

HOLY RESURRECTION CHURCH IN VANCOUVER 75TH JUBILEE



1924 – 1999

Holy Resurrection Church in Vancouver

*

75 Years
of Struggle, Hope and Faith

*

1924 – 1999



**This book is dedicated to Bishop Antonin (Prokrovsky), the founder
and first rector of Holy Resurrection Church.**

Acknowledgement:

This commemorative booklet would not have been completed without the inspiration and encouragement of Fr. Andrey Somow; the tireless compiling work of Pavel V. Sorokin; the editorial work of the Chairperson of the Jubilee Committee, Larissa Tkatschow and her helpers - Sophia Weremchuk and Sandra Ellis; the assistance of the archivist Alexis Liberovsky; the photography of Arthur Kostiha and many of his unknown predecessors and the collective memory of the clergy and parishioners, especially Anatole E. Portnoff, Irene A. Rozvaliaeff, Olga P. Fetissoff, and Priest Evan Lowig. Thanks to all of you!



Contents

Prologue	7
The Pre-Orthodox Times	8
Orthodox Communities in Canada: 1890 – 1924	9
Our History	11
The First Church	11
The Russian Orthodox Society	12
The War Years and Aftermath	13
The New Church	16
The Sixties and Seventies	18
The Eighties	23
The Nineties	27
The Clergy	31
Parishioners' Memories	37
The Sisterhood	50
The Choir	50
The Russian School	52
The Sunday School	52
The Mercy and Compassion Group	43
Our Church in the Canadian Press	54
Chronology of Events	59





His Beatitude
Theodosius
Archbishop of Washington
Metropolitan of All America and Canada

September 19, 1999

HOLY RESURRECTION CHURCH

Priest Andrey Somow
Vancouver, British Columbia

Dear Father Andrey and faithful parishioners:

With great joy, I greet all of you on the occasion of the 75th anniversary of Holy Resurrection Church. A parish anniversary is, indeed, a time to celebrate and to give thanks. Our fellowship, together with our necessary recommitment to living the Gospel, makes up a great part of this celebration and thanksgiving.

There is another aspect to this celebration which also affects us today. Celebrating anniversaries always leads us to reflect on the past. We must be careful that this time of reflection is spiritually fruitful, so that it may guide us, both now and in the future.

Our Church in America is currently preparing to celebrate the 2000th anniversary of the birth of our Lord, God and Savior, Jesus Christ. This occasion, the coming to the close of the second Christian millennium, is causing anxiety among many people. There are many who worry what will happen when the calendar turns from December 31, 1999, to January 1, 2000. As Christians, however, we must not be afraid of the future. If the Lord gives us consolations, we must rejoice. If He gives us burdens to bear, we must also rejoice, knowing that He will certainly give us also the strength to bear those burdens.

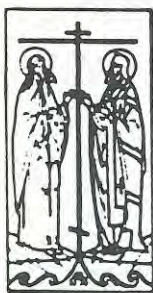
Therefore, as we celebrate the anniversary of this parish's founding, let put away all our fears. As Orthodox Christian people, as a parish, and as the local Church in North America, we must recommit ourselves to being fearless witnesses of the Good News, the saving Gospel of Christ. Let us greet the anniversary of our parish with joy and let us take advantage of the opportunity for authentic Christian witness that the celebration of the 2000th anniversary of our Lord's birth provides.

May the Lord God pour out his rich blessings upon the faithful people of Holy Resurrection Church. May He guide us all to His Heavenly Kingdom.

With love in Christ,

+ THEODOSIUS
Archbishop of Washington
Metropolitan of All America and Canada
Primate, Orthodox Church in America





ARCHDIOCESE OF CANADA · ORC
Orthodox church in America

P. O. Box 179
Spencerville, Ontario
Canada
K0E 1X0

10 September 1999

**To the Clergy and Faithful of Holy Resurrection Church
in Vancouver, B.C.**

Dearly beloved brothers and sisters,

I am greeting you all in the love of Jesus Christ on the joyful and glorious occasion of celebrating the seventy-fifth year since the founding of this holy parish.

The community, the first Orthodox parish of the city of Vancouver, has had already a long and influential history not only in the city, but also in the whole province. From this parish all other parishes of all sorts derive, in one way or another, and particularly those in our own BC deanery. Because of the existence of this parish, its far-seeing pastors and its God-loving faithful, missionary outreach has brought Orthodox life to many places, and has touched the lives of many persons. I also, as a student in Vancouver thirty years ago, was touched by their clergy and faithful of this holy community, and their dedication to worshipping our Saviour Jesus Christ. This love helped me find my way.

All communities of faithful persons change and adjust through the years, and meet the particular needs of each generation of believers. Waves of immigrants have arrived in Vancouver from Russia and elsewhere, and have found a home in the Church of the Holy Resurrection. Persons in Canada, not born into the Orthodox Church, have found the love of Christ, and sincere worship of Him at Holy Resurrection, and have found and been grafted into the Orthodox Faith. Many have worked hard, and have kept the Temple beautiful, clean, and cared-for, just as we find it today. Likewise in the future, as the persons sent by the Lord to this community will vary, so will the community adjust to meet their needs, and will continue to shine in Vancouver with the light of the love of Jesus Christ, and bring the Living Water to the thirsty.

May God bless all of you, and enrich you in His love, and give you the necessary wisdom to know and do His will.

With archpastoral blessings and love in Christ, I remain

The unworthy

+ Seraphim

+SERAPHIM

Bishop of Ottawa and Canada



ARCHIDIOCESE DU CANADA · ÉGLISE ORTHODOXE EN AMÉRIQUE



Holy Resurrection Russian Orthodox Church

Vancouver, British Columbia

September 17, 1999

Dear brothers and sisters in Christ:

It is a great pleasure and joy to greet you on the occasion of the celebration of our 75th Anniversary. Congratulations and best wishes to all of you, and to all our friends and well-wishers!

The Apostle Paul teaches us to "give thanks in all circumstances" (1 Thess. 5:18). Following his advice, we first of all thank the Almighty God for His goodness and mercies, provided to our church in abundance. Glory to Thee, O God!

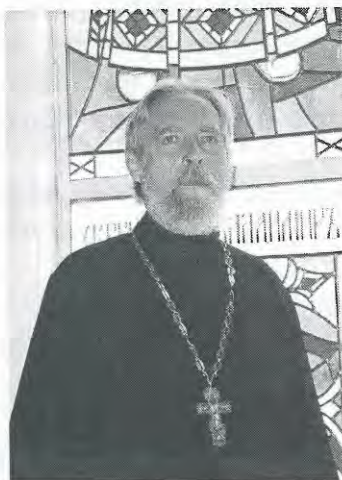
We thank the Orthodox Church in America, former Russian Mitropolia of North America, for sending a priest, the Right Reverend Archimandrite Antonin (Pokrovsky) to Vancouver where he served the first Divine liturgy on September 14, 1924 and subsequently founded our Holy Resurrection Church.

We also thank the builders, benefactors and keepers of our church who made great personal sacrifices in order to establish and maintain it. Thanks to all the clergy, acolytes, readers and singers, thanks to the leaders and administrators of our parish, thanks to all its internal organizations.

As we give thanks, we experience the joy of thanksgiving. "This is the day which the Lord has made: rejoice and be glad in it!" This is the day of our celebration!

With joy and love in Christ,

Fr. Andrey Somov
Father Andrey Somov, Rector



RUSSIAN ORTHODOX SOCIETY OF THE CITY OF VANCOUVER

75 East 43rd Avenue, Vancouver, B.C. V5W 1S7 ■ Phone: (604) 325-1922 ■ Fax: (604) 323-1996



Prologue

The first Orthodox Divine Liturgy in Vancouver, B.C. was celebrated at the local YMCA by Archimandrite Antonin (Pokrovsky) on September 14, 1924. A group of the Orthodox believers from Vancouver and surrounding areas of the Mainland pulled together to establish an Orthodox Community, and thus, to lay the foundation for the future Holy Resurrection Church – our beloved Church. It was 75 years ago.

The Church was dedicated to the memory of the Restoration of the Holy Resurrection Temple in Jerusalem (335). The first church building was completed and consecrated by then Metropolitan Platon on August 29, 1929, only five years after the celebration of that first liturgy. Can we imagine how strong was the zeal of those first parishioners, how big must have been their sacrifices!

In this time, when we are preparing to celebrate the 75th anniversary of our Church, we would like to acknowledge their achievements, hard work, zeal and sacrifices. The generations of faithful Orthodox people provided continuous ministry to this Church throughout the history of her existence. All those who have kept this Church for so many years – the clergy, acolytes, readers and singers, all the faithful parishioners and internal organizations e.g. Russian Orthodox Society; Ladies Auxiliary; Ladies Guild; Sisterhood; Library; Church Schools; etc., all should be commended and honoured for their great effort.

But at the same time, and with the same eagerness, we shall do everything possible to restore the spirit of those predecessors of ours who accomplished so much for the Glory of God and for their salvation. We should bring to life the original idea of the Restoration of Holy Resurrection Church in Jerusalem, and make all efforts to restore our Church and our Christian Community. We have to restore in us the spirit of the early Christian believers in order to renew the vigor of Orthodoxy in our Church. Only if we will be able to achieve the above, only then our celebration of the 75th Jubilee of our Holy Resurrection Church will have any meaning for the future generations of our parishioners.

May the Almighty God help us in our endeavours!

The Pre-Orthodox Times

In July of 1792, Captain George Vancouver dropped the ship *Discovery's* anchor a few miles south of the site of what now is known as the City of Vancouver, British Columbia. He went north to explore the coast, turned to the east at the cliffs of today's Point Grey and travelled down the inlet and through the First Narrows into the Inner Harbour of Burrard Inlet. And that was how this beautiful place, the future city of Vancouver, was discovered.

At the same time, in 1793, the Russian Empress Catherine the Great decided to begin missionary work in Alaska, and one year later, a group of eight Russian monks arrived on Kodiak Island and established the "American Mission" as a part of the Diocese of Irkutsk, in Siberia. Among those monks was the monk Herman, the future first recognized and canonized saint and wonder-worker of America. This happened because some fifty years earlier, Captains John Bering and Alexei Chirikov discovered Alaska and together with the entrepreneurs (*promishlennikis*) brought also to this land Orthodox clergymen. The first Orthodox Liturgy in America was celebrated on the ship *St. Peter*, under the command of Vitus Bering, which was anchored on the shores of Alaska on July 20, 1741. The Orthodox Faith was seeded on the North American Continent, put its roots here in this vast land, and started to grow slowly. Orthodoxy was well received by the Aleuts, the aboriginal people of Alaska.

During the next 70 years, the Orthodox Mission in Alaska started to bear the fruits of its work: native clergy were ordained; churches were built; the Gospel and church service books were translated into the Aleut language; and the native Orthodox population grew steadily, reaching approximately 12,000 souls by 1860.

In 1840, priest John Veniaminov, who took the monastic name of Innocent was consecrated Bishop of Kamchatka and the Kurile and Aleutian Islands. The American Mission was removed from the Diocese of Irkutsk in Siberia. In 1844, a newly built Cathedral of St. Michael the Archangel was consecrated in Sitka by the Bishop Innocent with approximately 50 native priests in attendance.

The Russian entrepreneurs, travelled the coast line extensively and some of them eventually settled in San Francisco. They acquired some holdings on the Russian River, eighty miles to the north of the city and, in 1812, built a chapel to St. Helen in the place which is now known as Fort Ross.

However, since 1792 when Captain Vancouver dropped anchor on our shores, nothing had happened on the site of the future Vancouver. The area was surrounded by some of the world's finest tall timber and the native Indian tribes enjoyed their life in this beautiful place, rich in natural resources.

In 1867, Alaska was sold by the Russians to the United States of America. In view of this, the Holy Synod of the Russian Orthodox Church created the Diocese of Alaska and the Aleutian Islands in 1870, and the Bishop's see was moved from Sitka to San Francisco. The Holy Trinity parish in San Francisco, composed of Greeks, Russians, and Serbians was founded in 1868. The church was built and consecrated in 1873.

Approximately at that time, the first entrepreneurs arrived here and began the exploitation of the natural resources of the area of today's Vancouver. In 1869, there was only one sawmill on the south shore of Burrard Inlet. The non-native population numbered 146 persons, mostly ship jumpers and discharged soldiers. But the great natural harbour of Vancouver was inviting to the Captains of the ships cruising from California to Alaska and back, and the city started to grow. In 1871 British Columbia joined Canada as a province. The Canadian Pacific Railway arrived in Vancouver in 1887 and Vancouver was finally connected with the eastern provinces, and the large cities of Toronto and Montreal. Then the Klondike gold rush began in 1898 – bringing to the city more people and business.

In the 1890s, large numbers of Galicians, Bukovinians and Carpatho-Russians emigrated to America and many of them eventually settled in Canada, particularly in the Western provinces, where large areas of land were available for farming. Some of them eventually found their way to Vancouver thus increasing its Orthodox population. In San Francisco, Bishop Nicholas of Alaska and the Aleutian Islands had been receiving persistent requests for clergy from the Orthodox faithful in Canada, since 1894. He organized a few missionary tours with priests from elsewhere in the Diocese. In 1895, the first Orthodox Church in Seattle, Washington only 150 miles south from Vancouver was consecrated by Bishop Tikhon, the future Patriarch of Moscow and the saint of America.

Archpriest Dimitry Kamnev from Seattle visited Alberta and celebrated what is believed to be the first Orthodox Divine Liturgy on Canadian soil on June 12, 1897. In 1901, Bishop Tikhon consecrated three newly constructed churches in Canada and two years later, he incorporated the Orthodox Church in the Northwest Territories, Alberta and Saskatchewan. In 1906, already 18 Orthodox churches were in Canada. None of them in Vancouver. A year later, the parish of Sts. Peter and Paul was founded in Montreal.

On the break of the new century, the Orthodox churches of other than Russian origin began to form e.g.; Greek, Arabic, Romanian, Bulgarian and Serbian. Some of them commenced their formation within the Diocese and disintegrated later, some were already formed then by the mother churches abroad.

In 1916, the Orthodox Church in Canada was established as a separate bishopric within the North American archdiocese. Bishop Alexander (Nemolovsky), the Vicar of Alaska responsible for overseeing Canadian affairs since 1913, was transferred to Holy Trinity Cathedral in Winnipeg, thus becoming the first resident bishop of the Orthodox Church in this country. The same year, the parish of Christ the Saviour was established in Toronto.

Immediately after WW I, the immigration to the West Coast of Orthodox faithful of different ethnic backgrounds, besides Russians, increased. The opening of the Panama Canal in 1914 also helped, linking Vancouver with Europe. By that time, the Orthodox population in the city had grown substantially but wasn't able to establish an organized Christian community.

The Russian Revolution in 1917 became a major disaster for the Orthodox Church in North America. With the chaos brought on by the Revolution, the disintegration of the Archdiocese of the Aleutian Islands and North America as it was known at that time, into a separate ethnic jurisdictions began. The Greek Archdiocese of North and South America was formed in 1921 and Syrian-Antiochian independent jurisdiction established in 1925. Serbians joined the jurisdiction of the Serbian Patriarchate also.

At the end of the first quarter of this century, Orthodoxy was well established on the north, south and east from Vancouver and finally, 75 years ago, it came here into this wonderful place called Vancouver. The pre-Orthodox times vanished.

Glory to God Almighty!

* * *

Orthodox Communities in Canada: 1890 – 1924

- 1890s:** from their homelands lying within the Austro-Hungarian Empire immigrate to America a large number of Galicians, Bukovinians and Carpatho-Russians. Many of them eventually settle in Canada, particularly in the Western provinces, where large areas of land are still available for farming.
- 1897:** Bishop Nicholas (Ziorov) of Alaska and the Aleutian Islands, the ruling bishop of the Russian Orthodox mission in North America with his see in San Francisco, receives since 1894 persistent requests for clergy from the Orthodox faithful in Canada's Western provinces. He organises missionary tours with priests from elsewhere in the diocese.
- Fr. Dimitry Kamnev from Seattle celebrates what is believed to be the first Divine Liturgy on Canadian soil on June 12, 1897, at the village of Wostok near Edmonton in Alberta. Fr. Dimitry and his deacon, Vladimir Alexandrov, convert the entire population of Wostok – some 600 Galician Uniates – to Orthodoxy. In the same year, Bishop Nicholas becomes the first Orthodox Hierarch to visit Canada.
- 1900:** By this year, priests from Minneapolis are able to make pastoral visits to parishes in Manitoba and Assiniboia, (Saskatchewan) on a regular basis. On Sept. 1 Canada's first permanent priest is appointed: Fr. Jacob Korchinsky sets up the St. Barbara mission in Edmonton and works at building up the body of Christ in Alberta.
- 1901:** Bishop Tikhon (Bellavin) of the Aleutian Islands and North America consecrates three churches in Canada.
- 1903:** Bishop Tikhon incorporates the Church in Alberta, Saskatchewan and the NWT.
- 1906:** there are 18 parishes and three priests in Canada under the omophorion of the Russian Church – almost all the Orthodox in Canada. Already there are immigrants from Russia in Vancouver.
- 1907:** The parish of Sts Peter and Paul is founded in Montreal by Archbishop Platon (Rozhdestvensky) and Fr. Theophan Byketov. Later that year, Archbishop Platon takes over the duties of Archbishop of North America, with the see now in New York.
- 1914:** with the beginning of hostilities in Europe, the call goes out across the country for volunteers in the military service. More than 2,000 Russian Canadians sign up. Fr. John Ovsyanitsky serves as chaplain to the battalion formed from these volunteers.

- 1916:** Canada is established as a separate bishopric (*Vikariatstvo*) within the North American archdiocese. Bishop Alexander (Nemolovsky), the Vicar Bishop of Alaska responsible for overseeing Canadian affairs since 1913, is transferred to Holy Trinity Cathedral in Winnipeg, thus becoming the first resident bishop of the Orthodox Church in this country. He begins to convene councils of clergy and laity. The parish of Christ the Saviour is established in Toronto.
- 1917:** after the downfall of the Tsar, an All-Russian Church Council is convened in Moscow. Archbishop Evdokim appoints Bishop Alexander to administer the archdiocese in his absence. Archimandrite Adam Philipovsky is left in charge of the affairs of the Canadian bishopric. The Bolshevik coup later that year prevents Archbishop Evdokim's return, and Canada is left without a bishop for ten years.
- The Bolshevik seizure of power is a major disaster for the Orthodox Church in North America, from which it never fully recovers. Suddenly there are no more clergy or funds coming from Russia, which results in hardship and calamitous disorganization.
- 1918:** The disintegration of the Archdiocese into separate ethnic jurisdictions begins. It has 64 parishes and 47 clergy in Canada, including two Serbian, one Bulgarian, two Syrian and four Romanian parishes, the remainder being either Russian or Ukrainian. Already four Greek and six Romanian parishes are outside the Archdiocese. The Canadian bishopric is divided into four deaneries.
- 1919:** the newly formed Ukrainian Greek-Orthodox Church of Canada breaks off its relationship with the Archdiocese and looks elsewhere for hierarchical protection.
- 1921:** The Greek Archdiocese of North and South America is formed.
- 1922:** Archbishop Alexander resigns his post and returns to Europe. The Third All-American Council confirms Metropolitan Platon as head of the Archdiocese. The final approval from Patriarch Tikhon comes a year later.
- 1918 – 1926:** waves of anti-Bolshevik refugees come to America and Canada. Over 100 families make their way to Vancouver.
- 1924:** the Fourth All-American Council declares the North American archdiocese "temporarily autonomous" until such time as normal relations with the Mother Church can be restored.
- The Patriarchate of Antioch founds a North American diocese and gradually unites the Syrian-Arabic parishes with itself.
- The first Divine Liturgy is served in Vancouver, B.C. on Sept. 14 at the local YMCA by Archimandrite Antonin (Pokrovsky).**

The Blessing of the corner-
stone of the Holy
Resurrection Greek-Russian
Orthodox Church on
November 25, 1928



Our History

The First Church

During 1918 – 1926, waves of anti-Bolshevik refugees came to America and Canada. Over 100 Russian families made their way to Vancouver, B.C. These people sought to preserve their Orthodox Christian faith, and were in need of a priest to serve their spiritual needs.

Archimandrite Antonin (Pokrovsky) arrived in September 1924, and the first Divine Liturgy in Vancouver was celebrated on September 14. The worshipers present held a meeting and resolved to start a parish, to be named after the feast of the Restoration of the Holy Resurrection Church in Jerusalem.

A five-man organizing committee was formed. Mr. Misak Yeremeyevich Aivazoff, a prominent local merchant and former Russian subject, offered his assistance and was made honorary chairman. With his help, a house was purchased for the church and the priest's residence at 1570 W. 7th Avenue. The parishioners immediately started fund-raising efforts. The first public collection on Dec. 13 raised \$467.

Through concerts and collections, funds were raised for repairs and decorations. A fund-raising lottery was started. Most of the work was done by a group of dedicated ladies, who organized themselves in a Ladies' Auxiliary. In 1925, the first fundraising party was held on Nov. 20, the first bazaar on Dec. 11; \$1000 was raised through the efforts of Mrs. Aivazoff and the Ladies' Committee under Mrs. N. Thodos. Parishioners donated many furnishings and icons.

Local Greeks were attending the Holy Resurrection Church, and the Greek-Russian Orthodox Brotherhood was formed on Nov. 15, for the purpose of "bringing about the establishment of Orthodox churches, spiritual enlightenment and general help to all people of the Orthodox Christian faith." It was chaired by the Rector of Holy Resurrection Church. The Greek and Russian communities co-operated until the time when the Greeks got themselves a priest and formed their separate parish. Peter Bancroft (Greek) was the first church warden, G.A. Maltsev – the first choir-leader. During the first few years, the Rector and the choir-leader received no pay. The membership in 1926 was 59 persons, including 15 Greeks. More and more social events were held at the Church house, including the annual Christmas celebration for children ("Yolka").

The Brotherhood proclaimed its loyalty to Metropolitan Platon in the face of the judicial onslaught by the so-called "Living Church" of the USSR. From the very beginning, the parish committee made efforts to lobby the Federal Government on behalf of Russian immigrants, who suffered from many restrictions at that time. Later, the Brotherhood enlisted the help of Grand Duke Nikolai Nikolayevich to interfere on behalf of the newly arrived Russian families from China. Mr. Aivazoff took on the duties of representative in talks with authorities.

The first archpastoral visit was by Bishop Theophile of Chicago on Nov. 7 – 11, 1925. During 1925 – 28, the Pontifical Liturgy was celebrated several times by Bishop Theophile and Bishop Arseny (Chakhovtsev) of Winnipeg and Canada.

A new governing body, the Parish Council, was elected in January 1927, to which the Brotherhood handed over all funds. The \$2,500 mortgage was paid off by the end of 1928, and the decision was made to build a new church. A building committee was formed, and construction of the first Orthodox church building in Vancouver began on



The church in 1954

Nov. 25, after the design of architect W. M. Dodd. The \$12,000 cost was financed with gifts from Mr. Aivazoff, a mortgage and a bank loan.

Work progressed swiftly. Many parishioners helped make the furnishings and decorations. On Aug. 4, 1929, the completed church was consecrated by His Eminence Platon, Metropolitan of North America, and dedicated to the Memory of the Restoration of the Holy Resurrection Church in Jerusalem. It was a notable event in the history of Vancouver that attracted much public attention. Over 80 families belonged to the parish by then.

In December, Fr. Antonin was made Bishop of Alaska and moved to Sitka. His subsequent archpastoral work brought him much renown and respect, and he was remembered fondly in Vancouver. Hegumen Gregory Prozoroff was appointed rector of Holy Resurrection Church.

The Russian Orthodox Society of the City of Vancouver

In 1930, the Great Depression hit Canada. To make matters worse, the Immigration authorities were issuing landing permits on the condition that the first two years be spent by the new immigrants in farm work. Many Russians arriving in Vancouver found trains bound to Alberta and Saskatchewan awaiting them at the dockside. Fewer Russians were now permitted to join relatives in Canada.

But despite the hard times, Russian cultural activity in Vancouver reached its peak in the early 1930s. The first benefit concerts were staged at Hotel Vancouver and the Commodore Cabaret for the Russian Veterans of the Great War residing in Europe. There was enough artistic talent to produce classical operas and operettas: *Boyar Wedding*, *Natalka-Poltavka*, *Zaporozhtsy za Dunayem*. Especially splendid was *The Geisha* performed at the Peter Pan Hall. To name just some of the artists involved: Lidia A. Panovsky (Kritova), Elizaveta A. Kozina, Gerhard A. Olly, Alexander S. Znamensky, Pyotr D. Patsali, Valentin S. Kukuruza, E. Y. Fetisoff, A. E. Portnoff, Mila and Seraphima Pashkovsky, Boris Novikoff. In 1935, the Don Cossack Choir under Sergei Zharov came to Vancouver for the first time and visited the church.

These productions were received very enthusiastically by the Vancouver public. Part of the box office take went into the Church treasury for mortgage payments. The beautiful new church was well-attended and lovingly decorated. Several icons were received as gifts, including the icon of St. Innocent of Irkutsk. In 1932, the Church house basement was reconstructed to house a dining room and the library. The lending library was started and managed for many years by Mr. K. N. Mamontoff. Beginning with just one bookshelf, he put together a large collection. The dining room was decorated with a wall painting of a birch grove, and Russian people spent many fine evenings there.

In October of 1931, Fr. Gregory Prozoroff was transferred to Sitka, Alaska. Fr. Alexander Kiziun of Edmonton was appointed Rector of Holy Resurrection Church and arrived in December. He was very energetic and helped people any way he could. Many people with no work and no place to go would come to Fr. Alexander for spiritual support. Valentin Yakovlevich Podlegayev became Church Warden in 1934 and worked very dutifully for many years. G. A. Maltsev arrived from China and greatly improved the church choir in his three years of direction. He was succeeded by E. A. Andreyev. In July 1933, a Brotherhood was created by several Russian families in the Abbotsford area for the purpose of building a chapel. The Sts. Peter and Paul chapel was dedicated by Fr. Alexander on Dec. 30.

Still, more and more of the parishioners lost their jobs, and the mortgage and bank loan payments were in arrears by 1934. Mr. W. B. Sterling of Burquitlam, owner of the mortgage, initiated court proceedings to repossess the church property. In 1935, the financial crisis threatened the parish's existence, when creditors seized the church building. Then on the initiative of Mr. V. A. Mironoff, the Russian Orthodox Society was created and incorporated on July 1, with 36 founding members. Rent payments were resumed, and the church reopened.

The debt was paid off in monthly installments of \$40. Unemployed members paid their dues with labour. The

The young generation in 1936,
lower floor of church house
First row: F. Chaikovsky, A.
Tseplyaiev, N. Sinitsina, Z.
Sinitsina, A. Portnova, A.
Zotov, A. Portnov
Second row: N. Podlegaieva,
unknown, M. Pashkovsky, R.
Demintseva, F. Durova
Third row: N. Zotova, I.
Balakshina, Z. Fetisova, A.
Zukerberg, V. Portnova, V.
Pashkovsky, P. Karavai, I.
Patsali, E. Pahomov
Fourth row: S. Rozvaliaev, B.
Fetissov, I. Podlegaiev, V.
Zotov, N. Karavai



Society became the legislative and administrative body, owner and manager of the church. It set up committees for various kinds of work – Ladies, Youth, Dramatic, Musical, Aid to Russian Invalids, plus Library and Russian School. A Ladies' Auxiliary and a Russian Youth Circle were formed, affiliated with the ROS. A Russian school was established; Mr. A. F. Zukerberg was the first teacher.

Eventually tensions arose between the ROS and the Rector, who objected to the handling of current church business by the Council. In August 1937, Fr. Alexander left the parish, and with his own labour and his patron's funds, he built the Holy Trinity Church on Campbell Avenue. The new parish joined the Russian Church Abroad. At the time, the Karlovtsy Synod and the North American Metropolia were in co-operation. Hieromonk Anthony Vasileff of Toronto accepted the offer made by the ROS and was appointed Rector. He arrived on the last day of 1938.

In 1939, the Church choir performed its most memorable recital at Christ Church Cathedral. The mortgage was finally paid off by year's end. Fr. Anthony announced his resignation in November. Several priests were contacted about replacing him.

In 1930 – 1937, the Pontifical Liturgy was celebrated at least once a year by His Grace Arseny, Bishop of Winnipeg and Canada, until his retirement.

The War Years and Aftermath

After lengthy negotiations, in the spring of 1940 Archimandrite Aggey (Mazur) of Calgary (formerly of the Pochayev Lavra in the Ukraine) was received from the Russian Church Abroad and appointed Rector of the Holy Resurrection Church. In 1942, the St. Nicholas parish in Vancouver disbanded, most members joined our parish.

When Nazi Germany invaded Russia, this was welcome news to some parishioners who wanted the Communist regime overthrown and their properties restored to them. But the majority of the parishioners were gravely concerned about the fate of their Motherland. A Red Cross assistance group was formed and started fundraising efforts. During 1942 – 45, shows were staged for the benefit of the Russian Relief Fund by the Committee for Helping the Motherland. In 1943, the City of Vancouver adopted Odessa (USSR) as a sister city, and members of Holy Resurrection greeted Soviet sailors in the port of Vancouver together with representatives of various Russian organizations. Russian Canadians of different backgrounds, persuasions and political views were joined in the cause of helping their Motherland in her terrible struggle.

During the postwar years, the parish concentrated its charity on helping the Russian refugees in Europe. Shows and collections were performed for their benefit. Many parcels were sent to DP (Displaced Persons) camps in Germany and Austria, many letters received with thanks and requests. Later, some of the recipients of the aid made their way to Canada and all the way to Vancouver. The Ladies' Auxiliary sponsored several refugee families.

In 1946, a new lower floor was built and decorated in the Community House. It housed a kitchen and a dining



In the late 1940s:
K. N. Mamontoff, I. A.
Vishniakoff, E. P. Rozvaliaeff, Fr.
Leonid, M. S. Sergeieff, N. I.
Innokoff, N. F. Ivaschenko, P. N.
Mazanoff

room. The funds were raised through parishioners' donations and an interest-free loan. The Russian school was restarted by Mr. A. S. Sysoloff. The annual Russian Child's Day was inaugurated. A balalaika ensemble was born. Mrs. S. N. Pashkovsky directed plays, song and dance numbers by children. The leaders of the parish in the 1940s include ROS presidents: K. N. Mamontoff, L. A. Krivtsoff, N. E. Shtikoff, N. F. Evaschenko; church wardens: V. Y. Podlegaieff, F. I. Atamanenko, E. P. Rozvaliaeff; Ladies' Auxiliary presidents: A. P. Mironoff, O. F. Sysoloff; and choir director E. A. Andreieff.

In the postwar years, the North American Metropolia's attempts to restore canonical relations with the Moscow Patriarchate caused the dissolution of the agreement with the Karlovtsy Synod (the Russian Church Abroad). The parish was split by divided loyalties. In 1948, Fr. Aggey attempted to persuade the ROS General Meeting to switch allegiance, and the minority who supported him left to restart the St. Nicholas parish. The Council petitioned for a replacement priest. Bishop John (Shakhovskoy) of Brooklyn came in August to investigate the trouble and removed Fr. Aggey from office. He recommended to the Society that they invite a priest from a DP camp in Europe – arch-priest Leonid Kaspersky. Fr. Leonid was paid his way from Germany, arrived in February and was appointed Rector of Holy Resurrection Church. He was youthful, energetic and immediately liked by everyone. A nearby house and plot were purchased for \$3,000 and the priest moved in.



The choir in 1950
1st row: M. Woodward, L. Rudkiewich, L. Runzhe, E. M.
Vishniakoff, V. Phillips
2nd row: A. I. Adamovich, I. A. Rozvaliaeff, V. D. Abramoff, A.
Polischuk, O. Kerchuk; 3rd row: M. P. Innokoff, N. Vlasik, bros.
Hook, E. A. Andreieff, E. Yevdokimoff, M. Polischuk, A. G.
Andreieff



Parish Council in 1950
L-R: K. N. Mamontoff, E. P. Rozvaliaeff, Fr. Leonid, A. A.
Balakshin, N. F. Ivaschenko, I. A. Vishniakoff, M. S. Sergeieff

Help to Russian Displaced Persons in the Postwar Years

ные и объективные исследования.
Сейчас группа при самых тяжелых условиях, она состоит Православных Храмов. Пусть эти, пусть церковные утвари, пусть богослужебные книги, а особенно эти старинные и великие рубли для совершения тре-
От имени группы, обращаясь к Богу просим не отказать - оказать нашу материальную помощь в создании Православного Храма и в помеще-
ние, дающей место нашей пребыванию в материю, тогда в которой и популяризация духовной культуры еще больше укрепится.
Насколько такая помощь важна, трудно даже пред-
ставить и самим объективным фактом, чтобы материаль-
ная помощь материальна и велика в этих условиях на самом деле.
Сами, возмужавшие, мы хотим, чтобы пошла, то просим эту помощь материальную в форме ор-
ганизации, которая поможет, которая создаст и по-
мощь. Тогда, тогда благодарим за группу. С любовью и уважением, "Святой Церковный Совет".
Митрофановский Протоиерей Л. С. Митрофанов
Рязань, Рязань
Иерей Митрофан

A black and white photograph capturing a large, dense crowd of people, likely at a religious festival or procession. The crowd is composed of men, women, and children of various ages. Many individuals are wearing white head coverings, such as shawls or headscarves. Several people are holding religious icons or crosses, indicating a religious context. The background shows a row of wooden houses with gabled roofs, typical of a village or small town. The overall atmosphere is one of a significant public gathering.

15

The New Church

The 1950s were a time of much change and momentous events in the life of the parish. In the wake of the Communist takeover, Russian families started arriving from China. The newcomers revitalized the parish. The Russian Culture Group and Youth Circle were formed, and in September 1951, the first "Cultural Season" was officially opened at the Church House, with many scheduled events.

In 1951 Metropolitan Leonty divided the Diocese of Canada into three parts; Holy Resurrection Church was attached to the diocese of San Francisco and the West, Northwestern Deanery. Bishop John (Shakhovskoy) of San Francisco, a much-loved archpastor, visited in April and announced the pending transfer of Fr. Leonid to the USA. He recommended Fr. Peter Kurzemnek, a native of Latvia who was ordained priest in the DP camps in Germany, for the post of Rector. In the fall, Bishop John (Garklavs) of Detroit undertook a tour of Western Canada with the wonder-working icon of the Tikhvin Mother of God. This icon was painted, according to tradition, by the Evangelist St. Luke for Theophilus, king of Antioch. He visited the Holy Resurrection Church on Sept. 5. The next year, Bishop Nikon (de Greve) was appointed Bishop of Toronto and Canada.

Fr. Leonid left in February 1952; Fr. Peter Kurzemnek arrived soon afterwards and was appointed Rector. Right away he had to deal with a major challenge: the city of Vancouver had decided to demolish the church in order to make room for the new Granville Bridge. The ROS decided to use the offered compensation of \$50,000 to build a new church, hall and rectory. A Building Committee was formed, led by the ROS Chairman Mr. M. S. Sergeieff, who played an enormous role in the project. Many sites were looked at; the General Meeting finally approved the one at 43rd and Quebec – near the city limits of that time. Local architect Russ Lort was retained; parishioners helped with the design and engineering, especially Mr. Boris Shevelev. Ground was broken in October; Bishops Nikon and John blessed the foundation on Dec. 27.

The contractor, John P. Murphy, wasted no time. The building was ready by May, and the iconostasis, decorations and fixtures were moved in from the old church. Fr. Peter suffered a tragic loss: his wife died in April, but he persevered and celebrated the Lesser Dedication on May 8. The new church with hall and rectory were consecrated by Metropolitan Leonty on July 11. Bishops Nikon of Toronto, John of San Francisco and John of Alaska concelebrated. The Great Consecration was followed by the Divine Liturgy and a grand banquet.

The cost of construction ran up to \$75,000. Several parishioners made large donations, and debentures were issued for the sum of \$15,000. The mortgage was finally paid off by 1959. In 1955 the neighbouring house was bought for \$6,000, repaired and made into the Rectory. Parishioners donated many icons, and some old icons were then donated to other churches of the Metropolia. Some 35 members of the Ladies' Auxiliary formed the Canadian Orthodox Ladies' Guild; they subsequently purchased several expensive ritual items for the church. The ceiling murals in the church and many icons were painted in 1959 – 60 by Mr. N. S. Zadorozhny (USA). Mr. A. M. Panofsky led the choir, Mr. E. P. Rozvaliaeff was warden throughout the 1950s.



Bishops Nikon and John bless the church's foundation on Dec. 27, 1953



The church under construction in early 1954



At building site: contractor J. P. Murphy, M. S. Sergeieff (Sergy), N. Abramov, N. F. Evaschenko (Evans)



The new R.O.S. Halls and church



Metropolitan Leonty celebrates the Divine Liturgy at the Consecration of the church



Completed church in 1954

The parish was now bigger than ever: up to 300 people received Holy Communion on Sundays. For the first time in parish history, there were more baptisms than burials. The ROS established a regular Russian school program, with a Parents' Committee in charge. The subjects were Russian language, history, and Divine Law. Up to 45 children attended during the late 1950s. The spacious new halls invited many social activities: film viewing, adult and children's stage shows, dinners, balls, benefit concerts, Lenten concerts, and Christmas festivities ("Yolka"). The Circle of Stage Art Devotees was formed. Because of a disagreement, it split off from the ROS in 1955, formed the Russian Amateur Art Theatre and became the nucleus of the Russian Centre of B.C.

In 1957, Holy Resurrection Church was reattached to the Diocese of Canada. The next year Archbishop Nikon retired, and Metropolitan Leonty became *locum tenens* of the Canadian diocese once again. He visited on July 14, 1959 – for the last time, it turned out.



Church picnic in 1955

Sitting: P. Babich, I. A. Rozvaliaeff, M. S. Sergeieff, Fr. Peter, E. P. Rozvaliaeff, M. Bulinger, E. M. Vishniakoff;
Standing: E. A. Mihailovsky, A. I. Panteleieff, N. Postnikoff, I. A. Vishniakoff



November 1966: The Tikhvin icon of the Mother of God brought to Vancouver by Archbishop John of Chicago

The Sixties and Seventies

In 1961, the Canadian Census showed 9,324 Russians in the Greater Vancouver Area – 1.2% of the total population. (In British Columbia it was 1.7%, in all of Canada – 0.7%). A young generation was growing up; the Canadian Russian Youth Club was formed in May as an association of older teenagers and young adults interested in Russian song, dance and social activities. Most of the original members were graduates of the Russian school. Up to 40 people were singing in the church choir, conducted by Mr. A. M. Panofsky and later by Mr. E. A. Andreyev; there was even a separate Youth choir. Throughout the 1960s, Cultural Seasons were held in the halls of the Russian Orthodox Society.

Because of a conflict with some of the parishioners, Fr. Peter announced his resignation next year. He left in Sep. 1962 to become Rector of the St. Nicholas Church in Portland. Archpriest Prokopy Powers (Povarnitsyn) accepted the post of interim Rector of Holy Resurrection Church.

Several holy relics were seen here in the 1960s. On Aug. 18, 1963, the wonderworking Kazan icon of the Mother of God, found in 1579, was displayed at Holy Resurrection Church. The purpose of the tour of North America was to raise funds to purchase the relic from its British owners. In 1964, the wonderworking Kursk icon of the Mother of God was brought to Vancouver by Archbishop John (Maksimovich) of the Russian Church Abroad. In November of 1966, the wonderworking Tikhvin icon of the Mother of God was brought to Vancouver again by Archbishop John of Chicago.

Bishop Sylvester (Haruns) was appointed ruling Bishop of Montreal and Canada in June 1963. He visited our church for the first time on Sept. 3. In November, archpriest Oleg Boldireff, the Dean of Quebec, was appointed Rector of Holy Resurrection Church and moved to Vancouver with matushka Natalia and their five children. He immediately started working to strengthen ties with other Orthodox communities in the Vancouver area and to enhance Orthodox witness. The following year, Missionary Day was held at Holy Resurrection Church together with Greek and Serb priests for the first time.

The 40-th anniversary of the parish was celebrated solemnly on Sept. 27, 1964. Archbishop Sylvester celebrated the Pontifical Liturgy; a banquet and concert followed, attended by representatives of the Federal government, City Hall, the Anglican Bishop of New Westminster and many other guests. Fr. Oleg served the Liturgy in English for the first time on Nov. 22 with the youth choir.

The Rectory was reconstructed. The disused Sts Peter and Paul Chapel in Abbotsford was handed over to the ROS by its owners. It was repaired, and the Divine Liturgy was served there once a month in English. Much of the money for repairs was raised by the Ladies' auxiliary, led since 1964 by Mrs. O. P. Fetissoff. Mr. E. Y. Fetissoff and Mr. A. E. Portnoff alternated as ROS Presidents.



Easter luncheon for the Church choir at the home of Fr. Oleg and Matushka Natalia in 1966



The Ladies' Auxiliary in the kitchen in 1966



Church picnic in 1966



Sitting: N. F. Ivaschenko, A. Mironoff, Fr. Oleg, E. P. Fetissoff, I. A. Rozvaliaeff; Standing: A. Rudkiewich, I. A. Vishniakoff, S. Levliuk, unknown, A. E. Portnoff, A. Adamovich, L. Bakich



Wedding of Linda and Simeon Syssoloff in September 1967



Concert given by the Youth Group in 1966
A. Rudkiewich, L. Adamovich, A. Rudkiewich

Metropolitan Leonty fell asleep in the Lord in May of 1965. Fr. Oleg was a delegate to the All-American Council held in New York on Sep. 22 – 23, where Archbishop Ireney (Bekish) was elected the new Metropolitan of All America and Canada.

The first Lenten retreat was held on April 16, 1967 together with Greek faithful. Fr. Oleg undertook other missionary and outreach activities and maintained a high profile in the community. In November, he served a panikhida for the victims of the Russian Revolution and Civil War.

The Canada Centennial celebration in the Holy Resurrection parish in 1967, planned by ROS President Mr. A. E. Portnoff, was a big success. A special service and banquet were held on June 11, a concert on June 3, and an exhibit at the Pacific National Exhibition. Metropolitan Ireney visited on Dec. 24 and awarded a gramota to the choir. At the annual General meeting, the ROS changed its bylaw to make the Metropolia receiver of the ROS property in the event of the Society's dissolution.

In 1968, Archimandrite Joasaph (Antoniuk) was consecrated Bishop of Edmonton, vicar under Archbishop Sylvester. In 1969, Bishop Joasaph visited our parish and substituted for Fr. Oleg who went on vacation in July.

In 1970, Fr. Oleg requested a transfer. Archbishop Sylvester came to look into the matter. Bishop Joasaph of Edmonton accepted the post of acting Rector and arrived on March 7. In June, the appointment of Vladyka Joasaph became permanent, while he remained the Auxiliary Bishop for Western Canada. Fr. Peter Kurzemnek retired, returned to Vancouver and served again at times at Holy Resurrection Church.

The agreement on autocephaly for the Metropolia was signed in New York on March 31, and the tomos was received in Moscow in May. In October, the 14th All-American Council proclaimed the autocephaly of "The Orthodox Church in America (OCA)." Much work was required to explain to the flock the status of the OCA and its relations with the Moscow Patriarchate. St. Herman of Alaska was canonized on Aug. 9 – the first Orthodox Saint to be canonized in North America. Bishop Joasaph and several parishioners traveled to Alaska to take part in the celebrations.

Influenced by the personality and service of Bishop Joasaph, more people came to church, and several outsiders converted to Orthodoxy, including Mr. and Mrs. Edward Hartley. In 1972, archpriest John Karateyev retired to Vancouver and often served with Bishop Joasaph. He helped establish the Annunciation Orthodox Community in Victoria. Bishop Joasaph visited the mission many times.

In 1973, Mrs. Maria Kolbowicz started teaching Divine Law. Dr. Hartley exhibited the icons he had painted. In December, he represented the parish at the All-American Assembly in Pittsburgh. In the summer of 1974, newly ordained deacon Andrew Somow was transferred by the Federal Government to Vancouver and appointed to Holy Resurrection Church in August.

The 50-th anniversary of our parish was celebrated solemnly on September 29, 1974. The Pontifical Liturgy was led by His Beatitude Ireney, Metropolitan of All America and Canada, and concelebrated by His Grace Joasaph, bishop of Edmonton, mitred archpriests Peter Kurzemnek and Paul Zheromsky, archpriest John Karateyev, priest Michael Dodor (Serb), archdeacon Timothy Kovalenko, deacons Andrew Somow and Gleb Jensen. It was followed by a procession around the church. Many parishioners from the St Spiridon cathedral were present. The service was followed by a banquet in the upper hall. His Beatitude gave his greeting. Speeches were made by His Grace Joasaph, Dr. Edward Hartley and others. Mrs. Irene A. Rozvaliaeff, President of the Russian Orthodox Society, presented in brief the history of the parish.



Members of the Parish Council, the Choir and the Youth Group with Fr. Oleg in July 1968



The Pontifical Liturgy on our 50th anniversary on Sept. 29, 1974



Processional during Pontifical Liturgy at the 50th anniversary celebration



Mrs. Fetissoff, Metropolitan Ireney, Fr. Dn. Andrew, Bishop Josaph



At the Banquet: His Beatitude greets the congregation. L-R: Deacons Timothy, Andrew, and Gleb, Fr. Michael, Bishop Josaph, Metropolitan Ireney, Archpriests Paul, Peter and John



Members of the Council and the Sisterhood at the Jubilee banquet

The chapel in Abbotsford was sold in November, 1975 because it had fallen into disuse. The Russian Canadian Golden Age Society was formed for the purpose of building a retirement home. Fr. Hegumen Cyril (Bulashevich) of Juneau, Alaska expressed his wish to serve at Holy Resurrection Church. He arrived in May, 1976 and was appointed second priest.

More English was introduced in the services, notably Gospel readings. Fr. Cyril published the parish bulletin and started religious education for adults. Mrs. T. Nikitina started the Russian school once again. The St. Vladimir seminary octet visited for the first time in July. The Fifth All-American Council of the OCA was held in Montreal in October 1977; Bishop Theodosius (Lazor) was elected Primate of the OCA. Bishop Josaph, Fr. Deacon Andrew and Mr. D. V. Mitianin attended.

The mission parish of St. Nicholas was formed in Langley by Dr. Edward Hartley and other former parishioners of Holy Resurrection. It was accepted in the jurisdiction of the Ecumenical Patriarchate.

Bishop Josaph fell asleep in the Lord on Oct. 18, 1978 while on his way to visit his daughter. He was buried beside his wife at the St. Nicholas church where he had served for 38 years. Several parishioners traveled to Connecticut to attend the funeral. Priest-monk Panteleimon (Belko) substituted for the Rector for two months and was invited to serve as second priest. A year later a memorial plaque in honour of the late Bishop Josaph was installed in our church.

In 1979, the Greek Orthodox Community of East Vancouver rented the upper hall for liturgical purposes. The contract was renewed on a 6-month basis until October 1985, when the Greeks moved into their new St. Dimitrios Church on Boundary Road.

The 55-th anniversary of our parish was celebrated in September; Bishop Sylvester attended. Famous theologians visited and gave lectures: Fr. Alexander Schmemmann on March 15, Fr. John Meyendorff on November 17.



His Beatitude Ireney, His Grace Joasaph, Fr. Dn. Andrew and the Ladies' Auxiliary



Bishop Joasaph blessing a gravestone at the Mountain View cemetery



Bishop Joasaph, Archbishop Sylvester and the Sisterhood



Guests from the Anglican Church in Edmonton with Bishop Joasaph and icon painter Dr. Edward Hartley



Archbishop Sylvester at the 55th anniversary banquet



Fr. Cyril, Fr. Panteleimon and Mrs. Maria Kezina in 1980

The Eighties

Fr. Panteleimon was appointed second priest in November, 1979. He started publishing weekly bulletins and attempted a lecture series. The Divine Liturgy was served in English once a month. Separate services in English and Slavonic were tried for a time.

In 1981, Archbishop Sylvester retired. Metropolitan Theodosius became *locum tenens* of the Canadian Archdiocese. In 1982, Archbishop Basil of San Francisco came for the patronal feast.

The III Assembly of the World Council of Churches was held in Vancouver on July 24 – Aug. 10, 1983. On the invitation of the Holy Synod of the OCA, the delegation from the USSR – including His Holiness Ilia II, Patriarch of Georgia, and His Eminence Philaret, Metropolitan of Minsk – concelebrated the Pontifical Liturgy at Holy Resurrection church with His Beatitude Theodosius on July 31. 14 other bishops were present, and over 30 other clergy and Assembly delegates. Patriarch Ilia II awarded a golden altar cross to Fr. Cyril in memory of this event. Two more pontifical liturgies were served during the Assembly – by Metropolitan Dorotheos of Prague, with bishop Simon of Lodz, and by Bishop Seraphim of Sendai and Eastern Japan.

This welcome extended to hierarchs of the Moscow Patriarchate caused a split in the parish. 36 parishioners left and joined the RCA (Synodal) churches, including the choir director. Matushka Henrietta assumed the duties of choir-leader.

Pontifical Liturgy on July 31, 1983 during the III Assembly of the World Council of Churches
Concelebrating:
Metropolitan Theodosius of All America and Canada,
Patriarch Ilia II of Georgia,
Metropolitan Dorotheos of Czechoslovakia



Clergy delegates to the III Assembly of the WCC at the banquet after the Pontifical Liturgy



The visiting bishops in front of our church on July 31, 1983



The Sisterhood with Fr. Panteleimon and Fr. Cyril at Christmas time, Jan. 1984

In 1983 at the ROS annual meeting, a Church Committee was formed of 11 persons, chaired by the Rector. The Council considered inviting Metropolitan Vladimir of Winnipeg to the post of Rector, but later withdrew that offer.

In March 1984, 90 parishioners signed a petition requesting not to introduce more English into the church services. The matter was discussed throughout the spring. The move toward more English in the services was continued "in accordance with the numerical proportion of Russian and non-Russian worshippers." Subdeacon Anthony taught the adult class of religious education. The St. Nicholas Church in Langley was consecrated on June 16; the ROS donated vestments, utensils and icons.

The 60th anniversary of the parish was celebrated on Sept. 30, 1984. Metropolitan Theodosius celebrated the Pontifical Liturgy. In November, Fr. Cyril accepted the post of second priest at Sts Peter and Paul Cathedral in Montreal. Fr. Vadim Pogrebniak of Seattle was appointed the Primate's representative to Holy Resurrection Church.

Instead of renovation, the rectory building was replaced by a new, bigger one at the expense of Mr. Alexei P. Levitsky. A bell-tower was built over the church entrance for the bell donated by Mr. Levitsky, also at his expense. Architect Lubor Trubka was retained.

Priest Victor Sokolov visited in January 1985. He was appointed Rector and arrived with his family in September. Fr. Panteleimon declined a transfer to Winnipeg and was released from priestly duties. Holy Resurrection Church was temporarily attached to the Pacific Northwest Deanery.

Bishop Gregory of Alaska visited with the Sitka icon of the Mother of God on Aug. 19 – 20. He came for the patronal feast on Oct. 6 and blessed the new Rectory. Mr. and Mrs. Levitsky were awarded the Cross of St. Herman. The 90th anniversary of St. Spiridon Cathedral in Seattle was celebrated in December; many of our parishioners participated in the joyous event.

Fr. Victor introduced more English to the church services, up to 40%. The number of communicants increased up to 30 each Sunday. New aluminum-frame windows were installed with money from the estate of the late Mr. V. A. Mitchell. The library books were moved upstairs, and the reading room renovated. The English library was started. A Refugee Fund was created for sponsoring refugees coming to Canada. Ms. Diane Kolbowicz and Ms. Svetlana Briggs attended the Summer Liturgical Institute at St. Vladimir Seminary. Contacts were established with the Canadian Bible Society. A number of non-Orthodox groups visited the parish. Several parishioners disapproved of the changes and left.

Metropolitan Theodosius attended **Expo-86** in Vancouver and celebrated the Pan-Orthodox Divine Liturgy at the Kodak Pacific Bowl on July 13. He also visited our church.

A conflict arose between Fr. Victor and several Council members. The situation came to a head at the semi-annual meeting in September. Mr. Portnoff resigned as ROS President. Leave of absence was granted to Fr. Deacon Andrew. Fr. Victor announced his resignation in December.

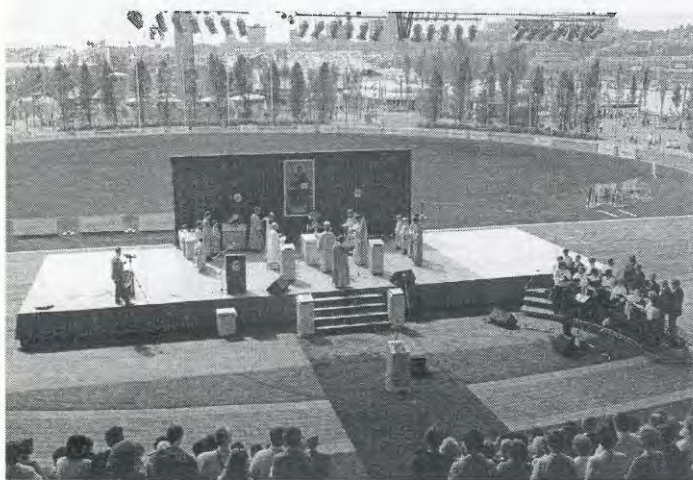
The St Nicholas parish in Langley split; the founding group left and reformed as the mission parish of St. Herman of Alaska in Surrey.



Bishop Gregory of Alaska with Mr. and Mrs. Alexei P. Levitsky at the blessing of the new Rectory in 1985



His Beatitude Theodosius awards gramota in July 1986



Divine Liturgy at the Kodak Pacific Bowl during EXPO-86, on July 13



His Beatitude Theodosius celebrates the Divine Liturgy at Expo-86

A special ROS meeting was held in January, 1987. The financial situation was critical; the parish was losing members, and some others stopped receiving Holy Communion. Pledges were collected to remedy the situation. Archpriest Daniel Hubiak, chancellor of the OCA, came to deal with the crisis. Fr. Vadim Pogrebniak was appointed temporary Rector of the Holy Resurrection Church in April.

Fr. Victor left in June; he was granted a leave of absence and subsequently served for a while at the St. Elias Arab Orthodox Church in New Westminster. Fr. Deacon Andrew served the Vespers, the *Obednitsa* and performed other services in the absence of a priest. In February of 1988, the Council petitioned the Primate to elevate Fr. Deacon Andrew to the priesthood.



Patronal feast Processional in 1986



His Grace Seraphim awards gramota to Mrs. T. A. Mihailoff



Wedding of Doris and Dimitri Dimoff in 1989, Fr. Evan officiating



The Church Choir performing at the Lenten Concert in April 1989



The Church Choir at the Processional in 1985

In August, the Romanian Holy Trinity Orthodox Community started renting the church and hall for services and meetings; the agreement was renewed on different terms until 1989. The Rectory was leased. The St. Herman of Alaska mission received in June a new priest, Fr. Lawrence Farley, and was granted canonical transfer to the OCA. Fr. Seraphim Storheim was consecrated auxiliary Bishop of Edmonton at the Diocesan Assembly in Edmonton on June 12. He came to Holy Resurrection Church for the patronal feast on Sept. 20 – 21. Three delegates and eight observers from our parish attended the Assembly.

Fr. Evan Lowig came from Winnipeg in January to celebrate the feasts of Nativity and Theophany. He accepted the post of Rector and started serving in April.

The church building and domes were painted in July – September. Mr. Felix Zampini did landscaping work on the church grounds. The stage in the upper hall was re-equipped and re-decorated. Matushka Henrietta designed the first stained-glass window pictures. Mrs. Mary Kosikar paid for the image of Christ the Savior, the Levitsky family – for the images of St. Sergius of Radonezh, St. Seraphim of Sarov, St. Herman of Alaska and St. Innocent of Alaska; Mrs. N. Prescesky – for the images of Sts. Cyril and Methodius - teachers of the Slavs, and numerous parishioners donated for the images of Sts. Anthony and Theodosius of the Kiev Caves. Also, images of Sts. Vladimir and Olga of Kiev were added as the parish project for the Millennium of the Baptism of Russia. These windows were installed in the fall.

Fr. Evan started a cycle of lectures. Quarterly publication of *Parish Life* was resumed. On Oct. 2, the patronal feast was celebrated together with the Millennium of the Baptism of Russia. Archbishop Sylvester and Bishop Seraphim concelebrated the Divine Liturgy. Soloists and five choirs performed in the concert.

In January 1989, Fr. Deacon Andrew resigned from the ROS in view of its failure to amend its By-Laws. Bishop Seraphim came to deal with the matter and criticized the Society's lack of progress.

A Lenten Concert was held at Holy Resurrection Church on April 2; on July 7, the St. Vladimir Seminary Octet performed. Monk Panteleimon returned to our church as reader and singer.

The 65th anniversary of our parish was celebrated on October 1. Bishop Seraphim celebrated the Divine Liturgy. A banquet and concert were held in the upper hall.

A poll was conducted among parishioners concerning the proposed switch to the Gregorian calendar; the majority were in favor. The switch was approved and came into effect with the Christmas celebration on Dec. 25, 1989.

The Nineties: the Third Wave

In 1990, Fr. Andrew was elevated to the rank of Protodeacon. He started serving at the St. Elias Arab Orthodox Church in New Westminster. A split took place in the Romanian community. The group led by Fr. Aurel Sas and Mr. Ben Nenson signed a new rental agreement with the ROS.

Cultural life was reactivated. A Christmas concert was held on Jan. 7, a Lenten concert on March 25, a Latin Concert on April 22. A Lenten retreat was held. In May, Fr. Evan led a group of parishioners on a trip to Christ the King Abbey in Mission. A parish picnic was held in July at the Somows' place.

At the Diocesan Assembly in Saskatoon in July, Bishop Seraphim was installed as the ruling Bishop of Ottawa and Canada, and new Archdiocesan By-laws were adopted.



Communion at the Patronal Feast in 1993



Processional at the 1993 Patronal Feast



The Pontifical Liturgy at the Patronal Feast in 1994



Fr. Andrey awarded a golden cross by His Grace in 1994

The Miloserdie (Mercy and Compassion) Group was established in April on the initiative of Mrs. Raissa Kolesnikov to help ill children in Russian hospitals. The first aid parcels were assembled and sent to Moscow. The event was covered on local TV, which helped raise more funds. A benefit concert was performed on Dec. 2 by students of the Nikolai M. Kolesnikov school.

Sunday school started in October, with Mrs. Nelica Volrich as teacher. The Bishop appointed Mrs. Mary Kolbowicz to be superintendent of the school. Fr. Evan travelled to Australia.

During the political crisis in the Soviet Union in August 1991, Fr. Evan had several speaking engagements on TV, radio and for the press.

Mr. David Labute and Ms. Dianne Bristow taught Sunday school. The lending library reopened. Mr. David (Paul) Kelly joined the parish and took charge of the kitchen.

Fr. Protodeacon Andrew Somow retired from active duty effective Jan. 1.

In 1992 the Sunday of Orthodoxy was celebrated by the OCA parishes together at the Holy Resurrection Church. The Lenten retreat was held on the Palm Sunday weekend. Meetings of the Orthodox clergy in Vancouver become regular.

A benefit concert for the Moscow Children's Hospital was held on April 5. The Mercy and Compassion Group sent 270 boxes of clothing to Moscow that year.



Divine Liturgy at the Patronal Feast in 1996



The Processional in 1995



Processional during Patronal Feast in 1994



The Processional in 1994



The Processional in 1997

Mr. Kirill Bolshakov started teaching music to children. Ms. Sandra Gorda became the Sunday School teacher.

On Dec. 26, Fr. Andrew Somow was ordained to the priesthood. He was made free to serve in any OCA parishes and assist with the development of missionary communities.

On July 27 – 30, 1993 the Diocesan Assembly was held in Vancouver at UBC. Fr. Andrew served on the Planning Committee, matushka Henrietta was responsible for Art and Music, Fr. Evan – for Public Relations and Banquet, Mike Andruff – for Registration and Welcome, David Kelly – for Audio and Video documentation. The Clergy Synaxis was hosted by the Holy Resurrection Church.

Fr. Evan was released of his assignment as of Aug.1 and later transferred to Alberta. Fr. Andrew was appointed Acting Rector of Holy Resurrection Church in December.

The collapse of the Communist regime and the Soviet Union produced a new exodus of Russian professionals to Canada and other Western countries. Individuals and families arriving from Russia and Israel started showing up at church and requesting financial and other help. Some of them eventually joined the parish. The ROS formed a committee to lobby on behalf of refugee claimants, called Assistance to Russian Newcomers (ARN). A group of



Banquet at our 70th anniversary in 1994

young actors - refugee claimants - joined the church choir and put on performances on the stage of the upper hall. Alexei Surovikin, a Russian artist formerly of the Kiev Caves Lavra, painted a new mural in the lower hall.

The 70th anniversary of the parish was celebrated on Sept. 20, 1994 together with the 200th anniversary of Orthodoxy in North America. Bishop Seraphim celebrated the Pontifical Liturgy. A banquet and a concert were held in the upper hall.

In December, Fr. Andrew started a bible study group. Mrs. Tatiana Mednikova restarted the Russian school. Out of 100 parishioners at that time, 50 were over 75 years of age, 25 were English speakers.

In 1995, the Sunday of Orthodoxy Vespers service was held at Holy Resurrection Church on March 12. Concert singers from Moscow and the actor Alexei Batalov performed in the Church hall. The Russian library reopened. A large screen TV-VCR was bought for showing inspirational videos. Mrs. Kolesnikova traveled to Moscow to meet the beneficiaries and partners of the Mercy and Compassion Group. With the generous donations of the Universal Aid Society, total aid sent exceeded 3 million dollars by 1996.

The Dimoff family leased the Rectory. Mr. Dimitry Dimoff took on the duties of property caretaker. As of Nov.1, Fr. Stephen Slipko was attached to the Holy Resurrection Church. The Lenten retreat and Lenten Concert have become annual events, with growing attendance. Subdeacon Constantine Somow became involved in Project Mexico – an Orthodox mission and orphanage in Tijuana; he started working there several times a year.

In 1997, the kitchen was rebuilt and re-equipped at the cost of \$30,000, under the leadership of ROS President Mr. Igor Chudin. The basement was cleaned and rearranged. The Pontifical Liturgy on the patronal feast day was served by Bishop Mark of Kashira, Administrator of the parishes of the Russian Orthodox Church in Canada. Mr. Anatoly Portnoff, the oldest parishioner, celebrated his 90-th birthday in the upper hall on Nov.28. Fr. Stephen was elevated to the rank of archpriest. In the same year, preparations were launched for the 75th anniversary celebration; a Jubilee Committee was formed.

The Lenten retreat in 1998 was the biggest ever, with seven priests and almost forty laity. On May 26 – 27, His Holiness Bartholomew, the Ecumenical Patriarch, visited Vancouver.

In 1999, the entire interior and exterior of the church and halls were re-painted and re-decorated. Blacktop was laid behind the church. In the church, a new hardwood floor was laid, the painting on the ceiling changed to medalion shape, another row added to the iconostasis; meanwhile, services were held in the upper hall. Up to 300 people attended the Paschal procession and Matins. On the initiative of Mr. Bill (Basil) Mitroschak, several parish hikes took place in GVRD parks.

Fr. Stephen attended the XII All-American Council of the OCA in Pittsburgh on July 24 – 27.

Fr. Andrew celebrated the 25th anniversary of his service at our church on August 1.



Participants of the
1998 Lenten Retreat

Clergy



Archimandrite Antonin (Pokrovsky) 1924–1929

Aleksei Fedorovich Pokrovsky was born into the family of a Deacon in the village Bogoslovskoye, on 17 March 1869. He graduated from the Or'ol Theological Seminary and was ordained Deacon by Bishop Mikhail of Or'ol on August 6, 1893. He served as Deacon for three years before being ordained Priest in St. Nicholas Church in Panikovczy by Bishop Nikanor of Or'ol in 1897. Fr. Aleksei served several parishes of the Diocese of Or'ol and then was appointed Chaplain of the Russian Navy, and later transferred as a Chaplain into the military school of Aviation. During WWI he served as a Chaplain in many different military units at the Front line and in the Rear. He received numerous military and civil awards for his faithful services. On May 10, 1919 Fr.

Aleksei was elevated to the rank of an Archpriest by Archbishop Nikandr of Vyatka. On February 29, 1920 he was assigned to the White Army's military hospital which was evacuated from Novorossiysk to the Island of Cyprus.

In 1921, Fr. Aleksei was appointed to the Russian Orthodox Convent in Palestine by Archbishop Anastassy. On December 5, 1921 he was tonsured Monk by His Holiness Damian, Patriarch of Jerusalem, and received the monastic name Antonin. At the same time, on direct request of Patriarch Tikhon of Moscow, he was elevated to the rank of Archimandrite.

In 1924, Archimandrite Antonin was received by Metropolitan Platon into the American Metropolia, and sent to Vancouver with the assignment to serve the needs of the Orthodox Christian community there. He came here, established the parish and served at Holy Resurrection for over 5 years. On October 12, 1930 he was consecrated Bishop of Sitka and Alaska and later became Archbishop of San Francisco. In 1934, after the All-American Council in Cleveland, Archbishop Antonin made known that he had decided to return to the Moscow Patriarchate. He fell asleep in the Lord on April 19, 1939 in San Francisco, California.

Archpriest Gregory Prozoroff 1930 – 1931

No information is available on Fr. Grigory Prozorov's early life. After his rather short service at Holy Resurrection Church in Vancouver he moved south to the US. In the 1940s, Fr. Grigoriy became Rector of Holy Virgin Mary Russian Orthodox Greek-Catholic Church in Los Angeles and Dean of what is now known as the Pacific South-West Deanery.



Archpriest Alexander Kiziun 1931 – 1937

Alexander Kiziun was born on September 27, 1892. No other information is available on his early life. He was ordained to the Holy Diaconate by Bishop Alexander (Nemolovski) in Montreal on September 25, 1916 and to the Priesthood in Buffalo, NY in December 1916. He served several Orthodox parishes in Saskatchewan and Alberta before arriving in Vancouver in December of 1931.

He was appointed Rector of Holy Resurrection Church in 1932. In August 1937, Fr. Alexander left the parish and with his own labour and financial help from supporters, built the Holy Trinity Church at Campbell Avenue and was received into the Russian Orthodox Church Abroad. He fell asleep in the Lord on June 3, 1953, and was buried at the Mountain View Cemetery in Vancouver.

Hieromonk Antony (Vasiliev) 1938 – 1940

Priest-monk Antony was born Andrei Alexandrovich Vasiliyev in Mogilev in 1869. He studied at the Moscow Institute of Archeology and specialized in the field of Russian sacral art. In 1920, he and his family emigrated to Bulgaria, and later to France. After the death of his wife, Mr. Vasiliyev moved to Canada in 1936.

He was tonsured a monk, received the monastic name Antony and soon after was ordained a priest. He was assigned to Holy Resurrection Church in Vancouver in 1938 and served here as Rector for two years. Then Hieromonk Antony petitioned the Moscow Patriarchate to accept him into the ranks of their clergy in Canada and was received by the Exarchate in July of 1944. On November 5, 1947, then Archimandrite Antony was consecrated as Bishop of Montreal and later transferred to California to the position of Bishop of San Francisco. He served there until 1952, when he was allowed to return to the USSR. In his latter days, Vladyka Antony lived in the Patriarch's Dormition Monastery in Odessa, Ukraine. He fell asleep in the Lord on December 18, 1953.

Archimandrite Aggey (Mazur) 1940 – 1948

No information available on Fr. Aggey Mazur's early life. Hieromonk Aggey came to Canada in 1928 from Pochayev Monastery. He was received into the Canadian Archdiocese by Archbishop Arseny and was attached to the Monastery in Sifton, Manitoba. He left Sifton and moved to Alberta, where he served several rural parishes.

In March 1940, he came to Vancouver and was appointed Rector of Holy Resurrection Church. In 1948, Archimandrite Aggey switched his allegiance to the Russian Orthodox Church Abroad and made an attempt to take with him the whole parish. He didn't succeed and left the parish, taking with him to St. Nicholas Church in Vancouver a minority group of his supporters.



Archpriest Leonid Kaspersky 1949 - 1952

Leonid Kaspersky was born in the Village of Ugrin, Slonimsk, in Russia, on August 16, 1907. He graduated from the Theological Seminary in Vilno. Studied at both the Historical and at the Theological Faculties of the University of Warsaw, Poland, earning the Master of Theology degree. He was ordained by Archbishop Alexei of Grodnensk to the Holy Diaconate, on September 9, 1929, and to the Priesthood, on September 12, 1929. Fr. Leonid was awarded a Golden Cross in 1938 and elevated to the rank of an Archpriest in 1944. He emigrated to Canada from Germany where he had served after WW II the Orthodox faithful in DP camps. He arrived in Vancouver in February 1949 and was appointed rector at Holy Resurrection Church. He was transferred to the USA by Archbishop John (Shakhovskoy), in February 1952 and served at Christ the Saviour

Church in San Francisco, California until 1981, when he retired from the active duties. He was then attached both to the Holy Trinity Cathedral and Holy Virgin Protection Church at the Home of Mercy, as Pastor Emeritus, effective June 30, 1983. Returned to Retired Status, effective March 1, 1986. Fell asleep in the Lord in San Francisco in 1993.



Mitred Archpriest Peter Kurzemnek 1952 – 1962

Fr. Peter was born in 1891 into an Orthodox Christian family in a village in Latvia. He went to the church school; then to the Riga Seminary; graduated in 1913 and studied for four years in the Law faculty. In 1917, he was drafted into military service and was quickly promoted for his administrative capabilities. He became a high-ranking government official in the Latvian Republic and left Riga in 1944 with the German army. He laboured in munitions factories and was reunited with his wife after two years of search. In 1948, he was ordained to the priesthood and started serving Orthodox prisoners in the VALKA camp near Nuremberg.

In May, 1950, the Kurzemneks arrived in the USA where Fr. Peter found work as a gardener in the state of Connecticut. He was received in the Metropolia and served in several churches as second priest. Soon Metropolitan Leonty appointed him rector of a parish in Alberta, and in 1952 he transferred him to the Holy Resurrection Church in Vancouver. In 1954, matushka Yelizaveta died, the same year that the beautiful new church was built and dedicated. The Metropolitan ele-

vated Fr. Peter to the rank of Archpriest and awarded a "palitsa" to him.

In 1962, the rector of St. Nicholas Church in Portland, Oregon died suddenly. Fr. Peter went to the funeral and stayed as interim rector. On the request of the parishioners, he was appointed permanent Rector and served until his retirement in September 1970. In June 1968, he was awarded the "mitre." The Metropolitan Ireney twice offered to make him Bishop of Canada, but Fr. Peter considered himself too old for that demanding post. He retired to Vancouver and continued as second priest until a grave illness made him bedridden. He fell asleep in the Lord on April 16, 1978 and was buried at the Mountain View Cemetery in Vancouver.



Archpriest Prokopi Powers 1962-1963

Prokopi Povarnicin was born in Tourak, a remote village in southwest Siberia in 1883. He studied Theology at a Missionary School where he also mastered the Kalmik language as a pre-requisition to become a missionary among people of the Kalmuck nation. He was ordained to the Priesthood in 1915, and served at the Protection of the Holy Virgin Church in Demino. After the Bolshevik Revolution of 1917, Fr. Prokopi flew to China and served the Russian emigrants in Shanghai until 1929, when he took the opportunity to come to the Free World. He was assigned to Afognak, on Kodiak Island, in Alaska. He served in other places in Alaska, and then moved south, serving parishes in Madison and Royalton, Illinois; Kenosha, Wisconsin; Phoenix, Arizona; Calistoga and Bryte, California. He was living in semi-retirement in Calistoga, California before temporarily being assigned to Holy Resurrection Church in Vancouver in 1962.

He spent his later years in Sts. Cosmas and Damian Adult Home on Staten Island in New York. Fr. Prokopi fell asleep in the Lord on May 31, 1986 in St. Vincent Hospital in New York. He was 103 years old.

Archpriest Oleg Boldireff 1963 – 1970

Born in Russia in 1911, Oleg was at a very young age separated from his parents in the turmoil of the wars and revolution. He was educated in Egypt, Turkey, Bulgaria, Paris (St Sergius Institute) and England (St Andrew's, Canterbury). Having married Natalia Vsevolodovna Maliantovich in 1935 in Paris, he was, in the same year, ordained to the diaconate and then to the Priesthood by Metropolitan Yevlogy. For a few years he served a parish, then the war came again. He was mobilized into the French Army, captured by the Germans and imprisoned in a POW camp. After the war, he travelled all over France, visiting camps and prisons in order to serve the spiritual needs of the Russian people held there.

Fr. Oleg and his family emigrated to Canada in 1948. He was assigned to Sts Peter and Paul Cathedral in Montreal and served there until 1963, during which time he was also dean of Quebec and Ontario and instrumental in opening parishes in Quebec City; Val d'Or; Ottawa and Rawdon. From 1963 to 1970, he served as Rector of Holy Resurrection in Vancouver. Following a few years of service in the USA in the early 70s, he was appointed rector of St Nicholas Church in Ottawa in 1974, where he served until his retirement in 1987.

He fell asleep in the Lord in November, 1997 and was buried at the Russian Cemetery in Rawdon, Quebec.



Bishop Joasaph (Antoniuk) 1970 – 1978

Bishop Joasaph, in the world – Stephan Antoniuk, was born on December 16/28, 1897 in the city of Kobrin in Byelorussia. In baptism, he was given the name Stephan in honour of the Holy Hierarch Stephan the Confessor, Archbishop of Sourozh. He graduated from the Pedagogical College in Kiev.

The Revolution forced the Antoniuk family to flee to Siberia and then to China. In Harbin, he entered the Seminary to study for the priesthood. He became a reader at St. Nicholas Cathedral, then a deacon, and finally on the feast of the Annunciation, 7 April 1923, he was ordained to the priesthood. After serving seven years in China, Father Stephan, his wife Matushka Elikonida and their daughter Olga emigrated to the USA on August 19 1930, sponsored by the St. Nicholas Orthodox Community in Stratford, Connecticut.

Fr. Stephan served St. Nicholas parish in Stratford for 38 long years, beginning from scratch – serving in a private house, initiating and building the new church which was consecrated in 1942 and then serving in it until his elevation to the Bishopric. For his zealous, long years of pastoral service, Fr. Stephan was raised to the dignity of Archpriest and over the years given all priestly awards, including the mitre. As a mitred Archpriest, he also accepted the position of Dean of Connecticut.

In 1963, the 41st year of his priestly service, Fr. Stephan was struck by a great tragedy: his wife, Matushka Elikonida, died. Fr. Stephan accepted monastic tonsure and took the name Joasaph in honour of the Holy Russian Hierarch,

Joasaph of Belgorod. Raised to the dignity of Archimandrite, Fr. Joasaph continued to serve the St. Nicholas church in Stratford until 1968, when by the decision of the Holy Synod of Bishops he was called to hierarchical service as a Bishop, with the assignment of Auxiliary in the Diocese of Canada. His consecration took place at the Holy Virgin Protection Cathedral in New York, on the feast of Annunciation, April 7th, 1968. Afterwards the new Bishop traveled to his first place of residence in Canada – Edmonton, Alberta where he spent the next two years giving spiritual sustenance to the many churches, at the same time serving as rector of Holy Assumption Church in Shandro.

In 1970, he became the rector of Holy Resurrection Church, remaining at the same time Auxiliary Bishop for Western Canada. Bishop Joasaph served at Holy Resurrection Church for 8 1/2 years, enjoying great spiritual authority among all the parishioners. The Bishop loved his flock and the parishioners responded to him with the same love. He prayed for all with sincerity and purity of heart; was attentive to the needs of individuals; comforted the sick and the suffering; and did all this freely – not demanding any payment for his services. He was not concerned with himself and served at the altar of God until the end of his earthly life.

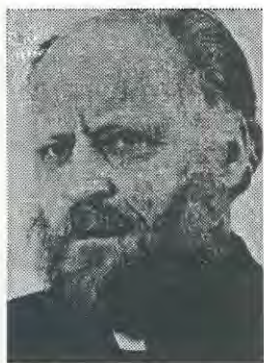
At the Fall session of the Holy Synod of Bishops in 1978, Bishop Joasaph began to feel ill and left the sessions of the Synod to visit his daughter in Stratford. While travelling on the train, he got worse and was taken to hospital where he died on October 18th, 1978. The Funeral service was celebrated at the St. Nicholas Church in Stratford by Bishop Herman of Wilkes-Barre, joined by Bishop Gregory of Sitka and Alaska, as well as by many clergy from the eastern U.S. He was buried in the cemetery in Stratford.

Archpriest John Karateyev 1987 – 1976

Born in 1885 in the village of Sinyukhin Brod in the Ukraine to a landowner family. John dreamed about becoming a priest since he was an altar boy, but first he was to pass the ordeal of war and revolution. He was married with four sons and two daughters when the family managed to escape to Canada in 1928.

The Karateyevs settled in Loyalist, Alberta, and started taking an active part in church life. In 1939, Bishop Joasaph of Edmonton blessed him to prepare for the priesthood, and in 1942 ordained him first as deacon and then as priest. The Lord strengthened him and extended his life for priestly service. Fr. John served in northern Alberta in 1942 – 1951, in Sacramento, California in 1951 – 1956, in Alberta again in 1957 – 1962. Matushka Irina died in 1957. In 1962 – 1972, he was rector of Sts. Peter and Paul Church in Phoenix, Arizona. Fr. John retired and went to live with his children in Vancouver. He was 87 years old.

In Vancouver he was attached to Holy Resurrection Church and continued the Lord's work, attending the church services and often substituting for Bishop Joasaph. He also worked to create a parish in Victoria. He fell asleep in the Lord on August 15, 1976.



Hegumen Cyril (Bulashevich) 1978 – 1984

Constantine Bulashevich was born on June 3, 1925 in the city of Priepole, Yugoslavia. His father Sergei Bulashevich was Commander in the Russian Imperial Navy, with the Baltic and Black Sea Fleets. After the Revolution, he evacuated to Yugoslavia. Fr. Cyril's mother, Milena, is Yugoslavian. In Yugoslavia his father was a teacher of music at a high school and was also a choir director at a church.

Constantine completed high school in Yugoslavia, and at the end of WW II, he landed in a camp for displaced persons in Germany. His mother and sister were taken to Germany earlier to work. His father, having arrived in Germany to search for his family, later vanished without a trace. His mother and sister returned to Yugoslavia, but Constantine remained at the camp, where he served in a church as a reader. In 1951, Constantine Bulashevich was tonsured a monk, receiving the monastic name Kirill (Cyril), and was ordained to the Diaconate by Archbishop Palladius.

Tito was now president of Yugoslavia, and Deacon-monk Cyril decided to go to the United States. In 1952, he was received by the Metropolia of North America into the rolls of its clergy. In the fall, he entered St. Tikhon's Seminary and graduated in 1956. He was ordained to the Holy Priesthood by Archbishop Dimitrie, and by decree of Metropolitan Leonty he was assigned to Alaska, where he spent 25 years serving parishes in Sitka, Juneau and Kenai. He was elevated to the rank of Hegumen.

In the spring of 1976, Fr. Cyril was received into the Canadian Diocese and assigned as priest to the Holy Resurrection Church in Vancouver under Bishop Joasaph. Upon the death of the Bishop in 1978, he became Rector and served until 1984, when he was transferred to the Sts. Peter and Paul Cathedral in Montreal. He retired in 1996 with the rank of Archimandrite and reposed in the spring of 1999. He was buried at the Russian Cemetery in Rawdon, Quebec.

Hieromonk Panteleimon (Belko) 1979 – 1985

Philip Belko was born in Derby, Connecticut in 1944. He enrolled in St. Tikhon's seminary in 1968 and was tonsured a monk on April 13, 1973 and received the monastic name Panteleimon. He was ordained a Hieromonk on Aug. 26, 1973 by His Eminence, the late Archbishop Kiprian at St. Tikhon's Monastery Church in South Canaan, Pennsylvania. In 1977, Fr. Panteleimon was assigned as third priest to Sts. Peter and Paul Cathedral in Montreal and in 1979, as second priest to Holy Resurrection Church. He substituted the rector of Holy Resurrection Church from November 1984 to August 1985. In October of 1985, at his own request, Fr. Panteleimon was released from the Priesthood. He then lived for a short time in Victoria. In 1987, he returned to Holy Resurrection and remains here to this day as reader and singer at Vespers and All-night Vigil services.

Priest Victor Sokolov 1985 – 1987

Victor Sokolov was born on February 21, 1947 into a working-class family in the city of Kalinin (formerly Tver') on the Volga. From 1970 to 1975, he studied at the Moscow Literary Institute and later worked as magazine editor. Beginning in 1974, he became involved in the human rights movement, publishing in "samizdat" and in the West.

In the spring of 1975, Victor Sokolov was baptised in the Orthodox faith by the well-known Moscow preacher, Fr. Dmitry Dudko. In June 1975, he married Barbara Wrahtz, an American citizen, and was able to leave the USSR. In 1976, he was stripped of his Soviet citizenship. His articles appeared regularly in the Russian emigrant press; he contributed to *Radio Liberty* and *Voice of America*.

In 1982, Victor Sokolov entered the Masters of Divinity program at the St. Vladimir Theological Seminary. In 1983, he was ordained to the Diaconate and in 1984, to the Priesthood. Fr. Victor was assigned to the Sts. Cosmas and Damian Adult Home on Staten Island in New York. His wife, Matushka Barbara, graduated from the University of California in Santa Cruz in 1974 with a degree in Russian History. The Sokolovs have five children.

In 1985 – 87 Fr. Victor served as Rector of Holy Resurrection church. He then was transferred to the USA, served a couple of years at Sts. Peter and Paul Church in Buffalo, N.Y. and is currently serving at Holy Trinity Cathedral in San Francisco.

Priest Evan Lowig 1988 – 1993

Evan Lowig was born in Australia on October 7, 1954. His father was a mathematician who later became a lecturer and then a Professor at the University of Alberta. The family arrived in Canada in 1957. Evan graduated from a High School in Edmonton, and then studied both at the St. Andrew's College and at the University of Manitoba, earning degrees in Art and in Divinity. He entered St. Vladimir's Seminary and graduated with the Master of Divinity degree in 1980. In the same year, he was appointed Professor of Patristic and Church History at St. Herman's Seminary in Kodiak, Alaska. Evan Lowig was ordained to the holy Diaconate by Bishop Gregory (Afonsky) on November 29, 1981 and to the Priesthood by Metropolitan Theodosius in the Seminary Chapel in New York, on March 13, 1982.

Father Evan was appointed rector of St. Nicholas Church in Narol, Manitoba in 1982. He served also rural parishes in Manitoba until March, 1988. He was appointed Rector of Holy Resurrection Church in Vancouver on April 1, 1988. He was transferred to Edmonton in October, 1993 and later appointed rector of the St. Tikhon's Family of parishes in rural Alberta.



Priest Andrey Somow 1992– to date

Andrey was born on 3/16 May 1923 in Constantinople (Istanbul), Turkey, where his parents - Ivan Y. Musatov, Lieutenant in the "White Army", and Tatiana (nee Bourda) - came after their evacuation with Denikin's army from Crimea in 1920. He was raised in France and Czechoslovakia and was adopted by his stepfather Pavel Somow. He began serving as an altar boy at 7 in Bratislava, under Hegumen Nikon (de Greve), in 1930. He received his secondary education at the Russian Residential High School in Moravska Tshebova and Prague (1933 – 1941) where he continued to serve in the church as an Acolyte and worked his way up, becoming in 1939 a "*pososhnik*", the staff holder to Bishop Sergius (Korolyov) of Prague.

During the war he studied Engineering, Architecture and Town Planning at the Technical University in Bratislava (1942 – 1944) and after that in Brno and again in Bratislava (1945 – 1950). The Communist putsch in 1948 and the totalitarian regime established subsequently in Czechoslovakia prevented any religious aspirations of the young architect. Following his graduation, he worked as a professional architect until 1968, when Czechoslovakia was occupied by the Red Army and its allies in August 1968. Immediately thereupon, he fled the country with his wife and children, leaving all their belongings behind and claiming political asylum in neighbouring Austria. As refugees, the Somows were granted "landed immigrant" status by the Canadian Embassy in Vienna and arrived in Canada on October 6, 1968, where they settled in Ottawa.

Andrey worked as a technologist for the University of Ottawa in its Planning and Design Department for the next two years, and afterwards he became an employee of the Federal Government, within the Department of Indian Affairs, as an Architect. In Ottawa, the Somows attended church services at Holy Trinity Bukowinian Sobor. From the beginning, Andrey was deeply involved in the church life, and became a reader, as well as a teacher of Sunday School under Archpriest George Pokrowsky. After a rather long consideration and under strong influence from Fr. George, he humbly submitted himself for ordination to the Holy Diaconate. He was 50 years old when he was ordained a deacon by Archbishop Sylvester in Sts. Peter and Paul Cathedral in Montreal, on March 3, 1974, on the Day of Orthodoxy.

Deacon Andrey was transferred to Vancouver, British Columbia by the Federal Government in June, 1974. Together with his family, he arrived here on the 1st of August and was attached to Holy Resurrection Church by the then-ruling Bishop of the Canadian Archdiocese. As a Deacon he served regularly throughout the years, assisting Bishop Joasaph, Hegumen Cyril and other clergy serving in Holy Resurrection Church. He also accompanied Bishop Joasaph on his trips to Alberta, served with other bishops in St. Spiridon's Church in Seattle, and in other cities. He also conducted services at Holy Resurrection in the absence of a priest from June, 1987, until April 1, 1988. Deacon Andrew was elevated to the rank of Protodeacon in 1989. He retired from active duties in January, 1992, due to deterioration of his health.

After a year-long recovery, Protodeacon Andrey returned to active duties. He was ordained to the priesthood on December 26, 1992 and made a supply priest for the B.C. Deanery. He was assigned as temporary rector to Holy Resurrection Church in Vancouver on August 1, 1993, and was appointed Rector in 1994. Fr. Andrey has been serving at Holy Resurrection ever since.

* * *

Parishioners' Memories

Mr. Anatole E. Portnoff's Memoirs of the Russian Colony in Vancouver, existing since 1926 around the Holy Resurrection Church

The author of this history was only 18 at the time, much has slipped his memory, but he will attempt to the best of his ability to note certain events, and to put down in this tale the names of Russian people who have laboured much to the glory of the Holy Resurrection Russian Orthodox Church. The Russian exiles, cast by the tidal wave of the revolution out of their motherland, on the shores of different foreign countries, have brought with them one single treasure – the Orthodox Faith that was their guiding light in the hard times of their emigrant lives and helped them overcome all hardships and adversities.

In late July of 1926, the majestic (by the standards of the time) steamship *Empress of Canada* completed the 10-day trans-Pacific voyage from Yokohama and moored quietly at the port of the fair city of Vancouver. About forty Russians from Harbin arrived with this ship – several families and several singles. We all prepared to disembark to the new promised land, but when the Canadian officials checked our passports, it turned out that the passports issued to us by the British Consulate in Harbin had no value in the eyes of the Canadian government, so we were to return to Harbin. The situation was tragic. At that time there were no human rights organizations or immigrant services societies to serve penniless immigrants, Russians in particular... Of the whole group, only one happy family consisting of the charming Mrs. Kovtunovich, her married daughter and granddaughter could disembark, because their papers were in order and they were met by her son Ivan Fyodorovich Kovtunovich who lived in Seattle. The rest had to stay aboard and wait for the return trip.

The ship was to stay in port for about two weeks, as usual. I will never forget the moment: we were standing on the upper deck, admiring the beautiful morning and the city we were not destined to live in, when we spotted a majestic figure – a grey-haired elder, a Russian monk, advancing toward the ship along the pier. We could not believe our eyes that in this faraway country, thousands of miles from our native land, we were actually seeing a Russian *Batyushka*, with a big cross on his chest, wearing a *kamilavka*. He walked straight to us, and we all rushed to him to get his blessing.

58 years have passed, and still I have tears every time I remember that meeting. The *Batyushka* was Archimandrite Antonin Pokrovsky, Rector of the Holy Resurrection Church in Vancouver, founded by him in 1924. Right away a table was brought to the upper deck and covered with a white tablecloth. Fr. Antonin laid a Cross and a Gospel on it, donned his vestment, blessed us and started the prayer service. The warm August sun was bright in the blue sky, and we Russian exiles forgot our misfortunes when the Russian Apostle's chant sounded resonantly: *Blessed is the Kingdom of the Father and the Son and the Holy Spirit, now and ever and unto ages of ages*, and we all sang in unison: *Amen*. We sang "Heavenly King, consoler of the souls of truth..."; we sang the complete service as if a proper church choir. Our prayers flew with great faith and heart to the Throne of the Almighty Creator, with hope for His mercy and help. I don't remember now how was it that Fr. Antonin learned of our stay aboard the ship, but the Lord speaks in strange ways; for us it was a miracle.

After the *Moleben*, Fr. Antonin learned our names, asked us about our situation and said he would try to help us. There was one influential man in his small parish – Misak Yeremeyevich Aivazov, owner of a big factory and an emigrant from Russia. Fr. Antonin explained our situation to him and asked him to help the Russians. Misak Yeremeyevich was kind and helpful, he talked to the immigration authorities, he sent many telegrams to Ottawa, and three days before the scheduled departure of the ship, we Russians were suddenly told to pack, since in the morning we were to be moved to the Immigration House to await there the Government's decision. Our spirits rose.

The next day, we were moved to the Immigration House located not far from the pier. The house was clean, roomy and well-lighted, with a fine view of the sea and the mountains, but the windows had bars on them. We were given three meals daily, and the weather was fine. We spent five days in that "hotel." Next came the miracle – we were allowed to stay in blessed Canada. Some of us stayed in Vancouver, others moved to Alberta.

Holy Resurrection Church at that time was located on 7th Avenue, one block west of Granville Street, in an old

house. In the dining room was installed the Altar and the iconostasis, and the churchgoers stood in the living room. A tiny windowless room beside the dining room (probably a clothes closet) now was the choir's place, with room for six people standing. Fr. Antonin lived upstairs – there were two bedrooms, a bathroom and a big room which was the kitchen, dining room and living room. The furnishing consisted of one big table and several kitchen chairs. There was no heating save for the kitchen stove with three gas burners, and Fr. Antonin was often cold in that spacious house. Besides, this septuagenarian Elder priest-monk had no means of existence and rarely had enough to eat. I cannot forget one occasion when he was asked about his nourishment and he replied with a faint smile: “these here dried crusts.”



Bishop Antonin in 1930's

He never complained and greeted everyone. He was truly a Shepherd - kind and helpful. He endured the harsh conditions of emigrant life with Christian humility. Canadians treated him with much respect, and in the city streets he was often approached by total strangers who said “Hello, Father” and shook his hand politely, he blessed them, and they went away contented. There were hardly any bearded people in the city at that time, so he stood out with his big grey beard, and in his monastic attire, with a big cross on his chest, he had the appearance of an Apostle.

The Russian colony, if we may use that expression, included some twenty-five families that had arrived over the years from Harbin. There were, of course, other Russians in Vancouver – those who had arrived before the Great War; they had assimilated already and had no interest in the Church. It was only later that we found out about those Russians' existence. Attendance in the Church was low, since four or five of the families lived on Lulu Island and the trip from there was no less than three hours. Several families made their homes in Abbotsford and Chilliwack. Only some ten families lived in the vicinity of the Church. The services took place on Saturdays and Sundays. The choir had five singers, led by Sergei

Mikhailovich Loshchinsky, a charming man who never before had been a choirleader, but tackled the task with vigour. He used to say proudly that we all sang in the eighth tone, and I can add that our singing was harmonic and prayerful. None of us singers had sung in church previously, but we all knew Slavonic, we all had been churchgoers since childhood, so we remembered the sacred chants.

In 1954, when the old church building at 1570 W. 7th Avenue was demolished by the City of Vancouver to make way for the Granville Street Bridge, half-decayed sheets were found under the cornerstone, on which was typed the history of the founding of the Holy Resurrection Church. Here is the text:

“Russian Orthodox Christian worship in Vancouver began with the arrival of Fr. Archimandrite Antonin Pokrovsky on 14 September 1924. The very first service was held at the YMCA. After the service a meeting of Russian Orthodox people took place that decided to establish an Orthodox parish in Vancouver and to rent a house for a temporary Church and priest's residence. An organising committee was elected: Nikolai Romar (Romanian), Alexander Shipunov and Vladimir Pitalyov, with two alternates: Vladimir Kazansky and Frank Styler. A couple days later, Fr. Antonin was introduced to M. I. Aivazov and asked him to help the Russian community, which was very small and poor and could not afford by itself to decorate the Church and maintain the Priest. Mr. Aivazov, a former citizen of Russia, agreed willingly to help his compatriots, and together with Fr. Antonin they started the search for the right house.

After viewing many houses, they chose one with a big enough plot. A mortgage was taken out for \$2,500. The Russian community could not afford the down payment of \$200, and the sum was donated by Mr. Aivazov. Further funds were needed for repairs and decorations. Mr. Aivazov and Fr. Antonin asked the Mayor for permission to conduct a one-day collection in the streets of Vancouver, and after much red tape, permission was granted. Mrs. Aivazov undertook to organise the collection, and under her energetic direction, \$468 was collected. This sum sufficed to refurbish the house and keep the Church going for a year. In 1925, Mrs. Aivazov staged a concert at Hotel Vancouver, starring the Russian Choir and the choreographer B. G. Novikov. The concert was a great success, artistically and financially; it brought the Church \$571. The Greek community welcomed our undertaking. Mr. Bancroft managed to dispose the Greeks in our favour, and they paid Fr. Antonin to perform sacraments for them, providing him with

means of existence. Mrs. A. Todos, the sister of Mr. Bancroft, organised a bazaar that brought the Church \$425. With these funds we entered the second year of our Church's life.



Parishioners in front of Fr. Peter Kurzemnek's residence

On 15th November 1925, the Greco-Russian Orthodox Brotherhood was established in association with the Church. The selection of the Brotherhood Council was unfortunate, a trial of the Lord; the growth of church life ceased, there was strife and altercations, eventually a new Council was elected and several dissatisfied families left the Church. 1926 was a year of hard work for the Council and executive. By the end of the year, the financial situation of the parish was rectified, by 1928 the mortgage was nearly paid off, and the decision was made to build a new Church. On 25th November 1928, a prayer service was held on the occasion of the laying of the cornerstone of the new Church dedicated to the Memory of the Restoration of the Holy Resurrection Temple in Jerusalem.

At the time the building was completed, the parish had grown to some eighty families. The most outstanding donors were Mr. And Mrs.

Aivazov, Mr. Bancroft and Mrs. Todos. The organisers of the worship were: Mrs. Dakserhof, Mr. Hondurov, Mr. And Mrs. Nedzvetsky, Mr. And Mrs. Pytalov, Mr. Babok, Mr. And Mrs. Grigoriev, Mr. Ivanitsky, Mrs. Pashkovsky and in particular Mr. S. M. Loshchinsky, who over 1926 – 1928 missed 3 – 4 services at most, serving for free as singer and church warden. The Church was maintained mostly with funds donated by Mr. Aivazov and other local benefactors, as well as the parishioners.

In the four-year period, the Pontifical Liturgy was served several times by Bishop Theophile of Chicago and Bishop Arseny of Winnipeg. The Church was founded with the blessing of His Eminence Platon, Metropolitan of All America and Canada. The blueprint for the new church was approved by the Metropolitan with this written comment: "20 June 1928 Should with God's help the Holy Resurrection Church be erected in Vancouver following this plan I have scrutinised, it will be a great joy not just for Vancouver, but for the entire Russian Church in America and Canada."

In the article that appeared in The Vancouver Sun on 24th November 1928, the members of the Building Committee are listed: M. I. Aivazov – Chairman, Archimandrite Antonin (Pokrovsky) – Vice Chairman, S. M. Loschinsky – Secretary, A. A. Alikhan, S. Ryumkin, Y. I. Fetissoff, M. K. Vodotyko, N. P. Abramov, M. P. Bancroft, N. I. Zotov.

This Gramota was interred yet again under the stone to the left of the main entrance to the present-day Holy Resurrection Church at 75 East 43rd Avenue, testified by Archpriest Peter Kurzemnek – Rector, M. S. Sergeieff (Sergy) – Chairman of the Russian Orthodox Society (ROS), E. P. Rozvaliaieff – Warden, L. A. Krivtsoff – ROS Secretary, A.Y. Adamovich – ROS Treasurer.

In 1929, the old house was moved to the back of the plot, and the new church was built on the street corner. His Eminence Platon, Metropolitan of All America and Canada, took part in the cornerstone-laying ceremony. A solemn service was conducted with a great flock of worshipers. The construction proceeded at a fast pace and was finished by the end of 1929. The interior of the Church was the same as seen now at the modern building on 43rd Avenue. In the old house, the ground floor was transformed into a show hall with a stage, where many concerts and shows were staged. All the box office take was used to pay off the debt, naturally. The new building cost \$5,000, a colossal sum in that time, considering that sawmill workers, for instance, were paid 40c per hour, for a weekly wage of \$17.60 for 44 hours of work. Most Russians worked at sawmills at that time and considered themselves fortunate, as the Great Depression struck.

Archimandrite Grigory Prozorov was appointed in 1930, he served for one year and left for America. Finally, the Metropolitan's office appointed a priest from Edmonton, Archpriest Fr. Alexander Kizyun. He remained Rector of the Holy Resurrection Church for several years. He was a good Shepherd, energetic, kind and helpful. Sometimes people who needed to go to a hospital or to the SNDL – a trip of 25 miles – would call him at 7 p.m. or even 3 a.m., and he would always be prepared to drive them anyplace in his old Ford. He always refused compensation. Many Russians in that hard time of joblessness, with no work and no place to go spend some quality time, would come to

Fr. Alexander to share their thoughts and find some spiritual support, and he would always receive them heartily. He always had a bowl of borshst stewing over a burner and treated uninvited guests with joy.

His labours were not only spiritual but physical: in the reconstruction of the Church House basement he was carpenter, painter and plumber. The basement was transformed into a big dining room, where viewers were treated after the shows by hard-working ladies of the parish. The gifted artist Camilla Albertovna Horvath, wife of the famous General D. L. Khorvat, Chief Manager of the Chinese Eastern Railroad, painted Russian birch trees on all the walls, so that the diners got the impression of sitting in a birch grove in Russia. The other basement room contained the library, created by Konstantin Nikolayevich Mamontov, who started with one shelf of books and managed to put together a big collection with a fine selection. Russian people spent many fine evenings there, getting together and sharing their thoughts on current affairs.



The church and parishioners in 1951

In 1935, Vancouver was visited for the first time by the world-renowned Don Cossack Choir of Sergei Zharov. It was a great event for the Russian colony. The Russian people went to all three concerts of the choir, and then Sergei Aleksandrovich Zharov and the Choir honoured our Church and Hall with their visit. In the course of the dinner, the Choir performed many secular and spiritual songs, and there were many solo numbers by its famous singers. The great festivity continued until long after midnight. Words can't describe the deep spiritual satisfaction we felt as we went home.

It is necessary to single out the great labours of Valentin Yakovlevich Podlegayev, Warden of Holy Resurrection Church for many years, formerly Railroad Station Chief in Harbin. He arrived with his family in 1924 and was fortunate enough to find employment with a sawmill, where he worked until his death. In all the years of his wardenship, he never once missed a church service, despite hard physical labour all week long. Often after the services there were shows at the Church Hall and entertainment until long after midnight. Valentin Yakovlevich would check that everything was in order and always was the last to go home. The next day, on Sunday, he would be at Church at 9 a.m., greeting the parishioners.

During the late 20s and the 30s, up until the Second World War, many concerts and shows were staged not just at the Church Hall, but also at Hotel Vancouver and the luxurious (at that time) Commodore Cabaret (owned then by Greeks), and at the Peter Pan Hall. All these events were very successful, artistically and financially. Our Russian women had hard lives, most of them had

to support their families by working in factories, laundries, hotels, but despite all that, they always found time to make costumes for the shows, showing particular skill in the making of boyar costumes, of which no less than fifty were made.

S. M. Loshchinsky, the original choirleader of the Holy Resurrection Choir, moved to New York, and for a while the choir was managed by S. N. Pashkovskaya, a very musical lady with a fine soprano voice. By a stroke of good fortune, G. A. Maltsev arrived soon – a choirleader famous all over the Far East, and under his gifted direction a proper church choir came into being and for many years created a prayerful atmosphere in the Church and performed spiritual and secular songs on the radio and in Canadian churches. The mixed Holy Resurrection Choir had about thirty singers. Valentin S. Kukuruza, an 18-year-old from Harbin, stood out with his strong, beautiful tenor voice. G. A. Maltsev paid special attention to him and let him direct the Choir once in a while. I remember the first time Georgy Aleksandrovich handed the *camertone* to Kukuruza and had him take his place; we couldn't believe that a man so young could direct a big choir, but Kukuruza set the tone correctly, if not without trepidation, and the service was sung flawlessly. Georgy Aleksandrovich was glad that his pupil proved worthy of his trust. After a few years G. A. Maltsev moved to Los Angeles with his family, V. S. Kukuruza took his place, and for many years we sang under his direction in the Church, in concert and on radio.

Let me name here the talented Russian singers who laboured much for the Church and to the glory of Russian culture: Lidia Antonovna Panovskaya (nee Kritova), a truly charming soprano, she was the gem of our choir, and her performances in concert were hugely popular not just with Russians, but with Canadians as well. Elizaveta

Aleksandrovna Kozina – a beautiful contralto, she created many musical shows. Seraphima Nikolayaevna Pashkovskaya – a fine pianist and remarkable soprano, she, too, staged many musical shows. Pyotr Dmitriyevich Patsali – an opera singer with a velvety baritone. Gerhard Augustovich Olle – a wonderful lyrical tenor, he always performed in the concerts and sometimes created “the Gypsy band.” Alexander Sergeyevich Znamensky – an opera baritone, he participated in many concerts and sang on radio. Lyubov’ Andreyevna Rossova (nee Palevskaya) – an excellent ballerina, she created many ballet shows. Nikolai Ivanovich Innokov – an actor and a very gifted director, he directed many plays, the most memorable ones are “Mazepa”, “Natalka Poltavka” and “Groza.” The brothers Boris and Ivan Novikov, choreographers known throughout the Far East, sometimes came from Seattle to help out their compatriots; so did the fine opera singer A. I. Malsky.

Memory permitting, I will enter in the history of Holy Resurrection Church the names of Russian Orthodox people who laboured long to establish, maintain and enrich the Church: Archimandrite Antonin Pokrovsky, subsequently Bishop of San Francisco – founder. Misak Yeremeyevich Aivazov. Aleksandr Shchipunov. Vladimir Pitalyov. Vladimir Kazansky. Nikolai Romar (Rumanian). S. M. Loshchinsky. Mr. Bancroft. Mrs. Todos (Greek). Mr. And Mrs. Grigoriev. Bobak. Frank Stiler (Canadian). Mr. And Mrs. Podlegayev. Alikhan. The Balakshins. The Zotovs. The Ivanitskys. The Ivashchenkos. The Fetisovs. The Pichugins. The Mitrofanovs. The Kuritsins. The Medvedevs. The Gutenkos. The Sukhovs. The Krivtsovs. The Vodotykos. K. N. Mamontov. The Kovalyovs. The Sokolovs. The Abramovs. The Merkulovs. L.A. Kritova. The Patsalis. Eismont. The Pashkovskys. Dalserhof. The Stanzhalskys. The Ryumkins. The Gladyshevs. Borisov. Shmidt. Shlegel. The Ivanovs. The Nedzvedskys. Kushnir. Burdukov. Mazanov. The Dyakonovs. The Vershinins. The Kholodilins. Kukhar’. The Mylnikovs. Atamanenko. The Blagovskys. Kirsta. The Shilovskys. Shtin. The Durovs. Levitsky. The Makovkins. Potapenko. The Kozins. The Znamenskys. Palevskaya. Hager. The Nekrasovs. The Prokudins. The Tyurins. The Dementsevs. The Maltsevs. Kukuruza. The Sergeyevs. Norton. The Chaikovskys. The Portnovs. The Andreyevs. The Rozvalyaevs. The Kholodilovs. The Innokovs. Ewachiuk. Pilipchuk. Polishchuk. Lenchenko. The Adamovichs. Syssoloff. Rudkiewich.

About the Russian Orthodox Society in Vancouver:

In 1935, the Holy Resurrection Church was experiencing a financial crisis. Universal joblessness was the main cause of that; the Sunday collection sometimes brought in as little as \$1.50 – 2.00, while the debt incurred in building the church was tremendous – \$4,500 and the monthly mortgage payments were in arrears. Father Rector could not expect any salary at that time; once in a while some of the more concerned parishioners would chip in with two or three dollars apiece to collect \$15 and donate it to the priest for monthly living expenses. Finally, the day came when the parish failed to make the due payment of principal, the creditors then foreclosed, locked the church and decided to sell it in an auction.

As it always happens at times of special crises in the life of a country or society, Lord God sends a man with the ability to save the situation and inspire people to sacrifice and hard work. In this case, it was Vassily Alekseyevich Mironov, a resident of New Westminster, who saw that not only the House of God, but Russian dignity needed to be saved. He knocked on the door of every Russian in the area, collecting donations and promoting the idea of creating a Russian Orthodox Society for the sole purpose of maintaining the church. Soon the needed minimum sum was collected, the Russian Orthodox Society was established and registered with the Provincial legislature.

The next step was dickering with the creditors in order to buy the church from them as cheaply as possible. The creditors knew full well that they would have difficulty selling the church, since the building had an unusual look and was not suited to house a factory, and the plot itself was worth \$200 at most. After lengthy negotiations they agreed to sell for \$2,800 with payment in installments. The Russian Orthodox Society now had the sacred duty to preserve the Russian Orthodox shrine, and its members got down to work in order to pay off the mortgage as soon as possible. The entire Russian colony was invigorated, burning with desire to help the holy cause. Numerous fundraising events were held: shows, concerts, bazaars. Very soon the debt was paid in full. Afterwards the neighboring house was bought for the priest’s residence.

The ordeal was over, it seemed, but further trials were offered by fate. City Hall decided to build a huge new Granville Street bridge, and one of the ramps of this bridge overlapped with the church building. The city offered to compensate the Russian Orthodox Society to the tune of \$50,000, which sum was accepted. The Society’s members worked long and hard to choose a suitable plot and design a new church; with much diligence, sacrifice and love it was all accomplished. In July of 1954, our

late beloved Primate, His Eminence Metropolitan Leonty, with numerous other clergy, conducted the solemn dedication of the new Holy Resurrection Church.

As is always the case with construction efforts, the contractors' expenditures exceeded the estimates; instead of \$50,000, the new church cost \$75,000 to build, plus the neighbouring house was acquired for the priest's residence for \$6,000. The extra \$31,000 were a new heavy burden on the Russian Orthodox Society. But the love of the Orthodox people for their temple and their zeal to help were still there, and the new debt was paid off in 1959. The sacrifice was great on the part of the Society members and other parishioners, everyone laboured to the glory of God, but the great effort of the Ladies' Auxiliary deserves special mention. For thirty years this Auxiliary was not only a moral, but also a material support for the Russian Orthodox Society. These charming, hard-working ladies earned thousands and thousands of dollars with bazaars and lunches. The Orthodox Ladies Guild (English-speaking) must be mentioned, for they have been responsible for years for the internal decoration of the church and made many valuable gifts.

In 1965, the Rector's house was rebuilt and overhauled, for the cost of \$6,000. At present the Russian Orthodox Society owns nearly a whole city block in one of the city's best neighbourhoods, occupied by the Holy Resurrection Church, the Church Hall with two big halls one atop of another, and the Rector's house. The property is currently assessed at \$150,000. The Russian Orthodox Society numbers 114 members, of whom most belong to the older generation. Lately there is an influx of youth, which is encouraging. The forty-year-long labours of generations of Russian people should not go to waste; the day will come inevitably when the Russian Orthodox Society hands the property over to the North American Metropolia of the Orthodox Church.

Concluding this brief history of the Russian Orthodox Society, I can state sincerely that the era of crises, sufferings, internal strife and great creative efforts is over. Many remarkable people, members of the Society and parishioners, have reposed, but the survivors are thanking God for His blessings to the wanderers out of the Russian land. Cast out by the great storm of Russian history, scattered in many countries without knowledge of their languages, with no means of existence, humiliated and humbled, they preserved in their hearts the greatest treasure: the ORTHODOX FAITH, which warmed them at all times and lit their way. Within the House of God, they always found peace for their souls and spiritual support, and to the end of their days they will zealously keep the faith of their fathers and serve selflessly the Holy Orthodox Church. Far from the motherland, on the shore of the Pacific Ocean stands one more monument to the Russian Orthodox Faith, thanks to the sacrificial efforts of a handful of Russian exiles.

From the Memoirs of Mrs. Irene A. Rozvaliaeff:

In 1940 there was turmoil at Holy Resurrection Church; the priest, Fr. Aggey, was pulling the parish to the Russian Church Abroad. Some of our parishioners moved to the *Zarubezhnaya Tserkov'*, but when they could maintain a priest no longer, returned to the Metropolia fold. My husband and I had to go to Seattle for our church wedding, because there was no priest here at the time.

When WWII started, Fr. Aggey came to us once rubbing his hands: "Good, the Japanese will take Siberia, the Germans will take the rest of Russia, and we will be able to return to Russia and reclaim our properties." My husband was so outraged at this, he told the priest never to set foot in his house again. Mr. Ivaschenko, the Society's president, was loyal to the Metropolia, while his wife's parents and the warden were "synodtsy"; the parish was split. Mr. Ivaschenko wrote to New York: "Please send someone to restore order." Bishop John (Shahovskoy) of Brooklyn came in 1948; Fr. Aggey locked the church and went away to Victoria. Nikolai Fyodorovich and I went to a lawyer, to the police, and they confirmed our authority to open the church. A new priest was promised to us – from the DP camps in Germany. Some parishioners came back. The defeated *synodtsy* called us "Communists." A new ROS Council was elected. Everybody started to work hard. Fr. Leonid Kaspersky came from Germany, we all liked him very much.

Then the influx of Russians from the Orient started. Most of them were professionals. Mr. Mikhailov was an engineer, Mr. Shalley was an accountant. They had to start anew here, obtain certificates and licenses to practice their professions. Their wives supported them: Mrs. Mikhailov went to work in a bank, Mrs. Shalley worked as a cook. One man used to run a candy factory in China, famous all over the Far East. He set up production in B.C., but it did not succeed: Canadians have different tastes, and there were still not enough Russians here. Some got jobs as Japanese interpreters. Many Russians found work at Hotel Vancouver. Many worked in construction.



Mr. Andrey A. Balakshin at his home with Bishop Nikon

And they all came to the Church. Russians from China were very devout. There were many artists, they gave concerts. Parish life became vigorous. We had a library, a school, we had an annual *Yolka* (Christmas celebration) with special plays for children. Mr. Fetisov established the firm *Progressive Woodworks*. We supported many organizations. Mr. Ivashchenko and other WWI veterans organised the annual Invalids Ball for the benefit of war veterans in Paris. The ladies helped orphanages and Russian monasteries in Jerusalem. There was an annual concert for the library, a concert for the children, collections for the "displaced persons" – DPs – in Germany in Austria. Later, some people came from there and said they had been receiving our parcels. Some ladies sponsored godchildren in the DP camps. Charitable work never ceased.

We burned the mortgage taken out for the church, things were booming, we bought the house next to the church; the owner lived in South America and agreed to sell for \$3,000. In 1952, Fr. Kaspersky moved to join his family in the USA, and we got Fr. Peter Kurzemnek. We removed the tenants from the Church house and wanted to enlarge the place, but City Hall told us to move, to make room for a new bridge. They offered \$30,000 initially, then raised it to \$50,000. We started looking around. Oakridge was nothing but bush then,

Cambie Street stopped at 41st Avenue. There was another lot available – at Knight Road – cleared, but there had been a garbage dump there before. This place here was ideal – quiet and accessible. We had a very good man, Mr. Sergeyev, who had a trucking business in Richmond; he was ROS President and took charge of the project.

Next, we found an architect. Many Russians presented designs, but we decided to choose a Canadian, Mr. Lord, showed him photos of the Lavra, and he did a fine design. His son is an architect too now, and he says that his father used to have him peel and cut onions to get the precise shape of the dome. Now we had a hall seating 200 people instead of just 100. I was ROS secretary; we accepted bids and chose one in the middle of the range, but the contractor ran over estimate. We had a collection and also issued shares, at \$100 per share. Later many shareholders declined to redeem these shares.

From the Life of the Vancouver Parish

By Archpriest Peter Kurzemnek; from the *Canadian Orthodox Calendar*, 1960

The year 1959 was marked with God's special blessing for the Holy Resurrection Church and its caretaker the Russian Orthodox Society. The Council announced at the Annual Meeting that the mortgage taken out for building the new church, church hall and rectory had been paid off.

The new ROS Council elected for 1959 is as follows: E.Y.Fetisov – President, W.A.Mitchell – Vice President, I.A.Vishniakov – Secretary, A.Y. Adamovich – Treasurer, A.E.Portnov – Custodian. Other members of the Council are the rector and the warden, E.P.Rozvaliaev. The changes in the Council induced some parishioners to become members of the ROS, and 36 applications were accepted.

ROS members have been giving generously for interior decoration of the temple. The icon painter Nikolai Stepanovich Zadorozhny visited Vancouver, and the ROS hall hosted an exhibition of his icons. This helped speed up the business of



Sitting: M.S.Stepanoff, A.S.Polischuk, E.Y.Fetisoff, Fr.Peter, A.Y.Adamovich Standing: E.M.Vishniakoff, I.A.Rozvaliaeff, I.A.Vishniakoff, E.P.Rozvaliaeff



His Beatitude Leonty with deacon Paul Samoilovich, Fr. Paul Jeromsky, Fr. Peter Kurzemnek and deacon Nicholas Sanin on the steps of the Holy Resurrection Church on July 14th, 1959

commissioning from him new icons and a ceiling painting, which will be done as funds arrive from donors.

These welcome developments in the life of ROS were crowned by the great spiritual joy from the visits to our parish of our favourite hierarchs – His Beatitude Leonty, Metropolitan of All America and Canada, on 14 – 15 July 1959, and His Grace John, Bishop of San-Francisco, on 12 – 17 June 1959.

The Primate was visiting in Seattle, WA, and undertook the labour to visit our Vancouver flock. On July 14, the day of Queen Elizabeth's arrival in Vancouver, the Primate arrived in the company of Mitred Archpriest Fr. Paul Jeromsky, the rector of the St. Spiridon Church in Seattle, Archdeacon Fr. Paul Samoilovich of the Holy Trinity Cathedral in San-Francisco, and Archdeacon Fr. Nicholas Sanin. They arrived in Fr. Paul Jeromsky's car and were greeted by the rector and the Presidium of the ROS Council. After a brief rest in the rectory, the Most Rev. *Vladyka* proceeded with the clergy to the

church, while the bell was tolling. In the anteroom he was greeted with a brief speech by Mr. Fetisoff, the ROS chairman, and the warden Mr. Rozvaliaeff presented him with bread and salt, while the choir sang "It is Truly Meet." Inside the church he was greeted by the rector, who expressed the joy from the dear Primate's visit on the 5th anniversary of his dedication of our temple, which had just been decorated with two new icons. He asked the Primate's blessing for continuing to decorate the church with new icons.

The Most Rev. *Vladyka* celebrated a solemn moleben.

The ROS maintains a youth group, a school and a kindergarten, operating on Saturdays. Over 50 pupils are registered for the current year. Six instructors teach Divine Law, Russian and vocals.

Praise the Lord God for the giving of strength in weakness.

Cultural and Artistic Activities of Russian Immigrants in Vancouver

by Mrs. S. N. Pashkovsky

The first group of Russian immigrants, who arrived in Canada in 1899, consisted almost without exception of peasant-farmers. Being spread out on pieces of land in the interior, they did not have the means or necessary ability to work in cultural and artistic fields. The next small group arrived after the revolution of 1905 and spread in B.C. as fishermen.

After the First World War and the Revolution of 1917, the immigration to British Columbia increased tremendously. This group consisted mostly of representatives of the middle class, called Russian intelligentsia. They naturally brought with them into the new country traditions of Russian art, culture and life. Having arrived without any financial means, not knowing the English language, Russian immigrants promptly organised around the Russian Christian Society in Vancouver. This Society, built in 1929, the very first stylish Russian Orthodox Church and a Russian Home with a small stage for concerts and plays. Together with the church, they organized a beautiful church choir including quite a few concert singers. This choir and soloists performed at the annual Folk Festivals and also over the radio networks. Through culture and arts, Russian immigrants were able to maintain their traditions and were able to express themselves. Thus they gradually learned English and came into close contact with local people.

During the quarter century, numerous plays, concerts, operettas and opera excerpts were performed in different parts of the city and in Seattle. The best-known productions were: *Geisha* (2 times), *Curantes*, *Little Clodina*, *Natalka-Poltavka* (4 times), *Zaporojetz from Danube*, *Mazepa*, and others. Exceptionally successful was the production of *Boyar Wedding*. It was luxuriously presented to the public at the Commodore, with captivating old songs, dances and scenery. The little Russian children were not forgotten either. Numerous fairy tales, legends and concert programs



Boyar Wedding – performed at the Commodore Hall in 1932



Performing for CBC-TV in 1974: L. Wright, M. Gann, V. Phillips

were enacted in Russian with children as performers.

Little by little representatives of local talents became more interested in these artistic endeavours. Thus mutual encouragement was pleasantly produced. The close contact of the Russian colony with Canadian life and its culture of many ethnicities produced mutual interest and understanding among people. The Canadian Folk Society has always found very enthusiastic performers in the Russian colony. The warm atmosphere in the Folk Society made all nationalities in Vancouver one big family. There are wider and brighter fields ahead for the musical and dramatic group activities here.

The time of the Great Depression made the material situation of the parish very difficult. But energetic activity based on friendship overcame everything. It was a time of extraordinary unity and resurgence. Operettas, plays, concerts were staged without interruption, also parties, lotteries and all kinds of events to raise funds and pay off the debts incurred in building the church. We performed not just at the church hall, but in many musical clubs of Vancouver, in hotels, in parks and in private residences. ...

After the Second World War, our Society experienced an influx of new members – refugees from Europe and from China (Shanghai and other cities). They joined right away in the cultural life of the Russian colony. ...

In 1956, on the initiative of several Society members, the Russian Community Centre was established and a building purchased with a wonderful hall. It houses lectures, presentations, dramatic and musical plays, as well as meetings for social and family needs, youth functions, charitable events and annual bazaars.



Seraphima N. Pashkovsky and Larissa Fetissoff



AZA the Gypsy performed in spring, 1951

Sitting: B. Fetissoff, I. Vishniakoff, N. Vlasik

Middle row: M. Sergy, P. Zotoff, N. Marsol, E. Vishniakoff, A. Kozakoff, O. Kerchuk,

Standing: E. Mihailovsky, A. Adamovich, D. Laing

Canada Centennial Celebration: 1867 - 1967

by Anatole E. Portnoff

Our celebration of the Canada Centennial concluded on December 24, 1967 with a memorable, even historical day in the life of the Holy Resurrection Church and the Russian Orthodox Society. The Most Rev. Ireney, Metropolitan of All America and Canada, visited our blessed city of Vancouver.

His Beatitude, accompanied by archdeacon Fr. Paul Samoilovich, was met at the airport by the rector Fr. Oleg Boldireff, ROS president Mr. A.E. Portnoff and several parishioners. Fortunately, the snow that fell the day before melted overnight, and the gentle sun turned the winter day into spring.

... The church was fully lit, and Vladyka was satisfied with the beauty of the temple. Fr. Oleg held a prayer service in honour of the dear guest, and matushka invited all to breakfast. The Metropolitan looks vigorous and full of energy, despite his years. His high rank is obvious at first sight, yet he is notably simple and kind in dealing with people. He is an attentive listener, and in his presence one is at ease.

On Saturday, Vladyka was greeted in church with bells. The choir, led by regent E. A. Andreyev, sang "It Is Truly Met." Vladyka proceeded in the altar, and Vespers was celebrated. Fr. Apostolos, rector of the Greek church, participated. Our old friend Fr. Paul elevated the service with his beautiful voice. Afterwards the Ladies' Auxiliary served tea in the upper hall, and Vladyka talked to his flock in a relaxed atmosphere.

On Sunday, Vladyka was met in the church's anteroom with bells, the warden Mr. S. A. Levlyuk presented bread-and-salt, and ROS president Mr. Portnoff said a greeting. The rector and the archdeacon met the Metropolitan in the church to the singing of "It Is Truly Meet." A Pontifical service is always solemn and grand, but this one was special, for unity of prayer was felt by the Orthodox Christians and their Primate. The choir gave excellent renditions of familiar hymns by Bortnyansky, Archangelsky, Rimsky-Korsakov and other composers. Fr. Oleg said a deeply felt speech. Vladyka presented a *gramota* to the choir and regent Mr. Andreyev for their devoted service to the Church. He blessed the reader Mr. T. I. Nahorny for his devoted service.

After the Divine Liturgy, all present were invited to a fasting lunch, prepared by the Ladies Auxiliary. Many parishioners were present, in spite of it being Christmas Eve. The ROS president said a greeting speech. His Beatitude Ireney thanked everyone and said that he might visit Vancouver next year on his way to Alaska, to dedicate the new Archangel Michael Cathedral. After the lunch the people received his blessing, and our beloved Primate found a kind word for everyone. At 3 p.m. the Metropolitan and the archdeacon left for the airport and departed to Seattle for the patronal feast of the St. Spiridon Church.

That was the solemn conclusion of our Canada Centennial Year, and it will last in our memories. May the Lord God grant our dear and deeply respected Primate the health and energy he needs in his great and important service to the Orthodox Christian Church on this continent.



Sitting, L-R: Mrs. Fetisoff, Mr. Portnoff, Metropolitan Ireney, Fr. Oleg, Matushka Natalia and Mrs. Mironoff;
Standing: members of Parish Council, Choir and subdeacons

Holy Resurrection Memories

By Fr. Evan Lowig

A veritable kaleidoscope of memories flood my mind when I think of my pastorate at Holy Resurrection Church in Vancouver, which covered the better part of six years. I first arrived at the parish to serve Christmas and Theophany on December 17th, 1987. I was in residence from April 1st, 1988 and was released from my duties on August 1st, 1993.

Oddly enough, one of my fondest recollections has to do with the preparations for the Fall bazaar which I participated in every year. I thoroughly enjoyed helping to make *pelmeni*, which for me were a culinary entry into the lives of freedom-loving Russians who had lived in Siberia and then emigrated to this country from China. The Sisterhood always did an outstanding job in the work to support the church. They did so with the help of a few men who I was privileged to know and work with. Notably one was Walter Kuc of blessed memory, whose kindness and good humour are unforgettable, and who was a dear friend as well as parishioner.

In addition to pastoral and liturgical tasks over my years at Holy Resurrection, I always participated in the work of the choir, which did and does a fine job under the direction of *Matushka* Henrietta Somow. When I first came to Holy Resurrection, services were predominantly in Slavonic, but as the months and years went by, we were using considerable amounts of English, and the choir made this transition very well.

Speaking of transitions, I remember my surprise when a straw poll conducted by *Parish Life* found 77% of the respondents in favor of a calendar change. Then at the ROS annual meeting the members voted 86% in favor of being on the revised Julian or "New" calendar. When on October 1st, 1989 we celebrated the Protection of the Theotokos new style, I was very happy to be the priest at the first established parish in the Archdiocese of Canada which had made the calendar change.

Another very important event in the life of Holy Resurrection Church which I participated in was the installation of the stained glass windows from late 1988 into early 1991. At first, some people had their misgivings, but I think that after the fact everyone agrees that the stained glass windows are very attractive and make what I continue to think of as "our church" in Vancouver to be one of the loveliest Orthodox churches in Canada.

There could be so much else to say, but I was asked to submit just a few random thoughts. Upon my departure, priestly duties at Holy Resurrection were assumed by Fr. Andrew Somow, whose ordination was an appropriately spectacular event which involved a very wide cross-section of the Orthodox community in Vancouver and concelebrated by priests from several jurisdictions. Even as we sang "Axios" to the new priest, we could not help but reminisce about his lengthy and illustrious deaconate.

That will be my closing remark: perhaps nothing reminded me more of services at St. Vladimir's Seminary than the feast day vigils at Holy Resurrection, with Fr. Protodeacon intoning litanies... Holy Resurrection: Happy 75th! Glory be to God for all things.

Reminiscences of Mr. Arthur Kostiha

Many memories of various events and people come to mind as I recall my years at Holy Resurrection Church, which I first started attending about 25 years ago. The first services I attended were served by His Grace Bishop Joasaph and Fr. John Karateyev, with Fr. Andrey serving as deacon. Fr. Andrey, who this year celebrated the 25th anniversary of his ordination to the deaconate, had recently begun his long, devoted and distinguished position as our deacon. He always added so much dignity, solemnity and beauty to the services. I also remember very well some of the altar servers, such as Constantine Somow, Darryl Koskinen, and George Vishniakoff. Mr. E. P. Rozvaliaeff was church warden. His assistant was J. T. Belonohie. Bishop Joasaph lived in the old rectory next to the church. I was often a guest there and enjoyed his warm, gracious hospitality. Eventually the old rectory was replaced by a new one through the generosity of the Levitsky family – great benefactors of the church.

There was a much larger choir then, directed by Vadim Wright. Mr. T. Nagorny was the psalomschik whose chanting and reading I remember well. Several of the choir members from that time are still singing in the present choir, under the talented and devoted direction of Matushka Henriette Somow. The choir is much smaller now and more limited, but I still find their reading, chanting and singing as spiritual and prayerful now as it was then. I always espe-

cially enjoyed the music of the beautiful evening services, which were generally much better attended years ago than what they usually are now. Services were mostly in old Church Slavonic, but slowly more English was introduced. The clergy and choir have made this transition very well. I feel we have now reached a satisfactory arrangement regarding this and should not lose this link with the past. Language was not really a major issue for me, especially once I had learned a good part of the services. Often I even forget which language is being used. The parish was also using the Old calendar then, to which I eventually became used to. When we changed to the Gregorian calendar several years ago, it was a major adjustment for most of us.

I also remember, long ago, seeing in the church a few times Mr. Kenneth Storheim who is now our beloved Bishop Seraphim. Some other early memories are of church bazaars, organized by the Ladies' Auxiliary, two of the prominent organizers being Irene Rozvaliaeff and Olga Fetissoff. I remember Olga Fetissoff very well from the first bazaar I was at. These two capable, talented and hard-working ladies are still doing a great deal for the church.

As everyone knows, I am a convert to Orthodoxy. I was chrismated by Bishop Joasaph, with Fr. Cyril Bulashevich assisting, on September 20th, 1978, just in time for that year's patronal feast day, presided over by Archbishop Sylvester. My sponsors were Eugene and Irene Rozvaliaeff. This was, of course, a major change for me, and I had much to learn. Of course, I am still learning. I recall Mrs. Anna Mironoff, whom I came to know fairly well and respected very much, saying that all of us need to learn more about church matters. After some time, I had learned the basic church services fairly well in both languages, and came to feel very much at home and regard the parish as part of my extended family. Holy Resurrection Church became a major part of my life.

On October 18th, 1978, Bishop Joasaph suddenly reposed while on his way to visit his daughter Olga, whom I had met a few times when she was visiting in Vancouver. It was a great honor to have known them both. I have very special memories of them. I also became well acquainted with their relatives in Sumas, Anthony and Helen Farmer.

Not long after this, while visiting Eugene and Irene Rozvaliaeff one day, I joined the Russian Orthodox Society under their sponsorship. About this time, the Greek community of St. Nicholas/St. Demetrios started using the upper hall for services, an arrangement which continued for several years. I gradually became more active, helping where and when I could, such as sometimes helping the ladies to clean and prepare the church for special occasions, and with changing of the vestments. At times, I helped a little with bazaars and with making pelmeni. I remember Fr. Panteleimon and Fr. Evan also helping in this way. I always felt a lot of goodwill when people worked together cooperatively for the good of the church.

The following years saw many events and changes. Regular church life and business continued under the guidance of several clergy, with Fr. Andrey continuing to serve as deacon. A small, dedicated core of parishioners continued to work for the church. Slowly the overall composition of the parish has changed. New people, both immigrant newcomers and converts, have increased our numbers and given the parish a better age cross-section. In addition to the Greeks, we also had Romanian and Ethiopian groups using our premises from time to time. The Parish Life publication and the regular coffee hour after Sunday liturgies were revived, as were the traditional *kut'ya* on Christmas eve and *razgovenye* on Pascha. A regular Sunday school, now under Sandra Leclerc, was organized and continues. The Christmas Yolka was also successfully revived. Traditionally, the kitchen work was done by some of our ladies but some of the men have become involved, especially with such events as preparing/hosting the meal on the Myrrh-Bearing Women's day, feast day of our Ladies' Auxiliary. Several times, I have been in charge of this and enjoyed doing so.

As everyone knows, I have held the position of church warden (*starosta*) for many years. At times I was alone, but I did have some assistants, in particular Walter Kuc and John Orros. Both were good examples for myself and all of us. I have very good memories of both of them. In more recent times, Tamara Mihailoff was my regular assistant. I also assisted her during my time as Council president (1995 – 1998). During these years, I have worked very closely and well with our wonderful treasurer Olga Fetissoff. I also learned how to make prosforas and continue to do so. The Miloserdie Group under the direction of Raissa Kolesnikoff was formed and expanded. A great deal of charitable work for ill/destitute people in Russia, especially for sick children and their families, has been done.

Through these years, many improvements were made to the church properties, largely through generous donations from various people, such as the Levitsky family who paid for the new rectory. One day, Mrs. Levitsky commented to her husband that the church did not have a bell and tower. They donated funds for the bell-tower and the electronic bell which we hear at every service, as well as for some of the stained glass windows in the church. During the 1980s, the old wooden-framed windows in the church were replaced with beautiful stained glass. The impetus for this

came from Mrs. Maria Kosikar, daughter of our former parishioners, who approached us with the idea of replacing one window with a stained glass image of Christ. After much debate, the idea was accepted. Later each window in the church was replaced through generous donations. The following years saw a lot of further upgrading, such as renovation of the upper hall, offices and kitchen, and some landscaping under the direction of Sandra Ellis. Always there is lots to do, and this year we have accomplished enormous tasks in preparation for our seventy-fifth anniversary. The church interior has been repainted. The ceiling paintings have been attended to. A beautiful new wooden floor was recently installed, a generous donation from Victoria Phillips.

There are many other things which could be mentioned, such as our 65th and 70th anniversary celebrations, and the 1983 Assembly of the World Council of Churches – an occasion when several hierarchs served in our church. This was the first time I was present at such a service, celebrated by His Beatitude Metropolitan Theodosius and other hierarchs. Another big event was the ordination of Fr. Andrey to the priesthood in December 1992, a beautiful service which many of us had never seen before.

In recent times, there has been a large but “fluid” influx of newcomers, especially at Easter time. It has been truly impressive to see so many people gathered in the hall for the blessing of the kulichi and in the church for the Paschal services. It was wonderful to see such a crowd forming an unbroken ring around the church for the midnight procession. Years ago, few people stayed to the end of the Paschal Liturgy, but now a good number stay to the end.

This year we are busy preparing for the 75th Jubilee, a great milestone in our history. The parish Council and the Jubilee committee, under the leadership of Fr. Andrey and Laurene Tkatschow, have worked very hard to prepare for this big event which we are celebrating this year. As Council president for this year, I wish to thank them, and all others involved, for their great efforts. I also wish to express my congratulations to all at Holy Resurrection Church on the occasion of our 75th anniversary.

Jubilee Restoration of Icons at Holy Resurrection Church at the End of the 90's

The first cleaning of the icons was done in July 1989 by Harrison Restorers. It consisted of removing years of carbon deposit from candles and incense. Access was achieved by using small lifts for the tower and scaffolding for the main painting.

It was personally very enjoyable to myself to have the privilege to work on these paintings. The artist was professional in his application, drawing and design. The quality made the job so much easier and satisfactory.

The second restoration in 1999 was more involved as we removed all of the gold paint and replaced it with German leaf. Also, a new extension to the iconostasis was installed and the main painting framed with a beautiful design by Henriette Somow.

The paintings were almost as layered with carbon as before in 1989. It was apparent that funds should be put aside for re-cleaning the paintings in another ten years. The extension to the iconostasis was stained to match the old woodwork that was also cleaned and restored by Isabelle and Maria who also did the gold leaf.

NOTE: This essay was submitted by Mr. Alex Harrison of Harrison Galleries in Vancouver. He has on many occasions stated that he enjoyed the challenge of our commission and took great satisfaction in the results. He further invites anyone with questions about the details of the procedures to call him at his studio: 224-5736.

The Sisterhood

The Ladies' Auxiliary was formed right from the outset. Its functions include: fund-raising bazaars (held once or twice a year), lunches, banquets; decoration with flowers and general cleaning up of the church. In the 1980s, the name was changed to the Sisterhood of Myrrh-Bearing Women. The Sisterhood has its own Executive, holds its own meetings, but turns all earned monies over to ROS.



Feast of the Myrrh-Bearing Women in 1967

Front row: Matushka Natalia, E. Kuznetsova, O. P. Fetissoff, I. A. Rozvaliaeff; Second row: M. Voznova, M. G. Noske, M. Glazkova, E M. Lebed, Fr. Oleg, K. A. Bielonohy, E. I. Kritova, S. N. Pashkovsky, M. Stepanova, K. Titova, Mrs. Zlatoustovskaya
Third row: I. I. Diyeva, A. N. Pichugina, M. Yanushkevich, M. I. Kopeleva, A. I. Adamovich, E. M. Vishniakoff, E. A. Kozina, M. S. Sergeyeva, V. Y. Moskal'yova, L. V. Karpova, O. Kuzmina
Fourth row: A. Polishchuk, K. Lenchenko, Mrs. Zlatoustovsky, S. Levlyuk, A. Babak, O. Rudkevich, D. T. Geller, Mrs. Gorobetz



Members of the Ladies' Auxiliary at the Church picnic in 1955

The Choir



The Choir in January 1951



Mr. A. M. Panovsky, choirmaster, his wife and Mr. P. N. Mazanov, caretaker



Soprano section in June 1968



Alto section in June, 1968



The Church choir in October 1967
L-R: V. Wright, A. Adamovich, A. Rudkiewich, A. Levitsky, E. Mihailovsky, E. Andreieff – choirmaster, A. Polischuk, N. Boldireff, V. Phillips, L. Adamovich



Men of the Choir with choirmaster E. A. Andreieff (Andrews) in June 1968



Rehearsal in 1985, Matushka Henrietta directing

The Russian School



The Russian School in 1959



Mother's Day in 1994



The School concert in 1962



The Yolka show in 1964



Yolka - 1997



Yolka - 1963

The Sunday School

This year's attendance was better with a total of eight children in my class. They were taught how to make the sign of the cross, the Lord's Prayer, the proper way to go to Communion, as well as many Bible stories.

We finished a number of projects, including two burlap banners, posters that were displayed in our classroom, and everyone participated in the Christmas concert and the Children's concert. Our performance at the Christmas concert was a hit. We had a recital of poems, beautiful Christmas carols were sung with everyone dressed in Nativity scene attire. The Children's concert was to celebrate the end of the Sunday School year. Each child received a certificate, and we had a tie for the Best Attendance award (Oksana and Galya Krause).

This has been a very productive Sunday School year, and I'm hoping to see some new faces this fall, as it is so important for children to keep Jesus in their lives!

God Bless – Sandra Leclerc, Sunday School teacher



Teacher Sandra Gorda-Leclerc



The 1990s: Sunday School at lunch



Sunday School – 1999



Sunday School picnic

Miloserdie – Mercy and Compassion

“As you did unto one of these My lesser brothers, so you did unto Me,” said Christ in one of His sermons (Matt. 25:40). Helping the needy and the sick is a Christian’s first duty. This appeal by the Russian magazine *Ogonyok* is one of the most striking: “SAVE THE RUSSIAN CHILDREN!” Our parish has responded enthusiastically to this appeal on the initiative of our parishioner Mrs. R. I. Kolesnikova. Nikolai Mikhailovich Kolesnikov and his wife Raisa Ilyinichna used to live in Moscow. They were Orthodox Christians at a time when worship of God was considered almost a crime in the USSR; to avoid unwanted attention and persecution, the Kolesnikovs chose to attend a small church located just outside of Moscow. Its rector was that remarkable priest, the world-famous theologian and author Fr. Alexander Men. The Kolesnikovs emigrated to Canada, settled in Vancouver and stayed in correspondence with Fr. Alexander.

The *Miloserdie* Group of the Sretenskaya Church offered help to the Children’s Hospital in Moscow. Fr. Alexander informed Mrs. Kolesnikov of the Hospital’s needs, and she started acting very energetically. She organized a *Miloserdie* Group under the aegis of the Russian Orthodox Society, contacted local hospitals, medical suppliers and charitable organizations, and soon the first parcels were sent to Russia. The murder of Fr. Alexander slowed down the Group’s work for a while, but its members determined to continue the charitable work started by the great priest.

The *Mercy and Compassion* group grew. The church treasurer, Olga Petrovna Fetissoff, offered her services free of charge. Raissa Ilyinichna organised collections in church; music students and Russian actors started doing benefit concerts in the church hall, raising \$9,000 in total. Raissa Ilyinichna is an incorrigible optimist, fond of saying “The Lord will help us.” Even in the most difficult of moments she never despairs. “One day I went to church, knowing we only had \$200 left, and in Moscow they were waiting anxiously for the next shipment of medicines. I was gripped with anxiety until I said to myself: “The Lord will provide.” In church, they gave me an envelope containing a cheque for \$1,000 from the Diocese of Canada. They have no money to spare in Ottawa, but good deeds take priority.” Several parishioners made generous donations.

Another gift from God is the support of the Red Cross of Canada and the international charitable organization Global Relief Fund. They donated standard medical supplies; a dentist suite complete with computer; medicines; clothes; peas, lentils, chocolates and toys. The Red Cross gave \$50,000 worth of single-use catheters, and a blood-testing laboratory. The partners in Russia include: the Mercy group of the Sts. Cosmas & Damian Church, the charity *Gnosis*, and the Fr. Alexander Men Foundation. Besides hospitals, aid is now distributed to several other parishes and monasteries in Moscow, Moscow Region and other cities in Russia.

Especially productive is the contact with the Universal Aid Society. The UAS donated a container of disinfection powder. It arrived in Moscow in September 1994, just as the first cases of cholera were recorded in the city. The powder went immediately to every hospital in Moscow. An equally timely shipment was that of antibiotic plaster bands that went straight to the war zone in Chechnya. Ten 40-foot containers were sent to Russia since 1994; the total value of the aid exceeded \$3,000,000.

“I love to visit schools,” says Mrs. Kolesnikova. I tell the Vancouver schoolchildren about the dreadful conditions in which children are in the hospital. Their mothers sleep on the floor right there in the rooms, wash the laundry in sinks and hang it to dry over the heads of the dying children. The hospital is short on medicines, it has no money for toys or fruit. More often than not, the school’s administration writes a cheque. The next day the children bring lots of toys, almost brand new for the most part. I thank them all. I say that the toys will be a great joy and relief for the ill children. Your aid is important not just to those hapless children, but to yourselves as well, because you become kinder, better yourself when you empathise with others and wish to share what you have.”



Mrs. Kolesnikova at the Children’s Hospital in Moscow

Our Church in the Canadian Press

Russians dedicate new church Impressive service is conducted entirely in Russian language

The Vancouver Sun, Aug. 10, 1929

The cupolas of the new yellow and green Church of the Resurrection, Fir Street and Seventh Avenue, the only seat of Russian Orthodox worship in British Columbia, resounded with the prayers and music of a long and solemn ceremony of dedication Sunday morning.

Within the new edifice, five dignitaries of the church on this continent, dressed in robes of blue, crimson and yellow, blessed the new walls, the people and the altar. They then held the first mass and partook of the first communion themselves. The service, conducted entirely in the Russian language, lasted three hours.

One of the high moments of the ceremony was the admission of the precious relics from the old church, which is directly to the rear of the new one. A procession of the dignitaries, chanting and carrying tapers, walked first to the old church and then returned with some of its possessions. At the door of the new church they stopped and asked permission, both in prayer and song, to enter. A choir within responded. Music, in fact, supplied much of the impressiveness of the service. When the metal-bound Bible had been kissed and blessed, and the mass had been celebrated, a communion was given to many of the children in the congregation of 200.

The five dignitaries who conducted the service were: His Eminence Most Rev. Metropolitan Platon of New York, spiritual overseer of the Russian Orthodox Church on this continent; Most Rev. Arseny of Winnipeg, archbishop of Canada; Archimandrite Antony of Edmonton, dean of the diocese; Archpriest Nicholas Metropolsky of Seattle, dean of the Pacific Coast district; and Archimandrite Antonin Pokrovsky, head of the church in B.C., who long had planned for this event.

The sermon, spoken in Russian by Archbishop Arseny, urged the congregation to build now a church within their hearts. He said that good Russians never forget their own country, but neither do they fail to feel gratitude to Canada, their new home. He urged them to respect the laws of Canada, and to do all in their power to support them.

Among the prominent guests were Hon. W. C. Snelry, Minister of Finance; Most Rev. A. U. de Pencier, Archbishop of New Westminster; Canon Harold G. King; Dr. L. S. Klinck, President of the University of British Columbia; Alderman R. N. Fraser; Alderman J. A. Paton; representatives of the Roman Catholic Church, General S. Merkoulouf, and Mr. Misak Y. Aivazoff.

Russian Church in Vancouver is like glimpse into another world

By Allen Roy Evans

The Vancouver Sun, Dec. 20, 1941

... We expect the Russian religion to be emotional and mystical. In his own country, this phase of the Russian's life has been severely restricted for some 20 years. But this brief span can not eradicate the ingrained religious inheritance of centuries.

So here on a foreign shore, the Russian has kept alive both his physical and his religious life. Let us investigate this exotic manifestation in our midst, not too realistically, but clothing our adventure with some degree of imagination. Thus, if we visit the Russian church on the corner of 7th and Fir, let us imagine that the bulbous dome rises from the great cathedral of St. Isaac. Do not view the little turrets with a common pedestrian glance, but see them as the shining minarets of far-off Nijni Novgorod.

Not knowing the time of service, we enter the church at 10:30 a.m. Already a long-bearded priest was going through the early ritual. He was clothed in a black cowl and gown, and intoned a service peculiar to English ears.

The interior of the church is circular. A segment is cut off by a high, ornate screen. Before the screen are several candleholders, crosses and highly-colored paintings and lithographs of saints. The stands are covered with bright gold

and purple cloths. Every niche and ledge holds its lighted candle.

In a short time, the head of the congregation sheds his somber black and sallies forth in gorgeous robes of red, gold and blue. The love of color is a constant reminder that Russia is close to the influence of the Orient.

The congregation remains standing throughout, women and men segregated. Nothing is done in the uniform fashion of Western churches. Each appears to wait for individual impulsion to bow until his forehead touches the floor, or to carry a taper and light it from the candles on the holder. Each taper is fixed in a socket and left burning. Other than this, the congregation takes no part in the services. It would only be embarrassing for an outsider to attempt the genuflexions and taper-burnings of the faithful.

The great glory of a Russian church is its music; music without benefit of accompaniment. The choir is invisible somewhere in a rear balcony. They sing out the responses when the priest pauses in his intoning. Judging by the congregation, the choir would not be large, but the volume equals any city choir.

Russian church music is difficult to describe. It is distinctive. Once heard, it could not be mistaken for any other church singing. Is it instinctive or the result of long training? The shading is most remarkable. If you can imagine a peal of bells suddenly ceasing and the resonance or timbre continuing on until it fades, then you have something of the quality. At other times the voices harmonize like great chords from a pipe organ. There is a swelling quality alternating with a diminuendo effect that Russians do to perfection. The bass was especially remarkable.

Many times the priest with the beard swung the censor with its smoking incense. Every icon received its need of incense, not once, but many times. The swinging censor even descended among the congregation. In time, the air became laden with the heavy scent.

Let us remember that the Russian's reverence for religion goes far back into the dim past. The temporary suppression by the Bolsheviks is but a passing phase. The need of the Slav for religion is as old as his history. He will resume it again, perhaps with modification and a varied ritual, but he will come to it once more in his own country. His religion is essentially mystical and as such, it can not be blotted out with argument.

The Russian has the characteristics of simplicity, a capacity for religion and suffering, and an inextinguishable fatalism. Even today, in this church established on a far, alien shore, the expression of the people is typically sad. It shows a resignation to whatever suffering fate may visit upon them. The Russian is not a joyous worshipper. As the great diapasons swell and fade from the invisible choir, one hears the sweep of lonely winds over the steppes. Darkness and cold and a land where winter dominates life – all this has touched Russian music with the spirit of melancholy.

As I look at the somber faces in this little church, I wonder if they are grateful for a freedom which allows them complete religious liberty. I wonder if they think of the millions of their brothers locked in a death struggle with other millions of the enemy.

The Russian church is reminiscent of old Russia. As I come out from the swirling incense, the deep-toned choir and the intoning of the priest in his gorgeous robes, I half expect a *drozhky* to be waiting at the door to whisk me across the frozen Neva to the ancient glories of the Winter Palace.

But no, it's only Vancouver under its sunshine of Sabbath calm. Yet for two hours I have been absent in spirit, freed from the bondage of time and space.

From the Canadian Orthodox Calendar, 1955: New church in Vancouver

The original Holy Resurrection Church in Vancouver, B.C. was started on 25 November 1928, and dedicated on 3 August 1929 by His Eminence, Metropolitan Platon. That church had to be demolished in order to build a new bridge, and the Russian Orthodox Society of Vancouver started work on a new church. The cornerstone was laid on 27 December 1953 by the Most Rev. Nikon, Bishop of Toronto and Canada, and the Most Rev. John, Bishop of San Francisco.

In the spring of 1954, the new church building and church hall were completed, and on 8 May, Archpriest Peter Kurzemnek, the Rector, conducted the Minor Dedication in honor of the Holy Resurrection of Christ. The Great Dedication was conducted on 11 July 1954 by His Eminence Metropolitan Leonty, assisted by His Grace Bishop Nikon, archpriest Peter Kurzemnek, archpriest Paul Jeromsky of Seattle and other clergy from cities in western Canada and the USA.

The persons who contributed the most to the construction of the new Holy Resurrection church and church hall are: archpriest Peter Kurzemnek, rector; E. P. Rozvaliaeff, warden; Council of the Russian Orthodox Society: M. S. Sergeieff – president; E. A. Andreieff – vice-president; I. A. Vishniakoff – treasurer; A. Y. Adamovich – custodian; B. I. Shevelyoff – secretary; Building Commission: A. M. Boriskovich, K. F. Gorenko, N. P. Khrennikoff, P. S. Babich, N. F. Ivaschenko, A. A. Kochkanoff, E. A. Fetissoff, N. P. Abramoff, K. O. Diyeff.

The new Holy Resurrection Church is built in Russian style with three domes, of which the middle one has windows; it accommodates up to 450 people standing. The Church Hall has a big upper hall with a stage, a lower (dining) hall with a kitchen, a library, a Council meeting room and other rooms.

Beneath the onion domes A little-publicised group has worked to good effect

By Roy Montgomery

The Vancouver Sun, 14 Aug. 1954

Close by one of the mighty concrete footings of Vancouver's new Granville Bridge lie the remains of the first Russian Orthodox church on the west coast of Canada. The completion of the building and its opening in 1929 by Archbishop Platon represented the culmination of years of hope and unselfish effort by the members of the first congregation and their priest, Antonin Pokrovsky.

... Sad as the sight must be to the remaining members of the early band, as they turn away from the rubble and gaze on their splendid new church, they must admit that progress has been kind, and timely. With the congregation now numbering around 400, the former quarters were stretched to the limit and lack of facilities made social gatherings practically impossible.

The new building at Forty-third Avenue and Quebec was recently completed at a cost of some \$70,000. This was made up partly from the compensation derived from the loss of the old church which had to be removed to make way for the Granville Bridge, and partly from donations of the congregation. It is built in the traditional style of Russian Byzantine architecture, and it brings with it a flavour of the East, strange to most of us here. The style is characterised by the cupolas or onion-shaped domes and the long narrow arched windows, and is similar to many churches in the older towns and cities in Russia.

The long narrow windows, combined with those immediately below the central cupola, make the interior unexpectedly bright. The building was designed by Ross Lort, a Vancouver architect, who, though unfamiliar with the style, was assisted by members of the congregation who supplied him with photographs and other pertinent data.

To Western eyes, the first striking feature inside the church is the complete absence of pews or other seating arrangements. It is the custom of the church that the congregation stands, with the exception of the sick and elderly for whom chairs are provided at the sides. Also conspicuous in its apparent absence is the altar. This is separated from the main body of the church by an iconostasis or screen on which are hung icons or holy pictures.

Behind the altar is a large icon depicting Christ's descent into hell after the Resurrection to save the sinners. The man being raised to his feet is Adam, and the concentric circles represent the spheres of the earth, the centre being the medieval idea of hell. This picture is a copy of an icon by the famed icon painter of the 15th century, Dionisius, and is the work of 79-year-old Ann von Kuegelgen of Oliver, B.C. Mrs. Von Kuegelgen, who originally came from Estonia, is a professional artist who studied icon painting in Finland, Poland, Germany and Britain during several flights to escape Communism. An exhibition of her work was held in the Vancouver Art Gallery last Christmas.

... In the large Parish Hall which adjoins the new church are facilities to cater to the social side of the church life. There is the stage (one of the activities connected with the church is the folk dancing group under the leadership of Mrs. Pashkofsky, which regularly enters folk dancing festivals), and there too are the dining hall and kitchen and space for a future library.

The present congregation consists of people from Russia, the Ukraine, Yugoslavia, and other Eastern European countries. Some of them have lived in Vancouver many years and are engaged in practically every trade and profession. Others have come here more recently from China, having originally fled there from Communism in Russia, only to be forced to flee again.

All of them, the older members of the congregation and the new, have one thing in common. They share a pride in their new church, which was formally dedicated July 11 by His Eminence Leonty, Archbishop of New York, Metropolitan of North America, and three bishops from Toronto, San Francisco and Alaska.

This is the Bishop who bakes the bread Bishop Joasaph's work is in the kitchen as well as the church

By Audrey Fox

The Vancouver Sun, June 15, 1974

Rt. Rev. Bishop Joasaph is one of the strangest looking bakers in Vancouver. Few of his colleagues wear a silken skull cap, heavy maroon and black robes, a large gold cross and a terrycloth apron when they work.

But Bishop Joasaph (christened Stephen Antonyuk 75 years ago) bakes for the Russian Orthodox Church, 75 East Forty-third. As leader of the congregation, one of his many jobs is to prepare the church breads used to celebrate the Holy Eucharist during Sunday services.

In his 53 years as a clergyman in Siberia, China, Connecticut and Vancouver, Bishop Joasaph has had wide experience making the little biscuits of salt, yeast, flour and water. For the last seven years he has made the breads in his own kitchen, close to the church with its bright blue onion-domed top.

After gathering his ingredients and mixing the dough in a heavy-duty mixer, he uses a small utensil, similar to a doughnut cutter, to cut the bottom of the biscuit, then uses an even smaller one to cut out the top. Finally, with hand-carved wooden presses, he imprints designs on the top halves of each of the breads.

There are three designs used on the five loaves needed for each service. One represents the body of Jesus Christ, one the Virgin Mary and the third is in the form of a cross. Bishop Joasaph explained that five breads are used to symbolize the five loaves Jesus used to feed the multitudes.

During the Holy Eucharist, Bishop Joasaph cuts each of the breads in a different design, using special church knives for the job. For each cut made there is a special prayer. The first bread is cut in honor of Jesus Christ, the second for Mary, mother of Jesus, the third for saints, martyrs and all holy men, the fourth for Canada, Queen Elizabeth, the government, the armed forces and all Christians, and the fifth for people who have died.

"Every week I must make between 60 and 70 breads," said Bishop Joasaph. "Five are used for the Holy Eucharist. For the others, I go to the church an hour before Mass to work on the breads. The people give the names of friends and relatives who have died or of people who are ill, and I pray for them with the breads."

During the Last Supper, Christ said to His disciples: "Take eat. This is my body... This is my blood... This do in remembrance of me." ... It is one of the ironies of Christian history that the Eucharist, originally intended as a means of fostering unity of the Church, has been a source of disunity and contention. ... Churches disagree on the mode of celebration, the sacramental presence, the effects of the Eucharist and the proper auspices under which it may be celebrated. The Christian churches agree, and agree to disagree, and the unity and disunity of the churches continue to be symbolized by the Eucharist, as they have been since the beginnings of Christianity.

Leaders of the parish

Church Wardens:

Peter Leakanos Bancroft	1926 – 28
S. M. Laschinsky	1929 – 31
M. I. Aivazoff	1932
N. I. Zotoff	1933
Valentin Yakovlevich Podlegaieff	1934 – 1944
F. I. Atamanenko	1945 – 47
D. N. Zotoff	1948
Yakov Trifonovich Belonohy	1977 – 82
Yevgeny Petrovich Rozvaliaev	1948 – 61, 1975 – 76
S. A. Levliuk	1962 – 63, 65 – 68
M. L. Pirogov	1969 – 72
N. Kuzmin	1964
D. V. Mitianin	1973 – 74
Mike Andruff	
Arthur (Nicholas) Kostiha	1983 – 87, 1992, 1998
Walter V. Kuc	1988
David (Paul) Kelly	1994
Tamara Antonovna Mihailoff	1995 – 97

Choir directors:

G. A. Maltsev	1925 – 26, 1933 – 35
S. M. Laschinsky	1930 – 31
A. M. Panofsky	1949 – 1956, 1960 – 65
E. Evdukimov	1957
A. I. Panteleieff	1957 – 60
Valentin Kukuruza	1938
E. A. Andrews	1936 – 1948, 1966 – 74
Gregory Myers	1980, 1986
Vadim Wright	1975 – 79, 1981 – 83
Matushka Henriette Somow	1983 – present

ROS Presidents:

V. G. Andreieff	1935
C. N. Mamontoff	1939
Vassily Alekseyevich Mironoff	1936 – 37, 1945
E. D. Pahomoff	1938
L. A. Krivtsoff	1939, 1942 – 45
K. N. Mamontoff	1940 – 41
Nikolai F. Evaschenko	1948, 1970

N. E. Shtikoff	1946 – 47, 1949
Mikhail Sergeyevich Sergeieff	1950 – 58
Yevgeny Yakovlevich Fetissoff	1959 – 61, 1964 – 66, 1971
Anatoly Yefimovich Portnoff	1961 – 63, 1967 – 69, 1986
Irina Andreyevna Rozvaliaeff	1972 – 76, 1978, 1980 – 82
Fr. Deacon Andrew Somow	1979, 1983, 1985, 1987 – 88
I. N. Jachontoff	1984
A. Alekseieff	1989 – 92
Mike (Nikifor) Andruff	1993 – 94
Arthur Kostiha	1995 – 97
Igor Chudin	1998

Treasurers:

Mrs. Thodos	1926 – 28
S. M. Laschinsky	1929 – 31
T. D. Fuyarchuk	1932
N. I. Zotoff	1933
V. Y. Podlegaieff	1934 – 34
N. E. Shtykoff	1945
I. A. Vishniakoff	1946 – 1958
Avgustin Y. Adamovich	1959 – 78
Olga Petrovna Fetissoff	1979 – present

Ladies' Auxiliary Presidents:

A. P. Mironoff	1940s, 1960s
E. A. Kozina	1944
O. Sysoloff	1948
A. Polischuk	
Irina A. Rozvaliaeff	1951, 1958
M. D. Bulinger	1959
Olga Petrovna Fetissoff	1964 – 79
N.D.Ivaschenko	1970
Nancy Briggs	
Natalia Andruff	1983 – 87, 1990 – 94
Tamara Antonovna Mihailoff	1988
T. Kuc	1989
Sandra Ellis	1995, 1997
Tatiana Andriancko	1996
Nina Chudin	1998

Chronology of events

- 1924: The first Divine Liturgy is served on September 14 at the local YMCA by Archimandrite Antonin (Pokrovsky). A house is purchased at 1570 W. 7th Avenue for the church, dedicated to the Memory of the Restoration of the Holy Resurrection Temple in Jerusalem.
- 1925: Through bazaars and collections, funds are raised for repairs and decorations. Parishioners donate furnishings and icons. The Greco-Russian Orthodox Brotherhood is formed on Nov. 15.
- 1925 – 28: The Pontifical Liturgy is celebrated several times by Bishop Theophile of Chicago and Bishop Arseny (Chakhovtsev) of Winnipeg and Canada.
- 1927: A Parish Council is elected in January, to which the Brotherhood hands over all funds. The Brotherhood reaffirms its loyalty to Metropolitan Platon and the Archdiocese of North America.
- 1928: The mortgage is paid off by year's end. Construction of the first Orthodox church in Vancouver begins on Nov. 25, financed by Mr. Aivazoff, a mortgage and a bank loan.
- 1929: On Aug. 4, the completed church is consecrated by His Eminence Platon, Metropolitan of North America. In December, Fr. Antonin is made Bishop of Alaska.
- 1930: Hegumen Gregory (Prozoroff) is appointed rector. The lending library is started.
- 1931: Russian cultural activity in Vancouver reaches its peak. Many benefit concerts and shows are staged for the Russian Veterans of the Great War living in Europe.
In October, Fr. Gregory is transferred to Alaska. Archpriest Alexander Kiziun is appointed Rector.
- 1932: The Church house basement is reconstructed to house a dining room and library.
- 1933: *The Moscow Patriarchate demands a pledge of obedience and loyalty to the Soviet State from Metropolitan Platon, who refuses. Moscow breaks off communion and establishes its own North American exarchate.*
- 1934: A Brotherhood is created by several Russian families in the Abbotsford area; they build the Sts Peter and Paul chapel, dedicated by Fr. Alexander on Dec. 30.
- 1935: A Financial crisis threatens the parish's existence, when creditors seize the church building. The Russian Orthodox Society is created and incorporated on July 1, with 36 founding members. Rent and debt payments are resumed, and the church reopened.
- 1936: A Ladies' Auxiliary is formed, affiliated with the ROS.
- 1937: Fr. Alexander leaves the parish on Aug. 1. to build the Holy Trinity Church on Campbell Avenue. A Russian school is established.
- 1938: Priest-monk Anthony (Vasilieff) of Toronto is appointed Rector.
- 1939: The mortgage is finally paid off. Fr. Anthony retires in November.
- 1940: Archimandrite Aggey (Mazur) is received from the Russian Church Abroad, appointed Rector.
- 1941: Nazi Germany invades Russia. This is cause for grave concern to the majority of the parish. A Red Cross assistance group is formed.
- 1942: The St. Nicholas parish disbands, most members join Holy Resurrection church.
- 1943: A branch of the Federation of Russian Canadians is established under the auspices of the ROS.
- 1942-45: Shows are staged for the benefit of the Russian Relief Fund by the Committee for Helping the Motherland.
- 1946: A new lower floor is built in the Community House. It houses a kitchen and dining room.
The Metropolia's attempts to restore canonical relations with Moscow cause the dissolution of the agreement with the Karlovtsy Synod..
- 1947: Shows are performed for the benefit of Russian refugees in Europe. The Ladies' Auxiliary sponsors several refugee families. Many parcels are sent to DP (Displaced Persons) camps.
- 1948: Fr. Aggey tries in vain to persuade the General Meeting to switch allegiance to the Synod in Exile. Bishop John of Brooklyn removes Fr. Aggey from office.

- 1949: Archpriest Leonid Kaspersky arrives from Germany, is appointed rector. The neighbouring house and plot is purchased for the priest.
- 1950: In the wake of the Communist takeover, Russian families start arriving from China.
- 1951: The Russian Culture Group is formed, the first "cultural season" is officially opened. The church is attached to the diocese of San Francisco and the West, Northwestern Deanery.
The city of Vancouver announces its plan to demolish the church in order to make room for the new Granville Bridge. The ROS Council decides to build a new church, hall and rectory.
- 1952: Fr. Leonid leaves to the USA in February. Fr. Peter Kurzemnek is appointed rector.
Bishop Nikon (de Greve) is appointed Bishop of Toronto and Canada.
Newcomers from Shanghai reactivate the St. Nicholas parish and build a new church on 13th Avenue.
- 1953: Local architect Russ Lort is retained. Bishops Nikon of Toronto and John of San-Francisco bless the foundation on Dec. 27..
- 1954: On June 4 the Lesser Dedication is celebrated. The new church with hall and rectory is consecrated by Metropolitan Leonty on July 11. Bishops Nikon of Toronto, John of San Francisco and John of Alaska con-celebrate.
Some 35 members of the Ladies' Auxiliary form the Canadian Orthodox Ladies' Guild in July. The Circle of Stage Art Devotees is formed. Films are shown and shows performed in the new Church hall.
- 1955: The neighbouring house is bought.
- 1956: The ROS establishes a regular Russian school program. The Russian Dramatic Group splits off from ROS in 1955 and becomes the nucleus of the Russian Centre of B.C.
- 1957: Holy Resurrection Church is reattached to the Diocese of Canada.
- 1958: *Archbishop Nikon retires, and Metropolitan Leonty becomes locum tenens of the Canadian diocese once again.*
- 1959: The mortgage for the new church and hall is paid off. Metropolitan Leonty visits on July 14. The ceiling and many icons are painted in 1959-60 by N. S. Zadorozhny.
- 1960: *The Romanian episcopate under the administration of Bishop Valerian (Trifa) is received into the Metropolia's juris-diction.*
- 1962: Fr. Peter Kurzemnek leaves on Sep. 1. Archpriest Prokopy Powers (Povarnitsyn) accepts the post of interim rector. The Canadian Russian Youth Club is formed
- 1963: On Aug. 18 the wonder-working Kazan icon of the Mother of God is displayed at Holy Resurrection Church. In November archpriest Oleg Boldireff is appointed Rector.
Bishop Sylvester (Haruns) is appointed Bishop of Montreal and Canada in June. He visits on Sep. 3.
- 1964: Missionary Day is celebrated at Holy Resurrection Church together with Greek and Serb priests for the first time. The 40-th anniversary of the parish is celebrated. Fr. Oleg serves the Liturgy in English for the first time on Nov. 22.
- 1965: The Sts Peter and Paul Chapel in Abbotsford is handed over to the ROS.
Metropolitan Leonty falls asleep in the Lord. Archbishop Ireney (Bekish) is elected the new Metropolitan of All America and Canada.
- 1966: The wonder-working icon of the Tikhvin Mother of God comes to Vancouver in November with Archbishop John of Chicago.
- 1967: The first Lenten retreat is held on April 16 together with Greek faithful. The Canada Centennial celebra-tion at Holy Resurrection includes a special service and banquet on June 11, a concert on June 3, Metro-poitan Ireney visits on Dec. 25. The ROS changes its bylaw on Feb. 26 to make the Metropolia receiver of the ROS property in the event of the Society's dissolution.
- 1968: *Archimandrite Joasaph (Antoniuk) is consecrated Bishop of Edmonton, vicar under Archbishop Sylvester.*
- 1969: *The Metropolia begins official talks with the Moscow Patriarchate for the purpose of autocephaly.*
- 1970: Fr. Oleg requests a transfer. Bishop Joasaph takes the post of acting Rector. In June his appointment becomes permanent, while he remains the Auxiliary Bishop for Western Canada.

The agreement on autocephaly is signed in New York on March 31, and the tomos is received in Moscow in May. In October, the 14th All-American Council proclaims the autocephaly of "The Orthodox Church in America (OCA)."

St Herman of Alaska is canonized on Aug. 9 – the first canonized Orthodox saint in North America. Bishop Joasaph and several parishioners travel to Alaska to take part in the celebrations.

- 1971: Influenced by the personality and service of Bishop Joasaph, more people come to church, and several outsiders convert to Orthodoxy.
- 1972: Archpriest John Karateyev retires to Vancouver and assists Bishop Joasaph. He helps establish the Annunciation Orthodox Community in Victoria.
- 1973: Maria Kolbowicz starts teaching Divine Law. Dr. Hartley represents the parish at the All-American Assembly in Pittsburgh.
- 1974: Newly ordained deacon Andrew Somow is transferred by the Federal Government to Vancouver and appointed to Holy Resurrection Church in August. 50-th anniversary of the parish is celebrated on Sept. 29. Metropolitan Ireney celebrates the Pontifical Liturgy.
- 1975: The chapel in Abbotsford is sold. The Russian Canadian Golden Age Society is formed.
- 1976: Hegumen Cyril (Bulashevich) arrives in May, is appointed second priest.
- 1977: Fr. Cyril serves the Liturgy in English again. The mission parish of St. Nicholas is formed in Langley by Dr. Edward Hartley and other former parishioners of the Holy Resurrection Church.
A Diocesan assembly is held in Montreal, followed by the Fifth All-American Council of the OCA. Upon the retirement of Metropolitan Ireney, Bishop Theodosius is elected the Primate.
- 1978: Bishop Joasaph falls asleep in the Lord on Oct.18. Priest-monk Panteleimon (Belko) serves in Fr. Cyril's absence. Religious education for adults is started. T. Nikitina restarts the Russian school.
- 1979: The Greek Orthodox Community of East Vancouver rents the upper hall for liturgical purposes. 55-th anniversary of the parish is celebrated. Fr. Alexander Schmemmann and Fr. John Meyendorff visit. Fr. Panteleimon is appointed second priest in November
- 1980: Separate services in English and Slavonic are tried for a time.
- 1981: *Archbishop Sylvester retires. Metropolitan Theodosius becomes locum tenens of the diocese.*
- 1982: Archbishop Basil of San Francisco comes for the patronal feast on Oct.3.
- 1983: At the ROS annual meeting a Church Committee is formed, chaired by the Rector.
The III Assembly of the World Council of Churches is held in Vancouver on July 24 – Aug.10. The delegation from the USSR – including His Holiness Ilia II, Patriarch of Georgia, and His Eminence Juvenaly, Metropolitan of Kolomna and Krutitsy (Moscow) – concelebrates the Pontifical Liturgy at Holy Resurrection church with His Beatitude Theodosius on July 31. Two more pontifical liturgies are served during the assembly – by Metropolitan Dorotheos with bishop Simon of Lodz and by bishop Seraphim of Sendai and Eastern Japan. This welcome extended to hierarchs of the Moscow Patriarchate causes a split in the parish. 36 parishioners leave and join the RCA (Synodal) churches.
- 1984: Fr. Cyril leaves in November. Fr. Vadim Pogrebniak of Seattle is appointed the Primate's representative to the Holy Resurrection Church. The rectory building is replaced by a new, bigger one. The 60th anniversary of the parish is celebrated on Sept 30. Metropolitan Theodosius celebrates the Pontifical Liturgy.
- 1985: Fr. Victor Sokolov is appointed rector in September. Fr. Panteleimon is released from priestly duties. Holy Resurrection Church is temporarily attached to the Pacific Northwest Deanery.
A bell-tower is built over the church entrance. Bishop Gregory of Alaska visits with the Sitka icon of the Mother of God. He comes for the patronal feast on Oct. 6 and blesses the new Rectory.
- 1986: Metropolitan Theodosius attends Expo-86 in Vancouver and heads the Divine Liturgy at the Kodak Pacific Bowl on July 13. He visits our church.
A Refugee Fund is created for sponsoring refugees coming to Canada. A conflict arises between Fr. Victor and some Council members. Fr. Victor announces his resignation in December.
The St Nicholas church in Langley splits; the founding group leaves and reforms as the mission parish of St. Herman of Alaska in Surrey.

- 1987: Fr. Vadim Pogrebniak is appointed temporary rector in April. Fr. Victor leaves in June. Fr. Deacon Andrew serves Vespers and Obednitsa.
In August the Romanian Holy Trinity Orthodox Community starts renting the church and hall for services and meetings; the agreement is renewed on different terms until 1989. The Rectory is leased.
St. Herman of Alaska mission receives in June a new priest, Fr. Lawrence Farley, and is granted canonical transfer to the OCA.
Fr. Seraphim Storheim is consecrated as auxiliary Bishop of Edmonton at the Diocesan Assembly in Edmonton on June 12. He comes to Holy Resurrection for the patronal feast on Sept. 20 – 21.
- 1988: Fr. Evan Lowig is appointed Rector provisionally in April and permanently in October.
Matushka Henrietta designs the stained-glass windows that are installed during 1988 – 89. The stage is re-equipped and redecorated. Fr. Evan starts a cycle of lectures. Publication of *Parish Life* is resumed. On Oct. 2, the patronal feast is celebrated together with the Millennium of the Baptism of Russia. Archbishop Sylvester and bishop Seraphim concelebrate the Divine Liturgy.
- 1989: A Lenten Concert is held on April 2. On July 7, the St. Vladimir Seminary Octet performs. A poll is conducted among parishioners concerning the proposed switch to the Gregorian calendar. 77% are in favour. The switch comes into effect with the Christmas celebration on Dec. 25.
The 65th anniversary is celebrated on October 1. Bishop Seraphim celebrates the Divine Liturgy.
- 1990: Fr. Andrew is elevated to the rank of Protodeacon. He starts serving at the St. Elias (Arab) Church in New Westminster. Cultural life is reactivated. A Lenten retreat is held. Sunday school starts in October, taught by Nelica Volrich. At the Diocesan Assembly in July, Bishop Seraphim is installed as the ruling Bishop of Ottawa and Canada, and the Archdiocesan By-laws are adopted.
The "Miloserdie (Mercy)" Group is established in April on the initiative of Mrs. Raissa Kolesnikov to help children in Russian hospitals. The first parcels are assembled and sent to Moscow.
- 1991: David Labute and Dianne Bristow teach Sunday school. The lending library reopens. Fr. Protodeacon Andrew Somow retires from active duty effective Jan. 1.
- 1992: The Sunday of Orthodoxy is celebrated by the OCA parishes at Holy Resurrection. A Lenten retreat is held. Ms. Sandra Gorda starts teaching Sunday School. The Mercy and Compassion Group sends 270 boxes of clothing to Moscow.
On Dec. 26 Fr. Andrew Somow is ordained to the priesthood.
- 1993: On July 27 – 30 the Diocesan Assembly is held in Vancouver at UBC. Fr. Andrew works on the Planning Committee, matushka Henrietta, Fr. Evan, Mike Andruff and David Kelly perform many duties. The Clergy Synaxis is hosted by the Holy Resurrection Church.
Fr. Evan is released of his assignment as of Aug. 1 and later transferred to Alberta. Fr. Andrew is appointed Acting Rector in December. The ROS forms a committee to lobby on behalf of refugee claimants – Assistance to Russian Newcomers (ARN).
- 1994: 70th anniversary of the parish is celebrated on Sept. 20, together with the 200th anniversary of Orthodoxy in North America. Bishop Seraphim celebrates the Pontifical Liturgy.
In December Fr. Andrew starts a bible study group. Tatiana Mednikova teaches the Russian school.
- 1995: The Sunday of Orthodoxy Vespers service is held at our church. As of Nov. 1, Fr. Stephen Slipko is attached to the Holy Resurrection Church. The Dimoff family leases the Rectory. Mr. Dimitry Dimoff takes on the duties of property caretaker.
- 1996: Total value of the aid sent to Russia by the Mercy and Compassion Group exceeds \$3 million.
- 1997: The kitchen is rebuilt and re-equipped at the cost of \$30,000.
- 1998: The Lenten Retreat and Lenten Concert are attended better than ever. Preparations are underway for the 75th anniversary celebration.
- 1999: The church and halls are repaired, repainted and redecorated.
Celebration of the parish's 75th anniversary is to be held on September 19, led by His Beatitude Theodosius, Primate of the OCA



St. Nicholas Cathedral

National Cathedral of the
Orthodox Church in America
3500 Massachusetts Avenue, NW
Washington, D.C. 20007
(202) 333-5060

Metropolitan Theodosius
V. Rev. Constantine White, Acting Dean
V. Rev. Dmitry Grigorieff, Dean Emeritus
Deacon Michael Korolev

*We wish you every blessing on your 75th Anniversary.
May God continue to bless your ministry for Many Years!*

CONGRATULATIONS
to
Holy Resurrection Parish
in Vancouver, B.C.
on its
75th Jubilee

*Please accept our warm and
most sincere wishes
for continuing spiritual growth and
progress in His name.*

*Archpriest Vadim Pogrebriak,
clergy and parishioners of
St. Spiridon Orthodox Cathedral
Seattle, Washington*



*Congratulations
and
Best Wishes
for Continued Success
from*

St. Sava Serbian Orthodox Church



*Parish Priests:
Very Reverend Miroslav Dejanov
Very Reverend Savo Arsenijevic*

*Institutions:
St. Sava Serbian Orthodox Church Choir
St. Sava Church Executive Board
K.S.S. Circle of Serbian Sisters "St. Paraskeva"
Serbian Folkdancing Group "Vuk Karadzic"*

** * **

*St. Sava Serbian Orthodox Church
505 East 63rd Avenue
Vancouver, B.C.*

Congratulations!

from

THE KEARNEY-CREAN FAMILY

Ellen Kearney-Crean,
Edmund Kearney,
Thomas and Jo-Ann Crean,
Trevor, Kelly-Ann and Sean, and
Michael and Dianne Crean,
Ryan, Christie, Catherine, Patrick and Caitlin

join the Russian Orthodox Community
in offering Congratulations and Best Wishes
on the

*75th Anniversary
of the
Holy Resurrection Russian Orthodox Church*

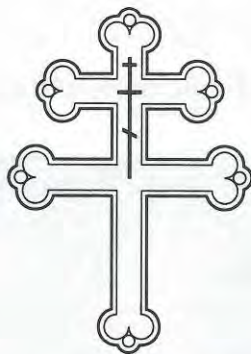
* * *

Kearney Funeral Services
1096 West Broadway
Vancouver, B.C. V6H 1E6

CONGRATULATIONS
AND BEST WISHES
ON THE OCCASION OF YOUR
75th JUBILEE

*to the Parish and Rector
of Holy Resurrection Russian Orthodox Church
of the City of Vancouver!*

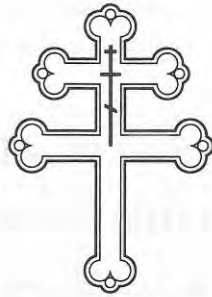
MANY YEARS TO YOU!



MEMORY ETERNAL

*to our dear Aunt and Uncle – Anna and Augustin Adamovich
– devoted parishioners of the*

Holy Resurrection Church in Vancouver



IN LOVING MEMORY OF MY DEAR PARENTS

Augustin and Anna Adamovich

FOR THEIR MANY YEARS OF DEVOTED SERVICE AND LOVE OF THEIR
ORTHODOX FAITH AND THEIR DEAR

HOLY RESURRECTION CHURCH

FATHER SPENT SIX YEARS AS PROPERTY MANAGER
(ZAVIEDUYUSHCHIY KHOZIAYSTVOM)
AND FIFTEEN YEARS AS CHURCH TREASURER.
MOTHER WAS A CHOIR MEMBER FOR FIFTY YEARS;
A MEMBER OF THE SISTERHOOD AND
AN ACTIVE MEMBER OF THE DRAMA GROUP.

Memory eternal to them!!

Their devoted daughter, Larissa Tkatschow





ДВОЙНОЙ ЮБИЛЕЙ

В юбилейный год Свято Воскресенского Храма наша семья отметила тоже юбилей. 21 июня исполнился год со дня свадьбы Марии Глиоза и Николая Шахриара Ардалани. Год назад о. Андрей обвенчал молодых в нашей Церкви в присутствии родителей невесты Людмилы и Михаила Глиоза, её бабушки Валентины и дедушки Александра Шипулиных, а также друзей жениха и невесты.

Огромное спасибо о. Андрею, матушке Генриете и всем участникам чудесного хора за торжественность венчания, которое стало настоящим праздником для молодожёнов и всей нашей семьи и запомнится нами на всю жизнь.

Счастливого Юбилея, Мария и Шахриар!



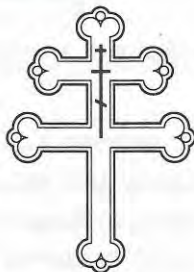
CONGRATULATIONS

and

GOD'S BLESSINGS

to the

*Holy Resurrection Russian Orthodox Church
on the occasion of your
75th Jubilee.*



A Memorial

in loving memory of our father and husband –

EUGENE FETISSOFF

who lovingly and faithfully served the Church of his fathers.

*Throughout his life, Eugene actively and enthusiastically
participated in the life of Holy Resurrection.*

*From singing in the church choir; several times holding office of Secretary on
Parish Council; being President of the Council for 3 terms
and acting on stage in many performances.*

*His devotion and his good cheer will always be remembered
and treasured!*

MEMORY ETERNAL!

With love, Olga Fetissoff and Family

With Best Wishes and Congratulations
to Father Andrey and Matushka Henriette
and the
Parish of
Holy Resurrection Russian Orthodox Church
upon the occasion of your
75th Jubilee celebration!
Catherine Sas and Family

* * *

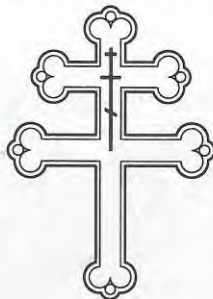
Catherine A. Sas
Barrister & Solicitor
#501-134 Abbott Street
Vancouver, B.C. V6B 2K4



Congratulations
to the
HOLY RESURRECTION RUSSIAN
ORTHODOX CHURCH
– *its Parish; Council and Rector* –
on the occasion of your
75th ANNIVERSARY!

Many years to you all!

From
George and Jean Tzvetcoff
and **Alexandra Tzvetcoff**

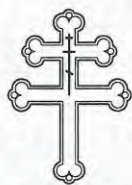


In Memory of
HARRY WOZNOW; MARY AND PETER WOZNOW
for their many years of dedicated work and devotion at
Holy Resurrection Russian Orthodox Church.

From their family.

George and Jean Tzvetcoff.

HEARTFELT CONGATULATIONS
TO THE
HOLY RESURRECTION CHURCH;
HIS GRACE BISHOP SERAPHIM; FATHER ANDREY AND MATUSHKA
HENRIETTE; FATHER STEVE AND MATUSHKA MARY AND ALL
THE CLERGY AND PARISHIONERS OF HOLY RESURRECTION
ON THIS GLORIOUS DAY OF YOUR
75th JUBILEE YEAR!



MEMORY ETERNAL
TO HIS GRACE BISHOP JOASAPH (ANTONIUK);
MATUSHKA ELIKANIDA AND THEIR DAUGHTER OLGA.

Anthony and Helen Farmer.

*Sincere Congratulations
and
Best Wishes
from*

WEREMCHUK FAMILY

*Sophia and Natalie
Joseph and Carol
Gregory and Lisa
Peter and Hailey
and Alexandra*



CONGRATULATIONS

on your
75th JUBILEE!

Best wishes to the Rector; Parish Council and choir.
God bless you all!
Arthur N. Kostiha



MEMORY ETERNAL

to His Grace the Blessed Bishop Joasaph (Antoniuk) and to Archimandrite
Kirill (Bulashevich).
Forever remembered for their faith and love to me.
Arthur N. Kostiha

CONGRATULATIONS
to the
HOLY RESURRECTION CHURCH
on
75 YEARS OF GROWTH.



IN MEMORY
of the founders and
Eugene Peter Rozvaliaeff, Michael Peter Rozvaliaeff
Peter I. and Sinklitikia T. Rozvaliaeff
Andrew A. and Mary V. Balakshin

Remembered by:
Irene Rozvaliaeff, Nicholas and Era Balakshin, Natalie Dodge,
Ann and Roy Annis

CONGRATULATIONS
to the
HOLY RESURRECTION CHURCH
on their
75th JUBILEE.



IN MEMORY of our parents
Kirill Osipovich and Irina Ivanovna Dieff.

Memory eternal!

Antonina Podd, George and Irene Dieff,
Era and Nicholas Balakshin

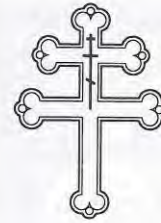


CONGRATULATIONS
on your 75th Anniversary!
Many years!

*From the rector and parishioners of
St. Michael's Orthodox Church
in Pueblo, Colorado, USA
801 W. Summit Ave.
Pueblo, CO 81004*

Congratulations
to the
Parish and Rector
of
Holy Resurrection Russian
Orthodox Church
on the occasion of your
75th Jubilee.
Mnogaya Lyeta!

From
the Roman Ewachniuk Family and
Ted Ewachniuk and Associates
Law Firm of Richmond, B.C.



In Loving Memory
of
Anna and Basil Mironoff
from
George and Luba
and
Victor and Gerry Mironoff

CONGRATULATIONS

and

Many Years
to Holy Resurrection Church –
my spiritual home and family.

Pavel Sorokin

To the Rector; Parishioners; and
Choir
of the Holy Resurrection Church
in Vancouver

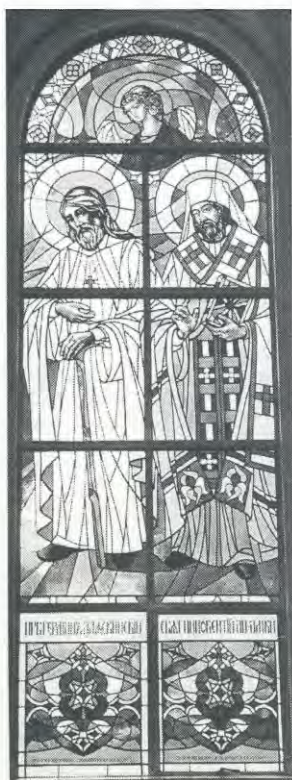
CONGRATULATIONS

on your
75th JUBILEE!

Yours in Christ,
Denis Lessard



Stainglass windows
in
Holy Resurrection Church
Vancouver, B.C.



BEST WISHES
to
75th Jubilee

Matushke Henriette





TO THE GLORY OF GOD
AND IN THE MEMORY OF
THE KOSIKAR FAMILY