, during 1967, included Fr Ioann Sudakoff suffering a stroke and needing to be replaced in the St Nicholas church in Fairfield NSW. Archbishop Sava sent Fr Paul Suslov to Fairfield, but as he would not accept the rectorship of the parish, the archbishop decided to ordain Deacon Victor Bulahov to the priesthood and appoint him to the parish.⁸⁰⁴ On 30 July Fr Konstantin Naverejsky celebrated his fortieth anniversary as a cleric and was elevated to the dignity of archpriest by the Synod.⁸⁰⁵ Within the year Fr Naverejsky succumbed to illness and petitioned to be relieved from the rectorship of the St

⁷⁹⁸Brother Michael (Mihail Emilianovich Sorokin) was always haunted by the fact that he had been a guard in the detachment assigned by the Provisional Government to guard the arrested Emperor Nicholas II and his family whilst in Tobolsk. He, and his fellow soldiers, were replaced by a detachment of guards from the Ural Soviet, who later murdered the Imperial Family in Ekaterinburg. (Interview with Nikolai Alexandrovich Kovalev, 17 Jul. 2002.)

⁷⁹⁹See biography in Appendix B.

⁸⁰⁰Episcopal Decree No 198/66, 16 Mar. 1966. (AANZ-ROCA)

⁸⁰¹See biography in Appendix B.

⁸⁰²Episcopal Decree No 219/66, 17 Apr. 1966. (AANZ-ROCA)

⁸⁰³Fr Peter Grishaev applied for a year's leave to return to Europe and seek medical treatment for his poor health. He left Australia in September 1962, but as his health continued to decline, he was permitted by Episcopal Decree of 19 July 1963, to remain in Switzerland and joined the clergy of the Russian cathedral in Geneva. Suffering heart disease, Fr Peter celebrated whenever he could but was totally incapacitated for the last two years of his life. Fr Peter died of a coronary infarct on 26 October 1972, aged 79 years.

⁸⁰⁴Episcopal Decree No 2/67, 20 Feb. 1967. (AANZ-ROCA)

⁸⁰⁵Decree of the Synod of Bishops, No. 1285. 12 Sept. 1967. (ROCOR-SA)

Nicholas parish in Bankstown.⁸⁰⁶ Consequently, Suslov was appointed to fill the vacancy.⁸⁰⁷ In Adelaide, Bishop Anthony Medvedev ordained Eugene Dobrinin⁸⁰⁸ to the diaconate to assist Fr Alexander Shadko-Basilewitsch. Whilst in New Zealand, Fr Alexey Godyaew continued to minister to his three small parishes, travelling on a rotation basis from one to another. Archbishop Sava was very pleased that church life in New Zealand appeared to be calm and steadily progressing and petitioned the Synod of Bishops to award Fr Godyaew the right to wear the jewelled pectoral cross.⁸⁰⁹

In August 1967, Archbishop Sava made a pastoral visit to Brisbane for the fifteenth anniversary celebrations of the St Seraphim parish.⁸¹⁰ Although the parish should have celebrated its anniversary the previous November, the archbishop was not well enough to attend and the festivities were put off until he could come. The central moment of the festivities was the awarding of the gold pectoral cross to Fr Gregory Malisheff, the parish rector, for his excellent service, and, at the request of Fr Malisheff, the ordination of Valentine Vyacheslavovich von Treifeldt⁸¹¹ to the diaconate during the service on 27 August.

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The death of Archbishop John Maximovitch on 3 July 1966 in Seattle, USA, shocked the whole of the Russian Diaspora. Archbishop John was greatly loved and highly respected throughout the Orthodox World. Metropolitan Philaret wrote to Archbishop Sava of Archbishop John:

One cannot doubt that Vladyka John pleased God by his truly ascetic life and sincere prayers. It is worth noting that we buried him on the sixth day as I was not able for a number of reasons to get to San Francisco as expected on the Tuesday, but only arrived on the Thursday. The coffin stood open all that time and there were no signs of decay.⁸¹² Vladyka lay in his coffin as if asleep, his hands retained their normal appearance and colour. They were soft and warm, obviously without corruption. But that is not all! A pious woman, well known to me and most trustworthy, related that Archbishop John used

⁸⁰⁶Episcopal Decree No 68/67, 1 Jun. 1967. (AANZ-ROCA)

In November 1969 Fr Konstantin Naverejsky applied to Bishop Konstantin to be released from the Australian Diocese so that he could migrate to the USA. This request was granted by Archbishop Athanasys on 7 January 1970.

⁸⁰⁷Episcopal Decree No 69/67, 1 Jun. 1967. (AANZ-ROCA)

⁸⁰⁸See biography in Appendix B.

⁸⁰⁹Decree of the Synod of Bishops, No. 1282. 24 Aug. 1967. (ROCOR-SA)

⁸¹⁰Word of the Church, "Пятнадцатилетие прихода в Брисбене." No. 1-2 (Jan-Feb. 1968), p. 16.

⁸¹¹See biography in Appendix B.

⁸¹²The Russian Orthodox Church does not adhere to the practise of embalming the dead.

to visit her over a period of twelve years, to talk about spiritual matters, came to her in May and emphatically stated; 'I will soon die, at the end of June. I will die not in San Francisco but in Seattle.' The woman was dumbfounded.

The last time Vladyka came to New York for a meeting of the Synod, I celebrated a moleben for his safe return home. At the end of the service he did not take the holy water and sprinkle himself, as is customary for a bishop, but bowed low before me and asked that I sprinkle him. Then he took my hand and kissed it, but sharply withdrew his own hand so that I could not return the customary kiss to him. I looked at him sharply and wagged my finger at him. We both smiled. At the time our parting was so touching, but I gave it no special significance, only now do I realise that he was saying farewell to me. We never met again. May God give him rest amongst the saints.⁸¹³

The death of Archbishop John had an unexpected repercussion for the Australian Diocese. Soon after the funeral a meeting was called of the Synod of Bishops to choose a successor for the See of San Francisco. The choice fell on Bishop Anthony Medvedev of Melbourne, who was confirmed in his appointment at the General Council held the following year. Indeed, the General Council of bishops of ROCA made a number of decisions which impacted upon the Australian Diocese. The bishops acquiesced to a promise made by Metropolitan Philaret when he left the Australian Diocese, that he would look for a replacement for himself in the See of Brisbane. The choice fell on Mitred Archpriest Emmanuel Jesensky,⁸¹⁴ a celibate priest from New York. He was elected to be Bishop of Brisbane and to replace Bishop Anthony Medvedev as Archbishop Sava's auxiliary bishop. At the same time the General Council also elected Archimandrite Paul Pavlov of Montreal, Canada, to be Bishop of Stuttgart and Southern Germany. Eventually Bishop Pavlov would become the fifth Archbishop of Australia.

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Towards the end of the 1967 year, a group of elderly Orthodox, residing at the Hammondville Home for the Elderly, asked Fr Anatoli Gilchenko to ensure that they were not forgotten by the Church. Hammondville, a suburb in the south-west of Sydney, became the place of residence for many elderly Russians, including Fr Innokenti Seresheff, who were in need of

⁸¹³Letter from Metropolitan Philaret Vosnesensky to Archbishop Sava Raevsky, 16 Jul. 1966. □(AANZ-ROCA). After Archbishop John's death, many miracles were recorded as having taken place at his tomb and after people had asked for his prayers. A commission was set up by the Synod of Bishops of ROCA to investigate these miracles and as a result Archbishop John was canonised in 1994 by the Russian Church Abroad. Today the Church in Russia has also recognised the sanctity of this modern day saint.

⁸¹⁴See biography in Appendix B.

professional aged care nursing and, as the Russian community did not have an appropriate facilities at that time, the Hammondville Home became the most appropriate care provider.

Fr Anatoli Gilchenko regularly visited the Home to minister to the Orthodox residents and it was his vision to establish a permanent spiritual community for those unable to travel to church services. On 10 October 1967, he petitioned Archbishop Sava to establish the St John the Theologian Community, consisting of the Orthodox residents in Hammondville. Archbishop Sava replied by commissioning Fr Anatoli to form such a community “*in accordance with the precepts of the Russian Orthodox Church Abroad.*”⁸¹⁵ The newly constituted community elected its own church warden, Nikolai Pavlovich Udaev, who, although not a resident of the Home, visited the residents regularly and was very active in ensuring their needs were met and that services were a regular feature of their lives.⁸¹⁶ The community continued to exist until the mid-1980s when the nursing home at the Russian Relief Association in Cabramatta was opened, and most Russians preferred to reside there.

After the General Council of ROCA published its resolutions, and it became common knowledge that Bishop Anthony Medvedev was to be transferred to San Francisco, Archbishop Sava suggested that the departing prelate might wish to made a pastoral visit to the parishes of the Australian Diocese. This invitation was taken up and Bishop Anthony travelled throughout the diocese making his farewells with those whom he had come to know over the eleven years he was in Australia. He was a popular cleric, loved for his gentle approach and his great love of children. Anthony and the archbishop had widely diverse approaches to administering the diocese, a circumstance that occasionally led to a degree of tension between the two prelates. In general, people regarded Bishop Anthony as a simple monk, a man of prayer and a kind soul; whilst Archbishop Sava, being erudite, a powerful preacher and an effective administrator, was seen as somewhat formidable.

One of Bishop Anthony’s final acts in Melbourne was on 18 February 1968, when he ordained Vladimir Evsukoff,⁸¹⁷ who had completed his studies at Holy Trinity Seminary in Jordanville in 1966 and returned to his family in Australia, to be second deacon of the Protection of the Holy Virgin cathedral in Melbourne. The following month, on 10 March

⁸¹⁵Episcopal Decree No 164/67, 23 Oct. 1967. (AANZ-ROCA)

⁸¹⁶Word of the Church, “Новая община.” No. 11(Nov. 1967), p. 15.

⁸¹⁷See biography in Appendix B.

1968, Bishop Konstantin Jesensky arrived to take up his appointment as Bishop of Brisbane and, four days later, Bishop Anthony flew out of Australia to his new San Francisco diocese.

At the time of these changes one could not have guessed that this would be the last year that the Australian Diocese would be free of turmoil for more than a decade. The year started off peacefully enough with Archbishop Sava commencing, in February, the second stage of expanding his Chapel in Croydon. Then he travelled to Adelaide in March to consult with the parish priest and council on the installation of the new iconostasis for the church of St Nicholas. Sava was always interested in the details of such building projects and was known as one who encouraged the decoration of churches in the traditional Russian styles of Moscow, Novgorod and Yaroslavl.

A number of awards were conferred on the clergy. Fr Anatoli Gilchenko⁸¹⁸ was elevated to the dignity of archpriest for his outstanding service to the diocese and to mark the occasion of the thirtieth anniversary of the St Vladimir's church in Centennial Park. Protodeacon Arkadi Pavlov⁸¹⁹ was permitted to wear the skufia during services, in his capacity as senior deacon of the Strathfield cathedral.⁸²⁰ Fr Victor Bulahov was granted the right to wear the nabadrenik for his labours as acting rector of the St Nicholas parish in Fairfield⁸²¹ and Fr Anthony Dudkin⁸²² also received the nabadrenik for his ministry in Canberra.⁸²³ In Melbourne, Protodeacon Ioann Kolubai was granted the highest award to the diaconate, the right to wear the kamilavka, for twenty years of outstanding and irreproachable service to the Church.⁸²⁴

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The 1960s were a time of immense social change. With the retirement in 1966 of Sir Robert Gordon Menzies, the arch-conservative and stolidly British, Prime Minister of Australia, the political and social scene changed. The Liberal-Country Party Coalition began to crumble,

⁸¹⁸Decree of the Synod of Bishops, No. 234. 13 Apr. 1968. (ROCOR-SA)

⁸¹⁹See biography in Appendix B.

⁸²⁰Episcopal Decree No 56/68, 15 Mar. 1968. (AANZ-ROCA)

⁸²¹Episcopal Decree No 92/68, 10 May 1968. (AANZ-ROCA)

⁸²²See biography in Appendix B.

⁸²³Episcopal Decree No 121/68, 21 Jun. 1968. (AANZ-ROCA)

whilst the dream of full employment was a thing of the past. Many young people began to question the values of their parents and engaged in alternate life styles:

Boys began wearing long hair and beards. Both sexes dressed in the same drab or colourful clothes, or in few or no clothes at all. Consumption of marijuana, rather than of alcohol or tobacco, became a fashionable symbol of sophistication and liberation.⁸²⁵

The age of drugs, sex and roll and roll had come to Australia. Changes were also evident in other social contexts, such as, a new preoccupation with cultural amenities. A process to liberalise liquor laws, open cinemas on Sundays, relax censorship and a vogue for 'eating out,' all became part of the 1960s social scene.⁸²⁶

It would be patently untrue to say that these attitudes did not touch the hearts and minds of young people in the Russian Church. Experimentation with drugs and sex was part of the youth scene, as was rebellion against parental and social norms, yet, with only very few exceptions, the majority of young people recovered from the malady of the age, and continued their commitment to the Church. Perhaps this was due to the insular nature of the community and to the increased youth work in which the community engaged; including annual diocesan youth conferences, scout camps and parish school activities. Also, in no small measure, the strict values of the Church, and the community, contributed to the preservation of young people from being totally absorbed by the manifestations of the time.

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During most of 1968 Archbishop Sava was in and out of hospital and a sense of foreboding descended upon the diocese. Bishop Konstantin called upon all parishes to constant prayer for the Primate's recovery, but by September the Synod of Bishops decided to appoint Bishop Konstantin administrator of the diocese until Archbishop Sava was well enough to return to his duties.⁸²⁷ This situation continued until December of 1968.

It was during this period of illness that the parish council of the Cathedral of Sts Peter and Paul in Strathfield finally reacted to the resolution of its own parish Annual General Meeting,

⁸²⁴Episcopal Decree No 143/68, 25 Jul. 1968. (AANZ-ROCA)

⁸²⁵R. Ward, *Australia - A Short History*. Sydney: Ure Smith, 1975. p. 179.

⁸²⁶J. Rickard, *Australia - A Cultural History*. London: Longman, 1988, p. 238.

⁸²⁷Decree of the Synod of Bishops, No. 733. 23 Sept. 1968. (ROCOR-SA)

held the previous year on the 21 May 1967, and agreed to register the parish as Archbishop Sava had demanded for a number of years. The parish council prepared a Memorandum and Articles of Association and brought them for Archbishop Sava to sign. However, as the parish council did not provide the archbishop with a Russian translation of the documents, he refused to sign until he had an opportunity to study them.⁸²⁸

The parish council then took the Memorandum and Articles of Association and had them registered on the 2 April 1968, without the archbishop's signature or the approval of the general meeting of parishioners held on 16 June 1968. Subsequently, the council claimed that this was done on legal advice and that they had taken the view that the archbishop could "*come in at any time and discuss any changes to our articles of association.*"⁸²⁹ Soon after, the trustees of the parish, Michael Boukaseff, Nikolai Hohloff and Gennady Bobroff, clandestinely handed over the property of the Strathfield Cathedral to the newly incorporated "Russian Orthodox Community of Sydney Limited." Hence the property of the Russian Orthodox Church now came into the hands of an incorporated body legally separate from the Church.⁸³⁰

The transfer of property from the Church to the "Russian Orthodox Community of Sydney Ltd" was kept secret even from the cathedral parishioners. In April, Fr Theodore Michaluk, as the senior priest of the cathedral, presented to the archbishop a printed agenda for the forthcoming Annual General Meeting of parishioners, asking for his blessing to convene the meeting. The agenda made no mention of the parish becoming an incorporated body and the archbishop gave his blessing for the meeting to proceed, but indicated that he would not be present himself due to ill health. At the Annual General Meeting, held on 16 June 1968, no mention was made of the incorporation until, under the item of "Other Business," the church warden M. V. Boukaseff stated:

That in accordance with a resolution passed at the Annual General Meeting of 21 May 1967, the parish council has registered our parish under the name of "The Russian Orthodox Community of Sydney Limited."⁸³¹

⁸²⁸Letter from Nikita Shkapsky of the Australian Orthodox Fraternity of St Michael, 15 Dec. 2002. (VDA-ROCA)

⁸²⁹*ibid.*, p. 2.

⁸³⁰Report to the General Council of ROCA bishops by Bishop Theodosy Putilin. Montreal, 14 Sept. 1971. (ROCOR-SA)

The minutes do not reflect how the meeting accepted this announcement. However, the Memorandum or Articles of Association were not presented. Nor was the meeting informed that the property was already handed over by the parish trustees to the new body.⁸³² The minutes of the Annual General Meeting were not sent to the archbishop for ratification, as was required by the Normal Parish By-laws. They arrived thirty weeks later, with a covering letter and the Memorandum and Articles of Association in English, as an attachment, only after the diocesan administration had made repeated demands for them to be sent. In a covering letter Fr Michaluk explained that he had not sent the minutes earlier as the archbishop was on leave of absence through ill health and that there was no necessity to bother him unduly; thereby conveniently ignoring the fact that Bishop Konstantin was the administrator officially appointed by the Synod of Bishops⁸³³ and that the documents could easily have been forwarded to him. Upon receipt Archbishop Sava had the documents translated into Russian, and after careful scrutiny, declared the minutes and attachments to be sharply in contrast to the rules of the Church. The matter was referred to the Synod for further action.

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Meanwhile, Bishop Konstantin was making his acquaintance with the various parishes of the diocese. After visiting his Brisbane See, he made pastoral visits to all the Sydney parishes and celebrated on a number of occasions in the Strathfield Cathedral. In Kentlyn, to the great satisfaction of Archbishop Sava, the Fraternity of the Holy Cross commenced building their retirement village on land adjacent to the convent. The Synod of Bishops received a petition from Archbishop Sava, informing them of the outstanding work being done by Mother Elena Ustinov in the convent, and responded by elevating her to the rank of Abbess.⁸³⁴ By this time the convent had grown to fourteen sisters.

As Easter 1969 approached, two clerics applied to be released from the active ministry. Fr Timothy Klopoff retired due to his advanced years in favour of Fr Iosiph (Joseph)

⁸³¹Minutes of the Annual General Meeting of the Sts Peter and Paul Cathedral parish in Strathfield, NSW, 16 June, 1968. (AANZ-ROCA)

⁸³²ibid.

⁸³³Decree of the Synod of Bishops, No. 732. 23 Sept. 1968. (ROCOR-SA)

⁸³⁴Decree of the Synod of Bishops, No. 179. 3 Mar. 1969. (ROCOR-SA)

Moskalenko⁸³⁵ who had just arrived from Brazil and was content to live in the retirement village next door to the Kentlyn convent and to celebrate there.⁸³⁶ Also Deacon Anatoli Sedelnikov could no longer continue to celebrate and was retired.⁸³⁷ As Fr Ioann Sudakoff, who had suffered a stroke the previous year, was unable to resume his pastoral duties, Archbishop Sava recommended to the Synod that he be elevated to the dignity of archpriest and retired.⁸³⁸

That Easter the unexpected death of Fr Nikolai Golubev whilst travelling on a Sydney suburban train caused a shock wave to pass through the Sydney community. At Fr Golubev's funeral on 19 April 1969 hundreds of worshippers joined Archbishop Sava, Bishop Konstantin, and all of the clergy of Sydney to pray for the much loved pastor. This service was to be the last time that Archbishop Sava would celebrate with Mitred Archpriest Theodore Michaluk and Archimandrite Benjamin Garshin. Due to the unfolding events concerning the incorporation of the cathedral, Michaluk and Garshin soon became ostracised by the clergy of the diocese.

In August Bishop Konstantin commenced his pastoral visits to the southern parishes of the Australian Diocese. Whilst in Melbourne Bishop Konstantin ordained Deacon Vladimir Evsukoff to the priesthood and, prior to sending him to a parish, left him in Melbourne to undergo practical pastoral work with the experienced clergy of the Protection of the Holy Virgin Cathedral. This ordination turned out to be most opportune as in September 1969, the parish priest in Geelong, Fr Nicholas Oscianko⁸³⁹ had been physically attacked by two parishioners and, as a consequence, refused to continue his ministry in the parish. Fr Oscianko, had migrated from Poland in 1962 and upon being received into the diocese by Archbishop Sava was appointed to the parish of Our Lady "Joy of All Who Sorrow," in Bell Park, Geelong, and Fr Dimitry Obuhoff was transferred to Rocklea in Brisbane. After having ministered in the parish for seven years, it became evident that there were differences in expectations between what the parishioners of European origin wanted from their priest and the expectations of those who had migrated from Trehrechie, Manchuria. This situation was

⁸³⁵ See biography in Appendix B.

⁸³⁶ Episcopal Decree No 52/69, 10 Mar. 1969. (AANZ-ROCA)

⁸³⁷ Episcopal Decree No 83/69, 9 Apr. 1969. (AANZ-ROCA)

⁸³⁸ Episcopal Decree No 4/69, 4 Mar. 1969. (AANZ-ROCA)

⁸³⁹ See biography in Appendix B.

also complicated by the strong belief that many of the migrants from China were pro-Soviet, who regularly received representatives from the Soviet Embassy in Canberra and opened a “Soviet” school in competition to the parish school.

The problem came to a head when three young men, apparently after some heavy drinking, visited the priest at home and attacked him during an argument. Both Fr Nicholas and his wife were treated for cuts and bruises, whilst one of the attackers was treated in hospital for concussion after a vase had been broken over his head. The police were called and the affair received coverage in the newspapers.⁸⁴⁰ Bishop Konstantin travelled to Geelong to support his priest and to convince him to take the errant parishioners to court. However Fr Nicholas flatly refused either to take legal action or to continue in the parish.⁸⁴¹ Bishop Konstantin then appointed Fr Vladimir Evsukoff to be rector of the Geelong parish.

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In Perth, Bishop Konstantin met with Fr Sergij Putilin, the rector of the church of Sts Peter and Paul. Fr Sergij had been bereaved of his matushka, Olga Nikiforovna, the previous year. Archbishop Sava wrote about this to the Synod of Bishops, adding:

Archpriest Sergij Putilin completed the full course in theology at the Voronezh Theological Seminary. He has a most positive character and sound outlook. Despite being so far away from the centre of the diocese, he has almost single-handedly organised a most successful parish and beautiful church. This man is worthy of great praise. As a talented preacher, his sermons are full of meaning and are of a spiritual nature. In his parish there is peace and order.⁸⁴²

Considering the archbishop’s letter, Metropolitan Philaret deliberated as to whether Fr Sergij would be an appropriate candidate for the episcopacy and decided to ask the other bishops of the Russian Church Abroad to consider the question. Soon the majority of bishops gave their assent and Archbishop Sava was informed that Fr Putilin could be consecrated Bishop of Melbourne as suffragan bishop for the diocese. When Fr Sergij was informed that he was considered an appropriate candidate for the See of Melbourne, he was shocked by the offer

⁸⁴⁰The Herald, “Red Mob beat up Priest.” (30 Sept. 1969).

⁸⁴¹Fr Nicholas Oscianko applied to Archbishop Theodosy for a canonical release and eventually became the parish priest in the Protection of the Holy Virgin church in South Yarra, Victoria, the same parish formed by Igor Susemihl after his being defrocked and since then in the jurisdiction of the Greek Archdiocese of Australia. Fr Nicholas ministered in the parish from 1969 until his death on 25 November 1986 from multiple brain tumours. He is buried at Western Cemetery, Geelong, Victoria.

and asked for time to consider the appointment.⁸⁴³ However, by 15 January 1969, Fr Putilin agreed to accept nomination, having been persuaded to do so by a number of bishops including Archbishop Sava and also Bishop Konstantin during his visit to the parish.⁸⁴⁴

Fr Putilin arrived in Melbourne on 28 November 1969 and was tonsured to the monastic state that same evening with the name Theodosy, in honour of the Venerable Theodosy of the Kiev Caves Monastery. The following day the Service of Nomination and Confession of Faith was conducted by Archbishop Anthony Medvedev, who had specially flown in from San Francisco at the request of the Synod of Bishops, and Bishop Konstantin Jesensky. The services, including the Consecration, were conducted in the Cathedral of the Protection of the Holy Virgin and were attended by all the clergy of Victoria as well as hundreds of lay people. This was the first, and to date, the only episcopal consecration to be held in Melbourne. An interesting aspect of the consecration was that at the end of the Eucharistic Canon, the newly consecrated Bishop Theodosy ordained Gregory Timofeevich Kotliareff⁸⁴⁵ to the diaconate. To those present, this act underlined the meaning and fullness of the episcopacy, whereby the sacrament of ordination to the various levels of the priesthood comes from God through the bishop.⁸⁴⁶

The appointment of Bishop Theodosy to the See of Melbourne inspired the parishes of Victoria to new heights of activity. Despite his 72 years, the new bishop took an active interest in the spiritual life of each of his parishes and the work of the St John of Kronstadt Russian Welfare Society. People found their bishop to be a wise and cautious administrator, but very approachable and with a generous sense of humour. He took an active interest in the workings of his parish schools, the Russian scouts and in young people in general.⁸⁴⁷

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Whilst the ebb and flow of church life in the diocese continued unabated, the Synod of

⁸⁴²Letter from Archbishop Sava Raevsky to Metropolitan Philaret Vosnesensky, 20 Sept. 1968. (AANZ-ROCA)

⁸⁴³Letter from Archpriest Sergij Putilin to Metropolitan Philaret Vosnesensky, 30 Nov. 1968. (AANZ-ROCA)

⁸⁴⁴Letter from Archpriest Sergij Putilin to Metropolitan Philaret Vosnesensky, 15 Jan. 1969. (AANZ-ROCA)

⁸⁴⁵See biography in Appendix B.

⁸⁴⁶Word of the Church, "Хиротония нового епископа." No. 1 (Jan. 1970), pp. 11-14.

⁸⁴⁷Minutes of the Annual General Meeting in Melbourne, 17 Mar 1970. (AANZ-ROCA)

Bishops examined the Memorandum and Articles of Association of the Sts Peter and Paul cathedral. Finally, on 19 March 1969, the Synod declared that the documents did not accord with the Holy Canons, the Statutes of the Russian Orthodox Church Abroad, or the Normal Parish By-laws and concluded that the incorporation of the cathedral parish should be dissolved.⁸⁴⁸ At first there was no reaction from the cathedral parish council, but, commencing in June 1969, the parish council began publishing newsletters which, month by month, became more and more outrageous in defending its own position. The Diocesan Administration published a circular to counteract the claims being made.⁸⁴⁹

On 8 September the Synod of Bishops enacted a new decree in which a formal reprimand was issued to Mitred Archpriest Theodore Michaluk and Archimandrite Benjamin Garshin for permitting and abetting the unlawful incorporation of the cathedral parish.⁸⁵⁰ As no reaction was forthcoming from the two clerics, Bishop Konstantin demanded that Michaluk and Garshin repent of their involvement in the incorporation affair and that this repentance should be in written form. A second demand was sent by Bishop Konstantin on 29 October, but to no avail.⁸⁵¹

On 1 November, Bishop Konstantin received letters from both Garshin and Michaluk stating that they had left the jurisdiction of the Russian Church Abroad and were now clerics of the Polish Orthodox Church Abroad, in the jurisdiction of the Ecumenical Patriarchate, under Bishop Matthew Semashko in London.⁸⁵² Bishop Konstantin placed both clerics under interdict for uncanonically changing jurisdictions without due process.⁸⁵³ He then placed the matter into the hands of the diocesan solicitors and declared that he would take the cathedral parish council to court. On 1 December the Synod of Bishops confirmed Bishop Konstantin's actions and placed both Garshin and Michaluk under a complete ban to perform any services

⁸⁴⁸Decree of the Synod of Bishops, No. 276. 19 Mar. 1969. (ROCOR-SA)

⁸⁴⁹Declaration by the Diocesan Administration of the Australian and New Zealand Diocese, (Pamphlet). 1969. (AANZ-ROCA)

⁸⁵⁰Decree of the Synod of Bishops, No. 714. 8 Sept. 1969. (ROCOR-SA)

⁸⁵¹Word of the Church, "Официальная часть." No. 11-12 (Nov-Dec. 1969), pp. 12-15.

⁸⁵²It is interesting to note that Archimandrite Garshin claimed he had joined the Polish Orthodox Church Abroad on 15 October 1969, whilst Fr Michaluk was received into the same jurisdiction on the 6 October 1969.

⁸⁵³Episcopal Decree, 4 Nov. 1969. (AANZ-ROCA)

whatsoever, but gave them the opportunity to repent before an Ecclesiastical Court was convened to defrock them.⁸⁵⁴

The situation was further complicated by Bishop Konstantin's report to the Synod which noted that:

The hidden displeasure of the cathedral people became more evident during the past period of Archbishop Sava's ill health and especially when the archbishop declared that he would not enter the cathedral again, neither alive nor dead. This gave the cathedral parish council the motivation to go ahead with their nefarious incorporation.⁸⁵⁵

The comment was taken by Archbishop Sava as a criticism of himself and caused a rift in the relationship between the two prelates. Justifying his own position, Archbishop Sava reminded the Synod that both Archbishop Theodore, his predecessor, and he had been placed in a "*position of dependency*" by the cathedral parish council. His actions vis-à-vis the cathedral were taken "*to become independent of these constraints,*" and to "*establish a new centre for the diocese.*" Clearly aware that the difficulties with the cathedral parish council were likely to entail a protracted struggle, and cognisant of his own poor health, he suggested that he be replaced as ruling bishop and recommended that Archbishop Athanasy, then in Argentina, be his successor.⁸⁵⁶

Three months later the Synod responded to the situation by relieving Archbishop Sava as ruling bishop of the diocese and appointing Archbishop Athanasy Martos in his place. Archbishop Sava was given the title of Representative of the Synod of Bishops in Australia.⁸⁵⁷ Although this title was essentially ceremonial it was going to cause complications in the administration of the diocese. More importantly, however, in appointing Archbishop Athanasy the Synod failed to take into account his previous history in the Australian diocese, neither does it appear that it gave due consideration to the manner in which he would be received by the clergy and laity.

All the ingredients for a disaster were now in place.

⁸⁵⁴Decree of the Synod of Bishops, No. 957. 1 Dec. 1969. (ROCOR-SA)

⁸⁵⁵Report by Bishop Konstantin Jesensky to the Synod of Bishops, 17 June 1969. (ROCOR-SA)

⁸⁵⁶Letter from Archbishop Sava Raevsky to Metropolitan Philaret Vosnesensky, 27 Jun. 1969. (AANZ-ROCA)

⁸⁵⁷Decree of the Synod of Bishops, No. 719. 5 Sept. 1969. (ROCOR-SA)

9

TURMOIL AND REVOLT
ARCHBISHOP ATHANASY MARTOS
(1969 - 1970)

Early on the morning of 9 December 1969, Archbishop Athanasy Martos flew into Sydney from Los Angeles, to take up his appointment as ruling bishop of the Australian and New Zealand Diocese. Upon arrival he was met by Bishops Konstantin and Theodosy and conducted to the diocesan administration in Croydon. The new primate then made a visit to the cathedral in Strathfield and was met by the newly appointed parish priest, Fr Michael Klebansky, and the church warden, Michael Boukaseff. From there he was taken to meet Archbishop Sava, who was resting in his private apartments at the Kentlyn convent. There the two prelates spent a number of hours in private conversation.

Within a week of his arrival Archbishop Athanasy started negotiations with the leaders of the Russian Orthodox Community of Sydney Ltd. Although the other bishops were not privy to what was discussed in these negotiations, the result was that the two rebel priests Garshin and Michaluk apologised for their previous actions and were forgiven. The archbishop “*removed the interdicts of the Synod; however, the interdicts placed on the rebellious clerics by Bishop Konstantin, have never been removed.*”⁸⁵⁸

Archbishop Athanasy maintained that his close co-operation with the cathedral parish council would have brought the conflict to a speedy and satisfactory conclusion but for the opposition of his enemies. In a letter to Archbishop Nikon Rklitsky he identified the leaders of his opponents as none other than Archbishop Sava and Bishop Konstantin.⁸⁵⁹ However, Archbishop Athanasy was able to claim that a number of points in the Articles of Association were changed by the Russian Orthodox Community of Sydney Ltd, to be more in keeping

⁸⁵⁸Report to the General Council of ROCA bishops by Bishop Theodosy Putilin. Montreal, 14 Sept. 1971. (ROCOR-SA)

⁸⁵⁹Letter from Archbishop Athanasy Martos to Archbishop Nikon Rklitsky, 10 Nov. 1970. (AANZ-ROCA)

with the spirit of the Normal Parish By-laws. Nonetheless, the purely secular nature of the incorporation remained untouched and the divisions remained unhealed.⁸⁶⁰

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Two factors, supposedly unrelated to the appointment of Archbishop Athanasy Martos to the Australian Diocese, played a role in creating an atmosphere which sometimes bordered on the hysterical. The first of these factors was the strong belief that the Communists were in some way responsible for the Strathfield schism. This belief was held by protagonists on both sides of the dispute. For instance, concerning Bishop Konstantin, who was a nervous man and worn down under the pressure of the conflict, it was written:

While in Australia, Vladyka Konstantin suffered much. At the time he was there, the Communist Party had great success in the elections. Vladyka would not be silent about the evils of militant atheism, and warned publicly and loudly about the experiences of the suffering Russian people who were then in the throes of the 'Tyranny of the Proletariat.' As a result, Vladyka received a threat upon his life. A note was sent to him during Holy Week stating that in three days he would be killed. In three days it would be Easter. Rather than being intimidated by this frightening message, Vladyka called a press conference, showed the note publicly, and told how the Communists were behind it... Secret Police disguised as servers captured the would be assassins and Vladyka's life was spared... But his troubles did not end there. He suffered much from slanderers over the title of the Sts Peter and Paul Cathedral in Sydney.⁸⁶¹

One anonymous pamphlet circulating throughout the diocese wrote:

We know who you are. We now have enough details to conclude that you [Archbishop Athanasy] work at the direction of the USSR, whilst hidden behind that diamond cross on your klobuk.⁸⁶²

That Archbishop Athanasy also was a man of the times is evident from his estimate of the situation:

The Sydney cathedral turmoil is the work of Soviet agents in Australia. They could do nothing by themselves, so they recruited unsuspecting so-called, defenders of the diocese and defenders of the cathedral. Today the Russian Orthodox community in Sydney is divided into two warring camps and to reunite them is impossible.⁸⁶³

⁸⁶⁰ Compare the Letter from Nikita Shkapsky of the Australian Orthodox Fraternity of St Michael, 15 Dec. 2002. (VDA-ROCA)

⁸⁶¹ Bishop Constantine 1907-1996. Blanco Texas: New Sarov Press, 1996.

The manifest inaccuracies in this comment reflect the atmosphere of the times. It should be noted that the Communist Party has never had great success in any local, state or federal election in Australia. The issue of Secret Police (ASIO?) dressed as servers in the church is a nonsense. On the other hand, Bishop Konstantin was guarded by A. A. Morozow from the Russian community after a number of death threats, as well as by members of Special Branch in various states and, as necessary, by federal security organisations.

⁸⁶² Letter from Archbishop Athanasy Martos to Archbishop Nikon Rklitsky, 10 Nov. 1970. (AANZ-ROCA)

⁸⁶³ Letter from Archbishop Athanasy Martos to Archbishop Nikon Rklitsky, 10 Nov. 1970. (AANZ-ROCA)

Likewise, many ordinary members of the Russian community were convinced that sinister powers were at work. The arrival of so many refugees from Communist China and the fact that most of the clergy from the Far East had at one time or another pledged their loyalty to the Moscow Patriarchate, was a concern to those who considered themselves patriotically nationalist Russians. The overreaction to Fr Nikolai Golubev in 1953, and the humiliating way in which he was received into the Australian Diocese, is a good example of how some people understood the appearance of these “Soviet” priests in their midst. The arrival of Fr Nikolai Starikoff ten years later simply confirmed that there was a growing “Soviet” presence in the Russian Church Abroad. Indeed, at a Sydney meeting of the Association of Russian Orthodox Lay People, it was alleged “*the spread of the Left*” in the Australian diocese had become “*endemic.*” This was evidenced, it was alleged, by the Diocesan Administration’s appointment to Carlton of Fr Nikolai who, it was claimed, was one of a number of KGB “*secret agents and provocateurs*” sent “*to corrupt the fabric of the Russian Diaspora.*” The gullibility (at the very least) of the Diocesan Administration was contrasted with the vigilance of the parish council of the Sts Peter and Paul Cathedral which, “*being careful as to whom they would accept as members of the cathedral parish,*” created “*a strong unit of like-minded Russian nationalists who shared a common loyalty to a free and anti-Communist Russia.*”⁸⁶⁴

As the Strathfield disarray became common knowledge throughout the Russian Diaspora articles began to appear in the Russian emigre press. Under the heading “Soviet propaganda in Australia” the monarchist magazine, “The Banner of Russia,” reported:

Moscow has decided to turn its attention on the Russian emigres in Australia. This community has been a sty in the eye of the Communists and now they are trying to fracture, weaken, provoke and compromise it... Soviet Communists are trying to penetrate the Church and use it for their own purposes... The fact that Soviet Communists are spreading their propaganda amongst Russian emigres is an indication that they do not intend leaving the Russian Diaspora to itself, but understand that the Diaspora is a danger to them because of its uncompromising opposition to Communism.⁸⁶⁵

However, in fairness to the Russian community, it should be noted that at the time of the Strathfield schism, the Soviet presence in Australia was particularly active within the Russian community. A Soviet diplomatic presence was re-established in Canberra in mid 1962 when the dust of the “Petrov Affair” had settled. The Embassy was well-informed as to the affairs

⁸⁶⁴Speech given by A. Levitsky at a public meeting of the Association of Russian Orthodox Lay people in Sydney. 29 Aug. 1971. (AANZ-ROCA).

⁸⁶⁵I. Alexandrov, “Советская пропаганда в Австралии,” The Banner of Russia, No. 307, (Jan. 1970), p. 2.

of the Russian émigré community and tried to influence it by establishing cultural and educational organisations – all with a decidedly left-wing emphasis - in Melbourne, Sydney and Brisbane. For example, the Rainbow Club in Prahran, Victoria, provided opportunities for strongly pro-Soviet persons, recently arrived from the USSR, to meet and marry old émigrés. Under this social cover the club promoted Soviet films and visiting artists. Eventually, members of the club would be invited, or offered trips, to visit the Soviet Union. Upon returning from these visits they would recruit more people to join their club. In Sydney, the Lidcombe Town Hall and the Methodist Hall in Croydon were specially rented to show Soviet films on a regular weekly basis. These films were well attended for a number of years, as they were shown in the geographical centre of where the majority of Russians had settled in Sydney.

Another activity of the Soviet Embassy was to encourage the establishment of Russian language schools, similar to the Russian Sunday schools in Orthodox parishes. However, these schools did not have religious education, but promoted the Soviet system and way of life as being the ideal for good Russian children. Such schools were established in Brisbane, Sydney and Geelong. The children who attended these schools were also given the opportunity to visit the USSR, often free of charge, for being good and diligent students. Once in the Soviet Union, some émigré children were then sent to “Pioneer” summer camps, especially Camp Artek where young Komsomol leaders were trained.⁸⁶⁶

One may conclude, then, that the Cold War mentality and the associated paranoia exhibited by many Russian émigrés notwithstanding, that there was good reason for the Russian community to assume that when something went drastically wrong that the cause might be linked in some way to Soviet involvement.

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The other issue, which influenced people’s attitudes towards Archbishop Athanasy, was the growing protest against his book “Byelarus,”⁸⁶⁷ which was published in Argentina in 1966. In this work the archbishop chronicled the history, political and religious life of the

⁸⁶⁶ ibid., p. 2.

⁸⁶⁷ A. Martos, Беларусь, Buenos Aires: Dorrega, 1966.

Byelorussian people. However, the book was seen by many nationalist-minded, patriotic Russian émigrés as being anti-Russian and therefore not in keeping with one who holds an ecclesiastical office in the Russian Orthodox Church. In particular, offence was taken to the archbishop's statement that:

There have been here [in Byelorussia] Tartars, Swedes, French, Germans and Russians. The Tartars brought their whips, the Poles their cholera, the Germans their watches and the Russians nothing but swearing.⁸⁶⁸

The Argentinian-based Russian emigre newspaper protested:

Surely, the Russians gave the Byelorussians more than just swearing? Did they not liberate them from the Poles, the Lithuanians and the Catholic yoke? Did they not give them Russian culture, where no culture previously existed? Did not Russia make them equal partners in the union of the peoples of ancient Rus - Greater, Lesser and White Russians? To ignore these facts and single out swearing, supposedly learnt from the Russians, is to insult Russia and could only be written by one who is a confirmed enemy of the Russian people.⁸⁶⁹

Again, the archbishop wrote: *“With the union of the Byelorussian lands to Russia, the Russians seized our cities and villages; however, the local population preferred Polish or Lithuanian sovereignty.”*⁸⁷⁰ And added, *“At that time there was no slavery or serfdom in Byelorussia, that social evil was brought by those foreigners who occupied the land.”*⁸⁷¹ The “Russian Word” thundered: *“Throughout this book he [Archbishop Athanasy] defends the interests of Lithuania and Poland and denounces Rus-Russia.”*⁸⁷²

In Australia, the Sydney based “Initiative Group,” a group of community leaders supporting Bishop Konstantin in the growing conflict with the Strathfield parish council, published an Open Letter to Metropolitan Philaret, condemning Archbishop Athanasy as a “*separatist*” and reviler of “*the land of Holy Russia.*”⁸⁷³ Protests from church and community organisation in Buenos Aires began to arrive in New York. The Synod called for a committee of scholars to study the book and report back to them. The committee reported that, although the book was based upon historical information and was interpreted by the author as he saw fit, there were a number of phrases in the text which could scandalise the average Russian reader and undermine the authority of the Synod in the eyes of the Russian

⁸⁶⁸ *ibid.*, p. 6.

⁸⁶⁹ *Russian Word*, “Белорусь и Русь,” No. 386, 21 Nov. 1968, p. 4.

⁸⁷⁰ A. Martos, *Беларусь*, Buenos Aires: Dorrega, 1966. p. 47.

⁸⁷¹ *ibid.*, p. 83

⁸⁷² *Russian Word*, “Белорусь и Русь,” No. 386, 21 Nov. 1968, p. 4.

⁸⁷³ Letter from V. Maleevsky to Metropolitan Philaret Vosnesensky, 1970. (AANZ-ROCA)

patriots, if the Synod was seen to support the author.⁸⁷⁴ Accordingly, the Synod issued a decree stating that:

The Synod of Bishops has resolved to ask the Most Reverend author of “Byelarus” to withdraw the introduction to his book and, furthermore, wishes to inform all that the book written by Archbishop Athanasy is his own publication and reflects his personal opinion on the matters therein.⁸⁷⁵

Archbishop Athanasy published a reply to his detractors:

My book, consisting of 302 pages, is written with a scientific, historical objectivity based upon the historical chronicles, documents and works of recognised Russian, Czech and Polish academics... People of ill will, who are biased and tendentious have used it [the book] with the demagogic intent to humiliate me, discredit me in the eyes of my flock, undermine my spiritual authority and in such a way hurt me as best they could. Through me, they also do damage to the life of the Church.⁸⁷⁶

But the archbishop’s reputation had been damaged. By the time he arrived in Australia, community opinion was decidedly aroused against the book and its author.

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On 26 January 1970, Archbishop Athanasy convened the Third Australian and New Zealand Diocesan Conference of Clergy and Laity. The conference took place inside the Archbishop’s Chapel at Croydon, with all three prelates of the diocese present. Archbishop Sava did not attend. At the time the twenty-six clerics and thirty-nine lay delegates may have speculated that the meeting was being held in the church, rather than the church hall, to ensure that some semblance of decorum would be observed. Although ostensibly the conference was to receive reports on the life of the diocese for the period from the last Diocesan Conference in 1958 and to elect a new diocesan council, the issue of the Strathfield Cathedral became the major issue of discussion.⁸⁷⁷ The cathedral was represented by Archimandrite Benjamin Garshin, Mitred Archpriest Theodore Michaluk and a number of lay delegates. The cathedral delegation was met with bare civility as most of the other delegates present supported Bishop Konstantin’s opposition to the cathedral’s incorporation and many

⁸⁷⁴ Russian Word, “Еще о книги 'Белорусь',” No. 406, 27 Sept. 1969, p. 1.

⁸⁷⁵ Decree of the Synod of Bishops, No. 5/35/657. 27 Aug. 1969. (ROCOR-SA)

⁸⁷⁶ Martos, A. Gaceta Rusa, “Ответ на клевету,” No. 75. Sept. 1969, p. 3.

⁸⁷⁷ Word of the Church, “Епархиальное собрание.” No. 3-5 (May 1970), p. 14.

were members of the so-called “Initiative Group” which opposed the cathedral parish council.⁸⁷⁸

The archbishop set out a detailed plan of his intentions as to how the cathedral could return to the diocese without annulling its incorporation. The majority of delegates viewed it as a complete surrender to the interests of the rebellious cathedral. Pandemonium broke out amongst those present. Bishop Konstantin jumped up from his place and began to protest. Archbishop Athanasy turned to him and sharply retorted: “*You want to take my place!*” This exchange caused the meeting to erupt in furore. Bishop Theodosy turned towards the archbishop then lowered his head and shook it slowly from side to side. Archbishop Athanasy immediately walked out of the meeting and was followed by the cathedral delegation. The conference resumed one hour later when the archbishop returned. The result of the often heated exchanges was that the overwhelming majority of delegates returned to their parishes having totally lost confidence in their archbishop.⁸⁷⁹

The luckless archbishop had no illusions about his popularity in the diocese. Despite his protestations that he was impartial in his dealings with the cathedral parish, many felt that he could not be trusted. Athanasy protested to the Synod:

I did not go over to the cathedral group, I acted in conformity with the norms of legal procedure. The registered Articles of Association of the cathedral cannot be annulled without following proper procedure, but they can be changed as necessary. From a purely legal point of view I decided that to change the Articles was the best way forward. Anyone can accuse me without grounds and without even understanding the issues. Everyone, literally everyone, has been drawn into this crisis, even those who have nothing to do with the cathedral parish. This is wrong and a danger to the life of the Church, yet since this is so, the whole of the Russian community in Sydney is now in disarray... In the Sydney controversy many Christian souls have been ruined and this is a great sin. Human souls need to be saved and it is for this reason that we pastors have been called... I believe it to be a mistake that the Synod has not supported me.⁸⁸⁰

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Subsequent to a consideration of the amendments to the Cathedral of Sts Peter and Paul Articles of Association, the Synod in New York ratified them and terminated the legal

⁸⁷⁸I was a delegate from the Melbourne Cathedral to this conference and an eyewitness to the proceedings.

⁸⁷⁹Interview with Archpriest Peter Semovskih. 4 Aug. 2001.

⁸⁸⁰Letter from Archbishop Athanasy Martos to Archbishop Nikon Rklitsky, 10 Nov. 1970. (AANZ-ROCA)

proceedings against the parish council.⁸⁸¹ The reaction in Australia to these decisions was one of disbelief. The secret manner in which the amendments were presented to the Synod and the fact that, apart from Archbishop Athanasy, no-one outside the cathedral inner circle even knew what the amendments contained, made the rest of the diocese think that the central ecclesiastical authority of the Russian Church Abroad had capitulated before a group of rebels. Immediately the archbishop was seen as a conspirator and a traitor to the interests of the Australian Diocese. Clergy and lay people openly accused the prelate of attempting to divide the diocese and form his own material basis for the creation of an “independent” church in Australia. Letters, pamphlets and missives, both signed and unsigned, flooded the diocese accusing the archbishop of treachery. The most widely spread of these letters was one produced by the Sydney “Initiative Group” which became known as the “Why?” Open Letter. Comprised of a long list of questions addressed directly to the archbishop, the document effectively accused him of collusion with the “rebels” and of deceit and dishonesty in acting against the interests of the diocese.⁸⁸²

People on both sides of the schism produced letters and pamphlets. Mutual accusations, claims and counterclaims became a daily event. The central figures of abuse became Archbishop Athanasy on one side and Bishop Konstantin on the other. As the rhetoric became more and more inflammatory, even the Divine services became the platform for demonstrations and there were more people standing around the churches agitating for or against someone than inside praying.⁸⁸³ So bad did the situation become that the archbishop reported:

My mitre was stolen before the service commenced on the Patronal feast of All Saints of Russia, in Croydon, and I celebrated the service bareheaded. That day the choir also refused to sing.⁸⁸⁴

Emotions had reached fever pitch. Every parish was drawn into the Sydney problems, especially after the delegates returned from the Diocesan Conference. When Archbishop Athanasy made a pastoral visit to Melbourne, the parish council refused to meet with him and the archbishop retaliated by refusing to celebrate in the cathedral and went to Geelong instead. Then, from Argentina, friends of Archbishop Athanasy wrote in his defence,

⁸⁸¹Decree of the Synod of Bishops, No. 229. 18 Mar. 1970. (ROCOR-SA)

⁸⁸²Open Letter to Archbishop Athanasy from the “Initiative Group”. (Undated) (AANZ-ROCA)

⁸⁸³Report to the General Council of ROCA bishops by Bishop Theodosy Putilin. Montreal, 14 Sept. 1971. (ROCOR-SA)

⁸⁸⁴Letter from Archbishop Athanasy Martos to Archbishop Nikon Rklitsky, 10 Nov. 1970. (AANZ-ROCA)

accusing Archbishop Sava of having failed him and Bishop Konstantin of disloyalty to his ruling bishop.⁸⁸⁵

In the midst of such a calamity the Synod of Bishops decided to reassess the problems of the Australian Diocese. Archbishop Athanasy and Bishop Konstantin were called to appear before the Synod. On 23 July 1970 it was decided to remove Archbishop Athanasy as Primate of the Australian and New Zealand Diocese, ostensibly on the grounds of poor health, and to place the administration of the diocese in the hands of Archbishop Sava.⁸⁸⁶

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The return of Archbishop Sava to active service ensured that the situation in the Australian Diocese became markedly more stable. Since, with Archbishop Athanasy's removal, there was no longer any hope of a compromise situation, Bishop Konstantin continued to pursue the judicial option of taking the Russian Orthodox Community of Sydney Ltd to court. Archbishop Sava, however, warned the Synod that he could not guarantee that his health would hold up to the strain of ruling the diocese for a protracted period of time. He suggested that Melbourne's Bishop Theodosy Putilin might be a suitable candidate for ruling bishop, as Bishop Konstantin was so emotionally involved in the conflict that it would be impossible for him to be objective when it came to reuniting the factions of the diocese.⁸⁸⁷

The cathedral group reacted by calling a public meeting of people purporting to represent an "Association of Russian Orthodox Lay People." The meeting took place on 29 August and some 200 hundred people attended. The meeting expressed its appreciation of the efforts of the church warden, M. V. Boukaseff, the Head sister, A. A. Boukaseff and the choirmaster, E. A. Podgaysky, "*in defending the cathedral property from the encroachment of Synodal and diocesan authorities,*" and resolved "*to incorporate the property of the Cathedral of Sts Peter and Paul, as a measure necessary to prevent the property falling into alien hands.*"⁸⁸⁸

⁸⁸⁵С. Иаронов, *Gaceta Rusa*, "Кто должен понести ответственность за развал епархии?" No. 83. Sept. 1970, p. 3.

⁸⁸⁶Decree of the Synod of Bishops, No. 922. 24 Jul. 1970. (ROCOR-SA)

⁸⁸⁷Report by Archbishop Sava Raevsky to the Synod of Bishops, 22 Sept. 1970. (AANZ-ROCA)

It had been claimed at the aforementioned meeting that a thousand signatures could be collected in their support. In fact, on 6 September, the Association forwarded a petition with 650 signatures in support of their views to the Synod with a copy to the diocese. Synod was requested to reassess the situation in Strathfield, to ensure that the Articles of Association of the cathedral were ratified and, in particular, to make *“Archbishop Athanasy the head of a separate ecclesiastical unit, not under the diocese, but responsible only to the Synod of Bishops, and that the Cathedral of Sts Peter and Paul be the centre of such a separate administration.”*⁸⁸⁹

The Synod of Bishops met in September 1970 and made one final attempt to resolve the Strathfield conflict peacefully. The Synod publicly appealed to the Russian Orthodox Community of Sydney Ltd to renounce their uncanonical incorporation and accept an interim parish council appointed by Archbishop Sava. Then, within twelve months, call a general meeting of the cathedral’s parishioners to reaffirm their adherence to the Normal Parish By-laws and elect a parish council in conformity with its provisions. To present the Synod’s case to the cathedral group, the Synod decided to send its Deputy Chairman, the Most Reverend Nikon Rklitsky, Archbishop of Washington, to visit Australia.⁸⁹⁰

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The arrival of Archbishop Nikon was a moral victory for the diocese. His presence lifted the spirits of those loyal to the diocese and his visit to Melbourne was a personal triumph, as he met many long-lost friends from the Serbian migration. The visiting archbishop brought with him the miraculous icon of Our Lady of Kursk to strengthen the faith of the flock and give comfort to those spiritually stricken by the cathedral events. However, his negotiations with the Strathfield group were totally unsuccessful. As a consequence, Archbishop Sava moved to formally dismiss the clergy and parish council of the cathedral and to appoint a temporary council:

For ignoring their duty of obedience to their canonical Church Authority... all are dismissed from those offices they hold in the parish council and the leadership of the Cathedral of Sts Peter and Paul in Strathfield... In accordance with the decree of the Synod of Bishops, I appoint Fr Michael Klebansky, G. I. Sorokin, R. I. Lunin, E. G. Varbola and

⁸⁸⁸ Letter to the Synod of Bishops signed by M. Kartzoff, Chairman of a public meeting of the “Association of Russian Orthodox Lay people” in Sydney, 2 Sept. 1970. (ROCOR-SA)

⁸⁸⁹ Petition to Synod of Bishops sent by M. Kartzoff, 29 Aug. 1971. (ROCOR-SA)

⁸⁹⁰ Decree of the Synod of Bishops, No. 1099. 22 Sept. 1970. (ROCOR-SA)

A. F. Solovev to act in a temporary capacity as the parish council... Mitred Archpriest Theodore Michaluk and Archimandrite Benjamin Garshin are both dismissed from any pastoral duties associated with the cathedral.⁸⁹¹

During Archbishop Nikon's visit to Melbourne, he and Bishop Konstantin visited Bishop Theodosy who was in St Vincent's Hospital at the time awaiting an operation. Archbishop Nikon was empowered to offer Bishop Theodosy the position of ruling bishop of the Australian Diocese. Bishop Theodosy reacted by saying: *"To what do I owe such an honour?"* Archbishop Nikon commented that: *"The diocese now needs a wise and calm helmsman at the rudder."* After some thought, Theodosy replied: *"If God grants me the strength to overcome this forthcoming operation, I will see it as His will to accept the yoke of being the diocesan bishop."* Archbishop Nikon and Bishop Konstantin smiled and both said: *"Then we shall put ourselves on God's hands."*⁸⁹²

In Melbourne few were privy to the negotiations of the three bishops and consequently on the Patronal feast of the Protection of the Holy Virgin cathedral, when two prelates concelebrated with the clergy of Victoria, the parish prayed for the recovery of Bishop Theodosy in the hope he would be its bishop for many years to come. However, Bishop Theodosy's recovery soon heralded his new appointment:

It is resolved to relieve His Grace, Archbishop Sava, from his duties of temporarily ruling the diocese, at his own insistence... Appoint His Lordship, Bishop Theodosy of Melbourne, Bishop of Sydney, Australia and New Zealand and ruling bishop of the diocese... Retain His Lordship, Bishop Konstantin, in his position as Bishop of Brisbane... All further matters concerning His Grace, Archbishop Athanasy will be dealt with at a special sitting of the Synod of Bishops.⁸⁹³

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With the arrival of Bishop Theodosy in Sydney, Archbishop Sava made his final address to the diocese:

I thank all my ever-memorable colleagues: the clergy, church workers and lay people for their hearty support and labours during my years of ruling the diocese... I ask you all to show your obedience, love and support to my most worthy successor, Bishop Theodosy.⁸⁹⁴

⁸⁹¹Episcopal Decree, No. 153/70, 20 Oct. 1970. (AANZ-ROCA)

⁸⁹²As secretary to Bishop Theodosy at the time, I was present at the above conversation. After the two prelates left, Bishop Theodosy turned to me and said: "We seem to be constantly tempting the Lord."

⁸⁹³Decree of the Synod of Bishops, No. 1125. 25 Nov. 1970. (ROCOR-SA)

⁸⁹⁴Word of the Church, "Официальная часть." No. 11-12. (Nov-Dec. 1970), p. 3.

Archbishop Sava then retired to live in his apartments at the convent in Kentlyn.⁸⁹⁵ Archbishop Athanasy complained that he had been promised apartments at the St Vladimir's church in Centennial Park, but, as they were not forthcoming, he went to live with his confidants from the cathedral parish council.⁸⁹⁶ It remained for Bishop Theodosy who, despite his advanced age was the most junior bishop of the diocese, to calm the passions of his flock and to bring peace to the Church.

⁸⁹⁵ Throughout his retirement, the archbishop remained a popular figure and many of the clergy and parishioners would visit him. Occasionally he would celebrate in the convent church together with Fr Iosiph Moskalkenko, the convent priest and, on his 80th birthday, 10 February 1972, the convent became the centre of festivities to mark the jubilee. Despite his fragile health, Archbishop Sava enjoyed visiting those in hospitals, especially at the Hammondville Home and made a point of attending the funerals of any of his priests. On these occasions Sava would insist upon giving the eulogy. However, when Fr Iosiph Moskalkenko died at the convent on 18 December 1973, Archbishop Sava no longer wished to remain at the convent and moved into a converted garage apartment at the home of his secretary Mrs Nadejda Stephen in Croydon, near his beloved Chapel.

In 1974 the diocese widely celebrated the 20th anniversary of Archbishop Sava's consecration, but not long after this event the archbishop was hospitalised with sight problems. Despite his physical decline, the archbishop continued to have a clear and inquiring mind. He was instrumental in putting forward the candidatures of Deacon Nicholas Grant and Deacon Michael Protopopov for ordination to the priesthood and encouraged the young clerics, whom he had known from childhood, in their pastoral endeavours.

Archbishop Sava died from a cerebral thrombosis on 17 April 1976, aged 84 years. Three days earlier he had received news that his life long-friend Archbishop Averky Taushev had died in Jordanville, USA, and he lamented to his secretary, that he would not outlive this shattering news. On the morning of the 17th, he was at home; assisting two young parishioners prepare a broadcast for the Russian language program on ethnic radio, when he suddenly collapsed in mid sentence. His last words were: "We must work...!" A fitting eulogy for one who was the great builder of the Australian and New Zealand Diocese.

The archbishop was buried in Holy Week, on the Monday immediately following the Liturgy of the Presanctified Host, from the Archbishop's Chapel. The church was overflowing with worshippers and clergy came from across the diocese. The services were led by Bishop Paul Pavlov of Stuttgart, who replaced Archbishop Theodosy, whilst the archbishop was on sick leave. Condolences were sent by the Prime Minister Malcolm Fraser, state and federal politicians and the Primates of other Orthodox and non-Orthodox Churches. Archbishop Sava Raevsky is buried at Rookwood Cemetery, NSW.

⁸⁹⁶ Interview with Natalia Prokopievna Kolesnikova-Mutsenko, 11 Jun. 2002

10

A NEED FOR HEALING
ARCHBISHOP THEODOSY PUTILIN
(1970 - 1980)

With the removal of Archbishop Athanasy Martos as ruling bishop of the Australian and New Zealand Diocese, few people expected that the Strathfield schism would be resolved immediately. Bishop Theodosy reported to the Synod:

With the change of diocesan bishops, there was some softening of tensions as the antagonists awaited to see any possible permissiveness emanating from the new ruling bishop.⁸⁹⁷

However, a series of events soon returned tensions to their status quo ante. Firstly, the “Association of Russian Orthodox Lay people” decided to incorporate. This organisation had shown itself to be totally in support of the cathedral parish council and consequently defiant of all church authority. The Diocesan Administration vigorously, and successfully, opposed the incorporation of the Association in the courts. Eventually the Association withdrew its application and the diocese concluded, with some pleasure, that Bishop Theodosy was no easy opponent.

The second issue was an attempt by the cathedral parish council to have Archbishop Athanasy continue to celebrate in the cathedral - at first under the pretence that they needed someone to celebrate for them during Great Lent and Easter, but later, as there was no-one to celebrate in the cathedral at all after the death of Fr Anatoli Gilchenko. However, as Archbishop Athanasy had indicated his desire to be appointed rector of the Cathedral of Sts Peter and Paul and his supporters had even petitioned the Synod to the same effect, Bishop Theodosy concluded that this would provide them with an opportunity to split the community by removing the cathedral from the diocese. Bishop Theodosy invited Archbishop Athanasy to celebrate at the church of St Nicholas in Bankstown, where Archimandrite Benjamin

⁸⁹⁷ Report to the General Council of ROCA bishops by Bishop Theodosy Putilin. Montreal, 14 Sept. 1971. (ROCOR-SA)

Garshin was temporarily located, but the offer was rejected, and Archbishop Athanasy continued to appear at services in the cathedral.⁸⁹⁸

The situation as to who could, or could not, celebrate in the cathedral was decided at one of the first hearings of the court after Bishop Konstantin took the cathedral parish council to litigation. The court permitted each side to put forward a candidate as their preferred celebrant and then ruled that the celebrant would be Fr Michael Klebansky and in his absence Fr Anatoli Gilchenko. In the absence of both clerics, the Dean of New South Wales would appoint a celebrating priest after consensus with both the plaintiffs and the defendants.⁸⁹⁹

At first Fr Klebansky concelebrated with Archbishop Athanasy, whilst the later was the diocesan bishop. However, after an incident occurred at the cathedral in 1970, where Athanasy gave Holy Communion to a non-Orthodox person and Fr Michael expressed his disapproval to the archbishop, the archbishop informed Klebansky that he could no longer concelebrate with him. Fr Michael then left the cathedral and went to celebrate in Cabramatta, where services had ceased due to Archbishop Athanasy having placed Archpriest Rostislav Gan under interdict for disobedience because of his protest to the Synod concerning the same Holy Communion incident.⁹⁰⁰ Archbishop Athanasy then invited Fr Anatoli Gilchenko to leave St Vladimir's in Centennial Park and celebrate at the cathedral.⁹⁰¹ The presence of Fr Gilchenko at Strathfield was a cause for much gossip as to where his loyalties lay and so Bishop Theodosy decided to confront all the clergy of the diocese on this matter:

Having accepted the diocese, I first of all decided to ascertain the canonical standing of the diocesan clergy. Especially that of Archimandrite Benjamin Garshin, who would not give me a straight answer on a number of occasions.⁹⁰²

Eventually Archbishop Athanasy replied on behalf of the archimandrite and stated that he had directed Archimandrite Garshin to contact the Metropolitan directly and ask that he, and his parish, be placed directly under the jurisdiction of the Primate and removed from the control of the diocesan bishop.⁹⁰³ Although the Synod never contemplated Archbishop Athanasy's

⁸⁹⁸*ibid.*, p. 17.

⁸⁹⁹Ruling of the Supreme Court of NSW, No. 1512, 1969. (AANZ-ROCA)

⁹⁰⁰Interview with Archpriest Michael Klebansky, 14 Jun. 2002.

⁹⁰¹Episcopal Decree, No. 43/70, 17 Jul. 1970. (AANZ-ROCA)

⁹⁰²Report to the General Council of ROCA bishops by Bishop Theodosy Putilin. Montreal, 14 Sept. 1971. (ROCOR-SA)

⁹⁰³Letter from Archbishop Athanasy Martos to Bishop Theodosy Putilin, 19 Mar. 1971. (AANZ-ROCA)

suggestion as being realistic or proper, the fact that it was made placed the new ruling bishop on a collision course with his predecessor.

In response to a request from Bishop Theodosy concerning his canonical status, Archpriest Anatoli Gilchenko wrote:

I fulfil my pastoral duties at the cathedral by decree of Archbishop Athanasy, and this was later reaffirmed by Archbishop Sava through the Dean, Fr Victor Lototsky... I have never been a member of any association or community... As I celebrate at the cathedral and have no canonical release to go elsewhere, I consider myself a cleric of the Australian Diocese... Also, as I live close by the cathedral and am in poor health, should my service in the cathedral be no longer required, I would then wish to be retired.⁹⁰⁴

In due time it was ascertained that Archbishop Athanasy had clandestinely provided those priests who supported him with letters of canonical release, which they could use if the new diocesan bishop was not to their liking. For example, Hieromonk Dimitry Obuhoff, who had been the chaplain for the Kentlyn monastery when it was intended to be a religious house for men, was transferred to Geelong whilst the parish constructed their church. Then he moved on to Rocklea in Queensland where he became the focus of a court action for selling parish land without permission. In response to Bishop Theodosy's request about his canonical status he replied that *"I have received a canonical release from the Australian Diocese by Archbishop Athanasy and am therefore responsible to no-one."*⁹⁰⁵ Bishop Theodosy responded to Fr Obuhoff by formally releasing him from the diocese.⁹⁰⁶

In October 1971 it was revealed that Archbishop Athanasy had also provided canonical releases to Mitred Archpriest Theodore Michaluk and Archimandrite Benjamin Garshin in 1970, who were asked to keep this secret unless absolutely necessary.⁹⁰⁷ Two Statutory Declarations exist which indicate that at least Michaluk, and perhaps also Garshin, tried to persuade other diocesan clerics to join them. Mrs A. Ushakov swore a Declaration stating that Fr Dimity Simonov had been subject to unsuccessful attempts by Fr Michaluk in 1970 to leave the Russian Orthodox Church Abroad which, it was alleged, was on the verge of disintegrating, and to join another jurisdiction.⁹⁰⁸

⁹⁰⁴Letter from Archpriest Anatoli Gilchenko to Bishop Theodosy Putilin, 6 Feb. 1971. (AANZ-ROCA)

⁹⁰⁵Report to the General Council of ROCA bishops by Bishop Theodosy Putilin. Montreal, 14 Sept. 1971. (ROCOR-SA)

⁹⁰⁶Episcopal Decree, No. 40/70, 17 May 1970. (AANZ-ROCA)

⁹⁰⁷Report to the General Council of ROCA bishops by Bishop Theodosy Putilin. Montreal, 14 Sept. 1971. (ROCOR-SA)

⁹⁰⁸Statutory Declaration of A. Ushakov, 30 Aug. 1971. (AANZ-ROCA)

The unexpected death of Fr Anatoli Gilchenko on 16 March 1971 became the catalyst for a major demonstration of defiance by the cathedral parish council and their supporters. Fr Anatoli had indicated in his Will that he wished to be buried by Archbishop Athanasy, Archimandrite Benjamin Garshin and Mitred Archpriest Theodore Michaluk. However, the latter priests were forbidden to celebrate in the cathedral by the Supreme Court of NSW. Consequently, Athanasy alone celebrated a Requiem litany at the cathedral by himself. The cortege then travelled to the Anglican chapel at Rookwood Cemetery where all three clerics mentioned in the Will celebrated the funeral service. The polemical aspect of the funeral was underscored by the circumstance that newspaper reporters were invited to attend and to note that *“neither the diocesan bishop, nor the Synod, or the Primate in New York, would give permission for the funeral of a respected archpriest to take place in the cathedral.”*⁹⁰⁹

The funeral incident gave rise to a number of other displays of recalcitrance. Archbishop Athanasy celebrated weddings, requiems and private services without permission from the ruling bishop. At the end of a Typica service,⁹¹⁰ the archbishop, dressed in his episcopal mantle, gave a blessing to the people present. On Maundy Thursday, the Passion Gospels were read by lay people in the presence of the archbishop, who claimed he could not read the gospels as he did not have a blessing from the ruling bishop. These tactics were designed to force the diocese to appoint Archbishop Athanasy to celebrate permanently in the cathedral and, in effect, set up a new “Church” within the Australian Diocese.

In Sydney the atmosphere was again reaching crisis point. Only Bishop Theodosy’s restraint and calm approach to each individual incident stopped the situation from exploding. Bishop Theodosy knew that without his support no-one in the diocese would undertake any radical action against the cathedral. Therefore he decided to revive Archbishop Sava’s practice of visiting the parishes of the Australian Diocese so as to become acquainted with the life of each parish and calm the passions of his loyal flock. Further, if away from Sydney he could not be forced to react to any form of provocation, whether it came from the cathedral or his

Statutory Declaration of A. Golubev, 30 Aug. 1971. (AANZ-ROCA)

⁹⁰⁹ Report to the General Council of ROCA bishops by Bishop Theodosy Putilin. Montreal, 14 Sept. 1971. (ROCOR-SA)

⁹¹⁰ Celebrated in parishes and missions when a priest was not available to celebrate Divine liturgy, i.e. the Eucharist.

own supporters. Theodosy felt it was important to create a state of tranquillity in the diocese before the General Council of ROCA bishops, called to assemble in September 1971.

On 20 June 1971, during the Patronal feast of All the Saints of Russia, Bishop Theodosy ordained Deacon Michael Konstantinoff⁹¹¹ to the priesthood and appointed him to the Church of St Michael in Blacktown. During July, Bishop Theodosy visited his parish in Perth, then went on to Queensland, where he celebrated in all three parishes. On 15 August, the bishop visited Newcastle and by the end of the month he had visited Dandenong, Melbourne and Geelong. In each parish he explained the situation in Strathfield and was able to strengthen the support for the diocese in the unceasing conflict. To this end Bishop Theodosy also canvassed the pertinent issues in a pamphlet that was distributed to all parishes.⁹¹²

A new crisis arose unexpectedly in Brisbane later in 1971. Fr Gregory Malisheff of the St Seraphim's parish, had been seen as an industrious and popular rector, and was elevated to the dignity of archpriest for his work.⁹¹³ However, in December 1971 a disagreement in the parish council over financial matters caused a split in loyalties. Three members of the council started a campaign against the rector. Bishop Konstantin was dragged into the conflict on the pretext that Fr Gregory did not like him because his highly nervous state of health inclined him to react emotionally. Further, the bishop was led to believe that "*The rector Fr G. Malisheff and the reader M. Troitsky have aroused the parish against me and those who do not agree with them, calling us 'the powers of darkness,' of which I am the leader.*"⁹¹⁴ Consequently, Fr Malisheff felt there was no alternative but to request Archbishop Theodosy that he be retired.⁹¹⁵ However, the archbishop declined the request and, instead, expressed his hope "*that soon all passions will be calmed and the parish will return to normal church life.*"⁹¹⁶

However, matters did not improve but developed into a personal battle between Bishop Konstantin and Fr Malisheff. Letters were sent to Metropolitan Philaret claiming that Fr

⁹¹¹See biography in Appendix B.

⁹¹²Report to the General Council of ROCA bishops by Bishop Theodosy Putilin. Montreal, 14 Sept. 1971. (ROCOR-SA)

⁹¹³Decree of the Synod of Bishops, No. 826. 29 Sept. 1971. (ROCOR-SA)

⁹¹⁴Letter to Metropolitan Philaret Vosnesensky from Bishop Konstantin Jesensky, 17 Feb. 1972. (AANZ-ROCA)

⁹¹⁵Letter to Archbishop Theodosy Putilin from Fr Gregory Malisheff, 9 Dec. 1971. (AANZ-ROCA)

Gregory was a secret supporter of Archbishop Athanasy and of the Strathfield group.⁹¹⁷ At the request of Archbishop Theodosy, Fr Gregory made a public apology to Bishop Konstantin in the hope of bringing the conflict to an end. However, the overexcited prelate responded to the apology with an emphatic; “*Never!*”⁹¹⁸ Fr Gregory felt, with some justification, that the bishop was hounding him out of the Church. He then transferred to the jurisdiction of the Orthodox Church in America without due process. This action led to the inevitable result that he was placed under interdict by Archbishop Theodosy and his service to the Russian Orthodox Church Abroad came to an end.

Gregory Malisheff was received into the Orthodox Church in America (OCA) on 8 April 1972 by a resolution of the Primate, Metropolitan Irenaeus Bekish of All America and Canada. Ten days later, he moved to form the Annunciation parish in Brisbane, within the jurisdiction of the OCA. Services were held first in the home of Boris Vladimirovich Kuzmin in Buranda, a Brisbane suburb, but within the year a house was bought in Park Road, Woolloongabba, and converted into a permanent church.⁹¹⁹ Having joined the OCA Fr Malisheff’s parish did not attract many worshippers from the parishes of the Church Abroad, though it continued to be supported by a small and dedicated group of parishioners. Although generally popular amongst the Orthodox in Brisbane, Fr Gregory was ostracised by many because of his concelebration with the defrocked priests Garshin and Michaluk upon leaving the Church Abroad. Fr Malisheff was declared to be an archpriest by the OCA on 17 September 1972 and his church was consecrated on 15 September 1974 by the Most Reverend Sylvester Haruns (1914-1999), Archbishop of Montreal and Canada, during a pastoral visit.⁹²⁰

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The General Council of the Russian Church Abroad took place from the 8 to 21 September 1971 in Montreal, Canada. Amongst the official guests was H.I.H. the Grand Duke Vladimir Kirilovich, Head of the Romanov dynasty in exile. During the closed sessions Bishop

⁹¹⁶Handwritten resolution on Fr Malisheff’s letter. (AANZ-ROCA)

⁹¹⁷Letter to Archbishop Theodosy Putilin from Metropolitan Philaret Vosnesensky, 14 Apr. 1972. (AANZ-ROCA)

⁹¹⁸Interview with Fr Michael Klebansky, 16 Aug. 2002.

⁹¹⁹Letter from N. Dmitrovsky-Baikoff, 26 Jan. 2003. (VDA-ROCA)

Theodosy reported on the situation in Australia, and a number of resolutions were passed. Archbishop Athanasy was invited to return to his previous position in Argentina, whilst Bishop Theodosy was elevated to the dignity of archbishop.⁹²¹ The Synod reaffirmed its decision that the litigation against the Strathfield group should continue. Furthermore, the fate of the recalcitrant priests Michaluk and Garshin was also decided. On the 20 September both clerics were informed that because they continued to support the schismatic cathedral group they were henceforth placed under interdict until an ecclesiastical court could be convened to resolve their position once and for all. However, both priests ignored the interdict and continued to celebrate divine services.

Upon his return to Australia Archbishop Theodosy immediately convened an ecclesiastical court to deal with Michaluk and Garshin. The Court met on 7 October and resolved that, because both priests had celebrated services whilst under interdict, they should be defrocked. Archbishop Theodosy ratified the decisions of the Ecclesiastical Court on 15 October 1971.⁹²²

Both defrocked clerics published their responses to the decisions of the Ecclesiastical Court in the Russian language newspaper “Unification.” Michaluk argued that the decision of the Ecclesiastical Court was incompetent because he had been received into the OCA in September 1971 subsequent to a canonical release provided to him by Archbishop Athanasy on 17 July 1970.⁹²³ Similarly, Garshin stated that he had been received into the Exarchate of Great Britain (Ecumenical Patriarchy) in March of 1971, also having obtained a canonical release from Archbishop Athanasy on 17 July 1970.⁹²⁴

The metropolitan’s deacon chanced to be visiting his parents in Sydney at the time of these happenings and reported to Metropolitan Philaret in New York:

There is this unbelievable befouling of His Grace, Archbishop Theodosy. He is reviled in print, he is slandered, and there are those who try to intimidate him by terrorising him with midnight telephone calls and yet he stands as a fortress of wisdom and strength.⁹²⁵

⁹²⁰ Archpriest Gregory Malisheff died on 23 April 1976 and is buried at Mt Gravatt Cemetery, in Brisbane.

⁹²¹ Word of the Church, “Оповещение из канцелярии Архиерейского собора.” No. 10 (Oct. 1971), p. 7.

⁹²² Word of the Church, “Резолюция Архиепископа Феодосия № 1” No. 10 (Oct. 1971), p. 15.

⁹²³ Word of the Church, “Заявление № 1” No. 11 (Nov. 1971), p. 11.

⁹²⁴ Word of the Church, “Заявление № 2.” No. 11 (Nov. 1971), p. 11.

⁹²⁵ Letter to Metropolitan Philaret Vosnesensky from Protodeacon Nikita Chakirov, 5 Dec. 1971. (ROCOR-SA)

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After a period of turmoil in Argentina, where various factions welcomed or opposed the re-appointment of Archbishop Athanasy to the See of Buenos Aires and Argentina, the archbishop finally prepared to leave Australia on 8 March 1972.⁹²⁶ On Sunday, 5 March a large crowd of well-wishers, including the defrocked Garshin and Michaluk, came to the cathedral to bid farewell to the archbishop and congratulate him on the thirtieth anniversary of his episcopal consecration. The occasion was designed to have a twofold purpose. First, it was to provide an occasion for his supporters from the cathedral to encourage the archbishop with a demonstration of their love and respect.⁹²⁷ Second, the farewell took on the form of a demonstration against the alleged “*administrative indifference and heartlessness*” on the part of the diocese and its ruling bishop.⁹²⁸ A number of speeches took up the dual themes of how much Archbishop Athanasy and the cathedral group had suffered and marking the anniversary of Athanasy’s episcopal service.⁹²⁹ A pamphlet issued to honour Archbishop Athanasy does not record the prelate’s response to the sentiments expressed. However, it does indicate that on 8 March 1972, the actual day of his episcopal jubilee, the prelate celebrated Divine liturgy in the cathedral. After the service a luncheon was organised in the church hall for the archbishop and his friends and from there the entourage went straight to the airport. Photographs were taken and the archbishop blessed everyone present.⁹³⁰

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The changes of government in Australia had little effect on the internal life of the Russian Orthodox Church and the Russian community. The Church, as the great unifying agent amongst all Russians, preferred to be more active in the necessities of its own community rather than the political sphere. Nevertheless, the election of the Whitlam Labor Government in 1972, did not go by unfelt. The feeling of imminent radical change in society was justified

⁹²⁶ *Gaceta Rusa*, “Нашему Архипастырю и Отцу,” No. 83. Sept. 1970, p. 1.

⁹²⁷ *Thirty Years of Episcopal service by Archbishop Athanasy*. (Pamphlet) Sydney, 1972.

⁹²⁸ *ibid.*, p. 1.

⁹²⁹ *ibid.*, p. 13.

⁹³⁰ Upon returning to Argentina, Athanasy Martos was titled Archbishop of Buenos Aires, Argentina and Paraguay. He wrote a second book about his homeland Byelorussia in 1977, which did not receive the criticism levelled at the first. After suffering for a number of years with angina pectoris and bone cancer, Archbishop

when the government began to shed many of the venerated, although perhaps superfluous, colonial trappings. The public appearance of republican sympathies and the introduction of a more radical foreign policy were seen by many migrants, especially those from Eastern Europe, as a move towards socialism, the avowed enemy of all anti-Communist migrant communities⁹³¹ Even such countries as the United States began to pay close attention to the Australian political scene. As the historian, J. Rickard, observed:

Whitlam's attempt to reconcile an independent foreign policy with the historical logic of the American alliance created tensions which explain the plausibility of a CIA interest in facilitating a return to more reliable coalition rule.⁹³²

Even the political turmoil of the Whitlam sacking and the ensuing years of the Malcolm Fraser administration did not have a noticeable effect on the life of the Russian community. Although it was at this time that Russian parish Sunday Schools first began to apply for government funding under the Ethnic Schools language programmes. Previous to that, there was a generally held fear that by accepting government subsidies for the teaching of Russian in parish schools, the Church would be obliged to follow government policies and even compromise on the very nature of the curriculum. However, as schools became more accepting and somewhat dependent on these funds, the fear of curriculum contamination and obligation to government dissipated.

With the fall of the Whitlam Government and the advent of the new economics of pragmatism, a general mood of powerlessness and depression was evident in society and the nation entered a period of economic constriction and eventually recession. P. O'Farrell observes that the late 1970's and early 1980's "*were a period of loss of innocence, summed up in the adage of the then Prime Minister, Malcolm Fraser that life was not meant to be easy.*"⁹³³

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Athanasys died on 3 November 1983 and was buried, at his request, in the monastic graveyard at Holy Trinity Monastery, Jordanville, USA. He was 79 years of age and had been a bishop for 41 years.

⁹³¹In the 1980s the R. J. Hawke Labor Government soundly put an end to the Whitlam aspirations of an independent foreign policy and ensured that as Australia moved away from its colonial heritage, (especially after Britain applied to join the European Common Market), it moved unswervingly towards an alliance with the USA. This alliance became the basis of all Australia's political and economic strategies for the rest of the 20th century.

⁹³²J. Rickard, *Australia - A Cultural History*. London: Longman, 1988, p. 218.

⁹³³P. O'Farrell, *The Catholic Church and the Community - An Australian History*, Sydney: New South Wales University Press, 1985, p. 432.

Life also was not found to be easy in the Russian Church as attention continued to be focussed upon the Strathfield schism. Archbishop Theodosy's self-discipline was acknowledged by all as the main reason why, despite the cathedral group's continued policy of separation, the rest of the diocese settled down to a more normal spiritual life. At this time the parish council at the cathedral decided to evict the cathedral's deacon, Fr Arkadi Pavlov, from his residence as it was owned by the parish. Fr Arkadi had refused to celebrate at the cathedral, considering the situation in Strathfield to be uncanonical. Fr Arkadi also refused to vacate the premises and became active in the sacramental life of the Archbishop's Chapel in Croydon. There he remained until the cathedral was returned to the diocese.⁹³⁴

In Brisbane, on 28 March 1972, Fr Peter Semovskih was appointed to replace Fr Gregory Malisheff in the St Seraphim parish.⁹³⁵ Fr Peter had recently returned from the USA, where he had been the celebrant at the metropolitan's summer residence in Mahopac, New York. Prior to that he was deacon at St Seraphim's from 1964 to 1966, and had been invited by Metropolitan Philaret to go to New York and work with him. Upon returning he took up the rectorship of St Seraphim's and worked towards healing the rift in the parish.

In April, Archbishop Theodosy made a pastoral visit to Melbourne, so as to ensure that the southern parishes were not being again drawn into the unrest generated by the Strathfield situation. On 30 April 1972, with the intent of reinforcing the stability of the Church in Victoria, he ordained to the diaconate Michael Protopopov,⁹³⁶ who had been his secretary and sub-deacon whilst Bishop of Melbourne.

On 29 May 1972 Archbishop Theodosy suffered an attack of cardiac arrhythmia and was hospitalised. Everyone commented: "*Even steel buckles under fire,*" alluding to the self-restraint with which the prelate continued to handle the Strathfield schism. However, a few days later he returned to his duties because the death of 55 year old Fr Nikolai Starikoff, on the 13 June, had stunned the clergy and lay people. The funeral, attended by Archbishops Sava and Theodosy, and Bishop Konstantin, together with most of the clergy of Sydney and

⁹³⁴For his dedicated and loyal service to the diocese, he was granted by the Synod of Bishops on 24 November 1970, the right to wear the kamilavka. Protodeacon Arkadi Pavlov served the Church as senior deacon of the diocese until his death on 25 February 1984, aged 86 years.

⁹³⁵See biography in Appendix B.

many hundreds of worshippers, became a unifying moment in the hitherto fragmented body of the Church in Sydney.⁹³⁷

An old Russian proverb laments, “*Where it is thin, that is where it tears.*” Archbishop Theodosy knew that this proverb applied not only to materials, but also to people, especially when there was such a deficiency of priests in the diocese. After the death of Fr Starikoff and the need to find a priest to replace him, the archbishop was saddened to hear that Mitred Archpriest Theodore Borishkewich in Hobart had also passed away after a heart attack.⁹³⁸ Fr Theodore had ministered to his flock in Tasmania since 1949 and under his leadership a solid brick church had been built and parish life was well organised. Unfortunately, as so often happens, Fr Theodore came home after a particularly rowdy parish meeting and suffered a coronary.⁹³⁹ The death of Fr Theodore marked the beginning of a difficult time for the parish as no replacement was found for him until 1975. In that year Fr Michael Protopopov was made responsible for the parish and began to make bimonthly visits for services.

The marriage of Alexei Mikrikoff,⁹⁴⁰ a graduate of Holy Trinity Seminary, on 28 January 1973, provided Archbishop Theodosy with the opportunity to ordain him deacon on 4 February. The following Sunday, 11 February 1973, the archbishop ordained Fr Alexei to the priesthood and appointed him as curate at the St Nicholas parish in Adelaide to assist the increasingly feeble Fr Alexander Shadko-Basilewitsch.⁹⁴¹ Indeed, Fr Alexander remained in the parish to guide his young assistant, but rarely celebrated. On 2 October 1974, Fr Alexander was awarded the right to wear a mitre in honour of his fiftieth anniversary in the priesthood and then retired from the ministry. Another graduate of Holy Trinity who returned to Australia was Rufus Tobolov.⁹⁴² At Bishop Konstantin’s request he was ordained deacon on 11 March 1973 and appointed to serve in the St Seraphim’s church in Brisbane.⁹⁴³

⁹³⁶ See biography in Appendix B.

⁹³⁷ Word of the Church, “Безвременная кончина.” No. 6-7 (Jun-Jul. 1972), p. 18.

⁹³⁸ Word of the Church, “Скорбная страница.” No. 10 (Oct. 1972), p. 13.

⁹³⁹ Letter from Vladimir Borishkewich concerning his father Mitred Archpriest Theodore Borishkewich, 1998.

⁹⁴⁰ See biography in Appendix B.

⁹⁴¹ Episcopal Decree, No. 3/73, 12 Feb. 1973. (AANZ-ROCA)

⁹⁴² See biography in Appendix B.

⁹⁴³ Episcopal Decree, No. 6/73, 9 Apr. 1973. (AANZ-ROCA)

That year two priests, Fr Victor Lototsky⁹⁴⁴ and Fr Tychon Kiryczuk, celebrated fifty years in the priesthood, and were elevated to the highest dignity available to married clergy; they were created protopresbyters. These honours were well received by the diocese, but also indicated that the current generation of priests was ageing. Indeed Fr Tychon died that same year. At his funeral, Archbishop Theodosy lamented:

In the days when Igor Susemihl fermented the schism in Melbourne, Fr Tychon displayed outstanding resolve and loyalty towards the Russian Church Abroad. Thanks to his tactfulness and ability to work with people, he was able to support the tottering structure of the Melbourne parish and preserve its unity.⁹⁴⁵

In New Zealand, Fr Alexei Godyaew, after twenty years of intense ministry, began to lose his sight and asked for six months leave to attend to his health. At the time there was no-one to replace Fr Godyaew and Bishop Konstantin volunteered to go to New Zealand and look after the small communities until the priest returned to his ministry.⁹⁴⁶

Archbishop Theodosy made every effort to encourage suitable men to accept ordination to the priesthood. During this period it was not always possible to find suitable candidates with a theological education and, consequently, Archbishop Theodosy encouraged candidates with good secular education to undertake the diocesan pastoral courses in preparation for ordination. Indeed, even with the best of intentions, some prospective candidates did not justify the confidence place in them.

One of the more colourful clerics of this period was Fr Andrei Loevchine, who migrated from Boston, USA to be Bishop Konstantin's cell attendant.⁹⁴⁷ It needs to be appreciated that by 1972 Bishop Konstantin's nerves were at breaking point. The pressure, caused by his involvement in the Strathfield litigation and the unceasing barrage of abuse directed at him by his detractors, left the prelate in a state of extreme anxiety. Unfortunately, Fr Andrei became the focus for much of the bishop's displeasure. Fr Andrei had not mastered the rubrics of the services and made elementary mistakes in the rituals. This caused Bishop Konstantin even more agitation and he eventually hounded the cleric to leave Brisbane. On 19 April 1973, Fr Andrei petitioned Archbishop Theodosy to transfer to Sydney. The archbishop appointed the unfortunate hierodeacon to celebrate with Fr Rostislav Gan in Cabramatta, but, after an

⁹⁴⁴Decree of the Synod of Bishops, No. 88. 2 Feb. 1973. (ROCOR-SA)

⁹⁴⁵Word of the Church, "Кончина Протопресвитера Тихона Киричук." No. 11 (Nov. 1973), p. 15.

⁹⁴⁶Episcopal Decree, No. 7/73, 3 Apr. 1973. (AANZ-ROCA)

⁹⁴⁷See biography in Appendix B.

incident which both amused and scandalised the Russians in Sydney,⁹⁴⁸ Fr Andrei asked on 1 August 1973 to be released to the Western European Diocese.⁹⁴⁹ Other colourful characters found their way into the diocese, such as Deacon Mitrophan Kravchenko,⁹⁵⁰ who although ordained to the diaconate by Bishop Philaret Vosnesensky on 31 July 1963, did not continue his service at the Rocklea church where he was appointed, but wandered from one parish to another and from one jurisdiction to another. Nothing has been heard of him since 1978.

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Meanwhile, Archbishop Theodosy continued to bring pressure to bear on the Strathfield cathedral group. On 30 September 1973 the archbishop called a public meeting of the Russian community in Sydney to explain the situation as he saw it:

It is nearly three years since those at the Cathedral of Sts Peter and Paul in Strathfield have found themselves in a canonical dilemma. It is sad to note that amongst those who are attracted to the Strathfield side in this conflict, there is little understanding of the hierarchical structure of the Church. This is evidenced by the fact that, when services are celebrated there, the name of the local bishop is not mentioned in the service. And yet, we are taught that without a bishop there is no Church...

The Strathfield group of lay people need to consider their options should they wish to remain Russian Orthodox. For them there are two paths. The first is to return to the Russian Church Abroad, the other is to subject themselves to the Moscow Patriarchate. There is no other path!

However, maybe the Strathfield group wishes to choose a different path outside the confines of the Russian Orthodox Church? In such a situation they have four options:

- We have all heard and read about the possibility of establishing an independent Australian Orthodox Church. This was once contemplated by the self-styled 'Archbishop' Sergie Ohotenko and two other 'bishops.' They formed a synod in Adelaide and then never met again. Nothing can come of this folly.
- They may wish to form a separate parish within the Greek jurisdiction. Such a parish was formed twenty years ago in Melbourne by Igor Susemihl. This pitiful community barely survives, on much the same basis as Strathfield today.
- A parish could be formed as part of the 'American Mission' of the Orthodox Church in America. That would simply create another foreign sore on the body of the Church in Australia. A mutant body with little prospects for the future.
- We have also heard much about the 'Polish Church.' In London there is a bishop who prior to WW2 was commissioned to make the Russian Church in Poland as Polish as possible. Today he is a migrant living in England and, like the bishops in France, subject to the Greek Exarchate of that country.⁹⁵¹

⁹⁴⁸ During the service Fr Andrei, as deacon, was required to incense the church. This meant that he would incense the altar, the sanctuary and then the whole church, including the people. Instead, Fr Andrei walked out of the church and incensed around the outside of the church. This amused the congregation and exasperated the astonished rector. Fr Andrei could not understand what he had done that was displeasing. □

⁹⁴⁹ Episcopal Decree, No. 9/73, 12 Sept. 1973. (AANZ-ROCA)

⁹⁵⁰ See biography in Appendix B.

⁹⁵¹ Word of the Church, "Беседа Архиепископа Феодосия." No. 11 (Nov. 1973), pp. 10-11.

Through this meeting Archbishop Theodosy was able to prepare his own flock for any possible move by the Strathfield rebels and, perhaps more importantly, subtly bring pressure to bear on those who supported the Strathfield schism. The cathedral parish council publicly proclaimed itself to be patriotically Nationalist Russian and untainted by the supposedly pro-Soviet influences of the Harbin migrants. The archbishop wanted true Russian patriots to realise that there was no alternative but allegiance to the Russian Church Abroad. The only alternatives for the cathedral group would be either pro-Moscow Patriarchate or anti-Russian. The archbishop then put the barb into the tail of his speech when he said:

For a more positive outlook at the possibilities, it may be useful to look at things with the eyes of someone at a distance. If one was to seek the opinion of the Patriarch of Moscow, he would reply without any doubt: 'Take any of the options, but don't return to the Church Abroad.' As true anti-Communists and Russian patriots, one can only say that such advice would be contrary to our patriotic sense of duty and honour.⁹⁵²

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The year ended with the archbishop assembling the Fourth Australian and New Zealand Diocesan Conference of Clergy and Laity.⁹⁵³ In opening the conference, Archbishop Theodosy reminded the delegates of the disruptive 1970 gathering and the need to deal with the tensions which had for so long disturbed the life of the Church.⁹⁵⁴

The first day of the conference dealt with the formal aspects of electing a presidium and sending messages of loyalty to the Synod of Bishops, the Queen and government officials. However, on the second day Archbishop Theodosy spent most of the day explaining the situation and processes undertaken concerning the Strathfield schism. He endeavoured to impress upon the delegates the issues facing the diocese so that they would give their support to the diocesan authorities in the continuing process of litigation. In particular, he noted that

Today the effects of this conflict can be felt in all aspects of diocesan life. Many things which we would like to have done, have to wait. Everything we do has to be weighed and considered as to its effect on the forthcoming court proceedings. This gives the impression that we are helpless, and we are, as even our finances are earmarked for the litigation. Truly our diocese is sick.⁹⁵⁵

⁹⁵²*ibid.*, p. 11.

⁹⁵³From the 25 to 27 December 1973 at the Archbishop's Chapel and Diocesan Administration in Croydon.

⁹⁵⁴Minutes of the 4th Australian and New Zealand Diocesan Conference of Clergy and Laity. 25 Dec. 1973.

⁹⁵⁵*ibid.*, p. 2.

The archbishop's speech was well received by the conference and the support of all parishes in the continuing action against the cathedral group was assured.

Other issues which affected the life of the diocese were also discussed. Five parishes: Perth, Hobart, Canberra, Carlton (NSW) and the Convent, were without permanent priests and needed to be ministered to on an occasional basis. The archbishop noted that a major factor in the lack of finding suitable priests was the poor stipend paid to clergy. It was not possible to serve the Church and feed a family when the parish councils were not prepared to pay a stipend equal to that of a qualified worker. Consequently some priests had to minister to two or three parishes; others had to find secular work to feed their families. At the same time suitable candidates, especially deacons, seeing the situation, simply refused to consider the priesthood as a vocation. Archbishop Theodosy commented perceptively on this situation:

The root of most problems is twofold. First of all, lay people involve themselves in matters without having even an elementary understanding of church governance, and, secondly, the lack of will to work within the rules, often simply ignoring proper forms of behaviour and good manners.⁹⁵⁶

In a significant step towards fostering a native Australian ministry, the conference noted that the parish schools should be used in resolving the problem of a lack of clergy:

In future years parish schools need to undertake a systematic approach to building in our children a love of the Church and a desire to serve Her. Children should be taught to serve at the altar, sing and read during the services. It will be from the ranks of these children that future candidates for the priesthood may come, even if they do not have formal theological education.⁹⁵⁷

In his report, Bishop Konstantin Jesensky noted that, due to the increasing age of the clergy in his jurisdiction, parish life was unstable and there was a major problem in the Rocklea parish. Hieromonk Dimitry Obuhoff, having transferred from Geelong to Brisbane in 1962, found that the parish owned a considerable amount of land. During the time he was rector of the parish a section of land was subdivided and sold to the Russian Benevolent Association so that an aged care residential complex could be built. In addition to this sale, Fr Obuhoff illegally undertook to sell further parcels of land for his own benefit. The matter came to court. However, Obuhoff escaped being condemned by the Church because he produced a canonical release from the Australian Diocese signed by Archbishop Athanasy and claimed allegiance to the Orthodox Church in America. However, in 1973, the matter of the illegal sale of land was resolved in the civil courts, and Fr Obuhoff was obliged to return the land to

⁹⁵⁶ *ibid.*, p. 3.

the parish. With Obuhoff gone from the parish,⁹⁵⁸ Rocklea came under the direct administration of Bishop Konstantin. However, on 2 September 1974, Archbishop Theodosy appointed Archpriest Nikolai Uspensky to be rector.⁹⁵⁹

After a number of reports concerning various aspects of diocesan administration, the conference turned its attention to electing delegates to the Third All-Diaspora Conference of Bishops, Clergy and Laity, which was to be held the following year. The conference concluded with Archbishop Theodosy thanking delegates for their “*business-like and sympathetic approach to our deliberations.*”⁹⁶⁰

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In the course of reporting to the Synod of Bishops about the Diocesan Conference, Archbishop Theodosy raised his concern that the emotive Bishop Konstantin was no longer able to function objectively in dealing with people and issues. This situation had caused problems with some of the clergy, and the archbishop also felt that Bishop Konstantin even resented him.⁹⁶¹ In response, the Synod offered to send the Most Reverend Vitaly Ustinov, Archbishop of Montreal and Canada, to visit Australia on behalf of the Synod of Bishops and assess the situation first hand. Archbishop Vitaly arrived in Sydney on 13 March 1974 and, together with Archbishop Theodosy, made a tour of all the parishes of the diocese.⁹⁶² Upon his return to the USA, Archbishop Vitaly reported his observations to the Synod and a decree was issued directing Bishop Konstantin to take a protracted leave from his duties in order to restore his health. He was invited to take up temporary residence at the Synodal residence in California.⁹⁶³

⁹⁵⁷ *ibid.*, p. 3.

⁹⁵⁸ Dimitry Obuhoff petitioned to be accepted into the Orthodox Church in America and was elevated to the dignity of abbot on 8 April 1975, as a snub to the Church Abroad. From 1976 until 1980 □ Obuhoff celebrated in the Annunciation parish in Park Road, Woolloongabba when he retired from the active priesthood due to illness. Fr Dimitry died on 22 August 1982 and is buried at Toowong Cemetery, Brisbane.

⁹⁵⁹ Episcopal Decree, No. 11/74, 2 Sept. 1974. (AANZ-ROCA)

⁹⁶⁰ *ibid.*, p. 5

⁹⁶¹ Letter to Metropolitan Philaret Vosnesensky from Archbishop Theodosy Putilin, 2 Jan. 1974. (ROCOR-SA)

⁹⁶² Word of the Church, “Посещения Архиепископа Виталия.” No. 3 (Apr. 1974), pp. 14-16.

⁹⁶³ Decree of the Synod of Bishops, No. 1/366. 4 May 1974. (ROCOR-SA)

Bishop Konstantin did not take kindly to being invited to take leave of absence from his duties, but he did recognise that his health was greatly undermined and that he needed rest. Consequently, he left Australia on 15 August, but did not go to the Synodal residence, preferring to visit his brother. Archbishop Theodosy appointed the Dean of Queensland, Archpriest Nikolai Deputatoff, to administer the parishes in the absence of the bishop, who continued to be commemorated at divine services, but retained the ultimate authority over the state for himself.⁹⁶⁴

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In January 1974 a new figure appeared on the Australian scene; Archimandrite Lazarus Moore.⁹⁶⁵ Fr Lazarus was an accomplished linguistic scholar who, in the first instance, had come to Canberra to take part in the second Australia-wide conference of the Charismatic Renewal. Having been a cleric of the Russian Orthodox Church Abroad since 1934, Fr Lazarus was at first, through the good offices of Fr Rostislav Gan, permitted to live and minister to a small community of Orthodox from the crypt of the church in Cabramatta. Fr Lazarus had lived on the fringe of the Orthodox world for some years and when his charismatic tendencies became public knowledge, Archbishop Theodosy conducted an investigation into the priest's beliefs and eventually, in November 1975, suspended his priestly faculties.⁹⁶⁶ The Greek Orthodox Archdiocese also hearing of Moore's attendance at the Charismatic Renewal conference withdrew its permission for Fr Lazarus to work in their parishes.

Antiochian Orthodox Bishop Gibran Ramlaoui was distressed by what he regarded as "*narrow-mindedness*" on the part of the Russians and Greeks towards such an eminent scholar. Consequently, he invited Fr Lazarus to work in Melbourne amongst his flock. However, the archimandrite moved to Hobart where he settled into the "Beth Shalom Community," a group of Christians of all denominations:

Whilst remaining loyal to their various denominations, the community lived together in the township of Sorell, outside Hobart, leading lives of prayer, bible study and Christian

⁹⁶⁴Episcopal Decree, No. 10/74, 15 Aug. 1974. (AANZ-ROCA)

⁹⁶⁵See biography in Appendix B.

⁹⁶⁶Decree of the Synod of Bishops, No. 11/35/900. 18 Nov. 1975. (ROCOR-SA)

ministry to those in trouble. Rather like the Christians described in the Acts of the Apostles, they shared their income and property and gave to the poor.⁹⁶⁷

Nonetheless, the cold climate took its toll on the elderly priest and he returned to Melbourne where he worked with small groups of Arabs and Lebanese. In 1984, Fr Lazarus moved to the USA to teach at a newly established seminary for the body then known as the Evangelical Orthodox Church: an independent, non-canonical, American denomination. There he worked with some 2000 former “Jesus People” many of whom were charismatics and eventually bringing them into the Antiochian Orthodox Diocese of North America.⁹⁶⁸ Later, Fr Lazarus decided to go to Alaska where he could prepare himself for his death in peace and solitude. Once there Fr Lazarus requested the Russian Church Abroad to hear his confession, which was done by Bishop Hilarion of Manhattan, and he was thereby reconciled to his Mother Church. He died in 1992, aged ninety years. A granite cross was erected over his grave at Eagle River, Alaska, by the Russian Benevolent Fund of the Synod of Bishops in 1995.⁹⁶⁹

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In September 1974 the Russian Orthodox Church Abroad convened its Third All-Diaspora Conference of Bishops, Clergy and Laity under the chairmanship of Metropolitan Philaret Vosnesensky. The Conference was held at the Holy Trinity Monastery in Jordanville, New York State, and fifteen bishops representing every diocese of the Russian Church Abroad were present. Australia was represented by Archbishop Theodosy, Bishop Konstantin, Fr Alexei Mikrikoff, Fr Vladimir Evsukoff and Messers Rostislav Lunin and Vadim Maleevski. Archbishop Theodosy also took Deacon Michael Protopopov as his private secretary and Deacon Gregory Kotliareff as his deacon.

The All-Diaspora Conference was seen as a major event in the life of the Church Abroad. The two previous conferences⁹⁷⁰ were held prior to the Second World War and it was 36 years since the last one. The Church was in need of an opportunity to come together and redefine its purpose and common vision. For ten days those present prayed together, listened

⁹⁶⁷ D. Stone, A sower went out to sow... but this particular farmer found that his paddock encompassed the globe. A draft biographical manuscript. 1994.

⁹⁶⁸ ibid., p. 9.

⁹⁶⁹ Orthodox Russia. “В память архимандрита Лазаря Мур,” No. 1 (1550), (14 Jan. 1996)

to lectures and took part in round table discussions. A review of the lectures presented provides one with an opportunity to note those issues which concerned the Church Abroad in the post-war years of the 20th century. Metropolitan Philaret spoke of the history of the Church Abroad since the previous All-Diaspora conference and this was followed by a lecture on the canonical standing of the Russian Church outside of Russia. Other lectures included: The Historical Understanding of the Church as the Body of Christ; The Church in the Modern World; The Suffering Church in Russia; The Family as the Treasury of Church Life; Pastoral Service in Modern Society; Education and Upbringing of Young People outside of the School Setting. These lectures were complimented by reports of life in the various dioceses and the work of Russian community organisations throughout the Free World. Three lectures aroused special interest at the conference. The first was by Professor Vasily I. Alexeev of the University of Minnesota, who gave a contemporary overview of the political situation and reign of the Communist Party in the Soviet Union. The second lecture was delivered by Archpriest Dimitry Alexandrow (later to become Bishop Daniel of Erie, Pennsylvania), who spoke against the anathemas imposed upon the Old Believer Rite. This lecture led to the Russian Church Abroad removing the anathemas imposed in the 17th century on the Old Believers Rite and, in no small measure, contributing to the healing of the three hundred year old schism in the Russian Church. The last lecture, delivered by Archpriest Rostislav Gan, dealt with the appearance of Ecumenism as a new phenomenon in the Church. The conference decided that Ecumenism needed to be tested against the immutable truths which the Church has held since the time of the Apostles to determine its veracity.⁹⁷¹

Archbishop Theodosy was constantly concerned as to the state of affairs in his diocese and left immediately after the conference to return to Sydney. Upon returning he expressed his appreciation to Fr Victor Lototsky, acting administrator of the diocese, and Fr Victor Bulahov, diocesan secretary, for their efforts during his absence.⁹⁷² Two weeks later Fr Victor Lototsky died. He had been the parish priest in the Archbishop's Chapel since 1960 and held a number of other important positions. After the Strathfield schism, Fr Victor was

⁹⁷⁰ Both conferences were held in Sremski-Karlovci: in 1921 under the chairmanship of Metropolitan Anthony Khrapovitsky, and in 1938 under the chairmanship of Metropolitan Anastasy Gribanovsky.

⁹⁷¹ Word of the Church, "Сообщение о Третьем Всезарубежном Церковном соборе." No. 10 (Oct. 1974), pp. 6-9.

⁹⁷² Episcopal Decree, No. 13/74, 4 Oct. 1974. (AANZ-ROCA)

appointed Dean of New South Wales, he was also the Deputy President of the Diocesan Ecclesiastical Court and an Elder of the Fraternity of the Holy Cross.⁹⁷³

Following Fr Victor's death, Archbishop Theodosy needed to reorganise his Sydney clergy. He appointed Fr Michael Klebansky to his Chapel in Croydon and ordained his sub-deacon Nicholas Grant⁹⁷⁴ to the diaconate. Fr Nicholas was ordained on 30 November 1974 at the Archbishop's Chapel, which had become the de facto cathedral and centre of the diocese's spiritual life. Six weeks later Fr Nicholas was ordained priest by Archbishop Theodosy and appointed to be rector of the St Vladimir parish in Centennial Park.⁹⁷⁵

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Following the All-Diaspora Conference, the bishops met in closed session to ratify the deliberations of the Conference and set new directions. A closer look at the needs of the Australian and New Zealand Diocese resulted in Bishop Konstantin being permanently relieved of his ministry in Brisbane and being appointed to be Bishop of Santiago in Chile. Meanwhile Archimandrite Benjamin Voznuk, who was living in Chile, was to be consecrated Bishop of Brisbane and also have responsibility for the See of Melbourne.⁹⁷⁶ As things turned out, Bishop Konstantin did not take up his appointment to Santiago, but remained convalescing until he was appointed Bishop of Boston, Suffragan of the Diocese of Eastern America and New York, on 1 February 1978.⁹⁷⁷ Archimandrite Benjamin also did not take up his appointment because of an ongoing illness, and was never consecrated bishop.

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⁹⁷³ Word of the Church, "Памяти Протопресвитера Виктора Лотоцкого." No. 11 (Nov. 1974), pp. 4-5.

⁹⁷⁴ See biography in Appendix B.

⁹⁷⁵ Episcopal Decree, No. 4/74, 24 Feb. 1975. (AANZ-ROCA)

⁹⁷⁶ Decree of the Synod of Bishops, No. 945. 27 Nov. 1974. (ROCOR-SA)

⁹⁷⁷ Bishop Konstantin established his administrative centre at Holy Transfiguration Monastery in Brookline, Massachusetts. On 1 January 1981 he was transferred to the United Kingdom and became Bishop of Richmond and Great Britain. He remained there until 14 September 1985, when he returned to the United States, due to poor health, and took up residence in Mahopac, New York State. However, the severe winters caused the prelate to move once again and in September 1991 Bishop Konstantin retired to the Christ of the Hills Monastery in Blanco, Texas. There the bishop died on 31 May 1996 and was buried in the monastery grounds.

On 27 October 1974 the St John the Baptist parish in Canberra held an inaugural meeting to ratify plans for a new church. Fr Anthony Dudkin chaired the meeting as the archbishop was unable to attend following the death of Fr Victor Lototsky. At the meeting Alexander Dukin⁹⁷⁸ was commissioned to build the church and a fund was set up to raise the necessary finances. Archbishop Theodosy ratified the proposed church on 10 November, and applauded the desire of the parish to build in the tradition 14th century Novgorod style. Without any doubt, the completed church would be a landmark building for Canberra. The archbishop called on the whole diocese to take part in collecting money for the project and declared the church to be one of diocesan significance, as this church would be the face of the Russian Orthodox Church in the nation's capital. Work commenced almost immediately, and by 23 August 1975 the foundation of the church was ready for consecration.⁹⁷⁹

The architectural design for the church was prepared in the USA by V. G. Glinin, but he refused to be involved in seeing his idea realised into brick and concrete. Consequently, Alexander Dukin and his assistant, Mrs Galina Nikolaevna Pojedaev, undertook the project without the benefit of an architect, modifying what was necessary as problems arose. The work was slow due to lack of funds, but the quality of workmanship and the care to details was always paramount. As the project developed there were many times when there seemed to be insurmountable problems; either funds dried up, or destructive gossip ensued, or technical problems which need creative answers. Occasionally, G. Pojedaev would write to the archbishop about these problems, asking: "*Now what?*" "*What do we do next?*" Theodosy would send short replies, often in the vein: "*My reply is simple. Do what you consider proper!*"⁹⁸⁰

Later Alexander Dukin wrote of his work:

It was a godsend that I was able to build the church in Canberra under Archbishop Theodosy's charge. Our first meetings were in 1972-1973, when our discussions were all about the possibility of building a church in the national capital. I realised that the archbishop was not only a knowing and dedicated bishop, but also an experienced spiritual father, a talented, wise and able administrator. He understood people very well. Vladyka Theodosy ably protected me and my helpers from evil and foul tongued people, who, he would say, always appeared when churches were being built. He occasionally tested me to ensure I was spiritually sound, and then would let me get on with the task at hand.⁹⁸¹

⁹⁷⁸Alexander Pavlovich Dukin MIE (Aust), CPEng. MASHRAE, MAIRAH.

⁹⁷⁹See also Letter to A. P. Dukin from Archbishop Theodosy Putilin. 3 Sept. 1978.

⁹⁸⁰Letter to A. P. Dukin from Archbishop Theodosy Putilin. 28 Feb. 1979.

Construction of the St John the Baptist church in Canberra continued until 1982. That year the parish moved from the old building into the new and the old church premises were converted into a parish hall. The church continued to be decorated inside and received its full consecration in 1988.

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The building project in Canberra provided the diocese with an opportunity to focus on something more positive than the schism in Strathfield. However, Strathfield was never out of the minds of the Russian community. At a meeting on 17 August 1975 in Croydon church hall, those present decided to force the issue of the rebellious cathedral group. In reply to a motion to do something about the schism, Archbishop Theodosy spoke:

The question of how the parish of Sts Peter and Paul will be resurrected is governed by the decree of the Synod of Bishops, in which it is expected that the process for establishment will be long, complicated and take up to two years. We have already waited six years for the court case to proceed, and should the verdict be in our favour, then I feel that to wait another two years may cause us to lose our parishioners.

Having this in mind, some people have conceived the idea that we should now, irrespective of the court case, reconstitute the cathedral parish. When the case finally comes to court, we will already have a properly constituted parish, which will be able to respond to whatever verdict the court may decide.⁹⁸²

The meeting applauded the idea of re-establishing the cathedral parish and some 250 people present at the meeting joined the new membership. A parish council was elected and Gennady Ivanovich Zdanovich was elected church warden. Membership fees were also set and an audit committee selected. To all intent and purposes, the Cathedral of Sts Peter and Paul had a properly constituted parish council and a large number of parishioners. What they did not have was a cathedral in which to worship.

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In Melbourne parish life became unsettled. After the death of Protopresbyter Tychon Kiryczuk in November 1973, Archbishop Theodosy decided to retain the rectorship of the Protection of the Holy Virgin Cathedral for himself. However, it soon became evident that

⁹⁸¹Letter to the author from A. P. Dukin. 24 Nov. 1999.

⁹⁸²Word of the Church, “Восстановленный приход.” No. 9 (Sept. 1975), pp. 12-13

this arrangement would not work and the archbishop appointed Fr Dimitry Simonow to be rector.

Fr Dimitry determined to introduce some changes in parish life, as was his right, but these were met by a solid wall of opposition from many quarters in the parish and the Russian community in general. This was reflected at the annual meeting of parishioners in March 1975, which deteriorated into chaos when Fr Simonow threatened to call the police and expel any “*troublemakers.*” After a number of complaints were sent to the diocesan administration and a flurry of correspondence between Fr Dimitry and the archbishop, Fr Dimitry expressed his indignation at being called “*the most untoward cleric in our diocese,*”⁹⁸³ and applied for six months sick leave. Theodosy replied to Fr Dimitry that he was sorry that events had reached such a painful climax but that he considered it time to put an end to the scandal which he called “*the great Melbourne temptation.*”⁹⁸⁴ A decree was issued granting Fr Dimitry his request and appointing Fr Vladimir Evsukoff temporarily rector of the Melbourne parish, in addition to his rectorship in Geelong.⁹⁸⁵

When Fr Dimitry returned from leave in January 1976, he found that the archbishop had decided to leave Fr Evsukoff in the Melbourne parish and consequently he was without a parish. Archbishop Theodosy invited Fr Dimitry to select a parish of his own choice, where there was a vacancy, but Fr Dimitry petitioned to be retired. However, in April 1977 when Fr Alexander Safronoff left to live in the USA, Archbishop Theodosy invited Fr Dimitry to minister to the parish in Dandenong. Despite his age and poor state of health, Fr Dimitry undertook to minister to the Dormition parish in Dandenong until he became the victim of a car accident in December 1981. The last ten years of Fr Dimitry’s life were spent in the care of his loving daughters and he was seen in the community as an elder statesman amongst the clergy.⁹⁸⁶

⁹⁸³Letter to Archbishop Theodosy Putilin from Archpriest Dimitry Simonow. 17 Jul. 1975. (AANZ-ROCA)

⁹⁸⁴Letter to Archpriest Dimitry Simonow from Archbishop Theodosy Putilin. 18 Jul. 1975. (AANZ-ROCA)

⁹⁸⁵Episcopal Decree, No. 6/75, 22 Jul. 1975. (AANZ-ROCA)

⁹⁸⁶Despite their previous differences, on 14 June 1980, Archbishop Theodosy petitioned the Synod of Bishops to award Fr Dimitry the palitsa and jewelled pectoral cross for his service to the Church, but died before he could invest Fr Dimitry with these insignia. In July 1981 the newly appointed ruling bishop of the diocese, Archbishop Paul Pavlov, finally conferred the honours on Fr Dimitry. Fr Simonow died on 17 July 1991, aged 85 years, and is buried beside his matushka at Footscray Cemetery, Victoria.

Due to Fr Evsukoff's popularity in Melbourne, the archbishop decided to make the appointment permanent, and ordain Deacon Michael Protopopov to fill the vacancy for a rector in Geelong. The ordination took place in the Archbishop's Chapel in Croydon, NSW on 23 December 1975. Fr Michael had been deacon in the Geelong parish for the past four years and his appointment seemed to be a natural progression of events. In addition to the rectorship in Geelong, Fr Michael was appointed rector of the Holy Cross parish in Hobart, which had been without regular services since the death of Fr Theodore Borishkewich in 1972.⁹⁸⁷

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In distant New Zealand, the ageing Fr Alexei Godyaew celebrated the fortieth anniversary of his priesthood and was awarded the right to wear the mitre by the Synod of Bishops.⁹⁸⁸ As Fr Alexei was almost blind and his future in the ministry was problematic Archbishop Theodosy could see that soon he would be faced with having to replace the elderly rector.⁹⁸⁹

The archbishop was also faced with having to replace two other priests. On 8 December 1975 Archpriest Rostislav Gan died on the operating table during a heart procedure. Fr Rostislav had been a very popular priest and many young men were inspired to serve the Church through his gentle influence. The funeral became a major event in the life of the Sydney community. It was attended by two prelates, all the Sydney clergy and priests from Melbourne and Brisbane.⁹⁹⁰

Three months later Fr Victor Bulahov died after a long battle with cancer. Fr Victor had been the diocesan secretary and rector of St Nicholas' church in Fairfield, NSW. Archbishop Theodosy lamented that the death of Fr Victor was a major blow to the efficient operation of

⁹⁸⁷Episcopal Decree, No. 2/76, 8 Feb. 1976. (AANZ-ROCA)

⁹⁸⁸Decree of the Synod of Bishops, No. 812. 6 Oct. 1975. (ROCOR-SA)

⁹⁸⁹In fact, Fr Godyaew did not return to the active ministry after receiving his mitre. Instead clergy was sent from Australia, for the next five years, to cater for the needs of the faithful. Regular services did not recommence in New Zealand until the arrival of Fr Ambrose Mooney in 1980. Meanwhile Fr Alexei Godyaew retired to Waikanae, a small town north of Wellington, where he developed an academic interest in the New Zealand Anthroposophical Society, Theosophy and Buddhism. During the last years of his life Fr Alexei became an active campaigner of the Peace Movement. He died on 19 March 1991 and is buried at Waikanae Cemetery.

⁹⁹⁰Word of the Church, "Преждевременная смерть протоиерея Ростислава Гана." No. 12 (Dec. 1975), pp. 16-18.

the diocese.⁹⁹¹ The vacancy at Fairfield was not able to be filled until Fr Nikita Chemodakov⁹⁹² arrived from the USA in August 1977 and was appointed rector of the St Nicholas parish and celebrant at the Convent in Kentlyn.

Not only were a number of priests in the diocese beginning to feel their age, but Archbishop Theodosy was also into his seventy-ninth year. The pressure of his episcopacy had visibly affected his health and the doctors ordered three months leave so that he could recover his health. Archbishop Theodosy wanted to return to his family in Perth for his convalescence and leave the running of the diocese to someone appointed by the Synod of Bishops. Accordingly, the Synod resolved to release him from his duties for a period of three months and *“to send the Right Reverend Paul, Bishop of Stuttgart and Southern Germany, as temporary administrator of the Australian and New Zealand Diocese, until Your Grace is well and able to return to govern the diocese.”*⁹⁹³

Bishop Paul Pavlov arrived on 1 April 1976 at the request of Archbishop Theodosy. The elderly prelate was impressed by the forty-nine year old bishop after meeting him at the All-Diaspora Conference in 1974 and seeing the rapport he developed with the Australian delegation of young clergy. No sooner had Archbishop Theodosy left for Perth than the diocese was shocked to hear that Archbishop Sava Raevsky had died of a stroke on 17 April. Even in retirement, Archbishop Sava was widely and warmly regarded as a father figure and elder statesman of the Russian Church in Australia.⁹⁹⁴

During Bishop Paul's time in Australia he visited all the parishes of the diocese, except Perth, and at Archbishop Theodosy's request, invested many of the clergy with awards.⁹⁹⁵ This action was designed to form a bond between the clergy and the relatively young bishop, whom Archbishop Theodosy saw as a possible replacement for himself in the future.⁹⁹⁶

⁹⁹¹ Word of the Church, “Кончина Священника Виктора Булахова.” No. 3 (Mar. 1976), pp. 12-13.

⁹⁹² See biography in Appendix B.

⁹⁹³ Decree of the Synod of Bishops, No. 49. 2 Feb. 1976. (ROCOR-SA)

⁹⁹⁴ Word of the Church, “Светлой памяти Архиепископа Саввы Раевского.” No. 5-6 (May-Jun. 1976), pp. 12-13.

⁹⁹⁵ Episcopal Decree, No. 13/76, 24 Jun. 1976. (AANZ-ROCA)

⁹⁹⁶ Letter to Metropolitan Philaret Vosnesensky from Archbishop Theodosy Putilin, 19 March. 1976. (ROCOR-SA)

Archbishop Theodosy returned to active duty on 7 June 1975 and Bishop Paul returned to Germany a month later. Bishop Paul's visit was regarded as very positive by Archbishop Theodosy and Bishop Paul considered that he had been well received by the clergy and people.⁹⁹⁷ At the time perhaps only Archbishop Theodosy understood the full significance of Bishop Paul's visit to Australia and the legacy which would grow from the encounter.

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In February 1977, the courts finally listed the long awaited court case between the diocese and the Strathfield group. This listing was not totally unexpected as the Supreme Court of New South Wales had indicated the previous year that it was prepared to address the issues. However, Archbishop Theodosy tried once again to resolve the issues in a peaceful manner, but the cathedral parish council refused to be swayed. The Synod of Bishops had sent Protopresbyter George Grabbe, the most pre-eminent canonist of the Russian Church Abroad, to be in Sydney during the period of litigation. Fr George arrived from New York to be the diocese's expert witness on Canon Law and to act as advisor to Archbishop Theodosy and Bishop Konstantin.

Surprisingly, the long drawn out process of schism was resolved in the Supreme Court in a matter of days. The process commenced on 7 February and on 12 February the Russian Orthodox Community of Sydney Ltd, realising that their costs would be in the vicinity of \$100,000, asked the judge that the matter be stopped. The judge then found in favour of the Australian and New Zealand Diocese and ordered that the Cathedral of Sts Peter and Paul, with all its accompanying property, be returned to the diocese:

We agreed to hand over the property, all our legal costs were paid for out of the frozen parish funds, so that we ended up with disappointment, but no loss of our personal finances. The diocese had to pay their own costs themselves. So they got the cathedral but devoid of funds.⁹⁹⁸

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⁹⁹⁷ Word of the Church, "Отъезд Епископа Павла." No. 7 (Jul. 1976), p. 14.

⁹⁹⁸ Letter from Nikita Shkapsky of the Australian Orthodox Fraternity of St Michael, 15 Dec. 2002. (VDA-ROCA)

The cathedral group left Strathfield, when the property was returned to the Australian Diocese, and prayed at the Bankstown church of St Nicholas where Garshin and Michaluk had sought refuge after being deposed from the priesthood. Thereafter, the group formed themselves into an association and were registered on 30 April 1977, as the “Australian Orthodox Fraternity of St Michael, under the auspices of the Orthodox Church in America.”

The Fraternity began looking for a permanent church building. At the time, the Uniting Church of Australia was being formed from elements of the Methodist, Congregational and Presbyterian confessions and, as a consequence, a number of church buildings became available for sale. Consequently, on 7 November 1977, the Fraternity agreed to purchase an ex-Presbyterian church in Wentworth Road, Homebush, NSW, for \$48,000. A deposit of \$13,000 was paid and terms were arranged to pay the balance within ten years. The first service celebrated in the new church was on 26 February 1978, and the church received its consecration on 18 November 1979, when the Most Reverend Sylvester Haruns (1914-1999), Archbishop of Montreal and Canada, arrived from North America to officiate at the service and declare the parish to be a mission of the Orthodox Church in America.⁹⁹⁹ In 1987 Fr Igor Chlabicz,¹⁰⁰⁰ sent to Australia by the Polish Orthodox Church at the request of the Fraternity, became the permanent rector of what then became St Michael's parish.

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With respect to the cathedral, Archbishop Theodosy decreed that Fr John Stukacz,¹⁰⁰¹ who had only recently returned to the diocese after spending some years in England and was celebrating at the Archbishop's Chapel, become the parish priest. Fr John was commissioned to take an inventory of all the cathedral's property and together with the parish council formed “in exile,” to prepare proper lists of members and be ready to hold a general meeting in August to elect new office bearers.

Archbishop Theodosy's first attendance at the Cathedral of Sts Peter and Paul was full of symbolism. The archbishop first came on 26 February, the eve of the Feast of the Triumph of

⁹⁹⁹Letter from Nikita Shkapsky of the Australian Orthodox Fraternity of St Michael, 15 Dec. 2002. (VDA-ROCA)

¹⁰⁰⁰See biography in Appendix B.

¹⁰⁰¹See biography in Appendix B.

Orthodoxy. Everyone understood the significance of the prelate's visit on the day when the Church celebrates its triumph over the Iconoclastic heresies of the first millennium. However, prior to entering the cathedral, the archbishop served a requiem on the grave of Archbishop Theodore Rafalsky, located in the church yard, signifying the return of the cathedral to its canonical founder. Finally, upon entering the building, Archbishop Theodosy walked to the ambo and addressed the hundreds of people present:

Our Lord, in sending his Disciples out to preach, instructed them to bless those houses into which they entered with the words: 'Peace be with you!' Permit me, beloved brothers and sisters, upon now entering your spiritual house greet you also: 'Peace be with you! Peace to our Church! Peace to our community! Peace be to your families!' Let the peace of Christ be the warrant of our unity.¹⁰⁰²

In his sermon the next day during the Divine liturgy, Archbishop Theodosy emphasised that *"The formal cessation of the schism is not a triumph in itself, it is only the start of a path which should bring us, by God's mercy, to unity - that will be the real triumph."*¹⁰⁰³ The archbishop's desire to heal the rift in the Orthodox community of Sydney was evident to all. He had taken no pleasure in having to crush the rebellious Strathfield group. Now that the legalities were over he turned his attention to finding ways of returning the rebels to normal church life. The Synod of Bishops also recognised the prelate's desire for peace. In the course of congratulating him at the outcome of the court proceedings mention was made of his *"wise, temperate and mature approach,"* and his efforts to achieve *"a solution founded on Christian peace and love."*¹⁰⁰⁴

At the Patronal Feast of Croydon's All the Saints of Russia church, Archbishop Theodosy commented in his sermon:

Croydon is where Archbishop Sava, of blessed memory, established the Diocesan Administration, with his Episcopal residence and this chapel adjoining it. Here is the spiritual centre of our diocese... It is from here that we fought for the canonical rights of the Sts Peter and Paul Cathedral parish. Croydon contributed so much when our diocese was rendered asunder by conflict. The fact that the diocesan administration was not located at the cathedral did much to ensure our ultimate success, as Croydon was able to unify the Church when there was no other point of unification. Consequently, the Diocesan Administration always needs to be independent of parish life. In such cases, it is best to be unpretentious but independent. Now Croydon, with its spiritual and moral strength, will be able to help us rebuild the cathedral parish of Sts Peter and Paul.¹⁰⁰⁵

¹⁰⁰²Word of the Church, "Торжество Православия." No. 3 (Mar. 1977), pp. 18-20.

¹⁰⁰³ibid., p. 20.

¹⁰⁰⁴Decree of the Synod of Bishops, No. 8/36/94. 1 Mar. 1977. (ROCOR-SA)

¹⁰⁰⁵Sermon given by Archbishop Theodosy Putilin, 12 Jun. 1977, Croydon, NSW (audio cassette). (AANZ-ROCA)

Nevertheless, despite his best efforts, Archbishop Theodosy was not able to quiet the passions of those, on both sides, who wanted to continue the Strathfield conflict. Throughout both 1977 and 1978 the disquiet continued. Some people wanted revenge, and others hoped to push the archbishop into some form of precipitous action. The archbishop wrote to his superiors:

In Sydney there are too many ‘observers’ of what the Diocesan Bishop does. They apparently think that he either does not know what to do, or he won't do what is expected of him, or else, he does things which he should not do. Consequently, they spend their time in fixing up his ‘mistakes’. This leads to confusion as to what is intended and slows the process of decision making.¹⁰⁰⁶

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The return of Fr Nicholas Gan to Australia eased the burden on the other Sydney clergy. Archbishop Theodosy appointed Fr Nicholas to the Archbishop's Chapel in Croydon and gave him a number of responsibilities concerning the Fraternity of the Holy Cross.¹⁰⁰⁷ Fr Nicholas soon became a very popular priest and was noted for his easy manner and concern for others.¹⁰⁰⁸

On 22 November 1977 Archpriest Ioann Lupish died in Wallsend. Fr Ioann was a very popular figure in Newcastle and his funeral was attended by a large number of mourners. For Archbishop Theodosy this meant another parish without a resident priest and consequently someone from Sydney would have to visit the parish on a regular basis. To discuss the problem of ensuring that all parishes were being ministered to, the archbishop called a conference of all the clergy on 24 and 25 December 1977. The conference established that Fr Nicholas Grant would visit Newcastle once a month, in addition to his services at Centennial Park. Furthermore, the previous appointment of Fr Nikita Chemodakov as rector at Fairfield and celebrant at the Convent, and the additional appointment of Fr Michael Konstantinoff to assist at the Convent in addition to Fr Chemodakov, were confirmed. Fr Michael Konstantinoff would continue to alternate services between the parishes in Blacktown and Carlton, as both parishes were fairly small and agreeable to having services on alternate weeks. Fr Michael Protopopov would continue to be rector in Geelong and celebrate once every second month in Hobart. Furthermore, Fr Protopopov was confirmed as

¹⁰⁰⁶Letter to Metropolitan Philaret Vosnesensky from Archbishop Theodosy Putilin, 12 October 1978. (ROCOR-SA)

¹⁰⁰⁷Episcopal Decree, No. 4/77, 1 Mar. 1977. (AANZ-ROCA)

co-rector in Canberra as Fr Anthony Dudkin, due to his age and poor health, was unable to cope with the needs of the parish and the construction of the new church at the same time. Finally, Archbishop Theodosy confirmed that Fr Petar Rados, an archpriest of the Serbian Orthodox Church, would continue to celebrate in the Russian parish in Perth, as previously arranged, and that he, Archbishop Theodosy, would travel from time to time to Perth to have an overview of his past parish and strengthen its parish life.¹⁰⁰⁹

Unfortunately, the conference did not find any new candidates for the priesthood. Indeed the diocese continued to suffer from a lack of clerics until 11 November 1979, when Alexander Morozow,¹⁰¹⁰ a experienced server and sub-deacon in Melbourne, was ordained to the diaconate by Archbishop Theodosy and appointed to serve with Fr Michael Protopopov in Geelong.¹⁰¹¹ The following month, Hierodeacon Alexei Rosentool¹⁰¹² arrived from Holy Trinity Monastery in Jordanville, USA and was appointed deacon for the Archbishop's Chapel,¹⁰¹³ and one month later, to be deacon in the Cabramatta parish. Eventually both young men would be ordained to the priesthood.

At the same time Archbishop Theodosy also decided to do something about the resolution formulated at the 1976 Diocesan Conference concerning the role that parish schools could play in educating young men for the priesthood. Following up on a decree sent out to school principals in May 1977, the archbishop established the Diocesan Schools Commission to oversee the implementation of school curriculum and especially the teaching of religious education. The Commission was also empowered to train teachers and assess their suitability as educators.¹⁰¹⁴

¹⁰⁰⁸See biography in Appendix B.

¹⁰⁰⁹Archpriest Petar Rados ministered to the Russian parish, in addition to his own, for 18 years after Archbishop Theodosy left the parish to accept his episcopal appointment. This arrangement was always expected to be a temporary measure until a priest of the Russian Church could be appointed, however, no suitable candidate could be found. Fr Peter was an able administrator and well respected in both the Russian and Serbian communities. On 13 December 2002 Fr Petar Rados celebrated the 50th anniversary of his priesthood.

¹⁰¹⁰See biography in Appendix B.

¹⁰¹¹Episcopal Decree, No. 9/79, 12 Nov. 1979. (AANZ-ROCA)

¹⁰¹²See biography in Appendix B.

¹⁰¹³Episcopal Decree, 18 Dec. 1979. (AANZ-ROCA)

¹⁰¹⁴Directive of the Ruling Bishop concerning parish schools, 28 Mar. 1979. (AANZ-ROCA)

During 1979 Archbishop Theodosy was pleased by two events which took place in Victoria. In Geelong the parish had built a parish school. The archbishop travelled to Geelong to officiate at the blessing of the school building and acknowledge the contribution of Ivan Bochkareff and Dimitry Kichakov who, supported by some 70 families, built the school without paid labour or residual debt.¹⁰¹⁵ On 18 June 1979, Archbishop Theodosy was back in Victoria, to officiate at the laying of the foundations of the Dormition church in Dandenong.¹⁰¹⁶ Although the occasion was a joyous one for the diocese, within the parish there had been a great deal of conflict as to where the church should be built. This had led to a split in the parish and the parish council became alienated from the affections of the parishioners, most of whom simply stopped paying their membership fees and consequently lost any opportunity of changing the status quo. At the luncheon after the consecration service Archbishop Theodosy pleaded that their quarrels be set aside in order that the church might be built. The call for a united comittment to the building project was echoed by the chairman of the building committee, Fr Michael Protopopov.¹⁰¹⁷ The pleas of both archbishop and priest fell on deaf ears.

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In November 1979 the diocese celebrated the tenth anniversary of Archbishop Theodosy's episcopal consecration. Prior to the official anniversary date, the clergy of the diocese met without the knowledge of the archbishop and prepared a petition for the Synod of Bishops. The petition is the only document of its kind to be found in the archives of the Australian Diocese. After noting the archbishop's personal qualities and achievements, it requested Synod to grant the heirarch the right to wear the diamond cross upon his klobuk. The petition was signed by all the priests of the diocese.¹⁰¹⁸

To commemorate a number of anniversaries which fell due in 1979, the Primate of the Russian Orthodox Church Abroad, Metropolitan Philaret Vosnesensky, agreed to make a pastoral visit to Australia. The metropolitan arrived on the liner *Oriana* on 20 December

¹⁰¹⁵ 25 Apr. 1979

¹⁰¹⁶ Word of the Church, "Освящение заклади храма в Данденонге." No. 7-8 (Jul.- Aug. 1979), p. 19.

¹⁰¹⁷ ibid., p.19.

¹⁰¹⁸ Petition to Metropolitan Philaret Vosnesensky from the Clergy of the Australian and New Zealand Diocese, 19 Sept. 1979. (ROCOR-SA)

1979 in time to celebrate the 25th anniversary of the construction of the Cathedral of Sts Peter and Paul in Strathfield, and the 30th anniversary of the establishment of the Australian Diocese. This anniversary was celebrated with a solemn liturgy and Thanksgiving Service attended by hundreds of worshippers. During the service His Eminence addressed Archbishop Theodosy, observing that the Synod wished to acknowledge his “*peace-loving leadership*” and that it acceded to the petition of his clergy by awarding him the right to wear the diamond cross on his klobuk.¹⁰¹⁹

After the celebrations in Sydney came to a close, Metropolitan Philaret made a series of visits to the parishes of the Australian Diocese. The metropolitan had brought with him from New York a greatly loved and venerated icon of Our Lady “Joy of All Who Sorrow,” evacuated from Harbin when the Russian community was expelled during the Chinese Cultural Revolution. People flocked to venerate the icon as it travelled with the metropolitan from parish to parish, as many, having migrated from the China, knew the icon whilst still living in Harbin.

During these pastoral visits, Metropolitan Philaret also awarded a number of distinctions to various clergy: Deacon Boris Evstigneev¹⁰²⁰ of the Carlton parish was elevated to the dignity of Protodeacon,¹⁰²¹ in Brisbane Archpriest Nikolai Deputatoff was awarded the mitre to celebrate the 55th anniversary of the St Nicholas Cathedral,¹⁰²² Fr Peter Semovskih was elevated to the rank of archpriest¹⁰²³ and Deacon Rufus Tobolov was ordained to the priesthood.¹⁰²⁴ Metropolitan Philaret’s visit to Australia was seen as a great success and showed the diocese that church life had returned to normal. The metropolitan return to the USA on 16 April 1980, leaving a legacy of spiritual renewal. Pastoral visits by the Primate of the Russian Church Abroad became a significant rallying point for the Orthodox faithful. The two visits by Metropolitan Philaret, and subsequent visits by other primates, provided the Australian Diocese with a sense of belonging to something larger than its own parochial world. Young people rallied to church services and displayed a renewed interest in their Church and this became reflected in their involvement in their local parishes. The Church

¹⁰¹⁹ Word of the Church, “Богослужения Митрополита Филарета.” No. 1-2 (Jan-Feb. 1980), p. 17.

¹⁰²⁰ See biography in Appendix B.

¹⁰²¹ Episcopal Decree, No. 11/79, 31 Dec. 1979. (AANZ-ROCA)

¹⁰²² Episcopal Decree, No. 1/80, 17 Jan. 1980. (AANZ-ROCA)

¹⁰²³ Episcopal Decree, No. 3/80, 17 Jan. 1980. (AANZ-ROCA)

also reached out to the wider Australian community as the Primate made official visits to religious, political and community leaders beyond the narrow daily circle of contacts.

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Early on the morning of Sunday 29 June 1980, 37 year old Fr Vladimir Evsukoff was killed in a motor car accident. Fr Vladimir had been driving to church to celebrate Divine liturgy, when an oncoming car collided with him, killing him instantly. The death of such a young, energetic priest, who showed great promise in his work, especially with young people, was compounded by his leaving a young widow and twin infant daughters. The news of Fr Vladimir's death quickly spread throughout the diocese and overseas. Archbishop Theodosy officiated at the funeral together with eight priests and three deacons. The archbishop was visibly shaken by the death of such a young and promising cleric, as were the hundreds of mourners who attended the funeral.¹⁰²⁵ On 1 August, Archpriest Michael Klebansky was appointed rector of the Melbourne Cathedral.¹⁰²⁶ Six weeks later, Archbishop Theodosy Putilin died in his sleep from a heart attack.

If the news of the death of Fr Vladimir Evsukoff caused a sense of alarm, bordering on hysteria, the news of the death of Archbishop Theodosy had the effect of enveloping the diocese in a virtual state of depression. The official announcement was made by the Dean of New South Wales, Archpriest Ioann Stukacz:

During the night of 12 to 13 August this 1980, on the fore-feast of the Procession of the Holy Cross, His Grace, the Most Reverend Theodosy Putilin, Archbishop of Sydney, Australia and New Zealand, unexpectedly died in his sleep. His Grace, aged 83 years, died at his official residence in Croydon, NSW.¹⁰²⁷

As the diocese had to await the arrival of Bishop Paul of Stuttgart and Southern Germany to officiate at the funeral on behalf of the Synod of Bishops, the funeral was not held until 20 August. On the morning of the funeral, a solemn Requiem liturgy was celebrated by Bishop Paul and all of the clergy of the diocese. Representatives of the Greek, Serbian and Antiochian Orthodox Churches, as well as civic, political and community leaders attended the services. Thousands of people came from all over Australia to bear witness to their love and

¹⁰²⁴Episcopal Decree, No. 2/80, 17 Jan. 1980. (AANZ-ROCA)

¹⁰²⁵*Word of the Church*, "Смерть о. Владимира Евсюкова." No. 6-7 (Jun-Jul. 1980), p. 20.

¹⁰²⁶Episcopal Decree, No. 8/80, 1 Aug. 1980. (AANZ-ROCA)

respect for the departed archbishop. During the funeral service which commenced immediately after the liturgy, Bishop Paul observed in his eulogy:

What is the secret to a peaceful, blameless and holy repose, which our beloved Archpastor has now endured? It is in the fact that his conscience was always clear before God and his fellow beings. He never pitied, nor spared himself in serving the Church of Christ and devoted all his energies to building his diocese. He had a quality which is rarely found in our times - he had an eloquence of mind. He also had another quality - a sense of duty to God, the Church and his flock; the sense of responsibility for the heavy burden which he carried. He was a wise shepherd of his flock. Wherever he went, Archbishop Theodosy tried to sow the seeds of peace; be it in the diocese, or in each and every parish, and indeed, in every soul he came in contact with. Anyone in need of guidance or counsel was able to find in him an approachable and kindly pastor.¹⁰²⁸

After a memorial luncheon at the cathedral hall, Archbishop Theodosy's remains were taken to Mascot Airport and flown to Perth, where the late archbishop wished to be buried. The coffin was accompanied by Bishop Paul, Fr Michael Protopopov and Protodeacon Nikita Chakirov. In Perth, the mourning party was met by Fr Petar Rados, Archpriest of the Serbian Orthodox Church (a close friend and protege of the late archbishop's), and Archbishop Theodosy's relatives. Divine liturgy was celebrated the next day in the Sts Peter and Paul church which Archbishop Theodosy and his parishioners had lovingly build in the 1950's. Following the service Archbishop Theodosy was laid to rest at Karracatta Cemetery in the Putilin family plot. His legacy to the Russian Church in Australia was renewed stability in the diocese and the opportunity for the Church to grow.

¹⁰²⁷ Word of the Church, "Сообщение." No. 8 (Aug. 1980), p. 3.

¹⁰²⁸ Sermon given by Bishop Paul Pavlov, 20 Aug. 1980, Strathfield, NSW (Audio cassette)

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SOME THOUGHTS ON THE STATE OF RUSSIAN MONASTICISM IN AUSTRALIA

In the previous chapters one may follow the slow, and often painful development of even the most elementary Russian Orthodox monastic presence in Australia. Archbishop Theodore Rafalsky called for benefactors, as early as 1950 to help establish a monastery so that their names could be eternally commemorated at the Divine liturgy. Yet, the prelate's words fell on deaf ears, perhaps because his flock was poor, having just experienced the traumas of being displaced persons and refugees. Or perhaps because they saw the possibilities of material wealth, and an opportunity to better themselves. In any case monasticism and the spiritual world of prayer and obedience were not part of their plans.

Archbishop Sava Raevsky also burned with a desire to establish a monastery in Australia, yet when land was made available for that purpose in 1957, only three men were found in the whole of the Australian Diocese who were interested in taking up. At the time there were also a number of monastic priests in the diocese but, due to the lack of parish priests, these clerics were needed to minister in parishes and could not form the nucleus of a sound monastic community. All of Archbishop Sava's hopes that a group of nuns would migrate from Harbin in China and settle in Australia were dashed when the nuns were lured to San Francisco. Consequently, during the 1960s and 1970s the only monastic community in the Russian Church in Australia was the convent at Kentlyn with Mother Elena Ustinov and her nine nuns. In 1982 Archbishop Paul Pavlov reported to the Synod of Bishops in New York:

The convent has earned the wholehearted love and respect of our Australian flock... Abbess Elena, who is in her nineties, finds it increasingly difficult to cope with her duties. Monastic life in the convent is on the verge of crumpling and, I am afraid, without much prospect for the future. There are signs that worldliness is beginning to creep into its cloisters. There are some who would enter the convent but feel that present conditions are not favourable to doing so, and consequently will not commit themselves to the angelic state. We are in need of an active and experienced abbess, one who will inspire the convent. If anything, God forbid, happens to Abbess Elena and a replacement is not at hand, then we will be faced with the possibility of our only monastic house closing... I humbly and earnestly ask that the Synod of Bishops assist our diocese by sending us a suitable candidate to be abbess.¹⁰²⁹

In the twenty, or so, years since Archbishop Paul wrote his letter, the situation has not greatly improved. Although the convent continues to survive and has a sisterhood of fifteen nuns, there are still very few novices willing to devote their lives to the monastic calling. The most visible monastery for men in the Australian Diocese is the Holy Transfiguration Monastery near Bombala, NSW, yet, despite the fact that the monastery is a popular place of pilgrimage, only three to five monks have ever lived there. A number of other monastic houses have appeared, but consist of only minimal property, if any, and a solitary monk as his own abbot.

Some apologists explain the slow progress of monasticism in the diocese as being due to an insufficient period of time having passed for a vibrant monasticism to take root in this country. That fifty years is simply not a long enough period of time, and that a whole spiritual tradition needs to grow before monasticism can flourish. Others look at what is happening in Russia since the fall of Communism and try to compare the Russian experience with that of Australia. One may observe that since the disintegration of the Soviet Union, nearly three hundred monasteries and convents have been established throughout Russia, Ukraine and Byelorussia. Into these cloisters have gone hundreds of dedicated people, many of whom are teenagers and some as young as fourteen and sixteen. However, there are also many young professionals who have turned their backs on modern society and pursue their professional careers in harmony with their spiritual vocations.¹⁰³⁰

In Russia, the hardships of the 20th century have brought out spiritual yearnings which were repressed for decades. Some of these yearnings may be misguided or inappropriately expressed, but they are an expression of a growing spiritual awareness. In many ways this is no different from the hardships which St Sergius of Radonezh experienced in his attempts to establish monasticism in the northern regions of Russia in the 14th century:

St Sergius struggled for years in the ascetic life with a small group of brothers before any monastery, in the physical sense, became evident. Perhaps Australia is at that stage of monastic development. Russians coming to Australia after the Second World War concentrated their efforts on establishing themselves in this country and on acquiring material possessions. This has led to many people making token gestures of spirituality, such as sporadic attendance at church services.¹⁰³¹

¹⁰²⁹ Letter from Archbishop Paul Pavlov to Synod of Bishops, 17 Jun. 1982. (AANZ-ROCA)

¹⁰³⁰ Report by Patriarch Alexei II to the General Council of the Russian Orthodox Church. Moscow: Moscow Patriarchate Press, 2000.

¹⁰³¹ Conference of Russian Orthodox Clergy in Victoria, 22 June 2002. Archpriest Peter Sheko.

Alexei Ilyich Osipov, Professor of Theology at the Moscow Theological Academy warns that while the flourishing of monasticism in Russia can be a sign of spiritual rebirth in the nation, it is not necessarily a positive thing at this time, as there are not enough experienced fathers to guide those wishing to embrace the monastic life. Such a situation could lead to enormous spiritual damage to the novice and the ultimate destruction of monasticism itself.¹⁰³² The question of experienced spiritual fathers pertains also to Australia.

It is important that spiritual fathers, whether superiors of monastic communities or working in parishes, be experienced and knowledgeable in the spiritual life so as not to damage the souls or psyche of those with whom they interact. Archbishop Lazar Puhalo¹⁰³³ comments:

The true spiritual father (or mother), like a trained physician, helps to lead us to the healing grace of the Holy Spirit, comforting us, correcting us and strengthening us in our struggle. On the other hand, some people develop not only a superstition about the ‘geronta’ or ‘elder,’ but also a crippling dependency on him, which a true spiritual father would never permit... Sadly, in our day, in Russia and Greece, and even more so in North America, there has developed a new guru cult concept of ‘gerontes’ which is cultivated by many self-styled ‘elders’. They act, and are looked upon like Hindu gurus, and this may be linked in part to the all-encompassing New Age Movement.¹⁰³⁴

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In Australia Russian Orthodox monasticism is quite diverse, and some believe, disunited. Many monastics believe that have they have their own path to follow to reach spiritual perfection, and do not need to become a part of a unified community. Whatever the reasons for each monastic wishing to have his own community, their apparent disunity is both a matter for dismay amongst lay people and not always to the general interests of the diocese. However, contrary to this view is that of Archbishop Hilarion Kapral, himself a monk of thirty years:

It is an erroneous supposition that all monastics must be packed into one monastery. Such a concept is not supported by the ideal of monasticism or the history of the Church. The word ‘monk’ comes from the Greek ‘monos,’ which means one, or a loner.¹⁰³⁵

In Australia and New Zealand most monks of the Russian Church have come from non-Russian backgrounds. For them the call of monasticism may be strong, and they may wish to

¹⁰³²Conference of Russian Orthodox Clergy in Victoria, 22 June 2002. Archpriest Nicholas Karipoff.

¹⁰³³Archbishop Lazar Puhalo was consecrated by an Old Calendar Greek group and now is a retired cleric of the Orthodox Church in America.

¹⁰³⁴L. Puhalo, Gerontas vs Guru Cultism. (Lecture posted on Internet, www.true-orthodox@yahoo.com), 18 Oct. 1998.

express their individuality in a form other than within the traditionally Russian one. This is quite acceptable, as monasticism is not an ethnic phenomenon. Also, it is equally true that each monastic brings with him new ideas concerning the spread of Orthodoxy in this country. Consequently, within the Australian Diocese, a Greek-born hieromonk has a Greek tradition monastic community in Sydney, and an Australian hieromonk has a small number of English speaking families supporting his labours in Kentlyn, near the convent. In Monkerai, three hours north of Sydney, a hieromonk is endeavouring to establish a monastic community which will provide a retreat for young people with social problems and substance abuse, whilst in Hobart another hieromonk is interested to developing a Western Rite ritual for those non-Orthodox who wish to come to the Russian Church but feel the Byzantine ritual is not part of their tradition.

Rather than transport a concept from some distant time and place, spiritual life needs to grow naturally through the indwelling of the Holy Spirit in each age. This comes in response to ascetic struggle, and is a process which has the mark of its time and place. In order for this to be authentic, the process must occur naturally and hence, each monastic is able to make his, or her own offering, according to their abilities and opportunities.¹⁰³⁶

One may speculate that there may be an element of each hieromonk wanting to be Superior of his own monastic tradition, a desire to be his own overseer and have his own followers. The reality of individual monks developing their own “monastic traditions” is that unwittingly people begin to see them in such competitive terms as, “this is my spiritual elder” which, in the case of inexperienced monks, has all the pitfalls of developing what Puhalo calls “a guru cult concept of gerontas.”

Notwithstanding the perceptions of bystanders, the two Russian ‘ethnic’ monastic communities, i.e. the convent at Kentlyn and the monastery in Bombala, provide in some measure a monastic tradition which people can relate to. They are places of spiritual retreat for those seeking solace and perform a valuable role in meeting the spiritual and psychological needs of many Orthodox people. This is evidenced by the numbers of Russian, Greek and Serbian pilgrims, especially young adults, who visit and support these cloisters.

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¹⁰³⁵Conference of Russian Orthodox Clergy in Victoria, 22 June 2002. Archbishop Hilarion Kapral.

¹⁰³⁶Conference of Russian Orthodox Clergy in Victoria, 22 June 2002. Hieromonk John Macpherson.

The Russian People have always had a devotion to monastic life. Throughout their history Russians, great and small, have made pilgrimages to holy places to seek advice, to pray before the holy relics housed at the monastery, to ask for a blessing, and to spend some time outside the clamour of everyday life. As many in the West go on holidays to various resorts, so in Russia before the 1917 Revolution, and increasingly again today, whole families travel to distant monasteries and convents to spend some of their free time in prayer and working for the monastery. This same activity can be seen in Australia. It was Archbishop Sava's dream that people would go to the convent during the summer and help the nuns, whilst regenerating their spirituality. Today, there is a regular stream of pilgrims to both Kentyln and Bombala, who go there to enjoy the isolation, to pray and to spend some time in physical work to benefit the cloister.

In Bombala, much of the monastery was built without the Superior being present. Young enthusiastic people from Victoria and New South Wales would organise working bees and simply go to work believing that their efforts were God-pleasing and a way to show that their faith was not simply words. The personalities of the monks had nothing to do with their enthusiasm. The monastery was built because it needed to be built and not because someone wanted it. Those who worked on the project received immense spiritual satisfaction from their labours. Those who say we spent too much time on the building and not enough on the spirituality of the place, may wish to consider that the toil itself was a spiritual labour equal to prayer.¹⁰³⁷

Although Scripture tells us that faith without deeds is dead, one nevertheless needs to be careful that good deeds do not replace prayer as the focus of Christian life. In many Western Confessions, a highly developed social conscience, and its involvement in socio-political and economic issues, has totally overshadowed the sacramental and prayerful tradition of the Church as passed down to each generation from the Apostles and the Holy Fathers. In the Orthodox Church the place of prayer, in the sacramental and daily life of each Christian is paramount, as prayer is the conduit by which Humanity communicates with God, and through which the Holy Spirit dispenses Grace to the Church. No amount of good deeds or social conscience can replace this reality.

It is true that the Russian soul is inclined towards monasticism. However, most people in this day and age are unable to sustain a long period of prayer as would be expected of one in a monastery. But, they are able to give a short spurt of physical labour to support a monastery. This gives them a 'feel good' experience, which compensates for their lack of a deeper spirituality.¹⁰³⁸

At the consecration of each and every new church built in the diocese, successive officiating bishops have admonished the parishioners that simply building a beautiful building is not

¹⁰³⁷Conference of Russian Orthodox Clergy in Victoria, 22 June 2002. Priest Simeon Kichakov.

¹⁰³⁸Conference of Russian Orthodox Clergy in Victoria, 22 June 2002. Archpriest Nicholas Dalinkiewicz.

enough. The building will become a true church when it is impregnated with the prayers of the faithful and becomes the liturgical heart of the community, beating in unison with the lives of those who enter it.

Part of the ‘instant coffee culture’ we live in is reflected in people wanting to see immediate results. We belong to a Church which, in the hardships of the past, prayed in fibro-cement huts and yearned for the grandeur of Mother Russia. Now, after many years, having built large, impressive church buildings, we have decided that our work is finished, ‘We have made it.’ But in transferring from the fibro-cement huts to the new buildings, we have left behind much of our spirituality on the way.

The Russian Orthodox Church Abroad is a historical society, the remnants of a glorious past. We must overcome such a mentality, we cannot rest on our laurels. Look what we have achieved. We have built churches, schools, halls, etc. but we have not, as yet, perfected ourselves in the Christian life. Monks will come and monasteries will grow when our parish life improves, as monks come from the ranks of our parishioners.¹⁰³⁹

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In New Zealand, Orthodox monasticism has also suffered. When Fr Ambrose Mooney first started his Monastery of the Holy Dormition in Kiwitea, in 1980, many Orthodox people of various jurisdictions attended and supported the monastery.¹⁰⁴⁰ Indeed, many non-Orthodox visitors made the 160 klm trip from Wellington to the monastery to pray and learn:

We are somewhat behind in our normal chores because of the avalanche of visitors which this summer has brought to the monastery. Sometimes it is only with help from on high that we manage to cope. People must be fed and looked after bodily and spiritually, and it is taxing. We are praying that the Lord will send us some help, some workers for His vineyard, some more monks or maybe a couple of nuns. So the summer months are given over to people and to more missionary oriented activity. But with the coming of colder weather and the Great Fast, we plan to close our gates a little bit and concentrate on our monastic life. We already protect it to a certain extent by keeping fast days as days of silence.¹⁰⁴¹

But the cold winters also proved to be too much for the fledging monastery, and after seven years, it was decided to move north to more pleasant weather on the Coromandel Peninsular. This immediately reduced the number of pilgrims to the monastery but was more conducive to the spiritual life. But, within two years, the Serbian bishop instructed Fr Ambrose to return to parish work and the monastery, as such, closed, never to again be more than a community of two monks living in a city dwelling:

The Coromandel property is now sold, as Bishop Vasilije wished. My own personal desire would have been to remain here - a quite unique and beautiful part of New Zealand, a peninsular with a charming, almost mystical, atmosphere. But Vladyka’s wish was to have us closer to a city, and now we must begin to look again for a fresh place to locate our

¹⁰³⁹Conference of Russian Orthodox Clergy in Victoria, 22 June 2002. Archpriest Nicholas Karipoff.

¹⁰⁴⁰Interview with Michael Ivanovich Titov, 27 October 2002.

¹⁰⁴¹Letter from Fr Ambrose Mooney to Fr Michael Protopopov, 24 Jan. 1984. (VDA-ROCA)

skete. Temporarily we have accepted the use of a house owned by Fr Alexei Godyaew in Auckland.¹⁰⁴²

So it was, that the possibility of a viable Orthodox monastic community, was sacrificed to the needs of the parishes, as there were so few parish priests available in New Zealand.

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For monasticism to flourish in any country there need to be two specific elements present. The first is a pool of people from which a certain percentage will wish to embrace the monastic life, and secondly, this pool of people must actively seek a meaningful relationship with God. In comparing the situation in Australia with that in Russia, one must also consider the numbers of Russian Orthodox in both countries. Perhaps, per head of population, there are more, or at least a comparable number of Orthodox monks and nuns in Australia as there are in Russia:

For monasticism to grow in Australia there must be what I term ‘critical mass.’ If there are a group of people all going in the same direction, encouraging and supporting each other, then there will be development. However, in Australia where there is a relatively small community, the ‘critical mass’ is not present and development, if any, is almost negligible.

A major indicator of spiritual life in our diocese is whether people read spiritual books. The lack of reading is an indicator of poor spiritual life as it shows a lack of enthusiasm to learn about God and to grow spiritually. If one is not enthusiastic about one’s own spiritual growth, then one will never grow to a full understanding of one’s unique relationship with God. The path of spiritual growth is painful and slow and not one of emotional experiences, but rather one of increasing conviction. Spiritual growth is a disciplined process, and young people especially, need to read religious literature and study the Scriptures to fire up their hunger for spiritual things.¹⁰⁴³

If one is to consider the spirituality of Russian lay people, one must also note that of the clergy as well. The priest in his parish is not simply the celebrant of the sacraments, he is above all else the model of spirituality which the parish will emulate. Fr Simeon Kichakov retells a story he heard concerning the spirituality of the clergy:

In bygone days in Russia, a young priest was sent to a small village of seven huts. The village was very poor and he was never rewarded for his services. Fearing that he could no longer sustain his family in this way, the priest went to his confessor to ask him to intercede on his behalf before the bishop and have him appointed to a larger parish. The venerable confessor took a stick and brought it sharply down on the young man’s back. ‘This is my blessing to you, you have received God’s Grace, now go and make it grow.’ The young priest returned to his village and began to celebrate daily services and soon he found that more and more parishioners were attending services. People came from other villages and new families settled in the village. Eventually the tiny hut church was rebuilt

¹⁰⁴²Letter from Fr Ambrose Mooney to Fr Michael Protopopov, 3 Nov. 1986. (VDA-ROCA)

¹⁰⁴³Conference of Russian Orthodox Clergy in Victoria, 22 June 2002. Archpriest Nicholas Dalinkiewicz.

into a fine large church as the parishioners became as enthusiastic about their faith as was the priest. This story reminds us that both priest and parishioners need to grow spiritually, and when the priest increased his efforts, the parishioners responded in equal measure.¹⁰⁴⁴

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Yet today, one can observe that throughout the world there is a decline in spirituality. Since the time of the Renaissance, the traditional beliefs and values of the One, Holy, Catholic and Apostolic Church have been questioned and disputed. During the Reformation many Christian Confessions rejected the sacramental nature of the Church and increasingly there are steps underway to replace Christianity with a new secular faith - Science. In our schools and in the media, evolutionary theories are presented as empirical data rather than the theories which they are, whilst religion is scoffed at and rejected, even though the teachings of the Bible have never been scientifically disproved.

Opinions in Western society today are formed by television and other media forms. People are trained not to think but to accept what is presented to them. So-called “spin doctors” are employed by politicians, multinational companies, and anyone else who can afford them, to ensure that information is presented in such a way that one becomes the recipient of what these “spin doctors” want to present and not necessarily what is the truth. People are being trained to be lazy thinkers and passive recipients of doctored information, rather than discerning individuals who are able to analyse and evaluate information. Furthermore, modern permissive society shows gross disregard of human life by sanctioning abortions and immoral concupiscence, and unrelentingly moves towards permitting euthanasia and genetic engineering. During the last two decades of the 20th century, society has accepted the premise that “greed is good” and today, governments who are elected by the people and for the people, stand passively by whilst banks and other multinational conglomerates increase their profits at the expense of customers and employees, i.e. the people. All these daily occurrences of the modern consumer society are directly opposed to the values of Christianity and any form of commitment to Jesus Christ. Professor Osipov whilst speaking to Western theologians commented that in the Developed World the main commandment of life was: *“Seek ye what to eat, what to drink, what to clothe yourself in and the Kingdom of Heaven will also be added to you.”*¹⁰⁴⁵

¹⁰⁴⁴Conference of Russian Orthodox Clergy in Victoria, 22 June 2002. Priest Simeon Kichakov.

¹⁰⁴⁵Conference of Russian Orthodox Clergy in Victoria, 22 June 2002. Archpriest Nicholas Karipoff.

The popularist media constantly reminds one that material possessions will bring one pleasure and happiness. Indeed, many Christian Confessions have wholeheartedly immersed themselves in philanthropic works and social justice issues, endeavouring to feed and clothe the less fortunate in society, but this is being done at the expense of a deep and historic liturgical tradition. For many, considerations of the immortal soul and eternal life are at best abstract concerns and, for some, not part of their belief system. In such a society Orthodox Christians are also subjected to the temptations and covetousness which the socio-economic system generates.

In theological circles one hears more and more often that “*we are living in a post-Christian Era.*” The spirit of materialism, being in direct contrast to the spirit of monasticism, consequently ensures that under the barrage of worldly wealth, monasticism is in decline. This is true of monasticism in Orthodox Churches and is equally reflected in the West. Fr Nicholas Karipoff, speaking to a conference of Orthodox clergy, noted:

I have a theory, based on a historiosophic model of the Church as being a cosmic thing starting off as a small organism, and expanding over the centuries. By the 1960's the Church reached the zenith of its expansion and now we are at a stage where the Church is returning back to a place somewhere before the 4th century. At that time monasticism was just beginning as a reaction to the Church being influenced by worldly aspirations and its consequential secularisation. But as we continue to regress one is able to observe that our spirituality is nothing in comparison to the spirituality of the Early Church. Our spirituality is abysmal. In the Church of the Persecutions there was no need for monastics, then there was little difference between lay people and monks, as all shared a common gift of spirituality. During the 4th century, the Church took on many worldly traditions, and numerous men and women, wanting to preserve the intensity of the faith, decided to flee the cities and settled in deserts and forests. Today we continue to go backwards and have reached a stage where the world has reverted to the mentality of the ancient pagans.¹⁰⁴⁶

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So, in conclusion, if one concedes that the poor state of monasticism in the Church today is a reflection of the lack of spirituality in the world, in our parishes and especially in Orthodox family life, then one needs to acknowledge that no administrative measure will rectify the problem. Orthodox families need to give increasingly more attention to the level of spirituality in the home and parish.

¹⁰⁴⁶ibid.,

To address these issues in the Australian Diocese, a number of measures have been undertaken. All parish schools teach children the basics of the Orthodox faith, and Bible study groups and talks, continue the education process into the teenage years. For young adults there are Young Singles camps which deal with aspects of Orthodox family life, annual diocesan youth conferences and seminars cover a myriad of set topics and openly deal with issues which are raised by young people. Russian community organisations such as the Russian Scouts and Vitiaz Organisation, provide young people with an opportunity to continue their national and spiritual development outside the formal settings of lectures and the classroom.

Parishes are encouraged to have well stocked bookstores, where religious material is available in both English and Russian and many parishes have libraries where religious books, videos and sacred music recordings may be borrowed. Finally, the usage of English as a liturgical language has been promoted as a viable alternative to Slavonic, in circumstances where English is held as the common language of the worshippers.

Whether these measures are sufficient to produce a generation of monastics only the future will tell. However, one may be certain that with the increasing secularisation of society, if no measures are undertaken, then neither monasticism, nor the Church itself will survive.¹⁰⁴⁷

¹⁰⁴⁷ Holy Scripture tells of the “End of Days” when those who remain faithful to Christ will be persecuted and of necessity go into hiding, much as monastics did in the first centuries of the Christian Era. This return to the wilderness may be the final form that the Church assumes, where all Christians will imitate the monastics before the Second Coming of Christ.

12

CONSOLIDATION AND STABILITY

**ARCHBISHOP PAUL PAVLOV
(1980 - 1991)**

Paul Pavlov's¹⁰⁴⁸ episcopacy in Australia commenced with his appointment as temporary administrator of the diocese. Having arrived on 18 August 1980 to officiate at Archbishop Theodosy Putilin's funeral, Bishop Paul also made a number of short pastoral visits to Brisbane and Victoria. In Brisbane he officiated at the funeral of Archpriest Nikolai Uspensky, whom he had known from their mutual service in the Diocese of Great Britain in 1950. In Victoria the prelate visited the parishes in Melbourne, Geelong and Dandenong. After a twenty three day visit, Bishop Paul returned to Germany and the Australian Diocese was left in a state of limbo, awaiting the appointment of a new diocesan bishop. At the subsequent meeting of the Synod of Bishops it was decided to appoint Archimandrite Mark Arndt Bishop of Germany and confirm Bishop Paul in the Australian Diocese.¹⁰⁴⁹ The appointment of Bishop Paul was particularly well received as evidenced by the numerous Christmas greetings mentioning his name which appeared in the diocesan magazine "Word of the Church."¹⁰⁵⁰

Upon arrival in his new diocese, Bishop Paul undertook a tour of pastoral visits to all parishes. In each parish he made a point of meeting parish and community officials so as to understand the needs and aspirations of each parish, its organisation and individual leaders. It did not take long for the prelate to stamp his intentions on the direction of the diocese. Lydia Mihailovna Razoumovsky, a woman of enormous fund-raising capability and the president of the Diocesan Ladies Auxiliary, recalling her first meetings with Bishop Paul, commented:

When Bishop Paul arrived in January 1981 he was shocked by the dilapidated state of the convent in Kentlyn. When he visited my home the following March, we spoke about the sad condition of the church and cloisters of the convent, but Bishop Paul said that it was not time to make any changes at present. Two months later, Bishop Paul was again in my home for dinner and I raised the issue of the convent once again. 'Dear Vladyka, whilst our

¹⁰⁴⁸See biography in Appendix B.

¹⁰⁴⁹Decree of the Synod of Bishops, No. 186. 3 Nov. 1980. (ROCOR-SA)

¹⁰⁵⁰Word of the Church, "Поздравление." No. 12 (Dec. 1980), pp. 16-20.

generation is alive we will be able to rebuild the convent, but who knows what future generations will be capable of.' Bishop Paul replied, 'Let me think about it.' A few days later, on the summer feast of St Nicholas, when the liturgy had finished in the Fairfield church, we all moved to the church hall for luncheon. Bishop Paul called me over and in front of everyone loudly proclaimed, 'Lydia Mihailovna, I give you my blessing to rebuild the women's convent. Fr Nikita Chemodakov shall be in charge and you shall be his deputy.'

So it was that we commenced building. Within a year the new church was built and a year later the new cloisters were ready. Everything was done in an atmosphere of love and co-operation. Vladyka took an interest in absolutely everything - the architectural drawings, the iconostasis, the decoration and which icons would be displayed. His involvement ensured that everything was done speedily, quietly, unpretentiously and without one cent of debt.¹⁰⁵¹

Bishop Paul's interest in church architecture did not limit itself to the construction of the new convent church, he also took an active interest in the construction of the impressive church in Canberra. The body of the church was already completed by the time the new prelate had arrived in Australia, but Bishop Paul took an active interest in the church's decoration and worked closely with Alexander P. Dukin to ensure the project was successfully completed. On 14 February 1981 the central cupola was raised onto the roof of the church and on 5 April the cross was affixed to the church, signifying the completion of all external works. On both occasions, Bishop Paul came to Canberra to officiate at the services and encouraged clergy and lay people to come to the nation's capital and support the parish of St John the Baptist.¹⁰⁵²

In May 1981, the bishop made his first pastoral visit to New Zealand. No regular services had been celebrated in that country since Fr Alexey Godyaew's sight was impaired in 1973. Parishioners were dismayed to see their priest having to wear thick lens glasses, hold the service book within centimetres of his face and cover one eye with his hand so as to read the services. Yet, Fr Godyaew occasionally celebrated and performed weddings, baptisms and funerals. However, it was obvious that a new priest would need to be appointed to take charge of the three parishes.¹⁰⁵³

Bishop Paul was attended by Fr Michael Protopopov and Protodeacon Boris Evstigneev during his trip and services were conducted in all parishes. Furthermore, in Auckland it was

¹⁰⁵¹ Interview with .Lydia Mihailovna Razoumovsky. 24 Feb. 1995.

¹⁰⁵² *Word of the Church*, "Поднятие крестов на купола храма в Канберре." No. 3 (Mar. 1981), pp. 13-14.

¹⁰⁵³ Interview with Ludmila Petrovna Basalaj. 11 Sept. 2002

Fr A. Godyaew was formally retired on the basis of his written request of 24 May 1981, by an Episcopal Decree No 23/81, dated 17 June 1981. (AANZ-ROCA)

possible to secure the agreement of the local Serbian Orthodox priest to cater for the Russian parish until a permanent priest could be found.

In his first year in Australia, Bishop Paul decided to address the problem of not having enough clergy to cater for the needs of the diocese. Consequently, he ordained Nicholas Benedictovich Karipoff,¹⁰⁵⁴ a past seminarian from Jordanville, to the diaconate on 8 March 1981. After returning from his seminary studies, Nicholas Karipoff had been the church warden for the Cabramatta parish in NSW and was appointed to do his deacon's service in the same church. A month later, on 7 April, Fr Nicholas was ordained to the priesthood by Bishop Paul and appointed to the Holy Virgin's Protection parish in Melbourne, which had not had a permanent priest since the death of Fr Vladimir Evsukoff, nine months earlier.

In Brisbane, Mitred Archpriest Nikolai Deputatoff applied on 31 July 1981 to be retired, citing his age (85 years) and his failing health.¹⁰⁵⁵ Bishop Paul transferred Fr Michael Klebansky to Brisbane to replace Fr Nikolai and appointed Fr Alexis Rosentool to be acting rector in Cabramatta. During August the bishop made a sweeping visit to the parishes of South Australia and Victoria. In Adelaide, on 9 August 1981, he ordained Alexei Sergeevich Karpowicz¹⁰⁵⁶ to be deacon for the St Nicholas parish; in Melbourne on 15 August he came to ensure that Fr Nicholas Karipoff was well established in his new parish and, on the 28 August, Bishop Paul officiated at the patronal feast of the parish in Dandenong at which the three great crosses for the main cupolas were consecrated and ceremoniously raised to the top of the new church.

In October 1981 the bishops of the Russian Church Abroad assembled in General Council to canonise the martyrs and confessors of the Russian Revolution and the ensuing period of Soviet terror. The intention to canonise was seen in the Soviet Union (and loudly criticised by the Moscow Patriarchate), as a political action because "*only criminals were punished by the Soviet justice system.*" Incredibly, this attitude was publicly stated by Metropolitan Juvenaly of Krutitsk, chairman of the committee for investigating possible candidates for canonisation as late as the General Council of the Russian Church (Moscow Patriarchate) in 2000. The intention to canonise Nicholas II and the Imperial Family was a matter of some

¹⁰⁵⁴See biography in Appendix B.

¹⁰⁵⁵Fr Nikolai Deputatoff died on 25 May 1982.

¹⁰⁵⁶See biography in Appendix B.

contention even in Russian emigre circles, as history was yet to make its final assessment of the rule of the last tsar and the events leading up to the revolution. Nevertheless, the Church Abroad proceeded with the rite of glorification, answering her critics that the canonisation of the new martyrs and confessors of Russia was not based upon political or historical considerations, but upon the spiritual state of those who bore witness to Christ in their lives. This approach was strongly supported by a number of religious dissidents from the camps of the Soviet Gulag, who urged the Church Abroad to proceed with the canonisation.¹⁰⁵⁷

Upon his return from New York on 3 December 1981, Bishop Paul noted in a sermon concerning the New Martyrs and Confessors:

We glorified them, not because they needed glorification, for they have been glorified by God for their deeds and suffering. We glorified them so that we could bear witness to their sacrifices before the whole world.¹⁰⁵⁸

The following day, 4 December 1981, Bishop Paul ordained Deacon Alexander Morozow to the priesthood. Fr Alexander had been Fr Michael Protopopov's deacon in Geelong and it was intended that he would replace Fr Michael after the latter was transferred to Dandenong.¹⁰⁵⁹ During this service it became known that Bishop Paul, after fourteen years in the episcopacy, had been elevated by the General Council of ROCA to the dignity of archbishop.¹⁰⁶⁰

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Archbishop Paul Pavlov was unlike any previous bishop in the Australian Diocese. In many ways he was a bashful man, perhaps even insecure, such as on the occasion of his elevation to archbishop, he did not announce his appointment but simply let it appear in the press before he began using the title. On the other hand he jealousy guarded the dignity of his episcopal office and permitted no familiarity with himself. He was well read and spoke six languages. He was equally comfortable with the works of the Holy Fathers, Russian literature, German poetry and Italian operas. In matters of ecclesiastical regalia and church wares, Archbishop

¹⁰⁵⁷The Moscow Patriarchate, liberated from the confines of Soviet authority in 1991, eventually moved to canonise the New Martyrs and Confessors of Russia, including Nicholas II and his family, at the General Council in 2000. The rite of glorification took place in Moscow in 2001.

¹⁰⁵⁸Word of the Church, "Церковная жизнь." No. 12 (Dec. 1981), p. 13.

¹⁰⁵⁹Episcopal Decree, No. 42/82, 3 Feb. 1982. (AANZ-ROCA)

¹⁰⁶⁰Word of the Church, "Из определений Архиерейского собора." No. 12 (Dec. 1981), p. 15.

Paul had the taste of a connoisseur. He was always immaculately groomed and spoke with a clarity of voice, which indicated a well ordered and erudite mind. Archbishop Paul could speak on literally any topic and was always interested in matters historical, especially Russian and Byzantine church history. He loved to travel and was excited by historic places. His appreciation of architecture and art was reflected in his keen interest in the building and decoration of churches in his diocese.

However, some peoples' perceptions of what their bishop should be differed from what they perceived. They had a fanciful expectation that their bishop should be a sage of the ages, mortified by prayer and fasting and totally renouncing the world. The appointment of a relatively young man of 55 years, with a sound knowledge of the world, did not fit their preconceived image of a bishop. As a consequence, Archbishop Paul had his share of critics and detractors. Nevertheless, his sincerity was undoubted. Likewise, his love of the liturgy was self-evident and the masterful way he conducted services was apparent to all. He prayed so sincerely that often tears streamed down his face. An excellent preacher, who spoke without notes, he never missed an opportunity to preach or to conduct a discussion with an interested group of people.

Archbishop Paul supported the usage of Slavonic in the services, but permitted English as a liturgical language in parishes where it was necessary. He attended Russian youth conferences and scout camps and always spoke in Russian to the children, believing that they should know their mother tongue. He encouraged young people to learn and love the language of their heritage and took an active interest in the teaching programs of parish schools. Indeed, he taught catechism in the diocesan school in Strathfield to hundreds of students.

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In the Diaspora, the central focus for the glorification of the new martyrs of Russia took place in Jerusalem on 1 May 1982. By resolution of the 1981 General Council, it was decided to remove the relics of St Elizabeth and St Barbara from the crypt of the Church of St Mary Magdalene in the Garden of Gethsemane to the nave of the church, where they could be publicly venerated. St Elizabeth was the elder sister of the Empress Alexandra Feodorovna and aunt, by marriage, to the Emperor. Upon the assassination of her husband, the Grand

Duke Serge Romanov in 1905, she had established in Moscow a monastic community, called the Charitable Sisters of Sts Martha and Mary. St Elizabeth had renounced her imperial way of life and entered the cloister, devoting herself to charitable deeds for the needy in the poorest quarters of Moscow. St Barbara Yakovlev was the Grand Duchess' cell attendant and confidant.

Sts Elizabeth and Barbara, together with one Grand Duke and four Princes of the Imperial Family and a servant, were murdered on 18 July 1918 by the Bolsheviks in the mining town of Alapaevsk in Siberia. Their remains were recovered from a mine shaft when the White Army occupied the city some months later. It was then decided to keep the relics with the army until a proper burial place could be arranged. In April 1920 the coffins with their martyred occupants reached Peking:

The coffins have been placed in the crypt of the cemetery church which stands some little way outside the Northern (Manchu) City, a rickshaw ride of about fifteen minute from the Russian Mission itself... I understand that the bodies were enclosed in nine caskets before being placed in their coffins. The coffins themselves are of the kind usually employed in Russian burials and are easily identified by means of small brass plates carefully affixed to each one.¹⁰⁶¹

When the sisters and brother of Elizabeth Feodorovna found out where the relics were to be located, they requested that the Grand Duchess Elizabeth and the nun Barbara be brought to Jerusalem for burial. The Princess Victoria, Marchioness of Milford-Haven and St Elizabeth's sister, made all the arrangements and the two coffins were sent to Shanghai, and then by a British man-of-war to Port Said, before travelling overland to Jerusalem.¹⁰⁶² Once in Jerusalem the coffins were secreted in the crypt of the St Mary Magdalene church where they remained hidden for the world. The fear was that Soviet agents would attempt to steal or destroy them. The Russian Church would have to wait sixty years before the coffins were to see the light of day again.

The solemn festivities in Jerusalem commenced on the 30 April 1982, when His Beatitude, Diodoros,¹⁰⁶³ Patriarch of Jerusalem and All Palestine, made the following proclamation:

Your arrival here is sacred, as is the sacred mission of canonisation which you have come to fulfil, for both are matters concerning people who were martyred for the Orthodox Faith. The canonisation of martyrs is the duty of the Church and worldly considerations have no

¹⁰⁶¹J. C. Trewin. (Comp.) *The House of Special Purpose*. New York: Stein and Day, 1975, p. 142.

¹⁰⁶²L. Miller. *Святая мученица Российская Великая княгиня Елизавета Феодоровна*. Frankfurt am Main: Possev-Verlag, 1988, pp. 269-271.

¹⁰⁶³Born Damianos Karivalis, 1923-2000.

place in such a solemn act, for rarely do such considerations find agreement with the word of Truth. We cannot remain indifferent to such a great event as the canonisation of these new martyrs, nor to the notable occasion which is to take place within our canonical jurisdiction. Therefore, we have resolved to take part in this holy event and send our delegation to bear witness to the unity of Orthodoxy and uphold its canonical standing... May the blood of the new martyrs be an abundant spring to water the tree of Orthodoxy and, by their prayers, may we all be strengthened in Christian unity and Truth.¹⁰⁶⁴

Late the following day, four prelates of the Russian Church Abroad, including Archbishop Paul of Australia, and four prelates of the Jerusalem Patriarchate officiated at the translation of the two coffins with their relics in solemn procession from the crypt, around the church and inside to the nave. The coffins were placed in the centre of the church and the bishops, priests and deacons commenced the All Night Vigil service. The two choirs of Russian nuns from Gethsemane and the Mount of Olives sang the services and hundreds of pilgrims, Russians, Greeks, Arabs and Serbs, came from across the world. The following morning the celebrations continued with Divine liturgy and a service of Thanksgiving to the Sts Elizabeth and Barbara.

At the banquet which followed the services, the head of the Patriarchal delegation, the Most Reverend Germogenes, Metropolitan of Petra, spoke:

It is the wish of all of the Brotherhood of the Holy Sepulchre that the newly canonised martyrs Elizabeth and Barbara, now residing in the bosom of Abraham, Isaac and Jacob, intercede for the peace of the world and the welfare of God's Churches so that people may live in peace and love.¹⁰⁶⁵

For the Russian Church Abroad this occasion did more than provide an opportunity to make an extravagant ecclesiastical display. The Church was also able to demonstrate its unity with the Church of Jerusalem and its willingness to be in communion with those Orthodox Churches which shared its concerns about the ecclesiology and character of the modern ecumenical movement.¹⁰⁶⁶

¹⁰⁶⁴ Word of the Church, "Торжество в Гефсимании." No. 6-7 (Jun-Jul. 1982), pp. 9-11.

¹⁰⁶⁵ ibid., p. 10.

¹⁰⁶⁶ A major effect of the Second Vatican Council (1962-1965) was that the Catholic Church also began to accept the concept of ecumenism. In Australia, according to Patrick O'Farrell, "Ecumenism has greatly improved relations with non-Catholic churches, and co-operation in common Christian tasks is increasingly prevalent," (The Catholic Church in Australia.) The Anglican Church in Australia also moved towards ecumenism and, with regard to the Orthodox, declared: "Let us stretch out the right hand of friendship to these people and pray that we may be a blessing to them.... In most parts of Australia, the Anglican Church has long counted it a privilege to lend its buildings to the Orthodox for the purpose of worship..." (Bishop Ian Shevill, Orthodox and Other Eastern Churches in Australia.) Initially, the Russian Church Abroad, agreed to participate in ecumenical meetings as a form of witness to the Truth, as a form of missionary work amongst confessions foreign to Orthodoxy. However, when the published ecclesiology of the various Assemblies of the World Council of Churches sharply differed from the accepted teaching of the Ecumenical Councils, the Russian

Today the Patriarch of Jerusalem continues to be commemorated in the services of the Russian Church in the Holy Land, despite the overt pressure being brought to bear on Jerusalem, by Moscow, to withdraw its recognition of the Church Abroad. At a time when Moscow wanted to isolate the Church Abroad so as to force it to become subservient to the dictates of the Moscow Patriarchate and when, at the same time, the Ecumenical Patriarchate was hostile because the Church Abroad accused it of neo-Papism and, in 1964, of unilaterally removing the anathemas against Rome, the grandeur of the canonisation showed the Russian Church Abroad to be an equal participant in the Grace of God's Holy Church.¹⁰⁶⁷

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Upon returning from Jerusalem Archbishop Paul ordained Basil Yakimov¹⁰⁶⁸ to the diaconate and appointed him to assist Fr Anthony Dudkin in Canberra. Fr Anthony was already in retirement due to his poor health, but doggedly continued to celebrate so that the parishioners would not be left without a minister. Deacon Basil was appointed to help during the services

Church Abroad withdrew from further contact with world ecumenism and today is willing to co-operate on social and academic levels with others denominations, but not willing to engage in prayerful communion.

¹⁰⁶⁷Because of its refusal to participate in the Ecumenical Movement, the Russian Church Abroad is sometimes accused of being isolationist and fundamentalist. The Greek Church in Australia has in the past decade referred to ROCA as “uncanonical” because it refuses to concelebrate with the Greek hierarchy. It is interesting to note at this point, that during a visit to Dublin, Ireland, of the miraculous icon of Our Lady of Kursk, there was a concelebrated liturgy of the Greek and Russian clergy in the Greek Orthodox Church of the Annunciation. The service took place on 26 August 2003 with the blessing of both diocesan bishops and was the first such concelebration since 1986.

Notwithstanding, the Russian Church Abroad has a long history of being more than an a mere Russian ethnic jurisdiction. In the years since the Second World War the catholicity of ROCA has been expressed in a wide divergence of ethnic and liturgical traditions. For example, at the Russian convent in Spring Valley, NY, (USA), Assyrian Orthodox bishop Mar Yokhanna Shlimov (+1962), was provided with a permanent place of worship and residence. The old calendarist Bulgarians in exile joined the Synod of Bishops in New York in the 1950s, and a parish was established in Melbourne using the premises of the Russian parish in Collingwood. A Bulgarian diocese in Sophia (Bulgaria) continues to remain in communion with the Church Abroad to this day. The Church Abroad even received new calendar dioceses in the Netherlands and France into its jurisdiction, as a result of the missionary work of St John Maximovitch in the early 1950s. A Romanian new calendarist parish in Paris also joined ROCA in 1953, as did a French Western Rite Orthodox diocese. The Western (Tychonite) Rite is also used in Australia in two missionary parishes at present. In the USA, a Serbian Orthodox hierarch, Bishop Nikolai Veremirovich (recently canonised by the Serbian Orthodox Church) made his home in the Russian Church. For some ten years Archimandrite Lazarus Moore worked with the Syro-Jacobites in India in an endeavour to bring them into mainstream Orthodoxy, and Archpriest Dimitry Alexandrow (now Bishop Daniel) continues to work with the Old Believers Rite today. At present, the Russian Church Abroad has parishes throughout the Diaspora using the indigenous language of the country where it is situated, and missionary parishes are to be found in Australia, Europe, North and South America and Korea.

Despite its ethnic background, the Russian Church Abroad has a spirit of all inclusiveness which is not found in many other Orthodox Churches. The most striking element of this catholicity is that it is not necessary to become a “Russian” to be an Orthodox in the Russian Church Abroad.

¹⁰⁶⁸See biography in Appendix B.

and start up a parish school for the children.¹⁰⁶⁹ A few days later, on 19 August 1982, the archbishop ordained Peter Metlenko¹⁰⁷⁰ to be deacon in the parish of Our Lady's Dormition in Dandenong.¹⁰⁷¹

On the Gold Coast, a new missionary parish consisting of a number of retirees, mainly from Victoria, came together in the hope of having regular services. Although no permanent priest could be found for the parish, Archbishop Paul entrusted the spiritual care of this new community to the Dean of Queensland, Fr Michael Klebansky, who would minister to the parish on a monthly visit basis. In the absence of Fr Michael, the other priests in Brisbane would see to the needs of the Gold Coast community. The parish was dedicated to Sts Cyril and Methodius, the Apostles to the Slavs, and services were first held in the local Greek Orthodox church.¹⁰⁷² Later the services were moved to the Serbian church and continue there to this day.

During the early 1980s, Archbishop Paul became the most travelled bishop in the history of the Australian Diocese. He was interested in every detail of parish life. He wanted to know his clergy and the people who were elected to positions of authority in each parish. During October 1982, he officiated at services in Carlton, Cabramatta, Strathfield and Croydon, NSW. In November he visited Kentlyn, Geelong, Melbourne, Brisbane, Blacktown and Canberra. During November he also made official visits to the Premier of Queensland, Sir Johann Bjelke Peterson, and to the Roman Catholic Archbishop of Sydney, Cardinal Freeman, soliciting their support in favour of a group of Russian religious dissidents arrested in Moscow. So it was that month after month the archbishop would travel throughout his diocese, building close relationships with his parishes and bringing the Church out of what may have been perceived as a position of isolation, into contact with a broader spectrum of the community.

By the time the 7th Australian and New Zealand Diocesan Conference of Clergy and Laity was assembled on 27 to 29 December 1982, Archbishop Paul had a clear understanding of the strengths and weaknesses of his diocese. By contrast to some of the previous conferences,

¹⁰⁶⁹Episcopal Decree, No. 49/82, 12 Aug. 1982. (AANZ-ROCA)

¹⁰⁷⁰See biography in Appendix B.

¹⁰⁷¹Episcopal Decree, No. 52/82, 23 Aug. 1982. (AANZ-ROCA)

¹⁰⁷²Episcopal Decree, No. 56/82, 5 Oct. 1982. (AANZ-ROCA)

times were changing and a new atmosphere of hope was reflected in the prelate's assessment of the diocese:

I am amazed at the enthusiasm with which churches are being built in Australia. In the past three years, the church in Dandenong has been completed, the Canberra church is completed on the outside and in Kentlyn the walls of the convent church have reached the roof line... It is pleasing to note that our diocese has so many young and energetic priests, who faithfully and zealously service the Church.¹⁰⁷³

The conference concluded that: "*Our diocese is a strong church community, with a healthy spiritual life and a wealth of capable workers.*"¹⁰⁷⁴ Indeed, the diocese was growing in a number of ways. For example, Fr Alexis Rosentool had expressed a desire to build a monastery in the Snowy Mountains, NSW. Archbishop Paul petitioned the Synod to give its permission and, upon receiving a favourable answer, Fr Alexis purchased 980 acres of land near Bombala, with an inheritance which had come to him.¹⁰⁷⁵

Another change from the past concerned the annual Youth Conferences held in the diocese. Up until 1985 these conferences were traditionally held in Sydney on land adjoining the Kentlyn convent. This somewhat disrupted the routine of the nuns and many young participants were bored by going to the same venue each year. Archbishop Paul changed this practice by permitting interested clergy to organise conferences in their own parishes. Attendance at the conferences dramatically increased as participants travelled to new locations and became better acquainted with the far flung reaches of the diocese. In 1986 a conference was held in Melbourne, in 1988 and 1989 conferences were held in Geelong, in 1992 and 1993 in Dandenong and in 1994 and 1995 in Adelaide. With the arrival of Archbishop Hilarion Kapral in 1996, youth conferences have been held in Sydney, Geelong, Brisbane and Perth. Today the rotation of youth conferences throughout the diocese has become the norm and attendance figures are constantly over one hundred participants. In 2002 the Australian Diocese was host to an All-Diaspora Russian Orthodox Youth Conference, with young adults coming from North and South America, New Zealand, Russia and Europe. This was the first time such a conference was attempted by the Australian Diocese and was hailed by the participants to be an outstanding success.¹⁰⁷⁶

¹⁰⁷³Minutes of the 7th Australian and New Zealand Diocesan Conference of Clergy and Laity. 29 Dec. 1982. (AANZ-ROCA)

¹⁰⁷⁴*Word of the Church*, "На Епархиальном съезде." No. 1-2 (Jan-Feb. 1983), pp. 18-19.

¹⁰⁷⁵Decree of the Synod of Bishops, No. 8/36/225. 24 Aug. 1983. (ROCOR-SA)

Like his predecessors, Archbishop Paul actively sought out candidates for the priesthood. Seminarians returning from Holy Trinity Seminary in Jordanville, USA, were encouraged to quickly enter the service of the Church. So it was that on 27 June 1983, Vasily Ivanovich Hadarin¹⁰⁷⁷ was ordained to be deacon at the Intercession of the Holy Virgin church in Cabramatta.¹⁰⁷⁸ In Melbourne, Nicholas Vasilievich Dalinkiewicz¹⁰⁷⁹ was ordained to the diaconate for the Melbourne cathedral,¹⁰⁸⁰ as Fr Alexander Morozow was being transferred to Canberra to replace Fr Anthony Dudkin who had been hospitalised. On 12 February 1984 Fr Nicholas Dalinkiewicz was ordained to the priesthood and appointed curate at the Melbourne cathedral.¹⁰⁸¹

The death of Abbess Elena Ustinov at the convent in Kentlyn, on 18 April 1984, also caused an unexpected problem for the diocese. Although Mother Elena was in her nineties, she was still quite active and ruled her sisters with an authority based on love and respect. The nuns obeyed her, not so much out of monastic obedience, as out of a sense of love, not wishing to distress the abbess in her winter years. Mother Elena was replaced by Mother Evpraxia who was one of the community.¹⁰⁸² Archbishop Paul's plea to the Synod in 1982 to appoint an experienced abbess from outside Australia apparently fell on deaf ears and little changed in the life of the convent. However, it was during Mother Evpraxia's administration that the convent church was completed and the cloister was totally rebuilt.

In New Zealand the situation concerning the lack of clergy had somewhat eased during 1983. Archbishop Paul had invited Archpriest Theodore Martynenko¹⁰⁸³ from California, to visit Wellington, and if possible, remain there as rector of the parish. Fr Theodore spent six months in New Zealand ministering to the Russian communities, but then returned to the USA because of family commitments. The following year Fr Martynenko returned to

¹⁰⁷⁶Slovo, "10-ый Всезарубежный съезд русской православной молодежи," No. 29 (63), (25 Jul. 2002).

¹⁰⁷⁷See biography in Appendix B.

¹⁰⁷⁸Episcopal Decree, No. 8/83, 14 Jul. 1983. (AANZ-ROCA)

¹⁰⁷⁹See biography in Appendix B.

¹⁰⁸⁰Episcopal Decree, No. 11/83, 15 Oct. 1983. (AANZ-ROCA)

¹⁰⁸¹Episcopal Decree, No. 1/2/84, 24 Feb. 1984. (AANZ-ROCA)

¹⁰⁸²Episcopal Decree, No. 7/4/84, 27 Apr. 1984. (AANZ-ROCA) See biography in Appendix B.

¹⁰⁸³See biography in Appendix B.

Australia to take a permanent appointment in Adelaide. Meanwhile, as mentioned previously, in Kiwitea 160 kms north of Wellington, two New Zealanders, Fr Ambrose Mooney¹⁰⁸⁴ and Nicholas Morgan,¹⁰⁸⁵ a monk, established a small Serbian Orthodox monastery. Services were held in English and Brother Nicholas painted icons to help sustain the monastery. Fr Ambrose had received his priestly ordination at the Serbian monastery in Elaine, Victoria, on 2 August 1979 and was sent to minister to the Serbian community in Wellington. However, after a few months the two monks were replaced by a Serbian priest and were free to pursue their monastic endeavours. This ensured that Fr Ambrose was available to care for the Russian community in Wellington through regular visits. In 1984, at the request of Archbishop Paul, Fr Ambrose agreed to undertake the pastoral care of all the Russian parishes in New Zealand.¹⁰⁸⁶ In fact, in Auckland, Fr Ambrose regularly conducted services until Fr Peter Fomin¹⁰⁸⁷ was appointed to the parish in 1996.

Having found a solution to the problems in New Zealand, Archbishop Paul was faced with a new problem in Victoria. Since the time Fr Michael Protopopov left Geelong in January 1982, the parish had experienced a period of unrest. The church warden had placed the parish priest in an intolerable position by his unwarranted intrusions into matters outside his responsibility and normal parish life was being constantly disrupted. Fr Alexander Morozov refused to continue in the parish and was transferred to Melbourne within twelve months of his appointment. He was replaced by Fr Oleg Smirnov, who had arrived from Holy Trinity Seminary, together with his wife. Fr Oleg felt so intimidated by the situation in Geelong that he collapsed and was unable to continue his ministry. Soon after, Fr Oleg moved to Brisbane and took up secular employment as a musician.

This placed the archbishop in a quandary as to the immediate future of the parish. In September 1984 Fr Gabriel Makarov¹⁰⁸⁸ returned to Australia after his seminary studies and a period of time in America, and was appointed by Archbishop Paul to be rector in Geelong as

¹⁰⁸⁴ See biography in Appendix B.

¹⁰⁸⁵ Born Kenneth Morgan.

¹⁰⁸⁶ Fr Ambrose continued to minister to the Russian Orthodox parishes in Wellington, Auckland and Christchurch for the next eighteen years and was officially released to the Russian Church in 1996. In 2001, Fr Ambrose established a small missionary parish in Palmerston North and, after retiring from the rectorship of Wellington, Christchurch and Auckland parishes, was commissioned by Archbishop Hilarion Kapral to commence an English language mission in New Zealand.

¹⁰⁸⁷ See biography in Appendix B.

¹⁰⁸⁸ See biography in Appendix B.

of 1 October 1984.¹⁰⁸⁹ This appointment put an end to the period of turmoil inasmuch as Fr Gabriel attracted a younger generation of people willing to serve the parish in various capacities. As a consequence, the church warden and his supporters soon thereafter left office. To cater for the needs of the parish in future years, Archbishop Paul Pavlov ordained Basil Kozulin¹⁰⁹⁰ to the diaconate on 11 November 1990 and appointed him to celebrate in the Geelong parish.

Another place of unrest was Adelaide where Fr Alexei Mikrikoff did not see eye to eye with his parish council. Fr Alexei tended to govern the parish by himself and often ignored the provisions of the Normal Parish By-laws. After a number of clashes he decided to move to the USA and applied to leave the parish on 28 January 1985. That same day Archbishop Paul appointed Archpriest Theodore Martynenko to be rector of the St Nicholas parish.¹⁰⁹¹

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In October 1984, after some intensive lobbying by the parish council of the Annunciation parish in Brisbane, Metropolitan Theodosy Lazor (1933-2002) Primate of the Orthodox Church in America appointed Fr John Jillions from the United States to take charge of the parish in Brisbane. Since the death of Fr Dimitry Obuhoff in 1982 the parish had had been cared for by clergy of the Serbian and Ukrainian Churches, with occasional visits by the defrocked Benjamin Garshin from Sydney. Fr Jillions was young and energetic and introduced English as the primary language for worship in the parish. Although Fr John did occasionally celebrate in Slavonic, the introduction of English was not to the liking of his Russian parishioners, and they left. Fr John returned to the USA in October 1987, having been replaced by Fr John Batholomew. The second Fr John only remained in Brisbane until April 1988 and also returned to the USA citing ill health as his excuse. This situation gave rise to Deacon Ian (Ioann) Bojko¹⁰⁹² being ordained by Archbishop Gibran Ramlaoui of the Antiochian Orthodox Church, at the request of Metropolitan Theodosy, and appointed rector

¹⁰⁸⁹Episcopal Decree, No. 9/10/84, 13 Oct. 1984. (AANZ-ROCA)

¹⁰⁹⁰See biography in Appendix B.

¹⁰⁹¹Episcopal Decree, No. 17/1/85, 25 Jan. 1985. (AANZ-ROCA)

¹⁰⁹²See biography in Appendix B.

of the Annunciation parish.¹⁰⁹³ At present, Fr Ian continues his ministry with a small number of parishioners.

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In September 1985 a General Council of the Russian Church Abroad was assembled in Mansonville, near Montreal, Canada. The Council discussed the approaching millennium of Russian Orthodoxy in 1988 and how the Church would celebrate this unique event. The Australian Diocese had already moved to mark the occasion by publishing the “Blagovestnik,” a series of commentaries on the Gospels by Blessed Theophilactos of Bulgaria. Not only was the book to be rarely found, but it was especially prepared to be sent to Russia, where there was a enormous deficit of religious literature. The publication of this book was seen as a major contribution to the work of the Church and became the first of many publications that would be sent to Russia in future years.

The General Council also awarded Archbishop Paul the right to wear the diamond cross on his klobuk for his wise leadership of the Australian Diocese¹⁰⁹⁴ and Fr Michael Protopopov was elevated to the dignity of archpriest.¹⁰⁹⁵ No sooner had the General Council dispersed and the prelates returned to their dioceses, when the Russian Church Abroad was saddened to hear that the primate, Metropolitan Philaret Vosnesensky, had died on 21 November 1985, aged 82 years. An Extraordinary General Council was called to assemble in New York on 21 January 1986 to elect a new metropolitan and primate.

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During the twenty years of Metropolitan Philaret’s primacy, the Russian Church Abroad took a firm position against the Ecumenical Movement and also the rapprochement of the Ecumenical Patriarchate with the See of Rome. At the General Council it was noted that since individual Local Orthodox Churches took up membership in the World Council of Churches:

¹⁰⁹³Letter from N. Dmitrovsky-Baikoff, 26 Jan. 2003. (VDA-ROCA)

¹⁰⁹⁴Decree of the Synod of Bishops, No. 11/35/257, 14 Sept. 1985. (ROCOR-SA)

¹⁰⁹⁵Decree of the Synod of Bishops, No. 11/35/204, 14 Sept. 1985. (ROCOR-SA)

The Orthodox have, day by day, become deeper entrenched in dialogue to establish common sacraments (especially with the Roman Catholics)... The complete incompatibility of such an activity with the teachings of the Holy Fathers is clearly explained in the writing of the great Serbian theologian, of blessed memory, Fr Justin Popovic. Those who follow the development of the Ecumenical Movement must note with horror the text of the so-called Lima Liturgy, presented to the WWC conference at Lima, Peru, which attempts to find a common form for all Christian confessions to use in baptisms, liturgies and ordinations. This was formalised in Geneva in 1975 with the slogan: One Baptism, one Eucharist, one Priesthood.¹⁰⁹⁶

The bishops of the General Council were unable to reconcile the involvement of Orthodox prelates in the World Council of Churches with the ecclesiastical regulations of the Seven Ecumenical Councils, the mainstay of Orthodox theology. They viewed the increasing involvement of Orthodox clerics in ecumenical activities, and worship services in particular, as a compromise of their Orthodoxy and a betrayal of the Holy Canons:

A classic example of ecumenical worship took place at the recent celebrations commemorating the 25th anniversary of Archbishop Iakovos' primacy of the Greek Church in North America. The program clearly shows that during the Service of Thanksgiving, Catholic Archbishop O'Connor, the Head of the Armenian Church in America Archbishop Torkom Manoogian, Serbian Bishop Chrysostom, the President of the National Council of Christian Churches Philip Cousin and bishops of the Episcopalian Church and Lutherans would all lead the prayers. All such forms of 'ecumenical worship' are far from the teachings of the Holy Canons, just as the representatives of such confessions are equally distant from the traditions of the Holy Orthodox Church.

Recently concern has been expressed about the so-called 'dialogue of love,' between Constantinople and Rome. No thought is given to the teachings of the Catholic Church which are not accepted by Orthodoxy, and appear to be passed over without due regard, or hidden behind loud expressions of love. Yet differences continue to exist, especially in questions of ecclesiology, which must be resolved and cannot be surmounted by expressions of love proclaimed by Patriarch Dimitrios when he says: 'Our meetings work towards full communion between you and us... This is not an end in itself, but a stage leading to the unity of all Christians... Our goal is for the world to be transformed and embraced within the Church of Christ, so that His Kingdom may be established on Earth.' We know that with the Second Coming not all will die but shall be transformed (1 Cor. 15:51), but this shall be by the will of the Creator and not by the hands of Man. At that time Ecumenism in all its manifestations, being a creation of Man, shall not be transformed but shall be destroyed as all things of this world shall be destroyed. How then can any Patriarch claim that by his actions he will transform the world?

Those who preside over the Orthodox Churches and take part in the Ecumenical Movement need to understand the full significance of their actions when they make statements similar to those of Patriarch Dimitry... Perhaps it is time to remind them that ecumenism and renovationalism are a betrayal of Orthodoxy and the purity of the Christian Faith. No matter how grand the titles of the Ecumenical Patriarch, one can see in him an ecumenical traitor to Orthodoxy, who if one is to follow him, will lead us away from the teachings of the Orthodox Church.¹⁰⁹⁷

¹⁰⁹⁶G. Grabbe, "The State of Ecumenism," a paper presented to the General Council of Bishops of ROCA. New York, Sept. 1985. (ROCOR-SA)

¹⁰⁹⁷Word of the Church, "О положении Экуменизма." No. 12 (Dec. 1985), pp. 11-12.

In Australia the Russian Church withdrew from concelebrating with the Greeks and Antiochians on the basis of the General Council's view of ecumenism. Furthermore, the situation with these Churches is complicated by the fact that they, together with the Romanians and Bulgarians, have accepted the 'New' or 'Gregorian' calendar for liturgical use. Although the Russian Church, both in Russia and the Diaspora, does not see this issue as a heresy, it does see it as a form of renovationalism which divides Orthodox Christians unnecessarily and spreads scandal amongst the faithful. In Greece the existence of a relatively numerous and vigorous Old Calendarist movement ensures that the issue remains a burning point of conflict to this day.

Although fraternal contacts were maintained between the Russian Church and other Orthodox churches in such forums as the Eastern Churches Fraternity, the Society of St Sergius and St Alban, the Standing Conference of Canonical Orthodox Churches in Australia and the Inter-Church Immigration Committee, these forums also ceased to exist in the early 1990s. Today all contacts are informal and often within the context of academic gatherings and conferences. However, the relationship between the Russian Church Abroad and the Serbian Orthodox Church continues to be one of concelebration and fraternity. This is based on both historic and practical considerations. The special relationship developed in Yugoslavia in the years from 1920 to 1944, when the Russian Church Abroad was formed on the canonical territory of the Serbian Church with the encouragement and support of the Serbian Patriarch, continues to be remembered by both Serbs and Russians to this day, and is especially evident in those places where Russian émigrés from Yugoslavia reside. Furthermore, the commonality of both Churches using the Julian Calendar, having a common liturgical language and historical ties which stretch back many centuries, have ensured that in Australia the Serbian and Russian Churches maintain fraternal relations.

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On the 22 January 1986, the Extraordinary General Council consisting of fifteen archbishops and bishops, elected the Most Reverend Vitaly Ustinov,¹⁰⁹⁸ Archbishop of Montreal and Canada, to be Metropolitan and 4th Primate of the Russian Orthodox Church Abroad. His enthronement took place on the 25 January in the Cathedral of Our Lady of the Sign in New

¹⁰⁹⁸ See biography in Appendix B.

York and was followed by an expanded meeting of the Synod of Bishops; where any bishops wishing to be present were able to attend, to put into place any initiatives of the newly incumbent primate.¹⁰⁹⁹

At the meetings of the Synod a number of Australian clerics were recognised for their service to the Australian Diocese. Archpriests Michael Klebansky, Ioann Stukacz and Theodore Martynenko were awarded jewelled pectoral crosses. The right to wear a jewelled pectoral cross, awarded to Archpriest Peter Semovskih by the late Metropolitan Philaret, was confirmed by the Synod and gold pectoral crosses were awarded to Fr Anthony Dudkin and Hieromonk Alexis Rosentool.¹¹⁰⁰

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The quiet ebb and flow of life in the Australian Diocese was unexpectedly disrupted by the news that Archbishop Paul Pavlov was in urgent need of quadruple by-pass heart surgery. Parishes soon buzzed with rumours and a sense of alarm gripped the diocese, not the least of which was the realisation that the diocese could lose its 59 years old, energetic and popular archbishop. Prayers were offered up in all parishes as Archbishop Paul went into hospital on 16 September 1986. The news of the archbishop illness prompted Metropolitan Vitaly to make a short visit to Australia to comfort the convalescing prelate and calm the apprehensions of his flock. This was Metropolitan Vitaly Ustinov's third visit to Australia, but first as Primate of ROCA. Official visits were made to the parishes in Queensland and Victoria to ensure that nothing had changed in the diocese whilst Archbishop Paul was recovering. Metropolitan Vitaly returned to New York on 16 October, after Archbishop Paul had returned to his residence in Croydon and was able to resume his duties.

At the time of the metropolitan's leaving Australia, a letter addressed to the primate, written by Romil Joukoff "*on behalf of the Association of Russian Veterans¹¹⁰¹ and the scoutmasters and children of the Russian Scouts¹¹⁰² in Melbourne and Dandenong*" was published in the church press. In this letter the writer expressed the belief that

¹⁰⁹⁹ Word of the Church, "Послание Архиерейского собора." No. 1 (Jan. 1986), pp. 1-4.

¹¹⁰⁰ Word of the Church, "Церковная хроника." No. 4 (Apr. 1986), pp. 10-11.

¹¹⁰¹ Русский Обще-Воинский союз

¹¹⁰² Организация Российских юных разведчиков.

you can be for us another Patriarch Germogen, and that your voice will be loudly heard in the Diaspora where gradually young people are losing their Russian roots. Indeed we believe that your voice can also be heard in our suffering Homeland as well. Our youth is keen to listen, and, as in times of old when Patriarch Germogen called the people to rise up during the Time of Troubles [1610-1613], so today in this new and more formidable period of Troubles, you can summon our youth to stand in defence of our Faith and Truth, both in our Homeland and the Diaspora.¹¹⁰³

Archbishop Paul also took note of the contents of R. Joukoff's extravagant plea and instructed that the next diocesan youth conference be held in surroundings more in tune with the perceptions of younger people. Fr Gabriel Makarov volunteered to hold the December 1986 conference at a university college outside Geelong. The conference was given the theme: "Orthodoxy: Yesterday, Today and Forever." This was the first youth conference held where English was used on par with Russian in the presentation of lectures and in discussion groups.

The 1986 year finished with Archbishop Paul fully recovered from his heart surgery and looking to the future. With the Russian Church contemplating the celebrations of the millennium of Russian Orthodoxy in 1988, Archbishop Paul looked for an opportunity for the whole diocese to become involved in a project which would unify and inspire his vast diocese. On 11 January 1986 he had officiated, together with the bishop of the Serbian Orthodox Church in Australia, the Right Reverend Vasilje Vadic, at the consecration of the Our Lady's Dormition church in Dandenong, Victoria, and was impressed that this occasion had attracted so many clergy and worshippers from all over Australia. Everyone commented on the spiritual nature of the services and how they were affected by this extremely rarely performed rite. So it was that in December he issued a statement announcing that, in Australia, the central event to commemorate the millennium of Russian Orthodoxy would be the consecration of the new St John the Baptist church in Canberra. The external appearance of the church was completed and there was still eighteen months to complete the interior. Advice was sought from Hieromonk Alexis Rosentool and the iconographer A. V. Ganin on the appropriate decoration. It was proposed to install an iconostasis combining elements of both Pskov and Novgorod architecture. The cost of carving the iconostasis was estimated at \$50,000 and the icons estimated to cost about the same sum.¹¹⁰⁴

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¹¹⁰³Word of the Church, "Письмо в редакцию." No. 10 (Oct. 1986), p. 16.

On 19 February 1987, the monastic life again made an attempt to capture the hearts and minds of Orthodox people. On that day Archbishop Paul, together with many worshippers from Sydney, Canberra and Melbourne came to the monastery land near Bombala to consecrate the foundations of a monastery church dedicated to the Transfiguration of Christ. Work had been going on at the monastery for some months and a number of buildings had been erected, including the cloister, workshops and refectory. On a nearby hill a small chapel had been built of logs, in the Russian style, where services were held whilst no proper church existed. The main monastery church was but a steel skeleton, and yet, deep in the Australian Bush, the promise of a new spiritual awakening was evident. Archbishop Paul noted in his homily:

In God's Church everything lives in the Spirit, in a miraculous way. Where it appears to our eyes that nothing could grow, there God works His miracles. Whatever God plans it will be so, for the Spirit of our God does as He wills.¹¹⁰⁵

For the monastery this was a period of heightened activity. Many people from New South Wales and Victoria came to work in building the monastery and establishing its grounds. However, on 1 September 1987, the Synod of Bishops instructed Fr Alexis Rosentool to move to Jerusalem and take up the position of Head of the Russian Ecclesiastical Mission in the Holy Land.¹¹⁰⁶ This meant that work would need to continue at the monastery without the presence of its founder. This was yet another blow to the development of monasticism in the Australian Diocese.

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Throughout 1988, the Russian Orthodox Church, both in the Homeland and Abroad, celebrated the millennium of Russian Orthodoxy.¹¹⁰⁷ In Russia there was considerable

¹¹⁰⁴ Word of the Church, "Церковная хроника." No. 1-2 (Jan-Feb. 1987), pp. 22-23.

¹¹⁰⁵ Word of the Church, "Освящение закладки мужского монастыря." No. 4 (Apr. 1987), pp. 9-11.

¹¹⁰⁶ Decree of the Synod of Bishops, No. 1/20/11/35/158, 1 Sept. 1987. (ROCOR-SA)

¹¹⁰⁷ Ancient Rus, with its capital in Kiev, received the Christian Faith from Byzantium in 988 AD. The Grand Prince Vladimir (978-1015) received baptism himself in Korsun and called upon his people to be baptised in the River Dnieper at Kiev. Vladimir then actively promoted Christianity throughout his kingdom, which stretched from Novgorod in the north and Pskov in the west, to the Volga River in the east, and south to the Black Sea. For his apostolic missionary endeavours St Vladimir was canonised by the Russian Church within fifty years of his death. To St Vladimir the baptism of Kievan Rus meant not only the physical baptism of its people but also the renunciation of its pagan past and the building of a kingdom based on Christian principles of law and justice, which became the foundation of the concept of Holy Mother Russia.

concern as to whether the Soviet authorities would permit any overt religious display to celebrate the millennium of the Russian Church. But, as more and more people began to show an interest in the significance of the occasion, the festivities simply grew to such proportions that the momentum became unstoppable and the atheist authorities found it more prudent to remain quiet. Soviet academics, historians, artists and writers became involved, and what could have been a relatively quiet affair, due to the constraints which the Soviet Government could have easily applied, grew to national proportions:

For quite some time the Soviet leaders could not decide what to do about the millennium - torn between the Communist Party's stance against religion and the massive popular surging toward the approaching anniversary, both in the Soviet Union and world-wide. Finally they reached a decision and ordered that the entire USSR observe the occasion with pomp and ceremony, thus hoping to contain it within their sphere of influence... With the ascendancy of Mikhail S. Gorbachev, the Soviet Union seems determined to put on a human face before the watching world. A well-publicised religious celebration fits its plans very well. The freedom - or at least tolerance - of religion in the USSR is made to seem like a genuine reality.¹¹⁰⁸

The 1988 Jubilee year was to mark a decided change in the relationship of the Church with the Soviet government. Most importantly, as Archpriest Vladislav Tsipin remarks in his historical study of the Russian Church in the Soviet Union:

At the end of April 1988 Patriarch Pimen and the Holy Synod... met with M. S. Gorbachev, a meeting which in its consequences was no less important than that of Metropolitan Sergius with Stalin in 1943... At the meeting Gorbachev stated that all religious organisations had been touched by the tragic events of the period when the personality cult [of Stalin] was enforced. However, all things were rectifiable and that a new law concerning the rights of the individual was being prepared which would provide the Orthodox Church with the judicial status needed to legally pursue its activities. Patriarch Pimen then raised the question of the millennium of Russian Orthodoxy and, after a frank discussion; the press was informed that the millennium would be celebrated openly, with great pomp and across the whole of the Soviet Union.¹¹⁰⁹

Other significant events followed. For instance, in May the authorities returned confiscated Church relics to the representatives of the Patriarchate, then a few days later, in the Ukraine, the great Kiev Caves Lavra was returned to the Church. In the ensuing months new churches began to open for worship.

In the Diaspora the Russian Church celebrated the millennium with lavish liturgical ceremonies, banquets, concerts and symposiums. UNESCO had declared the millennium of Russian Orthodoxy to be an event of world importance as it touched upon the history of Europe and the world in general. It fell to Australia to be the first place in the world where a

¹¹⁰⁸I. Kutash, "The Soviet Union Celebrates 1000 years of Christianity, *Christian History*, Vol. VII, No. 2, Issue 18, pp. 11-15.

Divine liturgy was celebrated to welcome in the millennium. At twelve midnight on New Year 1988, the Russian Orthodox clergy of Victoria gathered in the Russian Scout camp at Noogee, in Gippsland, to celebrate the first liturgy of the new millennium. More than one hundred and fifty boy and girl scouts were present and the miraculous icon of Our Lady of Kursk was especially brought to the camp for the service. The service left a lasting impression:

The atmosphere was magical. In the middle of the bush with the Loch River gurgling in the background, the sky dark as pitch and studded magnificently by countless stars, we met to pray. A large open tent was erected just in case of rain, but proved to be unnecessary until the very end of the service. The area for the service was bedecked with flowers and in the centre, just before the altar, lay the wondrous icon of the Kursk Mother of God. Our 'bush chapel' was light only by dozens of candles. During the service I thought to myself that the chanting of the priests, the vestments, the smell of incense and the singing of so many young and innocent voices must have been similar to what St Vladimir's ambassadors experienced when they first came to the church of Hagia Sophia in Constantinople a thousand years ago.

It seemed most appropriate that this was where the celebrations of Russia's thousand year Christian history should start. Like Christ's birth, away from the glitter of the cities, with children - our future - present, and that wonderful icon which has protected three generations of Russians during their exile. As the service finished, mighty claps of thunder rent the air and lightening flashed with such ferocity that everyone was struck with awe. Just as the Kursk icon was taken to a nearby building for safety, the heavens opened up and, as if to wash away the sins and follies of the past, a deluge of rain descended upon the camp.¹¹¹⁰

In May, Metropolitan Vitaly Ustinov again visited Australia. The main reason for his visit was to officiate at the celebrations held in the Cathedral of Sts Peter and Paul in Sydney. All of the clergy of the diocese were in attendance, and were awarded, by the Synod of Bishops, a special jubilee cross to wear in commemoration of the millennium. The solemn Episcopal liturgy was followed by a banquet for 800 guests. During this function Archbishop Paul delivered a homily on the importance of St Vladimir in Russian history.¹¹¹¹ After the religious festivities, guests were invited to be present at the opening of an exhibition of paintings on the millennium topic in the Bankstown Town Hall. The NSW Millennium Committee had prepared prizes for the most original works and these were presented by the metropolitan. At the exhibition a 100 voice choir performed a number of ecclesiastical compositions to the delight of those present. A few days later Metropolitan Vitaly and Archbishop Paul were invited to visit Canberra as guests of the Governor-general, Sir Ninian Stevens.

¹¹⁰⁹V. Tsipin, *History of the Russian Orthodox Church 1917-1997*, Moscow, 1997.

¹¹¹⁰I. V. Halafoff, "1000 years of Russian Orthodoxy," *Skaut Razvedchik*, No 64. April 1988.

¹¹¹¹*Word of the Church*, "Празднование 1000-летия Крещения Руси." No. 6-7 (Jun-Jul. 1988), pp. 1-5.

Meanwhile, Fr Michael Protopopov was commissioned by the archbishop to return the Kursk icon back to its permanent place of residence in New York and to represent the Australian Diocese at the millennium celebrations in San Francisco, New York, Paris, Munich and Salzburg. In Paris H.I.H. the Grand Duke Vladimir, Head of the Romanov Dynasty in exile, led the official guests in worship and later spoke of how touched he was that distant Australia had united with the rest of the Russian Church in Europe to commemorate the millennium.¹¹¹²

With Fr Protopopov's return to Australia, the Victorian Millennium Committee, of which he was chairman, commenced its program of events. On 5 June Archbishop Paul and Fr Protopopov were received by the Victorian Governor, Dr Davis McCaughney, himself an eminent theologian, to mark the beginning of celebrations in Victoria. The following day at the Melbourne University Gallery, with the support of the Victorian Ministry of the Arts, the Melbourne University Faculty of Arts and the Victorian Millennium Committee mounted a major exhibition of icons which was officially opened jointly by the university's Vice-Chancellor Professor David Penington and Archbishop Paul Pavlov.

On the 12 and 13 August a symposium was held at Melbourne University, organised by Professor Roland Sussex and Nina Mihailovna Christesen of the Russian Department. The symposium was officially opened by Dr Davis McCaughney D.D. and featured lectures by: Fr Nicholas Karipoff on "The Meaning of Russia's Acceptance of Christianity to the Eastern Slavs," Prof. K. M. Hotimsky - "The Literature of Ancient Rus," Dr Cynthia Stelman - "Relations with Constantinople in the Writings of Early Russian Pilgrims;" in all, 19 lectures were presented by Australian and New Zealand scholars to large and interested groups of academics, students and invited guests.¹¹¹³

Concerts were organised on a grand scale to introduce as many people as possible to Russian culture. The Russian Church understood that by introducing the broader Australian society to both the religious and national heritage of Russian immigrants, it would facilitate a better understanding of the Russian community and its place in society. In September a concert were held at Her Majesty's Theatre in Adelaide and, in October, at the Sydney Opera House

¹¹¹²Letter from Grand Duke Vladimir Romanov to Archbishop Paul Pavlov, 22 May 1988. (AANZ-ROCA)

and at the National Theatre in Melbourne. These concerts received much attention amongst the concert-going public and were complimented on providing opportunities for Russian-born and local artists to showcase their talents and Russia's artistic heritage.¹¹¹⁴

On St Vladimir's Day, 28 June, whilst Archbishop Paul attended a special jubilee General Council of ROCA bishops in New York, in Victoria, the clergy and laity of Melbourne, Dandenong and Geelong gathered at St Helen's Beach, in Geelong, to conduct an open air service in honour of the Baptiser of Russia. The Divine liturgy was celebrated, followed by the rite of blessing of the waters. At the end of the services the whole gathering, consisting of over a thousand people, moved in procession to the jetty where the tradition blessing the waters and of throwing the cross into the sea was conducted, with many young people throwing themselves into the waters to retrieve the cross. The festivities concluded in typical Russian fashion with an enormous outdoor meal and entertainment.¹¹¹⁵

During the latter half of the jubilee year, two major exhibitions were held. The first was an exhibition of Russian arts and crafts at the Council of Adult Education in Flinders Street, Melbourne in August. The second exhibition, held in December, was of antique Russian jewellery, silver, and historic weaponry. This exhibition was at the Blaxland Gallery in Melbourne. At the time of the exhibitions a competition was conducted for Russian speaking children to write an essay on "What the Russian Millennium means to Me," or "How my Parish is preparing to celebrate the Millennium Anniversary." Parish schools and individual children were invited to submit essays and play an active role in the millennium celebrations.¹¹¹⁶

On 12 November 1988, the Australian Diocese came together to celebrate the consecration of the church of St John the Baptist in Canberra. Every priest of the diocese was present to concelebrate with Archbishop Paul and hundreds of worshippers came from parishes across Australia. The full consecration of a church is a rare and spectacular rite. During the four hour service the congregation stood in hushed awe and time appeared to have no meaning.

¹¹¹³ University of Melbourne News, "Russian Symposium," Vol. 2, No. 5. (Jul-Aug. 1988), p. 3.

¹¹¹⁴ Word of the Church, "Юбилейный торжественный концерт." No. 11 (Nov. 1988), pp. 12-15.

¹¹¹⁵ Word of the Church, "Церковная хроника." No. 10 (Oct. 1988), pp. 14-16.

¹¹¹⁶ Millennium of Russian Christianity. Russian Ethnic Representative Council of Victoria - Commemorative brochure. 1988, p. 15.

At the end of the consecration and subsequent liturgy, the Honourable Ros Kelly, representing the Federal Parliament, was invited to unveil a commemorative plaque.¹¹¹⁷

The millennium year concluded, as it started, with a midnight Divine liturgy of the eve of the new year, this time celebrated in the Protection of the Holy Virgin cathedral in Melbourne. Archbishop Paul officiated at the service together with all the clergy of Victoria. The service was sung by the combined choirs of Melbourne and Dandenong parishes. During the service Fr Michael Protopopov was appointed Dean of Victoria¹¹¹⁸ for his services in chairing the Victorian Millennium Committee.

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The millennium year also introduced a new dimension to the Orthodox Church in Australia, the establishment of two parishes of the Moscow Patriarchate. In Melbourne, Fr Michael Tolmachev,¹¹¹⁹ the representative of the Moscow Patriarchate in Australia, as well as the rector of the Holy Virgin parish in South Yarra, chaired an inaugural meeting of a new group which called itself the “Australian Orthodox Parish of the Russian Orthodox Church (Moscow Patriarchate).” This group consisted of a number of converts to Orthodoxy seeking stability in the Church, and a core group of Russians. On 13 September 1988 this parish became an incorporated body and rented an unused Methodist church building in Glen Iris. The church, dedicated to the Holy Trinity, was furnished with an iconostasis and icons sent from the Russian Church of Sts Peter and Paul in Hong Kong, which had been used by Russian seamen until it closed in 1976.¹¹²⁰

On 28 January, during the visit of Metropolitan Philaret Denisenko of Kiev and Galicia, (Moscow Patriarchate), the prelate ordained an ex-Anglican Peter Hill¹¹²¹ to the diaconate, and on the next day, to the priesthood. Fr Peter was then appointed rector of the parish and served in that capacity until 1995, when his marriage broke up and he retired to secular life. Holy Trinity parish remained without a rector until 1999, however services were conducted

¹¹¹⁷Word of the Church, “Торжество Крещения Руси в Канберре.” No. 12 (Dec. 1988), pp. 10-11.

¹¹¹⁸Episcopal Decree, No. 3/10/88, 23 Oct. 1988. (AANZ-ROCA)

¹¹¹⁹See biography in Appendix B.

¹¹²⁰The Age, “Orthodoxy takes priest on a journey from West to East,” (14 Feb. 1989), p. 10.

by clergy of the Antiochian and Serbian Churches. On 6 October 1998 Fr Igor Filianovsky¹¹²² was appointed by the Church in Moscow to be rector of Holy Trinity parish, which had moved by then from Glen Iris to Parkville.¹¹²³ The parish, which follows the New Gregorian Calendar, conducts services in English, with Slavonic services on alternate Saturdays.

Being an English speaking parish that caters to other ethnic groups that follow the Orthodox Faith, the church marks Christmas today, but Fr Filianovsky also attends a Christmas church service in January.¹¹²⁴

Although the Greeks, Antiochians, Bulgarians and Romanians have all accepted the New Calendar, the Russian and Serbian Churches have remained true to the historical traditions of Orthodoxy. Consequently, the fact that a parish presenting itself as Russian had introduced the Western Calendar, became a point of some contention within the Russian community and amongst visitors from Russia, with many Russians being scandalised by the innovation.¹¹²⁵

The other Moscow Patriarchal parish was established in Blacktown, Sydney. At the July 1987 session of the Holy Synod in Moscow it was decided to buy land in Sydney to establish a parish. A disused Greek Orthodox church was acquired in the outer Sydney suburb of Blacktown in September 1987, when Archbishop Iov Tivanuk arrived from Moscow to negotiate the purchase with the Greek Archdiocese of Australia. A priest was appointed in 1988, by decree of Patriarch Pimen Izvekov of Moscow, and Fr Vladimir Makeev¹¹²⁶ arrived in Australia to be rector of the new parish on 14 March 1989.

With the arrival of Fr Vladimir regular services commenced on 26 March 1989, the church was renovated and decorated, and in the following year a rectory was purchased. The church, in honour of the Protection of the Virgin Mary, was formally consecrated on 10 December 1989 by His Eminence, Sergie Petrov, Metropolitan of Odessa and Kherson. During the service the prelate elevated Fr Makeev to the dignity of archpriest and invested him with the

¹¹²¹This is not the same Fr Peter Hill who is a cleric of the Russian Church Abroad. The fact that both men have the same name is coincidental. See biography in Appendix B.

¹¹²²See biography in Appendix B.

¹¹²³M. Tolmachev, History of the Holy Trinity Russian Orthodox Parish, Moscow Patriarchate (English Speaking), (Pamphlet). Pp. 1-2.

¹¹²⁴The Age, "Celebrating Christmas" (25 Dec. 2002), p. 3.

¹¹²⁵Interview with His Excellency, Rashit Luftulovich Khamidulin, Ambassador of the Russian Federation to Australia, 17 June 1999.

¹¹²⁶See biography in Appendix B.

jewelled pectoral cross. Today the parish consists of both Russians and people of mixed marriages. On 2 July 1993 Patriarch Alexei II of Moscow presented the parish with an icon of the Protection of the Virgin Mary as a blessing in recognition of its missionary efforts.¹¹²⁷

The appearance of parishes of the Moscow Patriarchate in Australia in 1988, received a varied reception amongst Christians.¹¹²⁸ The ecumenical freedom which the Moscow parishes displayed was well received by Protestant academic and religious circles, and stood in sharp contrast to what was perceived as an isolationist policy on the part of the Russian Church Abroad. Other Orthodox Churches in Australia, frustrated by the fact that the Church Abroad would not concelebrate with them (except the Serbian Church) because of their pro-ecumenical policies, gladly received the Moscow parishes into their orbit. This gave rise to the spurious contention that as the Moscow parishes belonged to the Church of Russia, and were in communion with the other Orthodox Churches, they were canonical. Conversely, it is sometimes argued that the Russian Church Abroad, which is not governed by the Moscow Patriarchate and refuses to concelebrate with those in the Ecumenical Movement, is uncanonical. The truth of the matter is that the term “canonical” is used in a political sense by opponents trying to score points in favour of their arguments.

The establishment of the Moscow parishes became a point of contention amongst Russian émigrés. The vast majority of Russians settled in Australia belong to the Church Abroad¹¹²⁹ and, whilst some individuals disaffected by life in their own parishes joined the Moscow parishes, the majority saw the appearance of parishes established by the Department of External Affairs of the Moscow Patriarchate as an attempt by Moscow to undermine the strongly anti-Communist, nationalist, foundation of the Russian Diaspora and its Church. The attitudes of the Cold War and the personal life experiences of thousands of Russians had ensured that even in the first years of the 21st century, the Moscow presence, colloquially called “The Soviet Church,” has been seen by most with suspicion, despite the outward forms of civility. It is also interesting to note that in both Sydney and Melbourne, the majority of new arrival migrants from the former Soviet Union and its satellite states, who have a

¹¹²⁷ Interview with Fr Vladimir Makeev, 12 Feb. 2003.

¹¹²⁸ A decade prior to the establishment of the two Moscow parishes, there was an, albeit unofficial presence of the Moscow Patriarchate, in the person of Fr Donat Fomin. See biography in Appendix B.

¹¹²⁹ Approximately 150,000, based on parish figures.

religious inclination, still prefer to attend churches of the Russian Church Abroad, rather than the overseas churches of the Moscow Patriarchate.¹¹³⁰

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During 1989 plans for two new churches were approved by the diocesan authorities. On 4 February, Archbishop Paul consecrated the foundations of a new church to Sts Peter and Paul in Perth.¹¹³¹ The original church built in the time of Fr Sergij Putilin was demolished, and a new building in the Pskovian architectural style was designed. The parish decided to construct the church using the building company of Sergei Anuriw, a life long member of the parish, which saved the parish thousands of dollars. The rector of this new church was to be Fr Vladimir Zayko.¹¹³² On 5 November the archbishop arrived in Melbourne to consecrate the foundations of a new church dedicated the Protection of the Virgin Mary in Brunswick. This church was to be built in the Yaroslav architectural style and because of its size and grandeur expected to take a number of years to complete.¹¹³³

In Adelaide, Archpriest Theodore Martynenko asked to be relieved of his position as rector of the St Nicholas parish. Fr Theodore soon left Australia in the hope of living in Russia. However having convinced himself that little had changed in the post-Millennium Soviet Russia, returned to live in California, USA. Martynenko was replaced by Fr Vladimir Deduhin¹¹³⁴ on 17 January 1989.¹¹³⁵ In 1989 Deacon George Lapardin¹¹³⁶ returned to Australia from Holy Trinity Seminary and was appointed to the Cathedral of Sts Peter and Paul in Strathfield. Later that year, on 2 September, Deacon Michael Boikov was ordained by Archbishop Paul to be resident priest at the Archbishop's Chapel in place of Fr Peter

¹¹³⁰ Survey of Russian migrants 1999-2002, Russian Welfare Society, Melbourne, 2003.

¹¹³¹ At the commencement of the building process, Fr Petar Rados and the Building Committee had a falling out over how the church was to be sited, and Fr Peter refused to continue ministering to the parish. During the whole of the building phase no parish priest was present and only monthly services were held when priests were sent by the Dean of Southern Australia, from the eastern states. On 15 December 1989, Fr Vladimir Zajko migrated from England to live with his daughter in Perth. The parish invited Fr Vladimir to be their parish priest and petitioned Archbishop Paul to receive him.

¹¹³² See biography in Appendix B.

¹¹³³ Word of the Church, "Закладка нового храма в Мельбурне." No. 12 (Dec. 1989), p. 15.

¹¹³⁴ See biography in Appendix B.

¹¹³⁵ Episcopal Decree, No. 21/1/89, 17 Jan. 1989. (AANZ-ROCA)

¹¹³⁶ See biography in Appendix B.

Sheko, who had been moved to Cabramatta when Fr Alexis Rosentool left for Jerusalem.¹¹³⁷ German Polorotoff¹¹³⁸ was also ordained by Archbishop Paul to go to Jerusalem but at the last moment the appointment was cancelled by the Synod of Bishops, and the Australian Diocese was able to retain Fr German.

Under the watchful control of Archpriest Nikita Chemodakov and Mrs Lydia Razoumovsky the new church of Our Lady of Kazan at the Kentlyn convent was completed. Metropolitan Vitaly was invited to officiate at the consecration and arrived in Australia in time for the service on 17 February 1990. Archbishop Paul and the clergy of Sydney joined the primate in the consecration service.¹¹³⁹ It did not take long for the parishioners in Perth to build their new church. On 22 July 1990 Archbishop Paul officiated at the consecration of the new building. Although a small and distant parish, the Russian Orthodox of Perth took only eighteen months to have their church built and ready for services.¹¹⁴⁰

On 15 March 1991, Archbishop Paul officiated at the minor consecration of a chapel dedicated to St John of Kronstadt at the Russian Welfare Society's aged care complex in Dandenong.¹¹⁴¹ This would be the last consecration service that the prelate would perform. Those who knew the archbishop closely were aware that since his heart surgery, Archbishop Paul was not a well man. He suffered from high cholesterol, liver problems, diabetes and constant angina pain.

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After the millennium celebrations concluded, Archbishop Paul endeavoured to perpetuate the spiritual momentum which the anniversary had generated in the Australian Diocese. Commencing in 1989, the diocese began to publish religious literature in batches of 10,000 books and send them gratis to Russia for distribution to Orthodox Christians. Many of the books printed were distributed through an organisation called "Orthodox Action," which would write letters to people in Russia and send books free of charge. This organisation was

¹¹³⁷Episcopal Decree, No. 1/9/89, 9 Sept. 1989. (AANZ-ROCA)

¹¹³⁸See biography in Appendix B.

¹¹³⁹Word of the Church, "Великое освящение храма Казанской Божией Матери." No. 3 (Mar. 1990), p. 24.

¹¹⁴⁰Word of the Church, "Освящение храма в Перте." No. 8 (Aug. 1990), pp. 21-24.

¹¹⁴¹Word of the Church, "Торжество в Данденонге" No. 5 (May 1991), p. 23.

responsible for thousands of books being sent to the distant corners of the Soviet Union. In reply, thousands of letters detailing the religious, political and socio-economic situation in the USSR were sent to Australia, thus permitting the Australian Diocese and the Russian community at large to have an accurate picture of events in the Homeland as the Soviet Union disintegrated.¹¹⁴²

When it became obvious from the ever-growing correspondence with Russia that not only religious literature was needed, but also food, clothes and medicines, Archbishop Paul called on his flock to donate whatever they could so that containers of humanitarian aid could be sent to Russia:

Only recently the Soviet Union was, for us, a closed country. Today we now speak of Russia, and much of what was previously forbidden is now permitted, encouraged and acceptable. The unbelievable tragedy of Chernobyl unexpectedly raised the Soviet curtain and permitted us to see the terrible living conditions of those not only in Chernobyl, but throughout the land. Who could have imagined a year ago that the Russian Church Abroad would have the opportunity to assist in the spiritual rebirth of the Orthodox peoples of Russia? Today, this is a reality.

Having witnessed the plight of our less fortunate compatriots, there are individual people and organisations in our midst that are trying to help. Now, our Australian and New Zealand Diocese, through its welfare committee and with the co-operation of other Russian community organisations, calls upon all people of good will to assist in providing aid to the needy, the destitute, and to the children living in orphanages.

To avoid any concern that our aid will fall into the wrong hands, our diocese has ensured that the delivery and distribution of humanitarian aid will be undertaken by reliable and responsible people.

Dear brothers and sisters! Your assistance can be in the form of money, clothes, children's toys, preserved foodstuffs, bolts of material, shoes and medicines. No doubt all items of daily domestic usage will be readily accepted. Collection points will be located in every parish and parish clergy will ensure that these are sent to the central collection point in Melbourne. It is expected that this project will be ongoing for the time being.

Without belittling the efforts of any individual or group who have sent humanitarian aid to our suffering compatriots in the past, I now call upon all the faithful children of the Russian Church Abroad to hear my plea and donate, each according to his means, to help our afflicted brothers and sisters.¹¹⁴³

The reaction to Archbishop Paul's humanitarian initiative was impressive. During the years 1991 to 1994, the Australian and New Zealand Diocese sent 220 tonnes of food, clothing, bolts of material, shoes, children's clothing and toys; a total of 3611 individual parcels. In addition, an operating theatre donated by Hobart Hospital, a dental surgery and 291 items of medical equipment were also sent at a total cost of \$68,226. In all cases Fr Michael

¹¹⁴² Word of the Church, "Нам пишут из России." No. 1-2 (Jan-Feb. 1990), p. 17.

¹¹⁴³ Word of the Church, "Воззвание." No. 6 (Jun. 1991), p. 23.

Protopopov, or his matushka, Kira Mihailovna, were present in Russia when the cargo arrived and personally supervised the distribution of humanitarian aid to hospitals, orphanages, monasteries, convents and to individuals through various parish churches. In addition to the generosity of the Russian community, such organisations as the Australian Red Cross, the Brotherhood of St Lawrence, the Greek Orthodox Archdiocese, the Wool Knitters Association of Victoria, the Russian Catholic Centre and the Methodist Ladies' College made regular and considerable donations to the appeal. Much of the organisational procedure was simplified by the Melbourne City Council permitting the humanitarian aid to be sent through the Melbourne-St Petersburg sister city program.¹¹⁴⁴

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On the morning of 8 June 1991 Archbishop Paul suffered a stroke at his residence in Croydon. He was taken to hospital where he suffered a second stroke. The next day he began to speak coherently but had suffered some paralysis down his left side. He informed his secretary, Fr Nicholas Grant, that he wanted to appoint Fr Michael Protopopov as administrator of the diocese during the time of his illness.¹¹⁴⁵ This was done and Fr Protopopov arrived in Sydney on the third day. In his diary the new administrator wrote:

On the 15 June I visited Vladyka at noon. Seeing me he said: 'Go to my lounge room and on the marble mantelpiece, on the left side, is my pectoral cross. Take it and wear it.' I considered myself to be in a somewhat indelicate situation and left the archbishop's instruction unfulfilled. The next day when I made my visit to the hospital Archbishop Paul saw me and said somewhat crossly: 'I made you the administrator, thinking that you would be obedient.' I asked, with some surprise, what was the matter and His Grace replied: 'I told you to put on my pectoral cross, but you have turned out to be false. I don't need that sort of administrator.' Upon returning to the diocesan offices I rang the Synod of Bishops in New York and, after relating the incident with the cross, went and obeyed the archbishop's instructions. This incident convinced me that Archbishop Paul was fully aware of what was going on around him and that he was mentally capable of making decisions."¹¹⁴⁶

Indeed, throughout the whole of his illness the archbishop was always very alert, clear minded, and able to make decisions relating to the needs of the diocese. What Archbishop Paul was not able to cope with was the constant pressure of visitors or long winded conversations. Progressively, throughout his illness, Archbishop Paul found solace in the

¹¹⁴⁴Audit Certificate, Carter Harris Associates - Accountants, 22 May 1994. (AANZ-ROCA)

¹¹⁴⁵Decree of the Chairman of the Synod of Bishops, 12 Jun. 1991. (ROCOR-SA)

¹¹⁴⁶M. Protopopov, Diary notes 15-16 June 1991. (Private library of the author).

The right to wear the jewelled pectoral cross, mentioned in this account, was confirmed on Fr Protopopov by a decree of the Synod of Bishops on 15 September 1991.

company of a small group of intimate friends who, as he considered, were not constantly looking to see if he made a mistake. This situation later gave rise to gossip about “*sinister powers behind the episcopal throne.*”¹¹⁴⁷ Paul remained in hospital until 3 July. Upon returning to his residence he did not want to be left alone and consequently Fr Nicholas and Matushka Nina Grant took the prelate to their home where he convalesced until mid August. Archbishop Paul’s absence from the diocesan offices gave rise in some quarters to questions being asked about his fitness to continue as ruling bishop of the diocese.

By the time Metropolitan Vitaly arrived in September, supposedly to support the archbishop in his time of illness, there was a recognisable group of people determined to replace the archbishop with their own candidate, namely, Archimandrite Alexis Rosentool. This group met with the metropolitan on a number of occasions, usually in private houses, to press their claims. To prepare the way for Fr Rosentool to remain in Australia it was necessary to replace him in the Russian Ecclesiastical Mission in Jerusalem. To this end, Metropolitan Vitaly and Fr Alexis travelled to Perth to invited Fr Nicolae Iuhos,¹¹⁴⁸ a Romanian priest in the Russian jurisdiction, to accept the position in the Holy Land and free Fr Alexis for other duties.¹¹⁴⁹ However, when Archbishop Paul heard of these clandestine meetings, he became adamant that he would not relinquish his diocese.

After the metropolitan returned to New York, Archbishop Paul suffered a further minor stroke and was hospitalised. A few days later he was sent to a rehabilitation centre to convalesce. Whilst still at the centre the archbishop received an unexpected visit from Fr Alexis Rosentool, who had returned unannounced from his posting in Jerusalem. Fr Alexis produced a decree from Metropolitan Vitaly naming him administrator of the diocese in place of Fr Michael Protopopov. This action led to a lively exchange of opinions and Archbishop Paul categorically refused to sanction a change of administrators. This was later recorded by Fr Alexei in a letter to the archbishop:

I wish to inform Your Grace that in conformity with your directions of 16 November 1991, I divest myself of all responsibilities accorded to me by the decree of Metropolitan Vitaly, dated 25 October 1991, and... in accordance with your wishes, now retire to the Holy Transfiguration Monastery for the rest of my stay in Australia.¹¹⁵⁰

¹¹⁴⁷ Anonymous letter circulated in Sydney. March 1992. (AANZ-ROCA)

¹¹⁴⁸ See biography in Appendix B.

¹¹⁴⁹ Decree of the Synod of Bishops, No. 8/36/11/35/11, 20 Mar. 1992. (ROCOR-SA)

¹¹⁵⁰ Letter from Archimandrite Alexis Rosentool to Archbishop Paul Pavlov, 19 Nov. 1991. (AANZ-ROCA)

Archbishop Paul now came to the conclusion that the decree of 25 October meant that there was a conspiracy to have him removed. The die was now cast for a subtle campaign to be waged against Archbishop Paul, the administrator of the diocese Fr Protopopov, the diocesan secretaries Fr Nicholas and Nina Grant and the Diocesan Council. The gist of the rumours was that Archbishop Paul, because of his state of health, could be manipulated and therefore should be immediately retired for his own good. The need for a new bishop was canvassed: one who had a good knowledge of Australian affairs and who would make a clean sweep of all diocesan positions and start afresh. In New York, the candidature of Archimandrite Alexis Rosentool was placed before the bishops of the Russian Church Abroad for episcopal election.

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Matters became more complicated when, in December 1991, the Parliament of New South Wales promulgated the “Russian Orthodox Church (NSW) Property Trust Act 1991 No. 91.”

Mindful of the years of turmoil associated with the schism at Strathfield, Archbishop Paul Pavlov when appointed ruling bishop of Australia and New Zealand had received a decree from the Synod of Bishops authorising him *“To investigate whatever means are necessary to improve the legal status of the diocese and use them to achieve this goal.”*¹¹⁵¹

Accordingly, Archbishop Paul commenced the process which was to result in the Property Trust. By March 1984, the diocesan solicitors had prepared a draft for:

...a company limited by guarantee under Section 66 of the Companies (NSW) Code, with the Minister’s consent to the deletion of ‘limited,’ called (Trustees of the Russian Orthodox Church Property), an Act of the NSW Parliament for Eastern Rite and Orthodox Churches.¹¹⁵²

The archbishop then instructed the solicitors to proceed with the preparation of a draft Memorandum and Articles of Association in time to be presented to the General Council of ROCA bishops, to be held in Mansonville, Canada, in August 1985. The necessity for legal incorporation was underscored when, on 5 June 1984, the archbishop became party to a court case in which it was alleged that some icons had been stolen from the Cabramatta parish

¹¹⁵¹Decree of the Synod of Bishops, No. 8/36/221, 1 Dec. 1980. (ROCOR-SA)

church. The court hearings showed the deficiencies of the diocese not being a legal entity and Bishop Paul, Fr Alexis Rosentool and Fr Nicholas Grant briefed a solicitor to investigate the best method of protecting the property of the Church.

On 5 September 1985 the bishops in General Council heard a report from Archbishop Paul about the legal and financial difficulties occasioned by the unincorporated status of the diocese. After canvassing various solutions to the problem, the General Council determined to act on Archbishop Vitaly's recommendation, namely "*that everything must be done to incorporate the diocese.*"¹¹⁵³

At the 8th Australian and New Zealand Diocesan Conference of Clergy and Laity, held on 23 and 24 December 1985, Archbishop Paul and Bishop Gregory Grabbe, secretary of the Synod of Bishops, raised the issue of registering a Trust for the diocese and it was resolved by the majority of votes: "*To establish a Trust to have legal power to own land in trust for the Church.*"¹¹⁵⁴

Throughout 1986 and 1987 negotiations continued between the diocese and its solicitors as to the best form of registration. At the 9th Australian and New Zealand Diocesan Conference of Clergy and Laity, held on 28 and 29 December 1988, the question of a Trust was again raised by the church warden of St Vladimir's Centennial Park who asked: "*Am I correct to assume that all our parishes will continue to remain a part of the diocese, and that all diocesan property belongs to the Synod of Bishops?*" In reply, Archbishop Paul explained that the trustees of parish properties continued to hold such properties on behalf of their respective parishes, but that the diocese had moved to protect its interests by registering the name of the Russian Orthodox Church and the diocese as "*The Trustees of the Russian Orthodox Church in Australia.*"¹¹⁵⁵

However, to simply register the name of the Russian Orthodox Church was not enough to ensure the property rights of the diocese and it was necessary to either incorporate or find

¹¹⁵²Letter from Maher and Flynn, Solicitors, Addendum to Minutes of the 10th Australian and New Zealand Diocesan Conference of Clergy and Laity. 1992. (AANZ-ROCA)

¹¹⁵³Minutes No. 2. General Council of Bishops ROCA, 5 September 1985. (ROCOR-SA)

¹¹⁵⁴Minutes of the 8th Australian and New Zealand Diocesan Conference of Clergy and Laity. 1985. (AANZ-ROCA)

¹¹⁵⁵*ibid.*, p. 4.

some other form of registration. In 1989 it was decided to incorporate under an Act of Parliament rather than as an incorporated association. During that year the Attorney-General of NSW met with the archbishop on a number of occasions to discuss government policy in assisting Orthodox Churches to enact legislation which would give equal judicial status to the Church of England in Australia and the Roman Catholic Church. Consequently, instructions were prepared for the parliamentary draughtsmen, who would eventually write the appropriate Act of Parliament, and a submission was prepared to the NSW Cabinet for the Bill to go before the Parliament. On 5 November 1990 Archbishop Paul gave his approval to proceed with the draft Bill. On 9 December 1991 the Bill was put before the New South Wales Parliament and passed through all legislative stages to be proclaimed on 24 January 1992.

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The proclamation of the “Russian Orthodox Church (NSW) Property Trust Act 1991 No. 91,” at first stunned the diocese, as no-one, except the archbishop, had been aware that a Bill was to go to the Parliament. Very quickly the sense of disbelief turned into mass hysteria, fuelled by rumours that churches would be sold and parishes disenfranchised. The situation had the same hallmark as the Strathfield schism twelve years earlier. Rumours and gossip was spread and repeated as if true. Officials of the Diocesan Administration were accused as being agents of the Soviets and members of secret societies, sent to destroy the unity of the diocese and steal its property.¹¹⁵⁶

At the same time there were others who insisted that the Property Trust was an unwarranted usurpation of parish property by the diocese. Their argument was that the Property Trust should deal only with properties bought by the diocese and that parish property should remain in the legal jurisdiction of the parishes, without interference from the diocese. Accordingly:

The Diocesan Convention found the legislation of the State of NSW, entitled Russian Orthodox Church (NSW) Property Trust Act 1991 No. 91, unsatisfactory in many respects. Why? Because the legislation does not clearly state that the rights of the Property Trust DO NOT extend to the parish property.”¹¹⁵⁷

¹¹⁵⁶Letter entitled “Major Risk to Russian Orthodox Church (Abroad),” signed “A Very Concerned Parishioner,” 28 Mar. 1998. (VDA-ROCA)

¹¹⁵⁷Letter from Archpriest Michael Konstantinoff to Hunt and Hunt, Solicitors. 5 Oct. 1997. (VDA-ROCA)

The smallest actions of the Diocesan Administration were scrutinised and an unhealthy paranoia, based on a diet of conspiracy theories, enveloped the diocese. For instance, on one occasion, when Archbishop Paul wanted to go to Melbourne for a few days (in order to get away from the gossip in Sydney) an absurd fax was sent to New York claiming that “*This is being done to completely isolate Archbishop Paul.*”¹¹⁵⁸ Some people were not interested in a reasoned explanation of events but simply voiced their lack of confidence in the members of the Diocesan Council and demanded their replacement.¹¹⁵⁹

On 18 March 1992 the Synod of Bishops in New York decided to put an end to the turmoil in Australia by placing Archbishop Paul on sick leave for six months, and sending a new bishop to investigate the allegations and innuendoes made by various parties in regards to the Property Trust. The Synod selected “*the Right Reverend Daniel, Bishop of Erie, to rule the diocese with all the powers and prerogatives of a ruling bishop.*”¹¹⁶⁰ The shock of receiving such a decree caused Archbishop Paul to suffer yet another small stroke, his fourth, and he was hospitalised. His last official duty was to appoint Abbot Andronik Kotliareff,¹¹⁶¹ rector of Sts Peter and Paul parish in Perth, in place of Fr Nicolae Iuhos, who had agreed to become Superior of the Russian Ecclesiastical Mission in Jerusalem.

¹¹⁵⁸ Fax from Fr Nicholas Karipoff to Metropolitan Vitaly Ustinov. 11 Dec. 1991. (ROCOR-SA)

¹¹⁵⁹ Letter from Priest Alexander Morozow to Bishop Daniel Alexandrow, 26 Aug. 1992. (AANZ-ROCA)

¹¹⁶⁰ Decree of the Synod of Bishops, No. 11/35/8/54, 25 Mar. 1992. (ROCOR-SA)

¹¹⁶¹ See biography in Appendix B.

13

COARSE AND WICKED TIMES

**BISHOP DANIEL ALEXANDROW
(1992 - 1996)**

Bishop Daniel Alexandrow¹¹⁶² arrived in Australia on 12 June 1992 and immediately took up the reins of office.¹¹⁶³ He had barely had time to settle into his apartments in Croydon, when a stream of petitioners made their way to the bishop's office. Some came to convince the prelate that there was a conspiracy in the Diocesan Administration to sell parish churches, others came to give support to the ailing Archbishop Paul, and tell Bishop Daniel of the great deeds done by his predecessor. Still others came to put forward their candidates for the position of ruling bishop of the diocese. But Bishop Daniel was not easily swayed by emotion and also wished to have an independent point of view. He met with the diocesan solicitors, who had prepared the draft Bill for the parliamentary draftsmen, and with the Attorney-General of NSW to hear first-hand how the Trust had come about.

From the outset Bishop Daniel frequently and publicly reminded people that he was only temporarily appointed to govern the Australian Diocese. Unfortunately, this declaration served only to encourage the attempts of certain people to have their candidate appointed as bishop. Consequently, the disquiet, which was mainly centred in Sydney, did not subside. In hindsight, one can only lament that Bishop Daniel was not more circumspect about his intentions until a permanent bishop was appointed.

During the first months of his appointment, Bishop Daniel had many opportunities to see how those wishing to install their candidates as the replacement bishop treated the ailing Archbishop Paul:

Several months after his stroke Vladyka Paul was eager to participate in church services again. Sadly, amongst his flock there were those, including priests, who resented his presence - who regarded him as a nuisance and a nobody - and would have denied him his right to worship in their midst. Acutely aware of their criticism and ill will, Vladyka was often downcast. But recollecting himself, he would call to mind the suffering of Christ and

¹¹⁶²See biography in Appendix B.

¹¹⁶³Episcopal Decree, No. 1, 12 Jun. 1992. (AANZ-ROCA)

the many saints who endured public mockery and slander on a far greater scale.¹¹⁶⁴

Having developed a clear picture of what was happening in the diocese, Bishop Daniel decided that, first of all, it would be best to shield Archbishop Paul from any further anxiety.

He wrote to Metropolitan Vitaly:

Yesterday Archbishop Paul returned from hospital [after a fourth stroke]. His health is much as before, no worse, but there is little hope that he will fully recover... I am very concerned about his future... The people here are coarse and wicked and very inclined to gossip. To put him into a home here would be to show his weaknesses and made him the object of derision... That would be unchristian and, for Vladyka Paul, a martyrdom... My opinion is that Vladyka should end his days in a monastery, but to put him into Fr Alexis Rosentool's so-called 'monastery' would be even worst than a nursing home... Consequently, I suggest that he be taken to Holy Trinity Monastery in Jordanville, where there are daily services and the Brotherhood would treat him as a bishop and care for him with patience, love and sympathy.¹¹⁶⁵

Bishop Daniel's recommendations were accepted and on 29 November 1992 he accompanied Archbishop Paul to the United States.¹¹⁶⁶

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Prior to leaving for the USA, Bishop Daniel assembled the 10th Australian and New Zealand Diocesan Conference of Clergy and Laity. The three day conference was exclusively devoted to the matter of the Property Trust and during the procedures the composition and strength of each warring faction became evident. On occasions it appeared that only Bishop Daniel wanted to find the truth, whilst "*a conspiracy of Sydney clergy*"¹¹⁶⁷ wanted to find scapegoats. However, the bishop made it clear:

There are people who have a rich imagination and their minds work as in romantic detective tales. There may be nothing wrong with this, but I would like to suggest to them to exercise their minds in the literary field and not accuse innocent people of heinous

¹¹⁶⁴ Letter from Ereena Grant, daughter of Archpriest Nicholas Grant, 4 Nov. 1996. (VDA-ROCA)

¹¹⁶⁵ Letter to Metropolitan Vitaly Ustinov from Bishop Daniel Alexandrow, 17 Oct. 1992. (ROCOR-SA)

¹¹⁶⁶ Archbishop Paul was not taken to Jordanville as Bishop Daniel had hoped; instead, Metropolitan Vitaly instructed that he be put into a nursing home at the Novo-Diveevo Convent in Spring Valley, New York. Archbishop Paul's final years were very sad and he would often ring friends in Germany and Australia for solace. He was not able to gain access to his possessions which were still locked away in a container in Canada, and was torn away from his friends thus feeling that he was being kept as a prisoner. Archbishop Paul Pavlov died on 15 February 1995 from a massive stroke, and is buried at Novo-Diveevo Convent cemetery, Nanuet, New York State.

It is interesting to note that Fr Nicholas Grant, Archbishop Paul's secretary of many years and close friend, died on 14 February, the day before the prelate, having never fully recovered from heart surgery and after spending 141 days in hospital. Fr Nicholas had also greatly suffered from the gossip concerning the Property Trust. He is buried at Rookwood Cemetery, NSW.

¹¹⁶⁷ Bishop Daniel's own terminology.

crimes, for which there is no evidence, only an unbridled fantasy. Was there a conspiracy? A conspiracy as described by irresponsible rumour mongers never existed... It is for us now to amend any mistakes [or omissions in the Act] and ensure that these mistakes do not occur again.¹¹⁶⁸

After what was euphemistically called “a robust discussion,” the conference then listed those mistakes and omissions of the Bill which it perceived to be of paramount importance. First, the use of the word “Church,” as opposed to the word “Diocese,” may have given rise to the concept of an autocephalous body rather than the diocese being an integral part of the Russian Church Abroad and subject to her Synod of Bishops. Secondly, the Trust was in conflict with the provisions of the Diocesan Statutes and the Normal Parish By-laws concerning property, and did not specifically exclude parish property from the Trust. Thirdly, the trustees of the Trust were considered too few in number and a quorum of three was unacceptable. Finally, the Act did not state how the bishop was to be appointed, and refers to him as archbishop (instead of ruling bishop). Having vented their frustrations, the conference then declared there was complete unanimity on the resolutions reached and construed that such conferences were important to the process of mutual understanding.¹¹⁶⁹

After seeing Archbishop Paul settled in New York, Bishop Daniel attended the General Council of Bishops held in Provemont, France, and reported on his findings concerning the Property Trust:

The Property Trust has some flaws which need to be rectified; however, on the whole, the Trust is an important instrument which, when amendments are made, will be of great value to the Australian Diocese... If Archbishop Paul was well, it goes without saying, that he would have informed the Synod (as there was still some six months prior to the Bill being enacted) and the Synod could have made the necessary amendments prior to the Act of Parliament being proclaimed. Unfortunately, this was not to be and the Church is faced with the fact that the Act had been passed without amendments.¹¹⁷⁰

To the chagrin of some in Australia, the General Council elected Fr Simeon Donskoff, a celibate priest of the Western European Diocese, to be bishop of Australia and New Zealand.

¹¹⁶⁸Minutes of the 10th Australian and New Zealand Diocesan Conference of Clergy and Laity. 2 Sept. 1992. (AANZ-ROCA)

¹¹⁶⁹*ibid.*, p. 20.

One can only guess as to whether those clerics and lay people vilified in the process of coming to such a resolution found solace in the “unanimous resolutions and mutual understanding,” as despite the evidence that there was no conspiracy against the Church, no-one was forthcoming with an apology. However, for those wishing to have their candidate installed as bishop of the diocese, one major step forward was achieved. The Diocesan Council had been replaced with friends and relatives of the leading candidate.

¹¹⁷⁰Report to the General Council of Bishops by Bishop Daniel Alexandrow, 7 Dec. 1992. (ROCOR-SA)

However, Fr Simeon did not accept the nomination and Bishop Daniel, somewhat reluctantly, agreed to continue as ruling bishop.¹¹⁷¹

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In the diocese the raw emotion and claims of conspiracies gradually died down. Bishop Daniel simply refused to listen to such claims. Rather, he proceeded as best he could to have amendments prepared for the parliamentary draughtsmen to amend the Property Trust Act. However, two new issues distracted him from his given tasks. The first was the arrival in Australia of Fr Sergei Okunev,¹¹⁷² his matushka and five children from Moscow, and the second was a parish revolt against its rector in Newcastle.

The arrival of the Okunev family in Sydney again raised the issue of Soviet infiltration on the Russian Diaspora. As with the arrivals from China of Fr Nikolai Golubev in 1953 and Fr Nikolai Starikoff in 1963, the migration of a priest of the Moscow Patriarchate to join the Russian Church Abroad caused suspicions to rise to the surface. However, in the case of Fr Sergei, the situation took on a more acute form of distrust, as in 1988 the Moscow Patriarchate had opened a parish in Blacktown, NSW.

Clergy and lay people alike became suspicious when Bishop Daniel received Fr Sergei into the Australian Diocese.¹¹⁷³ For instance, one cleric wrote to Bishop Daniel in the following vein:

I write concerning a letter written by Fr Sergei Okunev, dated 13 October 1989, which he wrote that day, and with such details as only an eyewitness could have done. Who, I ask, could have been granted entry to the Dormition Cathedral in the Moscow Kremlin together with members of the General Council?!!! [emphasis in the original] He spoke to the secretary of the Novgorod Diocese!!! So it appears he is as one with those in the administration of the Moscow Patriarchate!!! And that in 1989!... To appoint him to the convent will create a 'problem.' Your Lordship will leave after your temporary appointment finishes, but the 'problem' will remain! What will we do then?¹¹⁷⁴

¹¹⁷¹ Word of the Church, "Заявление." No. 12 (Dec. 1992), p. 17.

¹¹⁷² See biography in Appendix B.

¹¹⁷³ Episcopal Decree, No. 4/3/1993, 23 Mar. 1993. (AANZ-ROCA)

¹¹⁷⁴ Letter from Archpriest Michael Konstantinoff to Bishop Daniel Alexandrow, 13 Mar. 1993. (AANZ-ROCA)

Bishop Daniel's responded by relieving Fr Michael of his duties at the convent and Fr Sergei was appointed second priest to Archpriest Nikita Chemodakov.¹¹⁷⁵ However, this response only made matters worse. A campaign of vilification and innuendo continued and Fr Okunev was transferred to St Vladimir's church in Centennial Park. Even in Centennial Park rumours were spread about the "Soviet" priest and eventually Fr Sergei moved to Perth¹¹⁷⁶ where he was appointed rector of the Sts Peter and Paul parish, with the gossip eventually subsiding.¹¹⁷⁷ There was however, a period when hateful letters about Fr Sergei were sent from Sydney to Perth and circulated by unscrupulous persons.¹¹⁷⁸

With the arrival of Archbishop Hilarion Kapral in 1996, the question of priests arriving in Australia from countries of the former USSR has become less of an issue. Perhaps this can be explained by the fact that bishops, priests and lay people of the Russian Church Abroad have been free to visit Russia and realise that not all those who live in the Homeland are subversives and agents of the "*Evil Empire.*"¹¹⁷⁹ Furthermore, with the liberalisation of travel to Russia and the opportunity to live or work there, many openly spoke of a time when the Russian Church Abroad and the Moscow Patriarchate will settle those issues which divide them and unite into one Russian Church.¹¹⁸⁰

The other trouble spot in the diocese was Newcastle. After the death of Fr Ioann Lupish in 1977, the St Nicholas parish in Wallsend was sporadically ministered to by visiting clergy from Sydney. For thirteen years no candidate could be found to become parish priest and, as so often happens when there is no priest in the parish, the parish council assumed that they could control the parish whilst the priest would be in the situation of contractor plying his

¹¹⁷⁵Episcopal Decree, No. 4/3/1993, 23 Mar. 1993. (AANZ-ROCA)

¹¹⁷⁶To replace Abbot Andronik Kotliareff who had come from Jerusalem to minister to the parish in Perth after Abbot Nicolae Iuhos was transferred to the Holy Land.

¹¹⁷⁷Episcopal Decree, No. 9-1, 1 Sept. 1997. (AANZ-ROCA)

¹¹⁷⁸These letters were circulated by some members of the parish council who wanted a priest whom they could control and consequently actively collected whatever rumours were available. On 8 February 2001 the Annual General meeting of parishioners protested the abuse of their parish priest by electing a new parish council, and peace returned to the parish. On 28 April 2002, for his conscientious ministry in Perth, Fr Sergei Okunev was elevated to the dignity of archpriest. (Episcopal Decree, No. 4-10)

¹¹⁷⁹A term used about Russia by US President Ronald Reagan.

¹¹⁸⁰Since the canonisation of the New Martyrs of Russia, only two issues continue to divide the Russian Church: the question of the 1927 declaration of loyalty to the Soviet regime by Metropolitan Sergius Stragorodsky of Nizhni-Novgorod, which, despite its making the Church subservient to an atheist government, is still vehemently defended by the Patriarchate, and the involvement of the Moscow Patriarchate in the Ecumenical Movement.

trade.¹¹⁸¹ However, when in April 1991 Archbishop Paul was provided with an opportunity to appoint Fr Benjamin Forbes¹¹⁸² to be rector, the parish council resented the presence of a non-Russian born cleric.¹¹⁸³ Fr Benjamin had a good command of Church Slavonic and enough Russian to hold a simple conversation. However, the fact that he introduced English into the services caused an immediate reaction amongst some parishioners. This negative reaction also found support amongst some priests in Sydney who inflamed the situation by directly interfering in the affairs of the parish.

By 1993 the situation in Newcastle had become intolerable. Bishop Daniel decided to visit the parish and see first-hand what the issues were that divided the parish. Upon arriving at the church for the evening service, the bishop was greeted by a hostile group, including the church warden. After the service, as they left the church, some of these people became physical and pushed Bishop Daniel into the garden.¹¹⁸⁴ Upon returning to Sydney the prelate issued a decree forbidding one of the Sydney priests from interfering in the affairs of the Newcastle parish.¹¹⁸⁵ A second decree removed all the members of the parish council from office and placed the running of the parish in the hands of the rector, Fr Benjamin, and a select group of pious people. A future annual general meeting of parishioners, called by the ruling bishop, would elect a new permanent parish council at a later date.¹¹⁸⁶

However, on 5 August 1993 Bishop Daniel returned to the United States, and the Dean of NSW, Fr Ioann Stukacz, was appointed by the Synod to be temporarily administrator of the Australian and New Zealand Diocese, directly responsible to the metropolitan.¹¹⁸⁷ Fr Stukacz reversed the decision of Bishop Daniel removing the previous parish council and reinstated them on the grounds that Metropolitan Vitaly had approved the action. This was confirmed by Metropolitan Vitaly himself, when he arrived in Australia in August 1993. The Primate then removed Fr Benjamin from his position and instructed him to go to the monastery in Bombala, or leave Australia altogether.¹¹⁸⁸ In his place the metropolitan appointed Mitred

¹¹⁸¹Letter to Metropolitan Vitaly Ustinov from E. A. Osipov JP, 22 July 1993. (ROCOR-SA)

¹¹⁸²See biography in Appendix B.

¹¹⁸³Episcopal Decree, No. 1/4/91, 15 Apr. 1991. (AANZ-ROCA)

¹¹⁸⁴Interview with Fr John Macpherson, 17 Oct. 2002.

¹¹⁸⁵Episcopal Decree, No. 4/3/1993, 23 Mar. 1993. (AANZ-ROCA)

¹¹⁸⁶Episcopal Decree, No. 8/6/1993, 24 Jun. 1993. (AANZ-ROCA)

¹¹⁸⁷Decree of the Synod of Bishops, No. 11/35/8/36/145, 31 Aug. 1993. (ROCOR-SA)

¹¹⁸⁸Decree of the Chairman of the Synod of Bishops, 27 Aug. 1993. (ROCOR-SA)

Archpriest Vladimir Vigovsky¹¹⁸⁹ who had only, on 4 August 1993, been received into the Russian Church Abroad. The result of such radical instructions was that Fr Vladimir declined the appointment in Newcastle and Fr Benjamin remained in the parish. In all, the clergy of the diocese began to express concern for the future of the diocese. The metropolitan was informed:

Because of the unfortunate actions of Fr Ioann it is impossible to fulfil the requirements of your decree, and this cannot but reflect badly on you, your authority and the Church. It is painful to see how the Church is being torn asunder. We are being taught in practice that without a bishop, the wolves - our human passions - are destroying the Church's flock. Things here are terrible. If we do not have a firm episcopal hand to control us, nothing worthwhile will be left to safeguard.¹¹⁹⁰

I am informed that Fr Benjamin Forbes is on the verge of a complete nervous collapse and the parish is ready to split in two. If Fr Benjamin is guilty of some offence, then bring him before an Ecclesiastical Court, if not, then please put an end to the gossip and character assassination and defend his good name. One needs to remember that every priest in the diocese looks upon what is happening to Fr Benjamin as if it were his own fate. I ask Your Eminence to safeguard the Newcastle parish from schism. At this difficult time for our diocese, when we have no bishop, a schism in Newcastle could serve as the crack which could disintegrate our whole diocese.¹¹⁹¹

The most enduring result of the conflict in Wallsend was that a number of parishioners left the Russian Church Abroad in Wallsend, and formed their own group in Mayfield West, which became known as the Theophany Parish. At first the parish had no priest and later Nicholas Gan uncanonically¹¹⁹² celebrated for them. The parish continues today under the jurisdiction of the Moscow Patriarchate and is ministered to by various clergy of the Antiochian Diocese and Moscow Patriarchate.

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The result of these and other such letters was that the Synod of Bishops appointed the Most Reverend Alypy Gamanovich, Archbishop of Chicago and Detroit, to the See of Sydney, Australia and New Zealand.¹¹⁹³ Archbishop Alypy arrived in Sydney on 22 April 1994. However, after only three weeks in Australia the archbishop returned to the USA to participate in the canonisation of St John Maximovich, in San Francisco, and a General

¹¹⁸⁹ See biography in Appendix B.

¹¹⁹⁰ Letter to Metropolitan Vitaly Ustinov from Fr Nicholas Karipoff, 6 Sept. 1993. (ROCOR-SA)

¹¹⁹¹ Letter to Metropolitan Vitaly Ustinov from Archpriest Michael Protopopov, 9 Aug. 1993. (ROCOR-SA)

¹¹⁹² Nicholas Gan secretly remarried on 2 September 1988, and was defrocked in accordance with Canon Law by a resolution of the Ecclesiastical Court of the Australia and New Zealand Diocese on 9 July 1991. After a number of appeals to the Synod of Bishops by N. Gan his defrocking was confirmed on 16 January 2001.

Council of bishops. The General Council heard a report from Archbishop Alypius about the state of the Australian Diocese and published a decree absolving Fr Michael Protopopov and the diocesan secretaries, Fr Nicholas Grant and Matushka Nina Grant, of any alleged wrongdoing during their term of administration prior to the arrival of Bishop Daniel.¹¹⁹⁴ Also Mrs Lydia Razoumovsky, the diocesan treasurer, was also cleared of any misconduct.¹¹⁹⁵ The General Council noted that it was time for those who deliberately spread gossip and untruths, to stop destabilising the diocese and assist in the healing process.

Upon his return from the USA the archbishop ordained Deacon Boris Ignatievsky¹¹⁹⁶ to be a priest attached to the Melbourne Cathedral.¹¹⁹⁷ Deacon George Morozoff¹¹⁹⁸ was ordained priest for the Holy Cross parish in Hobart, where there had not been a resident priest since 1973,¹¹⁹⁹ and finally Peter Ivanovich Fomin was made deacon for Geelong.¹²⁰⁰ Another decision of the archbishop was to have an important impact on New Zealand, where Fr Michael Protopopov, in his capacity as Dean of Southern Australia (which included New Zealand), had been sent to investigate the possibility of selling the church property in Pirie Street, Wellington, and buying a new church in Webb Street. The old church property, consisting of a two-story wooden house, was no longer able to cater for the needs of the Russian community and Archbishop Alypius gave his assent to the sale of the property.¹²⁰¹ The new church was made of brick and stood in the centre of a large property with an number of buildings suitable for parish use.

Having spent six months in Australia, Archbishop Alypius returned to his Chicago Diocese and took no further part in the fate of the Australian Diocese. This time the archbishop refused to appoint an administrator but instructed priests to apply to their respective deans with any problems.¹²⁰²

¹¹⁹³Decree of the Synod of Bishops, No. 8/36/35, 28 Feb. 1994. (ROCOR-SA)

¹¹⁹⁴Decree of the Synod of Bishops, No. 11/35/124, 5 Apr. 1994. (ROCOR-SA)

¹¹⁹⁵Letter to Lydia Razoumovsky from Synod of Bishops, 23 Feb. 1994. (ROCOR-SA)

¹¹⁹⁶See biography in Appendix B.

¹¹⁹⁷Episcopal Decree, No. 11 /94, 14 Oct. 1994. (AANZ-ROCA)

¹¹⁹⁸See biography in Appendix B.

¹¹⁹⁹Episcopal Decree, No. 10 /94, 14 Oct. 1994. (AANZ-ROCA)

¹²⁰⁰Episcopal Decree, No. 9 /94, 14 Oct. 1994. (AANZ-ROCA)

¹²⁰¹Episcopal Decree, No. 6 /94, 17 Sept. 1994. (AANZ-ROCA)

On 11 January 1995 the Synod of Bishops appointed Bishop Varnava Prokofieff to the Australian Diocese. The bishop spent less than three weeks in Australia, and returned to his French Riviera retreat in Cannes, commenting that “*he was not going to be exiled to the antipodes.*”¹²⁰³ Again Australia was without a bishop and on the verge of chaos. It was at this time that news of the death of Archbishop Paul Pavlov reached Australia and many clerics and lay people alike mourned his passing and what was happening to the diocese in the three years since he left Australia.

From the 13 to 16 July the Australian Diocese undertook a new initiative despite the lack of a resident bishop. With the assistance of the Synodal Church Music Commission, a group of young clerics organised Australia’s first Church Music conference. The Most Reverend Archbishop Laurus Skurla arrived from New York to preside at the conference and a number of local and overseas choirmasters read lectures and took practical workshops in singing and understanding how the services are constructed. More than a hundred participants attended and the conference was regarded as a great success.¹²⁰⁴ It was resolved that thereafter such conferences would be held biannually.

In September 1995 the Synod of Bishops sent Bishop Varnava a decree, admonishing him for not fulfilling his obligations in Australia and relieving him of his assignment.¹²⁰⁵ But no-one was appointed to the Australian See. Instead, on 3 November Metropolitan Vitaly again visited Australia, bringing with him the miraculous icon of Our Lady of Kursk. The presence of the Kursk icon has always inspired Russian Orthodox believers and consequently, as on previous visits, many thousands of believers came to pray before the icon as it travelled from parish to parish.¹²⁰⁶

Whilst in Sydney, the metropolitan met with the members of the Diocesan Council to hear their report on how the drafting of amendments to the Property Trust were progressing. A

¹²⁰²Episcopal Decree, No. 12 /94, 18 Oct. 1994. (AANZ-ROCA)

¹²⁰³Interview with Nina Vladimirovna Grant, nee Pavlenko. (14 July 1995)

¹²⁰⁴Word of the Church, “Церковно-певческий съезд.” No. 8 (Aug. 1995), pp. 13-16.

¹²⁰⁵Decree of the Synod of Bishops, No. 8/36/11/35/94, 20 Sept. 1995. (ROCOR-SA)

¹²⁰⁶Word of the Church, “Первоиерарх в Австралии.” No. 12 (Dec. 1995), pp. 12-15.

number of changes were also introduced: New Zealand was removed from the Southern Deanery and Archpriest Nicholas Karipoff appointed Dean of New Zealand, while Fr Michael Boikov¹²⁰⁷ was appointed secretary of the Diocesan Administration in place of the deceased Archpriest Nicholas Grant.¹²⁰⁸

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This last visit of Metropolitan Vitaly Ustinov showed that the 85 year old primate was now displaying signs of his advanced age. Although he gave the outward appearance of good physical health, he was easily manipulated by those close to him, quick to judge people by appearances and very suspicious of everyone outside his immediate circle of confidants. Upon returning to New York, the metropolitan wrote a decree to the rectors of all Australian and New Zealand parishes forbidding the usage of English in Divine services stating that “*if a young man or woman asks for services in English, then that is a sign that in their hearts they have already moved away from the Church of Christ.*”¹²⁰⁹ Furthermore, the wearing of Greek style vestments and cassocks was also strictly forbidden, as were the bells found on the sanctuary censers:

The Greeks have their own ecclesiology and we have ours. What the Greeks have is good for them, but that which is Russian is dear for us... We have no need for bells, which may gladden the effusive southern Greeks or Syrians. We need no bells, as the Russian liturgy is directed towards the heart of Mankind. We are not in need of external effects.¹²¹⁰

The metropolitan’s decree was greeted with disbelief by most of the clergy and caused much discussion amongst believers. Certainly the primate’s judgement was influenced by the ongoing conflict in Newcastle, where the use of English in the services had become a point of contention. But during the 1990’s most parishes in the diocese were using some English, not only for the young members of the parishes, but also for the increasing numbers of non-Russian parishioners and visitors.

At the January meeting of the Synod of Bishops, Metropolitan Vitaly raised the issue of appointing a permanent prelate to govern the Russian Church in Australia. The metropolitan recommended that the Right Reverend Hilarion Kapral, Bishop of Washington, be sent to

¹²⁰⁷See biography in Appendix B.

¹²⁰⁸Episcopal Decree, No. 2 /11, 9 Nov. 1995. (AANZ-ROCA)

¹²⁰⁹Decree of the Chairman of the Synod of Bishops, 1 Dec. 1995. (ROCOR-SA)

Australia and that George Chemodakov, a lay worker at the Synod and a graduated seminarian, be tonsured to the monastic state and consecrated Bishop of Brisbane. Metropolitan Vitaly also asked that the candidature of Archimandrite Alexei Rosentool be reconsidered for a second time, so that the See of Melbourne could also have a bishop.¹²¹¹

When the suggestions of the metropolitan filtered down to Australia, there was a flurry of activities. Immediately three camps appeared amongst the clergy and laity. One group supported Fr Alexis Rosentool, another Fr Gabriel Chemodakov,¹²¹² and a third group, by far the largest, insisted that it was for the Holy Spirit, through the General Council of bishops, to elect the most appropriate candidate. Whilst petitions were being circulated in Australia and telephone calls were being made to New York, in the hope of influencing any unsuspecting prelate, Bishop Hilarion and Fr Gabriel pondered their changing fortunes. Signatures were collected in some Australian parishes, whilst in others the parish priests strictly forbade parishioners from involving themselves in the election process. However, the decisions of the Synod were never going to be made in Australia and consequently little attention was paid to the petitions and private calls. The main damage the process did was to push the clergy into one of three camps, and as the process of division was an ideological one, the effects were to be felt for many years to come.

On 20 June 1996 the Synod of Bishops announced that Bishop Hilarion of Washington had agreed to being transferred to the Diocese of Australia and New Zealand, and was elevated to the dignity of archbishop. Bishop Gabriel Chemodakov¹²¹³ had been consecrated and appointed Bishop of Brisbane, and that the election of Fr Alexis Rosentool was, as yet, unresolved.¹²¹⁴

With the lack of a bishop for four years, the metropolitan's decree concerning the use of English, and the lobbying for a preferred candidate to be the new ruling bishop, the diocese had dramatically slipped from simple chaos into farce. What the Australian Diocese now

¹²¹⁰ *ibid.*, p. 2.

¹²¹¹ Interview with Archbishop Hilarion Kapral. 7 Nov. 2002

¹²¹² George Chemodakov had been tonsured with the monastic name of Gabriel and ordained to the priesthood.

¹²¹³ In fact, Bishop Gabriel, after coming to Australia to accept his See and visiting his parents and siblings, did not remain Bishop of Brisbane. On 5 October 1996, Bishop Gabriel was renamed Bishop of Manhattan and appointed deputy secretary of the Synod of Bishops in New York. (Decree No. 11/35/127)

¹²¹⁴ Decree of the Synod of Bishops, No. 8/36/11/35/99, 21 June. 1996. (ROCOR-SA)

needed was a miracle. That miracle came on 7 July 1996, in the person of Archbishop Hilarion Kapral.¹²¹⁵

¹²¹⁵See biography in Appendix B.

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INTO THE 21ST CENTURY
ARCHBISHOP HILARION KAPRAL
(1996 ONWARDS)

Archbishop Hilarion's appointment was universally greeted in Australia as the very best choice possible. The archbishop was well known by past seminarians from their time in the USA, and from his role as deputy secretary of the Synod of Bishops. Furthermore, the archbishop was known for his calm and gentle approach to his responsibilities.

Very soon the divisions within the diocese disappeared, although their effects were not completely erased. The archbishop made it a priority to resolve the problems with the Russian Orthodox Church (NSW) Property Trust, as the absence of a permanent ruling bishop had ensured that the corrections, necessary to amend the Trust, proceeded very slowly and often with lengthy interruptions. On 6 October 1997 the Diocesan Council, under Archbishop Hilarion's signature, presented its amendments to the parishes for comment.¹²¹⁶ General meetings of parishioners were called in each parish to accept the proposed amendments and make submissions if necessary.¹²¹⁷ To formally finalise the amendments to the Property Trust, the 11th Australian and New Zealand Diocesan Conference of Clergy and Laity was assembled in Sydney on 29-30 April 1998.¹²¹⁸ The amendments were then sent for ratification to the Synod of Bishops, and approved the following year.¹²¹⁹ Finally, the

¹²¹⁶Diocesan Bulletin, 6 Oct. 1997. (AANZ-ROCA)

¹²¹⁷The innuendoes and open accusations made in 1992 concerning the Property Trust proved to be no more than a mass hysteria, so common to the Russian émigré experience. In fact, the amendments, produced after five years of work, consisted of changing all references to "the Archbishop" to "the Ruling Bishop," a clear distinction was made between the terms Church and Diocese, and that the diocese was subject to the Church. Furthermore, that the Diocese was governed by a Statute whilst the parishes were governed by the Normal Parish By-laws, and that new and distinct definitions were applied to diocesan property and parish property. One must construe that these changes, and a few other minor ones not mentioned, were hardly of world shattering importance, and certainly not of the character needed to protect the Church from a great evil. Consequently, one must conclude that the hysteria surrounding the Property Trust was generated either by ignorance, or orchestrated by design, the result of which was not only that Archbishop Paul was replaced (which was inevitable because of his worsening state of health), but that all incumbents in the diocesan administration were swept away and those who claimed to be the aggrieved replaced them.

¹²¹⁸Minutes of the 11th Australian and New Zealand Diocesan Conference of Clergy and Laity. 30 Apr. 1998.

¹²¹⁹Decree of the Synod of Bishops, No. 8/36/97, 15 Sept. 1999. (ROCOR-SA)

amendments were submitted to the Parliament of New South Wales as the Russian Orthodox Church Property Trust Bill, and passed through both Houses of Parliament, receiving Royal Assent on 18 April 2001.

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Archbishop Hilarion also began to regulate the affairs of the clergy. Fr Sergei Okunev was transferred from the convent in Kentlyn to the St Vladimir's church in Centennial Park¹²²⁰ and Deacon Daniel Metlenko¹²²¹ was appointed to celebrate at the Archbishop's Chapel in Croydon. Fr Peter Sheko¹²²² was relieved of his ministry in Cabramatta, at his own request, and transferred to Melbourne,¹²²³ and was replaced by Fr Seraphim Gan.¹²²⁴ Fr Boris Ignatievsky transferred from being third priest in the Melbourne cathedral to the convent church at Kentlyn, NSW, and in Queensland Fr Michael Klebansky asked to be relieved from his ministry in the Gold Coast community of Sts Cyril and Methodius and was replaced by Fr Vladimir Boikov,¹²²⁵ who accepted the new community in addition to his work as rector of the Our Lady of Vladimir parish in Rocklea. In Sydney, Archbishop Hilarion ordained Hierodeacon Justin Petrovic to the priesthood for service in the Monastery of the Archangel Michael in Marrickville, NSW, and Alexander Grigorievich Kotliareff¹²²⁶ to the diaconate.

The return of Abbess Anna Karipoff¹²²⁷ to Australia in 1998, to convalesce after a protracted illness, also provided the diocese with an opportunity to establish a small community of nuns in the foothills of the Snowy Mountains. Mother Anna, with the support of a number of benefactors, who provided \$150,000 of the \$205,000 needed, was able to buy 600 acres of land near Bungarby, NSW. The community was officially established on 23 August 1999 and dedicated to the feast of the Presentation of the Virgin Mary. Today the community consists of three nuns and a novice, who, in addition to the daily circle of services, also organically grow their own vegetables, plant fruit trees, keep a herd of Angora goats,

¹²²⁰Episcopal Decree, No. 10-3, 10 Oct. 1996. (AANZ-ROCA)

¹²²¹See biography in Appendix B.

¹²²²See biography in Appendix B.

¹²²³Episcopal Decree, No. 1-4, 27 Jan. 1997. (AANZ-ROCA)

¹²²⁴Episcopal Decree, No. 1-5, 27 Jan. 1997. (AANZ-ROCA) See biography in Appendix B.

¹²²⁵See biography in Appendix B.

¹²²⁶See biography in Appendix B.

¹²²⁷See biography in Appendix B.

chickens and ducks. The nuns also embroider, weave and make food preserves to support their spiritual life. The community, has built a small chapel in the Russian style, and Divine liturgy is celebrated on a fortnightly basis, when Fr Makary,¹²²⁸ a priest of Holy Transfiguration Monastery, comes from some 15 klms away.¹²²⁹

Furthermore a number of clerics came to the Russian Church Abroad from other jurisdictions. Fr Nicolas de Carleton,¹²³⁰ a retired priest of the Antiochian Orthodox Church, was received into the Russian Church Abroad,¹²³¹ as was Deacon Christopher Henderson.¹²³² Hieroschemamonk Kosmas Vasilopoulos¹²³³ came from the Greek Old Calendarists¹²³⁴ and Hieromonk Ambrose Mooney from the Serbian Orthodox Church.¹²³⁵ And, to the surprise of many, Fr Justin Kang Tae-Yong¹²³⁶ of the Korean Orthodox Mission¹²³⁷ of the Russian Orthodox Church in Seoul, was placed, by resolution of the Synod of Bishops, under the canonical jurisdiction of Archbishop Hilarion.¹²³⁸ In 1998 Fr Justin built a small church in Kangwon-Do, on the eastern Korean coast, in honour of St Anne, and made this his missionary centre for the present. Furthermore, Fr Oleg Oreshkin,¹²³⁹ a cleric living in Moscow, and who had visited Australia in 1994 was accepted into the diocese.¹²⁴⁰

¹²²⁸ See biography in Appendix B.

¹²²⁹ Interview with Abbess Anna Karipoff. 5 Dec. 2002

¹²³⁰ See biography in Appendix B.

¹²³¹ Episcopal Decree, No. 5-7, 31 Jul. 1996. (AANZ-ROCA)

¹²³² See biography in Appendix B.

¹²³³ See biography in Appendix B.

¹²³⁴ Episcopal Decree, No. 3-12, 1 Dec. 1996. (AANZ-ROCA)

¹²³⁵ Episcopal Decree, No. 2-1, 5 Feb. 1997. (AANZ-ROCA)

¹²³⁶ See biography in Appendix B.

¹²³⁷ The Korean Orthodox Church was established in 1897, when the Holy Governing Synod of the Russian Orthodox Church, with the approval of Emperor Nicholas II, sent three missionaries to Korea. After many initial difficulties an agreement was reached between Emperor Nicholas II and the Korean Emperor Kojong and a church dedicated to St Nicholas was built in 1901-1902. In 1912 the first Korean national, Ivan Kang Hantak, was ordained to the priesthood and placed under the canonical jurisdiction of the Bishop of Vladivostok.. The Church continued to grow during the years of the first half of the 20th Century and even worked openly during the Japanese occupation. However, on 9 July 1950 the resident priest, Fr Alexey Kim Euihan, was kidnapped to North Korea and was never heard of again. During the 1950s and 1960s the members of the Russian Orthodox Church began to attend the Greek Church and in December 1966, the St Nicholas church was sold. In 1994 the Russian Church Abroad re-established the Russian Mission in Korea and appointed Fr Justin Kang Tae-Yong as administrator.

¹²³⁸ Episcopal Decree, No. 10-7, 10 Oct. 1996. (AANZ-ROCA)

¹²³⁹ See biography in Appendix B.

¹²⁴⁰ Episcopal Decree, No. 11-2, 27 Nov. 1997. (AANZ-ROCA)

This influx of clergy from other Orthodox jurisdictions was complemented by the reception of clerics from other Christian denominations. The Reverend Peter Hill,¹²⁴¹ a Presbyterian minister, and Fr Michael Mansbridge-Wood¹²⁴² and Fr Barry Jefferies,¹²⁴³ two Continuing Anglicans, petitioned to be received into the Russian Church Abroad.

Although not uncommon in the United States, the reception of the latter two clergymen was a new phenomenon for the Australian Diocese, as they wanted to establish a Western Rite branch of Orthodoxy. Fr Michael Mansbridge-Wood emphasised that they did not “*wish to retain some sort of Anglican identity.*” Rather, they were seeking to express their “*identity as Anglo-Saxon-Celtic Orthodox believers with our own Orthodox (regained) heritage of worship as an integral and valid part of Orthodoxy.*”¹²⁴⁴ Archbishop Hilarion received both clerics into the Orthodox Church through baptism and chrismation, and ordained them to the diaconate and the priesthood, on the 13-14 August 1997. Furthermore, the archbishop permitted them the usage of the “St Tychon Liturgy,” a derivative of the Sarum Rite. This liturgy, approved by Patriarch [St] Tychon Belavin, whilst he was Archbishop of North America at the end of the 19th century, was for the usage of Western converts to Orthodoxy.¹²⁴⁵ In Australia it was planned to use the same liturgy for those received into Western Rite Orthodoxy. Fr Michael envisaged a structure whereby his monastery in honour of St Petroc and its parishes would form a single unit, answering through himself as abbot to the archbishop. Furthermore, Fr Michael was concerned that only native English-speaking clergy be appointed to work in this mission so that it did not lose its Anglo-Saxon-Celtic direction.¹²⁴⁶

Considering that this endeavour is still in its infancy, the success of a Western Rite mission is yet to be realised. However, to date there is a small community established in South Hobart called St Petroc Monastery, and another community dedicated to St Margaret in Tamar-Meander on the Tasmanian north coast.

¹²⁴¹ See biography in Appendix B.

¹²⁴² See biography in Appendix B.

¹²⁴³ See biography in Appendix B.

¹²⁴⁴ Letter from Fr Michael Mansbridge-Wood to Archbishop Hilarion Kapral, 14 May 1997. (AANZ-ROCA)

¹²⁴⁵ The usage of the Western Rite was approved by the Holy Governing Synod of the Russian Church before the 1917 Revolution and subsequently also by the Synod of Bishops of the Russian Orthodox Church Abroad. This was the basis for St John Maximovitch reintroducing the pre-Roman liturgical tradition into France, when he was Archbishop of Western Europe.

¹²⁴⁶ Letter from Fr Michael Mansbridge-Wood to Archbishop Hilarion Kapral, 11 Apr. 1997. (AANZ-ROCA)

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A new initiative of the Russian Church in Australia came to fruition on 4-5 August 1997 when, under the aegis of the diocese, an association was formed to unite all Russian community welfare groups. The new umbrella organisation was incorporated with the title: “Federation of Russian Welfare Organisations in Australia Inc.” Through its affiliates, was able to reach members of the Russian community throughout Australia. The founding member organisations were: the Welfare Department of the Australian and New Zealand Diocese ROCA, the Fraternity of the Holy Cross and the Russian Relief Association in Sydney, the Russian Benevolent Homes for the Aged in Brisbane, the Russian Welfare Society in Victoria and the Sts Martha and Mary Orthodox Welfare Association in Perth.

The Federation aims to co-ordinate and develop a united approach to welfare issues in the Russian community, to represent the interests of all Russian speaking people in government and welfare forums, to provide a forum for the Russian community to air its needs and aspirations and, finally, to support the work being done by individual member organisations. The elected chairperson of the Federation became the ruling bishop of the diocese and the executive consists of representatives of the other organisations. The Federation meets twice yearly in different cities of Australia and provides each local Russian community with an opportunity to present their needs for consideration and action, if possible.

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In 1998, because of Archbishop Hilarion’s considerable prestige amongst young people, a number of young men presented for ordination. The first of these was Alexander Borodin,¹²⁴⁷ an engineer from Brisbane, who was ordained to the diaconate on 13 September 1998 and appointed to the Church of Our Lady of Vladimir in Rocklea, Qld.¹²⁴⁸ On 19 September, in Sydney, Constantine Tzortzis¹²⁴⁹ was also ordained deacon by the archbishop and appointed to celebrate in conjunction with the Brotherhood of the Archangel Michael

¹²⁴⁷See biography in Appendix B.

¹²⁴⁸Episcopal Decree, No. 9-1, 23 Sept. 1998. (AANZ-ROCA)

¹²⁴⁹See biography in Appendix B.

Monastery in Marrickville, for those Greeks who follow the Julian Calendar. Also, James Carles¹²⁵⁰ was ordained by Archbishop Hilarion to be deacon at St Nicholas' church in Fairfield.

In Victoria, Fr Gabriel Makarov was raised to the dignity of archpriest and transferred to the St Nicholas Cathedral in Brisbane, as Fr Michael Klebansky had retired because of ill health.¹²⁵¹ Consequently, someone was needed to fill the vacancy of parish priest in Geelong. The choice fell on Fr Simeon Kichakov,¹²⁵² who had been deacon at the Melbourne Cathedral of the Virgin Mary for the previous ten years.¹²⁵³ His ordination took place in Melbourne on 14 October 1998 with Archbishop Hilarion presiding. With Fr Simeon's new appointment a vacancy for the deacon in the Melbourne Cathedral was filled by Alexander Abramoff,¹²⁵⁴ who had been a reader and sub-deacon at the cathedral for a number of years.¹²⁵⁵

On 18 February 1999 Hieromonk Joachim Ross¹²⁵⁶ came with a canonical release from the Serbian Orthodox Church and was received into the Russian Church Abroad.¹²⁵⁷ Fr Joachim was appointed to revive a monastic community at the Skete of St John the Baptist in Kentlyn, which had been defunct since the times of Archbishop Sava Raevsky. Fr Joachim also established a small English speaking mission in the Church of All Saints, which had been the original church of the Kentlyn convent. This group regularly celebrates Divine liturgy in the church, but also meets in private homes for prayer and Bible study. Fr Joachim also published a periodical in English called "The Voice," which is designed to make Orthodoxy more relevant to those who find English to be their language of preference.

Archbishop Hilarion was open to all his flock, especially the youth, and actively encouraged suitable young men to dedicate themselves to the priesthood. Soon a number of men

¹²⁵⁰See biography in Appendix B.

¹²⁵¹Episcopal Decree, No. 10-4, 31 Oct. 1998. (AANZ-ROCA)

¹²⁵²See biography in Appendix B.

¹²⁵³Episcopal Decree, No. 11-2, 26 Nov. 1998. (AANZ-ROCA)

¹²⁵⁴See biography in Appendix B.

¹²⁵⁵Episcopal Decree, No. 11-3, 26 Nov. 1998. (AANZ-ROCA)

¹²⁵⁶See biography in Appendix B.

¹²⁵⁷Episcopal Decree, No. 2-5, 18 Feb. 1999. (AANZ-ROCA)

responded and were ordained to the diaconate. Gabriel Lapardin¹²⁵⁸ was ordained to serve in the St Nicholas cathedral in Brisbane, Vadim Gan¹²⁵⁹ became deacon at the Archbishop's Chapel in Croydon, but served the Church mainly as choirmaster in Cabramatta, where his brother, Fr Seraphim Gan, was rector. Alexander Kordjenevsky,¹²⁶⁰ a new arrival from Russia, was ordained to assist at the St Vladimir's church in Centennial Park, where an influx of new arrival migrants from the former Soviet Union made it necessary to have a Russian speaking deacon in addition to Fr Christopher Henderson, who assisted Fr Daniel Metlenko in ministering to the English speaking parishioners. On 2 February 2002, Deacon Nicholas Triantafillidis,¹²⁶¹ who served in the Australian Diocese from 1992 until 2000, returned to the diocese from the USA. Fr Nicholas was appointed second deacon at the Sts Peter and Paul cathedral.

With the arrival of Archbishop Hilarion in Australia, a new awakening could be felt in the diocese. Matters and ideas were discussed more openly and the use of languages other than Slavonic stopped being an issue of contention. It was not uncommon to have three clerics standing at the altar and each celebrating in a different tongue. Russian, Greek, English became commonplace, and although some people did protest that one or other language was not necessary in their parish, in general, most people were accepting of the new trend. The reading of the Epistle and the Gospel in Slavonic and English in services became well established and the influx of young clerics, for whom Russian was not their native language helped spread the practice throughout the diocese. Even priests who were more comfortable in the Slavonic/Russian usage made endeavours to include English in their services.

The question of ethnicity has dogged the Church for many years, and in past generations, some considered that, to be Orthodox, one needed to first become Greek, Russian, Serbian, etc. The Russian Church in Australia appears to have now developed a balance between the needs of the Russian speaking community and those non-Russians who now worship in Russian Orthodox churches. In places like Gosford, NSW,¹²⁶² and Warrnambool,

¹²⁵⁸See biography in Appendix B.

¹²⁵⁹See biography in Appendix B.

¹²⁶⁰See biography in Appendix B.

¹²⁶¹See biography in Appendix B.

¹²⁶²The missionary community of St Panteleimon, in Gosford, was founded on 26 November 2000.

Victoria,¹²⁶³ English has become the common language of the liturgy, and Russian, Greek, etc. is included to simply underline the presence of various nationalities within the community.

In large city parishes, Slavonic continues to be the language of the Eucharist, whilst Russian, the language of conversation. However, with the introduction of English for the reading of the Epistle and Gospel, and occasionally for the sermon, each priest is able to judge which language should be predominantly used in the parish. Some parishes have introduced English language services as an alternative to Slavonic, organising early morning services in one language and later services in the other. In Melbourne, English language services have been held monthly on Saturdays for the past twenty years. English, or a mix of English and Slavonic, is commonly used in most parishes for baptisms, wedding and even funerals.

This phenomenon has also appeared in Orthodox family life. Many families now use English as their language of choice. Those in ethnically mixed marriages or parents of Russian heritage whose native language is undeveloped or lost, have shown that the Church needs to cater for their needs in a different way from that of their parents. Although through parish schools, and other nationalist minded organisations, the community continues to encourage young people of Russian heritage to retain their native tongue, this is an ever growing problem in a society which accepts assimilation as the norm. In past generations the Russian community worked towards a policy of “integration without assimilation,” but now that a third and fourth generation of children have been born in Australia, it is very difficult for such children to see themselves as anything other than Australians - perhaps at very best, Australians of Russian origin.

This mentality is reflected in the names that some “Russian” parents give their children. Whereas, only a few years ago the most common names given in baptism included John “Ivan, Vanya”, Alexander “Sasha” and Tatiana “Tanya”, today such names as Patrick, Jason, Aidan and Tiffany, have come to the fore. Although these names are recognised as those of Orthodox saints and quite acceptable in ecclesiastic usage, nevertheless, their appearance is indicative of the changing times.

¹²⁶³The missionary community of the Holy Fathers of the First Ecumenical Council, in Warrnambool, was

The more cosmopolitan attitude of the Australian Diocese was even further enhanced on 28 June 1999, when Archbishop Hilarion announced the establishment of the Russo-Chinese Orthodox Mission.¹²⁶⁴ The Synod of Bishops had placed China into the jurisdiction of Archbishop Hilarion and he was eager to cater to the spiritual needs of the Chinese speaking Orthodox communities in Sydney, Dandenong and elsewhere in the Australian Diocese. The idea of a mission to the Chinese speaking Orthodox came about when Archbishop Hilarion undertook a pastoral visit to China in 1997. During that visit he met Fr Michael Li,¹²⁶⁵ an Orthodox priest of the pre-Cultural Revolution period. Fr Li had been persecuted for his beliefs and after spending twenty years in labour camps, working in the quarries, was then living quietly and inconspicuously in Shanghai.

Archbishop Hilarion thought that Fr Michael could be of help to the many part-Russian, part-Chinese families who had migrated to Australia in the later 1960's and 1970's, because of their Russian connection. These families were generally persecuted in China as having "tainted blood" and, when a sponsorship was offered to bring them to Australia, such families gladly left China. As Chinese was the common language of communication and in some families only a grandparent could speak Russian, the need for the Church to minister to these people in Chinese was paramount. Hence, with the arrival of Fr Michael Li on 3 May 1999, the opportunity to form a mission to these Orthodox Christians became a reality.¹²⁶⁶ A committee was formed of Chinese speaking Orthodox to support Fr Michael and the work of the mission. Fr Michael instigated a number of discussion groups and translated the basic prayers of the Orthodox Church into Mandarin for use in those parishes where Chinese speaking parishioners were to be found. The work of the mission continues with catechism classes, Bible study groups, and the distribution of taped religious talks.¹²⁶⁷

In addition to the work of Fr Michael Li, Archbishop Hilarion appointed Fr Vladimir Boikov to visit China twice a year and perform baptisms, weddings and other services in those cities

founded on 27 May 1999.

¹²⁶⁴Episcopal Decree, No. 6-6, 28 Jun. 1999. (AANZ-ROCA)

¹²⁶⁵See biography in Appendix B.

¹²⁶⁶Word of the Church, "Приезд священника о. Михаила Ли" No. 4 (May-Jun.. 1999), p. 16.

¹²⁶⁷Word of the Church, "Русско-китайская Православная миссия в Австралии." No. 7-8 (Jul-Aug. 1999), pp. 22-23.

where Orthodox Chinese (and part-Chinese) continue to reside.¹²⁶⁸ One may recall that the Russian Ecclesiastical Mission in Peking was active in China since the 17th Century, and that after the 1917 Revolution in Russia, hundreds of thousands of Russian émigrés settled in Manchuria, Singkiang Province and in the cities of Peking, Shanghai and Harbin. During the Boxer Rebellion of 1900, Chinese Orthodox clergy and lay people were especially targeted by the Boxers and butchered alongside their European counterparts.¹²⁶⁹ Today the Chinese Government is rebuilding some churches in the provinces as an act of atonement for the excesses of the Cultural Revolution. However, the Russian churches in Shanghai and Harbin have not been returned to the Church and continue to be used for purely secular purposes.

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On the day of the Holy Spirit, 24 June 2002, Archbishop Hilarion inaugurated a totally new concept for the Russian Church in Australia. At Monkerai via Dungog, in virgin bushland north of Newcastle, NSW, the archbishop consecrated the foundation stone for a small monastery dedicated to the Holy Trinity. This monastery was being established as a place of refuge for people with a range of social problems from domestic alienation to substance abuse. Incorporated as a Benevolent Foundation, the monastery would take in people and provide spiritual, emotional and physical support, whilst their specific issues were being addressed. To operate such a refuge it was necessary to have an experienced social worker, and Fr John Macpherson,¹²⁷⁰ who conceived the project, was ordained to the priesthood to that end.¹²⁷¹

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At the same time as the Australian and New Zealand Diocese was exploring new horizons, in New York a new drama was being enacted which would envelope the whole of the Russian Church Abroad. Throughout 2001 a campaign of whispers had been waged against the Synod of Bishops by various parties within the Church Abroad. The essence of the problem was

¹²⁶⁸Episcopal Decree, No. 3-2, 16 Mar. 2001. (AANZ-ROCA)

¹²⁶⁹The martyrs of the Boxer Rebellion were locally venerated by the Russian community in China in the years prior to WW2; however, on 24 June 1997 the Russian Orthodox Church formally recognised the martyrdom of the 222 Chinese New Martyrs and ordered icons and services to be prepared for their universal veneration.

¹²⁷⁰See biography in Appendix B.

that the Synod had supposedly decided to join with the Moscow Patriarchate. Although this issue was being constantly discussed at every level within the Church, by clergy and lay people alike, no formal moves towards unification had been officially contemplated:

If one examines the essence of these problems, then, in fact, there is nothing to argue over... None of the bishops are prepared to alter the fundamental course of the Russian Orthodox Church Outside of Russia, and no one is discussing unification with the Moscow Patriarchate or of the unilateral liquidation of our Church. Our values and ideals have not changed. What has changed is the attitude towards the Church in our much-suffering Homeland... A spiritual rebirth is occurring in our Homeland... It remains for us to thank the Lord for this miracle and to patiently await the continued spiritual healing of the Russian Orthodox Church - Moscow Patriarchate.¹²⁷²

The whispers and innuendoes finally came to the surface when a number of documents, purported to have been signed by Metropolitan Vitaly Ustinov, were circulated. These documents contained fabrications, infringements of Canon Law, and were often contradictory to the metropolitan's own well-known position. When confronted by these documents the metropolitan could not understand how he could have signed such documents. At this time it became evident that age had caught up to the prelate and that he was no longer able to preside over the Church. At the July 2001 meeting of the Synod of Bishops, Metropolitan Vitaly asked to be relieved of the primacy and announced his retirement.

Only when Metropolitan Vitaly had retired did it become evident that he was excessively under the influence of a coterie of people claiming to be his friends. When it became known that the metropolitan's secretary was administering large doses of medication to him, without the knowledge of any of the bishops or his staff, the reason was then apparent as to why Metropolitan Vitaly had not celebrated the liturgy in more than three years. The registration of large parcels of real estate and huge sums of money in the name of the metropolitan, without his being able to recall the transactions, pointed to someone deliberately trying to compromise him, and through him, the Church.¹²⁷³ The bishops decided to meet in an Extraordinary General Council in October 2001, to elect a new primate and metropolitan.

When the General Council elected Archbishop Laurus Skurla of Syracuse and Holy Trinity, to be the Primate of the Russian Church Abroad on 24 October 2001, Metropolitan Vitaly came to congratulate the metropolitan-elect and to assure him that he was passing on his

¹²⁷¹Slovo, "Замечательное событие в жизни нашей епархии," No. 27 (61), (11 Jul. 2002).

¹²⁷²Epistle of the Synod of Bishops - An Appeal for Peace and Unity. New York, 13 Dec. 2001. (ROCOR-SA)

¹²⁷³Word of the Church, "В защиту доброго имени Митрополита Виталия." No. 10 (Dec. 2001), pp. 7-9.

spiritual authority as First Hierarch to Archbishop Laurus.¹²⁷⁴ However, just prior to the new metropolitan's formal enthronement on 27 October, 2001, Metropolitan Vitaly was suddenly snatched away from his residence at the Synod in New York and taken to Mansonville, Canada, by his secretary and two accomplices. One of the accomplice was a defrocked bishop, Valentin Rusansev; a man whom Metropolitan Vitaly himself had removed from sacred orders. A number of "supporters" of Metropolitan Vitaly gathered in Mansonville in order to have him proclaimed primate of a new church group: "The Russian Orthodox Church in Exile." This group then proceeded to reinstate another defrocked bishop, Varnava Prokofieff, and elevate him to the rank of archbishop. Furthermore, two candidates for the episcopacy, rejected by the Synod of Bishops in the past, were consecrated bishops by Metropolitan Vitaly when he was not even a celebrant at the liturgy. A number of epistles and decrees were addressed to the Church Abroad in Vitaly's name, which only served to confuse the faithful and, in some quarters, to cause schism amongst the clergy. Eventually, as more and more people began to recognise Metropolitan Vitaly's true state of health, the passion of the situation subsided, but the schism continued. The high esteem in which Metropolitan Laurus was held by everyone ensured that only a small group of followers declared themselves for the Russian Orthodox Church in Exile.

In Australia, people were just as scandalised by events as elsewhere in the Church Abroad. Nevertheless, the Australian and New Zealand diocese, its clergy and parishes, although affected by the schism - no matter how deeply - were not swayed by the events in New York and declared their loyalty to the Church Abroad.¹²⁷⁵ However, it was now evident that the Russian Orthodox Church Abroad was entering a new and perilous epoch.

¹²⁷⁴*ibid.*, p. 6.

¹²⁷⁵Declaration of the 13th Australian and New Zealand Diocesan Conference of Clergy and Laity. 22 Dec. 2001. (AANZ-ROCA)

CONSIDERATIONS FOR THE FUTURE

Today the Russian Orthodox Church Abroad is faced with three options as to its future. The first is to remain as it is. However, the Church is a living organism which cannot remain static. Were it to do so then, by definition, it would not be one with the Spirit of God who is the Giver of life and dynamic by His very Essence. The Church may appear unchanging to the unobservant, but in reality, the Church, which is composed of living people, has been able to speak to each individual generation, precisely because it is able to address the spiritual needs of its children.

Today, and especially in the last decade of the 20th century, certain forces have tried to convince the Church Abroad that the course set by the Church in the years following the Russian Revolution must continue unchanged. Under the influence of the late Archpriest Lev Lebedev (1935-1998), a priest of the Moscow Patriarchate who came over to the Church Abroad, a new concept appeared in the Russian Diaspora. It came to be asserted that the Church Abroad did not need to concern itself with the Moscow Patriarchate as the Church Abroad was fully self-sufficient, with its own administration and its own destiny. Furthermore, Fr Lev maintained that the Moscow Patriarchate was without grace.¹²⁷⁶ Yet, speaking of the Moscow Patriarchate, Metropolitan Anastasy Gribanovsky, second Primate of the Russian Church Abroad, categorically rejected the type of view advocated by Lebedev. In 1953 at the General Council of ROCA bishops, he stated:

Much has been said about apostasy. But we must be careful. A direct accusation of apostasy can hardly be made. Nowhere do they affirm godlessness. In sermons that are being printed they try to hold to what is Orthodox. They took, and are taking, strong measures against renovationalism, and they have not broken their tie to Patriarch Tikhon. The deceitful policies belong to the ecclesiastical authority, and responsibility for it falls on their leaders. Only a heresy that is accepted by the whole Church defiles the whole Church.¹²⁷⁷

¹²⁷⁶ *Orthodox Russia*, “Кто и почему критикует открытие приходов РПЦЗ в России,” No. 18 (1471), (28 Sept. 1992).

¹²⁷⁷ Minutes of the General Council of Bishops, New York, 16 October 1953. (ROCOR-SA)

The concept of the Church Abroad being the only true Church of Russia drew its strength from the attitudes of the Cold War. In the case of Fr Lebedev there can be little doubt that his ecclesiology reflected his own personal disillusion with the Church he left. But it remains that such influences have encouraged the idea, in some circles at least, that the Church Abroad is independent of the Church of Russia and in a state of pseudo-autocephaly.¹²⁷⁸

Consequently, the exponents of that view have developed slogans such as:

The Russian Orthodox Church in Exile always considered itself to be the Russian Orthodox Church... from which the Moscow Patriarchate has fallen away... The Russian Orthodox Church in Exile has no relations with churches of 'World Orthodoxy'... and anathematise those who add or take away anything from the Ecumenical Church.¹²⁷⁹

Before the Russian Orthodox Church Outside Russia has any dialogue with heretics, they have to show us sincere repentance.¹²⁸⁰

It was this attitude which, in 2001, prompted a group of people to break away from the Church Abroad to form the Russian Orthodox Church in Exile, gathered, as we have remarked, around the figurehead of the aged Metropolitan Vitaly. It is their conviction that the Russian Church Abroad must stand aloof from all contact with the Church in Russia as well as other Orthodox Churches and the remainder of the Christian world. Personal contact with them quickly confirms that their ideology is underpinned by the belief that they alone are the guardians of the truth and that everyone else is in a state of apostasy.

In the early 1990's not dissimilar attitudes led the Church Abroad into the controversial and often disastrous venture of opening parishes in Russia itself. That policy not only created divisions within Russia, but it also diminished the respect of many Russian Orthodox who saw the Church Abroad as the guardian of true Russian Orthodoxy. The concepts of true Orthodoxy and schism do not coexist in the eyes of the faithful. The opening of parishes in Russia was seen by many as a political move, despite the claim made by the Church Abroad that it was doing so at the request of the Russian people. Experience has shown that it would have been better not to have undertaken that enterprise.

However, the isolationist point of view held by Metropolitan Vitaly Ustinov, the late Fr Lebedev, the deposed bishop Varnava Prokofieff, and others, is not the norm amongst the

¹²⁷⁸ Orthodox Russia, "Говорит протоиерей Лев Лебедев," No. 12 (1609), (28 Jun. 1998).

¹²⁷⁹ Confession of the Clergy of the Russian Orthodox Church in Exile. (Statement published on Internet, www.orthodox-tradition@yahoogroups.com) 5 Dec. 2002.

¹²⁸⁰ P. Andreev, Why we are in Russian Orthodox Church in Exile. (Letter published on Internet www.orthodox-tradition@yahoogroups.com) 12 Dec. 2002.

majority of clergy and lay people in the Church Abroad. The Church Abroad has always considered, and still continues, to consider itself an integral part of the Russian Orthodox Church. It is not part of its ethos to view itself in any way as a separate Church entity. The point was clearly made at the General Council of the Russian Church Abroad, held in Belgrade on 24-24 September 1936, when the bishops unanimously declared:

The Russian Orthodox Church Abroad, which consists of dioceses, spiritual missions, and parishes outside Russia, is an inseparable part of the Russian Orthodox Church, and exists temporarily under autonomous administration.¹²⁸¹

The recognition of the validity of the Russian Church and her sacraments was never questioned by the Church Abroad. The concept of a graceless Church in Russia, as expounded by Fr Lebedev, was never sanctioned by the Synod of Bishops. That the validity of sacraments was always accepted is proven by the reception of clerics from the one jurisdiction into the other, without re-ordination or change in priestly status. Nor would such a separatist stance be of any benefit to the Church Abroad. As Mitred Archpriest Roman Lukianov of Boston aptly stated in an open letter to ROCA clergy:

If the Russian Church Abroad is allowed to become 'a broken off vine,' it will be doomed to a slow but inevitable drying out, an atrophy from which no collection of selected quotations from the Canons can save us.¹²⁸²

For the Russian Church in Australia to hold separatist views would be to isolate the Church, not only from the Orthodox community at large but also from the aspirations of its own people. Today, Russia is showing signs of a new openness, and this has given old political émigrés an opportunity to visit loved ones and places once enclosed behind the Iron Curtain. With this growing traffic, people are becoming more aware of the things that unite the Russian Diaspora to the Homeland, and many of the issues that divided the Russian people in the Soviet era have become irrelevant.

Consequently, one is faced with the dilemma as to what will become of the Church Abroad in Australia when the generation of political émigrés is gone. Will the third and subsequent generations of Russian Orthodox in Australia and New Zealand continue to harbour the same dispositions as their grandparents, or will the Church need to address their needs in a new way? If the Church is to remain untouched by the fact that future generations will have different views and aspirations to those of their parents and grandparents, then perhaps within

¹²⁸¹ Temporary Statutes of the Russian Orthodox Church Abroad, paragraph 1. (ROCOR-SA)

two or three generations the Church Abroad may truly become irrelevant, and “*wither on the vine.*”

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The second option is for the Russian Church Abroad in Australia to transform itself into a Church specifically ministering to the needs of Russian Orthodox people, who after a number of generations in the Diaspora have remained Orthodox, but have lost their Russian heritage.

In such a Church, English, the language of the nation, would eventually replace Slavonic and Russian, as these languages would have little, if any, relevance to the worshippers. Perhaps Slavonic will be used in much the same way as Greek is used in the Russian Church today: as a token reminder of the fact that the Russians took their faith from the Great Byzantine Church. Future generations may use Slavonic to denote the antecedent history of a new Church. Many of the traditions which make Russian Orthodoxy - Russian, and Greek Orthodoxy - Greek, etc. would become extraneous and disappear, thus permitting a new “Australian Orthodoxy” to emerge.

Today in the Australian and New Zealand diocese there are clerics who see this option as the natural advancement of Orthodoxy in Australia:

It is obvious that if Orthodoxy is to spread across Australia, the Church is going to have to get away from living in its ethnic past and accept the fact that its people in Australia are assimilating and the Church should be able to accommodate its assimilated children rather than ignore them. When this happens then the Church will also be acceptable to the population at large. We will find that Australia is for Orthodoxy and we will have an Orthodoxy for Australia.¹²⁸³

At the same time, one must recognise that the Orthodox Church with all its inherent ethnic cultures -whether Russian, Ukrainian, Romanian, Bulgarian, Greek, Macedonian, Arabic, Serbian and so on - does not necessarily appeal to those who wish to embrace the dogma of the Church, but within their own cultural heritage:

I have learned to appreciate many things in Orthodox culture that are truly Christian, but there is much also that is just Russian or Greek or a manifestation of other Eastern cultures. That is fine for the people from those cultures, but it is not my culture. I want to be able to

¹²⁸²R. Lukianov, The Path of the Russian Orthodox Church Abroad. (Letter published on Internet <http://www.egroups.com/group/orthodox-synod>) 11 Dec. 2001.

¹²⁸³C. Henderson, Australia for Orthodoxy? - Orthodoxy for Australia. 25 Mar. 2002. (Discussion paper).

embrace and affirm all that is good and Christian in my Anglo-Saxon background.¹²⁸⁴

One may assume that this is only a matter of replacing one ethnic culture with another, viz: Anglo-Celtic. However, to do so, more is needed than simply changing the language of the services and eliminating certain quaint northern hemisphere customs. For Orthodoxy to grown in Australia outside its traditional cultural forms, believers need to accept Orthodoxy as it is and then change its cultural forms to suit the local community. One cannot simply accept a purely theoretical form of Orthodox teaching, and without reference to the history and traditions of the Church, apply it a land which lacks not only the depth of spiritual experience, but also the cognitive forms of Platonic philosophy which express the Orthodox Christian's understanding of one's relationship with God and each other.¹²⁸⁵ Furthermore, many converts coming to Orthodoxy continue to hold on to their previous experiences and past denominational baggage, thus making the acceptance of Orthodoxy, with all its ethnic overtones, almost impossible. As Archbishop Paul Pavlov remarked, speaking to a group of young people:

God has given us our Orthodoxy in a Russian flavour, so that we Russians can understand it with our Russian minds and hearts. The same is true for the Greeks and others. Each needs to relate to God in the language and mindset of his own heritage.¹²⁸⁶

In a time of relative peace and plenty, one tends to forget that the Church was founded on the suffering of Christ on Golgotha, and the suffering of the martyrs throughout the centuries. Australia has not yet experienced the fire of martyrdom and consequently has not known the elements which generate a confession of faith from which a national church can grow. Bishop Longin Krco of the Serbian Church, once expressed to an Orthodox convert priest:

For Australians to accept Orthodoxy they will need to pour their blood, sweat and tears into this land before an Australian Orthodox Church emerges.¹²⁸⁷

Consequently, the process of Orthodoxation in Australia is, and will continue to be, a slow one. Yet, the process has begun, for young Orthodox people are being assimilated by the very process of living in Australia and eventually, somewhere in the future, the inevitable moment will come when the ethnicity of previous generations will become irrelevant and the Orthodox Church will become synonymous with the local culture. However, this process

¹²⁸⁴ Letter from Fr P. Hill to Archbishop Hilarion Kapral, 10 Jan. 2003. (AANZ-ROCA)

¹²⁸⁵ Western religious thought has been moulded by Aristotelian philosophy and Scholasticism.

¹²⁸⁶ Russian Orthodox Youth Conference, Healesville, Victoria. 27 Dec. 1986.

¹²⁸⁷ Interview with Fr Patrick Curley, 20 Dec. 2003.

appears to have its roots in the ethnic Orthodox Churches, rather than in the pious hopes of Anglo-Celtic converts to Orthodoxy.

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The third option suggests that the Russian Church Abroad resolve its differences with the Church in Russia and through unification, continue to minister to its faithful throughout the world. This option may appear to be the most logical solution to the problem of the dispersal of the Russian peoples in the 20th century and the fragmentation of the Russian Church; however, it is not an easy solution to attain.

For the past 80 years the Russian Diaspora, as well as many Orthodox believers in the former Soviet Union, have concentrated their attention on what divides the Russian Church, rather than what unites its various elements. In any consideration of the problems of unity one must be mindful of the fact that the Russian Church consists of four distinct constituents: the Church in Russia, i.e. the Moscow Patriarchate, the Church Abroad, the Catacomb Church and the Church of the Gulags, i.e. the new martyrs and confessors of Russia.

Today the issue of the Church of the Gulags has been resolved as both Moscow and the Diaspora have accepted a common understanding regarding the sacrificial stance taken by the martyrs and confessors against the atheistic Soviet regime. The canonisation of the New Martyrs and Confessors of Russia by the Moscow Patriarchate in 2000, subsequent to the same canonisation process by the Church Abroad in 1981, has now removed this issue as a point of contention. Furthermore, the issue of the Catacomb Church now appears to have been resolved, as many of the “catacombniks”¹²⁸⁸ have joined themselves to the mainstream of Orthodoxy, whilst others, not having a valid priesthood, or having no priesthood at all, have become irrelevant and almost invisible sects.

Consequently, the main problem remaining is the relationship between the Church in Russia and the Church Abroad. First of all, one needs to remember that the polemical statements, upon which such groups as the “Russian Orthodox Church in Exile” base their attitude to the Church in Russia, are personal expressions of opinion. In the years of the Cold War, many

¹²⁸⁸ A Russian word for those in the Catacomb Church.

statements of this nature were made by the Church Abroad, as part of its mission to point out the subjugation of the Church in the Soviet Union to the Soviet atheistic state:

The Church Abroad needed to tell the truth about the persecution of the Church and of the faithful in the Soviet Union... However, one must clearly differentiate between polemical statements and official policy statements. The first are expressions of the personal opinions of those who wrote them. They carry no authority or weight beyond the personal authority of their authors. Official policy statements, on the other hand, are defined in Resolutions and Epistles of the Sobor [General Council] and Synod of the Russian Orthodox Church Outside Russia.¹²⁸⁹

This differentiation of statements is most important as many accept the personal opinions of others as the Voice of the Church. In reality, it is the united voices of the bishops assembled in council which speak on behalf of the Church, and this Voice is expressed in the form of epistles and resolutions.

As the years pass, and as several generations are removed from the events which caused the rift in the Russian Church, one tends to focus upon the immediate and ever present, forgetting to evaluate events and situations in the light of the original cause. One forgets that the events of Russian history and the life of the Church are not simply black and white. Indeed, all Russians have become the victims of their own propaganda. Often non-Russians, standing back from the emotions of the average Russian, have a clearer understanding of the forces at work than their Russian counterparts, who are so embroiled in the minutest details of a situation or action.

With the fall of Communism in 1991, the Patriarch of Moscow called upon the Church Abroad to reunite with the Church in Russia, citing Patriarch Tikhon's Decree No. 362, which permitted the establishment of a temporary church administration until normal administrative relations could be restored. This concept of temporary administrative autonomy was confirmed by the bishops attending the 1927 General Council of the Church Abroad in Sremski Karlovtsi, Yugoslavia, where they resolved:

The part of the All-Russian Church located abroad must cease administrative relations with the church administration in Moscow... until restoration of normal relations with Russia and until the liberation of our Church from persecutions by the godless Soviet authorities... The part of the Russian Church that finds itself abroad considers itself an inseparable, spiritually united branch of the Great Russian Church. It does not separate itself from the Mother Church and does not consider itself autocephalous.¹²⁹⁰

¹²⁸⁹ Archpriest Alexander Lebedeff, Historical Position of the Russian Orthodox Church Outside Russia. (Article posted on Internet, <http://groups.yahoo.com/group/rocaclergy>) 30 Nov. 2002.

¹²⁹⁰ Resolution of the Sobor of Bishops of ROCA, 24 Sept. 1927. (ROCOR-SA)

The 1991 invitation was greeted with very mild enthusiasm. Instead, a number of arguments were put forward as to why the Church Abroad was unable to acquiesce:

1. The Moscow Patriarchate had not denounced the 1927 Declaration of Metropolitan Sergius Stragorodsky, which declared the Church's loyalty to the atheist Soviet state and was betrayal of the Church and its martyrs. The so-called Sergianist heresy.

2. The Moscow Patriarchate needed to recognise the 20th century martyrs and confessors of Russia, including the Royal Martyrs, as having suffered for their faith and not, as was pretended, that they were criminals who had received justice for their "nefarious activities."

3. That the Moscow Patriarchate was an active and willing participant in World Ecumenism through its involvement in the World Council of Churches and other interdenominational associations.¹²⁹¹

Gradually each of these issues is being addressed. As the Church in Russia moves away from the bonds which encompassed it during the Soviet years, it has been able to reassess its position and make appropriate adjustments. Thus the status of the martyrs of the Soviet persecutions is now resolved where once it was a point of deep division between Moscow and the Church Abroad. Today all Russian Orthodox are united in their veneration of the martyrs.

In the matter of the 1927 Sergian Declaration, the issue has been addressed by the Patriarch of Moscow, but some in the Diaspora hope for a fuller recantation of "Sergianism" than has been received to date. The unilateral declaration of Metropolitan Sergius undoubtedly made the Russian Church subservient to the state and was the catalyst for many thousands of faithful leaving the Church in opposition to the declaration and going underground, forming the Catacomb, or True Orthodox Church. Furthermore, thousands of opponents to the declaration were brutalised, exiled and martyred in the camps of Stalin's Gulag.¹²⁹² However, when in August 1991 Patriarch Alexey Ridiger called upon the Church Abroad to reunite with Moscow, the bishops of the Moscow Patriarchate declared:

¹²⁹¹ Word of the Church, "Epistle of the Synod of Bishops: An Appeal for Peace and Unity." No. 10 (Dec. 2001), pp. 5-6.

¹²⁹² J. Ellis. The Russian Orthodox Church, London: Croom Helm, 1986.

We are obliged to emphasise that the declaration of 1927 contains nothing contrary to the word of God or heretical, and which might therefore constitute a reason for departing from the organ of administrative authority that accepted it.¹²⁹³

Later that year, however, when the power of the Communist Party was swept away and the administration of Boris Eltsin assumed government, Patriarch Alexey II made a new public statement concerning the 1927 Declaration:

Today we can say that unrighteousness was mixed into his (Metropolitan Sergius') declaration. The declaration's aim was to place the Church in a correct position in relation to the Soviet government. But these relations were clearly described in the declaration as those of the subjection of the Church to the interests of state politics - which is incorrect from the point of view of the Church... The declaration is a dark page in our history. But it exists and to tear it out of history is impossible. People more impartial than we will at some time deliver their judgement on how inevitable its reception was at that time...

Today we can say that falsehood is interspersed in this declaration, and to those people to whom these compromises, silence, forced passivity or expressions of loyalty that were permitted by the Church leadership in those days, have caused pain - to these people, not only before God, but also before them, I ask forgiveness, understanding and prayers.¹²⁹⁴

In 2000, the General Council of the Moscow Patriarchate approved and published its "Fundamental Conceptions of Society," a series of canons dealing with social issues in the modern world. In this work the principle of "Sergianism" was totally rejected.¹²⁹⁵ Essentially, then, the matter of the Declaration of Metropolitan Sergius Stragorodsky appears to have been resolved. However, as mentioned earlier, some in the Church Abroad feel that the statement of Patriarch Alexey II was a personal declaration and they want all the bishops of the Moscow Patriarchate to make a formal renunciation of the principle of Sergianism. On the other hand, the Patriarch claims to speak for the whole Russian Church, and with a little "economia"¹²⁹⁶ his declaration could be accepted as an expression of the will of the whole Church.

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Consequently, the main stumbling block now remaining to the reunification of the Russian Church appears to be the question of ecumenism. In its "Epistle to the Beloved Children of

¹²⁹³V. Moss. The Orthodox Episcopate of the Russian Church. (Article posted on Internet, www.orthodox-synod@yahoo.com) 28 Nov. 2002.

¹²⁹⁴Izvestia. "Патриарх Алексий- я принимаю ответственность на себя." No. 137, 10 Jun. 1991

¹²⁹⁵ibid., p.4.

¹²⁹⁶Economia - the Church's ability to accept things which may not be correct in the formal sense, but through being received in love, are made acceptable.

the Church in the Homeland and in the Diaspora,” the General Council of ROCA bishops wrote:

...in addition to these grievous circumstances [the forced confiscations of churches and property in Israel, from the Church Abroad by the Moscow Patriarchate,] is the fact that the General Council of the Moscow Patriarchate actually confirmed its broad participation in ecumenism, and took no steps towards protecting its own younger generations from that pan-heresy.¹²⁹⁷

Of course, the Church Abroad is not speaking of simple contacts and meetings with representatives of other faiths or jurisdictions, but of the participation of the Orthodox Church in a process of “Branch Theory Christianity,”¹²⁹⁸ which endeavours to legitimise the concept that all religions are equally acceptable in the eyes of God and that divisions of dogma and belief are human barriers to the unity of the human race:

The World Council of Churches is working towards the creation of a one world religion, in which Christianity is being gradually replaced by a “Mother Earth” deity. One is being told that to avoid total world ecological disaster there needs to be a global approach, hence the need for a global authority. This authority is part of what is now termed the “New World Order” and includes the World Council of Churches, to which the Moscow Patriarchate belongs.¹²⁹⁹

Indeed, the whole aspect of a “New World Order” has frightening overtones for many Christians, and not only members of the Russian Church Abroad. The emergence of the United States as the only political and economic superpower at the beginning of the 21st century has destroyed the delicate balance of sovereign nations created during the 19th and 20th centuries. Unfettered by any counterbalance, this superpower is now able to dictate its will to the world, whether heavy-handedly through the United Nations Organisation, as in Iraq in 2002, or through more subtle trade and treaty agreements with other countries. A feature of the “New World Order” has been the complete disregard for the sovereignty of individual nations and their subjugation to the will of the strong through military intervention. This has been demonstrated in Somalia, Iraq, Haiti and Yugoslavia.

In addition to the political, another form of coercion is to be found in the activities of the World Bank and the International Monetary Fund. World economics have assumed such a

¹²⁹⁷ Word of the Church, “Послание Архиерейского собора.” No. 8-9 (Oct-Nov. 2000), pp. 1-2.

¹²⁹⁸ The Branch Theory teaches that all Christian denominations are part of the Tree of Christianity and have to be seen as of equally valid. In the 1960s this theory was also called the Shattered Vase Theory, where each denomination was part of the whole. By gluing back the various pieces of the vase one would be able to recover the original. This theory surmised that each denomination held part of the Truth and only in unity could God’s Truth be revealed. To the Orthodox, this theory rejects the reality of Christ’s implicit Revelation, Holy Tradition and Apostolic Succession.

¹²⁹⁹ Orthodox Russia, “Новый мировой порядок в 2000 году?” No. 9 (1582), (14 May 1997), pp. 5-7.

place of importance in the globalisation process, that individual countries are no longer able to compete on the world markets, and organisations like the prestigious Bilderberg Society have openly promoted the setting up of three world economic zones: American, European and Pacific.¹³⁰⁰ The supporters of such economics proclaim that poor countries will benefit from free trade without tariffs and barriers. However, history has shown that the powerful enrich themselves, whilst poorer countries remain in poverty. To imagine otherwise is to dream of Utopia.

Often people who concern themselves with the question of the “New World Order” are summarily dismissed as cranks or paranoid conspiracy theorists. Yet those who are building the new order use quasi-religious terminology. For example, the US National Security Council’s super-computer is called “The Beast.”¹³⁰¹ This gives the computer a religious overtone which is quickly recognised by Christians conversant with the prophecies of the Book of Revelation. Furthermore, the project team assembled to prepare the mathematical formulae necessary to operate “The Beast” was called “Project Lucid.” Lucid means clear or rational, but can also be an abbreviation for Lucifer, the ex-angel of light - Satan.¹³⁰² The association of these terms, which may be coincidental or simply unfortunate, does not pass by the concerned believer without making them query the motives of the “New World Order.”

The Russian Church Abroad has for many years, at least since 1985, warned that the Ecumenical Movement, namely the religious aspect of globalisation and the “New World Order,” was more than a simple gathering of believers united by tolerance and love. In the 1970’s the World Council of Churches (WCC) showed itself to be more than a simple gathering of believers, when it provided financial support to various African rebel groups to buy arms and engage in armed aggression.¹³⁰³ In 1993 the popular Readers’ Digest published a series of articles by Joseph Harris under the heading “The Gospel according to Marx,” severely criticising the WCC and exposing a number of documents showing that many in the leadership of the World Council of Churches were active agents of the KGB. The articles concluded:

¹³⁰⁰The Bilderberg Society announced its support of the three zones concept on 15 June 1997 during its conference at Renaissance Pine Isle Resort, Lake Lanier Islands, Georgia, USA.

¹³⁰¹The Beast Universal Human Control System.

¹³⁰²T. Marr. Project LUCID - the Beast Universal Control System, Austin, TX, 1996.

¹³⁰³The Age, “General Assembly of WCC in Nairobi,” 11 Dec. 1975, p. 7.

“For some of the leaders of the World Council of Churches the question of Christian unity is only secondary.”¹³⁰⁴

Consequently, by 1998, with the approach of the Harare Assembly of the World Council of Churches, the Orthodox Churches decided to re-evaluate their involvement in the workings of the WCC. Under a growing clamour of protests against ecumenism, not only from the Russian Church Abroad, but also from the monasteries of Mount Athos and the Patriarchates of Jerusalem, Bulgaria and Georgia, representatives of Moscow and Constantinople met to seek a common approach to future dealings with the WCC. The meeting resolved:

Not to break contact with the heterodox world, but to remain in the Ecumenical Movement to bear witness to Orthodoxy...

The Orthodox Churches thank the WCC for the work being done for the benefit of World Christianity...

However, the Orthodox Churches are not satisfied with the present structure of the WCC and wish to see it changed, hence, they would be prepared to take part in a commission to affect these changes...

Finally, Orthodox delegates to the Assembly would not participate in any ecumenical services, prayers or rites.¹³⁰⁵

Moscow's attitude to the WCC Assembly in Harare, Zimbabwe, shows a definite shift of position for its previous involvements in New Dehli, Nairobi and Canberra. Although Moscow's attitude towards ecumenism is only mildly changed as can be seen from the resolution cited above, nevertheless, in Harare the Russian Church was represented by five delegates; three of whom were priests and two lay people. By contrast to previous delegations, no bishops attended.

As a matter of fact, Canberra may have been the turning point in the attitude of many. Not only were the Orthodox faithful in Australia scandalised by the vision of a Korean shaman dancing around a fire, calling upon her spirits and having the experience interpreted as a calling down of the Holy Spirit; but as the television reportage circled the world, simple Orthodox Christians in Greece, Russia, Serbia and throughout the Diaspora reacted with indignation.¹³⁰⁶ In Russia today many bishops, clergy and millions of lay people reject

¹³⁰⁴ Orthodox Russia, “Всемирный совет церквей и КГБ,” No. 5 (1602), (14 Mar 1998), pp. 9-11.

¹³⁰⁵ Orthodox Russia, “Ассамблея в Харари,” No. 8 (1629), (28 May 1999), pp. 1-3.

¹³⁰⁶ From Ecumenism to the dream of a world religion in the New World Order. Monastery of Sts Cyprian and Justina, (pamphlet and video), Liosa, Greece. 1994.

ecumenism and call upon the Patriarch and Synod to renounce all form of ecumenical rites.¹³⁰⁷ Yet, others in Russia warn that

the Moscow Patriarchate is a battlefield, on which a battle rages for the purity of Holy Orthodoxy. This battle is at its zenith and therefore there is a continuing persecution of those who seek the purity of the faith.¹³⁰⁸

In conclusion, it is important to emphasise that the Diocese of the Russian Orthodox Church (Abroad) in Australia, being an integral part of the Russian Church Abroad fully subscribes to the official policy of the Synod of Bishops concerning ecumenism and recognises that this issue needs to be resolved for unification to take place in the Russian Church. Furthermore, this issue needs to be resolved with the other Local Orthodox Churches before the Russian Church Abroad will re-establish prayful communion with them. One can only hope that the call of a common faith and heritage, will be strong enough to unite in spirit that which today remains asunder.

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Many in the Russian Church, have interpreted the dispersal of the Russian people after the 1917 Revolution as an act of Divine Providence. The Russian Diaspora has cast the seeds from which Orthodoxy has spread to every continent and innumerable countries where Russians have settled in the past 80 years. It is not beyond reason to assume that a united Russian Church would be able to ensure the growth of Orthodoxy in these countries with greater effect than at present.

Finally, the considerations mentioned above will need to be addressed proactively by the present generation of church hierarchs, as future generations of lay people may take the matter into their own hands. Whichever option becomes the destiny of the Russian Orthodox Church in Australia, one may be certain that the Church will survive.

¹³⁰⁷ S. Fomin, Russia before the Second Coming. "Russia and the Antichrist," Moscow: Holy Trinity-St Sergius Lavra, 1994, p. 348.

CONCLUSION

The thesis has sought to demonstrate the central place of the Church in the life and identity of the Russian community. In doing so, it has recorded the first comprehensive history of the Russian Orthodox presence in Australia, using many previously unknown documents from various closed archives in Russia and the Diaspora, and also, materials previously published only in Russian and German.

The work follows the development of Russian settlement in Australia from the 19th century and how the Revolution of 1917, the Civil War and loss of homeland drew more and more migrants to Australia. The trickle of migration climaxed with the arrival of thousands of Displaced Persons from war ravaged Europe after 1948 and the establishment of a diocese of the Russian Orthodox Church. The Church then became the catalyst for the emergence of a recognisable community of Russians, Ukrainians and Byelorussians, many of whom wished to be part of one single community, whilst others preferred to establish their own national identity in their adopted land.

This thesis opens up source materials so as to invite future micro studies of the Russian Orthodox ecclesial experience, which in itself, has a surprisingly wide diversity of backgrounds, ranging from Imperial Russia, the Soviet Union, the Far East and continental Europe.

The thesis combines a number of disciplines which is a great advantage for such a work. The work is characterised by ecclesiastical reflection, historical research, careful analysis, and a grounding in reality. There is a balanced blending of academic endeavour and human interest to ensure that the work is a live record of the life and aspirations of the Russian community in Australia.

¹³⁰⁸Rus Pravoslavnaia. “Кому бред и галиматъя, а кому оскорбленная святыня.” No. 67-68, (Jan-Feb. 2002).

APPENDIX A

EXPLANATION OF ECCLESIASTICAL AWARDS AND DISTINCTIONS IN THE RUSSIAN ORTHODOX CHURCH.

Married Clergy

Monastic Clergy

Awards and distinctions for deacons given by resolution of the Diocesan Bishop.

Deacon	Hierodeacon
Deacon with double stole (orarion)	Hierodeacon with double stole (orarion)

Awards and distinctions for deacons given by resolution of the Synod of Bishops on recommendation of the Diocesan Bishop.

Protodeacon	Archdeacon
Protodeacon with kamilavka	

Awards and distinctions for priests given by resolution of the Diocesan Bishop.

Priest with silver pectoral cross	Hieromonk with silver pectoral cross
Priest with nabedrenik	Hieromonk with nabedrenik
Priest with skufia	Hieromonk with gold pectoral cross
Priest with kamilavka	

Awards and distinctions for priests given by resolution of the Synod of Bishops on recommendation of the Diocesan Bishop.

Priest with gold pectoral cross	Igumen (Abbot)
Archpriest (Protopriest)	Igumen with palitsa
Archpriest with palitsa	Igumen with jewelled pectoral cross
Archpriest with jewelled pectoral cross	Archimandrite
Archpriest with mitre	Archimandrite with mitre
Protopresbyter	Archimandrite with privileges of a First Class monastery

In the Orthodox Church candidates to the episcopacy are drawn from the ranks of the monastic clergy, whilst married clergy are barred. Married clergy have been elevated to the episcopacy if they have been widowed and accept monastic tonsure prior to their consecration.

Notes:

The nabedrenik is a rectangular cloth suspended from the waist on the right hip under the chasuble.

The skufia is a maroon beretta worn during the celebration of services.

The kamilavka is a maroon cylindrical hat worn during the celebration of services.

The palitsa is a diamond shaped cloth suspended from the waist on the right hip, in which case the nabedrenik is relocated to the left side.

The privileges of a First Class monastery include; the right to bless using a prelate's candlesticks, standing upon a prelate's circular mat, wearing a cross upon his mitre and leaving the Royal Doors of the sanctuary open during the liturgy, in the same manner as a bishop.

APPENDIX B

BIOGRAPHIES OF THOSE APPEARING IN THIS WORK.

ABRAMOFF, Deacon Alexander.

Alexander Georgievich Abramoff, the son of George Abramoff and his wife Tatiana Kuiashenko, was born in Melbourne, Victoria, on 12 September 1967. Both his parents had migrated from Harbin, China, in 1958 and settled in Melbourne. Alexander was educated at Monash University and graduated Bachelor of Engineering (Materials) and Bachelor of Science (Chemistry). On 22 May 1994 he married Eugenia Chrestman, and worked for the Russian Ethnic Representative Council of Victoria as a community worker. On 6 November 1998 Fr Alexander was ordained to the diaconate by Archbishop Hilarion Kapral and appointed to celebrate at the Melbourne Cathedral.

ALEXANDROW, Bishop Daniel.

The future Bishop Daniel was born Dimitry Borisovich Alexandrow in Odessa, Ukraine, on 15 September 1930. Both his father and mother were from distinguished military families, his mother being the Princess Maksutov, and his maternal great-grandfather was the last Imperial governor of Alaska. In 1938 his father was arrested by the Secret Police as a former White Army officer and shot. In 1944 while Odessa was under Romanian occupation, Dimitry became a reader in the church. However as the fortunes of war changed, he and his mother fled to Romania, and eventually Austria. After the war the Alexandrows lived at Feldkirchen DP camp and then in Geneva, Switzerland. After Dimitri's mother reestablished contact with her father, Prince Maksutov, in the United States, they moved to the USA in 1949. Dimitry Borisovich became an iconographer and painted the icons for the iconostasis at Metropolitan Anastasy Gribanovsky's summer residence, at Mahopac, New York State, when he was only 16 years old. Dimitry studied at Holy Trinity Seminary in Jordanville, and was one of the first graduates of the Seminary in 1958. On 1 August 1965 Dimitry was ordained deacon by Archbishop Nikon Rklitsky and the following week elevated to the priesthood by Metropolitan Philaret Vosnesensky.

Fr Dimitry had a life long interest in the Old Believers Rite and worked at uniting them to the Orthodox Church. During 1973 and 1974 Fr Dimitry worked with the Old Believers in Sydney, Australia, but returned to Pennsylvania to bring a large community of Old Believers into ROCA in 1983. In 1988 Fr Dimitry was elected to be Bishop of Erie. Upon receiving monastic tonsure with the name Daniel, he was consecrated to the Episcopal dignity on 14 August 1988. In addition to his expertise in the Old Rite and liturgics, Bishop Daniel was a noted iconographer, church architect, poet, linguist and authority on ancient Russian Znamenny chants.

ANDREEV, Mitred Archpriest Michael.

Born on 1 October 1882 in the village of Shchuche in the Orenburg Diocese, Michael Petrovich Andreev was one of six children to Archpriest Peter Andreev. At the age of eight Michael was sent to the Chelyabinsk Theological School from which he graduated in 1900. Michael was appointed to be the reader at the Novokumlyak village church. There he married in 1902 and, after seven years of service, was appointed quartermaster of the Chelyabinsk Diocesan School. On 1 August 1913 Michael Petrovich was ordained deacon by Bishop Dionysius of Chelyabinsk and five days later elevated to the priesthood. Fr Michael remained at the diocesan school as quartermaster and celebrated for the students in the school chapel. In 1916 Fr Michael was sent to the Urals, where his parish consisted of a number of small villages, some as far as 100 kilometres apart. In 1919, because of the unrest caused by roaming bands of revolutionaries, Fr Michael and his family returned to Chelyabinsk, where he was attached to the diocesan administration. However, with the defeat of Admiral Kolchak's army, the Andreev family relocated to Chita and in 1922 across the border into Manchuria.

At first Fr Michael was appointed to the St Nicholas cathedral in Harbin, but by 1923 was appointed rector of the church of the Dormition in Harbin's new cemetery. There he ministered for eighteen years and organised the Harbin diocesan candle factory, a winery for the production of altar wine and a workshop for the production of gold and silver ecclesiastical items. In January 1941 Fr Michael was sent to Trehrechie to be rector of the Nativity of the Holy Virgin church in Verh-Urg, but was soon returned to Harbin and appointed to the church of St Alexei in Modyago and finally to the church of the Protection of the Holy Virgin at the Old Cemetery. In 1955 Fr Michael became a widower, after fifty-five years of marriage. On 5 March 1959, 76 year

old Archpriest Michael Andreev left China, and arrived in Sydney on 28 March where he was received into the Australian Diocese and appointed to the St Vladimir's church in Centennial Park.

Fr Michael celebrated at St Vladimir's until Archbishop Sava established his new administrative centre in Croydon, in 1960. A chapel was opened and Fr Michael was appointed to celebrate there. On 6 August 1963 he celebrated his fiftieth anniversary in the priesthood and was awarded the right to wear the mitre. Fr Michael died on 1 July 1964, aged 81 years.

ANISIMOFF, Protodeacon Dimitry.

Dimitry Konstantinovich Anisimoff was born on 29 February 1896, the son of Fr Konstantin Anisimoff, the village priest of Chutir in the Vyatka Region, Dimitry was sent to study at the Vyatka Theological Seminary. In December 1915, Dimitry left the seminary and enlisted for service at the Front. However, after being shell shocked in action, was demobilised and returned to his studies at the St Petersburg Seminary.

With the coming of the Revolution and the ensuing Civil War, Anisimoff returned to his parents where he met, and on 29 May 1919 married, the daughter of the village priest of Zavyalova, Julia Vasilievna Lupova. With the approach of the Reds, Dimitry was obliged to send his pregnant wife to the Far East by whatever train was available, but remained himself to fight with the White Army of Admiral Kolchak. Some months later the Anisimoffs were reunited in Manchuria after the final collapse of all anti-Bolshevik resistance. After two years wandering from place to place in Manchuria during which time a son, Rostislav, was born (1921), the Anisimoffs took passage for Japan and then travelled third class by ship to Australia, and a new life.

Life in Brisbane in the early 1920s was very difficult. At first Dimitry Konstantinovich worked on the new Brisbane Sewerage System, but work was often unavailable and then the unemployed were forced to present themselves at the local police station to receive food vouchers. In 1927, a second son, Lev, was born and the Anisimoffs became itinerant workers, with Dimitry working as a cane cutter in the Callide Valley and then picking cotton at Thangool whilst his family lived in a tent. Life was very difficult and eventually the family was forced to split and seek work in different parts of Queensland. Julia Anisimoff and her youngest son went to Longreach where she worked on a sheep station, whilst Dimitry, with young Rostislav on his hands, looked for work in Brisbane.

Whilst in Brisbane, Dimitry became involved in the life of the tiny Russian parish. He was appointed Reader and Choirmaster and also became the first librarian of the growing collection of books housed at the church. However, in 1931, Dimitry heard that work was available in the mines at Mt. Isa and immediately set off north. There he was joined by his wife and the family was reunited. Once a year, Fr Valentin Antonieff came to Mt. Isa and performed Divine services. Anisimoff did the readings and the singing and soon he and Fr Valentin cemented a life long friendship which would be reflected in Dimitry's ordination to the diaconate some twenty years later.

By 1938, Anisimoff was suffering from lead poisoning in the mines and the company offered to send him to New Guinea, where they were mining for gold. The gold mine was located at Edie Creek and could only be reached by aeroplane. Nevertheless, Anisimoff agreed and was followed a year later by his wife and infant Leo. Rostislav had begun an apprenticeship at Mt. Isa and remained behind. Whilst working at the Bulola Mine, dredging for gold, news came of the war with Japan and the production of gold was increased, just in case the Japanese invaded. By 1942 it became imperative to evacuate everyone from the path of the invading enemy and the Anisimoffs returned to Brisbane; Dimitry being lucky to have caught the last flight out of New Guinea.

Dimitry returned to his past duties at the St Nicholas church, but with Fr Antonieff's outspokenness against the new Soviet ally, not only was he arrested and interned, but many Russian homes were searched by the Australian Security Police. On one such search of the Anisimoff home, a certificate was found which confirmed that during his employment in New Guinea, Dimitry had become a member of the "Buffalos," and this saved the family from being interned with Fr Antonieff and some other Russians. During Fr Antonieff's internment the Russian church was closed and Anisimoff negotiated with the Greek Orthodox parish for the Russians to pray and sing there. This continued until St Nicholas' was reopened in 1944 with the return of the priest.

After the war Dimitry worked as a polisher for George Bros. Furniture Factory, a company where the owners and most of the workers were Russian émigrés. With the formation of the St Seraphim parish, Anisimoff was for a while choirmaster in the new parish, but returned to the St Nicholas parish where, on 26 January 1952, he was ordained deacon by Bishop Athanasys Martos.

Fr Dimitry also enjoyed showing people the St Nicholas church and explaining the meaning of its decor and services. Often Anglican theology students visited the church and then study groups visited the Anisimoff home where long conversations on theology continued into the night. Fr Anisimoff also enjoyed arranging his own music and conducting a purely secular choir which often performed in the Russian Club.

Whilst serving the Church, Fr Dimitry continued to work. In 1955 he was employed at the Castlemaine Brewery as a manual labourer. However, in 1961, at the age of 64 years, Fr Dimitry unexpectedly suffered a massive stroke and died.

ANTONIEFF, Protopresbyter Valentin.

The son of a priest, Valentin Antonieff was born in Ekaterinoslav on 20 March 1878. He studied at the Mariupol Theological School and then enlisted in the 135th Simferopol Regiment of the Imperial Army. In 1900, Valentin left the army with the rank of 2nd Lieutenant and was appointed Reader in the St Nicholas Church (a church under the Royal patronage of HHH Grand Duke Nikolai Nikolaevich Romanov) of the Vladikavkaz Diocese. There, in 1902, he was ordained deacon and sent to complete Years 5 and 6 at the Vladikavkaz Theological Seminary. On 23 December 1908, Bishop Agapit of Vladikavkaz and Mozdok ordained Antonieff to the priesthood.

Being a priest with military service and especially having been an officer, did not go unnoticed by the Church Authorities. In 1910, the Protopresbyter of the Imperial Army and Fleet, George Shavelski, invited Antonieff to be rector of the Cathedral of St Nicholas of the Spasso-Coastal region, and with the outbreak of WW1, Fr Valentin was transferred to active service as Dean of Chaplains, of the 1st Siberian Rifle Regiment.

On 5 January 1915, whilst on active service near Warsaw, Antonieff was wounded and sent to the hospital at Tsarskoe Selo. After two months convalescence, he was returned to the Front and in 1917 was wounded a second time. For his military service Fr Valentin was decorated with the Order of St Vladimir 3rd Class and 4th Class with swords and the Order of St Anne 2nd Class and 3rd Class with swords. For gallantry in the field, Fr Valentin was decorated with the Order of St George and permitted to wear his pectoral cross on the ribbon of the Order. (Fr Antonieff became the second priest in Australia to receive Imperial Russia's highest award for bravery in the field; the other being Fr Alexander Shabasheff).

With the coming of the Bolsheviks and the disintegration of the Russian Front, Fr Valentin returned home to the Spasso-Coastal region and was appointed Dean of the 3 Army Corps, under the command of General Verdjitsky. In May 1919, Antonieff was elevated to the dignity of archpriest and appointed Senior Chaplain of the 2 Siberian Army under General Lohvitski. Then, as with so many others, in 1920 the Antonieffs were forced to flee to Shanghai. However, Antonieff did not want to stay in China and within one year the family settled in Australia.

BELYAI, Mitred Archpriest Hariton.

Hariton Belyai was born on 1 January 1874 in Byelorussia. He was educated at the Minsk Theological Seminary and upon graduating worked as a teacher in the Minsk Diocese parish school system. On 1 January 1904, on his thirtieth birthday, Belyai was ordained to the priesthood and served for forty years in the church at Pochapov, gradually rising to become rector of the parish and Dean of the Pochapov Region, in the Novogrodsko-Baranovichi Diocese. In 1944, the Belyai family was swept away into Germany by the retreating Wehrmacht. Following the General Council of ROCA in 1946, Fr Belyai, together with many other clerics of the Autonomous Church of Byelorussia, was accepted into the Russian Church Abroad and served the spiritual needs of Orthodox displaced persons in the Hamburg area, where his local bishop was Athanasys Martos, soon to be Bishop of Brisbane.

BEREZOVSKY, Archpriest Ioann.

Ioann Berezovsky was born on 8 May 1886 in the city of Kremenets and was a graduate of the Volhynia Theological Seminary. He married Eugenia Stepanovik in 1910 and was ordained deacon in 1912 by Bishop Seraphim of Podolsk and Bratslav. The next day, 26 May 1912, Seraphim ordained Fr Ioann to the priesthood and appointed him to pastoral duties in Kamen-Podolskiy. In 1927 the Metropolitan of Kiev, Michael Ermakov, awarded Fr Ioann the gold pectoral cross, but during the persecution of the clergy in the 1930s, Fr Ioann was forced to work as a beekeeper to survive. In 1938 Berezovsky was arrested and imprisoned for one year, before being sent as a slave labourer to work on the White Sea canal construction. The commencement of German-Soviet hostilities in 1941 secured Fr Ioann's release from the labour camp and he returned to Volhynia. It is interesting to note that whilst Berezovsky was in the labour camp, he was "in absentia" elevated to the dignity of archpriest. (Vinnitsi Diocesan File No. 453).

With the occupation of the Ukraine by the Germans, the Berezovskys: Fr Ioann, Matushka Eugenia, their son Nikolai and daughter-in-law Vera, were taken as Ostarbeiters to work in the factories of Germany. In October 1945 Fr Ioann applied to be accepted into the Russian Church Abroad and was appointed to the DP camp church at Hildesheim. The Berezovskys arrived in Bonegilla in May 1949 and were received into the Australian Diocese. After two months in Bonegilla, Fr Ioann was transferred to Woodside camp in South Australia and finally to Port Adelaide.

BOIKOV, Archpriest Michael.

Michael Vladimirovich Boikov was born on 30 November 1964 in Yakishi, China of mixed Russian-Chinese parents. In 1966 his family migrated to Australia where Michael was educated at Cabramatta High School, and then enrolled at the Holy Trinity Seminary in Jordanville, USA, which he completed in 1987. Upon

returning to Australia he married Theodora Pervuhin and the marriage produced four children. On 29 June 1989 Archbishop Laurus Skurla ordained Fr Michael to the diaconate and Archbishop Paul Pavlov elevated him to the priesthood on 2 September 1989. Fr Michael was appointed to be celebrant at the Archbishop's Chapel in Croydon and was noted as a talented choirmaster and iconographer. In 1996 he was appointed by Metropolitan Vitaly Ustinov, secretary of the Diocesan Administration, and in 2001 was elevated to the dignity of archpriest.

BOIKOV, Priest Vladimir.

Vladimir Vladimirovich Boikov, brother of Archpriest Michael Boikov, was born on 28 July 1966 in Fairfield, NSW, the son of Russian migrants from Manchuria. Upon completion of his secondary education at Cabramatta High School, Vladimir enrolled at Holy Trinity Seminary in Jordanville, USA. After graduating in 1988, Vladimir spent some time in the USA, returning to Australia with his Russian-American bride, Anna Dublanik, to be married in Cabramatta in 1990. The couple later had four children.

Returning again to the USA, Vladimir was ordained to the diaconate on 20 May 1990 and to the priesthood on 17 July 1991, on both occasions by Archbishop Laurus Skurla at Holy Trinity Monastery. From 1991 to 1995 Fr Vladimir celebrated in Chicago, Illinois at the Russian Cathedral of the Holy Virgin's Protection and then decided to return to Australia with his family. On 20 November 1995, Fr Vladimir was appointed rector of the Our Lady of Vladimir church in Rocklea, Queensland and remained in that appointment until he returned to the USA in 2002.

BOJKO, Priest Ian,

Ivan Ivanovich Bojko, aka Ian (Ioann) Bojko (pronounced Boyko) was born on 29 August 1934 in Nikopol on the Dnieper River, Ukraine. At the time of the German Occupation of the Ukraine, young Ivan was living with his father's family in Kiev, where he had just commenced schooling. In the Spring of 1943, the Bojko family were transported to Slovenia. Later with the advance of the Soviet Army the family moved to Germany and settled near Lindau. After the war, Ivan attended the Russian Gymnasium for "Stateless" persons in Munich and attended the Synodal church where Metropolitan Anastasy Gribanovsky presided. On 24 December 1950 the Bojko family migrated to Australia as Displaced Persons.

Arriving in Adelaide on 23 January 1951, Ivan found work at the electricity station, but soon moved to new employment at the Customs Service in a wool store bonded warehouse. In 1953, during a pastoral visit, Archbishop Theodore Rafalsky tonsured Ivan to be reader at the St Nicholas church in Adelaide. When in 1956 Hieromonk Dimitry Obuhoff came to Adelaide to look for young men to join a monastery in Kentlyn, NSW, Ivan took up the vocation. However, establishing the monastery was so physically difficult that Fr Dimity was unable to continue and was transferred to be parish priest in Geelong. Ivan went with him to Geelong so as to look after the ailing monk. On 1 November 1959, Bishop Anthony Medvedev of Melbourne, elevated Ivan to be a sub-deacon. When on 7 November 1963 Fr Dimitry was transferred to Rocklea, Qld, Ivan again went with him.

On 12 January 1964 Bishop Philaret Vosnesensky of Brisbane (later to become Metropolitan) ordained Ivan to the diaconate and appointed him to the parish in Rocklea. Fr Ian (Ivan) continued in this capacity until on 28 August 1988 he joined the Orthodox Church in America and commenced celebrating in the Annunciation parish in Woolloongabba. Deacon Ian Bojko was ordained to the priesthood, in 1989, by Archbishop Gibran Ramlaoui of the Antiochian Orthodox Church, at the request of Metropolitan Theodosy of the Orthodox Church in America, and appointed rector of the Annunciation parish.

BORISHKEWICH, Mitred Archpriest Theodore.

Theodore Ivanovich Borishkewich was born in Zhitomir, Ukraine, on 17 February 1900. First enrolled in 1909 at the Klevan parish church school, Theodore successfully progressed to the Volhynia Theological Seminary, from which he graduated in 1919. By 1922 Theodore had completed further study at the Zhitomir Theological Institute and enrolled in the School of Theology at Warsaw University. In 1929 he graduated with the decree of Master of Theology.

On 25 April 1928, Theodore wed Galina, the daughter of Archpriest Mitrophan Cherbinsky, and two days later he was ordained deacon by Bishop Simeon of Kremenets. On 4 May 1928, Fr Theodore was ordained to the priesthood and assigned, by resolution of His Beatitude, Dionysius Valedinsky, Metropolitan of Warsaw and All Poland, to the parish of Knazinenko, in the Volhynia Region. There Fr Theodore remained until 1943. During those years he received many priestly honours and was elevated to the rank of archpriest in 1939.

It is worthy to note that Matushka Galina Borishkewich, similar to the Rafalskys, came from a traditionally priestly family, which was able to trace ten generations of archpriests up until WW2.

The war forced the Borishkewichs to leave their parish and seek refuge with Fr Theodore's brother, the Right Reverend Gregory, Bishop of Gomel and Mozersk. Archbishop Benedict Bobrovsky of Grodno and Belostok appointed Fr Theodore to the clergy of the Grodno Cathedral, but within three months the fighting nearby caused the evacuation of the Byelorussian Autonomous Orthodox Church to Germany. Amongst the seven bishops, headed by the Primate, Panteleimon Rozhnovsky, Metropolitan of Minsk and All Byelorussia, were ten priests and their families, one of which were the Borishkewichs.

Prior to migrating to Australia, Fr Theodore celebrated in the DP camp church of Metropolitan Panteleimon in Shleisheim, Bavaria.

BORODIN, Deacon Alexander.

Alexander Vasilievich Borodin, the son of Russian migrants from Trehrechie, Manchuria, was born in Brisbane on 24 August 1971. He graduated, in 1995, from Griffith University with an Honours degree in Engineering, specialising in microelectronic engineering, and also has a Graduate Diploma in Human Factors from Queensland University. In civil employment, Alexander worked for the Queensland Railways as a software engineer in Signals and Operations. On 16 February 1997 Alexander married Manefa Lapardin and the marriage produced two daughters. On 13 September 1998, Archbishop Hilarion Kapral, ordained Fr Alexander to the diaconate and appointed him to celebrate at the Church of Our Lady of Vladimir in Rocklea, Qld. Continuing his civil employment, in 2001 Fr Alexander was employed as the Major Safety Issues Officer for the Safety and Environment Division of Queensland Railways.

BULAHOV, Priest Victor.

Victor Victorovich Bulahov was born on 4 April 1913 in the city of Mitava, in the Kurland Province. His father was an officer in the Imperial Army, who after the Civil War evacuated his family to China. In 1922 the family settled in Harbin and young Victor was sent to school at the First Russian Private Gymnasium. During the Japanese occupation Victor attended the Russo-Japanese Institute and was later drafted to serve in the police. From 1939 to 1940 Victor attended the police school in Tokyo to learn the Japanese language. In 1940 Victor married Sophia Nikolaevna Sudakova and they had three children. After the war Victor studied at the Faculty of Pedagogy at the Harbin Polytechnical Institute, graduating in 1952. During the post-war years, Victor Victorovich taught Russian at the Harbin Institute of Medicine and remained in the teaching profession until his arrival in Australia on 12 April 1962. For the next two years he worked in various workshops of the GMH Corporation.

From 1964 until 1966 Victor Victorovich attended the Diocesan Theological Courses in Sydney and upon graduation, was ordained deacon on 20 February 1966. The following year he was ordained to the priesthood on 19 February 1967 and employed as diocesan secretary. In March 1969, Fr Victor was appointed rector of the St Nicholas parish in Fairfield NSW and remained in that position until his death from bowel cancer on 10 March 1976.

CARLES, Priest James.

Born on 28 January 1969 and baptised into the Anglican Church as Trevor Stanley Carles, the future Fr James was the son of an English father and an Anglo-Irish mother. Educated at Bowral High School and Macquarie University, Trevor took up employment with the Department of Veteran's Affairs. Soon after, Trevor married Marie Winsdor and the union produced six children. During his learning years, Trevor considered himself a socialist and then an anarchist, however, through becoming interested in the structure of primitive communities and their practices, began to read about religion and was drawn back to Christianity.

After a long spiritual struggle, Trevor was introduced by a friend to some Orthodox literature and this convinced him that Christianity was "a serious life or death business." Although feeling that he belonged to the Church of England, Trevor nevertheless continued to read Orthodox literature and joined an icon painting course. After a visit to an English speaking Antiochian Orthodox church in Mount Prichard, NSW, in December 1993, the Carles family decided to remain there, even though they were put off at one stage by the foreign-ness of the tradition. However, on 5 November 1995, on the feast of St James of Jerusalem, Trevor and his family were baptised and chrismated into the Orthodox Church, accepting the name of the patron saint of the day. Immediately after, James and Marie had their marriage sacramentally blessed in church. The Carles' remained in the parish for over a year, until, after some disturbances within the Antiochian parish, they, together with Deacon Christopher Henderson and his family, were received into the Russian Church Abroad.

Having joined the Russians, James began to learn the language. On 22 May 1997 James was tonsured a reader in the St Nicholas church, in Fairfield, NSW and on 29 November 1998, Archbishop Hilarion Kapral, ordained him to the diaconate. After service at St Nicholas' Archbishop Hilarion elevated Fr James to the priesthood and appointed him second priest for the Cabramatta parish. Later Fr James was appointed to minister to the St Panteleimon community in Gosford and the St Nicholas parish in Newcastle.

CHEMODAKOV, Archpriest Nikita.

Nikita Lvovich Chemodakov was born on 29 May 1951 in Dairen, after the Soviet Union had ceded the city to China. His parents migrated to Sydney in 1959, and Nikita was educated at Cabramatta High School. After completing his secondary education in 1970, Nikita attended the University of New South Wales studying Science, but in 1972 decided to go to Holy Trinity Seminary, Jordanville, USA, to study theology. Whilst in his third year, Nikita returned to Australia to marry Ekaterina Alexeevna Balnikov on 4 October 1974. The married eventually produced four children, the eldest of whom became a deacon in the USA.

Returning to Jordanville to complete his studies in March 1975, Nikita was ordained to the diaconate by Metropolitan Philaret Vosnesensky in the Synodal Cathedral in New York. That same year, on 4 December 1975, Fr Nikita was ordained to the priesthood by Archbishop Laurus Skurla at Holy Trinity Monastery and appointed to the clergy of the monastery. During his final year at the seminary, Fr Nikita was often sent to relieve priests in various parishes as far afield as Florida which gave him a wealth of pastoral experience. Graduating Bachelor of Theology in June 1976, Fr Nikita and his family decided to return to live in Australia. Fr Nikita was received into the Australian Diocese on 24 August 1977 and on 15 September 1977, was appointed rector of the St Nicholas parish in Fairfield, NSW. For many years he also celebrated at the Our Lady of Kazan Convent in Kentlyn and has continued an active association with the convent as Confessor to the community. For his service to the Church he was elevated to the dignity of archpriest on 1 December 1988 and awarded the jewelled pectoral cross on 9 October 1996.

CHLABICZ, Archpriest Igor,

Igor Chlabicz was born on 13 September 1955 in Molodechno, in the former Byelorussian Soviet Socialist Republic (BSSR). Whilst an infant Igor's parents moved to Jelenia Gora in western Poland, but in 1963 returned to Bialystok, where Igor received his primary education. Igor completed his secondary education in Warsaw and enrolled at the Higher Ecclesiastical Seminary in the Jabloczyn Monastery, and later, the Theological Academy in Warsaw. After visiting Slovakia to write a history of the Orthodox Church in the Czech and Slovak lands, Igor graduated with the degree of Master of Orthodox Theology.

On 6 May 1982 Fr Igor was ordained to the diaconate by Archbishop Savva Hrycuniak. A few days later he was elevated to the priesthood. Fr Igor ministered in Sokolka, Elblag near Gdansk, where there were many Orthodox people from the Ukraine and Byelorussia and Topolany.

In August 1986 Archbishop Savva (soon to become Metropolitan of Warsaw and All Poland), invited Fr Igor to go to Adelaide, Australia, to minister to a Byelorussian parish in that city. When the Adelaide appointment did not eventuate, Fr Igor was invited to become rector of the St Michael's OCA parish in Sydney, which he duly accepted on 17 August 1987.

DALINKIEWICZ, Archpriest Nicholas.

Nicholas Vasilievich Dalinkiewicz was born on 16 February 1948 in Furt im Wald, Germany, the son of Byelorussian refugees after WW2. The following year the family migrated to Australia, arriving on 13 November 1949 in Melbourne. Nicholas was educated in the western suburbs of Melbourne and received a Diploma of Mechanical Engineering from the Footscray Institute of Technology on 1 January 1970. On 24 May 1970 he married Elizabeth Kouzmin and the marriage produced six children. In 1978 he also graduated from the Royal Melbourne Institute of Technology with a Graduate Diploma in Management. In addition to his clerical duties Fr Nicholas worked for Telstra for over thirty years as an engineer and was a member of the Australian Institute of Engineers and the College of Mechanical Engineers. On 14 October 1999 Fr Nicholas was elevated to the dignity of archpriest, and in secular life continues to work as a consultant.

de CARLETON, Priest Nicolas.

Born on 14 April 1929 at Bondi, NSW, Ernest Walter Michael Nicolas de Carleton, was the son of Anglo-Celtic parents who could trace their lineage through a long line of British aristocrats to the Barons of Dorchester, and before that to Baldwin de Carleton and the Norman conquest of 1066. On his mother's side, Vice-Admiral Sir John Glossop, commanded the first Australian cruiser to bear the name Sydney, in World War I. After completing his schooling, Nicolas spent 2 years in the Royal Australian Navy and then joined the Citizens' Military Forces. In 1953 he felt a vocation to serve the Church and entered St Francis Church of England Seminary in Brisbane, however, his theological studies were interrupted by the onset of polio and he was hospitalised for some time. Upon leaving hospital Nicolas joined Fr John Hope of Christ Church St Laurence, Sydney, and worked as a social worker and Justice of the Peace with the under-privileged in Sydney, the Children's Court and the Chinese community. Later he worked for the Shire of Hornsby in various clerical positions. During the 1960's he became close to Fr Rostislav Gan, whom he regarded as his spiritual father, and spent much time in the Russian Church. However, when Nicolas decided to become Orthodox, it was the Antiochian Church in Sydney that received him on 21 April 1965, through chrismation.

In October 1967, after a short but luckless marriage, Nicolas was invited to travel to the Middle East and join the monastic community of Bishop Ignatius Hizim, Dean of the Theological College in Balamand Monastery, Lebanon. This invitation was followed up by a solemn service of dedication at the St George Antiochian Church in Redfern, NSW. Having arrived in Lebanon, Brother Nicolas taught English at the Patriarchal School and worked with Palestinian refugees as well as the local population. During this time he travelled extensively through Syria, Jordan and Lebanon on business for the monastery and was decorated by the Patriarchate of Antioch for his service to the Antiochian Orthodox Church. On 13 April 1975 Nicolas was ordained to the diaconate and on the 27 April to the priesthood by Bishop Ghofril Faddoul in the Church of Bassilios in Halba.

In 1977 Fr Nicolas returned to Australia and worked for the Baulkham Hills Shire where he was manager of the cemetery, whilst serving as assistant priest at St George's Antiochian Church in Redfern, NSW. Fr Nicolas was noted for his work with ethnic communities and held in high regard by politicians and colleagues. In 1993 Fr Nicolas left the ministry in the Antiochian Church and retired to Hobart, Tasmania. On 3 June 1996 Fr Nicolas approached the Russian Church Abroad offering his services. On 31 July 1996 Fr Nicolas was received by Archbishop Hilarion Kapral into the Australian and New Zealand Diocese and granted permission to assist Fr George Morozoff at Holy Cross Church, Hobart. In 1998 Fr Nicolas was appointed curate of the parish and given responsibility for all services during Fr George's absence. On 27 August 1999 Fr Nicolas moved to Dandenong, Victoria and was seconded to the Dormition parish to assist the Dean. On 4 May 2000 Fr Nicolas was awarded the right to wear the gold pectoral cross by the Synod of Bishops, in recognition of his 25 years of faithful service to the Church.

DEDUHIN, Archpriest Vladimir.

Vladimir Petrovich Deduhin was born on 28 July 1953, in the Singkiang Province of China, of White Russian refugee parents. In November 1965 the Deduhin family migrated to Australia and settled in Dandenong, Victoria. Vladimir was educated at Dandenong High School and commenced his secular career in 1972 as a fitter and turner. Later he became a toolmaker and finally a production engineer. From an early age, Vladimir was involved in parish life and would sing and read at the services. He also taught Russian to children in the parish school. On 5 February 1982 Vladimir married Irene Alexandrovna Jukoff and they had three children. Vladimir was also involved as a leader in the Russian Scout Movement, a position he retained after ordination.

On 18 November 1984 he was ordained to the diaconate by Archbishop Paul Pavlov and appointed second deacon in the Dandenong parish. Four years later, on 10 January 1988, Fr Vladimir was ordained to the priesthood and became curate of the Dandenong parish. The following year he was appointed rector of the St Nicholas parish in Adelaide. On 19 December 2001 Fr Vladimir was elevated to the dignity of archpriest by Archbishop Hilarion Kapral.

DELANICH, Ariadna.

Adriadna Ivanovna Delanich (1909-1981) was a journalist and political activist whilst living in Serbia before WW2. During the war she served with the Serbian Chetniks and in the propaganda section of the Russian Liberation Army. From 1945 to 1947 Delanich was interred by the British at Wolfsberg POW camp. In 1953 she migrated to the USA, continued her journalistic career, wrote a book about her war experiences and became an influential figure in the Russian community.

DERESA, Mitred Archpriest Isidor.

Isidor Grigorievich Deresa was born on 4 February 1884 near Poltava, in the Ukraine, and was educated at the local school. Upon finishing school, Isidor worked as a permanently appointed juryman at the Svyatoselski City Court. In 1904 he married Ksenia Pavlovna Stijichenko, the daughter of a local priest and niece of Bishop Alexei of Vladimir and Suzdal. This marriage eventually produced ten children. Under the influence of his new relatives, Isidor enrolled at the Poltava Theological Seminary in 1909 and upon graduation was ordained deacon on the 3 April 1912. Fr Isidor was then appointed to the village of Otrada in the Saratov Diocese to teach Church Slavonic and calligraphy at the local parish school.

Within a year Fr Isidor was transferred to the city of Saratov and appointed to the staff of the First Men's Gymnasium for sons of the Nobility, as deacon and steward. On 5 July 1914, Isidor was ordained by Bishop Alexei of Saratov to the priesthood and appointed to the Ascension church in the Skrabinsky Convent. There Fr Isidor remained for the duration of the Great War and the ensuing Revolution.

With the growing unrest throughout Russia and the possibility of civil war, the Deresa family decided to return to Poltava, to be close to their relatives. Fr Isidor was appointed parish priest at Mededje near Romen, but civil unrest forced him to move to the Donbass Region where he became parish priest in the village of Shterovka, in the Donetsk Diocese. From 1924 until 1930 Fr Isidor was Dean of the Krasnoluchansk and Alchevski districts and was able to experience first hand the worsening situation for the Church under Bolshevik rule.

Fr Isidor wrote in an attachment to his Service Record: "On one side we were being squeezed by the Living Church heretics and, on the other, by the Lipkovtsi Autocephalites. Not a month passed without some bishops and deans being arrested and sent into internal exile. In the event of arrest, each bishop and dean had secretly appointed two representatives to replace him. On 1 March 1930, I too was arrested as were all my predecessors. I was accused of crimes under Article 58 of the Criminal Code, i.e. belonging to a counterrevolutionary organisation and agitating against the government. This was all fabricated as usual, for the aim was a godless one - to destroy the Church, as in the days of the early Christians. I was in prison for a year and a half whilst under investigation, alone without light or clean air. The regional GPU (an earlier version of what became the KGB) sentenced me to three years in a concentration camp in the northern Arkhangelsk Region

and sent the sentence to Kharkov for the All Ukrainian GPU to confirm. To my surprise, they reviewed my case and found nothing to support the sentence and released me from prison.”

Upon release, Deresa was appointed parish priest in the village of Ivanovka, where he celebrated and was awarded the jewelled pectoral cross on 4 October 1936 for his “pastoral work under extreme circumstances.” Exactly one year later the church was forcibly closed by the authorities, as were all the churches of the region. The priests were scattered to fend for themselves.

With the occupation of the Donbass by the Germans in 1942, Fr Isidor was able to return to his church in Ivanovka and the Most Reverend Panteleimon Rudik, Archbishop of Kiev and Galicia, appointed him Dean of the Donetsk Diocese. However, this period of religious freedom under the Germans was short-lived and, in September of 1943, Fr Isidor, his wife and three youngest children were evacuated from the path of the advancing Red Army by the anti-Soviet Cossack Army of General Sergiy Pavlov, who trekked across the Soviet Union into Poland and then was relocated to northern Italy by the German High Command. In Tolmezzo, Deresa was attached to a large Cossack force under the command of General Timothy Domanov, who replaced the killed General Pavlov, and was assigned the duties of a regimental chaplain.

In the last weeks of WW2, the Cossacks were forced by the advancing British Army to retreat over the Alps into Austria and settle near the eastern Tyrol town of Lienz. On 1 June 1945, the Deresa family found themselves amongst the 73,000 Cossacks being forcibly repatriated by the British into the arms of the Soviet Army and the real possibility of a lingering death in Stalin's labour camps. Whereas thousands of Cossacks and their families were brutalised and repatriated to the Soviet Union, or died on the spot in Lienz, the Deresa's managed to survive the repatriations and finally settled in Salzburg, in the American zone of occupation.

In Salzburg, Fr Isidor conducted services in the barrack church at the Displaced Persons camp in Parsch and was a member of the diocesan administration until his migration to Australia in 1949.

DOBRININ, Deacon Evgeny.

Evgeny Maximovich Dobrinin was born on 7 October 1903 in Rostov-on-Don and as the son of a Cossack officer was enrolled at the Don Cossack Cadet School in Novocherkassk. However, in November 1920 the cadet school was evacuated to the Crimea and then to Constantinople. In 1922 Evgeny (Eugene) enrolled at the Don Cossack Ataman Military College which was evacuated from Russia to Egypt and remained with the school until graduation in 1930. By that time the college was again relocated to France. During the years prior to WW2 Eugene studied, and later worked, as an accountant.

Upon arriving in Australia in September 1950, Eugene became an active member of the St Nicholas parish in Adelaide, and was both treasurer and secretary of the parish council at various times. In 1952 he married Nadejda Nikolaevna Djuchenko and they had two daughters, one whom became a nun at the convent in Kentlyn, NSW. After a period of training under Fr Alexander Shadko-Basilewitsch, Eugene applied to Bishop Anthony Medvedev of Melbourne, be ordained to the diaconate. The ordination took place on 2 April 1967 and Fr Eugene served the parish until his death on 22 May 1979, aged 76 years. Fr Eugene died from a heart attack, whilst visiting the ailing Fr Alexander in hospital.

DUDKIN, Priest Anthony.

Anatoli (aka Anthony) Pavlovich Dudkin was born in Esentuki a village of the Terek Cossack Region, Russia, on 7 December 1900. Nothing is known of his early years or family, except that during the Civil War 1919-1920, he served with the White Cossack troops and was captured by the Reds. He miraculously escaped execution as the fortunes of war changed against the Bolsheviks, and was evacuated with his regiment to Constantinople and later to Serbia. In Yugoslavia, he married and had one daughter, however his wife died early and he remained a widower for the rest of his life. During WW2 Anatoli Pavlovich served in the Russian Corps from 1941 until the cessation of hostilities, and rose to the rank of Sergeant-Major. After the war he completed the US Army police course at the Displaced Persons Police School in Stuttgart and worked as a police officer in Bruckenaue. In 1948 he joined the Brotherhood of St Job of Pochaev in Munich, but was never tonsured. In 1950 Dudkin and his daughter Klaudia migrated to Australia and settled in Adelaide where he took an active part in church life, whilst working as a labourer in a factory. For a number of years he was assistant Church Warden in the St Nicholas parish. In 1963, Dudkin retired from the work force and decided to devote himself completely to serving the Church.

Fr Anthony Dudkin was ordained to the priesthood on 28 April 1963 by Archbishop Sava Raevsky. He celebrated as parish priest in Canberra for 21 years and died on 23 August 1986, aged 85 years. During his last years, Fr Anthony, despite his increasing age and many illnesses, worked tirelessly towards the completion of the magnificent St John the Baptist church in Narrabundah. Fr Anthony is buried at Gungahlin Cemetery, ACT.

ERIKSON, Hieromonk Makary,

Fr Makary was born Mark Gwynne Erikson, in Melbourne, Victoria, on 1 October 1958. His parents were middle class Australians from a Church of England background. Having left Caulfield High School in 1977, Mark worked as a fitter and turner for the Repco Corporation, but had an inner longing for the monastic

life. In 1980 a school friend introduced Mark to the Orthodox Church and he began attending services at the Russian Orthodox Cathedral in Collingwood. At that time Mark met Fr Alexis Rosentool and his aspirations for the monastic life began to take on a concrete form. Mark was baptised into the Russian Orthodox Church in 1981, and in October 1982 went to study at Holy Trinity Monastery, Jordanville, USA. In June 1985 Mark graduated with a Diploma of Pastoral Theology and returned to Australia to assist Fr Alexis Rosentool in his endeavours to establish a monastery in Bombala.

In December 1988 Mark was tonsured to the monastic state and given the name Makary. On 4 Decemebr 1999 Archbishop Hilarion Kapral ordained Fr Makary to the diaconate and the following day to the priesthood.

EVSTIGNEEV, Protodeacon Boris.

Boris Alexandrovich Evstigneev was born in Harbin, China, on 3 August 1934. His father was a White Army officer and his mother the daughter of a merchant. Boris' father died when the boy was only three years old, and he was brought up by his mother who ensured that her son was educated at the St Nicholas Lyceum and the Pedagogic Institute. On 12 February 1955 Boris married Antonina Sharoglazov, and the union produced three children. During the years of Soviet influence in China, an enormous amount of pressure was brought on Russians to migrate to the Soviet Union. Boris and his family succumbed to this pressure and in April 1959 went to live in Abakan, Siberia, where eventually he worked as a program editor for the local television station. However Boris' mother, Ekaterina Petrovna, did not go with her son, but migrated to Australia, where she spent the next seven years trying to sponsor her son and family to join her. Her efforts were finally rewarded when on 28 March 1966 the Evstigneevs finally arrived in Australia.

On 14 October 1969 Bishop Konstantin Jesensky ordained Fr Boris to the diaconate and appointed him to celebrate in Cabramatta. In future years Fr Boris also took up appointments in the parishes of Blacktown, Carlton and Croydon, NSW. Fr Boris was also obliged to have secular employment to sustain his family and worked for 25 years for the Postmaster General's Department (Australia Post), retiring in 1996. On 6 May 1980 Fr Boris was elevated to the dignity of protodeacon, and on 5 March 1984 he was appointed to the Cathedral of Sts Peter and Paul in Strathfield. Fr Boris was awarded the kamilavka on 13 December 1984 and became the senior protodeacon of the diocese.

EVSUKOFF, Priest Vladimir.

Vladimir Ivanovich Evsukoff was born on 18 October 1942 in the village of Pechinah, near Kharkov, in the Ukraine. During WW2 the Evsukoff family was swept away by the retreat of the German Army into Germany where they worked as Ostarbeiters. At the conclusion of the war Vladimir's parents separated and young Vladimir was raised by his aunt and grandparents. His father, Ivan, joined the St Job of Pochaev Brotherhood as a lay brother, and eventually went to the USA to study theology at the Holy Trinity Seminary. Later he rejoined the family in Australia, and was for many years, choirmaster of the Protection of the Holy Virgin parish in Melbourne. Young Vladimir came to Australia in 1950 and attended school in Melbourne. In 1961 Bishop Anthony Medvedev arranged for Vladimir to study at Holy Trinity Seminary, which he successfully completed in 1966. On 4 February 1968 Vladimir married Barbara Georgievna Petropulo, the daughter of a well known community leader. The marriage produced twin daughters. Fr Vladimir was ordained deacon on 17 February 1968 and appointed to the Melbourne cathedral. On 3 August 1969, Fr Vladimir was ordained to the priesthood by Bishop Konstantin Jesensky and appointed rector of the church of Our Lady "Joy of All Who Sorrow" in Geelong, in place of Fr Nicholas Oscianko. On 22 July 1975 Fr Vladimir was transferred to Melbourne where he celebrated until his untimely death on 29 June 1980, aged 38 years.

FILATOV, Priest Alexei.

Alexei Filatov, born on 22 June 1886, was arrested by the Soviet authorities and held as a prisoner at the infamous Solovetski Monastery concentration camp during the 1920s and 1930s. The "Solovki" as the camp was known was used for the incarceration of religious dissidents and has gone down in Russian history of the 20th Century, as the graveyard of the Orthodox clergy. There in 1927, Filatov was secretly ordained deacon by Archbishop Hilarion of Krutitsk, whilst both were prisoners. During the German invasion of the Soviet Union, Filatov was released from the camp. On 13 June 1942 he was ordained to the priesthood by Bishop Seraphim of Melitopol, but was soon transported with his family to Germany to work as an Ostarbeiter in the factories. At the end of WW2, Fr Filatov was appointed one of the clergy to minister in the DP camp at Parsch, near Salzburg, from whence he migrated to Australia.

FILIANOVSKY, Priest Igor.

Igor Yurievich Filianovsky was born on 3 August 1966 in the city of Anna, Voronezh Region. He completed the Astrakhan Pedagogical University in 1989 and went on to study at the Moscow Theological Seminary and Academy. Upon graduation in 1988, he undertook further study and in 1996 graduated Master of Theology. On 24 August 1991 Igor married Nadejda Konstantinovna Musin and they had three children.

Ordained to the diaconate on 23 November 1997, Fr Igor worked in the Department of External Affairs of the Moscow Patriarchate. On 15 November 1999 he was ordained to the priesthood by Metropolitan Kirill Goundaev of Smolensk and Kaliningrad. Prior to his appointment to Australia Fr Igor undertook his liturgical preparation in the parish church of Horoshevo, Moscow. Fr Igor arrived with his family in Melbourne and took up his duties on 20 June 1999.

FORBES, Hieromonk Benjamin.

Fr Benjamin was born Walter Murray Forbes in Adelaide, South Australia, on 3 October 1945. His parents were of Anglo-Australian, Protestant background. Educated in Adelaide, Walter graduated Bachelor of Arts (Hons.) and embarked on a teaching career. In 1975, Walter came in contact with the Russian Orthodox Church in Adelaide and started a regular attendance which eventually included singing in the choir. Having convinced himself of the theological and historical authenticity of Orthodoxy, Walter was baptised on 7 August 1982 and given the name Vladimir. He soon became a reader and also served at the altar. In 1988 Vladimir was encouraged by Archbishop Paul Pavlov to visit the brotherhood at the St Job of Pochaev Monastery in Munich, Germany and experience monastic life firsthand. On 4 September 1989 Vladimir was tonsured by Archbishop Mark Arndt of Berlin and Germany and given the monastic name of Benjamin. On the 10 September 1989 Benjamin was ordained hierodeacon and the following month, on 8 October 1989, Archbishop Mark ordained him to the priesthood. During the two years whilst a cleric of the German Diocese, Fr Benjamin celebrated in a number of parishes, including Copenhagen in Denmark and London, Great Britain. Fr Benjamin was received into the Australian Diocese in 1991.

FOMIN, Priest Donat.

Donat Konstantinovich Fomin was born on 9 May 1918 in Kuznetsk, near Tomsk, as his parents prepared to flee from the Bolsheviks into China. The family settled in Harbin where Donat was educated, eventually graduating from the Harbin Polytechnical Institute as a civil engineer. During the Japanese occupation, and subsequent Soviet period, Fomin worked on the Chinese branch of the Trans-Siberian Railways and was stationed in the railway town of Djalantun. In 1949 he returned to Harbin and married Nina Goriacheva, a dressmaker and modeller. The marriage was childless. On 1 April 1958, Donat and Nina Fomin migrated to Australia and went to Thangool where Donat worked as a farmhand on the property of his sponsor. However after a year the Fomins returned to Brisbane and Donat went to work for the Queensland Railways.

During the 1970's, Donat Fomin and his wife, were well known in Brisbane Russian émigré community as "Soviet patriots," i.e. Soviet sympathisers. They travelled to the Soviet Union on at least two occasions and entertained Soviet diplomats in their home when embassy staff visited Brisbane. It was during these visits to the USSR, that Donat contemplated that he would have liked to have been a village priest and spoke openly of his desire.

After his wife's death in December 1979, Fomin resolved to go back to the Soviet Union and fulfil his desire of becoming a priest. The exact date or circumstances of his ordination are unknown, although one source believed that Fomin was ordained in Minsk, Byelorussia. However, upon returning to Brisbane, Fr Donat was not accepted by the Russian community and was kept at a distance. It is believed that Fr Donat converted a room in his house into a chapel for services, and occasionally, would appear in various churches but not celebrate. Although he had a number of personal friends, there is no evidence that he ever established any form of parish of the Moscow Patriarchate.

In 1988, at the time of the Brisbane "Expo 88" exhibition, a woman called Kapitolina (surname unknown) arrived from the Soviet Union claiming to be Fr Donat's wife. Apparently, she had met him after his ordination and persuaded him to marry her in a secret civil ceremony. Having arrived in Australia, things were not to her liking and she persuaded her husband to return to Moscow with her. Upon returning to the jurisdiction of the Moscow Patriarchate, Fr Donat's priestly faculties were suspended because of his uncanonical marriage, and it is believed that he died in either 1989 or 1990.

FOMIN, Priest Peter.

Peter Ivanovich Fomin was born in Dandenong, Victoria on 7 June 1964, after his parents had migrated from Manchuria, China in 1959. Educated in Geelong and later at the Latrobe University, Peter graduated Bachelor of Science in 1988 and continued his studies at Holy Trinity Seminary, Jordanville, USA, completing a Bachelor of Theology degree in 1993.

Upon returning to Australia Peter brought with him Maria Mikrikoff, the daughter of Fr Alexei Mikrikoff, and they were married on 25 July 1993. The marriage produced four children. On 11 October 1994 Peter was ordained deacon by Archbishop Alypy Gamanovich and appointed second deacon to the Geelong parish. The following year, Fr Peter was ordained by Metropolitan Vitaly Ustinov to the priesthood and appointed parish priest for Auckland, New Zealand. This appointment was taken up early in 1996. On 2 April 2002 Fr Peter was transferred to be rector of the Rocklea parish in Queensland.

GALUSHKO, Archpriest Anthony.

Anthony Ivanovich Galushko was born on 15 January 1874 in the village of Popovka, Chernigov Province into a Cossack family. Upon completion of his secondary education at the local school, he served in the 65th Moscow Infantry Regiment as a clerk and was discharged in 1899 from active service. From 1901 until 1903, Anthony Ivanovich worked in the Far East railways, eventually reaching the position of assistant station master. On 7 February 1903, whilst acting as a reader attached to the St Nicholas and St Mary Church in Vyazem, Anthony married Alexandra Ivanovna Mirulovsky, the daughter of a local public servant. In 1907 he was transferred to be reader in the Dormition church in village of Grodekov, Ussuriisk Province and on 13 July 1913 was ordained deacon by Bishop Paul of Vladivostok. The following year he was appointed to teach catechism to children in the village and railway schools of the diocese.

With the capture of Vladivostok by the Bolsheviks in 1922, the Galushko family decided to secretly cross into Manchuria and this was successfully accomplished in 1923, where he celebrated in the church of St Innokenti. In 1928, for his outstanding service to the Church, Fr Anthony was awarded an Episcopal Certificate of Gratitude and on 2 September 1932 was elevated to the dignity of protodeacon. On 25 February 1941, Fr Anthony was ordained to the priesthood by His Eminence Meletius Zaborovsky, Metropolitan of Harbin and Manchuria. From 1941 to 1949 Fr Anthony celebrated in a number of churches of the Trehrechie Region and was then appointed to the Harbin Diocese, where he celebrated until migrating to Australia in 1958. In 1951 Fr Anthony was elevated to the dignity of archpriest.

GAN, Priest Nicholas.

Nicholas Rostislavovich Gan was born in Harbin, China on 19 May 1951. The third son of Archpriest Rostislav Gan and Sophia Konstantinovna, young Nicholas grew up in Cabramatta and then studied theology at Holy Trinity Seminary in Jordanville, USA. After his marriage to Irene Gashurov, Nicholas was ordained deacon on 7 January 1977, and elevated to the priesthood by Bishop Laurus Shkula of Syracuse and Holy Trinity on 23 January 1977. Upon arriving back in Australia, Archbishop Theodosy appointed Fr Nicholas to the Archbishop's Chapel. However the marriage was not a happy one and on 9 November 1985 Fr Nicholas petitioned to be relieved of his priestly duties following the break down of his marriage.

GAN, Archpriest Rostislav.

Rostislav Adolfovich Gan was a descendent of Germans who had settled in Russia long before the Revolution of 1917. Born on 16 July 1911 in Djalandun, a railway village on the China-Far East Railway Line, young Rostislav was sent to boarding school in Harbin. There he attended the Railways Gymnasium and the Harbin Polytechnical Institute, graduating with a degree in Civil Engineering in 1933. At the same time he attended the Courses in Pastoral Theology of the Harbin Diocese, which he also completed in 1933. On 9 February 1936 Rostislav married Sophia Konstantinovna Yumina, the daughter of a martyred priest in Perm, Siberia, and niece of Bishop Juvenali Kilin. On 14 February 1936 Rostislav was ordained deacon by his uncle-in-law the Right Reverend Bishop Juvenali of Singkiang and Vicar bishop of the Peking Ecclesiastical Mission. The next day the same bishop elevated Fr Rostislav to the priesthood and sent him to minister to the students at the Shanghai Commercial College.

The following year he was appointed rector of the Church of Our Lady of Tabijn, attached to the convent in Kakakas, near Dairen. From 1938 until 1942, Fr Rostislav was rector of the St Seraphim church in Tientsin and then moved to Haydar until 1946. In 1945, by decree of His Eminence, Meletius Zaborovsky, Metropolitan of Harbin and Manchuria, Fr Rostislav was elevated to the rank of archpriest.

With the coming of the Soviet occupational forces, Fr Rostislav returned to Harbin and was appointed rector of the Holy Transfiguration church and Dean of the Convent of the Mother of God. Life became significantly more difficult as the Soviets exerted pressure for all the Russians in China to relocate to the Soviet Union. Many Russians simply disappeared over night, others were arrested and deported. The Harbin Diocese became part of the Eastern Asiatic Exarchate of the Moscow Patriarchate, in an attempt to have greater influence on the Orthodox population. For his steadfast commitment to the Church, Fr Rostislav was awarded the "palitsa" by Bishop Nicandr Viktorov, the acting administrator of the Harbin Diocese upon the deportation of all the other Harbin bishops to the USSR. In 1953 the Gan family, consisting of Fr Rostislav, Matushka Sophia Konstantinovna and three sons migrated to Australia.

GAN, Priest Seraphim.

Seraphim Seraphimovich Gan, grandson of Archpriest Rostislav Gan, was born in Monterey, California, USA, on 18 February 1975. He was educated at North Salinas High School and Holy Trinity Seminary, Jordanville. During his seminarian years, aged 19 years, Seraphim married Irene Kochergin, daughter of Protodeacon Alexander Kochergin of Burlingame, California. Prior to completing his studies Seraphim was ordained to the diaconate in July 1995. Upon graduation in 1996, Seraphim returned to California and was

ordained to the priesthood on 4 December 1996, by Archbishop Anthony Medvedev of Western America and San Francisco. In February 1997 Fr Seraphim and Irene migrated to Australia and he was appointed rector in Cabramatta. After more than four years in that appointment Fr Seraphim was transferred to celebrate at the Our Lady of Kazan Convent in Kentlyn. In March 2003 Fr Seraphim took up an appointment as assistant to the Secretary of the Synod of Bishops in New York, and left Australia.

GAN, Deacon Vadim.

Vadim Seraphimovich Gan, elder brother of Fr Seraphim Gan and grandson of Archpriest Rostislav Gan, was born in Syracuse, New York State, USA, on 20 July 1970. His father migrated to Australia and then went on to the USA to study, where he married Elena Izmestieva a displaced person from Hamburg, Germany. Where Vadim and Seraphim were born. Vadim was educated at the North Salinas High School and from 1988-1990 undertook an Associate of Arts course at Hartnell College, California. In 1990 and 1991 Vadim studied at Holy Trinity Seminary, Jordanville, but returned to California in 1992 to study at the Californian State University, graduating Bachelor of Arts in Media Communication, in 1994.

On 17 July 1994, in a joint ceremony with his brother, Vadim married Alexandra Kochergin, daughter of Protodeacon Alexander Kochergin of Burlingame, California, and the following year a son was born to them.

In Burlingame, Vadim was choirmaster of the Church of All Russian Saints and simultaneously, from 1997 to 1999, led the St John's Male Choir at the San Francisco cathedral.

Having migrated to Australia in July 1999, Vadim was employed as property research consultant, and received ordination to the diaconate on 16 September 2000 by Archbishop Hilarion Kapral. Although officially appointed as deacon to the Archbishop's Chapel in Croydon, Fr Vadim devoted most of his time to being choirmaster of the church in Cabramatta. Fr Vadim was also an integral member of the organising committee for the Australian Diocesan Liturgical Music Conferences.

GARSHIN, Archimandrite Benjamin.

Fr Benjamin was born Vitaly Petrovich Garshin, on 8 February 1911, in the city of Manuchuria, on the Russo-Chinese border. He was educated at the Pogranichy Gymnasium, the Polytechnical Institute of St Vladimir and attended the theological courses in Harbin. Vitaly was tonsured with the monastic name of Benjamin on 16 September 1935, and attached to the brotherhood of the Kazan Monastery in Harbin. On 13 October 1935, Bishop Juvenali Kilin of Tientsin, ordained Fr Benjamin to the diaconate and, on 15 January 1938, Bishop Dimitry Vosnesensky of Hailar ordained him to the priesthood. Hieromonk Benjamin Garshin was attached to the church of Our Lady of Iveron in the Pristan suburb of Harbin, in 1938 and transferred to the "House of Charity" with its church of Our Lady Joy of All Who Sorrow in 1939. Fr Benjamin was elevated to the dignity of archimandrite in 1943.

On 29 March 1956 Fr Benjamin migrated from Harbin to Japan and became a cleric of the Japanese Autonomous Orthodox Church and celebrated in the Dormition church in Kobe. Having migrated to Australia with his mother in 1957, Archimandrite Benjamin was received into the Australian Diocese on 20 May 1957 and appointed second priest of the Cathedral of Sts Peter and Paul in Strathfield.

GILCHENKO, Archpriest Anatoli.

Anatoli Nikolaevich Gilchenko (aka Hilczenko and/or Hiltchenko) was born in the Crimea on 26 November 1906, into the family of a railway engineer. His mother Vera Alexandrovna Borovitsky came from a family of priests. Anatoli received a technical education at the Railways Institute in Kharkov and graduated as a mechanic. During the Russian Civil War (1918-1920) Anatoli was arrested by the Bolsheviks, although only a teenager, for assisting the White Army war effort. Fr Anatoli later claimed that he came to serve the Church because he was miraculously saved from death on three occasions: The first occasion was his release from the Bolshevik prison in 1920, when the rest of the prisoners were shot; the second occasion was when he was interred in a German Ostarbeiter's camp and the commandant threatened to shoot all the workers, but the camp was accidentally bombed by the Allies and the workers escaped. The third occasion was when he remained alive after a train crash caused by the Allies bombing the German railways in 1944. Gilchenko married Nadejda Petrovna Stefanowicz on 28 September 1929. After WW2 Anatoli met Archpriest Paul Zlatkowski, chaplain of the St Nicholas Polish Orthodox Church in Brunswick, Germany, and was encouraged to begin reading in church. Upon migrating to Australia as a Displaced Person, Gilchenko was employed as a factory technician. Showing much zeal for serving the Church he was ordained deacon in 1956 and elevated to the priesthood by Archbishop Sava on 20 March 1960, Fr Anatoli was seen as a competent, energetic priest and a great helper of the archbishop in his establishing the Fraternity of the Holy Cross. On 13 April 1968 Fr Anatoli was elevated to the dignity of archpriest.

GODYAEV, Mitred Archpriest Alexey.

Alexey Gavriilovich Godyaew was a particularly erudite man with many diverse talents. Born on 8 February 1900 at Bolshaya Utcha, Vyatsk Region, into a family where his father and grandfather were both priests,

Alexey was naturally sent to study theology at the Vyatsk Seminary. However, the Revolution interfered with his planned education and, when his parents and younger brother were killed, the twenty year old seminarian illegally crossed the frontier into Romania and left Russia forever.

After wandering somewhat aimlessly through the Balkans, Alexey finally settled in Germany, where, upon learning the language, enrolled at the Munich Politechnicum, which he completed with honours and was granted a degree in chemical engineering, with specialisation in cheese manufacturing. In Munich, Alexey also took vocal lessons to train his extraordinary bass baritone voice. His vocal training proved to be successful and he was advised to go to Paris for specialised lessons. There, in Paris, Alexey met Anna Muhlen, a German national, and they were married in 1931. Alexey was particularly close to Metropolitan Evlogy Georgievsky, Primate of the Russian Church in France, and soon after Alexey's wedding, the metropolitan prevailed upon him to be ordained deacon and use his magnificent voice for the good of the Church. Fr Alexey served the Church but also continued his vocal studies. In 1934, the Godyaews moved to Milan where Fr Alexey continued voice lessons and was offered a career as a professional singer at La Scala Opera whilst serving in the Russian Church there. However, in 1936, Metropolitan Anastasy Gribanovsky called upon the deacon to come to Belgrade and become his personal protodeacon. This invitation was accepted and Fr Alexey concelebrated at all the Primate's services until 1949, when the archbishop of Vienna and Austria, Stephan Servo, ordained him to the priesthood. However, it was not for Fr Alexey to serve the Church in Austria, for soon after his ordination he and his family sailed for Australia.

GOLUBEV, Archpriest Nikolai.

Nikolai Platonovich Golubev was born in Tobolsk on the 6 August 1902 and at an early age was orphaned. He received his education as a ward of the Tobolsk Seminary, where he began singing and learning to conduct. During the Civil War he was mobilised against the Bolsheviks but was wounded and sent to the Far East to recuperate. On the train he met his future wife, Alexandra Petrovna Malushina, and married her in 1919. Soon after they had to flee to China to avoid the advancing Red Army troops. In 1922 they settled in the railway villages adjacent to the China-Far East Railway line, but later moved to Harbin, where Golubev studied at the Harbin Conservatorium and continued conducting and singing in various churches. In 1941, Nikolai was ordained to the diaconate by the Archbishop of Peking, Victor Svyatin. With the coming of the Soviet Army in 1945, conditions for the Russian émigré community drastically changed. Amongst these changes was the fact that Archbishop Victor Svyatin, Head of the Russian Ecclesiastical Mission in Peking, who had been a prelate of the Russian Church Abroad, transferred his allegiance to Moscow. It was this bishop who ordained Fr Nikolai to the priesthood in 1947 and consequently Fr Nikolai was canonically a priest of the Moscow Patriarchate.

Upon arriving in Australia in February 1953 Fr Nikolai worked as a cleaner and was only accepted into the Russian Church Abroad by resolution of the Synod of Bishops on 4 November 1953. He was formally accepted as a cleric of the Australian diocese on 1 January 1954.

GRANT, Archpriest Nicholas.

Nicholas Nikolaevich Grant was born on 1 April 1934 in Rabat, Morocco. His true family name was Somov, an ancient aristocratic family with connections to the most noble families of Russian history, but to avoid the interest of Soviet spies after the 1918-1920 Civil War, his father changed the family name to Krukoff and later, upon arrival in Australia, to Grant. In 1942 Nicholas was enrolled in the Russian Cadet School in Paris and after WW2 at the Russian Gymnasium in Munich. Nicholas' mother died in 1945 and he grew up, an only child, with his father. In October 1950 the Grants migrated to Australia and settled in Sydney. Nicholas attended Trinity College and matriculated in 1954, after which he worked as a clerk. In 1968 Nicholas underwent a serious heart operation, but continued to suffer cardiac problems for the rest of his life. In 1969 Nicholas married Nina Vladimirovna Pavlenko and they had one daughter, Ereena.

On 30 November 1974 Archbishop Theodosy Putilin ordained Nicholas to the diaconate and on 11 January 1975 to the priesthood. Fr Nicholas was appointed rector of the parish in Centennial Park and retained that position until his death. Fr Nicholas also celebrated regularly at the Kentlyn convent to ensure that the nuns had daily services. With the appointment of Bishop Paul Pavlov to the Australian Diocese in 1981, Fr Nicholas was appointed secretary of the Australian and New Zealand Diocese and Nina Grant became assistant secretary, a position she held for 10 years. Fr Nicholas died after cardiac surgery on 14 February 1995 and is buried at Rookwood Cemetery, NSW. Of Fr Nicholas Grant it was universally said, that by nature and by deeds, he was a true nobleman.

GRIBANOVSKY, Metropolitan Anastasy.

Metropolitan Anastasy Gribanovsky was the son of a village priest in the Tambov Province of Russia. He was born on 6 August 1873 and baptised Alexander. He studied at the Tambov Church School and then at the Tambov Seminary which he completed with honours. In 1893 and was enrolled at the Moscow Theological Academy and graduated in 1897. The rector of the Academy was Archimandrite Anthony Khrapovitsky, later to become Metropolitan of Kiev and Galicia and founder of the Russian Orthodox Church Abroad. Khrapovitsky

and two other clerics, Bishop Michael of Tavriche and Metropolitan Vladimir Bogoyavlensky of Moscow, both related to the Gribanovsky Family had a decisive influence on the young Alexander.

On 20 April 1998, Alexander requested the bishop of Tambov to tonsure him to the monastic life, which was done, and three days later Alexander, now Anastasy, was ordained to the diaconate by Bishop Alexander of Tambov. Fr Anastasy was appointed to be Assistant Inspector at the Moscow Theological Academy. In 1901 Fr Anastasy was elevated to the rank of archimandrite and appointed rector of the Moscow Theological Seminary. In 1906 he was consecrated Bishop of Serpuhov in the Dormition Cathedral of the Moscow Kremlin and appointed vicar-bishop to the Metropolitan of Moscow. During his years in Moscow, Bishop Anastasy as bishop responsible for the Church's educational and welfare institution, became the spiritual father of the Grand Duchess Elizabeth [martyred by the Bolsheviks in 1918 and canonised in 1981] and was a leading force in spreading an understanding of the need for piety and spiritual values in the capital.

In 1914, with the outbreak of war, Bishop Anastasy was sent to the See of Kholm near the front line, where he inspired the troops to do their duty. The following year he was elevated to the dignity of archbishop and the Emperor Nicholas II invested him with the Order St Alexander Nevsky for his support of the troops at the Front. Archbishop Anastasy was a participant in the General Council of the Russian Orthodox Church when on 31 October 1917, the Council elected Metropolitan Tychon Belavin, the first Russian patriarch in 217 years. In 1919 Archbishop Anastasy was evacuated to Constantinople fearing the imminent collapse of General Wrangel's White Army and was appointed resident bishop from the fleeing Russian refugees. In 1921, he moved to Jerusalem, where Patriarch Damian of Jerusalem and All Palestine, called upon him to assist in the consecration of a number of bishops. From 1924 to 1936 Archbishop Anastasy also tonsured over 100 monastics for the Russian convents and monasteries in the Holy Land.

In 1935, Metropolitan Anthony Khrapovitsky, was no longer able to lead the Russian Church Abroad, due to ill health and the Council of bishops in exile elected Archbishop Anastasy to the dignity of metropolitan and he was obliged to relocate to Serbia where the Synod of the Church Abroad had established itself since 1920. The following year Metropolitan Khrapovitsky died, and Metropolitan Anastasy became the Primate of the Russian Church Abroad.

GRISHAEV, Protodeacon Peter.

Peter Feodorovich Grishaev (on the manifest of the SS Derna his name is spelt Grisczajew), was born on 20 September 1893 in the Village of Neznanovo, Ryazan Province, into a peasant family. Upon graduating from the local secondary school, Grishaev was invited to sing in the cathedral choir because of his extraordinarily rich bass voice. In 1912, Peter Grishaev married Ekaterina Stepanovna Birukova, but the union was childless. From 1914 until 1919, whilst on military service, Grishaev became the official reader/psalmist for the 15 Moscow Artillery Brigade and continued serving the Church in various parish choirs until the German invasion in 1941. The Germans interred the Grishaevs and then sent them to Germany as forced labour workers. On 24 March 1946, Metropolitan Seraphim Lade ordained Grishaev to the diaconate and used him as his personal deacon. On 27 May 1948, Fr Peter was released for service in the German Diocese because of his impending migration to Australia and, as fate would have it, the Grishaevs travelled to Australia on the same ship as Bishop Theodore Rafalsky.

GULAEV, Deacon Gleb.

Gleb Ivanovich Gulaev was born in Perm on 14 April 1919. Nothing is known of his life prior to being ordained on 25 February 1943, by Bishop Dimitry Vosnesensky of Hailar. Fr Gleb celebrated in a number of Harbin churches including the Cathedral of St Nicholas prior to migrating to Australia on 19 June 1957. Upon being received into the Australian Diocese, Archbishop Sava appointed Fr Gleb to be deacon at Cabramatta, where he remained until he migrated to San Francisco on 8 September 1965.

HADARIN, Protodeacon Vasily,

Vasily Ivanovich Hadarin was born in a village of the Singkiang Province of Western China on 16 April 1951. His parents was peasant farmers who originally illegally crossed the Soviet border into China in the early 1930s. With the onset of the Chinese Cultural Revolution the Hadarin family migrated to Australia in 1964 and settled in Sydney. Having attended Patrician Brothers School and Cabramatta High School, Vasily was encouraged by his parents to enrol at Holy Trinity Seminary, Jordanville, USA. Upon arrival, Vasily was sent to Springfield High complete his secondary education before being enrolled for courses at the seminary. However in 1971 Vasily returned to Australia and worked as a builder, carpenter and plasterer. In 1975 he married Irena Semonova and the marriage produced two children.

Ordained to the diaconate by Archbishop Paul Pavlov on 27 June 1983, Fr Vasily was appointed to the parish in Cabramatta. In 1987 Fr Vasily was granted the right to wear the double orarion and on 8 September 1998 was elevated to the dignity of protodeacon by Archbishop Hilarion Kapral. Fr Vasily, a noted woodcarving of some excellence, was instrumental in the decoration of many churches.

HENDERSON, Deacon Christopher.

Born 20 November 1942 the second child of William and May Henderson at Carlton, NSW, Christopher was originally baptised into the Anglican Church. Having completed his secondary education at Canterbury Boys High School, he went on to study optometry at the University of New South Wales, and graduated in 1965. That same year Christopher commenced practice in Liverpool. At the same time he married Julie Ann Piddington, and the marriage produced four children. A Fellow of the Australasia College of Behavioural Optometry, Christopher travelled extensively and lectured in the USA, Europe and New Zealand in his field of expertise. For 18 years he was also a vice-president of the Liverpool Hospital in Sydney.

Whilst parish secretary of the Liverpool Uniting Church, Christopher met two Orthodox priests of the Antiochian Church and invited them to visit his home. That meeting aroused an interest in the Orthodox Church and eventually brought the Henderson family to accept Orthodoxy. In November 1993 Christopher was ordained to the diaconate by Bishop Gibran Ramlaoui of the Antiochian Church, and appointed to a parish in Mount Prichard.

In 1995 Fr Christopher petitioned to be received into the Russian Church Abroad and was duly received by Metropolitan Vitaly Ustinov on 20 November 1995. Fr Christopher was given a blessing to form the Holy Cross Australian Orthodox Mission, which produced a weekly bulletin of Gospel readings and the lives of the saints, for parishes throughout Australia and overseas. After service in Kentlyn, Fairfield and the Archbishop's Chapel in Croydon, Fr Christopher was appointed deacon at St Vladimir's church, Centennial Park, NSW.

HILL, Priest Peter.

Peter Hill, born in 1949, was an Anglican minister for 20 years. He served the Anglican parish in Kilsyth for 4 years and worked as chaplain at St Vincent's Hospital, Melbourne, before joining the Inter-church Trade and Industry Mission. In November 1987 he converted to Russian Orthodoxy, together with his wife Jenny and three children and was received into the Church by Archpriest Michael Tolmachev.

HILL, Priest Peter.

Peter Andrew Lewis Hill, a fourth generation Australia of Anglo-Celtic heritage, was born on 2 July 1955 in Adelaide, SA. Educated at Glossop High School, Peter matriculated in 1973. Having graduated from Adelaide University with a BA in 1977, Peter completed a Diploma of Theology at Presbyterian Theological College of Victoria (1984) and went on to do a MA (Hons) in Near Eastern Studies and a PhD in New Testament textual criticism at Melbourne University. In 1998 Peter was elected a Fellow of the Royal Asiatic Society. On 4 July 1981 Peter married Carolyn Anne Flavel and they had three children.

After four years of secular work, Peter Hill was ordained into the ministry of the Presbyterian Church of Australia in 1984, and ministered in parishes in South Australia, Western Australia, Victoria and Tasmania. Having become disillusioned by the theology and practice of worship in the Presbyterian Church, the Hills turned to Archbishop Hilarion Kapral for spiritual guidance. The whole Hill family were received into the Orthodox Church through baptism and chrismation on 20 January 1999.

On 30 August 1999 Peter was ordained to the diaconate by Archbishop Hilarion Kapral and appointed to be deacon of both the Holy Cross parish in Hobart and All Saints Orthodox mission in Launceston. The following year, on 4 May 2000 Fr Peter was ordained to the priesthood by Archbishop Hilarion and commissioned to open the St Stephen of Perm Mission to the English speaking community. This mission commenced its work in private houses and later moved to the hall of All Saints Anglican church in South Hobart. Because of the illness of the parish rector, on 8 February 2001 Fr Peter became assistant priest at the Exaltation of the Holy Cross parish in Hobart and the St Stephen mission was placed in abeyance. In January 2003, Fr Hill moved to the mainland and the parish was returned to the charge of Fr Michael Protopopov.

IGNATIEVSKY, Priest Boris.

Boris Evgeievich Ignatievsky was born in Hailar, Manchuria, on 11 February 1950. His parents were the children of Imperial Russian army officers forced to flee the Bolsheviks. The family migrated to Australia in 1957 and settled in Brisbane. Boris was educated at Cavendish Road High School and matriculated in 1968. Boris then joined the Public Service and worked for the Australian Bureau of Statistics in Brisbane and Canberra. On 7 May 1978 he married Natalia Lvovna Chemodakov, the sister of Bishop Gabriel and Archpriest Nikita Chemodakov, and the marriage produced three children. Whilst living in Canberra, Boris undertook tertiary studies and graduated as Bachelor of Computer Studies from the Canberra College of Advanced Education

Upon transferring to Melbourne, Archbishop Paul Pavlov ordained Boris to the diaconate, on 3 April 1990, and appointed him second deacon in the Melbourne cathedral. On 14 October 1994 Archbishop Alypy Gamanovich ordained Fr Boris to the priesthood and appointed him to remain at the cathedral as third priest. In 1998 Fr Boris was transferred to be priest at the convent in Kentlyn, NSW, and on 29 September 2001 was reassigned to be rector in Cabramatta.

IUHOS, Abbot Nicolae.

Fr Nicolae Iuhos (pronounced Uhosh) was a priest of the Romanian Orthodox Church who defected to the West during a pilgrimage to the Holy Land on 4 May 1984. Born in Shilindru, Romania on 9 February 1952, Fr Nicolae married whilst studying at the Theological Institute in Sibiu, from which he graduated in 1981. On 6 September 1973 he was ordained to the priesthood and on 5 September 1982 was elevated to the dignity of archpriest, whilst celebrating in one of the parishes of the city of Oradea. After defecting, Fr Nicolae spent some time in the ROCA Germany Diocese and migrated to Australia in 1987. Fr Nicolae was received into the Russian Church Abroad on 11 July 1989 and appointed second priest of the Dandenong parish, especially to minister to Romanians. On 10 January 1991 he was appointed rector of the Perth parish and on 14 September 1991 was tonsured as a monastic, and elevated to the rank of abbot. In March 1992 he was transferred to Jerusalem.

JANKOWSKI, Priest Vladimir.

Vladimir Alexandrovich Jankowski was born on 4 January 1904 in Moscow. His father, Alexander, was a Sergeant-Major in the cavalry and his mother, Maria Petrova, an Old Believer from Vologda. Both of Vladimir's parents died whilst he was quite young. His mother died whilst her son was still an infant and Alexander Jankowski died in the turmoil of the Russian Revolution. In 1918 Vladimir fled with his grandmother to live in Estonia, where he enrolled as a fourteen year old volunteer in the First Hussar Cavalry "Prince Radzwill" Regiment. Although he never saw military service, Vladimir was enrolled in the regimental school where he was able to complete his secondary education and was promoted to the rank of non-commissioned officer. By 1925 Vladimir had completed the Koven Russian Gymnasium for adults, and was granted reserve military status. This provided Jankowski with the opportunity to enrol in medicine at the Koven School of Pathology, but his financial situation was so desperate that he was forced to leave his studies and seek employment.

In 1929 Vladimir was offered a position as a reporter for the local Russian emigre newspaper "Сегодня" (Today), and by 1935 he had moved to Belgrade to report on the activities of the Russian community. Whilst in Serbia, Jankowski studied theology at the Rakovitse Monastery and then without warning moved to Paris. In 1940, Jankowski suddenly appeared in Berlin and became an active member of the Russian émigré community, supporting the Russian National Socialist Movement and, in 1943, Jankowski had found himself work in the Directorate of Russian Émigré Affairs, under General V. V. Biskupsky.

After the war Vladimir Alexandrovich married Zinaida Antonovna Sadovskaya whilst living in the DP camp at Bayreuth, Bavaria. In the camp there was some question as to the loyalty of Jankowski to the anti-Communist cause and of his role during the war. It was generally believed that he had provided the names of those who had fought in the Russian Liberation Army against the Red Army to the Soviet Repatriation Commissions when they scoured the DP camps looking for unfortunates whom they could forcibly repatriate to the Soviet Union, and the GULAG camps. Although nothing was ever proved, the tag of traitor was one that many gave to Jankowski.

Nevertheless, despite the rumours, Jankowski was ordained on 2 March 1947 to the diaconate by His Eminence, Alexander Inozemtsev, Metropolitan of Polesia and Pinsk, and appointed to the camp church of St Nicholas in Bayreuth. There the Jankowskis remained until they migrated to Australia, arriving in Bonegilla in April 1949.

JEFFERIES, Priest Barry.

Ronald Barry Jefferies was born on 26 July 1942. Fr Barry, known in civil life as Ronald Jefferies, was active in the Anglican Church and the Church of England Boys' Society. Married with two daughters, he joined with Fr Michael Mansbridge-Wood and became part of the St Petroc's Monastery outreach in the Launceston area, Tasmania. His primary activity was pastoral work with the Bell Bay Seamen's Mission in Launceston and with the Royal Australian Air Force Air Training Corps. In secular life Ron Jefferies had a career in air traffic control, both in Australia and Papua New Guinea. Today he works for Centrelink in Launceston.

Received into the Russian Church by Archbishop Hilarion Kapral through baptism and chrismation on 13 August 1997, Barry was ordained deacon on 15 August 1997. On 17 August 1997 the archbishop elevated Fr Barry to the priesthood and appointed him to continue his missionary work in Northern Tasmania.

JESENSKY, Bishop Konstantin.

Emmanuel Mavrikyvich Jesensky (pronounced Yesensky) was born in St Petersburg on 30 May 1907. His father, a nobleman, served in the Russian Imperial Chancery as a lawyer and his grandfather had been Consul to the Austro-Hungarian Empire. On his father's side Jesensky could trace his ancestors back to St Vladimir of Kiev. His mother, Martha Moseshvili tus-Fulariana, was a native of the Caucasus. Mavriky Jesensky was murdered by the Bolsheviks and his wife died of a heart attack when she heard of the news of her

husband's death. Left an orphan, the 10 year old Emmanuel was taken by his nanny to Riga in Latvia, where his grandmother had property, to escape the butchery of the Russian Revolution.

In Riga, Emmanuel studied medicine and worked as a dispensing pharmacist until 1930. He also came under the influence of Archbishop [St] Ioann Pommer, who was later martyred by Bolsheviks assassins, and studied for the priesthood and as an iconographer. In 1930 Emmanuel moved to Paris to study theology at the St Sergius Theological Institute. Upon graduating in 1932 he was ordained to the diaconate and the priesthood by Metropolitan Evlogy [Eulogius] Georgievsky (1868-1946) and sent to Leipzig where he was rector until 1938. In 1936, Fr Emmanuel left the jurisdiction of Metropolitan Evlogy and came with his whole parish to the Russian Church Abroad. During WW2, Fr Emmanuel was assigned to the Berlin cathedral and returned to studying medicine at the Berlin University. At the end of the war Fr Emmanuel found refuge in the American Zone of Occupation and ministered to Russian refugees in Bad Hartzburg and other DP camps, usually travelling from one camp to another by bicycle.

Upon migrating to the USA in 1949, Fr Emmanuel was appointed to be the first priest of the St John the Baptist parish in Washington and later he celebrated in Trenton, New Jersey and finally Glen Cove, New York. The church in Glen Cove, Long Island, was a converted automobile garage which Fr Emmanuel decorated using all his iconographic, carpentry and decorative skills. Fr Emmanuel showed himself to be a master of the traditions of Russian Church art, as well as a priest of great piety and prayer.

Having been elected to be Bishop of Brisbane, Fr Emmanuel received monastic tonsure at Holy Trinity Monastery, Jordanville, on 4 October 1967 and was given the name Konstantin, in honour of St Konstantin the Emperor. On 10 December 1967, Konstantin Jesensky was consecrated bishop at the Cathedral of Our Lady of Kursk in New York. The consecrating prelates were: Metropolitan Philaret Vosnesensky, Archbishop Nikon Rklitsky of Washington and Bishop Laurus Skurla of Manhattan.

KANG, Priest Justin.

Fr Justin Kang Tae-Yong was born in Samchok, Korea on 15 September 1939, into a Roman Catholic family. He was educated at the Catholic University in Seoul and studied to be a missionary. However, in 1968 he decided not to pursue a vocation as a missionary and married. After a period of soul searching Justin came to the Orthodox Church in 1983, and was received as a layman. From 1984-1988 Justin Kang studied theology in Greece and was ordained in 1989 by the Greek Orthodox Church. Upon returning to Korea, Fr Justin was sent to Pushan to form a parish, but this was unsuccessful, and on 12 February 1992 Fr Justin asked to be released from his duties.

In 1993 Fr Justin came into contact with the Russian Church Abroad, and in March 1994, Fr Justin came to New York, petitioning the Synod of Bishops to receive him into its jurisdiction. In 1997 the Korean Orthodox Mission was placed under the canonical jurisdiction of the Archbishop of Australia and New Zealand. Fr Justin is the author of several theological books and a number of published articles essential to his work as an Orthodox outreach mission.

KAPRAL, Archbishop Hilarion.

Archbishop Hilarion's parents, Alexei Kapral and his wife Evfrosinia Kasanuk were born in the village of Obenedzji, in the Volhynia Province of the Ukraine. In 1929 when the Polish occupiers of the Volhynia Province tried to forcibly make the population more Polish and less Ukrainian, 19 year old Alexei Kapral took his young wife and migrated to Canada, where the government was inviting willing settlers to open up the vast territories of Western Canada.

Arriving in Alberta Province, the Kaprals were given 160 acres of virgin land, \$100 in cash, and an axe to build their own cabin. Settling in the Spirit River area, amongst some 200 other Ukrainians the Kaprals speedily built a cabin before the winter set in. The Great Depression made life very hard for the settlers and often Alexei Kapral would have to find work away from home at wages of 25 cents per day. Eventually the family grew by four boys and two girls, who, like their parents, spoken Ukrainian at home. Alexei and Evfrosinia also spoke Russian and Polish. The youngest of the children was Igor, known in the family as Gregory - the future Archbishop Hilarion.

Born in Spirit River, Alberta, on 6 January 1948 and grew up in a rural atmosphere. During his school years Gregory had to walk some 3 miles to school and home. Later he attended Blueberry Creek High and graduated in 1966. During his early years Gregory attended the Holy Trinity, Russian Orthodox Church near Spirit River, but the parish was in turmoil as a group of Ukrainians wanted the church to belong to the Ukrainian Autocephalous jurisdiction. Later the parish was ministered to by Archbishop Panteleimon Rudik and clergy of the Moscow Patriarchate. Throughout those formative years Gregory felt a calling to the priesthood and began to subscribe to various religious magazines and books.

In 1967 Gregory Kapral enrolled at Holy Trinity Seminary, Jordanville, USA. Upon completing his degree in theology, Igor entered the cloister in 1973 as a novice. He was tonsured on 2 December 1974 and given the monastic name of Hilarion. On 4 December 1975 he was ordained to the diaconate by Archbishop Averky Taushev and elevated to the priesthood by Archbishop Laurus Skurla on 17 April 1976. During this

period Fr Hilarion completed a Masters Degree in Russian Literature and was editor of the Orthodox Life journal.

On 10 December 1984 Fr Hilarion was consecrated Bishop of Manhattan, with responsibility for the parishes in Pennsylvania, and appointed deputy secretary of the Synod of Bishops. In 1995 Bishop Hilarion was created Bishop of Washington and on 20 June 1996, Archbishop of Sydney, Australia and New Zealand.

KARIPOFF, Abbess Anna.

Abbess Anna, was born Maria Benedictovna Karipoff, on 23 August 1962 in Sydney. The sister of Archpriest Nicholas Karipoff, she was educated at Fairvale High School and, in 1981, went on to study Science at the Sydney University. However, the following year she decided to travel and went to Europe and the Holy Land. In 1983 Maria spent some time at the Lesna Russian Convent near Provemont, France, and upon her to Australia in 1985, she entered the cloister at Kentlyn, NSW. In 1987 Maria was tonsured by Archbishop Paul Pavlov and given the name Anna. On 17 September 1989 Mother Anna was elevated to abbess of the St Mary Magdalene Convent in the Garden of Gethsemane, in Jerusalem. However in 1998 she was obliged to return to Australia to convalesce after a bout of ill health. Upon recovering her health she was permitted to remain in Australia and founded the Presentation community near Bungarby, NSW.

KARIPOFF, Archpriest Nicholas.

Nicholas Benedictovich Karipoff was born on 5 November 1952 in Harbin, China. His father, a Siberian Cossack, worked as a technician on the Chinese section of the Trans-Siberian Railway, whilst his mother came from a traditionally priestly family. The Karipoff family arrived in Australia in November 1961 and Nicholas attended school in Sydney. In 1975 completed a Bachelor of Arts in Modern History and Russian, at the University of NSW, and then went to Jordanville where he graduated with a degree in Theology from Holy Trinity Seminary in 1979.

Upon returning to Australia, Nicholas married Anna Vigovsky, the daughter of Mitred Archpriest Vladimir Vigovsky on 1 February 1981. The marriage produced six children. On 8 March 1981 Archbishop Paul Pavlov ordained Nicholas to the diaconate and on 7 April to the priesthood. Fr Nicholas has been rector of the Melbourne Cathedral since 1981 and was elevated to the dignity of archpriest in 1993 by Metropolitan Vitaly Ustinov. In 1995 Fr Nicholas was appointed Dean of New Zealand.

KARMILOV, Protodeacon Valentin.

Valentin Mihailovich Karmilov was born in Harbin, China, on 4 November 1918. His father was a veterinary doctor, whilst his grandfather a priest. In 1936 Valentin graduated from the Russian Gymnasium and went on to study at the YMCA College. From 1941 to 1944 he attended the Theological School in Harbin. After graduation, on 4 May 1944, he married Anna Timofeevna Klopova, the daughter of Fr Timothy Klopov. On 9 July 1944 Valentin was ordained deacon by Bishop Juvenali of Tientsin and appointed to serve in the Cathedral of St Nicholas. From 1945 onwards Fr Valentin celebrated in a number of Harbin churches and migrated to Australia on 3 December 1957. In Sydney Fr Valentin celebrated at the St Nicholas church in Fairfield and was elevated to the dignity of protodeacon on 24 November 1970. On 30 October 1980, he was granted the right to wear the kamilavka for his outstanding service to the diocese. Fr Valentin died on 2 September 1997 at the age of 79 years, having served the Church as deacon for 53 years.

KARPOWICZ, Protodeacon Alexei.

Alexei Sergeevich Karpowicz was both in a village near Moscow on 17 March 1921. His father was a wheelwright and operated a business supplying wheels for wagons. During his early years Alexei worked for his father and became a champion skier during 1938 and 1939 seasons. With the invasion of the USSR by Germany in 1941, Alexei was conscripted into the army, but was taken as a prisoner-of-war by the Germans near Berdichev in the Ukraine. After a year in a POW camp Alexei was released and worked as an interpreter for the Germans. It was at this time that he met his future wife Maria Samoilenko, who was transported to Germany as an ostarbeiter and whom he married on 25 May 1945 in Rottenburg. After the war Alexei supported his wife by repairing bicycles. In May 1949 they were able to received the sacrament of marriage when they first met a Russian Orthodox priest whilst in a DP camp.

The Karpowiczs arrived in Australia on 7 September 1949 and were sent to Bathurst Camp, but were soon sent to work off their contract on a sheep station near the NSW-Queensland border. In 1954 they moved to Adelaide and opened a delicatessen shop. There Alexei and Maria became involved in church affairs and financially supported the building of the church. On 9 August 1981, Alexei was ordained deacon by Bishop Paul Pavlov. On 3 December 1993 Fr Alexei was elevated to the dignity of protodeacon by Metropolitan Vitaly Ustinov. Fr Alexei served the St Nicholas church in Adelaide, without recompense for 14 years, and died of a heart attack on 3 May 1995, aged 74 years. Fr Alexei is buried at Centennial Park Cemetery, Adelaide.

KICHAKOV, Priest Simeon.

Simeon Simeonovich Kichakov was born in Ust-Urga, Trehrechie, Manchuria, on 1 September 1950. His parents were farmers who migrated to Australia in 1962 and settled in Geelong. As a teenager Simeon moved to the USA and upon completion of his secondary education, enrolled at the Holy Trinity Seminary, Jordanville. Upon completion of his studies in 1976, Simeon returned to Geelong and worked as a carpenter. On 14 October 1979 he married Valentina Kargin, a school teacher, and they had six children. On 5 March 1988 Archbishop Paul Pavlov ordained Simeon to the diaconate and appointed him to be deacon at the Melbourne Cathedral. Ten years later, on 14 October 1998, Archbishop Hilarion Kapral ordained Fr Simeon to the priesthood and appointed him rector of the parish in Geelong.

KIRYCUK, Protpresbyter Tychon.

Tychon Iakovlevich Kiryuczuk was born in the village of Turovets, near Kholm on 14 June 1899. He studied at the Kholm Theological School and then at the Seminary, graduating in 1919. In 1923, he married Lubov Konstantinovna Khmelevski, the daughter of a chaplain of the Imperial Russian Army and archpriest of the church in Koden on the Polish-Russian border. A month after their marriage Tychon was ordained deacon and a week later, on 16 December 1923, elevated to the priesthood by Metropolitan Dionysius of Warsaw. Fr Tychon was sent to the village of Nosov Belski in the Warsaw Kholm diocese. However, in 1924, he was appointed chaplain in the Polish Army and served with garrisons in Warsaw, Poznan and Baranovichi, before being appointed Dean of the Ninth Army Corps in Brest. At the commencement of WW2, Fr Tychon was an archpriest and held the rank of major. On 18 September 1939, as a result of the defeat of Poland, Fr Tychon was interred in a prisoner-of-war camp in Hungary, where he remained until June 1942. Upon release, Fr Tychon returned to pastoral duties. At first he was appointed to a parish in Dubno, Volhynia Diocese, and later to the city of Poznan.

With the German retreat from Russia, the Kiryuczuk family crossed over into Germany and, at the end of the war, was appointed to the St Mary Magdeline Imperial church in Darmstadt. In 1949, Fr Tychon and Matushka migrated to Winnipeg, Canada, but their sons, Alexander and George went to Australia. A year later the parents migrated from Canada to be with their sons in Melbourne.

KLEBANSKY, Archpriest Michael.

Mikhail (Michael) Feodorovich Klebansky was born on 15 June 1936 in the railway town of Barim on the Hailar-Harbin branch of the Trans Siberian Railway. He was educated at the secondary school in Chjalantun and from 1950 until 1962 worked as a fitter and turner. Arriving in Australia on 1 April 1962, Michael went to work for BMC as a toolmaker. On 21 April 1963 he married Natalia Dimitrievna Kuzora and had three children. Fr Michael was ordained to the diaconate by Archbishop Sava Raevsky on 14 July 1963 and appointed to the parish in Cabramatta. On 24 January 1965 Fr Michael was ordained by Metropolitan Philaret Vosnesensky to the priesthood. Fr Michael celebrated in Cabramatta and in 1967 also undertook the spiritual care of the parish in Wollongong.

During the Strathfield schism he was appointed to celebrate in the Cathedral of Sts Peter and Paul but was removed on 5 June 1970 by decree of Archbishop Athanasy Martos. He then returned to Cabramatta, until on 3 January 1971, Archbishop Theodosy Putilin appointed him to take charge of the parishes in Centennial Park and Blacktown, as there was a shortage of priests in Sydney. On 11 August 1971 Fr Michael was confirmed as rector of the parish in Centennial Park and again appointed to minister to the parish in Wollongong, whilst Blacktown was given to Fr Michael Konstantinoff. On 1 March 1975 Fr Michael was transferred to the Archbishop's Chapel in Croydon, but after the death of Fr Rostislav Gan, was again transferred to Cabramatta. During this period Fr Michael also assisted by celebrating at the convent, thus ensuring the nuns had daily services.

For his outstanding service to the Church Fr Michael was elevated to the dignity of archpriest on 14 October 1978. With the death of Fr Nikolai Deputatoff in Brisbane, Fr Michael was appointed rector of the St Nicholas Cathedral on 31 December 1981 by decree of Archbishop Paul Pavlov, visiting priest to the Community of Sts Kiril and Methodius on the Gold Coast and Dean of Queensland. On 14 November 1996, Fr Michael retired, through increasing ill health, from parish work, but in 1999, accepted a temporary appointment to be confessor to the nuns at the Russian Orthodox convents in the Holy Land. Fr Michael returned to Australia in 2000 and at the request of the ruling bishop undertakes such pastoral duties as he is able.

KLOPOFF, Archpriest Timothy.

Timothy Grigorievich Klopoff was born on 2 February 1891 in the village of Alexino, near Ryazan, Russia. He was educated at the parish school in Tupolevo and worked later worked on his parents farm. In 1916 he was called into the army and sent to serve on the Amur River. During the Civil War he was evacuated to Manchuria and settled in Harbin. There he married Natalia Stepanova and they had one daughter. On 19 March 1938, Fr Timothy was ordain to the diaconate by Metropolitan Meletios Zaborovsky of Harbin and appointed to the Our Lady of Kazan Monastery in Harbin. Then, on 9 June 1941 Fr Timothy was elevated to the priesthood

and appointed to minister in various railway towns, finally being appointed to celebrate at the Our Lady of Vladimir Convent in Harbin on 9 October 1956. Fr Timothy arrived in Australia on 5 October 1961 and was appointed to celebrate at the convent in Kentlyn.

KOCHUNOVSKI, Archpriest Paul.

Fr Pavel Kochunovski was born in 1871 in Nizhni Novgorod, into a priestly family. He was ordained to the priesthood in 1908 and until 1931 celebrated in various parishes of the Ekaterinburg Diocese. However because of the increasing persecution by the Bolsheviks, he crossed the Chinese border with his matushka, son and three daughters, and settled in the Western Chinese province of Singkiang. From 1931 until 1945 he was parish priest of the St Nicholas church in Kuldja, but with the occupation of Singkiang Province by the Soviet Army, Fr Paul left the parish and continued to celebrate services in his own house. In 1954 the Kochunovskis moved to Shanghai where he and his family awaited a visa to emigrate to the West. During this period his wife and only son died. In 1958 the remaining Kochunovski family arrived in Brisbane and Fr Paul was attached to the St Nicholas cathedral, but, due to his age, without any specific responsibilities. Occasionally Fr Paul concelebrated with the rector and often heard confessions. He was known to be a strict, ascetic man who spent his time in prayer. The vision of his piety inspired his three surviving children, all daughters, to become nuns. During the 1960's the three nuns lived in Dandenong and taught in the parish school; however, after the death of the eldest sister the other two joined the convent in Kentlyn and remained there until their deaths. Fr Kochunovski died on 2 August 1961.

KOLUBAI, Protodeacon Ioann.

Ivan Antonovich Kolubai was born in the village of Lopenitsa, Grodno Province, Byelorussia on 2 June 1897. Upon completing two classes of the village school in 1911, he went to study at the Volkov City School which he completed in 1914. Aged seventeen years, Ivan was sent as a private to the German front where he spent the rest of the war. From 1919 to 1929, Ivan served as a reader in the church of St Michael, in the village of Isabelin. On 2 November 1921 Ivan Antonovich married Eugenia Augustovna Schwant and the marriage produced three children. In 1930 Ivan Antonovich was enrolled in a course of church music, rubrics and liturgics at the Zhirovits Monastery and, upon graduation in 1935, was sent to be both reader and choirmaster in various village churches of the Grodno-Novogrudsk Diocese.

On 25 March 1942 the Kolubai family was transported from Byelorussia to work in the factories of Germany and remained there after the war. On 20 April 1947 Ivan Antonovich was ordained deacon by Bishop Athanasys Martos of Hamburg and appointed to celebrate in the DP camps at Hexter and Munster.

The Kolubai family arrived in Australia on 27 March 1950 and were settled in Bonegilla, where Fr Ioann acted as choirmaster in the church. However, on 4 June, they were relocated to the Brooklyn Migrant Hostel in Melbourne but, before they could settle in, a fire destroyed most of their possessions. During the blaze Fr Ioann rushed into the flames to save his grandson and was severely injured whilst delivering the boy safely from certain death. After three months hospitalisation Fr Ioann was permitted to return to his family, but his eye sight was significantly impaired for the rest of his life, and in future, he intoned the services from large print, handwritten service books which he made himself to cope with his lack of sight.

KONSTANTINOFF, Archpriest Michael.

Mikhail (Michael) Innokentievich Konstantinoff was born in Tientsin, China, on 13 January 1939. His parents were originally from the Zabailak Region and settled in China after the Russian Civil War. Michael was educated in Tientsin at the Russian secondary school, which he completed in 1956. The Konstantinoffs arrived in Australia on 22 May 1959 and settled in Sydney, NSW. On 7 June 1963 Michael married Irene Sherchenko and the marriage was blessed with five children.

On 12 December 1969, at a meeting of the Blacktown parish of the Archangel Michael, the parish council passed a resolution asking the diocesan bishop to ordain Michael Innokentievich and appoint him their rector. Consequently, on 14 October 1970 Fr Michael was ordained by Bishop Konstantin Jesensky and appointed deacon to the parish of St George in Carlton, NSW. Later, on 20 June 1971, Fr Michael was ordained to the priesthood by Archbishop Theodosy Putilin and appointed rector of the Blacktown parish, as originally requested. During this period Fr Michael was also assistant secretary of the Diocesan Administration. A position he resigned from in 1973, to accept secular employment as a draughtsman, and attend night courses. On 13 February 1976, after the parish in Carlton had been left without a permanent rector because of the death of Fr Nikolai Starikoff, Archbishop Theodosy appointed Fr Michael to be rector in both Carlton and Blacktown parishes, and celebrate in each parish on a rotation basis. On 15 February 1992, Fr Michael was awarded the right to wear the jewelled pectoral cross by the Synod of Bishops.

KORCHINSKY, Archpriest Jakov.

Jakov Kosmich Korchinsky was born into a family of landed gentry in 1861, he attended the Elizavetgrad Secondary School and then a four year course to become a teacher. In 1886, Jakov married

Varvara Yakovlev. Whilst working in diocesan schools, Jakov was recognised as an excellent teacher by the Ruling Bishop of the diocese, Archbishop Nicandor of Kherson and Odessa, and ordained deacon on 8 November 1887. Whilst a deacon and still teaching, Fr Jakov enrolled at the Odessa Theological Seminary which he completed in 1895. Fr Jakov was then invited to teach in the missions in Alaska by Bishop Nikolai of the Aleutian Islands and Alaska and the young deacon and his wife set off for the Americas. On 25 March 1896 Fr Jakov was ordained priest and began his missionary work in Alaska. Within two years Fr Jakov had been awarded his first ecclesiastical distinction for “converting to Orthodoxy more than 250 savages.” In 1901, he was again recognised for building a church whilst doing missionary work in Canada. By 1902 the Korchinskys returned to Kherson because of Varvara Korchinsky’s failing health and Fr Jakov was appointed rector of the Resurrection church in Bereznegova on the Black Sea. In 1906 he was appointed rector the Protection church in the Kherson prison.

After two years in the prison church, Fr Jakov reapplied to return to America and was appointed to the St Michael parish in Mount Carmel, Pennsylvania. Whilst in Pennsylvania Fr Jakov was awarded the gold pectoral cross by an Imperial Decree. On 25 March 1911, the Korchinskys were relocated to Newark, New Jersey, where Fr Jakov was appointed rector of the St Michael church and visiting priest to parishes in Erie, Carnegie and Youngstown. In the years immediately prior to his appointment as missionary to the Hawaiian Islands and the Philippines, Korchinsky was also Dean of Pennsylvania, a trustee of the Orthodox Orphanage of North America, Vice President of the Russian Émigré Society of North America and a member of the Imperial Russian Palestine Society.

KORDJENEVSKY, Deacon Alexander.

Alexander Ivanovich Kordjenevsky was born on 22 March 1963 in the village of Lesnsche, Byelorussia. He was educated at the Minsk Agricultural Academy, graduating as a mechanical engineer in 1985. Alexander married Valeria Zenina on 23 December 1983 and the marriage produced three daughters. Having migrated to Australia on 10 November 1992, Alexander worked for the Sydney Water Corporation and retained his secular occupation after ordination. On 12 July 2002 he was ordained to the diaconate by Metropolitan Laurus Skurla and appointed by Archbishop Hilarion to be second deacon in the parish at Centennial Park, NSW.

KOTLIAREFF, Deacon Alexander.

Alexander Grigorievich Kotliareff, the son of Archpriest Gregory Kotliareff and Olga Nesterenko, was born in Dandenong, Victoria on 7 March 1969. When Alexander was 10 years old, his parents moved to the USA where his father enrolled in the Holy Trinity Seminary in Jordanville. In 1985, aged 16 years, Alexander was tonsured a Reader in his father’s parish near New York. Upon completing his studies at the Westchester Business Institute in 1990, Alexander enrolled at Holy Trinity Seminary, graduating in 1994.

In March 1995, Alexander returned to live in Australia, and on 2 February 1997 Alexander married Larissa Leschev. Fr Alexander was ordained to the diaconate by Archbishop Hilarion Kapral on 12 April 1998 and appointed to him to serve at the Archbishop’s Chapel in Croydon, NSW.

KOTLIAREFF, Abbot Andronik.

Fr Andronik, who’s secular name was Andrei Timofeevich Kotliareff, was the younger brother of Archpriest Gregory Kotliareff. Born in Kuldja, Western China, on 17 October 1951, he migrated with his family to Australia in 1961. Upon completion of his secondary education at Dandenong High School in 1968, he enrolled at Holy Trinity Seminary in Jordanville, USA, which he completed on 7 June 1973. After graduation he returned to Australia but in March 1974 entered Holy Trinity Monastery in Jordanville as a novice. On 14 October 1974 Andrei was tonsured with the name Andronik and worked in the print shop as an offset machinist, producing books for sale to the public. Fr Andronik was ordained hierodeacon on 4 November 1974 and to the priesthood on 26 Decemeber 1982, by Bishop Laurus Skurla, and sent to celebrate in the Russian Ecclesiastical Mission in the Holy Land. From November 1991 until February 1992, Fr Andronik was attached to the Brotherhood of St Job of Pochaev in Munich, Germany and on 1 May 1992 he was appointed to the parish of Sts Peter and Paul in Perth, Western Australia, where he celebrated until his return to Jerusalem on 30 June 1997.

KOTLIAREFF, Archpriest Gregory.

Grigory Timofeevich Kotliareff was born on 17 April 1944 in Kuldja, Western China. His parents were originally Siberian peasants from Omsk, noted for their skills as net fishermen. In 1935 Timothy and Martha Kotliareff decided to flee Soviet rule and secretly crossed into the Chinese Singkiang Province. At first they settled in rural villages, but after WW2 moved to the city of Kuldja. The couple had eleven children, of which five lived to adulthood. In 1955, Timothy and his eldest son decided to return to the Soviet Union, whilst Martha remained with the remaining four children in China.

In April 1960 Martha and her children migrated to Australia, where 16 year old Gregory and his older brother went to work digging trenches and later became plasterers, whilst the younger children attended school.

On 17 September 1965, Gregory married Olga Spiridonovna Nesterenko and the couple had four children. Gregory was ordained to the diaconate on 29 November 1969 by the Right Reverend Theodosy Putilin Bishop of Melbourne and celebrated at the Protection of the Holy Virgin Cathedral in Melbourne until the family moved to the USA on 7 September 1980. On 30 September 1976, Fr Gregory was elevated to the dignity of protodeacon.

In the USA, where Fr Gregory enrolled at the Holy Trinity Seminary in Jordanville and graduated in theology in 1982. That year he was ordained to the priesthood and appointed to the church of St Sergius at the Tolstoy Foundation in Spring Valley, New York State. Fr Gregory was later elevated to the dignity of archpriest and became widely known for his gentle nature and hospitality to strangers. Other members of Fr Gregory's family also committed themselves to the Church. His son, Fr Alexander, is a deacon in the Australian Diocese and his brother, Fr Andronik, is an abbot at the Russian Ecclesiastical Mission in Jerusalem. Even his mother Martha, joined a convent in Jerusalem and was tonsured with the name Makrina.

KOZULIN, Deacon Basil.

Vasily (Basil) Ivanovich Kozulin was born on 17 March 1952 in Trehrechie, Manchuria. The son of Zabaikal Cossacks, he arrived in Australia with his family in December 1962. Upon completing his primary and secondary education in Geelong, Victoria, Basil gained a Diploma of Civil Engineering from the Gordon Institute of Technology.

On 3 June 1977, Basil married Tatiana Kichakov, sister of Fr Simeon Kichakov, and the marriage produced two sons. Whilst continuing his secular employment in municipal government and the private sector, Basil was ordained to the diaconate by Archbishop Paul Pavlov on 11 November 1990. For his excellent service to the Church Fr Basil was granted the right to wear the double orarion by Archbishop Hilarion Kapral on 31 October 1998.

KRAVCHENKO, Deacon Mitrophan.

Of Fr Mitrophan Kravchenko, it is known that he was born on 16 August 1904 in the village of Boromlya, near Akhtir, in the Ukraine. He was not a well educated man but was considered to be pious and faithful to the Church. The circumstances of his ordination are unknown although Bishop Konstantin Jesensky claimed to have ordained him. Nor it is known why his service to the Church was unsuccessful. Some have speculated that Fr Mitrophan suffered from a psychological disorder.

KRILATOV, Archimandrite Iona.

Very little is known of Fr Iona (Jonah) Krilatov. He was born Vasily Romanovich Krilatov and was a married person. His wife, Elisaveta Ilychna Orlov, died on 19 June 1930, giving birth to a son. After that Krilatov entered a monastery in Harbin and was tonsured. He arrived in Australia with the rank of archimandrite on 12 October 1951 and celebrated for the Wollongong parish until August 1953. He then asked to be relieved of his pastoral duties, citing poor nerves and cardiac disease. For a short time Fr Iona helped out with services at the parish of St Nicholas in Fairfield, NSW, but did not wish to be permanently appointed. In 1956, Fr Iona made an attempt to migrate to the USA, but this was unsuccessful, after which he simply left the church scene. On occasions, some of his past parishioners would see him working in the smelter plant at Port Kembla and encouraged him to return to the parish to be their pastor. However, Fr Iona would always say that he was no longer worthy of being a priest. He had unfortunately taken to heavy drinking. The diocese was informed of Fr Iona's death on 21 January 1968 by his son Alexander. By special dispensation of the then Primate, Archbishop Sava Raevsky, Fr Iona was buried in Sydney with all the dignity of an archimandrite.

KUNTSEWICZ, Priest Anatoli.

Of Fr Anatoli Kuntsewicz it is known that he was ordained in 1937 by His Eminence, Alexander Inozemtsev, Metropolitan of Polesia and Pinsk, and that after his ordination he celebrated in a number of churches of the Grodno Diocese, at least until 1943. The Nazi authorities transported the Kuntsewicz to work in the labour camps of Germany, and with the end of WW2, they were relocated to a Displaced Persons camp in Galten-Westphalia. There Fr Anatoli joined the "Free Polish Orthodox Church" under Bishop Sava Sovetov and provided spiritual care to the Orthodox at Nordheim camp. In September 1949, the Kuntsewicz arrived in Australia and in January, the following year, Fr Anatoli approached Bishop Rafalsky to receive him into his jurisdiction. This was done but Fr Anatoli never celebrated in Australia. He and his family simply disappeared and have never been heard of again.

LADE, Metropolitan Seraphim.

Metropolitan Seraphim Lade was born into a Protestant family in Leipzig, Germany in 1883. He converted to Orthodoxy in 1903 and from 1905 to 1907 studied at the St Petersburg Theological Seminary. Whilst a seminarian he married, and upon completion of his studies was ordained deacon and then sent to Novgorod. In 1912 Seraphim was admitted to the Moscow Theological Academy which he completed in 1916 and then was sent to teach at the Kharkov Seminary until 1919. In 1920 his wife died and Seraphim was

tonsured into monasticism and elevated to the position of archimandrite of the Kharkov Holy Protection Monastery. In 1924 Seraphim was consecrated Bishop of Zmiev by Metropolitan Pimen Pegov of the Ukrainian Autocephalous Church and appointed chairman of the committee on education in the fight against atheism. However in 1930 he was deported from the Soviet Union as a Germany national. From 1931 to 1937 Bishop Seraphim was suffragan bishop of the German diocese of the Russian Church Abroad. In 1938 he was created Bishop of Berlin, and in 1939, archbishop. With the commencement of war, as territories came under German control, Archbishop Seraphim's diocese grew to include these territories. On 18 April 1942, ROCA set up the Central European Metropolitan District and Seraphim was elevated to the dignity of metropolitan. At the close of hostilities in 1945, there were 16 prelates and 300 clergy in the Central European District. Seraphim saw that each Zone of Occupation was served by a vicar bishop and that clergy were appointed to each of the DP camps to served the Orthodox refugee communities. In addition to his pastoral role Seraphim was a noted theologian and the author of a number of texts. Seraphim died in Munich in 1950 and was buried at the Russian Orthodox cemetery in Wiesbaden.

LAPARDIN, Deacon Gabriel.

Gabriel Georgievich Lapardin, younger brother of Fr George Lapardin, was born in Geelong, Victoria, on 15 February 1975 of Russian migrants from Manchuria. After completing his secondary education at North Geelong High School, Gabriel enrolled at Holy Trinity Seminary, Jordanville, USA. During his final seminary years, Gabriel became an accomplished choirmaster and led the monastic choir during services. After graduating Bachelor of Theology in 1998 he returned to Australia and undertook a second degree in Education. On 9 June 2000 Gabriel married Ekaterina Reznikov, a Brisbane girl, and settled in that city as a school teacher. Archbishop Hilarion Kapral ordained Gabriel to the diaconate on 16 December 2001 and appointed him to serve in the Brisbane cathedral.

LAPARDIN, Archpriest George.

George Georgievich Lapardin was born in Auburn, NSW, on 5 May 1966. His parents were Russian migrants from Trehrechie who arrived in Australia in 1962. After a short time in Sydney the family moved to Geelong, where George attended school and completed his secondary education at the North Geelong High School in 1983. From there George went to study at the Holy Trinity Seminary in Jordanville, USA, returning on 25 January 1987 to marry Anna Kotliareff, daughter of Archpriest Gregory Kotliareff. The marriage eventually produced four children. After the wedding George returned to Jordanville to complete his theological studies and graduated in 1989. On 19 August 1989 George was ordained to the diaconate by Archbishop Laurus Skurla and returned to Australia. Fr George was appointed to the Sts Peter and Paul cathedral and on 1 September 1990 was elevated by Archbishop Paul Pavlov to the priesthood. Fr George was noted for his pastoral work with young people and his involvement in the Strathfield diocesan school.

LI, Archpriest Michael.

Fr Michael Li, aka Feng Ci Li, was born in Peking on 28 January 1925. His parents Gregory and Alexandra were both adopted by the Russian Ecclesiastical Mission and grew up within its confines. From 1932 to 1939 he was educated at the Russian Mission school in Peking and in 1948 he enrolled in the Mission's Theological School. The following year he married Anna Shirong Liu and the union produced four children. Upon graduating from the Theological School, Fr Michael was ordained to the diaconate on 24 June 1950 by Archbishop Victor Svyatin of Peking. In August of the same year he was elevated to the priesthood and appointed to celebrate in the church of St Innokenti, in Peking. From 1951 until his arrest in 1966 Fr Michael ministered to the Orthodox in Shanghai. The next 20 years Fr Michael spent in the quarries and labour camps undergoing "re-education." Upon release from the camps Fr Michael lived quietly in Shanghai and was not able to openly resume his priestly functions.

After a meeting with Archbishop Hilarion in 1998, Fr Li was sponsored by the diocese to migrate to Australia and, upon arrival on 3 May 1999, commenced his missionary work in the Russo-Chinese Orthodox Mission. Today the Mission consists of 53 families. On 24 June 1999 Fr Michael celebrated the 50th anniversary of his priesthood and was elevated to the dignity of archpriest. During the pastoral visit of Metropolitan Laurus Skurla to Australia, on 14 July 2002, Fr Michael was invested with the right to wear the jewelled pectoral cross.

LOEVCHINE, Hierodeacon Andrei.

Fr Andrei, Vasily Dimitrievich Loevchine (pronounced Lovshin), was born in St Petersburg on 15 October 1906. His father, Dimitry Feodorovich, was a cavalry officer and his mother, Natalia Alexandrovna Kutuzova, came from a notable military family. Prior to the 1917 Revolution the family was stationed in the capital but during 1917-1918 they moved to Moscow where there was less revolutionary activity. During the Civil War, Vasily's father was on active service in the White Army with the Terek Cossacks in southern Russia.

With the collapse of the White Army, the Loevchine family migrated to France and Vasily attended school in Nice. From 1923 to 1925, Vasily attended the Ecole Militaire where he studied the military arts and bookkeeping, and graduated as an officer of the Reserve in 1926.

In 1927 Vasily moved to Casablanca in Morocco and worked as an accountant for a number of government departments. On 9 May 1927 Vasily married Alexandra Mihailovna Pligina and they had four children. During WW2 Vasily Dimitrievich served in the French Territorial Army and was twice decorated by the French Government in Exile and twice by the US Army. After the war Vasily Dimitrievich worked for International Press and the American Express organisations. From 1950 to 1952 he worked in Paris, as an accountant for the Economic Co-operation Administration (the so-called Marshall Plan), and from 1952 until he migrated to the USA in August 1960, Vasily worked for the US Air Force.

In the USA, Vasily was senior accountant for the Swiss Credit Bank, and after his wife died on 20 June 1969 moved to the Tolstoy Foundation where he became honorary treasurer. In 1971 he met Bishop Konstantin who suggested that he join the Holy Transfiguration Monastery in Boston. Vasily agreed and was tonsured to the monastic state with the name Andrei.

On 22 July 1972, Bishop Konstantin invited Fr Andrei to come to Brisbane and be his cell attendant. That same year, on 1 October, Bishop Konstantin ordained Fr Andrei to the diaconate. However, after some initial discussions about ordaining him to the priesthood, the matter was dropped.

LOTOTSKY, Protopresbyter Victor.

Victor Nikolaevich Lototsky was born on 24 November 1888 in the village of Maskvityanovka, in the Volhynia Province. Victor was the second youngest of twelve children, in a family where there were six boys and six girls. His mother, Sophia Leontievna Bilich, died when Victor was only four years old and his father, Archpriest Nikolai Stepanovich Lototsky, was hard pressed to bring up and educate all his children by himself. Nevertheless, all the Lototsky boys, except for the youngest, attended the Volhynia Theological Seminary and became priests, the youngest became a teacher. Upon completing his seminary studies in 1911, Victor enrolled at the Kiev Commercial Institute and successfully graduated in 1915. With the advent of the 1917 Revolution, Victor fled Kiev to the Polesia district of Byelorussia and took employment as a church reader in the Karaina village church.

In February 1923 Victor Nikolaevich met and married Evlampia Sergeevna Vitrik and a month later His Eminence, Dionysius Valedinsky, Metropolitan of Warsaw and All Poland, ordained Victor to the diaconate and the priesthood. For eleven years Fr Victor served as rector of the village church in Politsa, near Kamen-Koshirsk, and then was moved to Nuino where he remained until 1940. Because of the repressions of the Communists, Fr Victor and his family move to Kovel, but one year later, the invading German army transport the Lototsky family into Germany to work in the factories for the war effort.

After the war Fr Victor passed through the system of DP camps and migrated to Australia in 1949. Upon arrival in Sydney Bishop Theodore appointed Fr Victor to minister to the Orthodox in the migrant camp at Skyville. When the camp closed in 1952, Fr Victor was appointed to be roving priest for the Sydney area and, with the consecration of the Strathfield Cathedral in 1953, was appointed second priest for the cathedral and awarded the jewelled pectoral cross.

Archpriest Victor remained at the cathedral until Archbishop Sava Raevsky invited him to be the priest at the Archbishop's chapel in Croydon, where he remained until his death on 24 October 1974, aged 85 years. For his outstanding service to the Church Fr Victor was elevated to the rank of Mitred Archpriest in 1963 and Protopresbyter in 1973. From 1969 until his death in 1974, Fr Victor was also Dean of the New South Wales parishes.

LUPISH, Archpriest John.

Ivan (Ioann) Ivanovich Lupish was born on 20 October 1906 in Rechetz in the Polesia Region of Byelorussia. With the defeat of the Bolsheviks by Poland in 1920, Polesia became part of Poland and the population was able to live in relative peace. Ivan grew up in the village of Borobiche and served at the altar in the local Sts Peter and Paul church. He attended the Higher Elementary School in Rechetz and upon completion was urged by his uncle, a priest, to enrol in a course of Pastoral Theology, run at the Pinsk diocesan centre of the Polesia Diocese. Amongst the young student's teachers were the future Primate of the Orthodox Church of America, Fr Ioann (later Metropolitan Irenaeus) Bekish, and Protopresbyter Paul Kalinovich, post-war rector of the Russian Orthodox Cathedral in San Francisco. Both of whom were close friends of Archbishop Theodore Rafalsky.

Upon graduating in 1927, Ivan was appointed to be a reader in various parish churches and in 1929-1930 served compulsory military service in the Mounted Artillery branch of the Polish Army. In 1933, Ivan married Maria Ivanovna Veremeichik and, on 1 July 1924, was ordained by Archbishop Alexander Inozemtsev to the diaconate. Fr Ioann (the clerical form of Ivan) was appointed to celebrate in the village church of Derevna, near Kobrin, but his excellent tenor voice ensured that he was often invited to celebrate in other

churches. On 21 November 1939, Alexander Inozemtsev, himself now elected Metropolitan of Polesia and Pinsk, ordained Fr Ioann priest, and appointed him to the church of St Ilias, in the Derevna village.

The Ribbentrop-Molotov Pact of 1939 handed Polesia over to the Soviet Union and the Lupish family was subjected to many interrogations by the NKVD. Fr Ioann was constantly harassed to declare his faith a sham and it was only the unexpected invasion of the Germans which saved Fr Ioann from being imprisoned by the Secret Police. However, the constant activity of the partisans made parish life impossible in Derevna and the Lupish family moved to the city of Antopol, where Fr Ioann was appointed to celebrate. With the retreat of the Germans, Fr Ioann and family first evacuated into Poland and then Germany, settling in Bavaria. Having been accepted by Metropolitan Seraphim Lade into the Russian Church Abroad, Fr Ioann was appointed to serve the DP communities in various camps, including Michelsdorf, Natternberg, Winzer and Amberg.

Fr Ioann, Matushka Maria and their two sons, Vitaly and Ivan, arrived in Australia in August 1949 and Fr Ioann organised the parish at Greta camp. In 1951 the Lupishs moved to Newcastle and bought land for the future St Nicholas parish in Wallsend. That same year Fr Ioann was elevated to the rank of archpriest. In 1962, the present church was commenced and two years later completed. Fr Ioann was noted for his generosity and hard work. He worked, amongst other things, for many years in the Port of Newcastle, cleaning the barnacles of various sea craft, whilst looking after his parishioners and not receiving any stipend from the Church. For his exemplary service to the Church Fr Ioann was awarded the jewelled pectoral cross in 1971. When Fr Ioann died on 22 November 1977, having been a priest for 38 years, he was remembered for his generosity of spirit and piety. The Maximilian Kolbe Catholic Centre, with which Fr Ioann had a close relationship, honoured the Orthodox priest by naming one of its new developments, "The Fr John Lupish Room".

MACPHERSON, Hieromonk John.

John Cluny Macpherson, of Scottish antecedents, was born in Mitchell, Queensland, on 15 March 1938. The son of pastoralists, he was the eldest of seven children. John grew up on Coombie Station in western NSW and attended Hay Primary School. He then attended Melbourne Grammar and matriculated in 1955. After a short stint at Melbourne University John went to New Guinea to test a possible monastic vocation in the Anglican Church. In 1961 John travelled to Wells, England, and entered an Anglican monastery, deciding to study for the priesthood. However this was not to be, and he returned to Australia. In 1989-1990 John lived with the Greek Orthodox monks on Mount Athos, Greece, and then returned to Australia to work for the Greek Archdiocese of Australia.

From 1992 onwards John became interested in the Russian Church, and on 12 July 1997, was received by Archbishop Hilarion. On 25 November 1997, Archbishop Hilarion tonsured Fr John and commissioned him to establish the Holy Trinity Monastery in Monkerai. When it was seen that the monastery was a possibility, as land had been donated by certain benefactors, the archbishop ordained Fr John to the diaconate on 14 April 2002 and then to the priesthood on 24 June 2002.

MAKAROV, Archpriest Gabriel.

Gabriel Prokopievich Makarov was born on 7 March 1958 in Hailar, Manchuria. His parents migrated to Australia on 1 July 1962 and settled in Sydney. There, Gabriel attended Cabramatta High School and continued his tertiary education at the New South Wales Institute of Technology, studying civil engineering. In 1980 he enrolled at Holy Trinity Seminary in Jordanville, USA. Whilst still a seminarian Gabriel returned to Australia and married Irene Lugovoy on 9 August 1981, and returned with his bride to Jordanville. The marriage eventually produced five children. On 3 July 1983 Gabriel was ordained to the diaconate. When Fr Gabriel graduated Bachelor of Theology on Trinity Sunday 1984, Archbishop Laurus Skurla decided to ordain him to the priesthood on the next day, 11 June 1984.

Returning to Australia in September 1984, Fr Gabriel was appointed to the Geelong parish, where he remained for fourteen years. During these years Fr Gabriel was active on the Ethnic Communities' Council of Geelong representing the interests of the Russian community. On 20 December 1998 he was transferred to the Brisbane Cathedral of St Nicholas and elevated to the dignity of archpriest.

MAKEEV, Archpriest Vladimir.

Vladimir Stanislavovich Makeev was born in Moscow, Russia, on 2 February 1962. His parents were devout Christians, despite the persecutions of the Soviet regime, and young Vladimir grew up serving at the altar of his local church. In 1980 Vladimir completed his secondary education and was conscripted into the Soviet Army for military service. After two years compulsory service Vladimir was enrolled at the Moscow Theological Seminary and commenced his studies in 1983. On 4 October 1983 Vladimir Stanislavovich married Galina Georgievna Kargin, a nurse, and the union produced three children, two of whom were born in Australia.

On 6 March 1984 Vladimir was ordained to the diaconate and on 17 June of the same year, to the priesthood. Both ordinations were performed by the Right Reverend Ilian Vostrakov, Bishop of Kaluga. After graduating as Bachelor of Theology from the Moscow Theological Seminary in 1986, Fr Vladimir was appointed to the Annunciation Cathedral in Borovsk, and later, the Dormition parish in Maloyaroslavets. At the

November 1988 session of the Holy Synod in Moscow, Patriarch Pimen Izvekov appointed Fr Makeev to be the first priest of the Protection of the Virgin Mary parish in Blacktown.

MALISHEFF, Archpriest Gregory.

Grigory Eliseevich Malisheff was born on 7 February 1922 in the Manchurian village of Buldurui. Born of mixed parentage, his father being a Zabaikal Cossack and his mother a Tungus tribeswoman, Gregory was sent in 1933, to study at the Marian Fathers operated St Nicholas Lyceum in Harbin. In 1941 Gregory attended the Northern Manchurian University and graduated with a degree in Commerce. He then commenced studies in theology but, after three months, was unable to continue because of the occupation of Harbin by the Soviet Army. On 9 August 1946, he married Nonna Vasiliievna Skoropad and left the city to teach in the village of Shavar. The union produced three daughters. From 1949 to 1952 Malisheff worked for a Chinese agricultural organisation. Having arrived in Australia in 1952, Malisheff worked as a carpenter prior to his ordination.

MANSBRIDGE-WOOD, Hieromonk Michael.

Michael Owen Mansbridge-Wood was born on 13 July 1940 in Perth, Western Australia and baptised into the Anglican Church. One of three children to Harry Allen James Wood and Constance Violet Mansbridge, Michael was educated at Perth Boys High school, before entering employment as a clerk. In 1961 he joined the Royal Australian Air Force as a base grade clerk but left the RAAF in 1967. That year he moved to St Albans, Victoria and unsuccessfully stood for parliament as an independent candidate for the seat of Lalor. Subsequently, he moved to Sydney and from 1976 to 1979 worked as a tutor at St Paul's College, Sydney University. Michael's early life included three marriages. In 1981, he moved to the USA, returning to Western Australia in 1989, where he became involved with the Anglican Catholic parish in Cottesloe whilst working for his brother. In 1989, he travelled to the United Kingdom. By 1991 Michael Mansbridge-Wood had settled in Hobart, Tasmania, and the following year, on 26 July 1992, was ordained to the priesthood by a Bishop Kenneth Graydon (aka Graden), of the Old Catholic Apostolic Church in Australia, a group generally unknown to any recognised jurisdiction.

From 1994 to 1996 Mansbridge-Wood assumed the title, The Venerable Father Michael, Archdeacon of London and Administrator of the Diocese of Lambeth, within the Continuing Anglican Confession. It was in this capacity that on 11 April 1997, he approached the Russian Orthodox Church for reception.

Archbishop Hilarion Kapral received the Michael Mansbridge-Wood into the Orthodox Church through baptism and chrismation on 13 August 1997. The following day Michael was ordained to the diaconate and, on 15 August 1997, Archbishop Hilarion ordained Fr Michael to the priesthood. The same day the archbishop received the St Petroc Monastery and its parishes into the Australian and New Zealand Diocese.

MARTOS, Archbishop Athanasy.

Born Anton Vikentievich Martos on 8 September 1904 in the village of Zavitaya in western Byelorussia, a part of Russia which together with Galicia and Volhynia, was annexed by Poland in 1919. Young Anton was educated at the Russian Gymnasium in Nesvij, the regional capital, but was unable to continue his education, having contracted consumption, and spent a whole year in bed. During this time he learned the power of prayer and in his heart there developed a deep and sincere desire to serve God. In 1926, Anton had recovered sufficiently from his illness to enrol at the Orthodox Theological Faculty of the Warsaw University. During the summer of 1927, Anton decided to spend the vacation at the Pochaev Lavra and whilst there, he asked to be tonsured. He was given the name of Athanasy in honour of St Athanasy of Brest. The following year, Fr Athanasy's illness return and developed into tuberculosis. The young monk, according to his own words, gave himself over to God and prayed before the miraculous icon of Our Lady of Pochaev and the relics of St Job of Pochaev until God showed His will and the disease ceased. However, a scar remained on the future bishop's lungs for the rest of his life. Whilst in the process of recovery, Athanasy was ordained deacon in January 1928 and priest on 18 March 1929. In 1930, Fr Athanasy was able to resume his education and three years later was granted the degree of Master of Theology. This moved him to immediately enrol at the Pedagogical Faculty, which he was unable to complete because of the outbreak of war. In 1931, Fr Athanasy was appointed to restore the Turkovichi monastery near Kholm which he did with great energy, but unfortunately the damp, swampy area began to affect his lungs and he was reassigned to a parish church in Kelsi. By 1936, Athanasy was raised to the rank of abbot and, in 1938, created archimandrite. With the German occupation of the Kholm region, a number of priests petitioned Metropolitan Seraphim Lade to consecrate Athanasy, bishop for the local region. However, Metropolitan Seraphim, who was locum tenens for Metropolitan Dionysius Valedinsky of Warsaw after the latter's arrest and imprisonment by the Germans, refused to consecrate Athanasy on the grounds that he was not a Ukrainian, but suggested he should return to his native Byelorussia.

Upon arrival in Minsk, Metropolitan Panteleimon Rozhnovsky of the Autonomous Byelorussian Church called upon the bishops of his jurisdiction to elect Athanasy Martos to be bishop of Vitebsk. Having received unanimous acclaim from the bishops, the metropolitan then proceeded with the consecration of

Athanasys on 8 March, 1942. When the Soviets overran Vitebsk, Bishop Athanasys was appointed Bishop of Novogrudsk and Western Byelorussia. However, by 1944, it became impossible to remain in front of the advancing Soviet Army and Athanasys together with the rest of the clergy of the Autonomous Church of Byelorussia crossed the border into Poland and then to southern Germany. In December 1944, a group of Cossacks, hearing that Bishop Athanasys, was in Franzbad, pleaded for him to come to the Cossack Army located at Tolmezzo in northern Italy. This he willingly did and celebrated a number of services for the troops before he returned to Franzbad, promising to return for Easter services. Little did he realise that by Easter the Cossacks would be pushed back across the Alps into Austria and then handed over by the British to the Soviet Forces.

In January 1946, the Byelorussian bishops petitioned to join the Russian Orthodox Church Abroad and were warmly received at the General Council on 23 February. Athanasys Martos was appointed Bishop of Hamburg and was greatly respected by the clergy and displaced persons who constituted his diocese. He was a tireless worker at uniting his flock and strengthening the position of the Church. He organised pastoral conferences, formed committees to fairly distribute food parcels and even arranged for false documents so that ex-Soviet citizens would not be forcibly repatriated to Soviet labour camps. The Church provided thousands of false documents to show that the bearer was an old émigré, born outside of the Soviet Union or had lived outside the Soviet Union prior to 1923, thus thwarting the Soviet Repatriation Commissions, who zealously tried to return all Russians, Ukrainians and Byelorussian in occupied Germany to Stalin's control. In 1950, Bishop Athanasys was appointed to be vicar bishop of Australia.

MARTYNYENKO, Archpriest Theodore.

Theodore Maximovich Martynenko was born in Russia, in the village of Salsk, Rostov Region, on 23 February 1910. Theodore's father Maxim, was the reader of the St George parish church in Salsk, and martyred by the Bolsheviks during the purges of 1936. Theodore was left with his mother and little sister to fend for themselves. Upon completion of ten years of general education, Theodore enrolled at the Rostov Workers Pedagogic Institute, and later worked as a teacher until the German occupation of Southern Russia. With the German retreat from Stalingrad, Theodore Maximovich was taken to Germany to work in the factories and at the end of the war was able to settle in Munich. There he met Maria Albertovna Ludwig, a German national, and they were married on 2 May 1949. The marriage produced three children, but was not a happy one. In Munich, Theodore was appointed to be the cell-attendant of Metropolitan Anastasy Gribanovsky and he then entered into the spiritual life of the Russian Church.

In 1950, the Martynenkos migrated to the USA and Theodore was ordained to the diaconate on 9 March 1952 by the Right Reverend Nikon Rklitsky, Bishop of Washington and Florida, and sent to celebrate in Florida. On 14 August 1955 Fr Theodore was ordained priest by the same Bishop Nikon and appointed to the parish in Trenton, New Jersey. Fr Theodore then had a number of appointments in New Jersey and Florida and in 1966 was appointed to the Transfiguration Cathedral in Los Angeles, California.

In 1983, Archbishop Paul Pavlov invited Fr Theodore to spend a working holiday in New Zealand for six months. Again on 28 January 1986 Fr Theodore came to Australia by invitation of Archbishop Paul, and was appointed rector of the St Nicholas parish in Adelaide. However on 26 July 1990 Fr Theodore asked to be released and decided to live in Russia where he had bought a house. After a few months in Russia, he concluded that little had changed in the new Russia and returned to the USA. Fr Theodore was appointed rector of the Trinity parish in Oxnard, near Los Angeles, California. There he was known as a humble man who radiated kindness and love. After suffering two strokes Fr Theodore reposed on 28 March 1996, aged 86 years, and was buried in the cemetery at Holy Trinity Monastery, New York State.

MASLOWSKI, Archpriest Boris.

Boris Ivanovich Maslowski was born in Molodavo, Ukraine in 1900. His father, Ivan, was a talented musician and conductor and his mother, Olga Krashanskova, died giving birth to Boris. Boris had two older half brothers who were priests, and when old enough, Ivan sent him also to study theology. In 1921, Boris graduated from the Volhynia Theological Seminary in Kremenets and a year later married Valentina Gustavovna Putal, a clerk at the local bishop's office. That same year, 1922, Boris was ordained deacon and priest at the Pochaev Lavra and sent to serve in numerous parishes of the Volhynia Diocese. With the German occupation, the Maslowski's, with their two children, were sent to Germany as Eastern Workers (Ostarbeiters) and eluded forced repatriation to the Soviet Union after the war. Following a familiar path to many other priests, Fr Boris served in the DP camps of Germany and then migrated to Australia.

Fr Boris's friends remembered his love of fishing and how he could smoke trout. Often he would disappear from Bathurst camp on one of his fishing trips, or as he put it: 'to regenerate the spiritual batteries'. He would go with his son, Vladimir, in an old 1928 car and they would sleep overnight in the car. This car would constantly break down and Fr Boris would resurrect it. After a while Fr Boris was nicknamed 'the priestly mechanic'. Maslowski was also a very gregarious man, who enjoyed company and played the accordion and the violin with great mastery. This in itself was a great comfort to many of the migrants and they would enjoy the

music and talk of home. They enjoyed also being in his company. He was a good preacher and would often fascinate his parishioners with interesting spiritual talks.

Upon arrival in Australia, Fr Boris ministered to the Orthodox in Bathurst, but also visited the migration camps in Cowra and Parkes. After leaving Bathurst, the Maslowski's lived for a time in Lithgow and finally, with a vacancy being created at the St Nicholas parish in Bankstown, by the departure for America of Fr Paul Zlatkowski, Fr Boris took up the appointment. During those early years Maslowski also made regular pastoral visits to Wollongong and Canberra. He died on 12 October 1965 of a massive heart attack and is buried at Rookwood Cemetery, NSW.

MEDVEDEV, Bishop Anthony.

Born in 1908 Bishop Anthony, whose secular name was Artemy Sergeevich Medvedev, was a native of Poltava, Ukraine, where his father was the principal of the local Gymnasium. Artemy was educated at the Poltava Cadet School and, with the collapse of the White Army in the Crimea in 1920, Artemy was evacuated, with his fellow cadets to Constantinople and then Serbia. In Yugoslavia the Poltava Cadet School joined the remnants of a number of other cadet schools to form the Russian Cadet School. Having completed his studies at the Russian Cadet School in Bela Crkva, he then enrolled in the School of Forestry at the Zagreb University, but soon transferred to the School of Arts. In 1922, not waiting to complete his studies, Artemy left the secular world and joined the Russian monastery at Milkovo, under the guidance of Schema-Archimandrite Ambrose Kurganov, a former monk of the famous Optina Monastery in Russia and, despite his youthful years, a saintly and greatly respected ascetic. In 1932 Artemy was tonsured with the name Anthony and in 1934 was ordained to the diaconate. In 1938 Fr Anthony was ordained to the priesthood and, during WW2, he was assigned as chaplain to 1st Don Cossack Regiment of the Russian Corps and later the Russian Liberation Army of General Vlasov, a duty he performed for three years. At the end of the war Fr Anthony joined the Brotherhood of St Job of Pochaev where he was tonsured to the Great-Schema, and after a period in Munich and Geneva, migrated to the USA, where the Brotherhood became part of the Holy Trinity Monastery in Jordanville, New York State. In the USA and Canada Fr Anthony ministered in a number of parishes before being elected bishop.

Consecrated Bishop of Melbourne in 1956, Bishop Anthony ministered in Australia until 1968 and was then appointed to be Bishop (and later Archbishop) of Western America and San Francisco. In addition to his pastoral duties, Anthony Medvedev was an authoritative canonist and an hymnologist, having prepared the services for St Herman of Alaska, Blessed Ksenia of St Petersburg, St John of Kronstadt, the New Martyrs and Confessors of Russia and St John of Shanghai and San Francisco. After occupying the See of San Francisco for 32 years, and being the longest serving prelate to occupy an Orthodox American diocese, Archbishop Anthony died on 23 September 2000 and was buried at Holy Trinity Monastery, Jordanville. Having expressed his wish to be always considered as one of the Brotherhood, he also wished to be buried in their midst.

METLENKO, Priest Daniel.

Daniel Petrovich Metlenko, son of Protodeacon Peter Metlenko and Elizabeth Elkin, was born in Dandenong, Australia, on 22 December 1966. He was educated at Dandenong High School and Holy Trinity Seminary, Jordanville, USA, graduating in 1993. Upon completion of his studies, he married Elena Plishevsky on 2 May 1993 and was ordained to the diaconate by Archbishop Laurus Skurla, on 20 September of the same year.

Returning to Australia on 29 December 1993, Fr Daniel was appointed second deacon in the Dandenong parish, but on 23 March 1995 moved to Sydney to celebrate in the Cathedral of Sts Peter and Paul in Strathfield and later in the Archbishop's Chapel in Croydon. On 3 August 1997, Archbishop Hilarion Kapral ordained Fr Daniel to the priesthood and appointed him to the St Vladimir's church in Centennial Park, Sydney.

METLENKO, Protodeacon Peter.

Peter Ivanovich Metlenko was born in Kuldja, Singkiang Province, China on 12 July 1938. His parents were of Cossack background and upon illegally crossing the Chinese border in the 1930s, settled as farmers near Kuldja. Peter received an elementary education and worked as a miller until at the age of 22 he decided to surreptitiously leave China, making his way to Shanghai. From Shanghai, he was able to reach Hong Kong and finally arrived in Australia on 6 April 1961.

In Australia, Peter worked in the printing industry, and became closely associated with the establishment of the Dandenong parish where he was church warden and reader. On 22 August 1982 Archbishop Paul Pavlov ordained Fr Peter deacon for the Dandenong parish. To celebrate the 20th anniversary of his ordination Archbishop Hilarion Kapral petitioned the Synod of Bishops to elevate Fr Peter to the dignity of protodeacon. This was done on 28 August 2002. (Decree No 8-9, 28 Aug. 2002).

MICHALUK, Mitred Archpriest Theodore.

Theodore Michaluk was born on 13 April 1905 in the Volhynia Province, however with the onslaught of WW1 his parents moved to Poltava. With the signing of the Brest-Litovsk Treaty between the Bolsheviks and

Imperial Germany on 3 March 1918, the Michaluks returned to Volhynia, which had by then become part of Poland. Theodore attended the Russian gymnasium but, to be accepted at the Warsaw University, had to re-sit final examinations at the local Polish school. In 1932, Theodore graduated with the degree of Master of Jurisprudence and the following year was accepted to the Bar. The same year he married.

With the coming of war in 1939, Theodore took an active part in the work of the Russian National Committee for the defence of Russian refugees living in Poland; however, when the Soviet Army crossed into Poland, the Michaluks moved to Berlin and then to Bavaria. At the end of the war Theodore Michaluk's wife unexpectedly died, leaving him with an infant daughter to support. In 1946 Theodore was ordained by His Eminence, Alexander Inozemtsev, Metropolitan of Polesia and Pinsk and now himself a refugee. With the acceptance of the Byelorussian Autonomous Orthodox Church into the Russian Church Abroad at the General Council of 1946, Fr Theodore also joined to the Russian Church and was appointed to teach catechism at the Russian gymnasium in Munich. Later he became rector of the parish in Augsburg.

In December Fr Theodore and his daughter arrived in Australia. Bishop Theodore was pleased to have an attorney at the service of the Church and appointed him dean of all parishes and missions in the diocese. In actuality Fr Theodore became the bishop's most trusted aide and played a major role in the establishment of many parishes. In 1951 Fr Theodore was appointed secretary of the Australian Diocese and on 1 January 1954, Dean of the Cathedral in Strathfield. For his extraordinary services to the Church Fr Theodore was awarded the mitre in 1965. Unfortunately, some fifteen years after the consecration of the Sydney cathedral, Fr Theodore took part in registering the cathedral as a company outside the jurisdiction of the local bishop. This led to a schism in Sydney, the result of which meant that Fr Michaluk and his companions were censured by the Church and eventually he was defrocked.

MIKRIKOFF, Priest Alexei.

Alexei Terentievich Mikrikoff was born in Harbin, Manchuria, on 6 March 1938. In 1945 his family moved to Yakishi, a railway town on the way to Hailar. There Alexei studied at the local school but returned to Harbin to complete his last year of secondary education. From 1957 to 1961 Alexei worked as a mechanic in Harbin, prior to migrating to Australia. In Melbourne, Alexei worked as a mechanic until he left in February 1965 to study at the Holy Trinity Seminary in Jordanville, USA. Upon graduating, Mikrikoff return to Australia in 1971 but did not enter a vocation until his marriage in 1973.

MOGILEV, Abbot Athanasy.

Athanasy Mogilev was born Vladimir Georgievich Mogilev on 18 March 1894 in Odessa, Ukraine. In 1914 Vladimir graduated from the Kislovodsk Classical Gymnasium and entered the Sergievskoe Artillery College. Upon graduation in 1915, Vladimir was raised to the rank of sergeant of the 1st Battalion and sent to the Austrian Front. After the Revolution and Civil War, Mogilev continued to live in Russia and successfully completed a course in physics and mathematics at the Second Moscow University in 1926. In 1928, Vladimir married Lydia Nikolaevna Rusanova and a year later their son Alexei was born. During the years of Soviet rule, the Mogilevs lived and worked in Odessa where Lydia Nikolaevna died suddenly and Vladimir was left with a small boy to care for.

With the invasion of the German Army, the churches of Odessa were reopened, after being closed for many years by the Soviet government. Vladimir decided to study theology and was accepted by the Romanian Orthodox Mission in Odessa as a student. On 15 July 1944, Vladimir was singled out by Archbishop Anthony of Kherson and ordained deacon and, on the 10 September of the same year, Vladimir was ordained priest by Bishop Vasily of Transylvania. His first parish was in the village of Dalnik of the Odessa Diocese. With the German retreat, Fr Vladimir and son were forced to cross the Soviet border into Romania and eventually arrived in Yugoslavia. There Mogilev was appointed chaplain to the Second, and later the Fourth Regiments of the Russian Corps, (a fighting force created to defend the interests of old émigré Russians living in the Balkans).

At the end of hostilities in May 1945, Fr Vladimir became chaplain to a Serbian orphanage at Annaberg in Saxony. In July, he was transferred by the Synod of Bishops of ROCA to care for Displaced Persons in the camp at Kottern in southern Bavaria. Soon after, Fr Vladimir was also appointed missionary priest for the British Occupational Zone in Germany and attached to the Brotherhood of Job of Pochaev in Hamburg, under the rule of Archimandrite Vitaly Ustinov, future metropolitan of the Russian Church Abroad.

Whilst attached to the Brotherhood of St Job, Fr Vladimir petitioned to be tonsured to the monastic state, as he was a widower and had no desire to remarry. The petition was granted and on the 18 January 1948, Fr Vladimir was tonsured with the name Athanasy, in honour of St Athanasius of Alexandria, by Archimandrite Job Kornilov, Superior of the monastery of St Job of Pochaev in Munich.

MOONEY, Hieromonk Ambrose.

Fr Ambrose was born Bernard Walter Mooney, in Wellington, New Zealand, on 2 January 1946. The son of fifth generation Irish Catholic immigrants, Fr Ambrose was educated at St John's Marist Brothers College in Hastings and at Victoria University, Wellington. After leaving the university Bernard travelled for three years

before returning to New Zealand. In 1965, having studied Russian, he was drawn to the Russian Orthodox church in Wellington where he met Fr Alexei Godyaew, who greatly impressed the future monk and introduced him to the fullness of the Russian Orthodox tradition.

Whilst in Wellington, Bernard met Kenneth Morgan who was also interested in Orthodoxy, having become disillusioned by the reforms in the Roman Catholic Church after the Vatican II Council. In 1968 they travelled to England to become Orthodox but were not happy to remain there. Instead they arrived on Mount Athos as pilgrims and were received into the Orthodox Church at the St Panteleimon Russian monastery. Then they returned to New Zealand where Bernard worked for the next two years as a postman.

In 1975, at a meeting with the Serbian bishop for Australia and New Zealand, the Right Reverend Nikolai Mrdja, the prelate offered to send the two young men to Mount Athos where they could become monks if they wished. On the way to Greece they decided to pay a visit to Belgrade, but whilst there, were instructed not to go to the Holy Mountain but to the Zica Monastery in central Serbia. There, on 27 June 1978 both men were tonsured; Bernard became Ambrose and Kenneth became Nicholas.

MOORE, Archimandrite Lazarus.

Fr Lazarus, born Edgar Herman Moore in the English Midlands, in 1902 he had a private school education and then graduated from the Royal Agricultural College. As a young man he went to the Wild West and worked as a farm hand on the prairies and in the Rocky Mountains. Whilst in British Columbia, Canada, Edgar felt the calling to the priesthood and returned to England to study at the St Augustine's Theological College, attached to the Canterbury Cathedral in Kent. Edgar was ordained to the Anglican priesthood in 1930. During those years Edgar recognised his remarkable gift of linguistics and always read the Bible in the original Greek. He also trained as a missionary for India and was able to speak a number of Indian dialects.

In 1934, whilst on a visit to Jerusalem, Edgar came in contact with the Russian Ecclesiastical Mission and began to study the Orthodox Church. In 1936, he made a visit to Yugoslavia and was received into the Russian Church by Archbishop Theophan Gavrilov, formerly Bishop of Kursk. Archbishop Theophan tonsured Edgar with the monastic name of Lazarus and raised him to the priesthood.

As an hieromonk of the Russian Ecclesiastical Mission in the Holy Land, Fr Lazarus quickly learnt Russian and Church Slavonic and began the first of his many translations. Amongst his translated works Fr Lazarus completed the Psalter and New Testament, the five volumes of the teachings of Bishop [St] Ignatius Branchanninov, the Prayer Book and The Ladder of Divine Ascent by St John Climacus. In 1952 Fr Lazarus was elevated to the dignity of archimandrite and sent as a missionary to the Syrian Orthodox in Kerala State, India. There he acted as the official negotiator for a unity between Orthodox and the Jacobite Monophysites. The negotiations were not successful and unity was ever attained. During the whole of his time in India Fr Lazarus lived with the poor and received no stipend for his work.

Whilst on a visit to England in the 1950's Fr Lazarus had a chance meeting with Derek Prince, the former Anglican Oxford philosopher, who introduced him to the Charismatic Renewal and they became very close. During the 1970's Derek Prince became one of the most vocal exegetes for the "Baptism in the Holy Spirit" Movement, and Fr Lazarus became a follower of this Movement for the next 40 years. In 1961 Fr Lazarus became an official observer for ROCA at the New Delhi conference of the World Council of Churches and sent a number of important reports to the Synod of Bishops concerning the conference. In 1972 the Orthodox Mission in India was closed as negotiations with the Jacobite bishops had broken down and Fr Lazarus moved to Greece. In 1974 he migrated to Australia.

MOREV, Abbot Agafangel.

Abbot Agafangel, born Alexei Vissarionovich Morev, was into the 60th year of his priesthood at the time of his arrival in Australia. He was born on 30 April 1875 and was the son of a priest from Nizhni Uvelskaya near Orenburg in the Ural Mountains. Upon completion of the Orenburg Theological Seminary he married and was ordained deacon in 1896. In 1898 he was ordained to the priesthood by Bishop Vladimir of Orenburg and Turgask. Fr Alexei ministered in the village of Ikovsk, near Chelabinsk, until the Bolsheviks overran the region. With the retreat of the White Army, Fr Alexei was able to reach Manchuria and two years later his family joined him. However, by that time his matushka had died of deprivation. In China, Fr Alexei was appointed to parishes in Manchuria, Hailar and Harbin. In Harbin Fr Alexei was tonsured to the monastic life on 26 June 1942, and given the monastic name Agafangel. Fr Agafangel arrived in Australia with his children and grandchildren in 1956 and settled in Wollongong.

MOROZOFF, Priest George.

George Pankratievich Morozoff was born in Hailar, Manchuria, on 4 May 1954. His parents migrated to South America when he was an infant, where they worked in the jungles of Bolivia. After some years, they were able to migrate to Australia and settled in Sydney. Having been educated at Granville High School, George worked in the building trade and eventually owned his own company. After some reversal of fortunes George decided to leave Sydney and settle with his wife Maria (generally called Marina) and children in Melbourne. On

14 September 1991 George was ordained deacon by Metropolitan Vitaly Ustinov and attached to the Dandenong parish. However, on 5 April 1993 Fr George decided to move to Sydney and then to Brisbane in search of employment as a builder.

On 9 October 1994, Fr George was ordained priest by Archbishop Alypy Gamanovich and appointed parish priest for Hobart. Fr George worked towards restoring regular services and introduced a number of innovations into parish life. He also established the All Saints community in Launceston although services were held somewhat irregularly. However, after coming into conflict with a number of Hobart parishioners, on 27 September 1998, he petitioned Archbishop Hilarion to grant him leave of absence for reasons of ill health. Fr George returned to the active ministry on 30 March 1999, but it soon became evident that he was not able to continue his priestly duties and was consequently retired on 8 February 2001.

MOROZOW, Archpriest Alexander.

Alexander Arkadievich Morozow was born in Melbourne on 12 February 1953. His mother Olga Harlow, was a Russian born in Latvia, and his father the son of a Russian princess, was born in Romania. After being educated at Melbourne Boys High School, Alexander joined the Public Service and continued with his secular career after ordination. In 1978 Alexander completed a Bachelor of Arts degree at Melbourne University. On 21 January 1979 Alexander married Svetlana Schilin and the marriage produced four children.

On 11 November 1979 Alexander was ordained to the diaconate by Archbishop Theodosy Putilin and appointed to the parish in Geelong. Two years later, on 4 December 1981, Fr Alexander was ordained to the priesthood and replaced Fr Michael Protopopov as rector in Geelong. However in 1983 he was transferred to Melbourne, and in 1984 to Canberra. Fr Alexander was elevated to the dignity of archpriest on 16 November 1999 for his service to the Church in the nation's capital.

MOSKALENKO, Archpriest Iosiph.

Iosiph (Joseph) Moskalenko was born in Lubnye, near Poltava, on 16 November 1885. Born into a peasant family young Iosiph was educated at the local secondary school and in 1907 went into the army. Although he twice applied to the Kievan Caves Monastery to accept him as a novice, this was never accomplished. In 1910 Iosiph was released from military service to continue his education. In 1912 he married Irena Iakovlevna Negreshna, however with the onset of revolution the family was declared by the Bolsheviks to be kulaks (i.e. wealthy peasants), and all their property was confiscated. During the famines of 1928-1929 the Moskalenko family moved to Siberia in search of food and then secretly crossed the Manchurian border in 1930. Having eventually settled in Harbin, Iosiph Moskalenko opened a shop and worked in the retail trade until migrating to Brazil in 1957.

At the age of 72 years, Iosiph Moskalenko decided to attend the theological course established by the Brazilian Diocese of ROCA and was ordained to the diaconate on 29 June 1957. The following year on 16 March 1958 Fr Iosiph was ordained priest and appointed to a parish in San Paolo. In 1969, at the request of their children, Fr Iosiph and matushka migrated to Australia on 27 January 1969, and settled near the convent in Kentlyn. There, Fr Iosiph was elevated to the dignity of archpriest in 1972, and continued to celebrate until his death in 1973, aged 88 years.

NAVEREJSKY, Archpriest Konstantin.

Fr Konstantin Naverejsky was born in St Petersburg on 18 June 1904. There he completed his secondary education, but was not able to complete his degree in Chemistry at the Leningrad State University because of the social upheavals of the Soviet system. Leaving Leningrad (St Petersburg) with his bride, Konstantin settled near Moscow and on 19 July 1929 was ordained to the diaconate by Bishop Alexei of Serpuhov. Fr Konstantin was then appointed to celebrate at the Nativity Convent in Moscow, but when the Bolsheviks closed the convent he and his wife were exiled to Siberia. In the town of Achinsk, Fr Konstantin was able to occasionally celebrate, but when the civil authorities found out, he was sent to a forced labour battalion for re-education. After release, Fr Konstantin hid his involvement with the Church to avoid further persecution and moved to Kiev. At this time his wife died leaving him with two daughters to feed, so Fr Konstantin sought civil employment as a bookkeeper and occasional electrical mechanic. In 1943 the German Army occupied Kiev and the Naverejsky family were sent to Germany as ostarbeiters. After the war, on 24 July 1945, Fr Konstantin joined the clergy of the Russian Church Abroad in Bad Kissinger, Germany, and on 25 May 1946, Metropolitan Seraphim Lade elevated him to the rank of protodeacon.

Arriving in Australia on 14 December 1949, Fr Konstantin was received into the Australian Diocese by Bishop Theodore Rafalsky and appointed to the St Vladimir's Cathedral in Centennial Park, Sydney. On 5 February 1950 he was ordained to the priesthood by Bishop Theodore and appointed circuit priest to the various migrant camps in the near Sydney area. On the 9 August 1951 he became acting rector of the newly formed parish in Fairfield, Sydney, but when the parish was divided by various factors in 1952, Fr Konstantin moved with one group to establish a new parish in Cabramatta. Fr Konstantin remained in Cabramatta until 3 June 1953 when he asked to be released because of a conflict about the building of a parish church. From 1953 until 1970,

Fr Konstantin suffered increasing ill health and occasionally celebrated in the parishes of Bankstown, St Mary's-Blacktown, Wollongong and Strathfield.

In 1966, on the occasion of his 40th anniversary in holy orders, Fr Konstantin was elevated to the dignity of archpriest by Archbishop Sava Raevsky. However with continuing ill health he petitioned to be released from the Australian Diocese to move to the USA. Fr Konstantin was released by Bishop Konstantin Jesensky on 5 January 1970 and left Australia.

OBUHOFF, Abbot Dimitry.

Fr Dimitry was born Nikolai Avraamyvich Obuhoff in Perm, Siberia, on 5 May 1906. With the Russian Revolution of 1917 and the ensuing civil war, the Obuhoff family left Perm fleeing from the Bolsheviks and settled in Manchuria. As a young man, Nikolai worked on the Manchurian branch of the Trans-Siberian Railway but upon the death of his father, decided to seek a monastic life and moved to Peking, where he was accepted by the Russian Ecclesiastical Mission as a novice. Having completed his theological studies at the Mission, Nikolai was tonsured with the name Dimitry and ordained to the diaconate and the priesthood in 1932, by the Most Reverend Simon Vinogradov, Archbishop of Peking and China.

In the years prior to migrating to Australia, Fr Dimitry ministered in the Peking Mission, in the Harbin Diocese at the Our Lady of Kazan Monastery, and at the parish church of St Alexis in Modyago. Fr Dimitry and his mother arrived in Australia early in 1956 and Archbishop Sava commissioned him to establish a monastery in Kentlyn. When the monastery was not realised, Hieromonk Dimitry was moved to Geelong in March 1959, where he commenced services in the new church and undertook its interior decoration. In 1962 he was transferred to Rocklea as rector of the parish, where he hoped to open a small monastic community under the protection of the Right Reverend Philaret Vosnesensky, Bishop of Brisbane. However when Bishop Philaret was elected Primate of the Russian Church Abroad and left Australia, the project collapsed. In 1970, after a scandal about illegal land sales, Fr Dimitry left the Church Abroad and remained outside any canonical jurisdiction until 1975, when he petitioned the Orthodox Church in America to receive him. That same year the OCA elevated him to the dignity of Abbot. From 1976 until 1980 Fr Dimitry celebrated in the Annunciation Church in Woolloongabba, and occasionally in a small chapel attached to a house he owned on Bribie Island, north of Brisbane. Fr Dimitry died of bowel cancer on 22 August 1982 and is buried at Toowong Cemetery, Brisbane.

OSCIANKO, Archpriest Nikolai.

Nikolai Andreevich Oscianko was born on 2 November 1926 in Lysucha, Poland, into a working class family. From 1927 until 1944 he lived in Vilnius, Lithuania, where he received his secondary education and one year of theological training. In 1946 he moved to Poland and continued his studies at the Warsaw Orthodox Seminary. On 26 January 1958 Fr Nicholas was ordained to the diaconate and on 2 February 1958 to the priesthood. Both ordinations were performed by His Beatitude, Metropolitan Macarius of Warsaw and All Poland. After ministering in the city of Arubeshov for two years Fr Nicholas was sent to Cracow where he remained until migrating to Australia. Having arrived in Melbourne on 2 August 1962, Fr Nicholas applied to be received into the Australian Diocese, and was appointed to the parish in Geelong on 2 October 1962.

OKUNEV, Archpriest Sergei.

Sergei Dimitrievich Okunev, the son of a doctor, was born on 8 September 1950 in Moscow. He was educated at the Leningrad Theological Seminary and Academy, graduating in 1978. On 4 March 1977 Sergei married Valentina Padolko in the Trinity Cathedral of the St Alexander Nevsky Lavra, which was an honour reserved for theological students. On 19 August 1977 Fr Sergei was ordained to the diaconate by Metropolitan Nikodemus Rotov of Leningrad and Novgorod, of the Moscow Patriarchate and in December 1984, Fr Sergei was ordained to the priesthood by Archbishop Pitirim Nechaev of Volokolamsk, in Moscow. In 1986 Fr Sergei also completed a diploma course in music at the Moscow State Conservatorium.

Appointed to celebrate at the All Saints church in Sokol, a Moscow suburb, Fr Sergei was administrator of the parish school, and had a number of published articles in Moscow journals.

Fr Sergei and his family migrated to Australia on 26 January 1993 and was appointed by Bishop Daniel Alexandrow to be resident priest at the Convent of Our Lady of Kazan, in Kentlyn, NSW.

ORESHKIN, Priest Oleg.

Oleg Feodorovich Oreshkin was born on 10 July 1948, in Malo-Luchenskaya, in the Don Cossack Region. His parents who were cossacks, sent him to the Romanovsky secondary school where he excelled at mathematics. Oleg then went on to the Moscow State University where he graduated in Physics on 22 June 1983. The next years were spent working in the field of hydraulics, including the use of hydraulics in atomic energy.

Spiritually Oleg Feodorovich belonged to the Catacomb Church, which did not recognise the validity of the Moscow Patriarchate because of its subservience to the Soviet government. It was in this Church that Oleg received secret ordination. However, when the Russian Church Abroad began opening parishes in Russia after

the fall of Communism, Fr Oleg petitioned to be united with the Church Abroad as there was some doubt about the validity of priestly orders in the catacomb group to which he belonged.

On 27 September 1990 Oleg was ordained to the diaconate and on 28 September 1990 to the priesthood by the Right Reverend Lazarus Jourbenko, Bishop of Tambov and Morshansk, the first bishop of the Russian Church Abroad to be a resident of the then disintegrating Soviet Union. Fr Oleg was then permitted to form a catacomb style parish in Moscow. On 28 May 1995 this catacomb group became the Parish of the New Martyrs and Confessors of Russia, and Fr Oleg was appointed Dean of the Moscow area.

In December 1996 Archbishop Hilarion invited Fr Oleg to migrate to Australia and take up the vacancy in Perth, being created by the relocation of Abbot Andronik Kotliareff to Jerusalem. Fr Oleg arrived in Australia on 27 November 1997, and as the position in Perth had already been filled, was appointed curate in the Dormition parish in Dandenong, Victoria. When Fr Oleg's matushka and daughter arrived the following year, they refused to remain in Australia and on 1 May 1998 the Oreshkins returned to Moscow. On 26 November 1998 Archbishop Hilarion gave his permission for Fr Oleg to remain in Moscow and continue his ministry there.

OSIPOV, Archpriest Philip.

Philip Philipovich Osipov was born on 21 December 1894 in a town on the banks of the Volga near Samara. His father, a court investigator, died of anthrax poisoning whilst investigating a crime and his mother, Zoya was left with nine children to support as best she could. With the unexpected death of his mother, Philip was sent to his grandmother in Tobolsk where he was enrolled at the Tobolsk Gymnasium for the 1905 school year. In 1912 Philip's grandmother died leaving the 18 year old an orphan. A pious family named Chudj took Philip in and ensured that the young man completed his secondary education. Whilst at school Philip was appointed reader for services in the school chapel and this planted in Philip's heart the desire to service the Church. However, the Chudj family decided that Philip should continue his secular education and paid for his enrolment in the Faculty of Law at the Kiev University.

Two years later Philip was called up for military service, and upon passing the Officer's candidate course, was appointed subaltern of the 27th Siberian Rifle Regiment and sent to the Austrian Front. After the October Revolution of 1917, Osipov was demobilised and sent to Tobolsk, where he was already registered as being a resident. However, with the formation of the White Army, Osipov, now a lieutenant, was placed in command of a company and sent to defend the banks of the River Vyatka against any Bolsheviks who might wish to cross. Eventually Osipov was sent to Omsk and appointed adjutant to the commandant of the Officer Cadet School. In October 1919, he was promoted to Staff Captain and attached to the staff of General Kappel and the 2nd Army Corps. For his military service Osipov was promoted to captain and awarded the Order of the Great Siberian Expedition. However, by March 1920 the White Army was ostensibly defeated by the Bolsheviks and Captain Osipov, together with thousands of refugees, arrived in Chita. Eventually the 2nd Army Corps reformed and took part in the final battle of the Russian Civil War, near Khabarovsk, in the winter of 1921-1922. After the collapse of the Khabarovsk defence, the remnants of the 2nd Army Corps crossed the border into Manchuria and dispersed.

From 1922 to 1925 Philip Osipov gave private Russian language lessons to refugee children and conducted the church choir in the St Nicholas church at Pogranichnaya Station, on the Chinese branch of the Trans-Siberian Railway. In 1925 Osipov married Anna Gavriilovna Vologdina, and was invited to teach at the Russian Community Gymnasium, but within two years the couple moved to live in Harbin. In Harbin, Osipov taught Russian at the Pedagogic Institute and later at the Pushkin Gymnasium. During the years 1927 to 1938, Osipov was also choirmaster at the Protection of the Holy Virgin church at the Old Cemetery, where he was regarded as one of the best choirmasters in Harbin. The couple never had any children of their own, although they did rear their orphaned niece, whom they considered to be their God-given child.

In 1946 Philip Osipov was ordained to the diaconate and then the priesthood, and sent to be curate at the St Sophia church in Tsindao and later, again as curate, to the St Nicholas cathedral in Tientsin. By the time Fr Osipov migrated to Australia in 1957, he had been elevated to the dignity of archpriest and was considered to be an exceptional priest and educator.

Upon arrival in Australia, Fr Osipov was appointed rector of the fledgeling mission in Blacktown where he was instrumental in having the foundations laid for the future church of the Archangel Michael. However, ill health precluded his continuing as rector and Archbishop Sava appointed Fr Philip to the staff of St Vladimir's church in Centennial Park. During 1958, when able, Fr Philip was sent to Wollongong, Canberra and Geelong as a locum priest and, with the retirement of Fr Michaluk as secretary of the diocese, Archbishop Sava appointed Fr Philip to that position. In 1960, when the diocesan administration was moved to Croydon and the church of All the Saints of Russia was established as the Bishop's Chapel, Fr Philip was transferred to serve there. Fr Philip, a heavy smoker, died from lung cancer on 29 November 1960, aged 65 years.

PAVLOV, Protodeacon Arkadi.

Arkadi Maximovich Pavlov was born in Kazan, on the Volga River, on 29 August 1898. The son of a priest, he was educated at the Kazan Theological Seminary but due to the 1917 Revolution and ensuing Civil

War, was not able to pursue a vocation in the Church. Together with thousands of other refugees, in 1922 he crossed the Russian border into Manchuria to escape the Reds, and settled in Harbin. However, in 1924 he found work in Shanghai and moved to the port city.

From 1924 until 1927 Arkadi Maximovich worked as an electrical engineer in Shanghai for the American based Kellogg Switchboard and Supply Co. In 1928 he moved to Harbin to assist in the installation and operation of the Harbin Broadcasting Radio Station. There he married Julia Grigorievna Kurakina on 19 February 1928 and they had one daughter, Olga. Pavlov remained with the broadcaster until migrating to Australia in October 1959.

Upon arrival in Australia, Arkadi Maximovich joined the church choir in Melbourne and was eventually invited by Bishop Anthony Medvedev to become the church reader and deacon. Fr Arkadi was ordained deacon on 17 March 1960 by Bishop Anthony and celebrated in Melbourne until 28 June 1963, when he was transferred by Archbishop Sava, to be deacon (and later protodeacon) at the Cathedral of Sts Peter and Paul in Strathfield, NSW.

PAVLOV, Archbishop Paul.

Born Mikhail (Michael) Alexandrovich Pavlov, the future archbishop was the only son of Alexander Pavlov and Larissa Petuhova. Nothing is known of Alexander Pavlov, as both son and mother steadfastly refused to ever mention his name. However, Larissa Petuhova was born in the village of Borshevo near Moscow, in 1905. During the upheaval following the Russian Revolution, Larissa and her sister illegally crossed the eastern borders of Russia and settled in Poland. Mikhail, or as he later wrote in his travel documents, Michel, was born in Warsaw on 3 November 1927 and was educated at the Russian Gymnasium in an atmosphere of strict Orthodoxy and unswerving loyalty to a lost Tsarist Russia.

With the invasion of the Wehrmacht in 1939, and the subsequent counter-invasion of the Soviet Army, the Pavlovs, together with millions of other people, became displaced persons and fled their adopted homeland. At the conclusion of hostilities, after suffering terrible hunger and deprivation, Michel and his mother eventually reached the Russian DP camp at Fischbeck, near Hamburg. They were in such a desperate state that Larissa Pavlov admitted that she was ready to kill herself and her son rather than continue as before. Fortunately, they were received by Archimandrite Vitaly Ustinov (future Primate of the Russian Orthodox Church Abroad) who took them under his wing. Fr Vitaly was very active amongst his refugee flock and organised many innovative programmes to make life less formidable. He also opened a small monastic house where a group of young men studied theology and eventually entered the monastic life. Michel Pavlov was not even 20 years old when he was tonsured in 1947. He was named after St Paul the Simple, one of the Egyptian desert fathers. In 1949 Archimandrite Vitaly was sent to Great Britain whilst Paul and a number of other monks were sent to Paris to be under the direction of Abbot Nicodemus Nogaev, a former general of the Imperial Russian Army, where on 10 September 1949 Fr Paul was ordained hierodeacon by Metropolitan Anastasy Gribanovsky. However, conditions for the establishment of a monastery in the suburbs of Paris were so difficult that the community was sent to London instead. In London, Larissa Pavlov was employed by HIH the Grand Duchess Ksenia Romanov as a housekeeper and the Pavlovs became close friends of the Grand Duchess' confessor, Fr Nikolai Uspensky, and his family.

In 1951 Archimandrite Vitaly Ustinov was consecrated Bishop of Montevideo and together with Fr Paul and a small group of monks moved to Brazil. On 6 January 1952 Fr Paul was ordained to the priesthood and sent to minister to isolated groups of Orthodox living in the Brazilian jungles. In 1955 Bishop Vitaly was transferred to Edmonton in western Canada, whilst Fr Paul and some other monks remained in Brazil. However, by March 1957 the rest of the Brotherhood were able to migrate to Canada, where they began publishing religious books, under the name "Monastery Press." In 1958 Fr Paul was elevated to the dignity of abbot and in 1966 to that of archimandrite. Whilst being attached to the Montreal Cathedral, Fr Paul studied at the University of Quebec and graduated Bachelor of Arts with majors in Russian, Portuguese, English, Polish, French and German.

In 1967, the same General Council of ROCA which elected Fr Laurus Skurla to be Bishop of Manhattan and Fr Emmanuel Jesensky, Bishop of Brisbane, also elected Fr Paul Pavlov to be Bishop of Stuttgart. His consecration took place on 16 July 1967 in New York, after which he became Suffragan Bishop to the Archbishop of Berlin and took up residence in Munich. In 1971 Bishop Paul was appointed administrator of the German Diocese and by 1975 he had established regular missionary work amongst the German population and introduced the German language into the liturgy.

Bishop Paul was a popular man amongst his flock in Germany. When it became known that he was appointed to the vacant Australian Diocese, many letters of protest were sent by priests and lay people to the Synod in the hope of retaining him in Germany. But this was not to be, and when Bishop Paul Pavlov arrived in Sydney to take up his new appointment, he retained an enormous overseas correspondence with former parishioners throughout Europe.

PAVLOVA, Anna.

Anna Pavlovna Pavlova (1881-1931), the greatest Russian dancer of the first quarter of the 20th century, was a graduate of the St Petersburg Imperial Ballet School and prima ballerina of the Mariinsky Theatre. She danced on the Mariinsky stage from 1899 to 1913, then left Russia for London where she formed her own company. During WWI, Pavlova toured North and South America and returned to Europe only in 1920. The next eleven years she danced in every European country except Russia, and vowed never to set foot in her homeland whilst the Bolsheviks were in power. Pavlova also toured Asia, Australia, New Zealand and Africa. She died at The Hague, in the Netherlands, on 23 January, 1931 of double pneumonia. It was said of Anna Pavlova, that her success was due to genius, which was a purely personal one, unique, the sum total of a divine gift, an active mind, a perfect body and superb craftsmanship.

PETROFF, Hierodeacon Innokenti.

Igor Nikolaevich Petroff was born in the village of Poltavka, Primorski Region near Vladivostok, on 5 May 1915, where his father served officer in the Ussurisk Cossack Troops. Brought by his parents to Manchuria in 1922, Igor attended the Oksakov Gymnasium in Harbin where he became proficient in Russian, Japanese and Chinese. In 1936 Petroff commenced work in the logging industry some 400 klms from Harbin and by 1940 owned his own business. He became very successful with large forestry and beekeeping concessions. At Yablonia station on the Manchurian Railway, Petroff had some 200 bee hives in production. In 1944 Igor Nikolaevich married Galina Alexeevna Taranova and they had one daughter, however later the couple separated. In August 1945, with the coming of the Soviet Occupational Forces, Petroff's holdings were all destroyed and he moved to Harbin. Noted for his piety and desire to serve the Church, Igor Nikolaevich was well known in many of the Harbin churches for his kind and generous nature. He would often invite destitute people to his home to feed them. Upon arrival in Australia in 1958, Igor Nikolaevich again became involved in the life of the Church of All the Russian Saints and was rewarded for his dedication by being ordained deacon of that church, by Archbishop Sava, on 16 April 1961. On 15 January 1965, Fr Igor was released from service in the Australian Diocese, at his own request, and transferred to Holy Trinity Monastery, Jordanville, USA, where he received monastic tonsure with the name Innokenti. In Jordanville Fr Innokenti was placed in charge of the apiaries, because of his experience in beekeeping and was noted for his humility, kindness, obedience and readiness to help others. Fr Innokenti died after a long battle with cancer, on 25 September 1983, aged 68 years.

POLOROTOFF, Protodeacon German.

German Ivanovich Polorotoff was born in Djaromte, a railway town on the Hailar-Harbin line, Manchuria. Born to peasant farmers on 7 October 1960, German was only two years old when he migrated with his family to Geelong, Australia. After leaving Bell Park Technical School in 1975, German worked as a builder and plasterer with his father, and eventually became a building contractor in his own right. On 3 May 1981 German married Marina Sidorova and moved to live in Sydney. The couple had two children.

Ordained to the diaconate by Archbishop Paul Pavlov on 19 June 1989, Fr German and his family were to have gone to Israel to work in the Russian Ecclesiastical Mission, but the appointment was unexpectedly cancelled. Instead Fr German bought a farm near the Holy Transfiguration Monastery, Bombala, NSW, and celebrated there until 1998. Upon returning to Sydney, Fr German was appointed to Cabramatta parish, but in 2000 he was transferred to St Nicholas' church in Fairfield. Fr German was elevated by Archbishop Hilarion Kapral to the dignity of protodeacon on 22 May 2002.

PROTOPOPOV, Archpriest Michael.

Mikhail (Michael) Alexeevich Protopopov was born on a train during the evacuation of the Russian Corps from Serbia, on 20 September 1944. His father, Alexei Mihailovich, was a colonel of the Don Cossacks and his mother, Olga Nikolaevna Gruzewitch-Nechai, having graduated in medicine from the Belgrade University, served during WW2 in an army field hospital. Both parents came from the Russian nobility and distinguished military families and had been evacuated to Constantinople and Serbia after the collapse of the White Army. Colonel Protopopov's father was a Major General of Cossacks and Olga Gruzewitch-Nechai's father was Inspector General of Artillery in the Imperial Russian Army. After leaving Yugoslavia, Colonel Protopopov transferred to the staff of General P. N. Krasnov and the family moved to Berlin and then to northern Italy to join the Cossack Army. At the end of WW2 the Cossacks settled near Lienz in Austria, where the British Army forcibly repatriated thousands of Russians to the Soviet Army, and eventually the death camps of Siberia. Although Alexei Protopopov was repatriated, Olga and her two sons Nicholas and Michael survived the coercion and eventually were settled into the Parsch DP Camp near Salzburg. In 1949 they migrated to Australia, and after a short period in Bonegilla, settled in Melbourne.

Michael was educated at the University High School, Burwood Teachers' College, Melbourne and Victoria Universities and received degrees in education, administration, theology and a Master's degree in Philosophy. From 1964 to 1989 Michael was employed as a school teacher, and from 1977 onwards he was principal of a number of government schools. Ordained to the diaconate on 30 April 1972, Fr Michael continued

to teach until he suffered two heart attacks and was forced to retire from the Teaching Service in 1989. Fr Michael was ordained to the priesthood on 23 December 1975 by Archbishop Theodosy Putilin and appointed parish priest in Geelong. During the following years he was also responsible for the parish in Hobart and co-rector of the parish in Canberra. On 1 February 1982 he was transferred to Dandenong and commissioned to complete the building of the new church. In 1988 Fr Michael was appointed Dean of Victoria, Tasmania, South Australia, Western Australia and the Australian Capital Territory.

PUDASHKIN, Archimandrite Theodore.

Theodore Pudashkin, the son of a peasant, was born Karp Iosifovich Pudashkin on 12 October 1883. He was educated at the Insar district school and then at the Medical School in Penza. Prior to 1908, Pudashkin worked as a surgeon's assistant for the local government authority, but on 28 April 1908, at the age of 25 years, he entered the Raifsky Hermitage, Kazan Diocese, as a novice. Two years later, on 26 February 1910, Karp was tonsured to the monastic life and his name was changed to Theodore.

Having come to the notice of the Most Reverend Jacob, Archbishop of Kazan, the prelate decided to encourage the young monk, ordaining him to the diaconate then enrolling him into the course for missionaries. In August 1916, Bishop Boris of Cheboksari ordained Theodore to the priesthood at the request of Jacob (now Metropolitan) of Kazan. Fr Theodore was then appointed to the Kazan diocesan monastery but soon had to flee from the Bolsheviks to Irkutsk. There he was appointed to celebrate in the Irkutsk Seminary but again had to flee further East to Yakutia. There the Bishop of Yakutia, Sophronius, appointed Theodore Superior of the Yakutsko-Spasky monastery.

With the destruction of his monastery by the Bolsheviks in 1922, Theodore secretly crossed the Chinese border and made his way to Harbin, where he was received by Methody Gerasimov, Archbishop of Harbin and Manchuria and appointed Superior of the Monastery of Our Lady of Kazan. In 1924, Fr Theodore was elevated to the rank of Abbot, released into the jurisdiction of the Peking Ecclesiastical Mission and appointed rector of the parish in Tsindao. On 16 October 1927, for particularly beneficial services to the Church, Pudashkin was raised to the dignity of archimandrite by His Eminence, Innokenti Figurovski, Metropolitan of Peking and China.

After the death of Metropolitan Innokenti on 28 July 1931, Archbishop Simon Vinogradov was appointed to be the diocesan bishop. He too was impressed with Fr Theodore's capabilities and extremely successful missionary work with Russian refugees, and the local Chinese population, and petitioned the Synod of Bishops in Yugoslavia to recognise Theodore's work by permitting him the rare honour of wearing two pectoral crosses. This was granted on 30 May 1932 (Decree No. 26). Three years later (Decree No 322 on 27 July 1935) Archimandrite Theodore was again honoured, this time with the title of Abbot of a First Class Monastery and permitted, by the Synod, the pontifical usage of blessing with a prelate's candlesticks and standing on a bishop's liturgical mat.

Unexpectedly, Fr Theodore's life then changed dramatically. In 1939 the rector of the Russian Orthodox parish in Manila, Philippines, Fr Michael Erohin, became ill and was in need of urgent medical attention. Fr Theodore was sent on 29 July to Manila to look after the parish on a temporary basis, but the commencement of war prevented him from returning to China. He was interned by the Japanese and not able to return to his priestly duties until 1945. It was at that moment that Fr Theodore received his instructions to become the rector of the St Vladimir's parish in Sydney.

Although Fr Theodore was a very experienced priest, quiet in manner and efficient in getting tasks done, he nevertheless, was not able to completely reconcile the warring factions of his parish and this was a constant problem. No amount of reasoning was able to move people from their often erroneous opinions. Peace did not come to the parish, even when a bishop was appointed. Indeed, the bickering within the parish soon proved to have a marked effect upon the future bishop's ability to perform his duties successfully in Sydney.

PIJOV, Mitred Archpriest Ilya.

Ilya Fomich Pijov was born on 2 August 1894 in the village of Abdulin, Samara Province, Russia. In 1908 he completed the local secondary school and went to work for his father who was a wealthy merchant. Six years later, the twenty year old Ilya married Sinklitikia Feodorovna Lapshina, the sixteen year old daughter of another local merchant. With the coming of the 1917 Revolution, the Pijovs moved to Blagoveschensk in Siberia, where Ilya Fomich attended a course in theology, organised by the Blagoveschensk Cathedral clergy. On 19 April 1923 Ilya Fomich was ordained by Bishop Eugene of Priamur and Blagoveschensk to the diaconate, and then on 10 June to the priesthood. From 1923 to 1931 Fr Ilya ministered in various parishes of the Amur Diocese, often having to travel to distant and isolated communities.

In 1931 Fr Ilya, his matushka and three children illegally crossed the Chinese border and settled in Harbin where he was formally received into the Harbin Diocese, on 25 March 1931, by Metropolitan Methody Gerasimov. Fr Ilya was first appointed to the Transfiguration church in Korpusnoi Gorodok and then to the Iveron church on Officer Street where he ministered for 23 years. From 1937, and for the next five years, Pijov also ministered in the St Nicholas prison chapel to the inmates. From 1954 to 1956 Fr Ilya was posted to the Shanghai Diocese where he celebrated in the cathedral, and returned to Harbin in July 1956. His last

appointment in the Harbin Diocese was at the “House of Mercy,” where he celebrated together with Archimandrite Philaret Vosnesensky in the church of Our Lady “Joy of All Who Sorrow” until his departure for Australia in December 1958.

Fr Ilya was appointed to complete the construction of the church of St Michael in Blacktown, NSW in May 1959, and was designated rector. In 1961 the parish opened a Sunday School and a year later a church hall. For his exceptional service to the Russian Church, Fr Ilya was granted by the Synod of Bishops the right to wear the mitre on 1 March 1965. However he was to serve the parish for only nine years, unexpectedly dying at the altar, of a heart attack, whilst preparing to celebrate Maundy Thursday services on 18 April 1968.

PUSTOVALOV, Abbess Evpraxia.

Mother Evpraxia was born Lydia Nikolaevna Pustovalov on 8 April 1919 in Vyatka, Russia. The family soon moved to Ekaterinburg but with the increasing hostilities of the 1919-1922 civil war in Siberia, again fled to Manchuria. In 1937 Lydia finished the Harbin Gymnasium and enrolled at the Northern-Manchurian University, from which she graduated in 1940 as a Bachelor of Commerce. For the next twenty years Lydia Nikolaevna worked in a number of commercial establishments and taught Russian at the Forestry Institute in Harbin. In 1961 she migrated to Australia and worked in a porcelain factory as a decorator of fine china.

On 22 December 1969, having remained unmarried, Lydia Nikolaevna, aged of 50 years, entered the convent in Kentlyn as a novice and two days later was tonsured to the monastic life by Metropolitan Philaret Vosnesensky, during his pastoral visit to Australia.

After the death of Abbess Elena Ustinov on 18 April 1984, Mother Evpraxia was appointed Superior of the convent on 27 April and, by decree of the Synod of Bishops, was elevated to the dignity of abbess on 12 May 1984.

PUTILIN, Archbishop Theodosy.

Sergij Vasilievich Putilin was born on 18 August 1897 in the Voronezh Province. His father was a village priest and his mother, Daria Feodorovna, whose maiden name was also Putilin, shared the same surname as her husband but was not related to him. Sergij Vasilievich's grandfather had been a deacon and his great grandfather was once a church reader. Sergij was the third of four children, having two older brothers, Vladimir and Nikolai, and a younger sister Elena. In 1913 Sergij was enrolled at the Voronezh Theological Seminary, from which he graduated 1918. In his graduation album Sergij wrote a comment on the sign of the times from Russia: ‘People have the astonishing ability to debase everything they come in contact with. Not to mention the most sacred feeling of love, they have taken the ideals of freedom, equality and brotherhood and turned them into the slogans of today's socialists.’

During the Civil War (1918-1920), Sergij Vasilievich served as a volunteer in the Army of the Don under General Peter Krasnov. There, in the trenches, he suffered severe frost bite and was hospitalised in Rostov-on-Don, where the toes of both feet were amputated. Whilst in hospital he met a young nurse, Olga Nikiforovna Posen, and they were married on 14 October 1921. Upon recovering from his surgery, Sergij Vasilievich approached Bishop Arseny of Ekaterinoslav with the intention of being ordained. However, the bishop refused to accept his application, indicating to him that Russia was undergoing a time of great troubles and that before Putilin there would be only two paths should he be ordained. One was that of martyrdom, the other would be to recant his faith - both paths would mean that Putilin would be lost to the Church. The bishop advised Sergij to go and find secular work and, if it was God's Will, he would be called to the priesthood at a more appropriate time.

Unable to migrate from the newly formed Soviet Union, Putilin found work as an accountant in an aviation factory. In 1931 and again from 1936 to 1940, Putilin was arrested and imprisoned on the anonymous denunciation of unknown parties. No charges were ever brought against him, nor was he sent to trial, but after four years in prison he was simply released without explanation. After this he worked as a bookkeeper in various small factories.

With the German occupation of the Don Region, the Putilins, including two daughters, Zoya and Iya, were transported to Germany to work in the war effort. Sergij Vasilievich was allocated work as a welder in a locomotive plant. With the onslaught of the advancing Soviet Army, the Putilins moved towards the American positions and settled in Heilbrunn. There Sergij Vasilievich met the venerable Mitred Archpriest Adrian Rimarenko (later Bishop Adrian of Rockland), who reminded Putilin that he was a debtor to the Church. He was instrumental in having Bishop Arseny's prophesy fulfilled and Putilin was ordained to the priesthood by Bishop Alexander Lovchim. Fr Sergij was always moved by the fact that he was married on the feast of the Protection of the Holy Virgin, 14 October 1921; he was ordained on the same feast in 1948, his first parish in 1949 was dedicated to the feast and his first cathedral, in 1969, was also dedicated to the same feast.

Following his ordination, Fr Sergij fulfilled his ministry in Wedlingen, Stuttgart, Karlsbad and Ludwigsburg, looking after various communities of Russian refugees. To avoid repatriation, the Putilins had had false documents made to show that, although they were Russians, they were born in Bessarabia, Romania and

consequently as old émigrés, not subject to repatriation. Later in 1950, the Putilins migrated to Australia on board the *Anna Salen* and disembarked in Fremantle on 31 December 1950.

RAEVSKY, Archbishop Sava.

Archbishop Sava, was born Theodore Theodorovich Raevsky on 10 February 1892, in the city of Efmenov in the Tula Province, just south of Moscow. Theodore Raevsky Snr was a public servant who managed a number of country estates for the local nobility, whilst his mother, Alexandra Troitsky, was the daughter and granddaughter of priests. Young Theodore was sent to study at the Tula Theological Seminary at his mother's insistence, from which he graduated in 1911. He then enrolled in the history and philosophy section of the School of Jurisprudence, at the Warsaw University. However, in 1916 the university was evacuated to Rostov-on-Don because of the proximity of the German Front.

Upon completion of his degree in Law, Theodore worked in one of the government departments assisting the war effort. However, when the civil war broke out, he was appointed a secretary in the Ministry of Education in Novochoerkassk. With the collapse of the White Army in the Crimea, Theodore was evacuated on 10 November 1920 to the French held island of Lemnos and then to Constantinople, where he taught at the Russian Gymnasium for a year. The presence of the remnants of the White Army, fully armed and well trained, was a cause for much consternation amongst the British, French and Turkish representatives in Constantinople and it was decided to move the Russians on. In 1921 Theodore migrated to Serbia and taught in a private secondary school in Kralevo. There he met the daughter of one of the local teachers, Persida Milanovna Arandjelovic, and married her in 1930. The marriage did not produce children.

In 1931 Theodore and Persida moved to Belgrade, where he was accepted into the Faculty of Theology of the Belgrade University and began his involvement in Russian community affairs. Theodore sang in the Russian Metropolitan's choir, at the invitation of Metropolitan Anthony Khrapovitsky, and was noted for his fine tenor voice. He also taught catechism at the evacuated Kharkov Institute for Daughters of the Russian Nobility. In 1934 Raevsky wrote his research thesis: "Symbolic Books in the Anglican-Episcopalian Church," for which he was much commended and received a Royal Grant of 1000 gold dinars. This work was serialised in the Belgrade University publication "Bogoslovie" and later published in book form. From 1935 until the German occupation in 1941, Theodore taught catechism at the Fifth Women's Gymnasium in Belgrade, where he had a reputation for being a popular teacher who spoke fluent Russian, Serbian and Polish.

The war had a deep effect on Theodore and he decided to reevaluate his life's priorities. On 22 October 1941 he applied to be ordained to the diaconate and the following year, on 25 March 1942, was elevated to the priesthood by Metropolitan Anastasy Gribanovsky. Fr Theodore was appointed to celebrate at the Holy Trinity Russian church in Belgrade and, because of his legal training, to assist at the Ecclesiastical Court. In April 1944, with the onslaught of the advancing Soviet Army, the Raevskys moved to Austria and settled in Salzburg, where Fr Theodore found work in one of the local factories. On Sundays Fr Theodore clandestinely celebrated Divine liturgy in private houses, away from the prying eyes of the Germans. In March 1945, Metropolitan Seraphim Lade accepted Fr Theodore into his jurisdiction and appointed him official priest in Salzburg. With the American occupation, the Russians were permitted to celebrate in the St Michael's Roman Catholic church on Residenz Platz, in the centre of the old city. It is interesting to note that due to the firm actions of a small group of Russian émigrés and the support of the Archbishop of Salzburg and the US commanding officer General Collins, not one Russian émigré was forcibly repatriated to the Soviet Union.

On 13 November 1945, Metropolitan Seraphim appointed Fr Raevsky administrator of the Diocese of Austria (as no bishop had yet been appointed) and on 13 July 1946, Metropolitan Anastasy in his capacity as Primate of the Russian Church Abroad, elevated Theodore to the dignity of archpriest. Theodore was seen as an able administrator, a caring priest and an excellent orator. On 18 January 1947 Stephan Sevbo, ex-Bishop of Smolensk and Olshansk, was appointed Bishop of Austria and Fr Theodore became dean. In this capacity he continued to be rector of the Archangel Michael parish and also worked with tens of thousands of Russian refugees in the DP camps at Parsch and Hellbrunn. In June 1948, the Raevskys migrated to America and Fr Theodore was appointed rector of the St Vladimir's parish in Miami, Florida. There he sponsored one hundred families to come to the USA from Salzburg, all of whom settled in Miami.

In addition to his pastoral responsibilities, Raevsky's legal background was utilised when he was invited to work on preparing two important documents for the Church Abroad, viz: the Normal Parish By-laws (ratified by the Synod of Bishops in July 1951) and the Status of Church Sisterhoods (ratified in April 1955). Unexpectedly, Matushka Persida died on 8 April 1952 and Fr Theodore was invited by his old friend from Yugoslavia, Bishop Nikon Rklitsky, to accept an episcopal appointment. Theodore declined the offer as he wanted to complete the construction of his new church in Miami. Furthermore, he admitted that his late wife had once said to him that he was too strict to ever be a bishop. A few months later, Theodore declined a second offer, made by his spiritual father Bishop Averky Taushev, to lecture in theology at Holy Trinity Monastery in Jordanville. However, after a long conversation with Metropolitan Anastasy in later 1953, Fr Theodore agreed to his consecration for the See of Melbourne, in place of Bishop Athanasios Martos.

On 14 January 1954, Fr Theodore was tonsured to the monastic state with the name of Sava, in honour of the Serbian saint, and three days later was elevated to the rank of archimandrite. Fr Sava's episcopal consecration was held on 18 January 1954 in the Ascension Cathedral in New York, with Metropolitan Anastasy and seven bishops officiating.

After settling his affairs in the USA, Bishop Sava set sail for Australia on 22 July 1954 on board the *Huon*. Bishop Nikon, himself a newspaper publisher before the war in Serbia, made Bishop Sava promise to write about his voyage and send these articles to him. The articles were published in Russian language newspapers on both east and west coasts of America and were also aired on the Voice of America program into Russia. After a six week voyage, Bishop Sava eventually arrived in Brisbane on 3 September 1954.

RAFALSKY, Archbishop Theodore.

Archbishop Theodore Rafalsky's mother, Evdokia, was the daughter of a priest and his father, Porphyry, was archpriest of the Lutsk parish church of the Volhynia Diocese. Theodore was born 21 October 1895 and his father baptised him with the name Alexander (in honour of St Alexander Nevsky). Many years later at Archbishop Theodore's funeral, the presiding prelate, Bishop Sava Raevsky, noted in his homily that: "His parents taught him to love his native region, to cherish the local customs, traditions and Ukrainian language and yet without fear or favour to preserve the unity of our peoples as something sacred. This ideal of uniting all of the various peoples and tribes of our great Motherland through their nationalities, cultures and religions into one whole, was the synthesis of his philosophical outlook."

Young Alexander grew up and was educated in his native Volhynia. He completed his primary education at the local church school and was sent to study at the Zhitomir Seminary which he completed in 1914. Alexander's parents were anxious that their son continue his education and he was enrolled in the Faculty of Physics and Mathematics in Kiev, at the St Vladimir's University, just as Russia was preparing for war. Despite the hardships brought by the Great War, Alexander successfully graduated in 1918.

In the turmoil of the Bolshevik Revolution and the ensuing Civil War, Alexander met and married a young student from Kiev. The marriage was doomed to failure. On 12 May 1920, having obtained his parents' blessing, 23 year old Alexander Rafalsky was ordained to the diaconate by Bishop Dionysios Valedinsky of Kamenetz - the future Metropolitan of Warsaw and All Poland. A week later, on the 20 May, Bishop Dionysios ordained Alexander to the priestly dignity. The disintegration of the Russian Empire and the defeat of the White Army rent the very fabric of society and many people hurried to leave the country and settle outside the jurisdiction of the Bolsheviks. Many moved to the western provinces of the Empire, often on family estates which, after the redefining of the Russian-Polish frontier, now became part of Poland. The newly created Polish Republic undertook a program of intense colonisation of the Russian population and this was followed by a period of outright persecution of the Orthodox by the Polish Catholic Church. Fr Alexander's young wife was so affected by the civil and religious upheaval that one day she ran away with a White Army officer who was passing through on his way to start a new life somewhere in Western Europe. Fr Alexander never heard from his wife again.

During the years 1924 to 1928 Fr Alexander studied at the Theological Faculty of the Warsaw University and graduated with the degree of Master of Theology. Upon completion of his studies, Fr Alexander undertook a number of parish and administrative duties. Whilst rector of the Theophany Cathedral in Ostrog, he also taught catechism at the local secondary school and lectured at the Pedagogic Institute. In those early years of the Russian Diaspora, Ostrog was a citadel of Orthodoxy and Fr Alexander took an active part in a number of organisations which tried to protect the interests of the Russian Community. This was a somewhat brave stand for such a mild mannered and unpretentious priest. Fr Alexander Rafalsky was regarded by his superiors as a talented and energetic pastor. During his sixteen years as a parish priest, Father was to be awarded a number of ecclesiastical honours, including the mitre.

Following the partitioning of Poland by Hitler and Stalin, Fr Alexander unexpectedly found himself resident within the Soviet Union where he was registered as a cleric of the Ukrainian Orthodox Church. With the onslaught of the Germans into Soviet territory, the Church looked for capable priests to accept positions of responsibility within the occupied provinces. Thus, on 12 June 1942, the Synod of the Autonomous Orthodox Church of the Ukraine elected Mitred Archpriest Alexander Rafalsky to be Suffragan Bishop of Taganrog in the Diocese of Ekaterinoslav.

Consequently, Father Alexander left his parish work and entered the Pochaev Monastery (Lavra) of Our Lady's Dormition, where he was tonsured to the monastic life with the name Theodore, in honour of St Theodore, Prince of Ostrog, and was immediately elevated to the rank of archimandrite.

Here it may be appropriate to say a few words about the Dormition of Our Lady Monastery on the Mount of Pochaev. The Volhynia Region, including Pochaev, received Christianity at the same time as the rest of St Vladimir's Kievan Rus in 988 AD. In 1240, after the sacking of Kiev by the Mongols, some monks from the Kievan Cave Monastery resettled along a tributary of the Dnieper, the Pochainy, where a monastery gradually became established. Today, the Pochaev Monastery is one of the Russian Church's four great monasteries and is referred to as a Lavra. Within the monastery there are three holy relics of national

significance. The first is the imprint of the right foot of the Mother of God in rock, where she appeared to the monks who settled the original monastery. The second is the Pochaev icon of Our Lady, brought to the monastery from Greece in 1559, and the third: the incorrupted relics of St Job, Abbot of Pochaev and defender of Orthodoxy against the incursions of the Uniates. The monastery is also famous for its six grand cathedrals built between 1771 and 1783 under the patronage of the Countess Polotsk. It was here, on the 25 July 1942, in the Dormition Cathedral that Archimandrite Theodore was consecrated Bishop of Taganrog by Metropolitan Alexei Gromadsky of Volhynia and Zhitomir and five other prelates: Benjamin of Poltava, Dimity of Ekaterinoslav, Seraphim of Melitopol, Evlogius of Vinnitsa and Job of Lutsk. However, the events of the war did not permit Bishop Theodore to take up his new See. Instead, on 25 August he was transferred to Rovno as Suffragan bishop of the Volhynia Diocese.

In January 1944, Bishop Theodore, together with a number of other clerics and thousands of refugees, was swept up by the retreating German forces and crossed the border into Germany.

After the capitulation of Germany in May 1945, Bishop Theodore, whilst in the DP camps, came in contact with the bishops of ROCA, and, together with the other bishops of the Ukrainian and Byelorussian Autonomous Churches, was received by the General Council of 1946 into the jurisdiction of the Russian Church Abroad. The General Council, seeing an immense need to strengthen the Church, immediately appointed these bishops to various Sees. Amongst these appointments was that of Bishop Theodore Rafalsky, late of Rovno in the Ukraine, to the newly created Diocese of Australia.

ROSENTOOL, Archimandrite Alexis.

Alexis Maximilianovich Rosentool was born in Sydney on 7 July 1951. His father Maximilian, was a journalist and accomplished musician, having studied at the Tokyo Conservatorium and his mother Maria Nikolaevna Fomin, worked for UNRA (United Nations Refugee Association) as a medical officer. Alexis' parents migrated from Shanghai to the Philippines in 1947 where they were married. The following year they were permitted to settle in Australia.

Alexis was educated at Macquarie Boys High School and the Alexander Mackie Teachers' College. However, having a desire to embrace the monastic life, Alexis left his studies in 1969, and went to study theology at Holy Trinity Seminary, Jordanville, USA. Whilst completing his studies, Alexis received monastic tonsure from Archbishop Averky Taushev, and was able to retain his secular name. In 1978 Fr Alexis was ordained to the diaconate by Bishop Laurus Skurla and returned to Australia on 12 December 1979. This was done at the request of Archbishop Theodosy Putilin, as the Australian Diocese was in desperate need of clergy. Fr Alexis was a noted iconographer, musician and thinker. He was ordained to the priesthood on 8 September 1980 by Archbishop Paul Pavlov and became curate of the parish in Cabramatta. On 31 December 1983 Fr Alexis became rector in Cabramatta and was elevated to the rank of abbot on 6 May 1987. On 13 August 1983 Fr Alexis was granted permission by the Synod of Bishops to build a monastery on land he had purchased at Bombala, NSW. However on 1 September 1987 the Synod of Bishops appointed Fr Alexis Head of the Russian Ecclesiastical Mission in Jerusalem and elevated him to the dignity of archimandrite. In October 1991 Archimandrite Alexis returned permanently to the Holy Transfiguration Monastery in Bombala, NSW.

ROSS, Hieromonk Joachim.

Fr Joachim, was born David Bruce Ross on 13 January 1950, in Alice Springs, Northern Territory, where his father worked as a telegraphist for the Post Master General's Department. Baptised into the Anglican Church, David attended Henley Beach High School until the age of 16 years and then decided to work as a clerk in the Commonwealth Bank. Later he also worked in private industry. In 1971 David moved to Brisbane in order to join the Society of St Francis - an Anglican Order of Franciscan Friars and remained there until 1980, when he was sent to Newcastle for a two year appointment. During this time David, as a professed friar, completed a Bachelor of Arts degree at the University of Queensland, majoring in English literature. From 1983 to 1989 he worked as a Franciscan missionary in New Guinea and received ordination to the Anglican ministry in 1985. In New Guinea Fr David was the Novice Master and Superior of the Friary. However by 1989 he became disillusioned by the modernism purveying the Anglican Church and decided to leave. Soon he came to live in Melbourne where his family was located.

Eventually, through friends, David came in contact with the Russian Moscow Patriarchal parish in Glen Iris, and was received into the Orthodox Church through chrismation, on 3 December 1989. Wishing to continue his monastic vocation, David was to have gone to Odessa in the Ukraine, to study Orthodox theology, but unforeseen circumstances precluded this venture. But, after a meeting in 1993 with Bishop Luka Kovachevic of the Serbian Orthodox Church in Australia, the prelate sent David for monastic training, to the Decani Monastery in Kosovo, Yugoslavia. Two years later David returned to Australia after having the opportunity to see how Orthodoxy flourishes in Europe, North America and the Holy Land. On 15 April 1995, at the Serbian monastery in Elaine, Victoria, David was tonsured to the monastic life and renamed Joachim. On 11 June 1995 he was ordained to the diaconate by Bishop Luka Kovachevic. The same bishop ordained Fr Joachim to the priesthood

on 11 August 1996 and commissioned him to establish a small monastic skete at Goldburn, NSW. This skete had only partial success and eventually, after Fr Joachim had come to the Russian Church Abroad, was closed.

SAFRONOFF, Priest Alexander.

Alexander Ivanovich Safronoff was born into a peasant family on 30 August 1941 in Yakeshi, a railway town on the main rail line from Hailar to Harbin in Manchuria. When his family migrated to Australia in 1960, Alexander was sent to study at the Holy Trinity Seminary, Jordanville, USA. Upon completing the course in theology in 1964, Alexander returned to Australia and was actively encouraged by Bishop Anthony Medvedev to marry Ekaterina Ivanovna Metlenko, who was the choirmaster of the Dandenong church and a teacher in the Sunday school. Their wedding took place on 19 September 1965 and Alexander was ordained deacon three weeks later. He was elevated to the priesthood the following week on 17 October 1965. Fr Alexander was seen by many to be a quite, humble and sincere man, however, a lack of experience, a poor grasp of the realities of life in Australia and the departure of Bishop Anthony to a new appointment in 1967, did little to ensure the success of Fr Alexander's ministry. Consequently, he petitioned to be released from service in the diocese on 7 June 1977. After celebrating at the Metropolitan's summer residence in Mahopac, New York, for a number of years, Fr Alexander's poor health forced him to retire from the active ministry and he died on 1 March 1999, aged 57 years.

SEDELNIKOV, Deacon Anatoli.

Anatoli Sedelnikov arrived in Sydney on 8 March 1965 from San Francisco, and was formally received into the diocese the next day. Archbishop [St] John Maximovitch of San Francisco recommended him as a man who served the Church without any form of payment or need of honours. Indeed, Fr Anatoli was a person of great humility and totally dedicated to God's service. Archbishop Sava appointed him to celebrate in the Archbishop's Chapel, however on 9 April 1968, Fr Anatoli asked to be retired because of his poor health. During his retirement, and dependent on his health, Fr Anatoli would occasionally celebrate at the St Vladimir's church and at St George's in Carlton, NSW. Fr Anatoli died on 5 July 1973.

SEMOVSKI, Mitred Archpriest Peter.

Born on 25 January 1942 in Dairen, USSR, Peter Ivanovich Semovskih was the son of a Russian nobleman, Ivan Semovskih, who served as a reader and singer at the St Nicholas Cathedral in Harbin, and Elena Alexandrovna Shevliakova, a teacher. In his infancy Peter was brought to Harbin, where he grew up and attended school.

Having migrated to Australia on 23 November 1957, Peter was obliged to work in a factory and study at nights to complete a course in engineering and mechanical drawing. On 21 February 1964, Peter married Ekaterina Georgievna Ramensky and, during the 1964 pastoral visit of Metropolitan Philaret Vosnesensky, was ordained by him to the diaconate on 20 December 1964. The metropolitan invited Fr Peter to come to New York and there, ordained him to the priesthood and appointed him to celebrate in the Synodal Cathedral. From 1967 to 1971 Fr Peter studied at Holy Trinity Seminary, in addition to his pastoral duties. After having served in the church in Mahopac for a year or so, Fr Peter returned to Australia in 1972.

SERESHEV, Archpriest Innokenti.

Innokenti Nikolaevich Sereshev (aka Seresheff) was born on 28 August 1883 into a priestly family. His parent, Fr Nikolai, sent him to study at the local Trade School and later at the Tomsk Technological Institute to be a mechanic. However, the young Innokenti had higher ambitions. He yearned to learn theology, philosophy and higher mathematics. In 1909, when aged 18 years, Innokenti met and married 17 year old Ekaterina Feodorovna Bondar. They had three children, the first two died in early infancy, whilst the youngest, Michael, eventually came to Australia with his parents.

Accepting an invitation from Bishop Macarius of Tomsk, Innokenti became a teacher in the local village school. There, during the Russo-Japanese War (1904-1905), Sereshev, whilst somewhat inebriated, said something imprudent about the war and was arrested. Thanks to his wife's tender age and tearful pleadings, the authorities released Sereshev, who immediately made a solemn vow never to drink or smoke again (a vow which he kept sacred for the rest of his life). Knowing that the authorities would continue to "keep an eye" on Innokenti, the Sereshev's decided that it would be prudent to move to Chita and seek the protection of the local bishop, the Right Reverend Methody Gerasimov, later to become Metropolitan of Harbin and Manchuria and a close friend of Innokenti's parents. Bishop Methody was very fond of the young couple and ordained Innokenti to the diaconate and then, on 16 January 1906, to the priesthood. To remove Fr Innokenti from any further interest of the state authorities, the bishop appointed him to a parish on the River Ingoda some 200 klms from Chita, a far corner of the Zabaikal Province in Siberia.

In 1910, Sereshev received permission to travel abroad, thus realising his deepest desire, to visit Mount Athos. After a year's travelling throughout Europe, he returned to Russia and was appointed to a new parish in the Tomsk Diocese, where he performed his pastoral functions until 1917. The political upheaval of 1917 forced

Sereshev to relinquish his parish and accept an appointment as secretary of the Cultural and Educational Union of the Altai Region. Later, Sereshev was appointed secretary of the Karakorum-Altai District Land Council which the Bolsheviks disbanded when they occupied the district in 1919.

Working for the Land Council made Innokenti “an enemy of the people” in the eyes of the Bolsheviks and the Sereshevs were forced to flee to Vladivostok. It was only due to Fr Innokenti’s knowledge of Esperanto that he was able to find a Japanese kindred soul who organised a visa for the Sereshevs to migrate to Japan.

After two years in Japan as refugees, the Sereshevs decided to move to Harbin in Manchuria, where Fr Innokenti tried unsuccessfully to be appointed to a parish. However, as there was an abundance of refugee priests in Manchuria, Innokenti was only able to find work as a catechism teacher at the First Novgorodski School, operated by the Chinese Eastern Railway Company (Китайская восточная железная дорога). To supplement his income, Sereshev also taught Esperanto for a time at the Peking College where he began publishing, in that language, a richly illustrated journal called “Oriento” and much of his time was taken up with Esperanto correspondence around the world.

It was while corresponding with a group of Esperanto devotees in Australia, that Sereshev decided to migrate south. However, owing to lack of funds, Fr Innokenti travelled to Sydney alone and promised to send for his wife and son when he had earned enough for their passage. Upon arrival in January 1926, Sereshev was helped by the Esperanto Society to find lodgings and work in a hotel. Some six months later, he had saved enough money to bring Matushka Ekaterina and Michael to Sydney.

SHABASHEFF, Protopresbyter Alexander.

Alexander Shabasheff was born 14 April 1881 in Voronezh, where he graduated from the local seminary. He was ordained on 23 April 1910 and served in a number of parishes of the Voronezh Diocese. With the outbreak of Civil War in 1918, Shabasheff joined the White Army of Admiral Kolchak and was appointed chaplain to the garrison in Samara. There he was mentioned in despatches for his bravery in the face of the enemy on three occasions. Subsequently, Shabasheff was awarded the Order of St George and for the rest of his life he was permitted to wear his pectoral cross on the gold and black ribbon of the Order. In 1920 he, and his wife, crossed the Manchurian border into China and settled in Harbin. There, from 1920 until he left for Australia in 1923, he was rector of the Annunciation church which represented the Peking Ecclesiastical Mission in Harbin.

Fr Alexander arrived in Brisbane in 1923 and organised the first Russian Orthodox parish in Australia. By 1926 the parish had purchased a building which became the St Nicholas church. In 1929, after some disagreements with his parishioners, Shabasheff asked to be relieved of his responsibilities and was transferred to the United States.

From 1929 to 1933 Fr Shabasheff served in parishes in San Francisco, Chicago, New York and Philadelphia. In Colorado he was credited with uniting two parishes in a common project to build a church where they could all worship. In 1933, the Synod of Bishops ROCA appointed Shabasheff rector of the Resurrection Church in Brussels, Belgium and chairman of the building committee for a Memorial Church to honour the martyred Imperial Russian Family. In 1936, when the Primate of the Russian Church Abroad, Metropolitan Anastasy Gribanovsky, arrived in Brussels to bless the foundations of the new church, he was so pleased with the progress, that he awarded Fr Shabasheff the honour of wearing a mitre.

The Shabasheffs remained in Brussels throughout WW2 and suffered many hardships together with the local population. After the war, Fr Alexander asked to be transferred to a warmer climate and was appointed to the cathedral in Buenos Aires, Argentina. In 1948, he was elevated to the highest priestly dignity, that of protopresbyter, and appointed rector of the Resurrection Cathedral in Montevideo, Uruguay.

In central Uruguay, Shabasheff established the Russian Ecclesiastical Mission, which ministered to a large number of Russian refugees relocated to that country from the Displaced Persons camps of post war Germany. By 1955, Fr Alexander was chronically ill with pleurisy and set about the task of finding a priest to replace him at the Mission - Fr Alexander Malinin.

Fr Alexander’s health continued to deteriorate and, on 17 January 1956, he died at the age of 75 years, having served the Church as a priest for 46 years.

SHADKO-BASILEWITSCH, Mitred Archpriest Alexander.

Alexander Mihailovich Shadko-Basilewitsch was born in the village of Belotservkovska, in the Province of Poltava on 30 August 1896. In 1915, when he had completed four years of the Poltava Seminary, Alexander enlisted as a volunteer and went to fight on the Austrian Front. The following year he passed a course for infantry officers and received a field promotion to Lieutenant and whilst still at the Front he was awarded the Order of St Anne, 4 Class.

During the ensuing Civil War Alexander campaigned until 1920, when Archbishop Theophan Bystrhoff of Poltava and Pereyaslav invited him to attend a three month course for past seminarians and then appointed him Reader to various churches of the Poltava Diocese.

On 21 November 1921, Shadko-Basilewitsch married Martha Ignatievna Mozaeva and in September of the following year was ordained to the diaconate by Prokopius, Bishop of Kherson. Fr Alexander then celebrated in the St Alexander Nevsky church in Nikolaev and later in the Cathedral of Our Lady's Nativity in Konstantinograd. However, by February 1930, the persecution of the Church was in full force and Fr Alexander was forced to stop his duties and seek secular employment on pain of being arrested.

It was only during the German occupation of the Ukraine that, on 23 March 1942, Bishop Benjamin of Kharkov and Poltava was able to ordain Fr Alexander to the priesthood and the 46 year old priest was able to take up his first parish appointment, in the church of the Three Hierarchs, in Kharkov. As with so many others, the German retreat from Stalingrad meant that all able bodied persons were subject to being transported to Germany to work as forced labourers for the war effort. So it was with Shadko-Basilewitsch. In Germany Fr Alexander worked as a welder in a car factory in Gera-Aizenberg, until the end of the war. In September 1945, he contacted Metropolitan Seraphim Lade and was accepted into the Russian Church Abroad. He was appointed teacher of catechism to the Orthodox children at the local gymnasium in Bomberg, Bavaria. There he remained until he and Matushka migrated to Australia.

SHAVERIN, Hieromonk Feodot.

Feodot Shaverin was born Theodore on 27 September 1865, in the Province of Ekaterinoslav. Born to peasant parents he was left orphaned at the age of seven. His widowed stepmother gave him up to the local monastery so that he could receive an elementary education and acquire the skills of a carpenter. Young Theodore remained in the monastery for 14 years and then, as was not uncommon, decided to wander throughout Russia. With staff and knapsack he wandered from monastery to monastery, from town to town. Theodore slept where he was invited to stay and repaid his hosts' kindness by applying his carpentry skills to repair whatever was necessary.

In 1907, at the age of 42 years, Theodore stopped his wanderings and was tonsured to the monastic life with the name of Feodot. (In the Orthodox tradition, it is customary to change a monk's name to indicate his death to his previous life and rebirth into a new spiritual life.) Being a humble and peaceful soul, Feodot was loved by all, and in 1918 was ordained to the diaconate and 18 months later to the priesthood. Fr Feodot was appointed celebrant in the Archbishop's Chapel in Chita for the Diocese of Zabaikalia, but with the encroachment of Bolshevik armed bands, he was released from his duties to seek refugee across the Chinese border in Manchuria. Fr Feodot's travels then took him back into Russia, to Vladivostok and finally to Shanghai. After only three months in that city, Shaverin met a group of army officers who intended to sail for Australia. Having joined this group, he sailed on the *Tango Maru*, docking in Brisbane on 16 July, 1923.

SHEKO, Archpriest Peter.

Peter Michailovich Sheko was born on 8 July 1959, in Geelong, Victoria, of a Byelorussian father and Russian mother. After completing a degree in Civil Engineering at Melbourne University in 1982, Peter went to study at Holy Trinity Seminary in Jordanville, USA. During his studies he returned to Melbourne to marry Tatiana Torikov on 2 September 1984. The marriage was to later produce two sons. The following year on 3 June 1985, Peter was ordained to the diaconate by the Right Reverend Hilarion Kapral, Bishop of Manhattan, in Holy Trinity Monastery. That same year, on 30 November 1985, during a visit to Australia, Archbishop Paul Pavlov ordained Fr Peter to the priesthood.

Upon completion of his Bachelor of Theology in 1986, Fr Peter took up a permanent appointment at the Archbishop's Chapel in Croydon. In 1988 he was transferred to be rector of the parish in Cabramatta where he celebrated for 9 years. On 27 January 1997 the Sheko family moved to Melbourne, where Fr Peter became third priest of the cathedral. On 14 October 1999, Fr Peter was elevated to the dignity of archpriest.

SHLEMIN, Archimandrite Methody,

Fr Methody Shlemin was born Michael Ivanovich Shlemin, in the province of Vladimir, in 1872. His parents were peasants, but were able to send their son to the local village school and also paid for a three year course in the School of Drawing and Painting at the Valaam Holy Transfiguration Monastery. When Michael was 18 years old, he commenced work in a cloth mill but was appalled by the rudeness of the owners. This caused him to convince his father that he wanted to enter a monastery and consequently in 1893, Michael was accepted as a novice into the Valaam Monastery on Lake Ladoga. In the monastery Michael was instructed to continue his studies in drawing and iconography. Nine years later he was transferred to the Abalatsk Monastery in Tobolsk, Siberia, where he became the resident iconographer. There, on 25 January 1904, Michael was tonsured with the monastic name of Methody and in the same year ordained to the diaconate. In 1907 Fr Methody was ordained priest.

In 1909 events in the life of the 37 year old monk began to accelerate. First, the monastic brotherhood of Abalatsk Monastery elected Fr Methody their superior, upon the recommendation of the Most Reverend Anthony, Archbishop of Tobolsk. Two years later, he was elevated to the rank of abbot (Igumen - in Russian) and the following year, Methody was awarded the right to wear a jewelled pectoral cross. By 1916, Fr

Methody's administrative experience and exemplary personal example had come to the notice of the Church authorities and he was elevated to the rank of Archimandrite, whilst by Imperial Decree he was invested with the Order of St Anne, 3rd Class.

However, by 1919, with the onslaught of the Bolsheviks, Fr Methody's world was shattered together with that of millions of other Russians. The Tobolsk brotherhood was evacuated with the retreating White Army to Chita and a few months later, across the Chinese border into Manchuria. Upon arrival in Harbin, Methody joined the Iveron Monastery and celebrated divine services in the Iveron Church of the Mother of God. Whilst in Harbin, Archimandrite Methody played an active role in the establishment of the Our Lady of Kazan Monastery in Gondatevka. Recognising Methody's talents, the Harbin Diocese offered him a position in Peking, at the Russian Ecclesiastical Mission. This Fr Methody readily accepted and, upon moving to that city, was appointed rector of the Epiphany (Theophany) Church in Chanee. During his time in this position Methody also made a number of pastoral visits to Russian refugee communities in Dairen and Tsindao.

During the invasion of the Japanese in 1927, the Theophany Church was destroyed by fire as a consequence of the bombardment of the city. Without a parish church and his parishioners scattered, Father was left in two minds as to what to do. It was at this moment that an invitation arrived from Australia, for Methody to come to Brisbane.

SIMONOW, Archpriest Dimitry.

Dimitry Diomidovich Simonow was born on 4 September 1906 in St Petersburg. His parents were both members of the hereditary nobility of the Smolensk Province. Dimitry's father, Colonel Diomid Simonow, was commandant of the Mihailov Artillery College in St Petersburg, and his mother, Maria, was the daughter of Lieutenant-General Vladimir Amosov.

At the commencement of WW1 the Simonows were posted to Ekaterinoslav on the Black Sea. There the eight year old Dimitry came in contact with the Russian Scout movement and this became a lifelong involvement. The following year Dimitry's brother was killed at the Front. His sister Tatiana, who was a nursing sister, was captured by the Bolsheviks during the Civil War, and was sent into internal exile. Dimitry's mother died of cholera and his father died in 1920 of typhoid. At the age of 14 years Dimitry was an orphan.

Without friends or relatives, Dimitry was lucky to be evacuated with the White Army to Constantinople where he was enrolled in the Crimean Cadet Corps and relocated to Serbia. Upon completion of his studies in the Corps, Dimitry enrolled at the Belgrade University to study mechanical engineering. At this time he also developed a profound love for the Church and served at the altar in the Russian Holy Trinity church in Belgrade. Taking religious instruction from Metropolitan Anthony Khrapovitsky and later Metropolitan Anastasy Gribanovsky, Dimitry became a reader in the church and, after his marriage, on 1 October 1939, to Irina Alexandrovna Hitrina, the daughter of General Alexander Hitrin, was elevated to sub-deacon.

During WW2 Dimitry Diomidovich served as a Second Lieutenant in the Russian Corps, an old émigré military unit formed to protect the life and property of the Russian Diaspora in Yugoslavia. At this time the Simonow's first daughter died of convulsions during the bombing of Belgrade. Consequently two other daughters were born after the war in Austria. With the threat of forced repatriations of Russian émigrés and the unstable situation in British-occupied Carinthia, the Simonows decided to migrate.

Arriving in Australia on the *Fairsea* in August 1949, the Simonows were sent to the migrant camp at Wacol, Queensland. There Dimitry Diomidovich served as church warden and twins were born to the family. Unfortunately one of the twins, the only son, died a few hours after birth. Eventually Simonow was sent to work off his two year contract at the Cooper Pedy Opal mines where he worked in the diggings and later, after it was discovered that he had drafting skills, in the office. Upon completion of his contract, Dimitry moved with his family to Brisbane and worked at the Ford plant. Having settled into a new way of life, Dimitry Diomidovich began studying theology by correspondence, with the Holy Trinity Seminary in Jordanville, USA.

Ordained to the diaconate and priesthood in 1956, Fr Dimitry was appointed to the parish church in Rocklea, but in 1958 transferred to Melbourne because of his wife's state of health and need for an operation at the Royal Melbourne Hospital. Having been accepted as second priest in the Melbourne parish, Fr Dimitry was nevertheless obliged to find secular work to support his family. He found employment as a medical orderly at the Royal Melbourne Hospital and stayed there until his retirement in 1971. In 1973 Fr Dimitry was appointed rector of the Melbourne Cathedral, but retired in 1975. From 1976 to 1981, Fr Dimitry celebrated in a number of churches at the request of the ruling bishop, and devoted most of his time to the Dormition parish in Dandenong. After a car accident in December 1981, Fr Dimitry was unable to continue his ministry, and retired

SKURLA, Metropolitan Laurus.

Vasily Skurla, as Metropolitan Laurus was known in the secular world, was born on 1 January 1928, in the village of Lodomirovo (aka Vladomirovo in its Russianised form) in Czechoslovakia. He grew up in a staunchly Orthodox family despite the surrounding influence of the Roman Catholic Church and the historic past of the Austro-Hungarian Empire. In 1939, aged 11 years, Vasily joined the St Job of Pochaev Brotherhood which had a monastery in Lodomirovo and remained with them throughout WW2. In 1946 he migrated together

with the Brotherhood to Jordanville in upstate New York, USA. In 1948 he was tonsured to the monastic life and renamed Laurus. The following year he was ordained deacon, and in 1954 to the priesthood. By 1966 Fr Laurus was elevated to the rank of archimandrite and was a lecturer at the Holy Trinity Seminary, attached to the Holy Trinity Monastery in Jordanville. Fr Laurus was consecrated Bishop of Manhattan on 13 August 1967 and appointed Secretary of the Synod of Bishops. After the death of Archbishop Averky Taushev in 1976, Bishop Laurus was appointed bishop, and later archbishop, of Syracuse and Holy Trinity Monastery. Today, Metropolitan Laurus continues to be the Superior of the Holy Trinity Monastery, in addition to his other pontifical duties.

SMIRNOV, Priest Oleg.

Oleg Alexandrovich Smirnov was born in Yaroslavl, Russia, on 15 March 1937. Educated in Yaroslavl, Oleg completed his secondary education, and then the local School of Music in 1959, and was accepted into the Yaroslavl Philharmonic Orchestra as a violinist. In 1971 whilst on a tour of Yugoslavia, Oleg defected from the orchestra and illegally crossed the Italian border. After six months in Italy, he was permitted to migrate to the USA as a political immigrant.

From 1972 to 1974 Oleg studied at the Kerpel School of Dental Technology in New York and later worked as a dental technician specialising in crowns, bridges and ceramic work. In 1975 Oleg Alexandrovich married a local Russian girl - Irena Sergeevna Tunin, but the marriage remained childless. From 1977 to 1980 Oleg studied theology at Holy Trinity Seminary, Jordanville, and was ordained to the diaconate by Archbishop Laurus Skurla. The following year he applied to migrate to Australia and was received by Archbishop Paul Pavlov. The Archbishop ordained Fr Oleg to the priesthood on 8 September 1982 and appointed him to the Geelong parish.

SOLYANSKY, Mitred Archpriest Alexander.

Alexander Solyansky was born in 1869 into a priestly family of the Saratov Province. In 1890 he graduated from the Saratov Theological Seminary and married. The same year he was ordained to the priesthood and ministered in a number of village parishes. During WW1 he served as an army chaplain on the Caucasian Front in the war against Turkey. With the Revolution of 1917 and the ensuing Civil War, Fr Alexander and his family were evacuated to the Far East and settled in Harbin, Manchuria. In 1938 Fr Alexander was appointed rector of the church in Dragotsenko and dean of the Trehrechie Region. During his tenure in Dragotsenko Fr Alexander was instrumental in the building of the St Nicholas Cossack Cathedral and developing a comprehensive church presence in the region. In 1940 he was transferred to Harbin and appointed rector of the Church of Our Lady of Iveron. That same year he celebrated the golden jubilee of his priesthood and wedding. In 1954, after his wife's death, Fr Alexander was sponsored by his daughter to come to Australia.

STARIKOFF, Mitred Archpriest Nikolai.

Nikolai Nikolaevich Starikoff was born on 10 November 1917 in Khabarovsk. With the fall of Vladivostok to the Bolsheviks in 1922, the Starikoff family escaped across the Chinese border and settled in Harbin. In 1933 Starikoff graduated from the Railways Gymnasium and went on to study at the Industrial Transport Technicum. From 1937 to 1940 he also attended the Theological Courses at the St Vladimir's Institute and, on 5 March 1939, was ordained to the diaconate by Meletios Zaborovsky, Archbishop (and later Metropolitan) of Harbin and Manchuria. The following year, on 1 December 1940, Archbishop Meletios elevated Fr Nikolai to the priesthood and appointed him to complete the construction of the St Innokenti church in Sahalan, on the banks of the Amur River in Northern Manchuria. In 1942, Fr Nikolai was returned to Harbin and celebrated in the St Sophia church for two months, and then for the next 12 years was rector of the St Nicholas church in Zaton, a suburb of Harbin.

With the Soviet occupation of Harbin, a number of bishops and priests were forcibly expatriated to the Soviet Union. However, some succumbed to the Soviet propaganda and went voluntarily, as did thousands of gullible emigres. Fr Nikolai remained in Harbin and accepted the post of diocesan secretary under the Moscow Patriarchate, which replaced the Russian Church Abroad as the canonical jurisdiction for the Far East. Starikoff was a capable administrator and a highly respected priest who was awarded the right to wear the mitre by the Moscow Patriarch.

Fr Nikolai migrated to Australia on 24 May 1963 and petitioned to be received into the Australian Diocese. Archbishop Sava appointed him to the Archbishop's Chapel and gave him permission to celebrate, by invitation, in other parishes of the diocese. At one stage Fr Starikoff was sent to Melbourne to encourage the parish which went into schism in 1955, under Igor Susemihl, to return to the Church Abroad, but this endeavour was unsuccessful. When it became public knowledge that Fr Nikolai was a functionary of the Moscow Patriarchate in Harbin, a hew and cry was raised by the representatives of the patriotic, anti-Communist organisations in Sydney. Although Fr Starikoff was not required to publicly beg forgiveness as was Fr Nikolai Golubev in 1953, that age now being past, Archbishop Sava asked Starikoff to voluntarily remove the mitre awarded to him by the Moscow Patriarchate, in the hope that that would appease the protesters. Fr Starikoff

refused and was placed under interdict by the Synod of Bishops. On 20 October 1965, Fr Starikoff submitted to the will of his bishop and removed his mitre. He was then appointed rector of the St George community in Hurstville and permitted to celebrate again. The community quickly grew to 200 parishioners and a former Baptist church was found in Carlton which on Palm Sunday, 3 April 1966 was consecrated by Archbishop Sava. A parish school was opened in February 1967 and under Fr Nikolai's leadership the parish was regarded as one of the most progressive in Sydney. In 1971 Fr Nikolai was again granted the right to wear the mitre and his popularity, especially amongst those who migrated from Harbin, was exceptional. He died unexpectedly on 13 June 1972, from a heart attack, aged 55 years. His funeral was conducted by two archbishops, a bishop and five priests.

STUKACZ, Archpriest John.

Ivan Dorofeevich Stukacz was born on 15 March 1930 in Baranovichi, Byelorussia. Having weathered the rages of WW2 and the DP camps, Ivan arrived in Australia in 1950 and settled in Adelaide. From his earliest days in the St Nicholas parish, Ivan served at the altar and conducted the choir. In 1959 he enrolled at the Holy Trinity Seminary in Jordanville, USA, graduating Bachelor of Theology in 1964.

On 15 July 1966 John married Marina Egli at the New York cathedral of the Kursk Icon, and six days later was ordained to the diaconate by Metropolitan Philaret Vosnesensky. On 12 May 1968 Fr John was ordained to the priesthood by Archbishop Averky Taushev at Holy Trinity Monastery, Jordanville. Upon returning to Australia, Fr John was appointed, on 3 September 1968, to be curate of the St Nicholas parish in Adelaide. However, on 11 September 1972 Fr John and his family moved to London, Great Britain where Fr John ministered at the Annunciation Convent in Brondesbury Park. Fr John returned to the Australian diocese on 14 July 1976 and was appointed to celebrate at the Archbishop's Chapel in Croydon. In February 1977 he was transferred to the cathedral in Strathfield. On 2 March 1977, Fr John was elevated to the dignity of archpriest, and on 1 June 1977 appointed Dean of New South Wales. Fr John was awarded the right to wear the jewelled pectoral cross on 3 February 1986 for his zealous service to the Church.

SUDAKOFF, Archpriest Ivan.

Ivan Stepanovich Sudakoff was born on 11 September 1899 in the village of Kazanka, in the Ufa Province. From childhood, Ivan loved to be in church and served at the altar. Upon graduating from secondary school in Novij Kargada, Ivan went straight into the White Army of Admiral Kolchak and joined the anti-Bolshevik resistance. On 1 September 1920, he married Eugenia Alexandrovna Petrova and they crossed the Chinese border together and settled in Shanghai. In November 1947, Eugenia died leaving Ivan Stepanovich with two sons and a daughter. Seeing that his children were able to live independent adult lives, Ivan Stepanovich considered dedicating his life to the Church. However, this was not realised until he migrated to Australia in 1952. Upon arrival in Australia, Ivan Stepanovich approached Archbishop Rafalsky and discussed his possible service to the Church. The archbishop appointed him his personal cell attendant and on 27 September 1952 ordained him to the diaconate. On 20 September 1953 Fr Ioann was ordained to the priesthood and commenced his appointment to the parish in Fairfield on 12 February 1954. By Decree of the Synod of Bishops Fr Ioann was elevated to the dignity of archpriest on 21 March 1969, but having, in 1967 suffered a stroke, was unable to continue his ministry. Fr Ioann died at the age of 73 years on 20 March 1972.

SUSEMIHL, Priest Igor.

Igor Vladimirovich Susemihl was born in Chernigov on 10 July 1919. His father, a noted agriculturist with a German background, was killed during the Civil War, whilst his mother was a well educated lady with a highly valued diploma from the Dostojevski Institute. She was well known as a leading figure on many social issues, but contrary to many other such ladies of the noble classes, she was very pious and strongly supportive of the Church.

In 1920, hearing of the death of their brother, the two sisters of Vladimir Susemihl invited young Igor and his mother, Antonina Nikolaevna, to leave Russia and come to live with them in Berlin. This invitation was eagerly accepted. The post war years in Germany were very difficult, yet Antonina Nikolaevna and the two maiden aunts decided to turn their grand house in Charlottenberg into a boarding school for refugee Russian children. It was here that young Igor grew up and was educated. At this time Antonina Nikolaevna met and married Vladimir Alexandrovich Djaravev, an ex-Tsarist army officer. So it was that Igor grew up in a family of concerned, well bred, loving ladies and a stepfather. All spent much time and money on providing private tutors for Igor's education. As a result of which Igor could speak fluent Russian, German, French and English.

Igor attended the Russian Gymnasium of St George (later renamed the German-Russian Higher Gymnasium) and in 1939 was accepted to the Faculty of Medicine of Berlin University. In 1942, whilst a student, Igor married Tatiana Victorovna Putner-Zaborskaya, and their only child, Nicholas, was born a year later. That same year, Igor was drafted into the Wehrmacht and served on the Eastern Front, where his knowledge of Russian was made use of as an interpreter in the staff headquarters at Dniepropetrovsk.

With the advance of the Soviet forces, Susemihl was sent back to Berlin. There he attended the Pastoral Course in Theology and on 6 December 1942, was ordained deacon by the Right Reverend Philip Gardner, Bishop of Potsdam, and sent to Wangen. On 5 October 1947, His Eminence, Seraphim Lade, Russian Orthodox Metropolitan of Berlin and Germany, elevated Susemihl to the priesthood and appointed him second priest in Wangen. Later Fr Igor was appointed to the parish at Konstanz on the Bodensee, where there was a community of displaced Slavs. Of the pastoral capabilities of this unique clergyman in the Russian Church Abroad, a school friend stated: *“He was a man of contradictions. He could be absolutely charming and attract people. He could get things done...”* *“When Igor was good, he was good, but when he was bad, he was magnificent.”* (Vladimir Alexandrovich von Niedermueller). Indeed, some saw only a darker side to the priest’s nature and often the most sinister rumours were associated with his name.

TOBOLOV, Archpriest Rufus.

Born on 21 April 1940 in Ust-Urga, Trehrechie, Manchuria, Rufus (aka Ruff) Georgievich Tobolov was the son of Zabaikal Cossacks who migrated to Australia on 1 October 1962. After a period in the Bonegilla Migrant Camp, the Tobolovs settled in Sydney. In June 1965, Rufus enrolled at Holy Trinity Seminary in Jordanville, USA and graduated Bachelor of Theology in 1970. Upon returning to Australia he worked as a plasterer, and in 1971, married Ilaria Titov, the daughter of the church warden in the Geelong parish.

Rufus was ordained to the diaconate by Bishop Konstantin Jesensky on 11 March 1973 and appointed deacon at the St Seraphim’s church in Brisbane. During the 1980 pastoral visit of Metropolitan Philaret Vosnesensky to Brisbane, he ordained Fr Rufus on 15 January to the priesthood, and Archbishop Theodosy Putilin appointed him curate of the St Nicholas cathedral in Brisbane and visiting priest to the parish in Rocklea. On 10 March 1984 Fr Rufus was appointed rector of the Rocklea parish and he commenced a building program to erect a new church in the parish to replace the fibro-cement church of the 1950’s. Despite the fact that the project was often accompanied by much acrimony, the completed building was much admired by all. However, in 1995 Fr Rufus took his family and migrated to live in Siberia, Russia. There he considers himself to be the link between the Church Abroad and the Moscow Patriarchate, however this position has no jurisdictional standing in either Church.

TOLMACHEV, Archpriest Michael.

Mikhail (Michael) Dimitrievich Tolmachev was born on the island of Lemnos, Greece, on 3 September 1920, during the evacuation of the White Army from Russia. Settling with his parents in Novi Sad, Yugoslavia, young Michael attended the Russian elementary school, and then the Russian-Serbian Gymnasium in Belgrade. After studying at the Novi Sad Technicum, Michael graduated in 1938 as a civil works technician, and was later noted for building a bridge and roadway to the monastery of Frushka Gora. On 1 May 1940, he married Ludmilla Valentinovna Savenko and the marriage produced three children.

During the war years Michael worked as a surveyor and was able to assist many unemployed Russians with employment. Amongst these, was Fr Vladimir Rodzianko, who invited the young surveyor to serve at the altar and be trained for the priesthood. On 5 July 1942 Fr Michael was ordained deacon by Bishop Irenaeus of Novi Sad who appointed him to celebrate in the Bishop’s Chapel where both Russians and Serbs came to pray. On 1 November 1943 Fr Michael completed his theological studies by correspondence, as he was not permitted to cross the Croatian-Serbian border because of military restrictions, and on 23 December 1943 was ordained to the priesthood. He was appointed parish priest for Serbski Milotic and the surrounding area, which consisted of eleven villages, and which Fr Michael had to visit on bicycle.

In 1950 the Russian community in Yugoslavia was expelled by order of the Communist government, and being unable to migrate to the West, the Tolmachev family moved to Budapest, Hungary. There, Fr Michael was accepted into the Moscow Patriarchate and appointed rector of the St Sergius parish in Budapest. A position he held for 23 years until migrating to Australia.

Arriving in Melbourne on 11 September 1973, Fr Michael was commissioned by his Moscow superiors to organise those who wished to be under the Patriarchate into a parish. However this did not eventuate and Fr Michael was invited by the Serbian Orthodox Church to temporarily celebrate in their Brunswick parish. Fr Michael remained with the Serbs until 1986 when Fr Nicholas Oscianko died in South Yarra. Then on 14 October 1986, he was invited by the Greek Archdiocese to be temporary rector of the Russian speaking parish in South Yarra, whilst remaining a priest of the Moscow Patriarchate. Fr Michael was noted for his charm and dignity and had a well deserved reputation as a fine preacher. In 1993 he celebrated the 50th anniversary of his priesthood.

TOLSTOV, Lieutenant General Vladimir.

Vladimir Sergeevich Tolstov (1884-1956), was born in the city of Uralsk into a military family. In 1905 he graduated from the Nicholas Cavalry College in St Petersburg. During WWI, he served as an esayl (a Cossack rank between captain and major), and commanded the 6th Ural Cossack Regiment on the north eastern German Front. In 1915 he distinguished himself in battle and was decorated with the Order of St George and

promoted to Lieutenant Colonel. With the outbreak of revolution, the Soviet of Soldiers' Deputies ordered Tolstov to be arrested, but Tolstov called on his Cossacks for support and they retired in good order to the Ural Mountains region where it was relatively quiet and safe from the Bolsheviks.

When, in 1919, the Ural Cossacks Ataman M. Martinoff was killed in action against the Bolsheviks, near Astrakhan. The Cossacks, as was their tradition, elected a new Ataman. This honour fell to Tolstov, whom they also raised to the rank of Major General. Tolstov mobilised an army of 16,000 cavalry and swept the Bolsheviks from the region. For this successful operation Admiral Kolchak promoted Vladimir Tolstov to Lieutenant General.

Unfortunately, by the end of 1919 Kolchak's army was ravaged by typhoid and, without reserves, could no longer continue to oppose the ever growing Red Army. Tolstov decided not to surrender his troops to the Soviets, knowing what fate awaited them all, but rather organised a trek of 1100 kilometres south along the coastline of the Caspian Sea and across the desert into Persia, so as to escape the Reds. This trek was extremely hazardous and costly in lives. Of the 16,000 Cossacks and their families who started on the march, only 4,000 finally arrived in Teheran. Some gave up on the way, some returned home, but the majority died in their endeavours to reach Persia and freedom.

In Teheran, a number of Cossacks enrolled themselves in the famous "His Majesty's, the Shah of Persia, Cossack Division." The rest were relocated to Basra in Mesopotamia (today's Iraq). In Basra, the British saw the presence of a Cossack fighting unit in their newly acquired sphere of influence as a formidable problem and arranged to have the Cossacks and their families transported to Vladivostok. The remnants of Tolstov's army reached Vladivostok a day or so before the city fell to the Bolsheviks. Being totally exhausted and riddled with illness, the Ural Cossacks were no longer a combat capable unit and they were obliged to escape from Vladivostok with all haste and cross the border into China.

TOURCHINSKY, Priest Adrian.

Adrian Georgievich Turchinsky was born in Zhitomir in 1883, the youngest child and only son of Protodeacon George Turchinsky and his wife Maria. He was educated at the Zhitomir Theological Seminary and graduated in 1902. Upon graduation he married Lydia Sobolev, the daughter of a prominent local lawyer and was ordained to the priesthood by the Archbishop of Volhynia (later Metropolitan), Anthony Khrapovitsky. At first Fr Turchinsky served as a junior priest in a number of churches in the Kiev Diocese and in 1908, volunteered for service in the Russian Ecclesiastical Mission in China, where he was appointed rector of the St Alexander Nevsky parish in Hankoi. There he served for 16 years. The Turchinsky children, two daughters and a son, were educated at the Cooling American School and all learnt to speak English. By 1924, the worsening political and economic situation for Russians in China motivated the Turchinskys to migrate to Australia, whilst their son went to America to continue his studies.

TRIAANTAFILLIDIS, Deacon Nicholas.

Nicholas Georgievich Triantafillidis was born in San Francisco, USA, on 24 October 1970. His father, of Russian-Greek background and his mother a Russian, migrated from Harbin to settle in California. Nicholas was educated at Sacred Heart Cathedral College Preparatory School, San Francisco, and the College of San Mateo, California, where he pursued a career in computers. In 1991 Nicholas after completing two years study at Holy Trinity Seminary, returned to San Francisco to find work. On 6 September 1992 Nicholas came to Australia and married Nadejda Boikov, sister of Fr Michael and Fr Vladimir Boikov. The marriage eventually produced three children. Upon returning to San Francisco, Archbishop Anthony Medvedev ordained Nicholas to the diaconate on 27 November 1992 and appointed him to serve in the Cathedral of Our Lady "Joy of All Who Sorrow." However, the Triantafillidis family soon moved to Australia and Fr Nicholas was appointed to the Archbishop's Chapel in Croydon, NSW, and from 1995 to 2000 to the Strathfield cathedral.

On 20 January 2000 Fr Nicholas returned to California to work as a computer consultant and was again reinstated in the San Francisco cathedral. On 26 August 2002 Fr Nicholas returned to Australia and to his previous appointment at the Cathedral of Sts Peter and Paul.

TZORTZIS, Deacon Constantine.

Constantine Tzortzis came to the Russian Church from a Greek Old Calendarist background. Born in Sydney on 23 September 1970, he was educated at Ashfield Boys High School. After finishing school Constantine became involved in the design and manufacture of light fitting; an occupation he retained after ordination. On 27 April 1991 he married Athena Antoniou and the union produced four children. Fr Constantine was ordained on 19 September 1998 by Archbishop Hilarion Kapral and appointed to celebrate with the Greek speaking Brotherhood of the Archangel Michael, where he had been a parishioner for seven years. However, he was soon transferred to celebrate in All Saints church, Kentlyn, where English language services were being held.

UPSHINSKY, Archpriest Leonid.

Leonid Vladimirovich Upshinsky was born in the village of Kilmaz, in the Vyatka Province, on 22 March 1907. He was the son, and a grandson, of priests. After the Civil War the Upshinsky family fled to Manchuria and settled in Harbin. Although studying to be an engineer, Leonid followed his father's advice and enrolled in a course of theology at the St Vladimir's Theological Institute in Harbin. In 1932 he married Maria Sergeevna Taranova and they had two children. Upon completion of his theological studies, Leonid was ordained to the diaconate on 17 April 1943 by the Right Reverend Dimitry Vosnesensky Bishop of Hailar, and the following day, was ordained to the priesthood. Fr Leonid was appointed to a number of Harbin churches and spent six years in the railway town of Yablona. In 1953 he was returned to Harbin and elevated to the dignity of archpriest on 19 August on that year. On 11 June 1957 Fr Leonid and family migrated to Australia and settled in Brisbane. Archbishop Sava appointed him to be rector of St Seraphim's church and, from the 1 March 1958, to also minister to the Our Lady of Vladimir parish in Rocklea. However Fr Valentin Antonieff was not particularly friendly to clergy coming out of China, as he considered them tainted by Sovietism, and Fr Leonid had to fend for himself. This meant that, despite his poor health, Fr Leonid had to work in a furniture factory to feed his family, and celebrate on weekends and evenings. Matushka Maria also worked cleaning houses.

A group of Fr Leonid's Harbin parishioners living in California, heard of the hardships which the Upshinsky's endured and decided to pay passage for him and his family to migrate to America. They sent £500.0.0 which paid for the relocation and Fr Leonid left Australia on 7 July 1959. In the USA, Fr Leonid celebrated at the St Tychon's Orphanage in San Francisco until his death from lung cancer, on 11 December 1971, aged 63 years.

USPENSKY, Archpriest Nikolai.

Nikolai Pavlovich Uspensky was born on 25 January 1894 in the village of Remejcky, not far from Kostroma. In 1909 he was enrolled at the Soligalichsky Theological school and then went on to study at the Theological Seminary in Kostroma. In 1913, he married Vera Alexeevna Rabkova, the daughter of a church reader, and was ordained that same December to the diaconate by the Right Reverend Eugene, Bishop of Kostroma and Galich. Fr Nikolai had served the Church for but a short time, when the Revolution broke out and, in the purges of the clergy, the Bolsheviks arrested him under Article 58 for treason and anti-Soviet propaganda. The deacon was sentenced to nine years imprisonment in the concentration camps and at one time worked as slave labour on the Moscow-Volga canal. After being released, Fr Nikolai did not return home, but settled in the Orel Region and worked on flower farms. With the invasion of the Wehrmacht, Fr Nicholas and his family were sent to Germany to work as Ostarbeiters until the end of the war.

On 23 June 1946, Fr Nikolai was ordained a priest by Bishop Nathaniel Lvov of Hamburg and sent to serve the Russian community in London. In London, Fr Nikolai celebrated at the Bishop's Chapel in Baron Court and, in addition to his pastoral duties there, was personal chaplain to Her Imperial Highness, the Grand Duchess Ksenia Alexandrovna Romanov, sister of the martyred Tsar Nicholas II. The Grand Duchess lived at Hampton Court Palace and Fr Nikolai would often spend time with her and the family. When Fr Nikolai made plans to migrate to Australia, the Grand Duchess presented him with an icon belonging to the murdered Royal Family, found in Ekaterinburg and which was partially burnt by the campfire at the Four Brothers Mine, where the Bolsheviks attempted to dispose of their victims. Ksenia Alexandrovna also gave her confessor a knitted rug which covered the knees of the Tsarevitch whilst he suffered the effects of haemophilia and which she held sacred as a personal relic of her murdered nephew.

USTINOV, Abbess Elena.

Mother Elena Ustinov was born in Kursk on 11 July 1891. Little is known of her early life, save that her secular name was Olga Mihailovna Ustinov and that as a result of her being orphaned at an early age, she moved to live with her elder sister in Harbin in 1912. This meant that she was spared the horrors of the Russian Revolution and the Civil War, which no doubt saved her life, as she had intended entering a convent in Kursk, but was unable to bring a dowry with her to support the convent. In Harbin Olga worked as a dressmaker and was active in church life. In 1934, at the age of forty three, she committed herself to the monastic life and was tonsured in the Our Lady of Vladimir Convent with the monastic name of Elena (Helen).

Mother Elena was noted for her humility and gentle approach. In Harbin she was placed in charge of the sewing workshops of the convent. If the sisters in her charge made mistakes in their sewing, Mother Elena never criticised them, but after everyone had gone to their cells, she would unpick the mistakes and sew them properly. In Kentlyn, she and a group of nuns, were preparing new vestments for a bishop to wear the next day. However, in the poor evening light, she lost her thimble and could not find it. The sisters suggested that they leave the vestments unfinished as the hour was late and one could not sew heavy brocade vestments without a thimble. In the morning they would explain to the bishop that they were unable to finish the vestments despite their best intentions. Mother Elena agreed, but after the sisters had gone to bed, she returned to the sewing room and worked throughout the night until she had finished the vestments by hand, without thimble or proper light. The next morning the sisters were amazed to see the completed vestments, but were equally distressed to see the

state of Mother Elena's fingers, all covered in blood and racked with pain. In the refectory, Mother Elena loved to read the Lives of the Saints whilst the sisters ate their meal. This was one duty she continued until her death, despite her age of 93 years.

In 1957 Mother Elena was appointed Superior of the proposed convent in Cabramatta and in 1959 supervised the move of the convent to Kentlyn. On 3 March 1969 she was elevated to the rank of abbess and in 1982, was awarded the jewelled pectoral cross in honour of her 50th anniversary in the monastic life. Elena Ustinov died on 5 April 1984 and is buried at Rookwood Cemetery in Sydney. It was said of her that she was loved by all, and despite her advanced years, governed her convent by an inner strength of love and gentleness.

USTINOV, Metropolitan Vitaly.

Metropolitan Vitaly was born Rostislav Petrovich Ustinov on 18 March 1910, in St Petersburg, Russia. His father was a naval officer of the Black Sea Fleet and his mother, Lydia Andreevna Stopchansky, was the daughter of a Gendarme general serving in the Caucasus Region. In 1920 young Rostislav was sent to the Crimean Cadet School and was evacuated together with the White Army to Constantinople and eventually Serbia. In 1923, Rostislav and his mother moved to Cannes, France, where he completed his education at the St Louis de France College in Leman. In 1934 Rostislav was drafted for military service and enrolled in the 9th Cuirassier Cavalry Regiment where he attained the rank of corporal-major. However, not wishing to follow a military career, Rostislav decided to join the Brotherhood of St Job of Pochaev in Lodomirovo in 1936, and two years later was tonsured with the monastic name of Vitaly. On 4 July 1940 Fr Vitaly was ordained to the diaconate and on 10 October 1941 to the priesthood by Metropolitan Seraphim Lade of Berlin. He was then sent to minister in a number of villages where there were Russian refugees. At the end of WW2 he was assigned to the DP camp at Fischbeck, near Hamburg, where he became well known for his enormous missionary work amongst the refugees and the establishment of a monastic community, in which Archbishop Paul Pavlov was a novice.

From 1947 to 1951 Archimandrite Vitaly ministered to the Russian community in London, and after his episcopal consecration on 12 July 1951, was appointed suffragan bishop in Brazil. As Bishop of Villa Alpina and San Paulo, he established a small monastic community and also arranged for priests to minister to those refugees working on distant sugar plantations and in the jungles of the Amazon. In 1955 Bishop Vitaly was transferred to Edmonton in western Canada, and in 1957 created Archbishop of Montreal and Canada when the incumbent, Archbishop Panteleimon Rudik, left the Church Abroad and joined the Moscow Patriarchate. He was elected Primate of the Russian Church Abroad upon the death of Metropolitan Philaret Vosnesensky in 1985.

VASILOPOULOS, Hieromonk Kosmas.

Fr Kosmas, was born Gerasimos Vasilopoulos in Sydney, NSW, on 16 December 1958, of Greek Orthodox parents. He graduated with a Diploma of Teaching from the Sydney Teachers' College and taught mathematics for a time under the name Jerry Paul. As a member of the Greek Orthodox Church, he made a number of accusations against the Most Reverend Stylianos Harkianakis, Greek Orthodox Archbishop of Australia, which brought him into disfavour with the Greek Archdiocese. This resulted in Gerasimos leaving Australia and going to Yugoslavia. There he was tonsured with the name Kosmas, and on 28 August 1991, ordained hierodeacon by Bishop Artemije of Raska-Prizren. The same bishop then ordained him to the priesthood on 14 September 1991.

On 8 June 1994 Fr Kosmas returned to Australia and, presenting a canonical release from the Bishop of Raska-Prizren, was accepted into the Russian Church Abroad on 22 July 1994. This action caused a strong protest from Archbishop Stylianos Harkianakis to His Holiness, Pavel, Patriarch of Serbia, and the patriarch then wrote to the Australian Diocese ROCA withdrawing the canonical release issued to Fr Kosmas. At first the Synod of Bishops were inclined to consider the canonical release as valid despite its being withdrawn; however, on 14 November 1995, Metropolitan Vitaly Ustinov forbade Fr Kosmas from celebrating in any parishes of the Australian Diocese. Fr Kosmas then approached the Greek Old Calendarist Church in Sydney and came under the jurisdiction of Metropolitan Cyprian of Fili and Oropos, in Greece.

On 23 October 1996, Fr Kosmas petitioned to be received a second time into the Russian Church in Australia, this time with a canonical release from the Old Calendar Greek Church, and was accepted by Archbishop Hilarion Kapral together with the monastic Brotherhood of the Archangel Michael Monastery in Marrickville, NSW. Today the Brotherhood consists of three monks and works amongst Greek and English speaking Orthodox people.

VIGOVSKY, Mitred Archpriest Vladimir.

Vladimir Vyacheslavovich Vigovsky was born on 2 February 1923 in Hailar, Manchuria, the son of a Russian refugee doctor. Amongst Fr Vladimir's ancestors was an Ivan Vigovsky, Hetman of the Ukraine in the 17th century. In 1939 Fr Vladimir graduated for secondary school in Harbin and in 1942 from the Economics faculty of the North Manchurian University. Later he studied theology at the St Vladimir Theological Institute

in Harbin. In 1950, Fr Vladimir married Olga Nikolaevna Schegloff, and the union produced three children. In May 1955 the Vigovsky family migrated to the Soviet Union.

Fr Vladimir was ordained deacon and priest in April 1956 and was enrolled in the Leningrad Theological Seminary as a correspondence student, which he completed in 1960. Despite many hardships and persecutions, Fr Vladimir was able to celebrate in Abakan, Frunse and Novosibirsk, provide each of his children with a tertiary education and on 8 April 1988 received the right to wear the mitre in recognition of his services to the Church. In 1993 Fr Vladimir and Matushka Olga visited Australia where their daughter Anna had married the future Fr Nicholas Karipoff. Fr Vladimir returned to Russia on 11 June 1994 and died on 28 September 1998 from cancer, having served the Church for 42 years. He is buried in Novosibirsk, Russia.

von TREIFELDT, Protodeacon Valentin.

Valentin von Treifeldt was born in Harbin, China, on 22 April 1936. His father, Vyacheslav, served in the Harbin Police and later in the British Legation in Tientsin. His mother, Valentina, was the daughter of an eminent doctor in Harbin, and taught English, French and Russian. Valentin started school at the Tientsin Grammar School and then moved to the French-operated Ecole de St Louis, which he completed in 1951. That year the von Treifeldt family migrated to Australia, where Valentin took employment with the Queensland Railways. By the time Valentin retired in 1998, he had risen to the rank of Station Master. In February 1960 Valentin Vyacheslavovich married Francis Elizabeth Foster, an Australian woman who converted to Orthodoxy in 1963. They had three children.

On 27 August 1967 Valentin was ordained to the diaconate by Archbishop Sava Raevsky and appointed to the St Seraphim church in Brisbane. Three years later, at the request of the Right Reverend Konstantin Jesensky, Bishop of Brisbane, Fr Valentin transferred to the St Nicholas Cathedral and remained there for 29 years, returning to St Seraphim's only on 5 April 1999. Fr Valentin's ardent service to the Church was rewarded by the Synod elevating him to the rank of protodeacon on 2 November 1972 and awarding him the right to wear the kamilavka on 1 February 1983. Fr Valentin died after a battle with cancer on 20 April 2002, two days short of his 66 birthday, having served the Russian Orthodox Church for 35 years.

VOSNESENSKY, Metropolitan Philaret.

Metropolitan Philaret was born George Nikolaevich Vosnesensky on 22 March 1903 in Kursk, central European Russia. His father was a priest who served in the Kursk Diocese and in 1909 was transferred to the Diocese of Blagoveschensk. In 1920, with the destruction of the White Army, the Vosnesenskys crossed the border into Manchuria and settled in Harbin. With the death of his matushka Fr Nikolai Vosnesensky took the monastic cowl with the name Dimitry and in 1934 was consecrated Bishop of Hailar. Meanwhile his son George, first attended school in Blagoveschensk and then the Russo-Chinese College, later renamed the Harbin Politechnical Institute, and graduated with the Diploma of Electrical Engineering. Under the influence of his father, George completed the course in theology organised by the Harbin Diocese, and in the celibate state was ordained deacon on 18 May 1931. On 4 January 1932 Fr George was ordained priest. A few days later Fr George decided that he wished to accept the monastic state and was tonsured with the name Philaret. Fr Philaret was elevated to the dignity of archimandrite in 1937 and celebrated in the church of Our Lady "Joy of All Who Sorrow" and later at the church of Our Lady of Iveron. When the occupying Soviet Army closed both churches in 1946, he continued to celebrate in a private house in the Slavanski Gorodok suburb of Harbin. During the Soviet occupation, the Harbin Diocese came under the control of the Moscow Patriarchate, however Fr Philaret refused to accept Soviet citizenship and suffered persecution for his stand. On 3 April 1962 Fr Philaret was finally able to migrate to Australia and in May 1963 was consecrated Bishop of Brisbane. The following year Bishop Philaret was elected Primate of the Russian Orthodox Church Abroad and elevated to the dignity of metropolitan. Metropolitan Philaret died in New York on 21 November 1985.

YAKIMOV, Protodeacon Basil.

Basil (Vasily) Alexandrovich Yakimov was born in Kluchova, Manchuria, on 4 April 1953. His parents were farmers in the Trehrechie Region, although his parental ancestors were originally Zabaikal Cossacks. Migrating to Australia in 1962, Basil attended Bell Post Hill Primary School and North Geelong High School, graduating in 1970. The following year he enrolled at Holy Trinity Seminary, Jordanville, USA. Upon graduating Bachelor of Theology in 1975, Basil returned to Australia and was employed by Archbishop Theodosy Putilin as his cell attendant and secretary. However in 1977 Basil returned to Geelong where he worked at a number of jobs and continued his studies. On 9 June 1978 he married Ludmilla Alexeev, a Dandenong parish girl, and the marriage produced four children.

The following year he moved to Canberra and joined the Public Service. In 1980 Basil graduated Master of Arts in Russian Literature, History and Language. On 12 July 1982 Basil was ordained to the diaconate by Archbishop Paul Pavlov and appointed to the Canberra parish of St John the Baptist. During his years in Canberra Fr Basil published the parish newsletter, was instrumental in organising a parish school and operated the parish bookstore.

Continuing his Public Service employment after ordination, Fr Basil was posted from 1992 to 1996, to be a Senior Immigration Officer in London and consequently, was assigned to the Diocese of Great Britain as a cleric. However upon returning to Australia he was again received into the Australian Diocese. On 6 November 2000 Fr Basil was elevated by Archbishop Hilarion Kapral to the dignity of protodeacon.

YAKOVLEV, Ivan

Ivan Stepanovich Yakovlev arrived in Melbourne in 1930. He and his wife Eugenia gave much of their lives to the Russian Community and were regarded as the doyens of the community. Yakovlev was originally from Pskov on the Estonian border and serviced as a balloon observer in WW1 in the Imperial Airforce. During the Civil War he served in the White Army and was decorated for bravery. His talents knew no boundaries. He painted icons and pictures, acted in dramatic roles on the stage, had a fine bass voice and was able to conduct both church and secular choirs. Yakovlev was an inventor and a respected photographer, a profession at which he worked for more than 40 years. Mrs Eugenia Yakovlev was the President of the Melbourne parish's Ladies Auxiliary from 1950 until her retirement in 1976. Their son Alexei Ivanovich was the first Russian born Australian citizen to become an Australian diplomat and served for a number of years in various postings in South America.

ZAYKO, Priest Vladimir.

Vladimir Iakovlevich Zayko was born in Bielin, Poland on 23 April 1931 and migrated to Leeds, England after WW2. He worked in the local car manufacturing industry and was ordained deacon by Bishop Matthew Semashko of the Polish Orthodox Church Abroad, within the jurisdiction of the Ecumenical Patriarchate on 9 April 1978. On 6 February 1984 Fr Vladimir was elevated to the priesthood by the Most Reverend Methodios Fouyas, Archbishop of Thyateira and Great Britain, and appointed to minister to the Orthodox communities in Bradford and Leeds. Having migrated to Australia and been received into the Russian Church Abroad in December 1989, Fr Vladimir was appointed rector of the parish of Sts Peter and Paul in Perth, but only celebrated there for 10 months before irreconcilable differences between the parish council and the rector made the situation untenable. On 3 October 1990 Fr Vladimir petitioned to be retired from the active ministry and on 8 September 1991 asked to leave the jurisdiction of the Russian Church Abroad.

ZELENEVICH, Zachary.

Zachary Zacharievich Zelenevich (later Anglocised to Greenwich), 1906-1999. Born in Pochaev, Volhynia, near the great monastery and brought up in the traditions of the Russian Orthodox Church, left home in 1927 to seek his fortune abroad. After touring throughout South America and the islands of Dutch East Indies with the Don Cossack Choir, he met a New Zealand girl and settled in New Zealand. In 1980 he relocated to Australia and was choirmaster of the Our Lady "Joy of All Sorrows" parish in Geelong for two years and then spent the rest of his life singing in the Dandenong parish church of Our Lady's Dormition. He continued singing in the church choir until four weeks before his death at the age of 94 years.

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