

The ICON of the 100 YEAR HISTORY of the Russian Orthodox Church Abroad

Description of the Icon and the Vignettes Around It

In the Center of the Icon

On November 1, 1964 the ROCOR glorified John of Kronstadt, on September 24, 1978 Blessed Xenia of St. Petersburg.

On October 19 (November 1), 1981 the Church Abroad glorified the New Martyrs and Confessors of Russia and the last Tsar of Russia Nicholas II and also the Martyrs of China

The Individual Saints depicted around the Theotokos and the Cross

Under the Cross against a red background are the words from the Synodicon of the Seventh Ecumenical Council (proclaimed every Orthodox Sunday): “This is the Apostolic Faith – This is the Patristic Faith – This is the Orthodox Faith – This is the Faith at the Foundation of the Universe.”

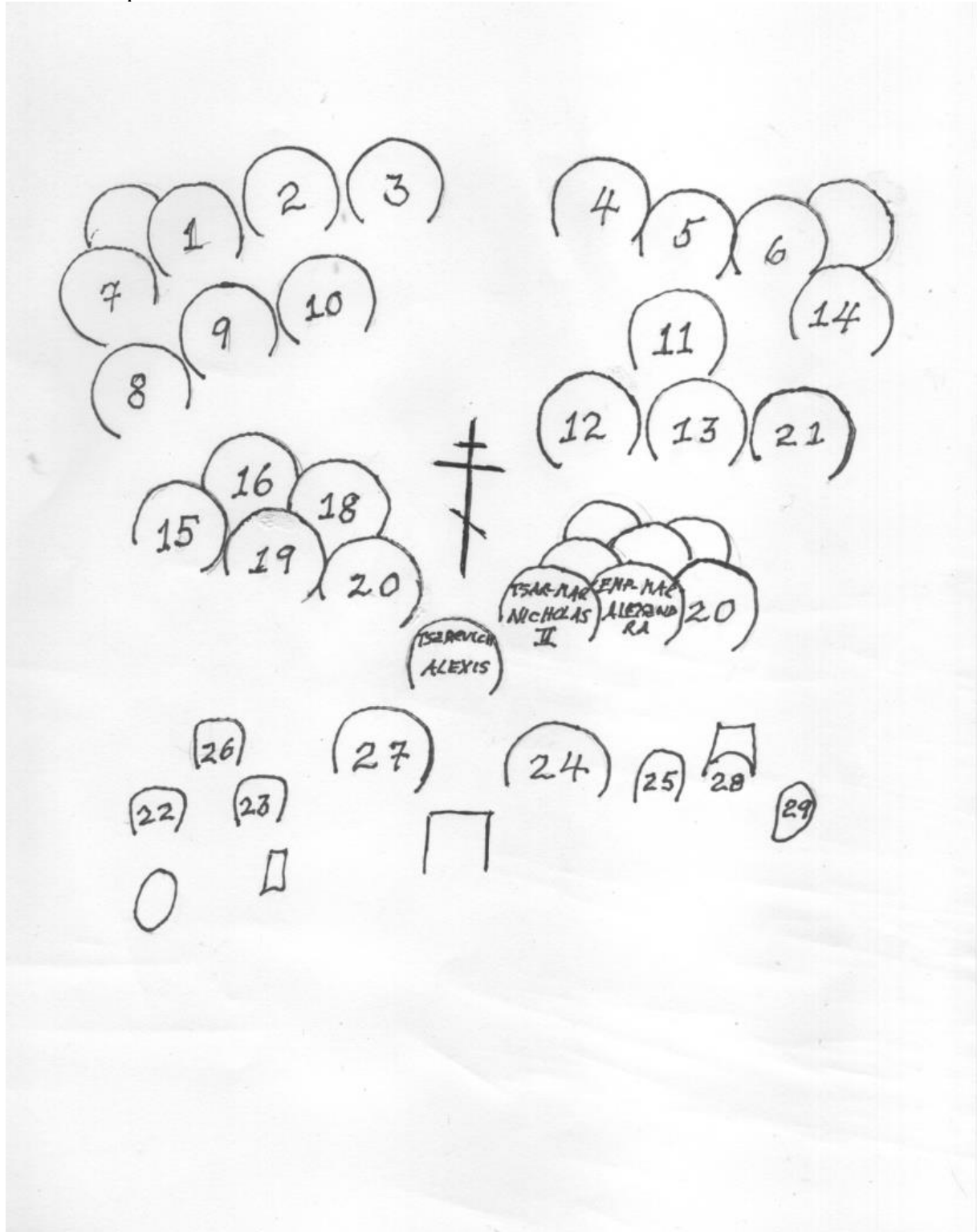


1. Holy Hierarch Jonah of Hankou Manchuria
2. Holy Hierarch Innocent of Irkutsk
3. Holy Hierarch Ignatiy Brianchaninov
4. Holy Hierarch Philaret of Moscow
5. Holy Hierarch Theophan the Recluse
6. Holy Hierarch Nicholas of Japan
7. Martyr Peter the Aleut
8. Ven. Theophilus of Kiev
9. Ven. Herman of Alaska
10. Righteous Fr. John of Kronstadt
11. Hieromartyr Juvenaly
12. Ven Ambrose of Optina
13. Ven, Paisy Velichkovsky
14. Hieromartyr Maxim of Sandovich
15. Hieromartyr Joseph of Petrograd
16. Righteous Theore the Confessor Presbyter of Petrograd (Andreev)
17. Hieromartyr Dimitry of Gdovsk
18. Righteous Peter Krutitsky
19. Patr. Tikhon of Moscow
20. Ven Martyr Elizabeth Feodorovna
21. Bl. Xenia of St. Petersburg

First Hierarchs of the Russian Orthodox Church Abroad and Others

22. Metr. Anastassy

- 23. Metr. Anthony Khrapovitsky
- 24. Holy Hierarch Met. Philaret New Confessor
- 25. Metr. Vitaly
- 26. Archbp. Averky
- 27. Holy Hierarch John Archbp. of Shanghai and San Francisco
- 28. Hieromonk Seraphim Rose
- 29. Br. Joseph Munoz



Vignettes on the Left Side of the Icon



1. Cathedral of the Most-holy Theotokos Joy of All Who Sorrow

The largest church of the Russian Diaspora and spiritual center for the West Coast of America.

Construction was begun in 1961 on June 25 and completed in 1964 under leadership of St. John (Maximovich) Archbishop of San Francisco who headed up



2. THCA – Temporary Higher Church Administration

On the basis of the Resolution #326 of Patr. Tikhon, the Holy Synod, and the Supreme

the diocese at the time. The new church replaced the old cathedral on Fulton Street which by the 60s was not large enough to accommodate all the parishioners. The first service was held on March 14, 1965 on the Feast of the Triumph of Orthodoxy Sunday. The full consecration occurred on January 31, 1977.

Archimandrite Kyprian (Pyzhov) participated in painting the iconography of the cathedral. On July 24-26, 1970 the triumphal glorification of St. Herman of Alaska numbered him in the choir of the Saints. On July 2, 1994 the glorification was celebrated of Holy Hierarch John (Maximovich) whose incorrupt relics are preserved in the Cathedral to this day. In the cathedral dedicated to the Joy of All Who Sorrow sessions of the Councils of Bishops of the Russian Church Abroad and meetings of the Synod of Bishops were often held. Here on May 7, 2006 the Fourth All-Abroad Council was held. Under the aegis of the cathedral the Cyril and Methodius High School as well as the St. John Orthodox Grade School operate.

Church Council issued on November 19, 1920, on board the steamship "Grand Duke Alexander Mikhailovich" the first session of the THCA of South-east Russia was held with Metr. Anthony Khrapovitsky, Metr. Platon (Rozhdestvensky) of Odessa, Archbp. Theofan (Bystrov) of Poltava, and Bishop Benjamin (Fedkenkov) of Sevastopol participating. In the background is Constantinople, for on December 2, 1920, Metr. Anthony was given a Charter from the Synod of Patriarchate of Constantinople which granted the Russian Hierarchs the right "to perform for the Russian Orthodox refugees whatever the Church and religion require to comfort and encourage the Russian Orthodox refugees." The last session of the

THCA was held in Constantinople on April 29 (May 12), 1921.



3. In 1921 at the invitation of the Serbian Patriarch Dimitrius (Pavlovich) and Alexander King of Serbia the Supreme Church Administration of the Russian Orthodox Church Outside Russia moved to Serbia to Sremsky-Karlovtsy where it

remained until evacuation in 1944. Patr. Dimitrius offered his residence to the Russian bishops. Earlier, on February 5, 1920 five other Russian bishops evacuated from Novorussisk in January of that year. In the Spring of 1922 General Wrangel and headquarters of the Russian army also moved to Sremsky-Karlovtsy. The first session of the THCA in Sremsky-Karlovtsy was held from 21 to 26, 1921 at which Metr. Anthony (Khrapovitsky) presided.

From November 21 to December 3, 1921 in Sremsky-Karlovtsy the **First All-Abroad Council** met. The honorary presiding bishop was the Patr. of Serbia Dimitry, and the president was Metr. Anthony (Khrapovitsky). From 14-14 August in 1938 the **Second All-Abroad Council** was held in Sremsky-Karlovtsy under Metr. Anastassy (Gribanovsky).



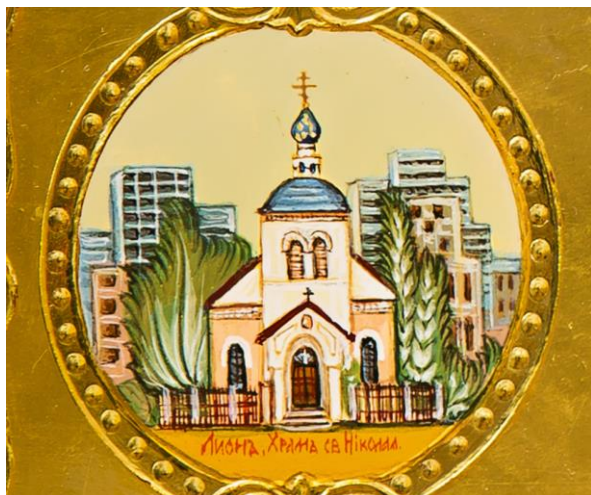
4. **Holy Trinity Monastery** of the Russian Orthodox Church Abroad located in Jordanville, New York. The largest and oldest monastery in the USA of ROCOR. The monastery operates Holy Trinity Seminary, a publishing house, an icon studio, a library and a Museum of Russian History. On November 26 1950 the cathedral was consecrated officially by the First Hierarch of the ROCOR, Metr. Anastassy (Gribanovsky). The cathedral was designed in the style of the “tent” churches of Northern Russia. The Third All-abroad Council was held in 1974 at Holy Trinity Monastery in Jordanville.



5. In 1946 a part of the Printing Brotherhood of Ven. Job of Pochaev headed by Bishop Seraphim arrived at the then little-known Holy Trinity Monastery in Jordanville, NY, at the invitation of the Archbishop of Canada and North America Vitaly (Maximenko) from Ladovirova (Slovakia).



6. **Annunciation Convent** was founded in 1954 with the blessing of St. John of Shanghai and San Francisco for spiritual education. The convent received its start from the Holy Land. The Abbess was Elizabeth (Ampenoff) with a group of nuns suffered bombardment during the Arab-Israeli War of 1948 had to abandon their Gornensky Convent in Jerusalem. The sisters for 6 years endured extreme poverty, illness and all the hardships of wandering, until, after two years of cordial hospitality at the Lesna Convent in France, Divine providence brought them to England.



7. **Church of St. Nicholas the Wonderworker in Lyons, France.** When the first wave of White Emigres arrived in the territory of their former ally France a considerable number of Russians settled in this large industrial city sanctified by the blood of the Martyrs of Lyons who suffered in 177 A.D. led by the hieromartyr and great elder Pothinus a disciple of St. Polycarp, his successor Hieromartyr Irenaeus, Holy Virgin Martyr Blandine and the rest of the 46 glorious Martyrs of Lyons. Quickly an community was founded which rented a hall in the city center erecting in it a temporary iconostasis. After a long search a large

appropriate wooden barracks on Barabant St. and on May 11, 1928 a new Russian Orthodox church was officially founded dedicated to St. Nicholas the Wonderworker in memory of Tsar Nicholas II. By a decision of the Holy Synod of ROCOR Fr. Victor Pushkin was sent to Lyons from Yugoslavia. The iconostasis was painted by a parishioner Ludmila Galich.

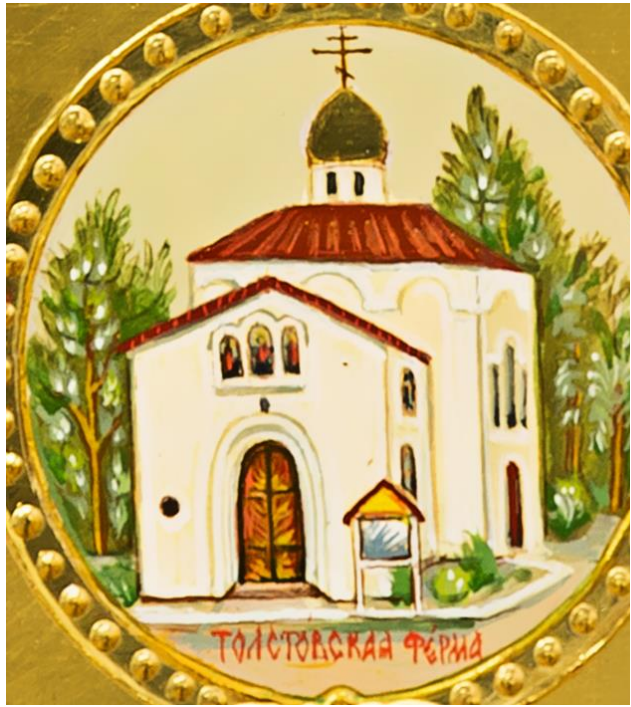


8. Lesna Convent of the Most-holy Theotokos in Provemont France. The convent was founded in 1885 at the request of Leonty Archbishop of Warsaw. The first abbess Catherine came to Lesna Poland from Moscow with five sisters. In 1889 the

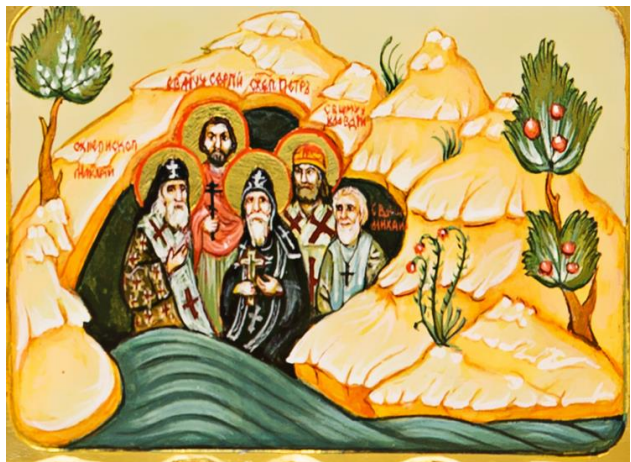
The barracks was burned down by communists on the night of June 12/13, 1937. The icon depicts the present church building which was built during the course of the war, from 1938-1946, and the iconostasis was painted by Archbishop Anthony of Geneva, who served as the second priest here in the rank of archimandrite from 1950-1953.

convent was reconfigured into a cenobitic community and had sister houses in St. Petersburg, Kholm, Warsaw, and Yalta. The sisters engaged in child education and became a center for the Orthodox Diaspora. The Imperial Family visited the convent twice. Spiritual guidance was provided by Ambrose of Optina and St. John of Kronstadt.

In 1915 the convent in Poland was evacuated deep into Russia – all the 500 monastics and more than 600 students. In 1917 at the invitation of the then Bishop Anastassy (Gribanovsky) they moved to the Kishenev Diocese then to Yugoslavia in Hopovo. From there in 1950 the sisters departed for France (initially in Fourquet and later in Provemont) where they continue to this day. The convent in France was frequently visited by St. John of Shanghai and San Francisco the Wonderworker.



9. Tolstoy Fund. Founded in 1939 by the youngest daughter of the writer Leo Tolstoy Alexandra, with the goal of helping Russian emigres and for the preservation and expansion of “the best traditions of Russian art, history and thought in general, the best humanitarian ideals of Russian culture”. The Tolstoy Fund resettled more than 30,000 refugees and a retirement center for extremely elderly emigres. Among the founders and sponsors were, Igor Sikorsky, Sergei Rachmaninov, Tatiana Schauss-Rapoport, former Ambassador Boris Bakhmetyev and others. On the grounds of the Tolstoy Fund there is the Church of Ven. St. Sergius of Radonezh within whose walls the Sixth All-Abroad Council was held.



10. The Catacomb Church. The first secret Orthodox communities appeared under the Soviet regime soon after October Revolution in 1918 as a consequence of the January call of Patriarch Tikhon issuing an anathema against the persecutors of the Church. Under the concept of “the Catacomb Church” was understood not only as illegal communities but as communities rejecting the 1927 submission by the locum tenens of the Patriarch, Sergius (Stragorodsky) and finding themselves in anti-Soviet situations. The Catacomb Movement after 1927 was led by Metr. Joseph (Petrov) Cyril (Smirnov), and Archbishops Andrew (Ukhtomsky), Seraphim (Samoilovich) and other bishops.

Vignettes on the Right Side of the Icon



1. On September 18/October 1, 1950 Metr. Anastassy consecrated the **Memorial**

In June 1930, General M. K. Dieterichs, on the instructions of Admiral A. V. Kolchak, who headed the investigation into the murder of the Tsar-Martyr and the Imperial Family, to whom investigator N. A. Sokolov was subordinate, wrote to the Committee: "The construction of the memorial church has always been a dream of mine. God knows whether we will be able to build one in our homeland, and therefore for posterity we are obliged to do this in a foreign land. Only standing in front of the remnants of those terrible burned ashes, in a remote corner of the Koptyakovsky forest, did I fully feel all that terrible, nightmarish, unforgivable sin that all of us committed in 1917. And not only before these innocent Imperial Martyrs, but before the entire great long history of Russia."

The committee installed commemorative plaques prepared according to the Synodikon on the inner walls of the church with the names of those killed in the fight against the Bolsheviks, tortured by them. Among the memorial stone plaques, four of the largest stand out: with the names of the murdered Tsar-Martyr and members of the Tsar's Family; with the names of the tortured members of the Imperial family; the third is dedicated to the deceased arch-pastors, clergy, and monastics; the fourth – to all Russian people who accepted a martyr's death from the atheist Bolshevik government. The altar contains plaques with the names of 122 killed and martyred bishops of the Russian Orthodox Church. Throughout the temple on the shelves there are special icons of the same size and dark color – donated in memory of those killed by the Red Satanists.

Archbishop John of Shanghai was appointed the first abbot of the memorial church in 1952, and led all the services here. The Saint established daily divine services in the church, which was strictly observed during his tenure.

Church to Tsar Martyr Nicholas II and all Russian people murdered by the God-opposed regime in times of insurrection – dedicated to Righteous St. Job the Long-suffering.

One of the initiators of the construction of this memorial church to our Tsar-Martyr dedicated to Holy and Righteous Job the Long-suffering in Brussels Belgium was Nicholas Mikhailovich Kotlyarevsky (1890-1966). He was a hereditary nobleman from Poltava province, a state councilor, who from 1919 served in the White Army, from 1920 he became the personal secretary of the Commander-in-Chief of the Russian Army, General Baron P. N. Wrangel, until the general's death in Brussels in 1928.



2. Lienz, Austria

The Russian memorial cemetery is located on the banks of the Drava mountain river in the Peggetz district of Lienz in Austria. It came about in 1945 as a result of the forced extradition of the Cossacks in Lienz. About 200-300 Cossacks and refugees from the territory of the USSR are buried in 28 graves. The extradition took place in southern Austria, in the province of Kernten

On May 31, several persons in English uniforms appeared and said that the following day, June 1, trucks would come and the Cossacks should go to the USSR. Whoever resisted would be punished. Abandoned and by themselves, without officers, the Cossacks became agitated. On the night of May 31 to June 1, many escaped into the mountains.

In the early morning of June 1, all the women gathered in the camp square. An iconostasis was erected in the middle, in front of which the priests and the choir stood. The Cossacks surrounded it, and some cadets came forward, determined to protect the women and children from the forced loading up. The Liturgy began.

At about eight o'clock, trucks and tanks arrived with soldiers, many of whom could speak Russian. Tanks surrounded the crowd of worshipers and, gradually narrowed the circle, pressing the crowd into the center. From the soldiers were heard coarse abusive language.

The people crowded together silent without a single cry. When they had crowded in to the limit, the first cries of women and the crying of children were heard, at the same time the iconostasis cracked and collapsed, flags began to fall:

English soldiers pounced on the Cossacks and, stunning them with clubs or rifle butts, picked up those who fell unconscious and threw them into the trucks, taking them to the railway station, and there they locked them into boxcars. When they arrived to pick up the 3rd Kuban Regiment, the Cossacks knelt down and sang "Christ is Risen!" Machine-gun fire opened on them.

For further details see:

https://en.wikipedia.org/wiki/Repatriation_of_Cossacks_after_World_War_II

(Corinthia), but in two places about 120 kilometers apart. Lienz was the military administrative center of this area. The Cossacks had traveled thousands of kilometers – from the banks of the Don, Kuban and Terek to the Alps – on horseback, in carts and on foot, from the homeland Cossack Camp, a military town in the village of Grechany (six kilometers from the city of Proskurov) – to this their Calvary on the banks of the Drava. All of them bore with them a spirit of irreconcilability. They experienced both the comfort and the bitterness of hospitality in foreign countries, kingdoms, the heat of colonial islands and the cold of northern regions. All of them passed through the school of a harsh life in foreign countries, and they all loved their homeland, as they hated those temporary enslavers with whom now, on the verge of death, they had to meet again, but not in open battle, but defenseless, betrayed by the blatant injustice of the Yalta Conference. On May 30, the Cossack camps were visited by Soviet agitators who called on the Cossacks to voluntarily return home, otherwise they threatened to take them by force.



There were many instances of the dead being brought to the convent cemetery from France, Brazil, Morocco and other countries of the Russian diaspora. The overwhelming majority of the monuments on the graves are very simple and most often represent a granite or marble Russian Orthodox cross. At the Novo Diveyeyo cemetery, there is a monument to the cadets, built of black marble and topped with a gilded dome with a cross. On its facade, in a special recess, on a gray granite slab, these words are engraved: “To the cadets laid down their lives on the field of battle, killed by insurrectionists, who died as civilians, and to the glorious past of Russian cadet corps, who raised generations of faithful sons through the history of Russia, we, scattered throughout the world in the diaspora but not disunited, dedicate this memorial.” On the territory of the cemetery there is a memorial to A. A. Vlasov and the RLA (Russian Liberation Army) soldiers – the only one in the world, until the beginning of the 1990s.

4. St. Vladimir Memorial Church of ROCOR located in Jackson, NJ founded to coincide with the 950th anniversary of the Baptism of Rus. In 1938, when the 950th anniversary of the Baptism of Rus was celebrated, on the initiative of Archbishop Vitaly (Maximenko), it was decided to build a majestic church in the village of Cassville, later renamed Jackson, on the farm of the Russian Mutual Aid Society of America (ROVA), where many Russians usually gathered in the summer months. Since 1950, the “Vladimir Days” have been held

3. Novo Diveyeyo Convent of ROCOR, located in Nanuet, NY 30 km north of Manhattan. The monastery was founded in the early 1950s by Protopresbyter Adrian Rymarenko (later Archbishop Andrey), a disciple of the last Optina elders – the Ven. Sts. Anatoly and Nectarius. From the very beginning, Archpriest Adrian had the goal of founding a convent with an Orthodox cemetery, a home for the elderly and a hospital. The largest Russian Orthodox cemetery in the United States is located in Novo-Diveyeyo. About 7,000 people are buried there. The founder of the Novo-Diveyeyo Convent, Archbishop Andrey (Rymarenko), is also buried there.

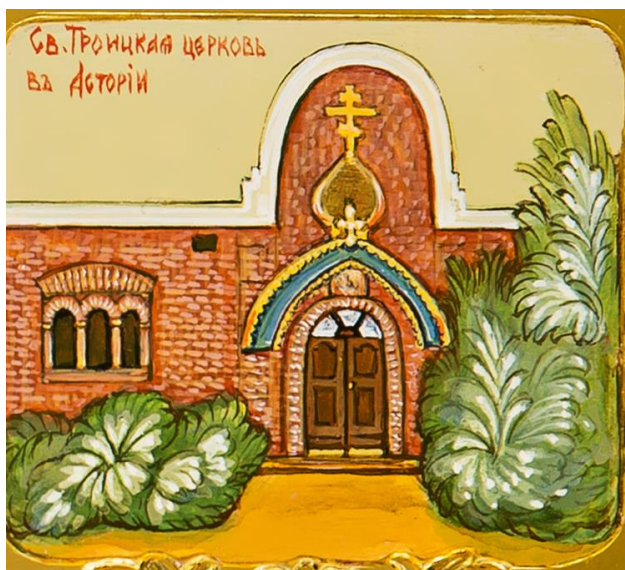
annually, and have become traditional. The most important event in the history of the church was the celebration of the Millennium of the Baptism of Rus in 1988. On July 24, 1988, on the day commemorating the Holy Equal-to-the-Apostles Grand Duchess Olga, the great consecration of the church took place. On July 30 and 31, 1988, the Russian Church Abroad held celebrations here with the participation of the entire Council of Bishops and Grand Duke Vladimir Kirillovich.



5. Jerusalem. In 1929, nun Valentina (Tsvetkova), from a family of Moscow intellectuals, was appointed by Archbishop

On Lazarus Saturday 1937, a boarding school for Orthodox Arab girls was opened in Bethany, later an icon-painting school opened there under the direction of the artist Tatyana Kosinskaya. In 1938, a separate building for the school was built. In the same year, Abbess Mary transferred the management of the school to her sister Martha, and she herself founded a dormitory in the Garden of Gethsemane. In Bethany, only those sisters remained who were engaged in the training and education of the students of the boarding school.

From 1967 to 2000, Archimandrite Nektary (Chernobyl), a well-known confessor in the Russian diaspora, spiritually led the Gethsemane convent.



6. Astoria, NY. The history of the Holy Trinity Parish of the Russian Church Abroad begins in 1915, when Orthodox immigrants from the Russian Empire living in Astoria, a part of New York City, decided to build their own church. Initially, the parish was called the Exaltation of the Cross, and the parish was started in 1915 by Priest Maxim Dzemba. He was the first rector of the Astoria church. This parish has seen a lot of joy and sorrow, always remaining faithful to the spirit of the New Martyrs and Confessors of Russia. In July 2007, representatives of the clergy and laity gathered in the Holy Trinity Church, united in their desire to preserve the history and spirit of ROCOR. The decree on the glorification of the third ROCOR First Hierarch, Metropolitan Philaret, was read in

the Holy Trinity Church, and a festive Liturgy was also held here, attended by clergy of the revived ROCOR who had gathered from all over the world. In June 2015, the Holy Trinity Parish celebrated its



7. Holy Trinity Church in Buenos Aires, Argentina. At the end of 1894, a plot of land was purchased for the construction of a church. Donations were collected for the most part in Russia: appeals were sent out, sermons were delivered in various cities. Nicholas II donated 5000 rubles. Other

The First Hierarch of ROCOR, Metropolitan Vitaly (Ustinov), led the congress.

centenary. And in September of the same year, the parish suffered a heavy loss – while on vacation with his family, the parish rector, Mitred Archpriest Vsevolod Dutikov, suddenly died of a heart attack.

donors included Empress Maria Feodorovna and St. John of Kronstadt. The corner stone of the church was laid on December 6 (18), 1898 in the presence of the diplomatic corps and the representative of the President of Argentina. The project was developed by M. T. Preobrazhensky, a full member of the Imperial Academy of Arts, and the construction was carried out by the Argentine architect Alejandro Christophersen. On September 23 (October 6), 1901, the Holy Trinity Church was consecrated.

In 1926, Archpriest Konstantin Izraztsov became Protopresbyter and Administrator of Russian Orthodox Churches in South America. On September 23 of the same year, the Russian Orthodox Association was founded in Argentina, whose president from the very beginning has been the rector of the Trinity Cathedral. In August 1991, the Seventh All-Diaspora Congress of Russian Orthodox Youth was held in Buenos Aires, the liturgical center of which was the Holy Trinity Church. More than one hundred youth representatives from different countries took part in the congress.