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ANNOUNCEMENT

Because only about twenty-five persons responded to the appeal of the editorial section of the Jubilee Committee of the Russian Orthodox Cathedral of Christ the Saviour for subscriptions to an English edition of the Jubilee publication, it was found impossible to finance such an edition. Therefore, the chairman of the editorial section has translated into English the principal article of the Jubilee publication and includes it with his compliments in this copy of the Russian edition.

Leonid I. Strakhovsky,
Chairman.

# HISTORICAL OUTLINE OF THE RUSSIAN ORTHODOX CHURCH IN NORTH AMERICA AND IN PARTICULAR OF THE PARISH OF THE CATHEDRAL OF CHRIST THE SAVIOUR IN THE CITY OF TORONTO

by

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The Russian Orthodox Church on the continent of North America was founded in Alaska in 1794. In that year, acceding to the request of I. Golikov and G. Shelikhov, directors of the Russian-American Company, the Holy Synod in St. Petersburg appointed a mission composed of ten monks from the monastery of Valaam on Lake Lagoda who had had experience in missionary work among the Karelian and Finnish people. This mission, headed by Archimandrite Joasaph, arrived on the island of Kodiak near the shores of Alaska, then the headquarters of the Russian-American Company, on the 5th of October, 1794. Besides tending to the spiritual needs of members and employees of the Russian-American Company as well as other trading people, the fathers from Valaam started energetically to spread the Christian faith among the heathens of Alaska and of the neighbouring islands. Their work was crowned with success, since during the first five years they converted to Orthodox Christianity 6,740 heathens and married in church ceremony 1,544 persons. On the whole, this missionary work proceeded peacefully, but in 1795 Father Juvenal, an ordained monk, met with a martyr's death. Having baptized over 700 people on the mainland of Alaska as well as all the inhabitants along the Kenay Bay, Father Juvenal proceeded to Lake Iliamna, where he was killed by the local heathen population.

The growth of Orthodoxy in Russian America came to the notice of the Holy Synod, and in 1799 it was decided to elevate the mission to a diocese. The chief of the mission, Archimandrite Joasaph, became bishop-designate and proceeded to Irkutsk in Eastern Siberia to be consecrated. On the return journey, however, Bishop Joasaph was lost in the waters of the Pacific Ocean together with the ship "Phoenix," on board which he was a passenger. But the work begun by him was not lost, principally because of the unceasing efforts of the other clerics, particularly of Father Herman, a member of the original group of missionaries, and later on of His Grace Innokenty, Archbishop of Eastern Siberia and Alaska, who arrived in Alaska as a young priest in 1822 and who was elevated after forty-five years of service there to the chair of Metropolitan of Moscow. Metropolitan Innokenty is the real Apostle of Orthodoxy in Russian America. During his tenure of office there a church was erected in Fort Ross near San Francisco, at that time a Russian possession, and a parish established which remained in existence even after the sale of Fort Ross in 1841. This parish became the nucleus of the second phase of the expansion and development of Russian Orthodoxy in North America.

After the sale of Alaska to the United States of America in 1867, the Alaskan diocese continued its missionary and cultural activity

in North America. It is interesting to note that it was upon the insistence of Archbishop Innokenty that, in the treaty of sale, a clause was inserted under which all land, churches, chapels and other church buildings remained the property of the Russian Orthodox Church. It was then that the Russian Imperial Government decreed to pay yearly for the maintenance of the Alaskan diocese one per cent of the sum obtained from the sale of Alaska, that is, $72,000 annually. This sum represented the financial basis of the Russian Orthodox Church in North America up to the bolshevik revolution.

In 1870 the Holy Synod decided to transfer the Archbishop's see from Sitka in Alaska to San Francisco because a large number of Russians had emigrated from Alaska to California where the existing Russian parish included also Serbians and Greeks. However, the see retained the title of "Alaska and the Aleutians." Simultaneously, Rt. Rev. John (Mitropolsky), Bachelor of Divinity of the Moscow Ecclesiastical Academy, one of the foremost Russian churchmen of the time, was appointed to the new see. The difficulties of transferring the seat of administration of the diocese with its archives and ecclesiastical institutions from Sitka to San Francisco were enormous. Therefore, it was only two years later that Bishop John was able to take up his residence in San Francisco, at which time the church there was elevated to the rank of a cathedral.

At that time Bishop John had under his jurisdiction, besides Alaska, the Aleutian Islands, and California, also a parish in New York which was founded in 1870 and whose first pastor was Father Nicholas Bierring, a native of Denmark and formerly professor of philosophy and history of the Roman Catholic Seminary in Baltimore, who joined the Russian Orthodox Church because of his disagreement with the dogma of the infallibility of the Pope. In this church in New York the liturgy was performed, in turn, in Church Slavonic and in English, and the English services attracted a growing attendance of Americans.

Father Nicholas Bierring, who had wide connections in American society of the time, counting among his personal friends, for instance, the President of the United States, General U. S. Grant, acquainted the people of the United States with Russian Orthodoxy, not only through personal contacts but also through the pages of "The Journal of the Eastern Church," which he published in English. The Episcopal Church in the United States became particularly interested in Russian Orthodoxy and this led to the establishment of friendly relations between the two Churches, which continue happily to this day.

In 1879 Bishop John was recalled to Russia and was succeeded by Bishop Nestor (a former naval officer by the name of Zakkis of Latvian descent). He bought a house with large grounds at 1715 Powel Street, which housed the diocesan chancery, the bishop's residence, and a parochial school. Soon a large and imposing church was built on the grounds. However, Bishop Nestor lost his life in 1882 by drowning in the sea not far from the shore of Alaska during a visit to the parishes in that part of his diocese.

Following this, the American diocese remained without a head for almost eight years, and it was only in 1889 that Abbot Vladimir (Sokolovsky), who had been a member of the Russian Orthodox mission in Japan, was appointed to San Francisco as Bishop of Alaska and the Aleutians. During his brief administration of the North American mission (he was recalled in 1891), Bishop Vladimir successfully negotiated in 1890 the reunion with the Russian Orthodox Church of the Uniat parish of Minneapolis with its pastor, Archpriest Alexis Towt. This was an important beginning, because from then on through the labours of Father Alexis and his followers, many of the Uniat parishes rejoined the Russian Orthodox Church.

Bishop Vladimir was succeeded by Bishop Nicholas (1891-1898) who later became Archbishop of Warsaw, member of the Imperial Council, and Knight of the Order of St. Alexander Nevsky with Diamonds. During his administration the Russian Orthodox Church became firmly established in the United States of America. More than 26 new parishes were created, many brotherhoods and other religious associations were formed, the Orthodox Welfare Society was established, a missionary school was founded in Minneapolis, and a Russian printing office opened in San Francisco which published the "American Orthodox Messenger" and the newspaper "Light," both created by Bishop Nicholas. The celebration of the centenary of Russian Orthodoxy on the North American continent in 1894, and of the centenary of the birth of Bishop Innokenty, the Apostle of Alaska, in 1896, brought to the attention not only of the Mother Church and of the Russian people, but also of the American authorities and of the American people, the work of the Russian Orthodox Church in North America.

Bishop Nicholas was succeeded by Bishop Tikhon (Bellavin), future Patriarch of All Russia, who was the first of the bishops to bear the title of Archbishop of North America. During the nine years of Bishop Tikhon's administration (1898-1907) the Russian Orthodox Church in North America spread and grew in strength, thanks to his energy and constant labours as exemplified in his many trips through his archdiocese, which extended from San Francisco to New York and included Alaska and later Canada. During one of these trips to Alaska he made a perilous crossing on foot over the Klondike region, which lasted six days, in order to visit a distant mission. In 1900 a separate diocese of Alaska was established upon Bishop Tikhon's representation. In 1902 the Cathedral of St. Nicholas, in Russian architectural style, was built in New York with funds collected over all Russia upon his initiative. The following year the Cathedral of the Holy Trinity was built in Chicago. In 1904 a new diocese was created for the needs of the Syrian and Arab parishes, at the head of which was placed Archimandrite Raphael (Avavini) with the title of Bishop of Brooklyn. Finally in 1905 Bishop Tikhon opened the North American Orthodox Seminary (in place of the missionary school) in Minneapolis for the training of clergy from among native Americans of Russian origin, and the archiepiscopal see was transferred from San Francisco to New York, where it remains to this day. This transfer

from the West to the East was motivated by the fact that at the beginning of this century, Orthodox immigrants from Russia and Austria-Hungary settled principally in the eastern part of the United States, and therefore the concentration of Orthodox faithful had shifted from the Pacific coast to the Atlantic coast. It was on the 14th of September, 1905, that Archbishop Tikhon finally took up residence in New York. Prior to this he was able, not without difficulties, to bring into his archdiocese a number of Orthodox and Uniat parishes which had been formed in Canada. He was the first Russian bishop to visit Canada.

The situation in Canada was complicated. The most compact group were the Dukhobors, who had abjured and were fighting Orthodoxy. Then there were the Uniats and here and there small settlements of Orthodox faithful. After the reunion with Orthodoxy of the parish of Father Alexis Towt in Minneapolis, Orthodoxy gradually spread from the state of Minnesota to the province of Manitoba. Later on, through individual settlers, it moved from the eastern states of the United States into Ontario and Quebec, and from the far western states into Alberta and British Columbia. But the parishes which were established often had no permanent pastors and church life among the Orthodox settlers in Canada was at a low ebb. In 1903 there appeared in Canada a self-appointed bishop and metropolitan, Seraphim. He was a former priest, Father Stephan Ustvolsky, who received by fraud from Patriarch Melety of Antioch a document purporting to elevate him to the episcopal rank. Later, when apprised of this fraudulent act, Patriarch Melety announced officially that the document, written in Russian, which he had signed, had been presented to him, who did not know Russian, as an expression of Patriarchal blessing for missionary work in Canada. Nevertheless, the false Bishop Seraphim obtained a considerable following among the uneducated and almost illiterate Orthodox settlers in Canada and went so far as to ordain to priesthood about a dozen people, including one bigamist. In 1904 Archbishop Tikhon visited Canada in the company of Archpriest Constantine Popov, who had previously organized some Orthodox parishes in Manitoba among the settlers from Bukovina. Archbishop Tikhon vigorously attacked the followers of the false Seraphim, baptized children formerly baptized by priests of the Seraphim sect, married many of those illegally married by the same kind of priests, and personally visited all the parishes, even those where there was neither church nor even a chapel. During this trip he met in Winnipeg a Uniat student of theology, Y. Sechinsky, who expressed his desire to join the Russian Orthodox Church and to work among the Orthodox people of Canada. Consequently, after a period of study, Sechinsky was ordained a priest and appointed pastor of the parish in Winnipeg with jurisdiction over all Orthodox parishes in Manitoba. Soon thereafter the Seraphim heresy lost its ground and Seraphim himself disappeared. In this way Canada became a part of the North American archdiocese. During the nine years of Archbishop Tikhon's administration, nine Uniat parishes in Manitoba and Alberta, and 23 in the United States, rejoined the Mother Church.

The San Francisco earthquake of 1906 destroyed the cathedral and the church house. This was a great blow to Archbishop Tikhon, who liked the San Francisco parish so much that when he moved to New York he left some of his sacerdotal garments there in order to facilitate his liturgical service during his many trips to the West coast. But these garments perished in the fire which followed the earthquake. Luckily, as if foreseeing the future, Archbishop Tikhon, before his departure from San Francisco in 1905, bought a lot of land in the then best part of the city. Thus, after the earthquake there began on this lot the erection of a new cathedral with funds collected not only from the North American archdiocese but from all over Russia, to which Empress Alexandra contributed 1,000 rubles. But the construction of the cathedral was completed only in 1909, already after the departure of Archbishop Tikhon from North America. In the belfry of the new cathedral was installed the big bell which had been cast for the destroyed cathedral in memory of the miraculous escape from death of the Imperial family on the 29th of October, 1888, and which was found intact in the hot ashes after the earthquake.

But in the same year of 1906 which marked the tragedy of San Francisco, Archbishop Tikhon could rejoice when blessing the first Russian Orthodox monastery in North America founded by him in honour of St. Tikhon Zadonsky, his patron saint, in South Canaan, Pennsylvania, to which was adjoined an orphanage for boys. At the beginning of the following year, 1907, upon the initiative of Archbishop Tikhon, there was convened in Maifield, Pennsylvania, the first Council of the North American Russian Orthodox Church. Soon after this Archbishop Tikhon was recalled to Russia and appointed Archbishop of Yaroslavl, but the memory of him in North America is alive to this day and he himself, even after his elevation to the Patriarchate of All Russia, remembered with affection to his very death the years which he had spent on this continent.

Archbishop Tikhon's successor was another great Russian churchman, who was to spend most of his life in North America. He was Bishop Platon (Rozhdestvensky), first vicar of the Kiev archdiocese. Archbishop Platon arrived in New York on the 18th of September, 1907. One of his first measures was the appointment of Abbot Arseny to Canada as administrator and supervisor with residence in Winnipeg. But Bishop Platon's main work was the preservation for Russian Orthodoxy of thousands of Carpatho-Russians who were being enticed into the Uniat Church by the first Uniat bishop of America, Stephen Ortynsky, who arrived in New York just a week before Archbishop Platon. Together with Archpriest Alexander Nemolovsky, whom he called his "right hand," and whom he consecrated two years later as Bishop of Alaska, Archbishop Platon appeared at numerous open meetings questioning the veracity of the arguments of the Uniat bishop and spreading the true word of Orthodoxy. As the result of this activity, during the seven years of his tenure of office 57 Carpatho-Russian parishes in the United States and 15 in Canada joined the North American archdiocese. In 1908 Archbishop Platon founded in New York the

Russian Immigrants' House, and in 1911 began the publication of a newspaper in the Russian language, "The Russian Immigrant," founded the Society of Orthodox Zealots in North America, transferred from Minneapolis to Tenafly, New Jersey, the Ecclesiastical Seminary, and built for it a church in honour of the Venerable Platon Studisky. He also created, with the financial help of the American millionaire, Charles R. Crane, a first-class Russian Orthodox choir, which on a tour of the United States met with great success everywhere and which was invited to a special concert in the White House in the spring of 1914 attended by President Wilson, his cabinet ministers, their families and special guests. Archbishop Platon also made three extensive trips through the archdiocese, visiting Alaska in 1910 and 1911 and Canada in 1912. It was with great sadness that the Russians of North America bade farewell to Archbishop Platon when he returned to Russia in the spring of 1914 to become Archbishop of Kishinev, not foreseeing that he was to return after the revolution and to head once more the Russian Orthodox faithful in the New World.

His successor, appointed on the 11th of August, 1914, Bishop Evdokim (Meshchersky), arrived in New York only in 1915 because of the difficulties of travel incident to the outbreak of the First World War. During his administration the first Russian women's college was opened in Brooklyn (it existed until 1921). In the same year of 1915 he assisted personally at the blessing of the first Russian Orthodox women's monastery in Springfield, Vermont. In 1916 Bishop Alexander of Alaska was appointed the first Bishop of Canada with residence in Winnipeg. Through his efforts the Russian parish in Toronto was revived and a church built on the corner of Royce Avenue. During the same year representatives of the Russian Orthodox Church in North America were invited for the first time to participate at the General Synod of the Episcopal Church. During the three years of Archbishop Evdokim's administration, 53 new parishes in the United States and 11 in Canada were formed, which is an indication of the considerable growth of church life among the Russian Orthodox on this continent.

But then came the revolution. In July 1917 Archbishop Evdokim returned to Russia to take part in the Church Council and did not return to America. The archdiocese was administered temporarily by Bishop Alexander of Canada as the senior among the vicars. Notwithstanding the restoration of the Russian Patriarchate and the election on the 18th of November, 1917, of Archbishop Tikhon (then Metropolitan of Moscow) as the first Patriarch of All Russia in two-hundred years, it was becoming increasingly difficult for the Russian Church in North America to pursue its spiritual mission. Civil war was raging in Russia and communication with the Mother Church was becoming more and more difficult to maintain. At the same time, bolshevik propaganda of godlessness was finding adherents among the Russians in North America. In particular, the majority of parishioners in Toronto espoused atheism, and in 1919 forced the sale of the church for a quarter of its cost. Thereafter the parish in Toronto ceased to exist. It is difficult to ascertain how many such instances took

place, but their number must have been considerable. At the time of the revolution, the North American archdiocese comprised 217 churches with 201 priests and four ordained monks in the United States, and 53 churches with 43 priests and three ordained monks in Canada. In addition, under the jurisdiction of the archdiocese were three missions: Albanian with four churches and five priests, Syrian with 23 churches and 23 priests, and Serbian with 19 churches and 17 priests.

In view of the events taking place in Russia and the necessity to reorganize church life undermined by the revolution, a Church Council of the archdiocese was convened in Cleveland in February 1919. This was the second Church Council, following the one convoked in Maifield in 1907, but it was the first one with voting representatives of the laity, according to the new statute adopted by the Russian Orthodox Church at the All Russian Church Council which was held in Moscow in 1917. At this Council in Cleveland Bishop Alexander of Canada was elected head of the archdiocese with the title of Archbishop of North America and Canada. Thus, in fact, was established the autonomy of the Russian Orthodox Church in North America.

In 1920 Archbishop Alexander appointed Archimandrite Benjamin as administrator for Canada, and in the following year the first Russian Orthodox periodical in Canada, "Canadian Life," began publication in Winnipeg. In the same year Bishop Platon, then Primate of the Caucasus and Metropolitan of Kherson and Odessa, came to the United States as a representative in North America of Patriarch Tikhon. Unfortunately, friction developed between him and Archbishop Alexander, his former "right hand." At the same time there was evident a growing discontent on the part of the laity with Archbishop Alexander's administration, particularly after the defection to the Uniat Church of Bishop Stephen of Pittsburgh, who was in charge of the Carpatho-Russian parishes. Finally on the 20th of June, 1922, Archbishop Alexander resigned as head of the North American archdiocese and Metropolitan Platon, as the senior churchman in North America, took over the office, of which he informed the faithful in a Pastoral Letter on the 3rd of July, 1922. This action of Metropolitan Platon was confirmed by a decree of Patriarch Tikhon dated 12th October, 1923, and brought to New York by Archpriest Theodore Pashkovsky, who was soon thereafter consecrated Bishop of Chicago and later, as Metropolitan Theophilus, headed the North American archdiocese.

The heavy task of preserving the unity of the Church in North America fell upon Metropolitan Platon. At the All American Church Council convened in Pittsburgh in December 1922, he was elected Metropolitan of All America and Canada. This election was confirmed at the subsequent Church Council in Detroit in 1924 when a statute for the governing of the Russian Orthodox Church in North America was adopted. Metropolitan Platon applied himself to the task with great vigour and energy. He created new vicariate dioceses in San Francisco, Chicago, Detroit, Unalashka, and Pittsburgh. He appointed Bishop Arseny (Chagovtsev) to Canada, who since then became known as the Apostle of Orthodoxy in Canada. But Metropolitan Platon had to face many difficulties. First, he had to

face the pretensions of Bishop Adam (Filippovsky), whose consecration in 1922 was non-canonical, for the possession of the cathedral of St. Nicholas in New York. But Bishop Adams' move early in 1925 was unsuccessful. Following this, the representative of the "Living Church,"* the married Bishop John Kedrovsky, who had arrived from Moscow, pushed his claim for the possession of church property in New York. Kedrovsky appealed to the American courts and demanded that all Russian church property in New York, which included the cathedral, the parish hall near the cathedral, and the Russian Immigrants' House, be handed over to him as the legal representative of the official church in Soviet Russia. The District Court in the city of New York, and after that the Appellate Court in Albany, decided the case in favour of Kedrovsky, principally because of the testimony of a Methodist minister who participated in 1923 at the Council of the "Living Church" in Moscow and who testified in court that the real Orthodox Church in Soviet Russia recognized by the government is the "Living Church" and not the patriarchal one. This decision was handed down shortly after the death of Patriarch Tikhon, which occurred on the 8th of April, 1925, in Moscow, where he was a virtual prisoner of the Soviet government. His death left the Russian Church without a head, since the bolsheviks refused to permit the convening of a Church Council for the election of a new Patriarch. Shortly before Easter of 1926 the court's decision was carried out, and the Russian Immigrants' House, through which over 50,000 Russian immigrants had passed and from which they received not only advice but also financial aid and which was founded by Metropolitan Platon in 1908, was given by Kedrovsky to the lawyer, Fink, as payment for his legal services. Thus, Metropolitan Platon was deprived not only of his church and chancery but also of his living quarters. He took up residence with the cathedral's pastor, Archpriest Leonid Turkevich, at present Metropolitan Leonty, head of the Russian Orthodox Church in North America. At this junction the Episcopal Church of the United States offered to help. Upon the initiative of Bishop Manning of New York, space was given to the Russians in the church of St. Augustine on Huston Street. In addition to this space, which was separated from the nave by a partition and which served as the Russian Orthodox cathedral for 17 years, the Episcopalians provided also in one of their buildings room for the Metropolitan Council, the chancery, the Sunday school, and evening classes for the Orthodox youth. Thus the seeds of friendly relations between the Orthodox and Episcopal Churches sown by Father Nicholas Bierring in 1870 and cultivated since then, bore the miraculous fruit of true Christian charity.

The third great crisis during the administration of Metropolitan Platon was occasioned by the administrative dissension in the Russian Orthodox Church as a result of a conflict between the Metropolitan and the Archbishops' Synod, which was formed in Yugoslavia after

* The "Living Church" was a Protestant movement within the Orthodox Church in Soviet Russia which permitted married bishops and which was officially supported by the Soviet government.

the end of the civil war in Russia and which was headed by Metropolitan Anthony (Khrapovitsky), formerly Metropolitan of Kiev and one of the three candidates for the Patriarchial see in 1917. This ecclesiastical organization came into being when a number of high churchmen fled Russia after the end of the civil war and claimed to have the authority of Patriarch Tikhon to represent the Russian Church in exile. Space does not permit the going into detailed explanation of the circumstances of the conflict which arose between this Synod in Yugoslavia and Metropolitan Platon of the Russian Orthodox Church in North America, who held for a while the office of treasurer of that Synod. Under the statute adopted at the All Russian Church Council in 1917, Metropolitan Platon considered himself the head of the North American archdiocese and when the Synod decreed his removal from office and appointed as his successor one of his vicars, Metropolitan Platon did not abide by this decision and proclaimed the Russian Orthodox Church in North America as being independent of the Synod in Yugoslavia (de facto it was autonomous since 1919 and de jure since 1924). In such action Metropolitan Platon was not unique, since Metropolitan Eulogy, head of the Russian Church in Western Europe, took a similar stand.

Following the action of Metropolitan Platon, the Synod in Yugoslavia appointed four more bishops for serving the Russian Orthodox in North America. There ensued an administrative break, some parishes remained faithful to Metropolitan Platon, others went over to the new authority of the bishops appointed by the Synod in Yugoslavia. Thus, there were established two ecclesiastical jurisdictions in North America. However, the majority of the clergy and of the laity remained faithful to Metropolitan Platon whom they had known and appreciated even for his earlier work, but this administrative division continues to this day.

The fourth attempt to bring about disunion in the church life of Russians in North America occurred in 1933 when Bishop Benjamin (Fedchenko) arrived in New York from Moscow with the appointment as personal representative of the Patriarchial Church and as Primate of North America. Bishop Benjamin demanded from Metropolitan Platon and from every member of the Russian Orthodox clergy in North America a declaration of loyalty to the Soviet government and of submission to the authority of Metropolitan Sergius of Moscow, Caretaker of the Patriarchial see, who had given such a declaration of loyalty to the Soviet government in 1927. Needless to say, such a demand was refused both by Metropolitan Platon and by all the parishes faithful to his leadership, not only on the grounds of objection to a godless government but also because the majority (up to 95 per cent) of the parishioners of Russian Orthodox churches were either American or Canadian citizens with no right to declare loyalty to a foreign government.

But besides sorrow, misfortunes and constant struggle, there were also happier moments in the life of the North American Russian Orthodox Church. One such moment was the recreation of the Russian Orthodox parish in Toronto. Bishop Arseny of Canada, aware of the

religious needs of the Russians in Toronto, undertook the task of organizing a prish in that city. In February 1929 he appointed Father Alexander Pyza as pastor in Toronto. This is how Father Alexander tells about these beginnings in his own words:

> At the end of February, I arrived with my wife in Toronto, rented one small room on College Street and began to look for my new flock. The first meeting of prospective parishioners was attended by only seven people to whom I said that the Bishop sent me to organize a parish and to establish a Russian Orthodox church. To this, one of those present responded, "We don't need you, we don't need the Bishop, and generally we don't need anything." I answered, "I don't know you and you don't know me; perhaps I need you and you need me."

Notwithstanding this inauspicious beginning, Father Alexander rented a house at 53 Spadina Avenue, bought with his own funds (which were later refunded to him) the necessary ecclesiastical vessels, and started the prescribed Church services. News of them spread quickly and soon there was a nucleus of a parish. At the first general meeting on the 3rd of March, 1929, the first Parish Committee was elected. It was composed of: P. S. Zozulia, warden; M. G. Gedeonov, treasurer; N. E. Chernousov, secretary for Russian affairs; and S. S. Cocherva, secretary for English affairs. Mrs. Gedeonov organized a Sisterhood (women's auxiliary) and an excellent church choir. Father Alexander opened a Sunday school for Russian children, and his wife organized a children's orchestra. Some members of the Anglican Church began to attend the services, among whom Dr. Gordon Hearn, an Anglican minister, and Dr. Pilcher were especially interested and helpful in organizing concerts of the church choir in Anglican churches with the entire proceeds going to the Russian church. Thus, parish activity began to develop. For Russian Christmas of 1929 a celebration with a Christmas tree and a programme of children performers was organized in a hall offered by the Anglican minister Dyke. This was on the 11th of January, 1930. During the height of the evening Mr. Chernousov informed Father Alexander, whispering in his ear so as not to destroy the festive feeling, that the church house had burned down. The police later established that this was the work of an arsonist, but the culprit was never discovered. The material losses were considerable, because neither the parish nor the pastor had any insurance, but the faithful did not lose heart. While services were being held in the church hall of the Anglican church of St. Stephen, a decision reached in the summer of 1929 to purchase their own church was now being actively pursued by the parishioners. The first thousand dollars was collected among his Canadian friends by Prince Nakashidze and the second by concerts given by Mrs. Gedeonov and lectures delivered by Count Paul N. Ignatiev and his son, Nicholas. In March 1930 a building for the new church was finally found. It was a former Lutheran church at 4 Glen Morris Street. After lengthy negotiations a specially convened general meeting of the parish on the 17th of July, 1930, approved

the purchase for $8,500 and accepted the suggestion of Bishop Arseny that the new church be called the Church of Christ the Saviour. By that time the services once more were being held in the building on Spadina Avenue which had been restored after the fire.

A great deal of work had to be done before the new church could assume an Orthodox character. In this work all the members of the parish participated without remuneration, including Miss A. D. Biriukov in her capacity of architect and her sister, Miss Yu. D. Biriukov as artist. Finally the work was completed and on Sunday, the 16th of November, 1930, the new church was solemnly blessed by Metropolitan Platon and Bishop Arseny assisted by Russian, Greek and Bulgarian Orthodox clergy. During the solemn procession from 53 Spadina Avenue to 4 Glen Morris Street, a distance of almost two miles, the Holy Species were carried on the head of Bishop Arseny supported by all the clergy and accompanied by a band playing liturgical themes.

After this event the life of the parish settled to its daily tasks. There was always the problem of finding the funds to meet the payments on the mortgage as well as for the maintenance of the church. The parish started organizing yearly bazaars, which continue to this time, providing an important contribution to the budget. The Toronto press helped considerably the success of the first bazaar by wide coverage of the event which aroused the interest of the English-speaking people. But soon came the depression with its unemployment, and it was becoming more and more difficult to collect the necessary funds.

At the same time the revived parish was facing new difficulties. Representatives of the rival jurisdiction of the Archbishops' Synod in Yugoslavia appeared in Canada and appealed to the courts in a test case for the possession of church property in Windsor, Ontario. This was the time when voices were heard in Parliament against the registration of new priests of the Russian Orthodox Church in North America, even threatening to cancel the rights of those priests already registered if the court action in Windsor were to be decided in favour of the rival jurisdiction. But upon evidence presented to the court, the decision was in favour of the Russian Orthodox Church in North America and the threat was over.

On the 20th of April, 1934, Metropolitan Platon died, after fighting to the end for the unity of the Russian Orthodox Church in North America. As his successor the All American Church Council in Cleveland on the 21st of November, 1934, elected Bishop Theophilus (Pashkovsky), at that time Bishop of San Francisco and formerly of Chicago. The new head of the Russian Orthodox Church in North America pursued the great work of Metropolitan Platon, notwithstanding the growing difficulties.

And in Toronto, changes were about to occur. The parish had opened in the parish hall in the basement of the church building, a dining room for unemployed in which during two winters an average of 35 people were fed daily without any charge. But as the effects of

unemployment touched more and more people, the zeal of the parishioners became dulled. Father Alexander also felt tired, having served by now seven years in Toronto and having been instrumental in creating a parish with its own church. Consequently, he requested that he be transferred to another parish. At the beginning of April 1936, Father Alexander Pyza, the pioneer, received an appointment to Detroit and left for his new place of service at the end of that month with the good wishes of all the parishioners of the Church of Christ the Saviour. On the 15th of November, 1936, a new pastor, Father Leo Silkin, arrived in Toronto, and on the 14th of January, 1937, with the recall of Bishop Arseny, the Toronto parish was placed under the direct supervision of the Metropolitan, in which situation it remained for 15 years.

In 1936 through the good offices of Patriarch Barnaby of Serbia a modus vivendi was worked out between the Archbishops' Synod and Metropolitan Theophilus, who journeyed to Yugoslavia for that purpose. An agreement entitled "Temporary Statute for the Administration of the Russian Orthodox Church" was adopted in 1937 at the All American Church Council in Pittsburgh in which representatives of both jurisdictions participated with equal rights. For the time being the bitter rivalry between the two jurisdictions was ended. But this truce lasted only until 1946.

In 1938 the Russian Orthodox Church celebrated widely the 950th anniversary of the Christianization of Russia by Saint Vladimir. On the 3rd of October of the same year the North American Russian Orthodox Ecclesiastical Seminary, transferred from Tenafly, New Jersey, and completely reorganized, was formally opened as a department of Columbia University in New York and was renamed in honour of Saint Vladimir.

Meanwhile in Toronto the successors of Father Alexander Pyza did not seem to find a common ground with the parishioners. At the end of 1939 Father Leo Silkin was succeeded by Father Alexander Lisin, who in turn was succeeded in June 1940 by Father Khariton Velma. Finally on the 9th of March, 1941, the present pastor, Father John Diachina, was appointed.

With the entrance of the Second World War into its second phase after the invasion of the territory of the Soviet Union by Germany on the 22nd of June, 1941, the emotional life of many Orthodox Russians in North America suffered severe upheavals. Influenced by a mistaken feeling of patriotism which, contrary to any sane reasoning, identified the Soviet regime with the Russian people, many Russians began to defend openly the godless communists as "saviours of the fatherland" and those who did not follow this new "party line" were declared to be traitors to the Russian people. On the Orthodox Church and its leaders fell the heavy responsibility of preserving the faith of its sons and daughters and of protecting them from influences which could lead to incalculable miseries. The Church as a whole fulfilled its task, even though at times individual members of the clergy, not to speak of numerous laymen some of whom bore the greatest names of Old Russia, were drawn into this emotional current of irrationalism. On the 14th of May, 1944, Metropolitan

Theophilus visited the Church of Christ the Saviour in Toronto. After a solemn liturgy assisted not only by the pastor but by the clergy of other parishes, the Metropolitan in his word to the faithful noted with satisfaction the presence of representatives of the Anglican Church.

In the autumn of this same year the 150th anniversary of the establishment or Orthodoxy in North America was formally celebrated in the cathedral in New York (built only the previous year). At the same time a two-volume jubilee collection commemorating this event was published under the editorship of Archbishop Leonty of Chicago. In Toronto the jubilee was celebrated in January 1945, and on the 26th of May of that year a Te Deum on the occasion of the victory over Germany, and a Requiem for all the fallen in the war, including the godless communists, were celebrated.

On the 11th of November, 1945, the Church of Christ the Saviour celebrated the 15th anniversary of its existence with a banquet following a solemn liturgy. The following year was a crucial one in the life of the Russian Orthodox Church in North America. An All American Church Council was convened in Cleveland with the participation of representatives of the Archbishops' Synod. Under the influence of the prevailing emotions and in view of the election on the 12th of September, 1943, of Metropolitan Sergius of Moscow to the Patriarchate of Russia with the permission of the Soviet government, the Council adopted a resolution of submission of the North American Russian Orthodox Church to the Patriarchate of Moscow. The representatives of the Archbishops' Synod did not support this resolution, and when finding themselves in a minority, refused to abide by the majority decision and by this act, union with the North American Church was broken once again. Patriarch Alexis, successor to Patriarch Sergius (who had died in 1945) accepted by telegraph the offer of juridical submission of the Russian Orthodox Church in North America to the Patriarchate of Moscow and delegated as his representative for negotiations Metropolitan Gregory of Leningrad and Novgorod. But before Metropolitan Gregory's arrival in New York by air, Metropolitan Theophilus, who was personally opposed to the resolution adopted by the Council, left New York on an inspection tour of the archdiocese. Therefore, the negotiations were finally conducted by the members of the Metropolitan Council presided over by Bishop Anthony of Montreal, and as could have been expected did not lead to any concrete results, since the resolution of the Cleveland Council was unacceptable on political grounds, not only to a large number of Russian Orthodox in North America but also to the Moscow Patriarchate which was subject to a policy of loyalty to, and support of, the Soviet regime. Luckily, this unfortunate measure of the Cleveland Council, while provoking the defection to the rival jurisdiction of a number of parishes in the United States, did not have any serious repercussions on the life of the Toronto Church of Christ the Saviour.

As the result of common effort, the parish finished payment on the mortgage for the church building, and on the 22nd of June, 1947, celebrated this event. Metropolitan Theophilus, who had arrived on this occasion from New York, celebrated the liturgy in conjunction with clergy

of Russian and other Orthodox churches which included Russian priests from Montreal, Ottawa and Windsor, and Bulgarian and Greek priests of Toronto. Among the honoured guests were representatives of the Anglican denomination of Canada.

As the years went on, the Russian Orthodox Church in North America continued to develop on its spiritual and historical path, fighting for its unity, particularly against the insinuations and encroachments of the Archbishops' Synod, which was forced to leave Yugoslavia after that country was overtaken by Tito's communists and which had selected North America as its special field of activity. In 1948 the St. Vladimir Ecclesiastical Seminary attached to Columbia University in New York was organized into an Ecclesiastical Academy, and in the following year of 1949 the missionary school of the St. Tikhon Monastery in South Canaan, Pennsylvania, was in its turn reorganized into an Ecclesiastical Seminary.

With the influx of Russians from Europe, many of whom were refugees from Soviet Russia or satellite countries, there arose new problems which were often difficult to resolve. The struggle for "these souls" placed a heavy strain on the head of the Church. It is no wonder then that the health of Metropolitan Theophilus, who had laboured for the unity of the North American archdiocese as a priest, as a bishop, and finally as the Metropolitan of the Russian Orthodox Church in North America, was not able to withstand the pressures of the every-day created anxieties. His death occurred on the 27th of June, 1950. At the end of the same year on the 6th of December, the Eighth All American Church Council meeting in New York elected Archbishop Leonty of Chicago to the see of Archbishop of New York and Metropolitan of All America and Canada. Metropolitan Leonty is still happily leading the flock of his faithful of the Russian Orthodox Church in North America.

During the five years since his election as head of the Russian Orthodox Church in North America, Metropolitan Leonty continued the work of his predecessors in this high office while at the same time insisting on the retention of the conciliar principle in the preservation of the unity of the Church. He was able to improve considerably the financial position of the clergy, and being a poet he brought a fresh stream of poetical spirituality into the life of the Church. At present the Metropoly consists of nine dioceses (including the one in Japan) and contains over two-hundred churches and chapels. It also includes the Carpatho-Russian Administration in Pennsylvania and three missions in Alaska.

One of the first measures of Metropolitan Leonty was the recreation of the Canadian diocese. Upon his recommendation the Great Council of Bishops, on the 7th of May, 1952, appointed to the restored see Bishop Nikon (de Greve) of Pennsylvania, Rector of St. Tikhon's Seminary, with the title of Bishop of Toronto and Governing Bishop of Canada. At the same time the Church of Christ the Saviour was elevated to the status of a cathedral, and on the 28th of October, 1953, the Small Council of Bishops meeting in Toronto decided to elevate the Canadian

diocese to an archdiocese. This decision was confirmed by the Great Council of Bishops meeting in New York on the 16th-18th of June, 1954. But for the present the archdiocese is still administered by Bishop Nikon.

The Canadian archdiocese comprises 49 churches and chapels including three cathedrals (Montreal, Toronto and Winnipeg) and one monastery which are serviced by 20 priests, and which are spread from Quebec to British Columbia. Since the appointment of Bishop Nikon, the spiritual life of the Orthodox faithful in Canada received a new powerful impetus inspired and held together by a bishop who yearly visits all the parishes from east to west.

Since the end of the Second World War one could also notice the growth of the parish of Christ the Saviour. Through the untiring labours of the pastor, Archpriest John Diachina, who celebrated the 25th anniversary of his ordination on the 19th of August, 1954, and of a growing number of parishioners, the financial position of the church was bettered and cultural and spiritual activities of the parish were vastly increased. In 1942 the parish bought a house at 5 Glen Morris Street opposite the church, which served until recently as the parish house, and since the appointment of Bishop Nikon, as his residence. In 1951 a second tier was added to the ikonostas with ikons painted by the Grand Duchess Olga of Russia. In 1952 the parish bought a farm, "The White Church," near Newmarket, where a summer camp for children is organized yearly by the Sisterhood of the Cathedral and where an Orthodox cemetery is to be. In this year of 1955, after lengthy negotiations with local authorities, the parish finally received this summer permission for the establishment of this cemetery and began the collection of funds for the erection of a chapel there. In the same year the parish purchased two houses under Nos. 7 and 9 Glen Morris Street, the latter now serving as the parish house and the Bishop's residence, and the former together with No. 5 being rented as dwellings. It is hoped that where these three small houses now stand either a large parish hall or a new cathedral in a truly Russian style may be erected in the future. Through the devoted work of the Sisterhood, the cathedral has been embellished during recent years and through the generosity of donors, new vestments and new church vessels have been acquired. At the same time the church choir under the direction of Mr. Kuzmenko has achieved real artistry. All this contributes to the magnificence and beauty of the church services. During recent years a Religious-Philosophical Circle was established, at the meetings of which talks were given by O. W. Rodomar, T. N. Kulikovsky, V. N. Litvinovich, and others. At the same time a series of public lectures on historical, literary and general subjects were delivered by Professor N. S. Arseniev, Professor L. I. Strakhovsky, M. F. Maruta, V. E. Ogorodnikov and others.

Having completed twenty-five years since the blessing of the Church of Christ the Saviour, its parishioners together with their Pastor and their Governing Bishop look into the future with faith and hope. Be their future journey on Christ's path easier and their burden lighter and may the Lord bless their life and labours far from the fatherland of their origin but close in the bosom of the true Russian Orthodox Church.