

Detailed Timeline Vita of Archbishop Arseny

ПОДРОБНЫЕ ДАТЫ ЖИЗНИ АРХИЕПИСКОПА АРСЕНИЯ

*The Canonization Committee of
the Orthodox Church in Canada*

1. Архиепископ Арсений (в миру Андрей Львович Чаговцов).¹
His Eminence, Archbishop Arseny (in the world, Andrij²
Lvovich Chahovtsov).³
2. Старший сын пятидетной семьи псаломщика Льва и Анны слободы Огульцов, Харьковской губернии, Валковского уезда, родился 1866 года, 10 Марта.
Eldest son of reader, Lev and Anna Chahovtsov, a family of five children, he was born on March 10 1866 in the historic Cossack region, known as *Sloboda*, in the village of Ohultsev, Valkovskii U'ezd.
3. As a young boy he worked as a shepherd tending "the flocks of mute sheep owned by my father and did not dare to dream of becoming the pastor of a rational flock." Arseny's natural intellectual abilities were noticed early, and his family had decided, "in view of my alertness and love for school," to send him to "the city, in the commercial branch, in order that I could stand on my own feet more quickly to help them with

¹ Послужный список за 1929 год. Service Record of Vladyka Arseny, 1929.

² Andrew; Andrij is pronounced as *And-ree*. Other versions of spelling the same name are: Andriy, Andrii, and Andrey.

³ The blue text has corresponding Russian original in this document.

their large family.” However, at an unknown age, his father died leaving him one of “five little orphans,” and as he was the eldest he was sent immediately to a school for clergy children where “eleven years of happy school life flew by.”⁴

4. Обучался в Харьковском Духовной училище и Харьковской Духовной семинарии, где окончил пять классов.
He studied at the Kharkov Theological School at the Kharkov Theological Academy where he finished the fifth class.
5. Со второго класса Семинарии был репетитором трёх детей гимназистов дворянина Павла Силиванского, за что получал жалование 3 рубля в месяц и помогал этими деньгами матери растить младших детей.
From the second class of Seminary onward, he was a tutor to three children attending gymnasia belonging to the noble family of Pavel Silanskii; for this he received three rubles a month which he sent to his mother to assist in raising his smaller siblings at home (somewhat like the life of St. John of Kronstadt, translator note).
6. Женится на православной девице Параскеве (Паша) в 1865 году.
He married an Orthodox young woman whose first name was Paraskeva (Pasha) in 1885.⁵
7. В 1886 году в семье священника Андрея Чаговцова родился сын Дионисий, который впоследствии был тоже женатым священником (жена Антонина Ивановна и сын

⁴ Fr. John Hainsworth “Archbishop Arseny: A Vita in Process.”

⁵ Из воспоминаний Епископа Арсения (Чаговцова), газета «Русское Православие», 1936 год. From the Memoirs of Vladyka Arseny (Chahovtsov) in newspaper Russkoe Pravoslavie, 1936.

Николай), но 28 ноября 1937 году расстрелян, а 16 января 1989 года реабилитирован.

In 1886 to the family of Andrij Chahovtsov was born a son, Dionysius, who was also a married priest (his wife was Antonina Ivanovna and his son, Nikolai), who on November 28 1937 would become a hieromartyr. On January 16 1989 St. Dionysius was exonerated by Soviet authorities.⁶

8. По семейным обстоятельствам 29 марта 1887 года, Высокопреосвященнейшим Архиепископом Амвросием рукоположен во ДИАКОНА и определён к Николаевской церкви слободы Дергачи, Харьковской губернии.

According to the family's circumstances on March 29 1887, His Eminence Archbishop Amvrosy ordained Father Andrij to the Diaconate and he was sent to serve at the St. Nicholas Church in the village of Derhachi in the Cossack *Sloboda* in the Kharkov Guberniya.

9. В 1890 году 7-го Мая темже Архиепископом Амвросием рукоположен во священника и определён к Рождество-Богородичной церкви слободы Дергачи, Харьковской губернии.

On May 7 1890, the same Archbishop Amvrosy consecrated him to the priesthood and he was sent to serve at the Church of the Nativity of the Holy Theotokos in the same village (Derhachi).⁷

⁶ Архив Службы безопасности Украины по Харьковской области. Archives of the Service of Defence of Ukraine, Kharkov Oblast.

⁷ Указ из Архиерейского Синода Русской Православной Церкви за границей от 27 мая 1926 года. Edict of Hierarchical Synod of the Russian Orthodox Church Beyond the Borders, May 27 1926.

10. С 18 апреля 1891 года состоял Законоучителем в Церковно-приходской школы в слободе Дергачи, Харьковской губернии.⁸
From April 18 1891 onward, he taught Canon Law in the Church school in Derhachi.
11. В конце XIX века в семью священника Андрей вошло горе: умерла его любящая и кроткая супруга жизни Параскева. Это безутешное горе настолько подняло его духовное делание, что он одел на себя железные вериги, построил дубовый гроб и в нём спал. Этот гроб потом пригодился для его матери Анны, которая умерла в советской колхозной (collective farm) бедноте. Как Он говорил потом сам: «Я был или близок к прелести духовной (spiritual foolish)или к полному помешательству (full crazy)».
At the end of the 19th century, grief befell the family of the priest, Andriy: his beloved wife of short duration, Paraskeva, reposed. As he describes: "Ominous clouds gathered over my happiness, a storm broke out, the thunder roared, and of my happiness remained only broken pieces... From the hands of God's design I accepted the heavy lot of a widower priest in the prime of life." Neither the date of his wife's death or its cause is known with certainty, what happened to him afterwards is still a mystery. This inconsolable grief acted tremendously upon his spiritual strivings, such that he placed upon himself iron chains to mortify his flesh and constructed an oak casket in which he slept. This casket later was the one used by his mother, Anna, who passed away on a Soviet collective farm in poverty. As he said in his own words, "I was very close at that time either to spiritual delusion of a sort or perhaps nearly completely delirious with grief."

⁸ 15 Декабря 1893 года награждён набедренником. 10 Января 1897 года награждён Скуфьей. On December 15 1893, he was awarded the Nabedrennik and on January 10 1897 the Skufia. Послужный список за 1911 год. Service Record of Hieromonk Arseny, 1911.

12. Sometime between his wife's death and his tonsuring, Arseny spent time searching for direction and consolation. The story is fascinating both for what it tells us about what he did after his wife's death and for how it reveals the personality of Arseny himself, and it is only to be found in his *Elevation Speech*:

From happy and cheerful I became a rebellious man... And, O God! what kind of storms did not wrack my frail ship... But in this frightful desert of my life, the Lord did not abandon me. I see oases. Here I am – in the coffin nailed before its time; here I am – in iron chains; here I am – with a bag on my back going from monastery to monastery bringing my pain and looking for consolation. I see myself concelebrating at God's Altar with that godly man of the Russian lands, Father John of Kronstadt; I see myself in midst of the elders of Valaam monastery, surrounded by tales of the lives of the hermits.

13. В ноябре 1900 года пишет прошение на имя Архиепископа Амвросия (Ключарева) о принятии иноческого чина и 23 числа того же месяца получает разрешение.

[In November 1900, he sought permission from His Eminence, Archbishop Amvrosy \(Kliucharev\) to be accepted into the monastic life; on November 23 of that year he received a decision of acceptance.](#)

14. Распрощавшись с крестным именем Андрей, принял монашество с именем Арсений, в честь преподобного Арсения Коневского (12 июня) и определён в число братии Куряжского Преображенского монастыря, Харьковской губернии.

[Parting with the baptismal name of Andrij, he took the monastic name of Arseny, in honour of the holy Arseny of Konevitz \(June 12\) and was numbered among the brethren of the Kuriazhskiy-Holy Transfiguration Monastery, Kharkov guberniya.](#)

15. 5 Декабря 1900 года Епископи Сумский Иннокентий, Викарий Харьковской епархии просит Правящего Архиеерея благословения назначить иеромонаха Арсения, «как человека честного и трудолюбивого, как инока по наклонностям и призванию казначеем вверенного мне Куряжского монастыря с правом предстояния при совершении соборных богослужений иеромонахами монастыря». На это прошение поступило благословение от Архиепископа Амвросия в тот же день.
On December 5 1900, His Grace Bishop Innokenti (Sumskii), the Vicar of the Kharkov Eparchy, petitions the Archbishop for a blessing to take the Hieromonk Arseny, "as a man pure and hardworking, as a monk by inclination and as well by calling, to serve at the Kuriazhskiy Monastery and there to be in charge of all services." This request received the blessing of His Eminence, Archbishop Amvrosy that very day!⁹
16. За ревностные труды по монастырской школе награждается БИБЛИЕЙ от Священного Синода, издаваемой в 1901 году.
For his zealous work in the Monastery School, he was awarded a Bible from the Holy Synod in 1901.¹⁰
17. At this time His Grace, Bishop Tikhon was recruiting priests and lay workers for service in the Orthodox New World, and Father Arseny being a natural preacher and fluent in many lesser Russian Dialects was ideal for the call. In Arseny's words, "I accepted from the hand of God the fate of a preacher. The right hand of God transported me to the side of the New World – America." What is interesting is that he saw himself as accepting the "fate of a preacher", a description

⁹ Государственный Архив Харьковской области Украины. Доклад Харьковской Духовной Консистории за 9 декабря 1900 года. State Archives of the Kharkov Oblast, Ukraine, Report of the Kharkov Spiritual Consistory, December 9 1900.

¹⁰ Послужный список за 1911 год. Service Record of Hieromonk Arseny, 1911.

which gives us an insight into how Arseny saw his role as a missionary in America, which was as a preacher, a sower of the Gospel.

18. Согласно прошению Высокопреосвященнейшего Тихона бывшего Архиепископа Северо-Американского, а впоследствии патриарха Московского и всея Руси, в 1902 году, в Ноябре месяце, Священным Синодом назначен в Американскую православную Миссию. 8 декабря состоялось прощание казначея монастыря с братиею. По этому случаю была совершена торжественная Божественная Литургия и Благодарственный молебен Господу Богу. В своё слово иеромонах Арсений в частности сказал: «Ровно два года тому назад, в сей самый день я волею Провидения введён был в ограду сей святой обители и братии ея, приняв на себя звание наместника Преосвященнейшего настоятеля. Сейчас я иду в страну Нового Света, с крестом и Евангелием в руках начну слово призыва; где ум станет бездействовать, где слово изнеможет там сердце открою и любовь восполню. Но знаю, не лёгок и сей путь, цветами скорбей и лишений украсится он. Готов ко всему этому я разлучаюсь с вами, и об одном прошу вас, братия: не забудьте меня в своих молитвах, покройте мои немощи своею братскою любовью и своими молитвами облегчите скорби моего апостольского служения».¹¹

In keeping with the request of His Eminence Archbishop Tikhon of North America (later, His Holiness, Patriarch of Moscow and All Russia) in November 1902, the Holy Synod commissioned Father Arseny to serve in the American Orthodox Mission. On December 8 1902, was the day of farewell to his brethren at the Monastery. It was, as is related, a fully joyous day with Divine Liturgy and a Molieben

¹¹ Корреспонденция. Харьковские губернские ведомости за 11 Декабря 1902 года. Correspondence; *Kharkov Gubernaya Vedomosti*, December 11 1902.

of Thanksgiving served. The fitting words of Father Arseny expressed the heartfelt moment: "Exactly two years ago, to the very day, I was led by God's Providence into this holy habitation and this brotherhood, and took the name of its holy superior, under His Grace, the Rector. Now I go to the New World, with a cross and a Gospel and begin the word of my calling; where reason will prove useless, where a word will become ineffective, there I will open my heart and fulfill all with love. But I know that this road is not going to be easy—it is ornamented strewn the flowers of sorrow and renunciation. Ready to embrace this, I depart from you, and this one thing do I ask of you: do not forget me in your prayers, cover my weaknesses with your brotherly love and with your prayers lighten the burden of my apostolic service."

20. Иеромонах Арсений прибыл в Январе месяце 1903 года в США. Резолюцией Архиепископа Тихона назначен настоятелем православного прихода в W.Troy, N.Y. Hieromonk Arseny reached America in January, 1903. By the resolution of Archbishop Tikhon he was assigned to be rector of the Orthodox parish at West Troy, New York.
21. Little is known of his first assignments when he arrived except that by his own recollection he worked in parishes in Troy, Mayfield, and Simpson in the Eastern United States. Curiously, his work with the returning Ukrainian Catholics is not mentioned in any of the memorial articles and accounts of his life. Only he mentions this vital aspect of his early ministry, and in very passionate terms: "The Stamp of my apostolate are the believers in Troy, Mayfield, Simpson, and the brethren scattered in many places – which I brought back into the folds of the Orthodox Church." The Ukrainian Catholic return to Orthodoxy, as lead by St. Alexis Toth at the turn of the century, was a very contemporary issue when Arseny arrived, and Father Arseny would have certainly worked closely with St. Alexis Toth. In fact, in 1902, St Toth himself

received "the parish of St. John the Baptist in Mayfield, Pennsylvania" and thus must have passed its care directly to Arseny. It is clear therefore that Arseny's role in the return of this Church was significant, although history has so far remained silent about the extent of this role. However, working side by side with St. Alexis Toth, Father Arseny nevertheless had another dream for the Church in North America, and it was one which he was to realize just three years after his arrival on the continent and one which was to win him a lasting name in the New World.

22. В 1904 году переведён настоятелем в Mayfield, PA. Он был вторым православным настоятелем этого прихода, который возвратился из униатства. Он сплотил настолько этот приход, что люди стали помогать и другим Православным. Видя их горение в вере и желание укрепить Православие в в Новом Свете, иеромонах Арсений вносит в приходскую мысль постройку первого на Американском континенте монастыря. Его предложение увенчалось успехом и он среди прихожан нашёл людей, которые жертвуют землю под монастырь и стоят часовню на ней. Вскоре выяснилось, что это место не совсем подходит под будущий монастырь и прихожане делают первые крупные взносы на покупку земли. Это проэкт был предложен и Управляющему Миссией епископу Тихону. Как Владыка потом признался, что и его мысль всегда была о постройке монастыря, без которого немислимо Православие, разсадника (nursery), центре и образца духовности Православия в Америке.

In 1904, he was assigned to be rector at Mayfield, Pennsylvania. He was the second rector of that parish that had been reunited to the Orthodox faith from the Uniates. Under his leadership, the parish so flourished that the congregation began to assist other Orthodox. Seeing the burning desire for the faith and the desire to strengthen

Orthodoxy in the New World, Hieromonk Arseny put forth the idea of building the first monastery on the North American continent. His proposal was crowned with success and among those in the parish he found ready volunteers to donate land for the monastery and a bell-tower. However, soon it became evident that this place was not fully suitable for a monastery, and the parishioners made the first down-payment on the land. The project was put before the Mission administration of Archbishop Tikhon. Vladyka then realized that Hieromonk Arseny's inner direction was always toward the establishment of a monastery, which he considered essential to a true understanding of Orthodoxy, as a fostering ground, a centre and an image of Orthodox spirituality in America.

23. Свято-Тихоновская обитель и при ней Сиротский Приют открыты с 15 Июля 1905 года вблизи South Canaan, PA, на ферме купленной от американца Вагнера за 2580 долларов и записанной на имя Высокопреосвященнейшего Архиепископа Тихона. В состав корпорации Сиротского Приюта входят пять лиц, а именно: иеромонах Арсений, священник Илья Клопотовский и три американских гражданина: Феодор Вахн, Яков Адамяк и Климент Бурянич. Определением Священного Синода настоятель иеромонах Арсений возведён в сан игумена и награждён палицей.¹²

St. Tikhon Rectory and Orphanage was opened on July 15 1905, near South Canaan, Pennsylvania, on a farm purchased from an American settler, Mr. Wagner, for \$2,580. The deed was written in the name of His Eminence, Archbishop Tikhon. The incorporation of the Orphanage was carried out with the signatures of five individuals: Hieromonk Arseny, Priest Ilya Klopotovskiy and three [Orthodox-Slavic] citizens of America:

¹² Краткий отчёт о состоянии Св.Тихоновской Обители и Сиротского Приюта с 15 Июля 1905 года по 15 Января 1906 года. *Russian Orthodox American Messenger*, February 1-14 1906, p. 41.

Feodor Vakhn, Yakov Adamiak and Kliment Burianich.
Hieromonk Arseny was assigned as its head; he was elevated
to the rank of Igumen and was awarded a *palitsia*.

24. With the blessing of then Metropolitan Tikhon, in May 1906, Arseny founded St. Tikhon's Monastery and Orphan's Home in rural northeastern Pennsylvania. The story of his labours and feats of fund-raising are well documented in the literature of the day. Indeed, on the day of the monastery's consecration, Bishop Raphael claimed that it was impossible "to pass by in silence those exemplary labors, struggles, works and endeavors, which were applied in an untiring way, always hoping in the blessing of God, of the respected Mayfield Rector, Fr. Igumen Arseny, for the realization of this glorious act – the founding of this Holy Monastery." Father Arseny was named Superior of the new monastery with the rank of Igumen, an honour for which Father Alexander Hotovitsky, an eyewitness, claimed was met with cries of "Meetly Worthy!" It is indeed a remarkable moment in history to contemplate: Metropolitan Tikhon, Bishop Raphael, and Father Alexis Toth processing together to the new monastery built by Father Arseny and concelebrating there. One eyewitness claimed, "Even though I had seen in Russia festive multitudes headed by Hierarchs, with thousands of vestments, the procession here was more impressive. This moment cannot be repeated! This feeling cannot be expressed! I could not expect anything more from this procession!" Even Father Arseny's voice, claims the same witness, "was stopping, because of choking with tears." Arseny in fact was elated "that all this took place here, in a foreign land, where yet we are so little known," exclaiming, "O Mother! O Holy Orthodox Church! Come and see! Behold your children who have come to glorify the Lord Whom you glorified!" Such it seems was Arseny's vision, the firm establishment of the Orthodox Church in North America, and it is one which he states many times in his description of

the founding of the monastery to be the source of his great joy at the event.

25. Определением Священного Синода от 19 Мая – 17 Июня 1906 года преподано благословение преосвященному Алеутскому на учреждение в америке, в штате Пенсильвания, мужского общежительного монастыря.
[The Holy Synod of Bishops gave its blessing for His Eminence of the Aleutians to establish a cenobitic monastery in the state of Pennsylvania, United States of America, May 19 – June 17 1906.](#)

26. Этим определением санкционировано дело, получившее свое начало более года тому назад. 30 мая отмечалась первая годовщина существования монастыря. Игумен Арсений провел её на очень высоком уровне. На нем участвовало три епископа: Архиепископ Тихон, Епископ Иннокентий и Епископ Рафаил, приезжее духовенство и сотни мирян.
[This act sanctified the work, which began more than a year before. May 30 marked the first year of the existence of the Monastery. Igumen Arseny celebrated it with due reverence. Three Bishops took part in the celebrations, Archbishop Tikhon, Bishop Innokenti, and Bishop Raphael, as well as visiting clergy and hundreds of laypersons.](#)

25. 10 Февраля 1907 года игумен Арсений пишет прошение на имя Архиепископа Тихона на получение благословения поехать в Россию на трёхмесячный отпуск, с 25 Апреля. Он не просто едет на отдых, а указал на три причины своего путешествия: «исполнить сыновний долг – повидаться с престарелой матерью; избрать среди иноков российских обитателей дву-трёх достойных и привезти их с собой для жительства в нашей обители; в России обратится к добрым и благочестивым жертводателям». Игумен просит Преосвященнейшего выдать на его имя

«Просительную книгу» для сборов денег в России.¹³ Владыка благословляет эту благородную затею. И вот мы уже видим Игумен Арсений находится в Санкт-Петербурге в Священном Правительственном Синоде. Здесь он просит пожертвования на монастырь и получает их в сумме 500 рублей от 13 Июля, а также «в целях оказания материальной поддержки Тихоновскому монастырю в Северной америке, необходимой для упрочения его плодотворной деятельности, разрешено игумену сего монастыря Арсению проводить сбор пожертвований в России с дозволения и благословения епархиальных Преосвященных»¹⁴.

February 10 1907, Igumen Arseny petitions Archbishop Tikhon for his blessing to return to Russia for a three-month period, until April 25. It is not for a rest, but for three reasons: to fulfill the debt of a son – to visit my aging mother; to select from the monastic ranks two or three worthy monks and to bring them back with me for our community;” and in Russia, to appeal to noble and generous donors. Igumen Arseny asks His Eminence to give him in his name a Contributions Book for the collection of money in Russia. Vladyka blesses his request, and thus we see Igumen Arseny in St. Petersburg in the Holy Synod. There he requests a donation for the monastery and receives the sum of 500 rubles on July 13, and also “permission is granted for Igumen Arseny to carry out the fruitful activity by raising funds

¹³ Прошение Игумена Арсения от 10 Февраля 1907 года к Высокопреосвященнейшему Тихону Архиепископу Алеутскому и Северо-Американскому. Petition of Igumen Arseny to His Eminence Archbishop Tikhon of the Aleutians and North America, February 10 1907.

¹⁴ Указ Его Императорского Величества, Самодержца Всероссийского, из Святейшего Правительственного Синода, преосвященнейшему Платону, Архиепископу Алеутскому и Северо-Американскому от 25 октября 1907 года, за № 25811. Ukaz of His Highness, Emperor of All-Russia from the Holy Governing Synod to His Eminence, Platon, Archbishop of the Aleutians and North America, October 25 1907, No. 25811.

through donation throughout Russia, by the blessing of the Eparchial hierarchs.”

26. За время пребывания игумена Арсения в России в Америке сменился Управляющий Миссией: Владыка Тихон уехал в Россию на Ростовскую кафедру, а его место прибыл Архиепископ Платон (Рождественский). Отец Арсений привез не только значительную сумму денег на монастырь но и «50 частиц Святых Мощей полученных им из Московской Синодальной Конторы для Северо-Американской Епархии»¹⁵
- During the time that Igumen Arseny was in Russia, a change occurred in Mission administration: Vladyka Tikhon departed for Russia to the Rostov Cathedral, and in his place Archbishop Platon served America. Father Arseny returned not only with a significant sum of money for the monastery but also with “fifty holy relics [NB] received from the Moscow Synodal Office for the North American Eparchy.” [This is especially wonderful that he brought so many holy items of grace to America for the Church, - *Committee*].
27. Видя большую занятость Игумена Арсения и его активную деятельность по устройству монастыря и Приюта, Архиепископ Платон назначает на Майфильский приход второго священника-помощника для о. Арсения, его же переводит полностью жить в монастыре на постоянной основе. На воскресные и праздничные службы Игумен едет в Майфилд. Народ в Майфильде очень любил о. Арсения и потому никак не хотел с ним раставаться. На такое благословение Архиепископ Платон пошел после решения приходского Майфильдского собрания.¹⁶

¹⁵ Рапорт Игумена Арсения от 23 Декабря 1907 года на имя Архиепископа Платона. Report of Igumen Arseny to Archbishop Platon, December 23 1907.

¹⁶ Протокол Приходского Митинга от 13(26) Января 1907 года. Parish Meeting Protocol, January 13 (26) 1907.

Seeing the tremendous busyness of Igumen Arseny and his active participation in the various facets of construction of the monastery and the orphanage, Archbishop Platon assigns to the Mayfield parish a second priest, an assistant to Father Arseny, and allows Igumen Arseny to reside full-time at the monastery. For Sundays and feast-days, Igumen Arseny travels to Mayfield. The congregation at Mayfield deeply loved Father Arseny and did not want to part with him. Based on the resolution of the Mayfield congregation he was blessed by Archbishop Platon to continue to serve them.

28. В 1908 году Его Высокопреосвященнейшим Архиепископом Американским Платоном назначен благочинным и администратором Миссии в Канаде.
In 1908, His Eminence, Archbishop Platon assigns Igumen Arseny as the Administrator of the Mission Diocese of Canada.
29. В Январе месяце 1908 года Северо-Американским Духовным Правлением была проверена деятельность Игумена Арсения по сбору пожертвований в России и приобретения церковных вещей на пользу Свято-Тихоновского монастыря. Член Правления священник Петр Попов сообщает, «что записи велись правильно, итоги подведены верно, подчисток и помарок не имеется, оправдательные документы на расходы имеются»¹⁷
In January 1908, the Holy North American Diocesan Council affirmed the activities of Igumen Arseny in regard to the collection of funds in Russian and the collection of ecclesiastical materials for St. Tikhon's Monastery. A member of the Council, Priest Peter Popoff communicated "that all entries were correct, sums were correct, there was no need

¹⁷ Рапорт Члена Северо-Американского Духовного Правления Священника Петра Попова от 14 Января 1908 года. Report of a Member of the North American Spiritual Governing Council, Priest Peter Popoff, January 14 1908.

for erasures or corrections and he is in possession of all documents dealing with any expenditures.”

- 29 Июня 1908 года после сдачи по описи монастырского, Приютского и приходского имущества Архиепископом Платоном Игумен Арсений назначен благочинным и администратором Миссии в Канаде с центром в Свято-Троицком храме города Виннипега. «Промыслом Божиим был прислан к нам неутомимый покровитель православия в этом крае. Он был заподамливый организатор и прекрасный проповедник и это произвело прогрес в приходе и во всей Канаде. Его несравненные проповеди магически влияли на слушателей и очень скоро церковь была заполнена глубоко верующими и усердными прихожанами, особенно иммигрантами из Буковины.»¹⁸
In June 1908, after providing an inventory of all Monastery, Orphanage and parish property to Archbishop Platon, Iguмен Arseny is assigned as Administrator of the Canadian Diocesan Mission with Holy Trinity Church, Winnipeg, as its centre. “By God’s Providence, to us was sent a tireless protector for this country. He was an excellent organizer and a wonderful preacher and all of this led to the progress of parishes in all of Canada. His incomparable, majestic sermons acted upon their listeners and very soon churches were full of faithful, sincere parishioners, particularly immigrants from Bukovina.”
- 30 After arrival, Arseny applied his enormous energies to the building up of the Church there. From almost the moment he arrived in Canada, the Canadians loved him. He was fluent in Ukrainian and also in many of the Russian Dialects and so was able to preach in the native dialect of many parishes across the country. “It was in Canada,” says *The Tikhonaire*,

¹⁸ Вековое стояние в Истине. 100-летия Свято-Троицкого Собора г. Виннипега, с14. *A Century Grounded in Truth: The Hundredth Anniversary of Holy Trinity Sobor, City of Winnipeg*, page 14.

“that his rare missionary talents increased and bore fruit.” Again his efforts were concentrated on receiving the Ukrainian Catholics back into the Church, as well as welcoming the many Bukovinians and Galicians immigrating en masse at that time. Arseny’s efforts in Canada were tireless, as he himself describes: “Through the depths of virgin forests, through the limitless prairies of wide Canada, I started searching for those who had gone astray, strengthening the faith of the weak, and instructing the growing generation with the light of the true teaching.” His greatest tool was his preaching. It was in Canada that he gained the affectionate title, “The Canadian Chrysostom” for his extraordinary preaching talents. He became famous for his sermons, which being published in an Orthodox journal of the day, The Canadian Field, eventually were read in Russia by Czar Nicolas II. The Russian Emperor was so taken with his sermons that “in order to thank him for this ‘food for the soul’ (as he referred to the articles written by Archimandrite Arseny) – bestowed on him a gold pectoral cross sent directly to him by His Majesty’s offices.”

- 31 Когда Игумен Арсений прибыл в Виннипеге, то он увидел, что зарождающийся Административный Центр не только не имеет здания, но даже священник прихода живет в частных домах, по преимуществу с Иваном Лозенко. По ходатайству Администратора прихожане приобрели земельный участок, граничивший с церковным, и в 1910 на нем был выстроен двухэтажный дом служащий жилищем для священника и квартирами-келиями для монахов и студентов. В замыслах о. Арсения, Администратора Канадской Миссии, был монастырский проект, открытие Богословской Семинарии, т.е. Бурсы, как это было потом в Эдмонтоне, однако эти проекты не завершены, хотя было несколько выпусков и эти священники служили в храмах на просторах Канады; приходская же школа существует и до сего дня.

When Igumen Arseny was in Winnipeg, he observed that the rising Administrative Centre not only did not have a building, but that the priest of the parish lived in a portion of a house, the property of Ivan Lozenko. With the urging of the Administrator, parishioners purchased a lot beside the church and in 1910, built a two-storey residence on it for the priest, with individual cells/rooms for monks and students. It was evident that the Administrator of the Canadian Mission had in mind a monastic project, the opening of a Theological Seminary, e.g. a bursa, as there was, in time, in Edmonton. This project was not fully realized, although there were various attempts and these priests served in temples across the expanse of Canada; a parish school, however, exists until this day.

32. Свято-Варваринская церковь Эдмонта нуждается во священнике. Отец Арсения, понимая перспективы Альберты, переезжает служить настоятелем в новой церкви Эдмонта вскоре после принятия должности Администратора.
St. Barbara's Church, Edmonton, needed a priest. Father Arseny, understanding the spiritual perspective (potential) of Alberta, comes to serve as the rector of the new church in Edmonton, soon after taking on the role of Administrator.
33. Согласно представлению Высокопреосвященнейшего Платона, Архиепископа Северо-Американского, Указом Святейшего Синода за № 6792 за миссионерские труды Игумен Арсений удостоен звания Архимандрита, Преосвященным Рафаилом, Епископом Бруклинским, возведён в сан Архимандрита 1909 года 12 Июля.¹⁹
In keeping with the proposal of His Eminence, Platon, Archbishop of North America, by Synodal Act No. 6792,

¹⁹ Послужный список Архимандрита Арсения за 1911 год. Service Record of Archimandrite Arseny, 1911.

Igumen Arseny is considered worthy of the title, "Archimandrite." His Grace, Raphael, Bishop of Brooklyn elevates Igumen Arseny to the rank of Archimandrite on July 12 1909.

34. "Father Arseny served in Edmonton during the late spring of 1908 and in the newly built church in the fall of 1908 and up until 1910. While in Edmonton, Archimandrite Arseny also founded a new periodical called *Kanadiiskaia Niva*. He also served in the outlying areas of Wostok, Star, Bukovina, Shandro and Rabbit Hill. In July 1909, Andri Herbut who was Starosta (Board Chairman) of St. Barbara's Church wrote an article in the *Kanadiivskaia Niva* periodical: "On June 5, 1909 the head of the Russian Mission Igumen Arseny visited us. When people heard of his pending visit, many of them came to church, the majority of them lead by their piety, some of them ... by curiosity. But when they heard the famous preacher the hearts of lost sinners were softened and many of them shed tears. Igumen Arseny started his mission on Saturday with Vespers and finished on Wednesday. On Sunday the church was full of people and weekdays, in spite of being working days, there would be about 100 persons in church every day. A great joy filled us when Igumen Arseny accepted our request to move the Mission to Edmonton [the center for Alberta was in Wostok – *Committee*].

It was expected that this would be very good for development of our parish. Igumen Arseny and his successors had the arduous task of finding suitable candidates [for the priesthood] to serve the new churches as they sprang up. A satisfactory solution was not easily achieved. He was able to bring to Western Canada other priests, such as Father [Joseph] Varhol in 1909 and later Father Zaychenko.

In 1910, Archimandrite Arseny [he was elevated to this title in 1909] petitioned Bishop Platon to release him from the

Mission due to the weakness of his health. For this reason, he was unable to accept his obligation as the chairman for organizing the Russian Center and Bursa in Edmonton.”²⁰

35. В своём прошении Архимандрит Арсений пишет:

В Январе месяце сего года исполнилось семь лет моего служения в Американской Православной Миссии. Трудился я, по милости Божией, как мог, стараясь неленостно проходить высокое служение миссионера, а неоднократно ревнуя и не по разуму. В последние два года моего служения многие скорьби и нелёгкие труды службы в дикой канаде подорвали окончательно моё здоровье, а материальные нужды неоднократно доводили до полного уныния. В настоящее время я совершенно калека физичечки – страшная грижа при непрестанных поездках причиняет ужасные боли; доктора настаивают на операции, но я боюсь лечь под нож и умереть в чужой стороне. В Миссии полная нищета и задолженность. Но Всевидец Господь тому Свидетель, Милостивый Владыко, что не через розкоши и какую-нибудь неумеренность в жизни своей, а исключительно через желание поддержать дело нашей Миссии в Канаде, я пришёл к такой нужде. Чувствуя себя неспособным физически и ослабленным морально для продолжения службы в Миссии ... я прошу уволить меня от должности благочинного Канадийских церквей и от службы в Миссии. Выехать на Родину я предполагаю весною, после Светлого Праздника. Если последует распоряжение на то Вашего Высокопреосвященства, то я буду по мере сил своих нести свои обязанности до получения прогонов, так как выехать мне не на что.²¹

[In his petition, Archimandrite Arseny writes:](#)

²⁰ *A Century of Faith: St. Barbara's Russian Orthodox Cathedral*, Edmonton, Alberta, 1902-1002, pp.21-23.

²¹ Прошение Архимандрита Арсения от 20 Января 1910 года, №25. Petition of Archimandrite Arseny, January 20 1910 (No. 25).

In January of this year, I completed seven years of service in the American Orthodox Mission. I worked, by the mercy of God, as I could, attempting not to be lazy, to carry on the high calling of a missionary, to make a steady effort, not operating solely from rationality/intellect. In the last two years of my service, heavy afflictions and laborious work in the Canadian wilds had taken their toll on my health, and material lack have repeatedly brought my spirit to full despondency. In the last while I have been fully invalided with a terrible hernia, which from the constant journeying creates horrible pain; doctors are trying to force me toward a surgery, but I am afraid to lie beneath a knife, lest I die in this foreign land. In the Mission is full of abject misery and debt. But the All-Seeing God is my witness, Merciful Vladyka, that I came to this place, not because of luxury or because of immoderation in my life but totally because of my desire to further the cause of our Mission in Canada. Feeling myself unfit physically and weak in spirit to continue this work in the Mission...I ask you to release me from the responsibilities of the Canadian Diocese and the work of the Mission. If a decree to this effect from Your Eminence is forthcoming, I will, according to the measure of my strength, carry on my duties until I receive the funds from the Holy Synod to make the trip, as I have no personal monies for this, whatever.

36. However, almost as suddenly as he came, Arseny left Canada for Russia in 1910, only two years after taking up his new post. The Canadians were beside themselves, as one contemporary recalls: "In 1910, with the departure from Canada of this Chrysostom-Missionary, many, many people were dispersed, in grief and with regret, in various directions." No one could guess, however, that he would return some sixteen years later, after serving as a preacher and pastor in the very trenches of the Bolshevik Revolution, and returning he would accomplish much more, though it would be nearly at the cost of his life.

37. Указом Святейшего Правительственного Синода от 5 Марта 1910 года, за № 452 определено: «уволенному от службы в Алеутской епархии и возвращающемуся в Россию (в Харьковскую губернию), бывшему благочинному Канадийских церквей архимандриту Арсению назначить, в путевое пособие в суме 1432.5 рублей». 23 Апреля он получает от Северо-Американского Духовного Правления Увольнительный билет №855 и Послужный список № 856. [By an Act of Holy Synod of March 5 1910 \(No. 452\):](#)
["Released from his duties in the Aleutian Eparchy and allowed to return to Russia \(to the Kharkov Gubernaya\), the former Administrator of the Canadian Church, Archimandrite Arseny, is given the sum of 1,432.50 rubles." On April 23 1910, he receives his Release Certificate \(No. 855\) and his Service Record \(No. 856\).](#)
38. Архимандрит Арсений возвратился в Россию и уже на 6 Июля 1910 года назначен на место нового служения в Святогорскую Успенскую пустынь, Изюмского уезда, Харьковской губернии.
[Archimandrite Arseny returns to Russia, and on July 5 1910 is called to new service at the Sviatohorsk Uspenskiy Skete, Iziium U'ezd, Kharkov Guberniya.](#)
39. «В начале 1911 года он был назначен помощником епархиального миссионера протоиерея Тимофея Буткевича. В Северной Америке архимандрит проявил энергичную деятельность среди униатов и галичан и образовал из них православные приходы. Архимандрит Арсений считается одним из видных и энергичных проповедников и пользуется широкой популярностью не только у населения и духовенства, но и среди сектантов.»²² А в 1913 году указом Священного Синода он

²² Харьковские губернские ведомости, 18 Января 1913 года. *The Kharkov Gubernaya Record*, January 18 1913.

становится епархиальным миссионером вместо академика Л.З. кунцевича.

At the beginning of 1911, he was assigned to be the assistant of the Eparchial Missionary, Protopresbyter Timofei Butkevich. In North America the Archimandrite had carried on energetic activities among the Uniates and Galicians, drawing many of them to return the faith and to form Orthodox parishes. Archimandrite Arseny is considered one of the most visible and energetic orators and is widely popular not only with the general populace and with the clergy, but even among the sectarians." In 1913, an Act of the Holy Synod established Archimandrite Arseny as the Eparchial Missionary in place of Professor L.Z. Kuntsevich.

40. Во время после Американского служения известная активная деятельность Архимандрита Арсения по искоренению в Харьковской губернии различных сект протестанского и православного происхождения: баптистов, евангелистов, скопцов. Его отчёт о деятельности сектантов в епархии многим священнослужителям служил для руководства в дальнейшем служении и правильном наставлении прихожан.²³

In the time after service in America, the notable activities of Archimandrite Arseny included the eradication of various sects (Protestant and Orthodox offshoots): Baptists, Evangelical, Skoptsi. In his account of the sectarian activities in the Eparchy priests came to a greater understanding of the needs of their parishioners.

41. В 1913 году в ноябре месяце Священным Синодом назначен наместником первокласного Григория-Бизюкова монастыря, Херсонско-Одесской епархии, а 25 августа - начальником Пастырско-Миссионерской Семинарии при

²³ Харьковские губернские ведомости, Май, 1913 года. Ibid, May, 1913.

монастыре, где с 1915 года преподавателем семинарии был иеромонах Онуфрий (Гагалюк), впоследствии священномученик Архиепископ Онуфрий. В этой должности Архимандрит Арсений пребыл до 1917 года. In November 1913, the Holy Synod assigns Archimandrite Arseny to be the head of the Gregory-Biziukov Monastery (a first-class monastery), Kherson-Odessa Eparchy; and on August 25 1913, the head of the Pastoral Missionary Seminary at the monastery; there, until 1915 Hieromonk Onufrii (Hahaliuk) served, later known to us as the holy Hieromartyr Archbishop Onufriy. In this capacity, Archimandrite Arseny remained until 1917.

42. Когда началась Первая мировая война Архимандрит Арсений, как и миллионы верных граждан Отечества непрестанно помогали воинам Армии преодолеть врага. Каждый трудился на своём посту для фронта. В ответе на выяснения вопроса о том, что делается духовенством епархии и в частности монастырями для Отечества в переживаемые дни тяжёлого от Господа испытания на имя Архиепископа Херсонского и Одесского Назария поступил рапорт Прокопия Епископа Елисаветградского за №26 от 19 февраля 1915 года. В нём говорится, что

в лазарет при Григорие-Бизюковом монастыре откомандировано 20 сестер из Херсонской Благовещенской женской обители для ухода за больными и ранеными воинами и на время существования там лазарета. Для него изготовлено полного комплекса белья носильного и постельного (на 100 кроватей по 4 перемены), теплых халатов 115 штук и прочее. Когда отправлялся в действующую армию отец Наместник Григорие-Бизюкова монастыря Архимандрит Арсений, все сестры Благовещенской обители принесли посильную лепту из личных средств бельем и другими необходимыми для воинов предметами, из коих составилось 120 мешков с подарками, розданными о.Архимандритом Арсением лично

на передовых позициях. Командование тепло благодарило монашествующих за подарки.

When the First World War broke out, Archimandrite Arseny, like millions of other faithful citizens of the Fatherland, stood firm in support of the Armed Forces against the enemy. Each worked at his own post for the Front. In response to a request for an explanation concerning just what the Eparchial clergy and monastic community were doing for their country in these dark days of tribulation, a report of Bishop Prokopiyy of Elizavetopol (February 19 1915, No. 26) indicated:

"the Infirmary of the Gregory-Biziukov Monastery – twenty sisters from the women's monastery are caring for the sick and the wounded. The infirmary has acquired both hospital clothing and linens (for 100 beds, 4 changes), 115 warm dressing-gowns, etc. When the head of the Gregory-Biziukov Monastery, Archimandrite Arseny was sent to serve the Army in chaplaincy, the sisters of the Holy Annunciation community brought linens and other items necessary for the soldiers bought with their personal means, which included 120 bags filled with presents, which were distributed by Father Arseny personally at the front. The Commanders warmly thanked the monastics for their gifts."

Письмо Отцу Ректору Духовной Семинарии, от командира 57 пехотного Модлинскаго Генерал-Адъютанта Корнилова полка.

Letter to the Rector of the Theological Seminary from the Commander of the 57th Modlinskiy Infantry regiment, General- Adjutant Kornilov.

Прошу принять искреннюю благодарность за присланные вами через Наместника Григоријево-Бизюкова монастыря Архимандрита Арсения рождественские подарки для нижних чинов. Подарки были доставлены на позицию 31 Декабря минувшего года и в тот же день были розданы по назначению. Радостям не было конца.

Временно Командующий полком,
Полковник Каждалинцев.
7 января 1915 года, №108».²⁴

Please accept our most sincere thanks for your Nativity gifts for the lower ranks sent through the Head of the Gregory-Biziukov Monastery, Archimandrite Arseny. The gifts were received by the positions on the 31 December of the last year and were distributed. The joy generated by your gifts was unending.

Temporary Commanding Colonel
Colonel Kazhdalentsev
January 7 1915, No. 108.

43. В 1917 году в феврале месяце по Высочайшему повелению назначен проповедником в армии, где исполнял свои обязанности до 1920 года.
In February 1917, by Tsar's Edict, he was made an Army Chaplain, and would fulfill his duties until 1920.
44. It is noted that "while he was there, the revolution broke out and seeing the terrible sufferings and terrors being inflicted on the Church of Christ and His Faithful, Archimandrite Arseny joined the White Armies."
45. В 1918 году Архимандрит Арсений занимал положение Протопресвитера армии всея Украины и был представлен к рукоположению во епископа. Он был Председателем Комиссии по сбору средств на нужды Белой Армии.²⁵
By 1918, Archimandrite Arseny held the position of the Protopresbyter-Chaplain of the Army of All Ukraine and was

²⁴ Харьковские Епархиальные Ведомости, Февраль, 1915 года. *The Kharkov Eparchial Record*, February, 1915.

²⁵ Архив Службы Безопасности Украины по Харьковской области. Дело № 035607 по обвинению Цобиева Сергея Александровича и других, т.1. Archives of the Ukraine Defence Service, Kharkov Gubernaya, Activity No. 035607, charges of Tsobiev, Sergei Alexandrovich and others, volume 1.

put forth as a candidate for consecration to the Episcopate. He was Chairman of the Commission for the Acquisition of Material Means for the White Army.

46. An account of his service in the White Army is given by Arseny himself in his usual descriptive style: "as a missionary preacher, under the whistling of the bombs, the explosion of shrapnel, I comforted the soldiers, and wished to give my life for my brothers." There is a story given by *The Tikhonaire* which claims Arseny was captured at one point by the Bolsheviks "and sentenced to be shot, along with several others, on the following morning." According to the story, Arseny spent the night praying and preparing for sure death, but in the morning, "shortly before he was to be shot, a detachment of German soldiers appeared and rescued the condemned men." After this miraculous escape, Arseny fled to Serbia, and in 1920 entered a monastery there and settled down, thinking "that the book of my life was written up and ready to be closed."
47. В 1920 году эвакуировался в Сербию, где состоял до 1923 года приходским священником на сербском приходе Милянговцы и Наместником среза Поречкого.
[In 1920, he evacuated to Serbia, where until 1923 he was parish priest of a Serbian Church in Milianovtsi and head of \[Sreza Porechok\].](#)
48. С 1923 по 1924 год – Наместник монастыря Тресковец.
[From 1923 to 1924, he was the head of the monastery, Treskovets.](#)
49. С 1924 по май 1926 года - занимал должность Настоятеля монастыря Святого Архангела в Марковом Граде и в то же время Законоучителем в Сербской гимназии города Прилепе (Prilep), Южная Сербия. После этого о. Арсений уволился из Сербской епархии для

отправления в Америку и получил письменный канонический отпуск.²⁶

From 1924 to May 1926, he was occupied in the capacity of head of the Monastery of the Holy Archangel in Markovii Hrad and at the same time teacher of canon law at the Serbian gymnasium in the city of Prilep, South Serbia. After this Father Arseny was released from the Serbian Eparchy to return to the America, receiving an official letter of release.

50. В 1926 году собором православных епископов в Америке избран во епископа Виннипегского(Канада), викарием его Высокопреосвященства Высокопреосвященнейшего Митрополита всея Америки и Канады.

In 1926, at a Sobor of Orthodox Bishops of America he was chosen for the Episcopate (Winnipeg, Canada), by the Vicar-Metropolitan of All America and Canada.

In early 1926, Archimandrite Arseny visited his brother in Yugoslavia, employed as a narian in the village of Beodra in Banat. He told us that he had previously served in America, and his former parish, learning that he had safely arrived in Yugoslavia, was asking him to return to them, and that Metropolitan Platon was petitioning the Synod for his elevation to bishop and assignment to Canada.²⁷

51. The Canadians, however, would add more pages. Having received news that Father Arseny was still alive, they petitioned Metropolitan Platon with some insistence that he be returned to them as Bishop. Platon complied, and in 1926

²⁶ Указ из Архиерейского Синода Русской Православной Церкви за границей Его Высокопреосвященству Преосвященнейшему Платону, Митрополиту Северо-Американскому от 27 мая 1926 года. Act of Holy Hierarchical Synod of the Russian Church Overseas to His Eminence Platon, Metropolitan of North America, May 27 1926.

²⁷ Частная переписка Архиепископа Арсения от 1927 года. Excerpt of the writing of Archbishop Arseny, 1927.

letters were sent to Belgrade to arrange his consecration. On June 6 1926, Father Arseny was consecrated as Bishop of Winnipeg, Auxiliary of the North American Archdiocese. Bishop Arseny's response to this was typical of him: "I am coming. My heart is ready. O my God! Ready!"

52. Священный Синод определил: «Быть Архимандриту Арсению епископом Виннипегским, Викарием Северо - Американской епархии. С тем, чтобы наречениеи хиротония Архимандрита Арсения, в виду отсрочки созыва Архиерейского Собора и в необходимости в скорейшем отправлении его, о. Арсения, в Америку, были совершены теперь-же в Белграде, с предварительного согласия и благословения святейшего патриарха Сербского».
- The Holy Synod directed: "For Archimandrite Arseny, Bishop of Winnipeg, Vicar of the North American Eparchy. In order to consecrate Archimandrite Arseny, it was necessary to call a Hierarchical Sobor and it was imperative to send him, Fr. Arseny, as soon as possible to America, which was completed in Belgrade, with preliminary agreement and the blessing of His Holiness, the Patriarch of Serbia."
54. В 1926 году, 24 Мая, по поручению Высокопреосвященнейшего Митрополита Платона и по благословению Святейшего Патриарха Сербского Димитрия хиротонисан во епископа Виннипегского в граде Белграде (Сербия) в русской православной церкви Высокопросвященнейшим Антонием, Митрополитом Киевским и Галицким Председателем Архиерейского Синода Русской Православной Церкви за границей, Преосвященнейшим Гермогеном епископом Екатеринославским и Новомосковским и

Преосвященнейшим епископом Гавриилом Челябинским и Троицким.²⁸

On May 24 1926, by the direction of His Beatitude Metropolitan Platon and with the blessing of His Holiness, Patriarch of Serbia, Dimitri, he was consecrated to the Episcopate (Winnipeg) in Belgrade (Serbia) in the Russian Orthodox Church by His Beatitude Antoniy, Metropolitan of Kiev and the Galician Chairman of the Synod of Bishops of the Russian Orthodox Church Abroad, His Grace, Hermogen, Bishop of Ekaterinoslav and Novo-Moscow, and His Grace, Gavril of Cheliabinsk and Troitskiy.

53. He traveled to New York for a meeting with the Metropolitan, then spent a short time visiting his beloved St. Tikhon's Monastery and then arrived in Winnipeg to take up residence at his new cathedra. However, by all accounts, Bishop Arseny had come back to a very different Orthodox Canada than that he had left 16 years earlier.
54. On the Holy Relics in the Holy Trinity Orthodox Sobor in Winnipeg:

²⁸ Архиерейская Грамота от 18 февраля 1927 года за № 209, Gramota of the Bishop, February 18 1927, No. 209.



Вид Храма 1924 года.

The Holy Trinity Sobor (currently of the OCA) in Winnipeg, Manitoba, 1924.

В 1926 Митрополит Платон назначил Преосвященнишего Арсения епископом Канады с резиденцией в Виннипеге. Прибывший епископ обратился к пастве со словами послания, где подчеркнул: *«Любовь Архипастыря главы Церкви Православной в Америке и Канаде Высокопреосвященнейшего митрополита Платона через Высшую Власть нашей Церкви за границей, Архиерейский Синод, призвала меня к Архиерейскому служению на ниве Канадской Православной Церкви»*.²⁹ После этого он вручил Собору Частицу от Животворящего Креста Господня, привезённую им с Европы. **«В сем Кресте хранится частица Животворящего древа Креста, на котором был распят Господь наш Иисус Христос. Святыня сия есть жертва епископа Арсения Свято-Троицкому Собору г. Виннипега»**.

На сегодняшний день мы имеем только специальную табличку – киот, который с боковой стороны подписан: **«Сей КИОТ-НАДПИСЬ есть даръ св. Троицкому Каф[едральному] Собору от Псаломщика-Регента упомянутого Собора М.[Митрофана] Д. Рака за спасение его души. 1926 г.»**

Отсутствует и сам Крест в который была вложена Частица Животворящего Креста. Из рассказов Василия Гетьманенка, нашего старейшего прихожанина, который был в своё время иподиаконом Архиепископу Арсению, известно, что Этот Крест всегда находился в Алтаре Собора. Мы надеемся, что Святыня будет найдена.

²⁹ Церковные Ведомости № 20 от 28 октября 1926 года. Church Record, No. 20, Oct. 28 1926.



1926 год. Вестник Канадской епархии.
The Canadian Eparchy newsletter, 1926.

In 1926, Metropolitan Platon assigned His Grace, Arseny as Bishop of Canada with his residence in Winnipeg. The arriving bishop turned to his flock with the words of his assignment: "The love of the Archpastor of the Orthodox Church in America and Canada, His Beatitude, Metropolitan Platon by the Higher Authorities of our Church Abroad, the Holy Synod, called me to Hierarchical service in the Canadian fields of harvest." He then presented to the gathering a Relic of the Holy Life-Giving Cross of Our Lord, which he had brought from Europe. "In this Cross is a portion of the Life-Giving Cross, on which was crucified Our Lord, Jesus Christ. This Holy Relic is a gift of Bishop Arseny to Holy Trinity Sobor, City of Winnipeg.

Today we have only the case, the *kiot*, on the underside of which is written, "This case (kiot) is a gift to the Holy Trinity Cathedral from Reader-Precentor M. [Mitrophan] D. Rak for the salvation of his soul, 1926." [It is known this Cross was

always in the altar of the Cathedral. We hope that this Holy Relic might be found, -- *Committee*].

Сейчас проходят по этому поводу переговоры с нашим Правящим Архиереем - Преосвященнейшим Серафимом, епископом Оттавским и всея Канады.

Now follows a portion of a conversation with our Holy Hierarch, His Grace, Seraphim, Bishop of Ottawa and of All Canada:

Как Виннипег был географическим центром Канады, так Собор продолжал быть сердцем канадского Православия. Владыка Арсений Виннипезский и Канадский своими свободными и душеспасительными проповедями радовал сердца людей. Не раз его называли верующие «Канадским Златоустом». **«А разве Канадская Церковь может забыть просветителя Канады, Архиепископа Арсения Чаховцова? Долго будут вспоминать его равно как будут вспоминать отца Алексея Товта, первого работника в Америке на пользу православия между Угорщинами и Галичанами»³⁰**. Пульс духовного воскресения начал биться увереннее и распространялся по всех просторах Канады. Свято-Троицкий Собор и епископ Арсений были живительным источником для этого возобновлённого энтузиазма. Соборная церковь стала образцом для многих приходов Канады. Новый Епископ со своим Управлением начали Выпускать Церковный Вестник для епархии **«Канадский Православный Миссионер»³¹**.

As Winnipeg was the geographic centre of Canada, so Holy Trinity Sobor remains the heart of Canadian Orthodoxy.

³⁰ Протоиерей Илия Клопов. *Думы над Американской летописью. Юбилейный сборник в память 150-летия Русской Православной Церкви в Америке.* Protopresbyter Iliia Klopov, *Thoughts on the American Chronicle, A Jubilee Collection in Remembrance of the 150th Anniversary of Orthodoxy in America.*

³¹ Вековое стояние в Истине. 100-летия Свято-Троицкого Собора г. Виннипега, с27-28. *A Century Grounded in Faith*, op. cit.

Vladyka Arseny of Winnipeg and Canada with his open, soul-saving sermon rejoiced the heart of the people. Not once only did they call him "the Canadian Chrysostom." Can the Canadian Church forget its Enlightener, Archbishop ARSENY (Chahovtsov)? Long will he be remembered as St. Alexis Toth is remembered, as a first labourer for the good of the Orthodox faith among the Hungarians and Galicians." The pulse of spiritual resurrection began to beat stronger and to spread across the wide reaches of Canada. Holy Trinity Sobor and Bishop Arseny were living founts for the renewing of enthusiasm. The Sobor became an image for other parishes in Canada. The new Bishop with his Council began to publish a Canadian periodical for the Diocese, *The Canadian Orthodox Missionary*.

55. However, by all accounts, Bishop Arseny had come back to a very different Orthodox Canada than that he had left 16 years earlier. The so-called "Living Church" had risen since the Revolution and was causing great trouble, as were various Ukrainian nationalist groups. According to Archimandrite Tereshchenko "a whole book could be written, outlining in it all that Vladyko Arseny suffered in Canada after his return, but it would be a catalogue of horrors. His Eminence had to wage war against the 'ill weeds' on several fronts, and it was difficult at times to distinguish who was one of ours, and who was on the other side." Still Arseny pressed on, traversing the vast country, preaching, founding monasteries in Sifton and Bluffton, Manitoba, and throughout Alberta.
57. Кроме возмутительного поступка допущенного "адамовцами" в отношении к о. Александру Кизюку сторонники "чуждопосетителя" (еп. Адам посещал Канаду и забирал в свою епархию приходы с Канадской епархии, он называл свою епархию – Карпато-Русскою) ворвались в Эдмонтоне в храм, сорвали с о. Александра ризы и

вытолкали его с побоями на улицу, доходят вести о покушении фанатиков в Каноре на Преосвященнейшего Владыку Арсения. В ночь под воскресенье, когда Владыкою должна быть совершена Божественная Литургия, злоумышленники открыли ружейную пальбу по дому, в котором Владыка имел отдых. Переполох был, конечно, не малый. Однако дело обошлось без поранений. Храбрые фанатики скрылись, пользуясь темнотою Канадийской ночи. Удивительные ратоборцы: как и вождь их, так и споспешники его умеют прибегать к насилию! Что им вера и жизнь по вере Христовой?! Стыдно за них и жалко до глубины души... И живеее чувствие да будет принесено тем, кто подвергается их нападению. Очевидно мученичество и в наши дни не так далеко от исповедников правды Божией, как это может казаться первого взгляда.³²

Despite the scandalous act of the "Adamovtsi" in relating to Fr. Alexander Kiziuk as a strange visitor (Bishop Adam visited Canada and took his Eparchial see out of the Canadian Diocese, calling his Eparchy – Carpatho-Russian) in pillaging the Edmonton temple, tearing Fr. Alexander's vestments and throwing him fiercely into the street, news comes of the fanatics at Canora who attacked Vladyka Arseny. In the night before Sunday, when Vladyka was to prepare for Holy Liturgy, evildoers opened fire on the house in which Vladyka was staying. There was major commotion. All the same the deed ended without physical harm. The "brave" fanatics hid under the cover of the Canadian night. Remarkable soldiers, like their leader, so the followers. What to them is faith and the life of faith in Christ? One is ashamed for them to the depths of one's soul. May conviction be sent to them, who are liable for their attack. It is clear that martyrdom even in our day is

³² Русско-Американский Православный Вестник, Ноябрь-Декабрь 1927 года, с. 141.
Russian-American Orthodox Vestnik, November – December 1927, page 141.

not so remote, for those who confess the Lord in truth, as it might appear at the first glance.

57. В 1928 году Владыка Арсений пишет обширное послание к укреплению дисциплины и благоговения в приходах. Много вопросов было поднято и рекомендовано, как их исцелить. Но нам хочется указать на истинно Православный Канадский менталитет этого Пастыря. Он увещает своих пасомых: «Ни под каким видом не вводить в жизнь церковную политики и всеми силами искоренять национальный шовинизм. Для пастыря должен быть дорог всякий пасомый, выходит ли он из великой, малой, червонной, белой, Карпатской Руси из Буковины, Румынии, Сербии, Болгарии, Греции и так далее. Прежде всего ПРАВОСЛАВИЕ. Но это вовсе не значит, что не надо сохранять национальный язык. При каждой церкви необходимо устраивать приходскую школу и обучать детей грамоте на материнском языке, а главное вести катехизацию хотя по воскресным дням. В заключение, прошу и молю: в церкви и при чинодействиях (богослужениях)возможно больше благоговения; вне церкви и в домашней жизни возможно больше благопристойности и во всем - благоприличия».³³
- In 1928, Vladyka Arseny writes a general missive for the strengthening of discipline and reverential ways in the parishes. Many questions were considered and recommendations made. But we want to depict the true Orthodox Canadian mentality of this Shepherd. He writes to his flock:

Never, by any means allow into the life of the Church any politics and with all your strength root out all nationalist chauvinism. The shepherd must be dear to every member of

³³ Канадский Православный Миссионер, №6, 1928 год, с.67-68. *Canadian Orthodox Messenger*, No. 6, 1928, pp.67-68.

the flock, whether he is from big, small, dark, white, Carpatho-Rus', Bukovina, Romania, Serbia, Bulgaria, Greece and so on. First of all: ORTHODOXY. And this does not mean that we do not need to keep our national languages. It is essential that every church should build a parish school in order to teach the children their mother tongue and its grammar, and it is very important that Catechism be taught, at least on Sundays. In conclusion, I beg of you and pray: in church and before services, we need more reverence; beyond the church and in home life we need more decorum and in everything – more inclination toward the things of God."

58. В конце года Владыка Арсений берёт на себя необычное послушание: просит Митрополита Платона благословения на сбор денег в Америке для Канадских северо-западных приходов. Он объясняет, что на 220-300 миль

нет ни одной церкви или даже часовни; нет кладбищ; дети остаются без крещения, умершие без отпевания. Инославные миссионеры, особенно французские строя храмы, где нет вообще их верующих и зазывают наших. Русь Святая когда-то посылала к чужим народам своих миссионеров. Неужели теперь, когда просят хлеба духовного свои родные по вере и крови, нам суждено закрыть глаза и уши и сказать монотонно: Мы бедны?...Я, как епископ церкви, видевший положение, боюсь Бога и Его суда махнутьна всё это рукой; мне жаль душ православных отдавать на растерзание инославным... Сознаю, что не в мои 64 года принимать на себя такое послушание, но считаю, что лучше сократить свою жизнь в огне служения ближнему, чем тлеть медленным пламенем.³⁴

At the end of the year Bishop Arseny takes upon himself an unusual task: he asks Metropolitan Platon's blessing to conduct a collect of funds throughout America for the

³⁴ Доклад Арсения, епископа Виннипегского Митрополиту Платону, 6 Октября 1929 года, № 241, Виннипег. Report of His Grace, Arseny, Bishop of Winnipeg to Metropolitan Platon, 6 October 1929, No. 241.

northwestern parishes of Canada. He explains that, for 220-300 miles

there is not a single church or a chapel, no cemetery; children are left without baptism, are buried with a funeral service. Missionaries from other faiths, particularly French, build churches where there are none of their faithful and then they call ours to come. Do not say that asking spiritual bread for our own, according to faith and blood, we can judge, close our eyes and ears and say in a monotone: We are poor?... I as Bishop of the Church, seeing the dire straits, fear the Lord and His Great Judgment, with His hand; I pity the souls of the Orthodox given over to other faiths... And never did I know that in all my sixty-four years to take upon myself this task, it is better to burn one's soul in the fire of service, then to have it smoulder in a slow flame.

59. Духовная Школа для Церкви всегда была приоритетом и всегда занимала ум Преосвященнейшего Владыки. Весной 1929 года Владыка Арсений, имея большой опыт преподавания духовных дисциплин, проводил Богословские Курсы – 22 лекции - для кандидатов в священство при Спасо-Вознесенском монастыре. Предметами лекции были: «Руководство для сельских пастырей», «Литургия», «Гомилетика», «Изучение Священного Писания». Всех студентов было пять, которые жили при монастыре и исполняли полностью его Устав.³⁵ Но на этом Владыка не останавливался. Вот его личные слова:

Сейчас будирую (возбуждаю мысль) отцов к созданию школы-бурсы для «вывода» (буквально- рождения священников) Кандидатов в пастыри из Канадийской молодёжи. Вопрос весьма важный и острый. Окормятся

³⁵ Из дневника Канадийского Миссионера. Письмо Епископа Арсения. Русско-Американский Православный вестник. 1929 год, № 6. From the Diary of a Canadian Missionary, "Letter of Bishop Arseny," *Russian American Orthodox Messenger*, 1929, No. 6.

«дьяками» прошло время, и они себя зарекомендовали недостойно. Брать из России некого и дорого. Приходится думать о местных. Надеются на «общеамериканскую» семинарию не приходится, так как Канада считается «сибирью», из которой стараются убежать возможно скорее. Остаются природные канадийцы, которых и надо искать и «обрабатывать», хотя единицами, для восполнения кадра пастырского. Весьма трудно и материально и морально, и научно в смысле преподавателей. Но все же дерзаю и пробиваю дорогу к желанной цели.³⁶

A Theological School for the Church was always a priority for His Grace; it occupied his thoughts. In the spring of 1929, Vladyka Arseny, having plenty of experience in teaching in spiritual disciplines, offered Theological Courses – 22 lectures – for candidates for the priesthood at Holy Ascension Monastery. The themes of the lectures were: Leadership for Rural Priests; Liturgics; Homiletics; Priestly Writings. There were five students who lived at the Monastery and completed his curriculum. However, Vladyka did not stop there. Here are his personal words:

Right now I am interested in hearing/collecting/gathering the thoughts of my priests on the establishment of a school/bursa for the “birth” of priests, candidates to the priesthood from Canadian youth. This question is totally important and sharp. The diaki’s theological knowledge upon being tested, is found inadequate. Brothers from Russia – there aren’t any and it is expensive. We must think of those here, instead. We cannot look to the general American theological schools as Canada is considered “Siberia” from which people try to run away as fast as possible. We are left with our native Canadians, candidates from which we must locate and raise up, one by one as theological cadres. It is hard, both materially and for the

³⁶ Еп. Арсений. Из дневника Канадийского Миссионера. Русско-Американский Православный вестник. 1929 год, № 10. Ibid.

morale, especially in the matter of teachers. But all this I dare and prepare the way with an iron (a desired) purpose.

60. Обширность Канадской епархии всегда заставляла епископа иметь невероятную физическую закалку и духовную силу. Бесконечные поездки тяжелы даже и молодым людям, не как 65 летнему старцу. Он пишет:

Запутался я в своих бесконечных летаниях [Он ездил, но быстроту передвижения назвал – летанием. Эти слова совсем пророческие для нашего епископа Серафима – *прот Анатолий*] от края до края широкой Канады... не успеваю выполнить намеченный маршрут и часто скорблю, зачем в сутках только 24 часа. Только что сел в поезд и направляюсь из Саскатун в Виннипег, чтобы через два дня опять выехать почти сюда же – в Мус Джав. Поезд идет по сугробам снега. Вагон страшно качает и не дает писать... В Сифтонской обители пробыл в наслаждении духовном только одну седмицу. Как там хорошо и приветливо! Но не дают мне там задерживаться. Всюду баламута и непокой. Если задержусь, то просижу многое. Над гробом моим скажете, что не был умён «кабинетски» (from office), но был усерден в летаниях с места на место ради блага и мира Церкви. Если с Нового Года обрежут крылья для летания, то не знаю, как и что будет со мной ...Теперь нахожусь в Монреале, начал свои хлопоты с визой.³⁷

The sheer size of the Canadian Diocese always forced Vladyka to have an immeasurable physical hardiness and spiritual strength. Constant travel is hard enough for the young, let alone for a 65-year old man. He writes:

I threw myself into my endless flying around from place to place in wide Canada not able to fulfill my schedule and often lamenting that there were only 24 hours in a day [he rode, but by the speed of his movements – flew. These words are

³⁷ Еп. Арсений. Из дневника Канадского Миссионера. Русско-Американский Православный вестник. 1929 год, № 11, Ibid.

altogether prophetic for our Bishop Seraphim – *Committee*]. I just sat down on the train and am traveling from Saskatoon to Winnipeg, so that in two days I can go from there to Moose Jaw. The train goes through snowbanks. The train cars shake terribly and one cannot write.... At Sifton I managed to stay in that spiritual bliss for only a single week. How good it was there and pleasant! But my work does not allow me to stay there long. Everywhere is agitation and trouble. If I am delayed, then much will befall. Above my grave write that the cause of his death was not the office but was "zealed to death" with flying from place to place for the good and peace of the Church. If in the New Year they cut my wings for flying, I don't know what will happen to me... Now I am in Montreal, beginning my busyness over all the visa trouble.

61. Зимой 1930 года Епископ Арсений после получения благословения от митрополита Платона собирал деньги на нужды приходов северо-западной Канады в некоторых штатах Америки. Начиная с Нью-Йорка он путешествовал от храма к храму, где совершал богослужения, рассказывал о тягестях Православной Канады, проповедовал, наставлял молодёжь и взывал к сердцам простых верующих о пожертвовании. Его эта благородная миссия прошла очень успешно не только для укрепления финансовой стороны епархии, но, что особенно, она так была необходима для Православных американцев, которые толпами ездили от церкви к церкви за Владыкой, как когда-то народ за Христом.

In the winter of 1930, Bishop Arseny after receiving the blessing from Metropolitan Platon gathered funds for the needs of parishes in northwestern Canada and several states in America. Beginning with New York, he traveled from parish to parish, serving liturgies and relating the hardships of Orthodox Canada, preaching, instructing the youth and calling the hearts of the forthright faithful to make offerings. Not only was this successful for the financial strengthening of the

Diocese, but it was also very strengthening for the Orthodox of America, crowds of whom went from Church to Church with Vladyka, just as the crowds followed Christ.

62. Слова ектении: «Ещё молимся о соединении Святых Божиих Церквей» - для Владыки это не просто слова, но всегдашнее действие. Он служил в соединённой единой неразделённой Православной Американской Церкви при Архиепископе Тихоне и это знамя единства Американского Православия он пронёс всю свою жизнь. 24 октября 1931 года он пишет Епископу Леонтию, будущему Митрополиту:

Всюду и в Америке и в Канаде организуют какие-то новые православные церкви с Жуками и прочими, а мы, Православные, молчим и наблюдаем, как наши овцы разбредаются по чужим оградам. Почему нам не войти в соглашение со всеми православными епископами, здесь греки, сербы, болгары, сиро-арабы и не поговорить на Соборе о мерах и средствах к сохранению исконного (Первоначального, древнего) Православия. Я боюсь умирать, оставляя Церковь в таком хаосе. Ведь мы – блюстители Церкви.

The words of the litany: "Again let us pray for the unity of the Holy Churches of God" – for Vladyka these were not simply words but actual reality. He served in the singular unity of the Orthodox Church in America under Archbishop Tikhon and he carried this standard of a unified North-American Orthodoxy all of his life. On October 24 1931, he wrote to Bishop Leontiy, the future Metropolitan:

Everywhere in America and Canada they are organizing some kind of new Orthodox churches with Zhuk (the name of a schismatic) and we, the Orthodox, pray and observe that our sheep are turning to foreign folds. Why do we not come to

agreement with other Orthodox bishops, that is, with Greeks, Serbians, Bulgarians, Syro-Arabs and discuss at our Sobors about the ways and means to preserve true, historic (original) Orthodoxy. I am afraid to die, to leave the Church in such chaos. It is obvious we are *bliustiteli* of the Church. We are guardians of the Church.

63. His Grace, Bishop Arseny was awarded a Special Gramota of Recognition from his Canadian Flock in 1931:

**YOUR GRACE, THE RIGHT REVEREND
ARSENY
BISHOP OF WINNIPEG AND ALL CANADA**

**With great joy, we, the Clergy and Members of the Church
Assembly of the Province of Alberta in Canada, wish to
express our boundless love and faithfulness to Your
Grace, our rightful Bishop.**

Today marks the fifth anniversary of Your Episcopate.

Exactly five years ago, by the will of His Beatitude, the Most Reverend Platon, Metropolitan of All-America and Canada, and in accord with the Archpastors, Clergy and Orthodox Brethren, You were called to the Cathedral in Winnipeg, to serve All-Canada.

Archimandrite Arseny, - the lover of Canada, was considered dead, among those martyred by the Bolsheviks. All who heard, wept for the passing of our beloved shepherd – the golden-tongued Chrysostom. Joy seized the faithful when it became known that Arseny lives and is coming to Canada, to be our Bishop... joy without end!

However, our enemies with ill intent began to seed gloom among our people. They put forth that Arseny had perished and another was coming in his place. And amidst the cries of welcome, could be heard the cries of others: "*Crucify! Crucify Him!*" In this manner the past five years may well be described

as five years on the path of the Cross. The faithful, however, judging Your **service by Your deeds, not by the words of Your enemies, greet You thus -**

MANY YEARS, O MASTER!

Endure, Vladiko! We are with you. Lead us on the path, as Your wisdom directs, Your knowledge, Your Archpastoral conscience. We are all in support of You and with You.

We pray to the Lord our God, may He assist You on the thorn-filled path. Accomplish Your task of illumination in the protection of the Holy Mother Church, the Holy Faith of the Orthodox.

May the Lord protect and guard You, and be Your succour!

[stamp of the Deanery of Alberta]

Signatures +Archimandrite Antonii Tereshchenko
Protopresbyter Andrei Kokolsky
Priest Alexander Kydiuk
Priest Antonii Zimenov
Priest Nikolaj Levko
Priest Mikhail Volkov
[two signatures that are illegible]
Palagia Kharchenko
Anastasia Zimenov
A.C. Shandro

64. Сифтонский Спасо-Вознесенском монастырь был детищем (child) Епископа Арсения, это был его дом, здесь он восстанавливал свои и духовные и физические силы. Владыка восстановил здесь и своё старое дело – Сиротинец, который он строил в 1908-10 годах, будучи Администратором Канадского Православия в звании

Архимандрита. Он был уничтожен огнём в 1924 году.³⁸ Владычье любящее сердце было так широко, что желало вместить весь мир. В служении людям, а особенно обездоленным, он видел смысл своего пребывания на земле. 18 июня 1932 года Еп. Арсений сообщает в письме Епископу Леонтию: «А вот немного о радости. В моем Сифтонском монастыре отпуск удался невзирая на работу врагов. Принимаю на воспитание три сироты».

Sifton's Holy Ascension Monastery was the "child" of Bishop Arseny, it was his home, here he applied his spiritual and physical strength. Vladyka renewed his previous work here – the Orphanage which he built in 1908-1910, as Administrator of the Canadian Orthodoxy in the capacity of Archimandrite. The Orphanage was destroyed in a fire in 1924. Vladyka's loving heart was so wide, it longed to enclose whole world (put the whole world into it). In his service of people, especially in the downtrodden, he saw the purpose of his existence on earth. On June 18 1932, Bishop Arseny informs Bishop Leontiy in a letter: "And now...a little concerning joyful things: in my Sifton Monastery, the Apodosis of the Feast passed despite the work of my enemies. I am accepting three orphans to raise."

65. Архиерейский Собор Русских Православных Епископов состоялся 11-13 Декабря 1935 года в Свято-Тихоновском монастыре под председательством Митрополита Феофила. Владыка Арсений не просто брал активное участие в нём, но можно сказать, задавал благоприятный тон прохождению всех сессий для умиротворения церковных раздоров на Американском континенте и с Матерью Русскою Церковью. «Горячо отстаивал важность создания,

³⁸ Elsie Lesyk., *Sifton Then and Now: A Reminiscence of the Pioneer Era* (Friesen Printers, 1992) p.76.

прежде всего, такого душевного расположения среди иерархов, при котором отпали бы, возможности проявления фактического небратолюбного отношения друг к другу, как их самих, так и их сторонников.»^{39[2]}

The Synod of Holy Orthodox Bishops was held on December 11-13 1935, at St. Tikhon's Monastery under the chairmanship of Metropolitan Theophil. Vladyka Arseny not only took an active role in it, but one might say, gave a tone of graceful amiableness to those attending sessions in the soothing of ecclesiastical dissensions on the American continent with the Mother Russian Church. He fervently upheld the importance of the work, above all, the maintenance of a good spiritual disposition among the hierarchs, to prevent any possibility of non-brotherly relationships one with another occurring in fact and among their supporters/adherents.

66. He was very active in directing the church, frequently convening clergy assemblies and Sobors, and although he was a strong leader and a passionate defender of Orthodoxy, he was known to be unusually ecumenical both in his relationship with other sometimes non-canonical Orthodox churches but also with other Christian confessions. Nevertheless, as an Orthodox Bishop, Arseny was an unwilling figurehead in the politics of his day. Thus, while convening a clergy assembly at the home of a priest in Canora, Saskatchewan, "a band of hooligans, still calling themselves 'Christians', armed with stones and wooden stakes, broke the windows and doors and shooting through them into the house where Vladyka Arseny and a gathering of clergy had assembled to celebrate the Divine Liturgy the next morning." Arseny was badly wounded in the leg, getting leg poisoning

^{39[2]} Деяния Архиерейского Собора 11-13 Декабря 1935 года, Свято-Тиховкий монастырь, Савт Канаан, Пенсильвания. Proceedings of the Holy Sobor, December 11-13 1935, St. Tikhon's Monastery, South Canaan, Pennsylvania.

from the bullet, and it was this, and not any lack of desire to continue, that forced him to retire from active service in Canada. According to a Church Directory of 1936, he was re-assigned briefly to Detroit and Cleveland retiring to St. Tikhon's Monastery after only ten years of service in Canada, leaving a legacy which remains in the Canadian Diocese to this day. The Archbishop remained a Canadian citizen until he died.^{40[3]}

67. В 1937, на 71 году жизни, Владыка просит благословения уйти на покой, на что 15 Октября и получает ответ:

Согласно Вашему прошению об уходе на покой в Свято-Тихоновский монастырь с 1 Января 1938 года, Собор епископов, состоявшийся 11 Октября сего года, постановил просьбу Вашу принять и освободить Вас от обязанностей по Детрогйской кафедре (to head the department), разрешить Вам жить в Свято-Тихоновском монастыре и носить титул: «Наместник Митрополита и Строитель монастыря». При этом:

1. Выполнять все поручения Владыки Митрополита в отношении монастыря и в устройении и укреплении жизни духовной.

2. Устроить при монастыре школу, намеченную Всеамериканским Церковным Собором в Нью Йорке.

3. Выполнять командировки вне монастыря, поручаемые Митрополитом.⁴¹

In 1937 at the age of 71, Vladyka asks a blessing to enter retirement, to which he receives the following response:

In keeping with Your request to enter retirement at St. Tikhon's Monastery from January 1 1938, the Holy Synod of Bishops, meeting on October 11 this year, accepted Your request to release You from all duties of the Detroit Diocese and allows you to live at St. Tikhon's Monastery and to bear

^{40[3]} Fr. John Hainsworth "Archbishop Arseny: A Vita in Process".

⁴¹ Указ Собора Епископов 15 Октября 1937 года. Нью Йорк.

the title: "Representative of the Metropolitan and Builder of the Monastery." In this connection:

1. To fulfill all duties as Representative of the Metropolitan for the building and strengthening of spiritual life there.

2. To build, at the Monastery, a School, as outlined by the All-American Church Sobor in New York.

3. To carry out all travels beyond the Monastery which the Metropolitan might request you to undertake."

68. Любящая паства с достоинством ему подабающим провожает Заслуженного Владыку. Эдмонтонский приход Святой Великомученицы Варвары приготовил специальную Благодарственную грамоту, как от себя лично, так от всех Канадских Православных и вручила ее 12 декабря 1937 года. Одно только название говорит о многих заслугах епископа Арсения:

The loving flock with commensurate honor bade farewell to their merited Bishop. The Edmonton parish of The Holy Great-Martyr Barbara prepared him a special Gramota of Gratitude, given from it, personally, and also from all of the Orthodox faithful in Canada; it was given to him on December 12 1937. It fully speaks of Bishop Arseny's dedicated service:

«Насадителю Виноградника Христова в Канаде»
To The Planter of the Vineyard of Christ in Canada

Ваше Преосвященство, Глубокоуважаемый Владыка и
Архипастырь!

Your Grace, Deeply-Respected Bishop and Arch-Pastor!

Сегодня Вы последний раз молились с нами. Вы уходите на покой. Пользуясь этим случаем, приход церкви св. великомученицы Варвары, которую Вы сами тридцать лет тому освящали, и в которой Вы были одним из первых настоятелей, выражает Вам свою глубокую благодарность, за все труды, вложенные Вами в дело создания, развития и

укрепления Православной Церкви в Эдмонте, Альберте и во всей Канаде.

Today You pray with us for the last time. You are entering into Your rest. At this moment, the parish of the Church of The Great Martyr Barbara, which thirty years ago you consecrated, and in which You served as First Rector, wishes to express to You its deepest gratitude for your work in the formation, development and strengthening of the Orthodox Church in Edmonton, Alberta and in all Canada.

Мы хотим также подчеркнуть, что с Вашим уходом, как мы, так и вся Православная Церковь в Канаде теряет своего выдающегося проповедника.

We would like to emphasize, that with Your departure, we and all of the Orthodox Church in Canada loses our foremost Spiritual Orator.

Да поможет Вам Бог с наибольшей пользой для изстрадавшейся Православной Церкви провести годы Вашего заслуженного покоя, в ограде Святой Обители, созданной по воли Божией трудами Вашего Преосвященства.

May the Lord for your work in building the much-suffering Orthodox Church grant you with great profit to pass your years of retirement in peace, in a place within the Holy Habitation built, by the will of God, through the very labours of Your Grace.

Настоятель церкви: свящ. И. Василь

Псаломщик-Регент: А. Гуравский

Председатель Комитета: В.П.

Секретарь Комитета: Н. Страмигов.

Rector of the Church: Priest I. Vasil

Reader – Precentor: A. Huravski

Chairman of the Committee: V.P.

Secretary of the Committee: N. Stramihov

69. Учитывая заслуги Епископа Арсения в деле укрепления Православия на Американском континенте Собором

Северо-Американской Митрополии было решено возвести его сан Архиепископа.

In consideration of the labours of Bishop Arseny in the work of building Orthodoxy on the American continent, it was decided by the Sobor of the North-American Metropolia to elevate him to the rank of Archbishop.

Bishop Arseny was elevated to the rank of Archbishop for his tireless work, and he was expected to retire quietly from church life.

Указ
из Архиерейского Синода Русской Православной
Церкви за границей
Преосвященному Архиепископу Арсению.
Decree of the Holy Synod of Bishops of the Russian
Orthodox Church Abroad (Beyond the Borders) to His
Grace Archbishop Arseny

Архиерейский Синод Русской Православной Церкви за границей 17 (30) августа 1938 года слушали:
Определение Архиерейского Собора о возведении Вашего Преосвященства в сан Архиепископа по представлению Высокопреосвященнейшего Митрополита Феофила.
П о с т а н о в и л и : О состоявшемся возведении Вас в сан Архиепископа послать Вашему Преосвященству Указ, уведомить о Соборном определении Высокопреосвященнейшего Митрополита Феофила.
30 Августа (12 Сентября) 1938 года, № 780.
г.Сремские Карловцы.

Председатель Архиерейского Синода
+ Митрополит Анастасий.

The Holy Synod of Bishops of the Russian Orthodox Church Abroad on August 17 (30) 1938 heard a Motion to elevate Your Grace to the rank of Archbishop by the recommendation of His Beatitude Metropolitan Theophil.

Decision: Concerning the Your elevation to the rank of Archbishop to send to Your Grace an Edict, informing You of the recommendation by His Beatitude Metropolitan Theophil.

30 August (12 September)1938, No. 780
City of Sremskii Karlovtsi

Chairman of the Synod of Bishops
+Metropolitan Anastasii

70. However, he soon after astonished just about everybody by applying to the Holy Synod for the blessing to establish St. Tikhon's Pastoral School (later Seminary), which he did in record time in the Fall of 1938. The opening of the School was another feat of tireless labour and ingenuity on Archbishop Arseny's part, and the speed and apparent surety with which he accomplished it were nearly miraculous. Typically, he was loved by the students who, according to *The Tikhonaire*, "each year would on his birthday and name's day, would honor him with bouquets of flowers."
71. При активном участии Владыки Арсения при монастыре, где уже действовала Пастырская школа и Детский приют, открывается и освящается 13 Августа 1939 года и «Дом духовенства», для пенсионных священнослужителей. Управляющим этого Дома становится Епископ Арсений.
- Through the active participation of Bishop Arseny at the Monastery, where a Pastoral School and an Orphanage was already in operation, a Retirement Home for Clergy is also opened and blessed on August 13 1939. Archbishop Arseny is the manager of this Home.
72. Archbishop Arseny, in the years following his retirement, was never idle. We hear of him visiting local parishes, blessing altars, such as that of St. Nicholas Church in Olyphant,

Pennsylvania, on December 19 1940, or traveling to assemblies and special occasions.

73. По благословению Высокопреосвященнейшего Митрополита Феофила, в 1940 году, под непосредственным управлением Епископа Арсения была сооружена на кладбище Свято-Тихоновского монастыря часовня-усыпальница над могилами приснопамятных Святителей Русской Православной Церкви в Америке Владыки Митрополита Платона, и Епископов Павла и Амфилофия.

With the blessing of His Beatitude Metropolitan Theophil, in 1940, under the direct guidance of Bishop ARSENY a Memorial Chapel was constructed at the St. Tikhon's Monastery Cemetery in front of the graves of His Beatitude Metropolitan Platon and Bishops Pavel and Amfilogiy, of blessed memory, Enlighteners of the Russian Orthodox Church in America.

74. В 1941 году Владыка разрабатывает чертижи и смету на постройку нового здания для Детского приюта и 27 Марта получает благословение Митрополита Феофила на это благородное дело.

In 1941, Vladyka prepares the building plan and specifications for a new Orphanage building, and on March 27 receives a blessing from Metropolitan Theophil for this blessed work.

75. Владыка Арсений всегда с пониманием относился к введению Английского языка в богослужение, тем более, что это государственные языки Америки и Канады. Молодёжь отходила от Церкви ибо не знала русского языка, на котором велись Службы Божии. С большим трудом Владыка добивался хороших знаний русского языка от воспитанников школы. Он специально вводил

дополнительные, по 3-4 урока в неделю, для усовершенствования языка. Но больше всего склонялся к тому, что за Английским языком – будущее. Многих священнослужителей было трудно переубедить в этом. Вот наглядный пример с монастырско-школьного богослужения.

Vladyka Arseny addressed the matter of the use of the English language in holy services with understanding, all the more as this was the official language of America and Canada. Youth left the Church for lack of knowledge of the Russian language, in which the services were held. With much labour, Vladyka established good Russian schools for the young. He specifically held supplementary classes, 3 and 4 times a week for perfection of the language. But most of all he leaned toward the idea that English language was for future use. Many clergy had difficulty accepting this. Here is a vivid example from the monastic-school service.

В Суботу, 13 Декабря 1941 года, иеродиакон о.Василий испросил моего благословения произнести за Всенощной начальную Мирную ектению по-английски: «Lord, have mercy», что было предварительно разучено на спевках семинаристами под руководством Преосвященного Епископа Алексия."

"On Saturday, 13 December 1941, Hiero-Deacon Fr. Vasili asked my blessing to serve the All-Night Vigil Ektenia and response in English: 'Lord have mercy' which had been preliminarily... by the seminarians under the direction of His Grace, Bishop Alexey.

Когда, после «Благослови душе моя Господа», о. Василий начал возглашать Мирную ектению по-английски, а певчие отвечать тоже по-английски, то очередной священнослужитель, Игумен Варсанофий, возмутился и стал громко, стоя в алтаре в облачении, нарушая порядок службы и к великому смущению молящихся, кричать: «Что это за новости, я ничего не понимаю, я не буду служить!»...

After "Bless the Lord, O My Soul," Father Vasili began the verses of the Ektenia in English and the singers answered in English, the one serving, Igumen Varsanufii was scandalized by it and standing in the altar in his vestments, broke the order of the service and with to the great confusion of the ones praying, shouted: "What is this new thing, I do not understand anything, and I am not going to serve!"

Я ответил о. Варсанофию, что если он служить не хочет, то может не служить, разъяснив ему, как неуместность и недопустимость его выходки, так и возможность и даже желательность употребления за нашим богослужением английского языка.

I answered Fr. Varsanufii that if he did not want to serve, then he need not serve and explained to him how inappropriate and bewildering his behavior, that there was both a desire and possibility to use the English language in our services.

О. Варсанофий разоблачился и демонстративно покинул алтарь. Тогда я наложил на себя епитрахиль и возгласил по ектении «Яко подобает», передав затем дальнейшее служение Всенощной о. Прокопию.

Fr. Varsanufii removed his vestments and demonstratively left the altar. Then I placed on myself the epetrachilion and began the Ektenia "Yako Podabaet" and then gave the rest of the service of the All-Night Vigil over to Fr. Prokopii.

Сегодня, во время возглавляемой мной Литургии, Игумен Варсанофий не явился служить и в церкви не был.

О.Василий произнёс Мирную ектинию по-английски, хор отвечал по-английски, «Верую» читал тоже по-английски студент П. Роздольский, студент М. Савчак проповедывал по-русски – и инцидентов никаких не было.⁴²

Today during the time I served (headed up?) the Liturgy, Igumen Varsanufiy was not in the service and was not in Church. Fr. Vasili did the Ektenia in English, the choir

⁴² Почтительнейший Доклад Епископа Арсения Митрополиту Феофилу от 14 Декабря 1941 года. Esteemed Report of Archbishop Arseny to Metropolitan Theophil, December 14 1941.

answered in English, "The Creed" was read in English by student, P. Rozdolskii, student M. Savchak preached in English and there were no incidents.

76. В 1944 году установлено празднование 150-летия существования Русской Православной Церкви в Северной Америке. Владыка Арсений был выбран членом Юбилейного Комитета, который занимался подготовкой и проведением торжественного празднования этого выдающегося в жизни Церкви события.
In 1944, the 150th Anniversary of Russian Orthodoxy in North America was celebrated. Vladyka Arseny was chosen as a member of the Jubilee Committee, which was involved in the preparation and agenda of this celebration, so important in the events of Church life.
77. On October 4 1945, at the age of 79, Archbishop Arseny fell asleep unto the Lord in Moses Taylor Hospital in Scranton, Pennsylvania. The funeral and interment took place on October 9th at St. Tikhon's Monastery attended by Their Graces, Archbishop Vitaliy, Bishop Alexiy, Bishop Makariy, and Bishop Leontiy, and more than fifty priests, Hieromonks and Deacons, as well as students and friends.
78. 9 Октября 1945 года у южной стены самой часовни Митрополита Платона погребено тело усопшего Старца-Владыки приснопамятного Архиепископа Арсения (Чаховцова), основателя Свято-Тихоновского монастыря.
On October 9 1945, on the south side of the wall of the Chapel of Metropolitan Platon was laid to rest the body of the reposed Staretz-Vladyka of blessed memory, Archbishop Arseny (Chahovtsov), founder of St. Tikhon's Monastery.
79. So much remains to be said about this remarkable man. It is obvious that his contribution to the Orthodox Church in America and Canada was memorable and foundational. He

shared as passionately the same missionary vision as the great saints and Fathers of Orthodoxy with whom he worked. He was capable of being all things to all people. He was a married priest, a widower, a father, a parish priest, a monk, an Igumen, a Dean and Rector, a traveling preacher, a prisoner, a Bishop, a founder of monasteries and pastoral schools and orphanages. He walked in the company of great men and women of the faith in every part of his life, and in every country he lived. He was a learned man, an eloquent man, and a humble man. Indeed, he was most of all humble. If he has remained in the background, if his extraordinary life and contribution to the Church have gone unsung it is because his accomplishments were never for their own sake, but for the Church, in which he knew he was only a servant. His was not a zeal for self advancement, it was a genuine zeal for the Kingdom of God, for the Gospel, and it is significant that he is best remembered as a master homilist, as a Canadian Chrysostom. His was a life of service, of sacrifice, of love for the Church. In a word, his was a life lived in response: response to the call of priesthood, response to the call of the North American mission, response to the call of God wherever it would lead. And we hear his response, even on the eve of his return as Bishop to Canada,

“I am coming. My heart is ready. O my God! Ready!”

Appendix

**Translation from Canadian Orthodox Calendar, 1962, "To The
Bright Memory of His Eminence, Archbishop Arseny,"
pages 48 – 50:**

[CHAPLAIN TO WHITE ARMY...]

In this heroic post the Bolsheviks seize Archimandrite Arseny and sentence him to be shot. Hearing the verdict, which was to be carried out the following morning, Father Arseny entrusted himself to the will of God and with prayer prepared himself and all around him for the departure of his soul, to the life of peace where the enemies have no place. But in the morning, a miracle occurred: a opposing squadron appeared and released all the prisoners from their death sentence. After this miraculous deliverance from death, Archimandrite Arseny moved to Serbia.....

[THEN BEING CONSECRATED BISHOP....AND COMNG TO CANADA]

It seemed that the end had come to all suffering and abuse for Bishop ARSENY. But the storm of the Russian Revolution carried its battle to the American and Canadian Russo-Orthodox. And self-will began to make itself evident in the Church, various agitators arose, one with the great, others with less grace, "the living, from Moscow", "the dead, from Kiev," and each began to teach his own things. Church laws and canons began to be called "dishlom," (the hitch separating horses when they are in harness – There is Ukrainian proverb – "закон як дишло: куди не повернеш, так и вишло" "church laws are like a hitch, wherever you turn, there they are") One of our priests, Father Joseph, someone killed. Another, Father P. Dovheyko, suffered. On

the eve of Pascha, all of his effects in his apartment were demolished. A matushka had her cheekbone disjointed. In Toronto, someone burned the house, at that time used as a church while the priest and the parish were gathered in Nativity celebrations with the children in Bishop's reception hall, and there was no insurance to cover the loss.

Such were the circumstances under which Vladyka Arseny began his work in the Episcopal vineyard in Canada. And without any financial support, as our people were not ready to bear the expenses of clergy support, as they were used to thinking that once one was a hierarch or a pries, he must have all himself and work for the good of the people. But Vladyka Arseny did not become despondent. He was strong in spirit and full of deep faith in the help of the Lord and the Lord did help him in all things. Vladyka traversed the breadth of Canada, back and forth, with a frequency that likely to that time no Canadian had ever done. They said he did not ride, but "he flew" –and he was called "the flying Bishop." Vladyka would appear everywhere and at any time. At church feastdays and prazdniks he would preach two and three times in one day. The faithful of the Church loved him and his enemies hated him with a passion. Once, at a gathering of clergy at Canora, Saskatchewan, in the home of the priest (on a farm), the enemies of the church began to shoot through the window and all of the clergy had to lie on the floor to avoid getting hit by bullets. Not paying attention to this, Vladyka Arseny continued to "rightly define the word of truth" of the Holy Church of Jesus Christ. He often called clergy together, gave guidance and advice; in his time two All-Canadian Assemblies were held, and a monastery was established at Sifton, Manitoba. No labours could break the robust health of Vladyka, but church disputes and useless courts took their toll on him. I saw, how after one court case over a church, the ailing Vladyka took the stand, and in the evening in his room he wept like a child, saying: "Father, did God establish hierarch for wordly courts?"

Metropolitan Theophil, seeing the failing health of Vladyka Arseny, transferred him to St. Tikhon's Monastery, making him the abbot (namestnikom) and commissioned him to organize its Pastoral School

for the preparation of young pastors. We all know how many good shepherds have come out of this school established by Archbishop ARSENY, the principal one our Archpastor, His Beatitude, Metropolitan Leontiy, and especially Canadian clergy, which every year on the second of Octobe raise their prayers to the Lord God for the repose of the soul of Archbishop Arseny in the dwellings of the righteous.

Beneath the greenery of the Orthodox cemetery at St. Tikhon's Monastery, among all of the archpastors and pastors, our dear and unforgettable "Abba" Arseny rests in the earth, who did not value earthly glory—he bore a heavenly disposition—never working for personal advantage, but Christ's truth, for which he stood and endured so many tribulations. The departed one was a stranger to mutual animosities, honor-seeking and pride –these deep and terrible sins of our times.

For his uncommon love and zeal for the truth of the Lord and Christ's Church, may the Lord grant his soul rest in His heavenly habitations and grant him the inheritance of eternal life with all the saints in the Heavenly Kingdom of Christ!

Prot. Aleksander Pisa, Kanadskii Pravslavnii Kalendar na 1953 Hod, pps. 48 – 50.

(Fr. Aleksander served in Toronto and perhaps other parts of Canada; his writing, in 1953, was from San Diego, California)

Letter of His Beatitude, Metropolitan Nikodim of Kharkov

August 2 2004

To: Rector of Holy Trinity Sobor
Winnipeg, Canadian Archdiocese
Orthodox Church in America
Very Reverend Anatoly Melnyk

Your Very Reverend Father!

Having received Your request for a search of materials relating to Archbishop Arseny (Chahovtsov) and his struggle with the Uniates, we were able with effort to do all possible in order to relay to You several factual accounts relating to him.

Archbishop Arseny (Andrij L'vovich Chahovtsov) was born in 1860, and completed Kharkov Seminary in 1887; his earliest service activities were undertaken in the Church of the Nativity of the Holy Theotokos in the village of Derhachi, Kharkiv district (U'esd), in the Kharkov Province (Guberniya).

In 1886, to the family of Fr. Andrij Chahovtsov was born a son, Dionysius; he also became a priest, but in 1937 he was shot (documents relating to Dionysius Andrijevich are enclosed).

At the end of the 19th century, Fr. Andrij was bereaved and on 30 November (Old Style), 1900 he forwarded a request to enter monasticism to Archbishop Amvrosy (Kliucharev), for which he received a blessing to enter the Kuriashskii monastery in the Kharkov Gubernaya.

8 December 1902 (Old Style), the future Hieromonk left for North America for missionary purposes.

In 1905, in the state of Pennsylvania, he founded St. Tikhon's Monastery and was made head of this monastic community.

In honor of his active work among the Uniates, which brought the return of many to Orthodoxy, and the founding of many parishes, an Act (Ukaz) of the Holy Synod in 1909 elevated Father Arseny to the title of "Archimandrite."

In 1910, Archimandrite Arseny returned to the Kharkov Diocese, becoming an assistant to the Diocesan Missionary, Protopresbyter Timofei Butkevich.

In 1913, he became the head of the Hrihori-Bizuikov Monastery, Kherson-Odessa Diocese, and on August 12 1914 (Old Style) the head of the Pastoral/Missionary Seminary in the same monastery; here, in 1915 a Professor of the Seminary was Hieromonk Onufrii (Hahaliuk), later Hiero-Martyr Archbishop Onufriy.

At this point all accounts concerning Archimandrite Arseny (Chahovtsov) cease.

It is plausible to assume, however, that Archimandrite Arseny, being in the Kherson Diocese, was acquainted with many Arch-pastors, particularly Metropolitan Benjamin (Fedchenkov), about whom much is written about his work in the "White Movement," in the archival collection, No. 035607, T - 1. Sluzbi Bezopasnosti Ukrainsti po Karkhovskoyi Oblasti (The Archives of the Ukrainian Defence Service, Kharkov Oblast) also contains the recollection that Archimandrite Arseny (Chahovtov), was called by the Head of the Commission to serve the spiritual needs of the White Army.

Information on the period that Archimandrite Arseny was overseas would be found in the United States of America. Who consecrated Archimandrite Arseny to the Episcopacy and his life after that requires further study, and the enclosed information requires verification.

(We are enclosing the archival material which we were able to locate on Archimandrite Arseny.)

With my Archpastoral Blessing,

+ NIKODIM, Metropolitan of Kharkov
Chairman of the Canonization Commission
Holy Synod of the Ukrainian Orthodox Church

Document of Rehabilitation
Chahovetz, Dionysius Andrijevich⁴³

<i>Date of Birth</i>	born in 1886 [exact date not given, - C.]
<i>Place of Birth</i>	Village of Derhachi, Kharkov Oblast
<i>Nationality</i>	Ukrainian
<i>Citizenship</i>	Citizen of the USSR
<i>Occupation and Place of Work</i>	Priest of the church in the village of Andrievka, Balakleiskii district of the Kharkov region
<i>Place of Residence</i>	Village of Andrievka, Balakleiskii District, Kharkov region
<i>Additional Comments</i>	[None]
<i>Family Facts</i>	Wife, Antonina Ivanovna, 49 years Son, Nikolai, 15 years

Chahovetz, D.A. was arrested 16 October 1937 by the Balakleiskii NKVD. By order of the Triumverate of the NKVD of the Kharkov Oblast of November 14 1937 according to the statutes of 54-10 YK YCCP, Chahovetz D.A. was sentenced to be shot.

The order was carried out on November 28 1937 in the city of Kharkov.

⁴³ Son of Archbishop Arseny.

By order of statute of the Presidium of the Supreme Soviet of the USSR of January 18 1989, "Retribution and Justice for Those Who Sacrificed Their Lives in the Period of Repression, 1930s, 1940s and early 1950s,"

CHAHOVETS, Dionysius Andrijevich is fully
REHABILITATED.