

Supplement.

Document No. 16 Autobiography of St. Alexis.⁹⁷

For the Service record of the Dean of the Pennsylvania Deanery, in the Aleutian and Alaska diocese, pastor of the Church of Dormition of the Holy Virgin in the city of Wilkes-Barre and missionary, Archpriest Alexis Yurievich Toth.

He was born in Ol'savica, Szepes Comitate, (county) Hungary on March 5/17, 1854 . - His father, at that time had been a priest, at present is Archpriest Yurii Yurievich and is a member of the Priashev Ecclesiastical Consistory, Dean and Pastor of the parish in Koptov, in the same Szepes Comitate. He does not have inherited or earned property. Received the primary course in the 4 year city school and the general in the 8 year gymnasium in the city of Priashev.

14/26 August 1873- Began service in the Office of the Priashev Ecclesiastical Administration.

20 August/ 1 September 1874 - Left service to continue education, joined the Ostrogoms Theological Ecclesiastical Academy as a theologian, then continued and finished theological education in the Uzhorod Theological Academy May 24/June 5, 1877. July 1877 took the position of Actuary in the Priashev Ecclesiastical Administration. February 1878 left that position.

February 28/March 12 1878 - Entered into matrimony with the daughter of Archpriest, Canon, Michail Michalich, girl Rosalie.

In 1878, on April 5/17, ordained to the order of priest. - Had position as second pastor in the village of Hrabske Saros Comitate, for approximately half a year, then for about same time - in the village of Homrogd, Abaun-Tomiansk Comitate.

December 30/ January 11 1878/79- became a widower (soon afterward the only child died).

1879, April 23/May 5 - Was appointed to the position of business clerk in the Priashev Ecclesiastical Administration and secretary of the bishop.

1881 August 3/15 - Left these positions.

1881 August 20/September 1, Was appointed a professor of church law and church history at Priashev Theological Academy. - At the same time held the position of Director of an orphanage in the Ecclesiastical Department.

- 1883 - In addition to these positions, was appointed as catechist in an art-industrial school in the city of Priashev.

in 1886 - Was appointed a member of the Priashev Ecclesiastical Consistory in addition to to the previous positions.

1889 October 14/26.- Accepted an appointment from the Bishop as a missionary to North-America with the position of pastor of a parish being established in the city of Minneapolis, State of Minnesota.

The 15 th of November of 1889 he came as a Uniate priest to North America; to Minneapolis, in the state of Minnesota as the pastor of the parish.

1890 - In one year formed that parish, using voluntary donations, remodeled the church. In addition to this, visited Russian-Uniates in many settlements to perform Divine Services, including: Chicago and Streator (Illinois), Cleveland (Ohio), Los-Angeles (California), Galveston (Texas), Ensley-City (Alabama), Saint Louis (Missouri), Gurly (Dakota), Ashland (Wisconsin), Alta Alberta and Montreal (Canada).

1891- February 12/24 (The Most Reverend Vladimir, Bishop of the Aleutians and Alaska wrote by his own hand a message to the Russian Uniates in the city of Minneapolis about his forthcoming arrival and their acceptance into unity with the Christian Church of all Russian people,- which followed as a result of the preliminary travel of Father Alexis Toth to His Grace to confess his renunciation of Unia, then the preparation of his flock and presentation of a petition to the Bishop to be reunited with the Orthodox Church.)

1891- March 12/24. Reunited with the Russian Orthodox Church by the Most Reverend Vladimir, with the entire parish of 365 souls, after a festival service and confession by all people of the

⁹⁷ *The original record book is located in the OCA Archives.

- Faith, in the church of the Holy Virgin Protectorate in the city of Minneapolis.
- 1891- April 15/27. (No. 244, was notified by a handwritten letter of His Grace Vladimir about Reader P. Zaichenko who is sent to the church in Minneapolis bringing the Holy Antimins, the service-book, two phelons, two robes and Holy Myrrh.)
- 1891, September 6/18. Appointed by a letter in his own handwriting of the Most Reverend Vladimir - as pastor of the Orthodox parish in Chicago, to visit that place from Minneapolis.
- 1892, July 14. By an order from the Most Holy Ruling Synod was included in the All-Russian Clergy, and was awarded with a Golden Pectoral Cross⁹⁸ from the Cabinet, an an Epishion and a Kamilavka.
- 1893, June 27/July 9. - Elevated by The Most Reverend Nicholas, Bishop of the Aleutians and Alaska to the rank of Archpriest - the Bishop added to that: and appointed as Dean of Pennsylvania.

Archpriest Alexis Toth



⁹⁸ *A pectoral cross is worn on the chest of a priest or bishop as a mark of their office, to remind them that they should not only carry Christ in their hearts, but they must be preachers of the faith of Christ to all people.

Autobiography of St. Alexis.⁹⁹

Document No. 17

The pastor of the parish, Archpriest Alexis Georgevich Toth was born in Hungary on March 18, 1854¹⁰⁰ new calendar, of a gentry family. He finished the course of primary school in 1863- '65, gymnasium in 1865- '72, the theological department in 1874- '77. In 1873, he had the necessary military duty. In 1878, on April 18, he was ordained to the order of priest and appointed as second pastor, fulfilling this duty until 1879, May 5; in the same year, month, and day he was appointed as business clerk and secretary of the bishop, in whose service he was until 1887. In 1881 he was appointed as a professor of church law and church history at Priashev Seminary and was at the same time working as catechist in an industrial school. He fulfilled both of these duties until 1889; on the 15 th of November of 1889 he came as a Uniate priest to North America; to Minneapolis, in the state of Minnesota as the pastor of the parish. On the 25 th of March, 1891, he was with his parish reunited with the Holy Orthodox fold. In 1893, he organized the parish in Wilkes-Barre and was transferred there as the pastor in the same year, on the 3 rd of March.¹⁰¹

In 1892, he was decorated with the Epishion, honorary head piece - Kamilavca, and with the cabinet cross. On the 23 rd of June, 1893, he was elevated to the order of Archpriest. On the 31 st of December, 1896, he was awarded with a written blessing. On October 19, 1896, he was decorated with the Imperial Order of St. Ann, Third Class; on June 13, 1900, with the Imperial Order of St. Ann, Second Class; in 1903, June 17, with the Imperial Order of St. Vladimir, Fourth Class; On September 18, 1906, with the Imperial Order of St. Vladimir, Third Class.¹⁰² In 1907 he was decorated with epigonations (palitsa) and on March 21, 1903, with the Miter.¹⁰³ He receives a salary from the North American Ecclesiastic Administration in the amount of \$92.40. He is a widower, he does not have anyone in his family.¹⁰⁴

Archpriest A. G. Toth

⁹⁹ * This was taken from the front of a church record book, Wilkes-Barre, 1908. (AARDM) This birth date of St. Alexis differs from his autobiography written in 1893; since in 1900, the difference with Gregorian Calendar became 13 days.

¹⁰⁰ * Some sources give the birth date as March 17, 1853 (*Svit*, v. 78, no. 3, June, 1975). In *St. Vladimir's Theological Quarterly*, v. 16, no.3, 1972, the date is March 14, 1853. The date given in this text is from Saint Alexis' handwritten autobiography, with his own signature.

¹⁰¹ * Through Saint Alexis' untiring efforts, the Holy Resurrection Russian Orthodox Church in Wilkes-Barre, Pa., and St. John the Baptist Russian Orthodox Church in Edwardsville, Pa., were organized. He was instrumental in the acceptance into Orthodoxy of parishes in the following cities and towns: Allegheny, Osceola Mills, Scranton, Old Forge, Lopez, Catasauqua, Berwick, Philadelphia, Pa.; Streator, Ill.; Bridgeport, Conn.; Passaic and Yonkers, New York; and many others. He also organized the Russian Orthodox Catholic Mutual Aid Society in 1895 with branches in many parishes.

¹⁰² * During the Russo-Japanese War, Saint Alexis also received an honorary membership certificate for his support of the Red Cross.

¹⁰³ * A special envoy was dispatched to the United States to present St. Alexis with a beautiful gold Miter to express recognition of his efforts on behalf of the Orthodox Church.

¹⁰⁴ * Two years before his death, in 1909, St. Alexis was asked to become Bishop but he declined the honor because of his age and failing health.

Document No. 18¹⁰⁵
Baptismus certificate

Excerptus Matriculae Baptisatorum Graeco-Catholicae Parochialis Ecclesiae Slavicae in
Sione Hungaricae, Comitatus Scopusiensis, Diocesis Episcopalis, Decanatus Scopusiensis inferioris sive
Annus Millesimus octingentesimus quinquagesimus quartus (1854.)

Dies, mensis, annus, hora, et locus baptismi	Baptisatus			Nomen et Cognomen Parentum, eorum Consuetudo et Religio	Locus habitationis et Nomen Domus	Nomen et Cognomen nomen baptisatorum	Observationes
	Nomen	Sexus	Thesus				
5 ^{to} mensis Martii, 1854.	Alexius	1	1	APD. Joth. Georgius Administrator Episcopalis et eius uxor. Cecilia Valerovna	Olavichia	APD. Paulus Pet. Parochus S. S. Episcopi et Domica Maria Suda Suda	Georgius Parochus primogenitus
<p>Extraitum hunc cum Originali Matricula in omnibus conformem Officium Sigilli Parochialis ad possessionem et proprietatem subscipere manus subscipere extrado.</p> <p>Sig. Slavicae, die 28^a Octobris 1875.</p> <p>Charles Roginskiy purcher by me</p>							

105 * The original document is located in the OCA Archives.


Document No. 19 ¹⁰⁶
Marriage certification

in *Wissent* *ex* *quibus* *quod* *bona* *conjugaliter* *bona* *concorditer*
in *quibus* *quibus* *bona* *conjugaliter* *bona* *concorditer* *1878* *in* *quibus*

Name	Age	Sex	Rank	Profession	Religion	Color	Parents		Name of Officer	Name of Place	Date
							Father	Mother			
John	24	Male					John	Mary	John	St. Paul	1878
Mary	22	Female					John	Mary	Mary	St. Paul	1878


1878 *in* *quibus* *quibus* *bona* *conjugaliter* *bona* *concorditer*
in *quibus* *quibus* *bona* *conjugaliter* *bona* *concorditer* *1878* *in* *quibus*

John *John* *Mary* *St. Paul* *1878* *in* *quibus*




John *John* *Mary* *St. Paul* *1878* *in* *quibus*

¹⁰⁶ * The original document is located in the OCA Archives.

 *Testimonium Scholasticum.*

Dominius Alexius Totk almae *Diocesis Egeres.* ordinatus presbyter in hujate *Regio-Episcopi Lycei Ungvariensis* decursu anni schol. 1874. *St. Theologiae I. An.* Cursum frequentavit diligenter, sequentesque in *Studiis et moribus* retulit profectus calculos:

<i>Ex Theologia Fundament. et Dogmat.</i>	<i>Sem. I. Sem. II.</i>
<i>" Hermeneutica Biblica</i>	<i>emin. emin.</i>
<i>" Introductione in L. A. N. F.</i>	<i>emin.</i>
<i>" Exegesi L. A. N. F.</i>	<i>emin.</i>
<i>" Lingua Graeca</i>	<i>emin.</i>
<i>" Lingua Liturgica</i>	<i>emin.</i>
<i>" Lingua Germanica</i>	<i>emin.</i>
<i>" Ritu sacro</i>	<i>emin.</i>
<i>Moribus</i>	<i>class. I.</i>

 *Idem* anni schol. 1874/5. *St. Theologiae II. anni* cursum frequentavit diligenter, sequentesque in *Studiis et moribus* retulit profectus calculos: *Sem. I. Sem. II.*

<i>Ex Historia Ecclesiastica</i>	<i>emin. emin.</i>
<i>" Archeologia Biblica</i>	<i>class. I.</i>
<i>" Introductione in L. A. N. F.</i>	<i>class. I.</i>
<i>" Exegesi L. A. N. F.</i>	<i>class. I.</i>
<i>" Lingua Hebraica</i>	<i>class. I.</i>
<i>" Lingua Liturgica</i>	<i>emin.</i>
<i>" Lingua Germanica</i>	<i>emin.</i>
<i>" Ritu sacro</i>	<i>emin.</i>
<i>Moribus</i>	<i>class. I.</i>

¹⁰⁷ * The original document is located in the OCA Archives.



Item decursu anni schol. 1875/6 M.
Theologiae II. an. cursum frequentavit diligenter,
sequentesque in studiis et moribus retulis pro-
fectus calculos:

- Theologia Pastoralis Sem. I. Sem. II. class. I. emin.
- " Iure Ecclesiastico emin. emin.
- " Lingua Germanica emin.
- " Ritu sacro emin. Class. I.
- " Moribus Class. I.



Item decursu anni schol. 1876/7 M.
Theologiae II. an. cursum frequentavit diligen-
ter, sequentesque in studiis et moribus retu-
lit profectus calculos:

- Theologia Dogmatica Sem. I. Sem. II. class. I. cla
- " Theologia Morali emin. er.
- " Paedagogia et catechetica pract. emin.
- " Ritu sacro class. I.
- " Moribus class. I.

Signatum Ungvarini die 21.
Novembris anni 1878.

Frequens Bacmeister
Cath. Eccl. Hungar. Eccl. Hungar.
qua R. L. L. Ungvar

Dr. Joannes Vajda
Gens ex hist. Eccl. sem. pro-
fess. p. d.



Joannes Vajda
Stud. hist. profess. p. v.
Joannes Vajda
Schol. Moral. Pastoral. Paedagog. et Ritu. nec non Ling. professor.

2245.

Dilecte Fili, Reverende Patrie,

Dilectam presentibus in Conciliatum Diocesannum cum eo designo, ut usque 15^o Septembris a. e. in omni ad residenciam episcopalem compareat et munus suum xeloso et accurate adgrede studeat.

Alterum praesuleam benedictionem impediendo peroverat.

Episcopi, die 21. Augusti 1878.

addictus in Xto Patri.

Nicolaus
episc.

Reverendo Alexio Foltz abstituto Theologo.

V. P. P. P.

Erkölcsi Bironyitvány,

Melynek erjénél fogva hivataloson bironyitvány találtunk arról hogy: Mt. Foltz Elek jelszógyűjteményi afdorai azon ide alatt mint 1874-től 1878-ig az országban fegyverrel ellen mint I, II, III. és IV. éves nevűdik. It. tanulásait végzett, — egy a seminariumban hűlő foglalkozott, mint a hűlő tanítás és disciplina hivatalosainak. mindezen fontosan elgizt tett, és mindeközül Páris erkölcsi vizslatát tanartott.

Magyar 1878 Nov. 21.



Handwritten signature or official stamp in a circular frame, containing the name 'Foltz Elek' and other illegible text.

108 * The original documents are located in the OCA Archives.

1328.

Dilicte Fili, Rde Cooperator,

Dil. Tuam praesentibus a munere Capellani Com-
 rogdensis relevo. et in Concipiatam Ecclesia Diocce-
 sani cum eo idem nomen, ut mox, ubi Augustinus
 Bronsky, sub hodierno in Capellanum Com-
 rogdensem denominatus, seditionem suam ca-
 pellanam occupaverit, Di. Tua sive adunido
 novo munere sub Episcopatum conquirere stu-
 deat.
 Ceterum praesentem benedictionem impetris
 perseveret
 Episcopatum, die 17. Aprilis 1879.

[Handwritten signature]



Bestätigung

Ich bestätige über gefallte Lilla aus Lilla
 des obigen Communität am 17. August 1879, auf den
 im Jahre 1854 zu Alexander des Kaiser Komitator
 geborenen Alex. v. Edelk. v. Tölle, in den Jahren
 1871, 1875 und 1876 als Richter seiner Hofst.
 zugehört. Dünne gestiftet ist.

Praxis am 7. Oktober 1879

[Handwritten signature]

109 * The original documents are located in the OCA Archives.

10. Nov. 1884

Műszoletai 2658
1884 e. m. számkor.

Vallás és közoktatási magyar. kir. miniszter 40474
sz. Műszoletai és fölszólalású Püspök ur! István eor
Szeptember 23-án 1884. sz. alatt magyarországi felhí-
jesztésben van szerencsém Műszoletaiat közlel-
tel értesíteni, hogy a budapesti egyetem tanácsa-
nak meghallgatása után kivételesen megör-
zedhetének találtam. miszerint Főh. Elek, az e-
perjesi püspök ügyemmel az egyháztörténet és
kanonjog ideigl. tanára a római jognak hall-
gatása alól felmentetvén a kanonjogtudori vég-
latokra bocsátassék. Erül az említett egyetemet
mihetartásul értesíttem, folyománból az utalt
pedig tovább szives eljárnás érdekében f. alatt
van szerencsém megküldeni. Fogadja Mű-
szoletai királi tiszteltetésű színter nyilatkozatát.
Budapest 1884. November hó 10 én. Trefort. s. k.
Műszoletai és fölszólalású Dr. Váhyi János
eperjesi gör. kath. Püspök urnak! -

Telen másolat kitélel:

Georgy János
e. m. fogalmazó!

¹¹⁰ * The original document is located in the OCA Archives.

1716.

20 June 1884

Hivatalos bizonyítvány

Melynek erejével exennel hivatalosan bizonyít-
tatik, hogy nagyfontosítelendi Söth Elek úr 1872. évben
az eperjesi egyházmegye papi növendékeinek so-
rába felvételtvén, ugyanazon évi 1214. számú
egyházmegyei rendelettel egy. erre a püspöki
irodába szolgálattétel végett rendeltetett be,
ezen év szept. 4. évi theologiai tanulmány
befejezése után pedig 1877. évi aug. 30. nől 2245.
sz. alatt kelt egyházmegyei rendelettel ismét
a püspöki irodába újróltnak neveztetett ki; to-
vábbá 1878. évi apr. 13. án eperjesi egyházmegyei
aldozóúró feloszteltvén, ugyanazon évi szept.
5. nől 2680. számú rendelettel Glaborkérs dec. 7. nől
3691. számú rendelettel Glomogdva segédlelkési
minőségben küldetett ki; 1879. évi apr. 17. nől 1828.
számú rendelet értelmében egyházmegyei fo-
galmaróró végre 1881. évi júl. 26. nől 2114. sz.
alatt kelt rendelettel az eperjesi püspöki lyceum
ideiglenes tanárórá és ugyanazon évben az
eperjesi gör. szent. kath. tápintit és igazgatójára
neveztetett ki, smint lyceumitanár és tápintit
és igazgató mind az ideig előjáróinak megelége-
désére működik.

Eperjesen, 1884. évi június 20. án



J. Táhy János
Eperjesi Püspök

¹¹¹ * The original document is located in the OCA Archives.

2711. szám.

Document No. 27¹¹²

Kristusban kedvelt Fiam, nédi' keresztáti' illiét
 a theologiai tanul' lir!

Egy egyházmegyei gör. kath. Köntör tanuló' kéjke
 inkeretel' föltállításai elhatározván, Nő
 is Földi' Kottadav Mihály' episcopos Kanonok
 ur elnöklése alatt, egy birakosságot alakít-
 kottand' oly célból, hogy a létesítendő' in-
 sereket föltállításai módorokaira vonat-
 kozólag egy minden tekintetben Kimeri-
 to' jávartatást Kibölögönd' azt ide mi-
 nél előbb kerjessék be.

Ezen kérésreig egyik tagjánál Kedveltege-
 det' irunkat oly föltávirással nevezend' ki,
 hogy a Nő is Földi' elnök sir által az
 ügyben tartandó' irtekerleltetend' pirt-
 denni sőt Kámszatui xriver kéj'et.

Főpásztorai aláírásu' adása mellett ma-
 radok

Gyereu, 1887 évi december hó 30. án

János
 püspök

2711. szám
 Földi' Kottadav Mihály' episcopos
 urnak
 (Helyben)

¹¹² * The original document is located in the OCA Archives.

2326 szám.

Nagyvitékséltelendő Föld Elek
theologiai tanár úrnak

helyben.

En őr. ur, eperjesi ipariskolához
gr. szent. kath. rendes hitoklaszája és hit-
telemtanórájával kinevezem.

Eperjesen 1885. évi szeptember hó 25. én



[Handwritten signature]
Eperjesi Püspök

Testimonium



H. R. D. Alciuum Föld, Discipulo Eperjesiensi gr. cath. Pres-
bitero, s. sedis Antifon. Eperjesiensi, d. 26. Julii 1881. H. =
174. emanatum in tunc, in. seq. offit. Lycei Eperjesiensi,
studii Historie Ecclae, et Juris Canonici interio. Professorum, discipi-
natum, omnium hinc, paulo evolutum trium Annorum decursu, a la-
eri studio, laudabili conatu et diligenti, in omnibus satisfecit.
officium perhibetur.

Signatum Eperjesi d. 21. Junii 1884.



[Handwritten signature]
Eperjesi, Jun. 2. offit.
Lycei Eperjesiensi, Discipulo.

113 * The original document are located in the OCA Archives.

1805

D. Michael Michalis cono-
nicus lector et tit. proepi-
scopus se a proepiscopo munere et
officio matrimonii defenso-
ris relevari petit.

Pelito recurrentis Rm. D.
cononici - proepiscopi deferrri
et Eusebium a gerendo munere
matrimonii defensoris relevari,
in locum eiusdem autem in
matrimonii defensorum Rmum
D. Bartholomeum Law cano-
nicum iuniorum et in substiti-
tum defensorum matrimonii
A. R. D. Alexium Teth. s. sedis
consist. Arceveorum et lycei eppa-
lis professorem denominari.

E consistorio die 22. Augusti 1887. celebrato

Joannes
Eppus.

A. R. Dominus

Alexio Teth. s. sedis consist. Arceveorum et
lycei eppali professori

Crispino

¹¹⁴* The original document is located in the OCA Archives.

Document No. 31 - No. 32 ¹¹⁵

From the metric book of the Holy Virgin Protectorate church in Minneapolis.

Translation from St. Mary's Orthodox Cathedral metric book.

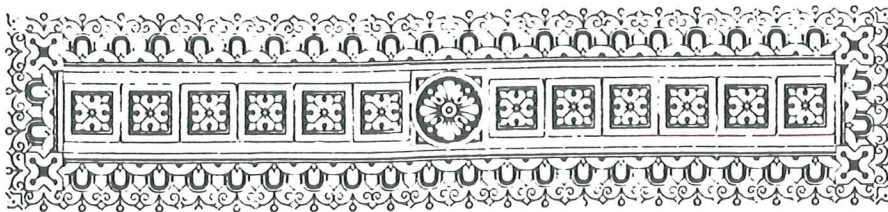
In the name of the Most Holy Undivided Trinity!

I have begun this metric book written below, who, by ordination and the jurisdiction of Joannis Valyi, the Most Illustrious and Most Reverend Lord Bishop of the Greek Rite Catholics of Eperiesiensis in Hungary - the court, Saros, diocese of Eperiesiensis was sent hither, to Minneapolis, Minn. as curate to Greek Catholics. I came to this place appointed for me on 28 November 1889. I found a Greek Catholic church built of wood, but no metric book, nor parish house. My faithful ones formerly lived here neglected, for about eleven years - most from a (particular) part of Minneapolis and also from the neighboring area. They initiated marriage and provided for their offspring to be baptized in Latin rite Catholic churches and burials were by the Latin rite Catholic curates: German, Polish, and Irish - the names of these faithful without order have been indicated to me just so ¹¹⁶ in the last pages of this metric book and in case of need, they are there. The metric book is set out in proper order by me on the above mentioned day.-

Minneapolis, 1889; the 28th day of November

Parish
seal

Alexius Georgino Toth
priest of the Greek Catholic Diocese of Eperiesiensis
in Hungary (Europe Saros County, S. Sedis Consistory Assessor,
ex Emeritus professor S.S. Theology in the diocese of Eperies.



¹¹⁵ * The original document is located in the Holy Virgin Protectorate cathedral Archives in Minneapolis. Translated from Latin.

¹¹⁶ * That is, St. Alexis recorded the names in no particular order, just as he had received the information.

Pro memoria.

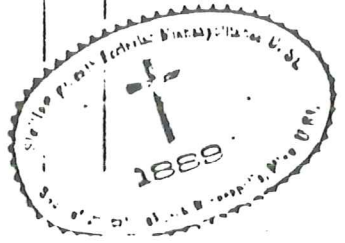
1844
Sum 1

In nomine S. I. indivisibilis Trinitatis!
Matriculam hanc coepi ego infra scriptus
qui dedicatione et iussu Illusterrimi ac
Reverendissimi Domini Episcopi grati noster
catholicorum Episcopatus in Hungaria
Comitatus Sáros Diocesis Episcopatus.

Ioannis Vályi

huc ad Munkacsopolim illuc amissus
sum qua Curatus graeco catholicus.
Adveni ad locum designationis meae 28
Novembriis anni 1889. - Inveni Eccl. unam
graeco catholicam et ligno constructam, vel
matricam unam, aique aedes parochiales
fideles mei qui iam antea hic habitabant
circa 11. a. - majori et parte in Munkacsopolim
et circumvicinia - proles autem unam ad
necesse in eam, matrimonialiter unum et sex
proles baptizari curaverunt in Eccl. unam
huc. unam cath. et sepulti sunt per huc. unam
cath. curatus: Germanicum, Polonicum, et
Hungaricum, - horum fidelium nomina ad huc
ordine, tantum sicuti mihi indicatum fuit
in ultimo paginae huius matricae, sunt et in
casu necessitatis ibi sunt querenda, - inter
quos unum deditur matricae per me si sup. 2
aliter dicit. -

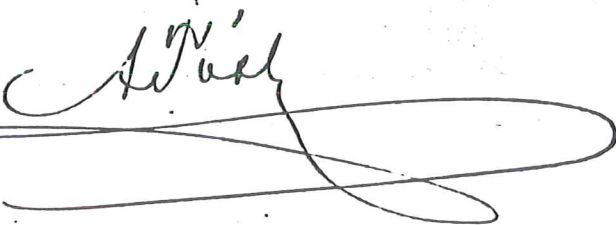
Munkacsopolim 1889. die 28 Novembrii



Ioannes Vályi
pastor Diocesis grati. Hungaricae
in Hungaria (huc) Comitus Sáros
Episcopus

Matricula parochiam inscribit a pagina 2 usque
 " sorbitacorum " " " 269 " 536
 " monachorum " " " 533 " 790

Pagina 790 et subsequentibus sunt inscripti omnes
 qui in parochia loc. rit. cath. Ecclesie et quidem
 in Germanica, polonica et hibernica parochia
 habentur. —



Hic est insigne seu officiosum sigillum
 parochiae Minneapolitanae:



117 * From the metric book of the Holy Virgin Protectorate Cathedral in Minneapolis.

10 Oct. 1861

1861

Joannes Valyi

Miseratione Divina et Apostolicae Sedis Gra-
tia Episcopus græcicatus Catholicorum Episcopien-
sis, S. Theologiae Doctor ad reg. Scientiarum Uni-
versitatem Budapestensem collegiatus.

Dilecto et Nobis in Christo Filio et Reverendo
Alexio Tsch. S. Sedis, Assessori et Episcopi Episcopi
Episcopienensis, Professori Gratiam a Domino ex-
paternam benedictionem.

Fidelium græco catholicae Diocesis Episcopi-
ensis in remotis, et in America Septentriona-
lis promovendi causa degentium, in specie
vero in urbe Minneapolis Confederato-
rum Statuum Americae Provinciae Min-
nesota et in periferia eiusdem commoran-
tium, iteratis precibus, quibus sibi græco
catholicum animarum Curatum in Divinis
Sacordatem, iuxta Idioma illorum Instituta
rem dari petierunt, maxime vero datis ad
et hoc libello precatorio, ac presentato coram
Nobis documento, quo ad condensationem sustenta-
tionem tali individui 600 ie. sexcentum dol-
lariorum Summam annuo dependere semet,
prænotae ac deobligatas esse declaraverunt, pre-
motus, in quantum tenore scripti Sacordatis

¹¹⁸ * The original document is located in the OCA Archives.

Wilkesborensis graeco catholici Reverendi cōle-
 sandri Oxubay Presbyteri Diocesis cōnun-
 karsiensis locam Nobis exhibiti titula
 viaticarum expensarum ad manus eius-
 dem Sacerdotis 120. dollarum deposuerunt,
 oblata per Diligam prona reverentia, quibus
 statum suum fidelem promovere fir-
 mo animo contendit, Diligam et arbitrio
 Diocesis Episcopalis ad Americam
 Septentrionalem discedendi et in urbe
 cōmunicata, vel si salus animarum
 exegerit, etiam in aliis Americae Septen-
 trionalis oris commorandi facultatem
 praesto illis sub conditionibus, ut:

1) Semper ubique locorum semet intie-
 pidum ac firmum fidelem Sanctae Ro-
 mano Catholicae Ecclesiae professuri, ritum
 ritum Graeco-Catholicum constan-
 ter colere, visibili in terra Capiti Ecclesiae
 suae Sanctitati Romano Pontifici semet
 subiectum haberi, Ordinarius Praesulibus
 catholicis cum Sacra Romana Ecclesia
 unitatem colentibus, ac per S. Dominum
 Papam constitutis fidei reverentia, et
 obedientia teneri, legibus et praescriptis
 Ecclesiae Catholicae debitam summam
 obedientiam et obsequium cantantem
 nunquam devinas.

2.) Semper memineris Te per iuramentum Tuum, occasione Ordinationis Tuae solemniter elicisum Summo Pontifici Romano Eiusque Successoribus, necnon Praesulibus Ordinariis huiusce Diocesis Episcopis et aliis eorumque locum tenentibus plena obedientia obstrictum haberi. Quandoquidem Tibi idem redire contigerit, ac pro omnium peccatis animarum idoneus aptusque iudicaberis ut in ambitu Diocesis huius Episcopis applicationem pleno iure exercere queas ac valeas. Hisce Tibi ius solemniter agnoscimus, agnitionemque volumus ac determinamus. -

Ut vero officia curati animarum secundum Ritum graeco catholicum, rite ac secundum praescripta obire queas, mitto Tuius.

a) Consecratum Antimensionem super quo inuentum Novae Legis Sacrificium praecipimus in Ecclesia Menaepoliensi, pro re nata occurrentibusque necessitatibus in Ecclesiis catholicis in quibus Tibi celebrandi S. Missae sacrificii indolens dabitur, vel in defectu sanum ubicunque, decenti tamen loco semper iuxta Ritum graeco catholicum, orientalem perolvere possis ac valeas. -

b) Ad conferendum Sacramentum Confirmationis mitimus Tibi consecratum Sanctum Chrisma. Item largimur Tibi facultatem.

c) ut Sacramenta Novae Aevi scilicet Baptisimum quo occurrere necessitate etiam adultis,

provo Confirmationem non ultra duorum annorum
 aetatem habentibus; item Poenitentiam iuxta
 Jurisdictionem Sacram occasione Ordinationis
 tuae obtentam, Eucharistiam; Matrimonium
 secundum S. Concilium Tridentinum omnibus praescri-
 ptis, denique Sacramentum Extremae Unctio-
 nis) quando et ubi necessitas illa admiri-
 strandis occurrerit, administrare pleno vigore
 possis ac valeas.

d) Facultatem Tibi praebemus ut fideles graeco
 catholicos in America Septentrionali, commo-
 rantes, atque tuae curae sacerdotali, con-
 credios ab observatione minorum ieiuniorum
 ac a stricta observantia ieiuniorum, iustis ac
 sufficientibus et causis dispensare possis ac
 valeas.

e) Facultatem praebemus ut si numerus anima-
 rum exoptulaverit, vel vires fidelium pecunia-
 rias admittens in designato Tibi commo-
 randi loco vel si necessitas exegerit, etiam
 exibi erectam iam per fideles Ecclesiam, ca-
 pellam, crucem, vel in futurum erigendam
 secundum Ritus orientalis graeco catho-
 licae Ecclesiae benedicere ac cultui divino
 publico tradere possis ac valeas.

f) Peraeque ius Tibi damus decemendi a
 fidelibus solutum in illis oris titolarem pro-
 ventum, item ad sustentationem, necessarios
 iuxta exhibitum huiusmodi fidelium Missas sol-
 sium per publicum Notarium roboratum
 ac per Nos acceptatum scriptum, conventionale.

Præter communia officia Sacerdotis ac Curati
 Animarum, quæ omnia rite exequenda
 exigimus Dilectam paternè adhuc in via
 hinc ac præscribimus.

a) Ut iura ac prærogativas Ordinariarum
 item aliorum iam ibidem degentium graeco
 catholicorum Sacerdotum ex aliis Diocesis
 eorum missorum salutarum ac in-
 columnes contentorum, meminerique Tituli
 ad exercenda munia Sacerdotis non nisi
 quoad fideles graeco catholicos huius
 Diocesis Episcopatus iensis præcipuis in
 Constantinopoli degentes, vel iuxta occurrentem
 necessitatem etiam aliis in locis commo-
 rantes ius hinc tributum esse, aliis vero
 fidelibus graeco catholicis tunc valere exer-
 cendi ius habere, si tales et respectivis Cu-
 ratis longiore spatio loci remati existi-
 terint, vel urgens ac sufficiens necessitas
 exposulaverit. —

b) Concilio ab ipso adventu suo, conscri-
 ptionem animarum conficere, Matriculas
 Baptizatorum ac Confirmatorum, item Co-
 pulatorum ac Mortuorum rite ducere, in
 illis omnia data, quoad originem alias-
 que ponderosas circumstantias prænota-
 re, atque præversim in occurrentibus mor-
 tis casibus hic domi interessatis, et si hoc
 sum submissendum ac pro pleno vigore
 ibidem prævis per Publicum Consiliarium ac
 Conciliarium authenticandum et ratum
 infermare.

- 1) Obligationem Tuam pro infirmo, viduo, orphano, et ac deficientium Sacerdotum annue eleemosynarum etiam a Dilectis eligendam esse praescribimus, ac Eandem ad submittendam annue horarum hoc titulo duorum dollarorum summam obligamus.
- 2) Et moderno commorationis tuo loco ne aliter quam necessarius pro divinis absolvendis rebus provisus discedas ac iter praesuscipias. Namuratum.

Consecratum calicem, patenam, stellulam cochlear ac puerum pro sacro Viatico. Vestes sacras, liturgicas, ac pro posse Evangelium et Scripta Apostolorum, Euchologion, nec non ad minus editum per Anthoniam Papovicъ Сопрукъ, vel Устопрукъ editionis Leopoliensis secum virum officii tibi ducas.

Denique in expleendis omnibus muneribus ac negotiis sacerdotalibus sis promptus concors, cum aliis sacerdotibus catholicis cohaerentiam et amicitiam constantem a te, praecipuis solutem animarum fidelium tibi concreditorum omnibus possibilibus indefessis conatibus promovere, illos docere, ab omnibus erroribus ac insidiis, in quibus nefas versabuntur eos praepedire, ac custodire ut rationem tibi ex reddere poteris

coram Omnibus Indice cuius gratiam
 Tibi fidelibusque Tibi concessis abun-
 de largiendam cordis sui imploramus.

Calorem praesentem benedictionem
 impetiendo persequimur.

Eperiesini die 20. Octobris
 1889.

Dr. Joannes Vályi

Ep̄os Eperiesini.



Pro gratioso Illustrissimi ac Rm̄.
 Domini Episcopi mandatum

Cornelius Koralický
 Secretarius Episcopalis

The following information is from the record book of the church in Wilkes-Barre for the years of 1898-99.¹²⁰

The city of Wilkes-Barre is located in the State of Pennsylvania, and is in Luzern County; it has about 55,000 inhabitants, by nationality English (Americans), Irish, Germans and Slavs who all are divided between different faiths. Each faith has its own church and the Orthodox (reunited) Rusins (from Galicia and Ugría) also have their own church on North-Main Street on a big hill. The church is 45 feet long and 17 feet high to the roof. It has 1 tower and 3 light blue colored domes. It is built of wood and there is space inside for 500 people. The Iconostasis is not full, there are only 4 places with icons. The heating comes from the basement by furnace.- the parish school is also located in the basement. It was built in 1888 but with its altar to the West,- until 1893 when the parish priest A. G. Toth remodeled the church adding an Altar, additional choir stalls and an Iconostasis. The church elder Michail Evchak paid for the painting of the windows but these decorations already need repair.

The parish house, built also in 1888 is one story, built of wood, has a basement, kitchen and 7 rooms. There are lightning rods on the church and on the parish-house which were paid for by the pastor Fr. Alexis G. Toth himself (\$126.00). In the church yard there is a bell tower that is made of wood costing \$200.00. There are 3 bells there, a) weighing 2500 pounds, and being of good workmanship. It was presented by a Russian merchant at the request of the Most Reverend Bishop Nicholas. b) weighing 1000 pounds bought with his private money by the pastor of the church A. G. Toth; the third weighing 450 pounds was bought by the parishioners.-

In the parish house yard there are two other smaller buildings, a shed and a toilet. The piece of land where all these buildings are consists of 1 1/2 lots. Around the church and parish house there is a fence made of wood, but the fence, like all the buildings is quite decrepit. It seems that the contractor Jan Kosik - made money only for himself, using materials of the worst quality for all the buildings. The parish yard is separated from the church by a fence, which was built at the private cost of pastor A. G. Toth in 1894 and he also ordered something else that was lacking - to surround both yards with greenery. Behind the parish house there is a very big garden.- In both yards there are trees and grapes that the pastor A. G. Toth ordered planted in 1894.

The buildings and the piece of land were assessed officially for \$3500.00

The church, parish and other buildings with the exclusion of the bell tower were built as it was told above in 1888 - the bell tower in 1894.- All was built by Ugro and Galician-Russian immigrants - Uniates, but the altar was directed towards the West and there was no Iconostasis nor tower until 1893, when the parishioners reunited with the Holy Orthodox Church. After that the church was remodeled. On 1893, on June 27th it was blessed by the Most Reverend Bishop of the Aleutians and Alaska, Nicholas, with the participation of the following: Fr. Nicholas Karostin, Hieromonk Fr. Andronik spiritual Father from a Russian military ship - the "Dimitrii Donskoi", Fr. Iraclii hieromonk from the Russian military ship, Fr. Hieromonk Sebastian Dabovich and local pastor Fr. A. G. Toth. At the Divine Service the Russian sailors who arrived from New York among military people on the ships "Dimitrii Donskoi" and "Rynda" sang.-

¹¹⁹ * The original document is located in the AARDM Archives.

¹²⁰ * These records show the results of St. Alexis' work in the parish, his own example of donations to the Church and his parish. His letters (not published here) show his support also for other clergy and for students at theological schools. These records (see the list of donations by the parish) show that he taught his parish to help other people in need. The parish in Wilkes-Barre asked for financial help when they were in need but as soon as they were strong and on their feet they began to help the needy. Those seeds of St. Alexis' are visible until now when we can see how much at the present time his parishes in Minneapolis and Wilkes-Barre help people in Eastern Europe and Russia.

The church was remodeled according to the plans of A. G. Shkliarevich - a Russian engineer who lived in Chicago.- The addition, tower and Iconostasis cost more than \$2600.-

The parish at the beginning was Uniate, but in 1892 the parishioners called to them the pastor from the Minneapolis Orthodox Russian church, Fr. A. G. Toth, who reunited about 600 souls to Holy Orthodoxy, their ancestors' faith, and who stayed here as pastor by an order from the Ecclesiastical Administration. At the end of 1893 this parish was accepted into the Aleutian-Alaska Diocese, and supplied with a state salary (for the priest - Ed.)-

Uniate popes were quite sorry to lose this parish - they planned to have this parish as a Uniate cathedra. For this reason the biskup of Scranton, William O'Hara, and the Catholic ksendzes began a lawsuit in 1894 against the Orthodox parishioners for the church property, that continues until now and cost \$3007.00, out of which \$1900.00 was paid by the pastor of the church A.G. Toth himself. This parish was visited by the Most Reverend Bishop Nicholas 3 times during three years,- the fourth time it was visited by the Most Reverend Tikhon, Bishop of the Aleutians and Alaska.

The parish has a cemetery 4 miles away from the church in the village of Plains. The cemetery is surrounded by a fence and there is a big wooden cross that was put there by order of Pastor Fr. A. G. Toth. In 1898 the cemetery fence and gate were repaired.

The school is located in the basement of the church.

In the parish there are two brotherhoods a) male with 128 members, "Dormition of the Holy Virgin Maria" b) female - "St. Anna" with 11 members.

Pastors were:

from 1889 - 1891 - Fr. Alexander Dzubay

1891 - 1892 - Fr. Nicholas Stetsovich

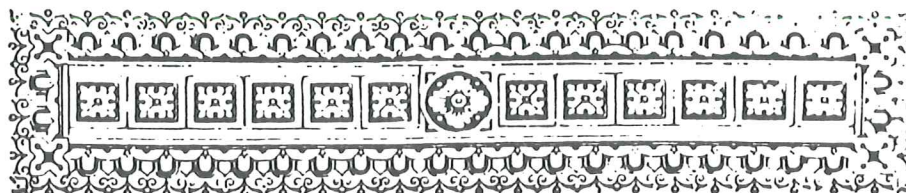
1893 - Fr. Alexis G. Toth.-

The first two were - Uniates.-

Greater development of the parish was hindered by the lawsuit and unemployment especially in 1894, 1895, and 1896.-

Performing the duty of church readers were: John Repich
Alexandr Protopopov
Sergei Sokolov
currently: Michael Perkhach

(10 pages of inventory of the church and parish house follow but were omitted by the Ed.)



The Holy Resurrection Church was built of stone in December of 1900. The parish house, built of wood, was finished on May 18, 1901. The church, parish house, school, cemetery, five lots of land and other church property is recorded in the name of The Most Rev. Platon, Archbishop of the Aleutians and North-America and by law his successors.-

For nine years the American citizen Ivan Repa, who is a good Christian, was the church elder, taking church matters close to his heart. For his zealous service he was awarded with a silver medal on a St. Stanislav ribbon. There are no curators or such committees at the church and for this reason there is peace in the parish. Curators and committees disturb parish life, making matters unpleasant not only for the pastor of the church but also for the Diocesan Administration.

-There is no library in the parish.

There are seven associations in the parish: three brotherhoods and four sisterhoods; these associations do not directly relate to the church and do not get involved in church matters and their members are subject to the church only as parishioners, since these associations in reality are only insurance companies.

In the parish there are two schools,- in Edwardsville - each day in the evenings, and on Saturdays- in the daytime- in Wilkes-Barre. There is no daily school in Wilkes-Barre because of the distance (the closest person is three, four miles from a school). In Wilkes-Barre itself live not more than thirty families. In Edwardsville's school there are 75 students, in Wilkes-Barre - 85 souls.

The students of the Edwardsville school are divided into three groups, the first reads, writes and studies primary prayers, the second, in addition to material studied before together with the first group, starts to learn about God, prayers, icons and other information for beginners in the Orthodox Christian Faith, the third - studies theology using the book of the Reverend Fr. Nedzelnitsky. Studies are conducted in the evenings from 5 to 7 o'clock. The children of this school come diligently to classes. The languages used for teaching in the school are Little-Russian and Great-Russian. The teaching in both schools is conducted by Priest Gregory Shutak, with the exception of choir lessons in Wilkes-Barre's school, which the Reader Michael Perkhach conducts.

-Concerning Unia in the Wilkes-Barre parish it can be said, that it has weakened; divisions occurred in the Uniate parish. All the parishioners of the Wilkes-Barre church are conscientious Orthodox Christians. There are no veche¹²² meetings - used for combatting the Uniates, since it is considered useless and would only confuse the parishioners, and would, as a result of these useless means against Unia bring disagreements, scandal, and physical fights in the parish. Examples of this occurred in Philadelphia; Newark, New Jersey; Brooklyn; Port-Amboy and others. The mood of the Uniates against the Orthodox people in the parish is very hostile; they are instigated to it, including their own priests, - by Poles and Slovaks. During the past year fifteen Uniate families reunited with Orthodoxy-

The yearly income was \$5,670.12 and comparing that with the previous year it was less (in the previous year it was \$6,181.47).

¹²¹ * The following information is from the record book of the church in Wilkes-Barre for the year of 1908. (AARDM)

¹²² * A locality meeting was a universal democratic institution in Old Russia. People normally came when called by the tolling of the bell. All those present had an equal right to speak and vote. Custom required that the decision be unanimous.

Document No. 37 ¹²³

From a report to Archbishop Platon from the Russian Orthodox parish of the Holy Resurrection Church in Wilkes-Barre, September 1/14, 1908.

Donations of the Wilkes-Barre Orthodox Russian parish from 1901- 1908 (Sept. 15).

1901	November 4 th, for Palestinian Association	\$ 17.20
1902	January 11, for local hospital	\$ 20.00
"	February 24, for Galician students	\$ 13.74
1903	March 1 st, for church in Passaic	\$ 12.50
"	" 10, for church in Buffalo	\$ 10.00
1904	April 1 st. to All-Russian Red Cross	\$ 345.00
"	For the Russian Fleet	\$ 305.00
"	June 16 th, for Palestinian Association	\$ 5.00
"	August 14 th, for local hospital	\$ 15.00
1905	December 22, for the orphanage	\$ 265.00
1906	June 24, for the Siro-Arab Mission	\$ 20.00
"	" " for Palestinian Association	\$ 5.00
"	October 20, for the orphanage	\$ 22.00
"	for church in Bridgeport	\$ 8.00
"	for Orthodox Mission	\$ 100.00
"	for the orphanage	\$ 30.00
"	for 1 student in Minneapolis school	\$ 70.00
"	November 10, for church in Wehrum	\$ 16.41
"	December 12, for the orphanage	\$ 775.42
"	December 25, for local hospital	\$ 25.00
1907	March 24, for the Orthodox church in Cornucopia, Wisconsin	\$ 30.00
"	April 1 st, for Mercy hospital	\$ 5.00
"	August 20, for the orphanage	\$ 26.00
"	August 30, for the local hospital	\$ 6.25
"	September 12, for Horutsk (Galicia)	\$ 71.00
"	for the son of Molchalovsk	\$ 100.00
"	October 21, for the orphanage	\$ 49.02
1908	June 29, for the Orthodox Mission	\$ 200.00
"	September 15, for the orphanage	\$ 202.26
	Total	\$ 2669.80

The same report shows that there is a monthly donation by St. Alexis of \$12.00 to the income of the church which represents \$144.00 in income for the parish treasury.

Collections in the regular are about \$ 300.00, \$112.50 from church school students, and rents \$216.00.

Therefore the total average income of the church is about \$ 772.50

To understand fully how much this parish donated, it must be remembered that at that time the dollar was worth much more than it is today and wages were less. (Ed.)

¹²³ * The original document is located in the OCA Archives.

Also the report shows the expenses:

1) the school debt is \$7500.00 (\$3,000 of it is without interest but the payment is \$ 1,000 a year to the diocese).

Interest of 6% a year - \$ 270.00

2) furniture for priest, teacher, paid \$ 500.00

3) electricity for school, priest \$120.00

4) heat - gas \$84.00

5) Water \$45.00

6) House tax \$15.00

7) Insurance \$24.00

8) Telephone \$30.00

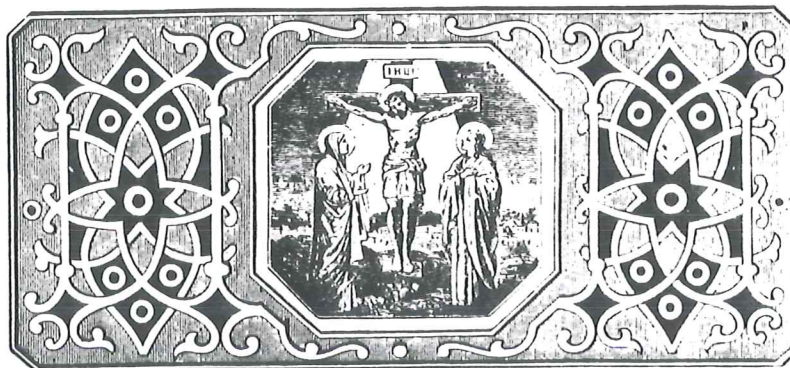
Yearly total expenses - \$ 2088.00

The church pays \$15.00 monthly to the reader.

It pays the watchman (for burial) - \$25.00 and he gets his food from the pastor of the church. Those expenses will continue for three years.

The total debt of the church is \$ 9.000.00

From this report it is clear that it was indeed hard for the Wilkes-Barre parish to make donations, but they did their best and the church preserves their memory. How much St. Alexis invested in the parish is seen in the parish reports; he himself paid most of the expenses for the lawsuit and from his small salary of \$92.00 a month he gave to others. He paid many expenses of other clergy. He paid for students in the Minneapolis Missionary School and Seminary, he purchased a church bell, most of the items in the inventory of the altar and parish house, including many icons, church books etc. (Ed.)



For the Jubilee of Archpriest Alexis.

Letter from His Grace Archbishop Nicholas¹²⁴

Your Reverence,
Most Respected Fr. Archpriest!

Congratulations on the Great Day! Christos Voskrese - Christ is Risen!

From my heart I congratulate you with the most joyful and bright day of Christ's Resurrection. With this I congratulate you also on your Jubilee day. This is a bright and joyful day in your life!.. It has to be even more so for you especially because of grace toward you from the Monarch - bestowing a Miter. And the Holy Synod found it necessary to give you for your chest the order of St. Vladimir - the Enlightener of All-Russia!.. Congratulations to you with all these favors... Sincerely from my heart I wish you many-many years in which to be comforted by these favors from the Czar of Heaven and the Czar on Earth!

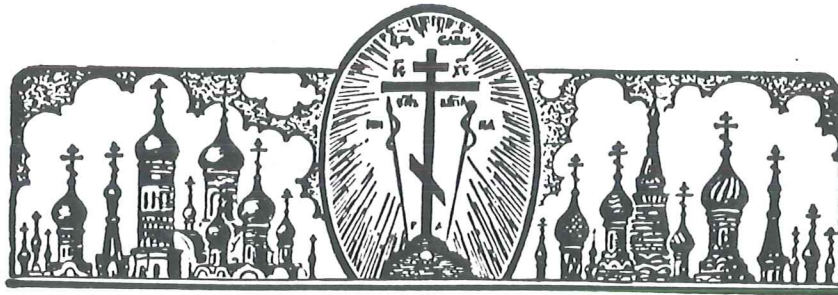
I remember the seven years of our service together in America... There was much sorrow and grief, but the Lord helped us with His visitations, sometimes completely and unexpectedly during our grief with His great and plentiful grace. We should always be firm in setting our hope and sorrow should never disturb us in our work in the Lord's field!

I have heard, that the people's enemy again plans against our small flock in America, who sows weeds among the wheat, who sends self-appointed teachers there, where they were not invited... That is by the Lord's will, as a test for our young Church in America, a test in faith and hope. It is up to you, fathers, brothers and sisters, your faith in your work... That one who has the name of Seraphim,¹²⁵ but whose deeds are in spirit like Beelzebub's, would leave my children in America with the same shame as he left our Redeemer during His forty days in the desert...

May the Lord in His Grace give you all strength and keep you safe with the Lord's blessings!

With brotherly love to you in Christ I remain always
Your intercessor
Nicholas, Bishop of Tavr

March 28, 1903
Petersburg



¹²⁴ *APV, 1903, v.7, No.10 pg.162-3

¹²⁵ *A hieromonk Seraphim from Mt. Athos came to Canada and announced that he was a bishop, then a metropolitan. He began there to ordain clergy without any preparation or examination creating a serious problem for the Orthodox Church in North America.

Letter from Mr. Michail Hambal to the newspaper "Sviet".¹²⁶

Roslyn, Wash. 20 April, 1903

I request the most respected editorial staff to print in "Svet" (Svit) this hearty congratulation to the highly respected Wilkes-Barre spiritual Pastor Fr. A. Toth for the day of his jubilee. Reverend Fr. Toth is a person known far and wide. He is a truthful Russian priest and a great Russian patriot. His mind is always directed toward Russian people and his church is holy for him. It is known to all of us American Rusins, how since his arrival in America Fr. Toth has not been ashamed to defend his church and his people before the Latin bishop in Minneapolis, how he looked for wherever here in America it would be possible to unite with our great-grandfathers' Orthodox Church, that today he truthfully serves and how he became a solid foundation for his people, for which he is greatly hated by all, who are against anything that is Russian... Why is that our Uniate - radical and non radical priests do not take instruction from Fr. Toth and do not follow his example? That would very beneficial for them and for all people. It is visible to anyone, who the good fathers are, and who are fooling the Russian people and are the suppressors of the Rusins under the Papal shoe. Why does Fr. Toth not do the same? Why is he keeping his own and not foreign values? It is seen, that he will not sell Rusins for a price to Rome, as is done by the other Rusin priests. But they could make good for themselves and for their faithful people, but they do not wish to do that. It is not known, what goal they have in doing so. Are they really Rusin priests, as they call themselves, or should they be counted as some one else? I myself do not consider them Rusin priests. Even though I myself did not attend good schools during my lifetime, nor did I study serious courses; but I have seen with my own eyes, and I may say with confidence and assurance, that the Uniate priests do not lead their people well.

To you, Spiritual Father Toth, I send my thanks from the depths of my heart for your 25 year missionary jubilee. Accept it from me as from a poor worker, who can not send you much, with the exception of a wish for many years of life and that you would come also again to us in Western America, that you would visit us and keep us in the Russian spirit as you do until now for the Rusins.

And additionally I would like to add, that the Uniate fathers should not write in vain in their papers, that all this is purchased and written for Moscovite Rubles. I myself was born in the village of Bogush, in the county of Hribov in Galicia, but I never have seen a Russian Ruble. But I have seen the history of Moscow and the history of Rus! .. If you yourself work well, then the others will praise and consider your deeds good. My dear Uniates to work well - is good, and if you work poorly, the result will be all bad.

On the XXV - Priesthood Jubilee of Mitered Archpriest Alexis G. Toth.¹²⁷

In the week of St. Thomas, in Wilkes-Barre there was a ceremonial celebration for the local pastor Fr. Archpriest A. G. Toth on the occasion of his twenty-five year jubilee of priesthood and a decade of service at the church in Wilkes-Barre.

In the chronicles of our American Mission his name will forever be remembered, because it is connected with the beginning of the return of Uniate American immigrants - to Orthodoxy. The details of that movement are quite known to our readers, and if we permit ourselves to return to them now, then it is - only to show, in the words of the celebrant himself, what pushed him to take the first step in that direction, and what problems appeared before him during his service here, how he bore them for his work, what difficulties in the matter of the Orthodox mission among the Uniates were in front of his first steps. Naturally, the decisive deed of Fr. Alexis, his return with an entire parish to his forefathers' faith, raised quite a storm of indignation, slander, and anger, that has not abated until the present time, and inspires Uniate degenerates of the printing business in all kinds of insinuations in the direction of Fr. Toth. What kind of crimes did they not tie to him, what kind of dirty names they did they give his activity! But the mission was begun well and sincerely; it did not disappear after that kind of attack, - the Orthodox field grew larger

¹²⁶ * APV, 1903, v.7, No.10. pg. 162-3

¹²⁷ * APV, 1903, v.7, No.10 pg.136-143

and continues to spread and, with the Lord's assistance, some day all kinds of crabgrass will disappear and burn in the fire of God's judgment.

Here are only some of the accusations that Fr. A. G. Toth had to hear more than once: (Here followed a description of a meeting between St Alexis and Archbishop Ireland, and the beginning of his Orthodox mission in America.¹²⁸ Since it was published before, we do not repeat it even though this version is slightly different than that told by St. Alexis himself. - Ed.)

From Minneapolis, Orthodoxy spread to Wilkes-Barre, then the light of the True Faith spread to Allegheny, Bridgeport, Chicago, Osceola, Sheptone, Catasaqua and other places. Only 10-12 years have passed since the great matter of the return of our kin cobrothers, from the false road to the true, to Orthodoxy, and how many of those saved people now number in our mission!..

The heart of Fr. Toth must be very happy seeing all the results, that crown the mission that he started some time ago, and seeing that now, on this day, the day of his twenty-five year service as a priest, our Mission sends to the celebrating great one, supportive well wishes from the heart... The celebration was marked by an Imperial award to the Archpriest of a most rare award for clergy, a Miter, and the order of St. Vladimir, 4th class; a presentation and a speech for him of a cross from the local clergy and in addition to this an Archiereichal Service with a Council of Clergy who came to Wilkes-Barre for this occasion. Together with the Most Reverend Lord came the All-Russian General Consul N. N. Lodyzensky from New York to congratulate the celebrant here with the anniversary. A festival All-Night Vespers on Saturday evening prepared for an even more solemn Liturgy exactly on the day of the jubilee, which in addition to all the above happened to be the Altar Day of the local parish. A plentiful amount of people arrived, not only parishioners, but people from nearby parishes, who came to enjoy a festival Archiereichal Service and to see the celebration.

During the Little Entrance a Miter was placed upon the head of Fr. Archpriest Toth by the Most Reverend Lord, and after the Liturgy Archpriest Hotovitzky read an address after which the clergy presented to His Grace a cross for blessing, that His Lordship placed on the celebrant. The address was :

ХРИСТОС БОКРЕСЕ - CHRIST IS RISEN!

RIGHT REVEREND FATHER ARCHPRIEST ALEXIS GEORGIEVICH.

United in our feeling of deep respect for your activity, work, experience and zeal for the Lord's glory, and for the greatness of our Faith, we, the coworkers closest to you in the work in the field of Christ in this country, bring you our sincere greeting, our best wishes in this most significant celebration of your twenty-fifth year of service as a priest.

Almost half of this respected period of time passed during your work for the benefit of the Church for the people of the same faith as you in the borders of the Orthodox American Mission: this makes your feat considerably greater.

Even now wolves and thorns are pricking workers of our mission here! And now the enemies of truth and the persecutors of the sacred most holy ideals of our Church, do their best in every way to separate and step on the good sprouts of our sowing and plant crab grass in our field. And now there is libel and hate from those who wish us evil, so much that they almost abuse the name of the Lord, in every way cursing the modest defenders of the truth of Orthodoxy... But now - for us thousands are returned to the way of understanding of historical truth, for us - sympathizers to our mission are increasing, with us is - the support of our coworkers.

But before, during those first years, you, as a courageous warrior of Christ, dared to sever your connection with false Unia, threw off that shameful yoke, and brought your flock with you into the fold of Orthodoxy! How much sorrow, difficulty, and deprivation you had to carry at that time yourself! Through what kind of difficulties and sufferings did you have to go, making a new road for the good news of truth for the immigrants from the Old Country, who were kept over there in spiritual darkness and blinded by the politics of Rome? Angry voices of illwill toward your mission are not silenced, multiplying shame over their own heads and the unearned insults create for you a crown of praises.

Many of us - were witnesses to that drama through which you lived, deeds of the party which is against Orthodoxy, striking first at that which was most dear to you and your flock, - your church... It is not a secret to us - how much sorrow was in your heart, when, having experienced all that, which was

¹²⁸ * St. Alexis, "The Writings", page 64-72

told to you by your Pastoral experience and love, and you had to vacate your old House of Prayer... The Lord granted it- the Lord took it away...

But God returned a hundred times more, inspiring in you a fire of even greater zeal to inspire your flock to a new glorious deed: in a very short time in the place of your pastorate there was a new church, a most splendid one, that makes us happy to look at it this minute. Do you remember in your life anything more delightful, than the spiritual enthusiasm, that filled every member of your parish family at that moment, when under the dome of the new temple sounded for the first time the happy and mighty song, the song of victory of Light over darkness - "Христос воскрес!" - "Christ is risen!"?..

That most happy minute should comfort you until the end of your days. Let it encourage you in those hours, when rage from within would plan revenge to various tricks. There should be consolation for you at the recognition, that the chronicles of our Mission will forever include your name with the first movement of Uniates here to Orthodoxy. It should be significant and comforting for you also that the Lord has deigned to celebrate your jubilee on the first day of the Bright Christ's Resurrection, a day of joy for your entire parish - a holy day for the local church, its Altar Day. This coincidence should not be accidental for you: it should be a pledge for your future pastoral achievements, of your future triumphal procession on the road of sowing Light and driving out darkness.

As your coworkers, we bring our greetings on this rare day, we are together with you, happy from the bottom of our souls and hearts, looking at new expressions of Archpastoral love toward you and from the Sovereign, the Pious Russian Monarch - who is the first son of the Orthodox Church - who awarded you, a worker of this Church, with the greatest award. Your achievements will never be diminished and your work in the future, never will be belittled. God's blessing on this work!

We, your coworkers follow with a present, modest but most valued for a pastor, having received a blessing for this from the Bishop; receive our brotherly greetings: herewith receive this holy cross to remember us - the symbol of victory of Life over death, Light over the spirit of darkness, and may the Resurrected Savior give you strength and spirit to successfully walk for many years along Christ's missionary road, taking part in the feats of our First Pastor and Leader always keeping in mind the Resurrection everywhere in the entire world of the Truth!

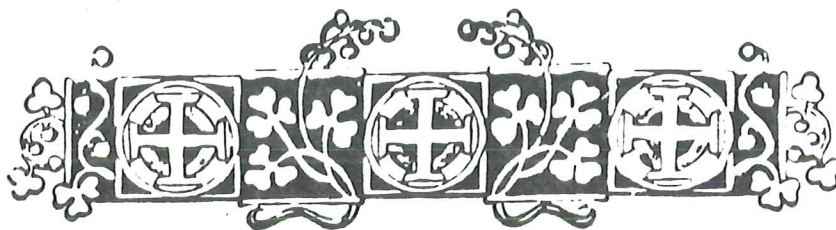
Christ is Risen!

The thanksgiving service with a religious procession and unction with oil for the parishioners finalized the service. In the evening a Vigil was served by Mitered Archpriest A. Toth with fellow priests: Frs. A. Nemolovsky and I. Olshevsky; during which Fr. Olshevsky made an inspiring sermon to the people, calling the listeners to a united work for the benefit of those ideals, which have to be an activity and goal of all Russian Orthodox people.

During a friendly dinner, when many people were gathered, there were many toasts for the celebrant of that festivity, for whom this day undoubtedly will remain forever remembered, compensating with its joy for all those many sorrows, that before have filled the long heroic priestly road of the celebrant.

Many greetings were read from letters, and telegrams, from private people, and from organizations and editors of newspapers which were sent to Fr. Toth during this day. In them was expressed the popularity here of the celebrant and his versatile activity, which created for him, during his long life in America many friends and admirers, who all now joined in the festive ceremony. The church was all aglow, it was built by the energy and labors of Fr. Archpriest Toth, the parish itself was shining too, honoring their spiritual pastor by their expression of love and presenting to him as their gift a silver service; the Mitered Fr. Archpriest was himself very happy, understanding, that his strenuous work for the benefit of the Church, Mission and people, was not forgotten, seeing the favorable attention of the Archpastor and support for the continuation of his service.

Let us all wish Fr. Alexis Toth from our souls that he work with benefit and success many many more years for the glory of the Russian Orthodox cause.



Glorious anniversary ¹²⁹

I

On March 25th of this year (1909 - Ed.) eighteen years have gone by since Mitered Archpriest A. G. Toth began his work in the midst of the Orthodox Church, included in the American Orthodox Mission. A full pension time! A glorious anniversary!

The respected hero of the anniversary has the right, with complete satisfaction, to look back on the road that he traveled, at what was accomplished by him during those 18 years, and be joyful seeing the great fruits, that crown his beginnings...

During all that time he was a restless watchman of the American flock, defending it from the many wolves that surrounded the American Church. He defended the Church from enemies - by prayer, and fiery word, and with his pen, unrivaled in his power of conviction...

The person of Fr. Toth is always surrounded by a special attraction. Enemies tremble, hearing his name. It thundered throughout the entire America, - it was known also in the Home Country, in that Hungary, - from where he came, in Galicia, where so much Light was brought by his missionary work; in Great Russia, that he loved so much, which always remembered and remembers him now... His admirers almost with worship pronounce his name, - his enemies foam at the mouth.

His activity... But is it possible to list all the details, of which it consists? Enter into that atmosphere, in which he always had to work, into those countless sorrowful circumstances, that filled his pastoral path, all those innumerable torments, that in such multitude poisoned his existence; numerous enemies, who were ready to drown him in a spoon of water...

And then it will be understandable, that these 18 years - can not be measured by the usual measurement of time, but they have to be evaluated as a gigantic feat of life, that took all the power, all the energy of the reverend veteran of our Mission, its first warrior, its planter and defender.

Remember those thorns, that were plunged into the soul of Fr. Toth; the most painful were those from his cobrothers, who, also like he, were trying to tear themselves from the destructive fetters of Rome and Latin Jesuitism, and who with cowardice, fell, renouncing their oath to be faithful to Holy Orthodoxy and who returned to their swamp - a swamp of decaying Unia... How could this venerable defender of the Holy Truth have lived through this shame?...

And besides this, there was much to be lived through, many severe trials to be undergone?!

II

... I will present the reader with moments from the past of Fr. Archpriest A. Toth...

In 1898 he is under attack by the Uniate press, which is doing its best to sting him as much as possible, to make him suffer more. They wrote about him:

"...Alexis Toth, - this real Impostor (?) and his company (?), because of great poverty, have for profit renounced their faith (?) to find means for their gentry-like life, They are using our people, calling them to join, and for this reason they blacken and ridicule everything that our people do..."

Here is the answer of Fr. Toth: ¹³⁰

"What kind of rubbish and nonsense is all this? Did I ever hide my program, which I have used as the basis of my Orthodox missionary activity? Did I not openly teach and do teach now, that Unia is a spiritual yoke for the Russians from Hungary an

¹²⁹ * APV, 1909, v.XIII, No.7, pg.122-6

¹³⁰ * The quotes are from St.Alexis - "The Writings", articles "The Archpriest John Naumovich.." page 64-65, and " The Impostor", page 123-124.

Galicia? Therefore if we want to stay Russian not only in words but in deeds we have to free ourselves from Rome, which takes away from us our faith, our nationality, church, our cross and our monasteries. I also said that the people should not listen to parasites, ex-village notaries, who were only half-educated, who can neither read nor write Russian, but who want to be enlighteners and to live in all kinds of Unions so gently, with the money given by the callused hands of poor working Rusins. This is my conviction and this is what I fight for... Did I establish the Holy Orthodox Church and Faith?... And if now by the Grace of God, our people have found the true Knowledge and reunite with the Holy Orthodox Church, then your shameless, lying reproach is not my denunciation; it becomes your eternal dishonor and curse!... What kind of material advantages do I receive from my - business?

- I remain, as long as I live, the same as I am today... My "interests are advantageous for everyone" - not some kind of nonsense for a bankbook, like water from Lourdes and other things, - don't forget that!... What I have achieved until now was with God's help, - and it is good. Where the Russians heard my weak call and returned to their Mother - Orthodox Church, - there are no scandals among them and people feel themselves true Russians. The first proof of that is your own - wild, angry attack and slander, that I despise and loath. But I am going at the same time my own way, the road of truth and goodness...

You accuse me of "blackening and ridiculing everything that the people do"... Don't you call yourself "these people"? If you are the "people" then what are you "doing" that has to be praised and not censured? What comes from you are acts of meanness, badness, dishonesty!... Who is it that makes our poor people blind, but you yourselves... If they are spiritually blind until now, is that their fault? Is it not the fault of such people as you, who never told them a word of truth?... Like a thief the inglorious Unia came into their churches; no one asked the people if they agreed to renounce their great great grandfather's faith. Several centuries ago, to obtain benefits and honours, several traitors committed an outrageous insult to that which was most holy in the lives of people when they started Unia... You use now the same methods; your actions are driven by a desire for the same material benefits and they push you to the same crimes against the truth and against the people... And therefore you use the same type of measurement for the infamous beginning of your goals, and the more foolish the people are, the better it is for you... Do not hide yourselves behind the "people"!

Am I not telling the truth? Is it not your "Knowledge" that, supposedly the Hungarian and Galician-Russians - are something different than the "Moscovites", the people of Great Russia? - that supposedly the Orthodox Faith is worse than the pagan, that supposedly it is "schismatic"? - that supposedly the Orthodox Church acknowledges neither the Holy Trinity, nor the Theotokos? - that supposedly "rimskaja i greckaja vera are vsicho jedno" (the same), and so on, and so on?... Alas to unfortunate me!...

Therefore, - if, to tell the truth, to deny a lie when that lie is already part of the flesh and blood of some people, when the lie through deception forced the truth, - then that is to be an "Impostor"! Oh, if there would be more of such Impostors in history!... Wouldn't then Hus and Photius and also John Naumovich be among them?

Am I not an "Impostor" because I knew that the unfortunate and disastrous Unia was a fraud and began openly here in America, with a courageous voice, the mission of Orthodoxy to our people? Am I not an "Impostor" because I explained the dangers and distractions made by the Jesuits-Unia. Did I not, tirelessly, call on the Uniates to renounce Unia, to drop their humiliating, grieved wandering, in front of a hierarchy that is foreign to our true faith and hostile to our rite and to return to the true flock of Christ? We have here an

Orthodox Russian Bishop, there is an orderly Russian diocese, the Word of our Lord is given here as it was taught by the Holy People to our great grandparents... Therefore why do we need something foreign? Why do we have to suffer disorder, disagreements, laziness, arguing, and tyranny? Let's go on the road of bright and good enlightening activity, under the leadership of our own bishop - of our own nation, and not under the Irish ksendzes!... I am not an Impostor because all this time I announce that: "we are Russians, we are brothers of the Great and Mighty Russia, of a Powerful Russian nation friendly to us; there is our support and our defense. In unity with them, not only in blood, but also in faith, - is our guarantee of prosperity, our strength and our development! Am I not an "Impostor", because for the past nine years all my appeals tear apart your Uniate ears; - because the disclosures of your fraud will reflect upon the income in your own pockets?... Yes, I am an "Impostor", in contrast to your deeprooted fraud, your treasonous soul poisoned by Judas, by your persistent mercenary external denial of that with which you internally agree... I feel sorry for you, you unfortunate victims of your own greed... You got stuck in an infinitude of contradictions. You rush from side to side; you say today one thing, tomorrow another, and the day after you yourselves renounce your first and second statements? First, you kiss the shoes of the Latin ksendzes, then you attack them with your entire councils. Indeed you invest yourselves with the authority of the broad powers of the highest hierarchy. You call the Latin people to bless your churches, and in your speeches what do you say? - Here are your own quotations - imprudent words:

"There, brother Rusin, you are standing between fire and water! that is between "schismatics" and Latins. For you to choose one or the other is - to perish! You are told, and lied to (by your ksendzes) that there is a wish to make you a bad Rusin. But you have to keep your faith; don't give in to lies, since your Holy Faith is the oldest one (Unia!) the most important of all others; the other faiths separated from each other, they came later; and for that reason they are younger. (!) Your faith was taught by St. Basil the Great, St. John Chrysostom, Sts. Cyril and Methodius and by other holy Fathers of the Church of Christ (is that possible). Your rite comes from the Holy Apostles themselves and it is based on the New Testament and the Oral Holy Teaching. Listen to your spiritual and your national pastors, since they also work hard.

- they work and ... travel!

What is all that?... What else will you tell? Did a healthy mind, common sense and your reason leave you!? Your people according to your words, should be neither Latin nor Orthodox, - but Uniate!... This Uniate faith - is the oldest one: since not only St. Vladimir, but also Sts. Cyril and Methodius, Sts. John Chrysostom and Basil the Great and the Holy Apostles, who wrote the Holy Scripture were Uniates according to the Uniate faith?!... Lord, have mercy on us!

Yes, call me an "Impostor", but the people will trust my word, that we are one with the Great All-Russian Nation, - no matter how much you scream: "we are Russians, not Moscovites, but "Ukrainian", the Moscovites have their Czar, who oppresses our independent people, we have to build the "Ukraine" from Charkov to Miskolc, our Russian language will be based on the basis of phonetics"... etc. the same kind of nonsense... If we live, we shall see. Your name calling will not stick to me and will not hurt anyone; your foul words and tissues of lies will dissolve in the air, but your shameful deeds and acts will not soon die, but will live for a long time in the history of the American Rus', as a memory of some kind of infamous obscurantism, bringing upon you the merciless and bitter cursing of your unfortunate, spiritually and historically uneducated descendants who will be wasted and ruined by you!...

III

Greeting Fr. Archpriest A. G. Toth on the occasion of a remarkable event in his life, the North American Orthodox Church is happy that, the deadly ailment, that threatened to take the precious life of the glorious zealot-missionary just before this jubilee, it seems has become weaker, and strength and spirit are returning to Fr. Toth. During his most serious sickness, that doctors refused to treat, and were preparing the sick one and all of us with the possibility of a quick sad end, Fr. Toth had occasion to be convinced of the deep devotion of his flock, his coworkers, and the Primate of our American Church, who twice honored the celebrant with his personal visit during the most difficult days of the Great Lent. Telegrams and requests about his health came from all over, alarm changed to joy, and back again. Finally, now the latest news: it goes better with the sick one.

As the best greeting, the best present to the glorious celebrant of an anniversary will no doubt be, from the hearts of all, the zealous prayer of the entire American Church in front of the Lord's Throne that, God's Providence would prolong for many, many years to come the precious life of Fr. A. G. Toth, who is so important to the wellbeing and success of our Mission!

Many years to the glorious defender of Orthodoxy in America!

* * *

A wreath on the grave of Mitered Archpriest

Fr. Alexis Georgievich Toth.¹³¹

A speech at the grave of he who has fallen asleep in the Lord, Archpriest Alexis Toth.
Archbishop Platon

What can I tell at this grave? Can I console you, brothers, when I am myself inconsolable? Can I alleviate your grief, when I myself am mourning and suffering, when I myself can not look at that coffin without tears, knowing who lies there, knowing whom we have lost. Toth died.

Only two words, - but what pain, what loss, they express for the entire Orthodox American Rus'. You do not want to believe it, but you know when you see this coffin and who lies there.

Most sorrowful event! A great loss!

It is hard to depart forever from people that you were close to in your heart but we have difficulty, considerable, immeasurable - to separate ourselves from our dear "Bat'ko"- "Father". We cry, and our tears are not only a tribute of respect, but an homage of love, a contribution of our gratitude to him who has fallen asleep but also they are a relief that we very much need now.

We will cry, let the tears run from our eyes, we will not be ashamed to express our sorrow,- we will let everyone know, whom we have lost and from whom we are parting forever.

As some time ago the sons of Israel cried for their leader Moses, as the Savior Himself cried for His friend at his grave, so much we cry now, and not only we who surround this coffin, but all Orthodox American Rus' sobbed, as soon as they heard the rumor about the death of Fr. Toth, our common friend, adviser, a courageous warrior, a kind and honest person, a true and loving son of our Mother the Holy Orthodox Church, who was utterly devoted to the Church and its interests.

A deep sorrow will with a sharp pain spear the hearts of all Orthodox Russian people, but this sorrow is felt especially deeply by the Archpriest's parishioners, his beloved children - by the Orthodox people in Wilkes-Barre.

No, not now and never in the future will there be with you, Wilkes-Barrians, your Father, your Mitered one, your glory and pride. Never again will you hear the loud but not fearful voice, you will never see the stern, but not ferocious face. What would you give, to be able to see that mighty figure of your

¹³¹ * APV, v.XIII, No.10. pg.177-182

good "Bat'ko", but that is impossible, since he left on his weak feet for there, from where there is no return and where our vision can not reach. And you will often remember your "Bat'ko", you will often speak with each other about him and about your life with him, finding in these conversations condolence and comfort in your sorrow. You will remember the beginning of your Orthodox life, when you suffered with your spiritual father,- you will remember that court trial, that continued for six years, when the deceased repulsed the attacks of Papists and Uniates, who with their ksendzes appeared in court, according to words by the deceased, in such amount, that it "seemed, that the ksendzes were holding a council". You will remember also the end of the lawsuit, when you lost everything: church, parish house, school and cemetery. You will remember, when your enemies enjoyed it and how your "Bat'ko" and you suffered, and how in this suffering you all have united closely with your spiritual leader and to the surprise of your enemies, and friends in one year you built a majestic temple and a large parish house: you did such a great deed because then, you gave away to your spiritual father not only your souls, but also your wealth.

Already then you understood, whom God sent to you in the person of your spiritual father, and since that time you have represented with your Archpriest that parish, which has become an example for all other parishes in our Orthodox Mission. Your spiritual father pulled you up and inspired you in everything good, holy, high. For example there was a war of our Russia against Japan and you by your generous donation publicly announced yourselves as dear brothers of the Great Russian nation, - an orphanage was opened in a monastery, you went ahead of everyone helping more than everyone else, - a Mission fund began, you made a larger deposit than any other parish, - an immigrant house was bought, you come with such help, that there is no word to express our gratitude, - you with the deceased burned with love for everything good and you accomplished such deeds of charity, that put you in front of the entire Mission and you have earned everyone's respect and the gratitude of everyone among us.

This is the reason why we are in sorrow together with you, Orthodox-Wilkes-Barrians, - this is the reason that your loss is also our's - your sorrow is also our sorrow, your sorrow is everyone's sorrow, the sorrow of the entire Orthodox American Rus'.

Your pastor worked not only for you, but for the entire Mission. He lived with you, but he lived not just for you, but also for the entire Mission. No one was happier about the fortunes of the Mission and no one was more sorrowful about the misfortunes than he. This is also understandable, - since with his labors the Mission was built and it grew under his eyes to that, which it is today. When he came to America, then at that time on the entire mainland of the United States there was not one Russian Orthodox parish, there was not one Russian Orthodox church with the exception of the Cathedral in San Francisco. He was personally involved in the organization of 17 parishes. There was a time, when he, according to his own words, managed newly organized parishes in an area of 1500 miles. He had continuously to travel, to conduct services and build new churches... And at that time what kind of "comforts" did he have, at the time when there was a fight against uneducated people and the intrigues of Uniate ksendzes, all our missionaries know all about this, our missionaries who labored for the glory of Holy Orthodoxy. He lived through temptations and attempts, hate and curses from Papists. There were libels, attacks and such struggles, that, not once he said that he, himself could not believe, that it would be possible had he not lived through it himself.

What was worse, was that he had to struggle not only against external, but also against internal enemies, for a piece of bread.

Very soon after his return to the Orthodox Church (March 25, 1891), someone spread the rumor, that he had sold his parishioners to "schismatics" for thousands of dollars. His then parishioners (in Minneapolis - Ed.) believed that "foolish fable" and stopped paying him his salary. At that time the Bishop of the Aleutians Vladimir was recalled to Russia, and Fr. Toth was left even without moral support, and literally needing a piece of bread. (St. Alexis started to work at a bakery while also fulfilling his church duties - Ed.) The attacks against him from the Papists strengthened. The archbishop of St. Paul with the assistance of the Uniate bishop of Priashev, supplied his parishioners in abundance with "apostolic messages" and, finally as the deceased said, he was greatly honored to be excommunicated by the Roman Pope himself.

And what happened? Did he forget his plans after that? Not at all.

His activity only increased. He gives all his strength for the enlightenment of his poor Russian people in America, who were misled in Ugría and in Galicia. He writes and prints a pamphlet - "Where to Seek the Truth", - this pamphlet, that now almost everyone of the local Russian people knows; and he sends one copy of this book to the Pope in Rome himself, among others; - he writes and distributes appeals and leaflets. He wakes up the national Russian consciousness; he seeks to unite into one family

the local Russian people, to bind them not only religiously and morally, but also materially. By his initiative in 1895 the "Orthodox Mutual Aid Society" was founded, which now has about 150 fraternities and is a foundation for the Mission and the cement, that binds into one whole all its members, which helps to build the Lord's temples and supports the orphanage. He strikes blows to Unia, and his voice, as a "bell of veche"¹³² is heard all across American Rus', - he called all Russian people to their native faith, to the faith of their grandfathers and great great grandfathers.

That is the kind of person, the kind of a missionary we are burying today. From his activity there will remain indelible signs of labor and his name will forever be written in the history of Orthodoxy in America. This mighty activist will forever live in the memory of the Orthodox American Rus' and his memory will never be blotted from their memory.

Can Fr. Toth be forgotten by his closest coworkers, the missionary Fathers? Never.

What attracted all of us always to Fr. Toth? Why did we always want to be at his place and spend our time with him? Why during this past summer did 26 priests visit him? Was it because his doors were invitingly open for everyone? Was it because you could always receive from him a suggestion and an instruction? Yes, partially that was the reason, but mainly because, everyone could receive from him moral support and encouragement. Everyone had a need to visit this man, to have with him brotherly relations, because everyone not only felt, but also realized, that this man had definite views on everything and could precisely express his thoughts about everything. For everyone it was clear, that in his time this man lived through a period of searching, that he found what he was looking for, and that he decidedly and forever stayed with that. This is why, sometimes when one listened to his speeches about how his soul was painfully languishing in the nets of the Papists; how he was suffering, by hearing and seeing Uniate lies, in the nets of which the poor part of our Russian nation suffocates until this day; how he was searching for a way out of that position; how he finally found that, which he was looking for and how he felt then;- one listened to those talks and wished to hear more and more of them without end. We were unwillingly attracted to him, we were attracted, because he was a person of a full nature and of a strong will, if it can be expressed like that, of definite resolutions, without any deviations or doubts. From him every one of us not only learned, and felt more assured around him, but looking at him, everyone measured himself. That was not hard to do, since his good qualities were so much typical of him and filled his soul, that with all his will and wish, he could not hide them from us and everyone of us could see and read them on his face like in an open book.

This is who we lost and now we are inconsolable. However we are far away from despair. First of all we, as Christians, console ourselves that the "Bat'ko of the American Rus'" has achieved, finally that harbor, to which we all aspire.

And in reality, is not a quiet harbor joyful for a sea traveller after a stormy travel? His travel was not a quiet one. Does one not wish for a tired traveler that house, where he can rest after enduring on the road intense heat and burning, there where "neither shall the sun fall on them, nor any heat." (The Apocalypse 7:16) He entered that country, which is a country of joy, it is a house of heaven. Is it proper then, after this, to endlessly grieve at his coffin? We can't not mourn, we can't not cry, but let's not, brothers, give ourselves to despair, "for we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven." (2 Cor. 5:1)

The deceased is already entering now a house not made with hands. And his coffin, is a coffin for life on earth, but for the heavenly life, as such, it is a cradle. Is it proper then after that, at his coffin, I repeat, to come to despair? No, that should not happen! We, on the contrary, will turn to the deceased and will say: Father Archpriest! If you are already coming into the joy of your Lord, we are glad for you and we are happy together with you. We are happy and we thank you for what you did for us and for our Hbly Orthodox Church in America. We are grateful to you for that, that while leaving us, you left us an example of firmness of Faith to the True and Saving Holy Orthodox Faith, dear to the Russians.

You should know, that your children and your coworkers will never break your testament and forever we will be true and faithful children of the Holy Orthodox Church of Christ.

¹³²* In cities and villages a bell called people for a meeting, it was rung in case of attack or fire. Therefore one was chosen with a strong loud ring.

You should know, that your memory will be carried in American Rus' from generation to generation and that a path to your grave will never be overgrown with grass.

Here, - to your grave will come your spiritual children and here they will pray for you and they will remember you and, remembering you with prayer, they will receive new power for that kind of good life, that every Orthodox Christian should live.

Father Archpriest! You are now not on the sea, but in a quiet harbor, you are not in banishment, but you are in your homeland, you are not in bondage, but you are free. We greet you with the end of your earthly travel

We will never forget you! Do not forget us either and pray for us and our Mission at the Throne of the Heavenly Father; to Him is honor and glory forever. Amen.

* * *

Who was Fr. Archpriest A. Toth? ¹³³

Biographical details of Archpriest Toth are hardly known by members of the Mission, in spite of his celebrity. Yes, it is true, that it is not necessary to know, where he was born, where he studied, what kind of rewards he received, to be able to say who he was.

In that fact hides the real difference between great people and insignificant people, from whom if you take away their service list, then nothing would be left there. And on the contrary, to write a precise service list for a great person, - is in some way an insult to him. It is important only to show that moment when a known person becomes great. And this great moment was the return to the Orthodox Church of Fr. Alexis Toth, and with him the entire Uniate parish in Minneapolis in 1891.

He was at that time 36 years old, in the full prime of his spiritual and physical life. Fr. Toth arrived in America, as a former secretary of the Priashev bishop Nicholas Toth. Fr. Toth did not wish to accept a second place with his successor - Joann Valyi, and therefore he decided to look for a wider scope for his activity in America.

Like Fr. Ivan Naumovich of eternal memory, Fr. Toth's soul was full of pain, seeing the trampling of the Russian Faith and the Russian Rite in his own country. He himself, thanks to the influence of his father - a Uniate priest, and especially of bishop Nicholas Toth, - who in minutes of indulging in confidences told his secretary, that "from Rome can be expected only one thing, swinishness". Therefore he never searched for salvation in Rome, but with his soul and heart looked toward the East and, as he told us, after his arrival in America he dreamed of doing a great deed in freeing the Russian people from Roman slavery.

In America Fr. Toth naturally found several Uniate priests; several Russian churches were built here and .. over all of them was the unfriendly hand of Irish bishops, who at every possible opportunity, tried to humiliate "holy Unia" and its faithful servants the Russian priests, and people - naturally - they were completely convinced, that they were true Orthodox - the same as Holy Prince Vladimir.

Straightforward Fr. Toth did not like the duplicity, forced by circumstances, of the Russian priests, who completely understood who they were; and who were convincing the people, that they were Orthodox (or at least not revealing to them that they were Roman Catholics of the Greek Rite). And even less did he like the despotism of the Irish bishops, one of whom, from Saint Paul, Fr. Toth met with only several days after his arrival.

Soon there was a meeting of clergy with Fr. Toth presiding.¹³⁴ For a long time they discussed and made plans. Secretly they even made a resolution to accept Orthodoxy. But when the time arrived for action, to leave Unia and to accept Orthodoxy, only Fr. Toth courageously made that decision. He found out about the existence of an Orthodox Russian Bishop in San Francisco, and went under his jurisdiction.

¹³³ * APV, v.XIII, No.10. pg.182-185

¹³⁴ * St. Alexis - The Writings, page 101-105, 157-161.

"The news that I left Unia and reunited with my parental Church was greeted and approved by every one of my former clergy fellows. It seems very funny now to read over the letters that I received expressing empathy. Such is for example a letter from Cornelius Laurisin. In his letter he bitterly complained about the bishop from Erie - Millen and congratulated my "courageous" deed... Or - there is a letter from Chanath, where he expressed praise for me on this occasion; that I am in such a "courageous" way protecting the rights of "our Church". Some of the clergy also visited me personally in Minneapolis, expressing their readiness to do what I did, "if only as they said they were not kept by their family obligations"...¹³⁵ "However there were also such cobrothers, who began to suspect and to accuse me of "changing my faith" for material benefits. But at that same time, after my return to Orthodoxy I was hanging, as could be said, between the sky and the earth. I did not receive any salary, I did not have any privileges; however, I suffered and I was at that time persecuted much by the archbishop of St. Paul, who demanded that I be recalled to Europe, as the person who was responsible for and president of the clergy meeting. The bishop of Priashev fulfilled that wish, but I did not leave the flock entrusted to me to the mercy of fate as a sacrifice to the beastly Latin wolves... Condemnation followed, there was no means which was not used against me: it was said that I sold the Christian faith to the schismatics and Moscovites for 30 thousand Rubles. Apostolic encyclicals came from the Bishop of Priashev, containing complete absurdities. There were insults in the address of my father and so on and so on. In reality I did not have the means many times for needed bread... From scares and threats they changed their tactics, offering to let me leave Minneapolis for a while and move to some kind of another parish in America, and then to return (to his homeland - Ed.) - everything will be excused, forgotten and will not have any effect on my future career... But with all my deprivations, I did not turn from my thorny road..."

This road was indeed thorny. You should not be surprised by the kind of remarkable energy, indefatigability and patience, that Fr. Toth showed during the first years of his activity. He was like a meteor that flew through the sky of the American Rus' and everywhere he lit up among the Russian people sparks of Orthodoxy; how else could his missionary travel of thousands of miles in one month be described?!

And Rus' woke up and she moved toward Orthodoxy. There were naturally - failures - attacks and attempts. The Uniate newspapers persecuted the warrior of Orthodoxy, they attributed to him the most vile crimes. But there was nothing in the world that could break the iron will of Fr. Toth; there was no possibility to put out his zealous fire for the Orthodox mission. And the fruit of his apostolic efforts there was the foundation of 17 Orthodox parishes!

Soon other missionaries came - helpers for Fr. Toth. "Old Bat'ko" could now rest a little. He really during the last years "rested" in that he only rarely made missionary travels, but with his incomparable pen he achieved more during those last years for the benefit of Orthodoxy, not less, than he did during the first years of his activity!

Knowledgeable, as no one else in the Mission of Latinism and Unia, a psychologist, who reached into the most hidden parts of the Austrian Rusin souls dear to him, skillfully with a trace of humor in his polemics; he did not wait long in his answers, in flying he was catching events in life giving them deep and correct explanations. Fr. Toth shook Unia so strongly; he explained in detail all the cunning and intricate designs woven together by unwise hangers-on of the Pope. He defended incomparably the holy truth of Orthodoxy from the attacks of enemies in such a way, that there was not much left to say in that respect and we - who followed his great actions, had only carefully to read Fr. Toth's writings, scooping up from there with a generous hand, eternal, holy, truth, brought up in his heart and suffered in his soul. The small book "Where to seek the truth?", did so much to spread Orthodoxy among the Russian people in Austria, and it will forever be like the catechism of the historical and dogmatic truth of Orthodoxy and the lies of Unia.

¹³⁵ * Ibid, page 161-162

It can be said, that during 18 years nothing important was done in our Mission without Fr. Toth, who, if he did not personally take part, then certainly gave his suggestions, and advice, which were accepted by us as indisputable authority.

The sentence: "Toth said that", had magical power in the decision of one or another important matter. That was because Archpastors and pastors were deeply convinced in his utterly faithful devotion and they deeply trusted his great wisdom and knowledge of people's souls.

Concerning the general public, they held their enlightener in great reverence, considering him in reality as their "Bat'ko". Someone who was able to speak with him was considered fortunate and the conversation was a subject of pride.

Enemies, naturally, pronounced the name of Fr. Toth with rage and curses, but they also, deep in their souls, revered this remarkable personality and they were not ashamed to openly express their regret at his departure to Orthodoxy.

That was the kind of person that Fr. Archpriest Toth was. Naturally, therefore, the great and especially hearty warmth, which was expressed in the speech by the Right Reverend Bishop at the grave of the Right Reverend. That is why the Archpastor, even now often exclaims during his conversation: "Oh, it is so sad about Fr. Toth!"

* * *

The last days of life and the departure of Fr. Archpriest A. G. Toth. ¹³⁶

Fr. Toth was 55 years old at the time when the Lord God wished to recall His slave to Him; this true slave (we believe) now already in bliss in Heaven.

It seems, that Fr. Toth should be living and living. But this is a common fortune of those selected by the Lord - to be recalled before their time and to burn on the altar of love for people.

- It is surprising (I told Fr. Toth many times), that you are only a little more than 50 years old, but you look, as if you are more than 70 years old.

- You should have lived as I have. Live through what I had to and you would look like one who is one hundred years old. However, probably you would not be able to live through it. Now I myself am surprised, how I could live through so much! answered Fr. Toth.

But until October of the past year our Fr. Archpriest somehow - with the assistance of medication, was on his feet and if he did not travel any more as he did during his first missionary years, he worked much for the Mission at home, using his fire-spitting pen, which without fail was victorious over his enemies.

But the past winter Fr. Toth got without a joke sick.¹³⁷ Naturally news about his illness, spread across all of America, creating among all a feeling of regret, expressing this regret in all churches everywhere in services for the health of the ailing Archpriest Alexis.

The Right Reverend Lord Platon himself, who sincerely and warmly loved Fr. Toth, and who gave him the name of "Bat'ko of the American Orthodox Rus'", - a name, that became during the past time a commonly used name for Fr. Archpriest, twice visited the ailing Father. His clerical coworkers also with tears in their eyes were more than once at the bedside of the dying pride of Orthodoxy. Doctors continuously visited; his relatives were very frequently there. But our services, our love, and the medications could not tear our unforgettable and dear Bat'ko from the claws of death.

For a long time the nature of the deceased fought against the destroyer of life; and sometimes he lost consciousness. But when consciousness returned, he interested himself in the happenings of the day and especially with love he kept his gaze on the portrait of His Grace Platon hanging on the wall, across from his bed, and using warm words, he remembered his Archpastor.

¹³⁶ * APV, v. XIII, No.10. pg.185-186

¹³⁷ * "Without a joke" - A Russian expression meaning seriously.

Several times Fr. Toth, feeling his departure near, wished farewell to people close to him. He prepared himself for his travel to eternity with the sacraments of Confession and Extreme Unction. The last words of Fr. Toth were: "Here, my Father. Mother. I am going to my Heavenly Father".

The departure of Fr. Alexis was silent and peaceful.

The arm of merciless death did not dare to make ugly the face of the deceased Archpriest Alexis, which was always kind, dear and sympathetic. On the contrary, it gave him some kind of unearthly beauty and holiness. It could be that it only seemed to my eyes, clouded by tears, but it could really have been that the face of Fr. Toth cleared with joy, that finally the soul of this laborer and warrior found peace for itself in the place of the Heavenly Father.

* * *

The burial of the departed in the Lord Archpriest A. G. Toth.¹³⁸

Witness.

"After my death do anything that is desired. I do not care; it does not make any difference to me," Leo Tolstoy said more than once. - "since I will not feel anything!"

But the Orthodox Church, in its burial chants with sadness shows the "person's beauty, ugly and without glory, lying in a coffin", but it pays great Christian honors to the lifeless body, since it was a temple of God's Spirit, - in it was dissolved part of the most poor Body and Blood of Christ; and besides this, it will still resurrect to glory!

The burial of Fr. Archpriest A. G. Toth was especially ceremonial, even though the deceased left a testament, asking that his burial be conducted in complete simplicity, with an inexpensive coffin, and one priest and without speeches. The deceased Archpriest, in white vestments with a royal Miter on his head laid for two days in Wilkes-Barre, - first in his house, then in the church. And during all this time the Gospel was read unceasingly at his coffin by priests, with interruptions only for requiem chants and the weeping of the deceased's spiritual children, friends, admirers and acquaintances. Thousands came, - that is how popular Fr. Toth was in Wilkes-Barre.

The church in Wilkes-Barre was draped all in black and white, with tropical plants surrounding the coffin, with a great quantity of pretty wreaths and crosses made of living flowers, and singing of an artistic-quality by the Fathers, which at times was barely heard because of the outbursts of sobbing of those coming to give their last respects to the deceased, - the usual external expressions that showed love and respect for the deceased and a deep sorrow, which was called forth by his departure. But if anyone would care to look inside our souls, he would find no end to the sorrow, - he would find deep wounds, that could not possibly be healed by the all-healing time. - That is how great was our sorrow about the deceased. And we believe, that as the hand of decay will destroy more the body of our hard working "Bat'ko", the more hearts of the many thousands of the deceased's spiritual children will be affected, and more will carry in their conscience the glorious picture of he who was chosen by the Lord, the first responsible for Orthodoxy in America, the unforgettable Fr. Toth!

The last minutes of Fr. Toth's presence came in Wilkes-Barre, a place dear to his heart, where he lived for 17 years.

On April 26, at 5:30 in the morning in Wilkes-Barre the Requiem was served at the coffin of the deceased. The coffin with the body of the deceased was carried by the priests and put on the catafalque; after that a ceremonial procession moved along the main street of Wilkes-Barre.

A great mass of people accompanied the procession.

It seemed that the entire council of priests in white vestments, loudly sang with tears and sobbing "Christ is Risen" and Helper and Protector.¹³⁹ All this had a shattering impression on the Americans in the streets.

¹³⁸ *APV, v.XIII, No.10. pg. 187-189

¹³⁹ *The Service Book has two different burial services: one for parishioners, the other for priests. During Holy Week there is a difference in services. In this case the priests were singing the prayers of the Great Canon.

At the railroad station the procession was awaited by His Grace Lord Platon, who blessed the coffin, and went to the mourning wagon, where he served the Litany for the Deceased, and then, after the train began moving, stood for a long time at the coffin, praying.

This special train stopped at every station where the Russian people lived close by. Along the way more and more people came to the train filling it up, and at the last station there were more than 2000 people on the train. All of them together with the priests walked after the coffin for about 2 hours.

The heat was great, the road difficult, - up hill all the time. But the priests and the people did not notice all that, their love for the deceased did not weaken and during the entire walk all were glorifying Christ, who gave life to those in the tombs.

At the "holy gates" of the monastery the procession was met by the Archpastor who greeted the deceased with the following touching words: "Most beloved and faithful son of the Orthodox Church and "Bat'ko" of the American Orthodox Rus! Your coming today to the monastery, that you loved much, is so unusual. With great sorrow we meet you - already not breathing. But our sorrow decreases since you will sleep the eternal sleep in the protection of the St. Tikhon Monastery. Therefore come in, swimmer of the stormy worldly sea, into a silent harbor. Rest, glorious warrior, from your work! The Monastery will receive your remains with honor and love. The Orthodox Rus' will with a prayer come to your grave."

The coffin was carried by priests into the church and the Divine Liturgy began. The Service was conducted slowly. as if in fear of disturbing the peace of the departed Fr. Toth: somehow the exclamations of the Archpastor and the priests serving with him were especially touching. From the choir stalls sounded nicely the singing of the Scranton choir,- under the leadership of V. Bykov, who put together that choir.

After the reading of the Gospel Fr. G. Shutak, who was Fr. Toth's assistant in the Wilkes-Barre parish, read a sermon, and during Communion with a parting greeting to all in the name of the departed, his spiritual father Fr. I. Olshevsky, spoke.

The Liturgy finished. The coffin was carried around the church and was placed at the grave which was prepared at the parvis behind the Altar.

The touching Last Rite for a priest began, served by His Grace himself with 12 priests and a deacon, and the other 8 under the artistic direction, of a specialist of church singing, Fr. V. Turkevich, made a wonderful choir.

People with tears in their eyes surrounded the dear grave.

His Grace with a sorrowful voice, breaking sometimes, gave a nice departing word (printed above Ed.), that made us feel even more sorrowful for our loss..

Then even more touching speeches were made by Deans Frs. O. Buketoff and M. Skibinsky.

The next speaker, the president of the Orthodox Mutual Aid Society, Fr. V. Turkevich painted a colorful moral picture of the deceased as an incomparable warrior for Orthodoxy and invited everyone to follow in his steps.

Several more departing words to the fallen asleep "Bat'ko" were said by the editor of "Svit".

The singing of the last farewell to the Rev Father Toth softly sounded. The cries and sobbing of the people and clergy grew louder.

Slowly His Grace approached the coffin; he bowed low to the departed - as if in the name of the Church he thanked the departed Archpriest for his incomparable work for the benefit of Orthodoxy; then he kissed the cross and the hand of the deceased.

A feeling like an electric spark ran through all the witnesses of that great honor, expressed by His Grace the Archbishop to the deceased, and in our souls arose some kind of special comforting feeling. A desire came to kneel in front of His Grace for his holy kiss.

After the Most Reverend Archbishop, the clergy and people kissed the hand of the departed and spilled their tears over that hand.

The departure continued for a long time. Many, after coming and giving their last kiss to the departed, did not want to go away, but stood there looking at Fr. Archpriest laying in his coffin - our pride and beauty.

But then everything was finished. His Grace spilled blessed oil over the body of the departed and then poured earth on it. The coffin was closed and lowered into the ground. Fr. Deacon I. Lachno loudly sang "Eternal Memory".

The priests sang Eternal Memory for their glorious coworker.

The earth was poured over the coffin. The first lumps of earth, hitting the coffin's cover, reverberated as a sharp pain in our hearts.

People looked tearfully, as earth covered the coffin of the Glorious Bat'ko. Finally it was no longer visible. In its place there was a grave!

It is true - that all people have to die. Such is the law of nature. But this was not any one else dead, but our incomparable Fr. Toth.

Only once in centuries are such leaders born. With the exceptional soul which God gave him, He sent him also one special happiness - to go to America at a time, when everything there was ready, to put the first stone in the foundation of a Local Church. That act, done by Rev. Fr. Toth, is as a matter of fact Apostolic! It is very sad, that our glorious "Bat'ko" did not live with us longer!...

We prostrate ourselves before you, forever unforgettable Fr. Archpriest Alexis!

We wish you a peaceful rest for your body under the roof of the holy monastery, and your soul should be there, where there is always Light, Truth and Goodness!

"You should know, that your memory will be carried in American Rus' from generation to generation and that a path to your grave will never be overgrown with grass.

Here, - to your grave will come your spiritual children and here they will pray for you and they will remember you and, remembering you with prayer, they will receive new power for the battle against the enemies of Orthodoxy." ¹⁴⁰

* * *

To the memory of Fr. Alexis Toth. ¹⁴¹

by Priest L. Turkevich (Metropolitan Leonty - elected in 1950)

Two days were dedicated to his memory in Minneapolis: April 24th and 26th.

On Friday, after the sorrowful news came about the death of the Firstleading in America and the first "spiritual pastor" of the Minneapolis parishioners, a vigil for the departed was served. Sorrowful prayers for the departed were sung, strangely intermixing with the sounds of Christ's Resurrection which was still being celebrated. The solemnity of the minute was experienced. It seemed, that the loss of the real "nature", of a strong person, a leader who was sincere and straightforward. The seminarians, - the future leaders of that same flock, of which Archpriest Fr. Alexis was the first leader, - involuntarily wished that even by singing in accord, by good church-singing that they could express their respect for the deceased Pastor and pray for his soul. ¹⁴²

In the morning a Liturgy was served for the departed Archpriest. During this time of the day and during lunch and in the evening, all thoughts were about "Toth", about the Archpriest, his figure, words, thoughts, treatment of people. Only now it seems that his actions, which were not understandable during his life, have become clear.

The soul of the departed, it seems, was hovering over us...

On Sunday at the Litany for the departed, it was told to all parishioners in Minneapolis about the necessity of praying for that one, who was the first one to bring them goodness in their spiritual and physical lives on American soil. Many thoughts came to the minds of those people standing in the church; there was much sorrow and a feeling of loss in the hearts of everyone! In addition to everything else, the idea was especially close to all and everyone that this unmerciful time would come for us also. And above all this was the feeling, that the deceased in these minutes was very close to all!...

At 4 o'clock in the afternoon instead of a Sunday Vigil, a Great Panihida - Requiem was served for the departed. The Brotherhoods stood in order with their signs of mourning with candles in their hands. It seems that the Minneapolisians had never expressed such silent solidarity, as this evening. The impor-

¹⁴⁰ * This quotation from the sermon of the Most Reverend Archbishop Platon is not correct, he did not speak about "enemies of Orthodoxy". His Grace spoke about the life that every Orthodox Christian should live.

¹⁴¹ * APV, v.XIII, No.10. pg.189-190

¹⁴² * One of the Seminary students, who grew up under the direct instruction of Fr. Archpriest, went personally to Wilkes-Barre to fulfill his son's obligation in relation to the deceased.

tance of the Pastor in the lives of his flock was visibly expressed: it was long ago that Fr. Archpriest Alexis left "his" Minneapolis, but it seemed only yesterday when they wished him farewell; that is how alive their first pastor remained in the memory of his flock.

A sermon was given in memory of the deceased of eternal memory Fr. Archpriest Alexis, to elaborate upon the importance of the deceased to the parishioners in Minneapolis, with a call to keep his memory forever in the parish.

After the Requiem the parishioners had a meeting in the basement of the church. It was decided to order a portrait of Archpriest A. Toth and to put it in the hall with an appropriate inscription. The members of the Peter-Paul Brotherhood on their part expressed a wish to have pictures of Fr. Archpriest together with all the brothers from that time in the life of the Brotherhood, when they lived together with Archpriest Toth as one undivided family.

The memory of your life, Most Respected Fr. Archpriest, will not diminish as long as there is Minneapolis, America and the Orthodox Church here!

May the Lord give peace to the soul of the newly departed Fr. Archpriest Alexis!

* * *

Fr. Archpriest A. Toth, as a Russian patriot.¹⁴³

- "I am not a Russian. I am a Hungarian!" Fr. Toth jokingly said more than once, referring to the fact that according to the place of his birth he really was a Hungarian (but of Russian origin). "But I myself do not know, why I do so much love the Russian people and their Czar. If it would have been necessary I would have given my soul for him. Do you know, it seems to me, that I love Russia more than you Russians do."

It seems to me, that in these words, nothing more was added than what he felt. At the time of the unfortunate Russo-Japanese war, Fr. Toth courageously spoke out on the side of Russia in his publications in English, and German, and in Hungarian (even!) and in the Slovak newspapers. And - naturally - he was influential in the dissolution of the lie, the fog that, thanks to the agitation of the Jews,¹⁴⁴ influenced the conscience of the American people about our great and holy Fatherland.

In Wilkes-Barre there was also such a case, that witnessed Fr. Toth's warm feelings of love for Russia. Once in the public square a Yankee began to insult Russia and the Czar. By chance Fr. Toth was passing and he heard this. He was so enraged by this, that having in his hands a respectable staff he used it to cross that impudent fellow over his head. The police arrived, they wrote a report. But, thanks to his respected reputation in Wilkes-Barre, Fr. Toth was fined only a few dollars...

Fr. Toth's parishioners followed him in expressing their love for Russia. They were some kind of fanatics. Tell them something against Russia and the Czar, and they would tear you apart. There were such cases.

Naturally, a portrait of the Sovereign was exhibited in a visible place in the hall of Fr. Toth's residence. Fr. Toth always spoke with reverence about Russia and the Czar and, as an ardent Russian patriot, he lived in the hope, that soon all Subcarpathian Rus' would be annexed to Russia and together with Russia would form a mighty and glorious Czardom.

- There is nothing in the world that sounds prettier than the singing of the Russian National Anthem. When "God! Save the Czar!" is sung I can not hear it without tears! Fr. Toth said more than once.

Fr. Toth included the same love for Russia and the Czar in his sermons and in his writings during all 18 years. To our joy, we have to say, that his sermons were a great success. It would be true, if we say that now in America the Orthodox Rusins from Austria love Russia more than, it must be said, some sons of our great Fatherland and Fr. Toth was responsible for that love.

¹⁴³ * APV, v. XIII, No. 10. pg. 190-191

¹⁴⁴ * With the support of the Jews, stock certificates were sold for the benefit of Japan after Japan attacked an unsuspecting Russia without a declaration of war.

The relationship of the departed Fr. Archpriest Toth with his Bishops, the administrators of our mission.¹⁴⁵

At the present time repercussions from all kind of Russian liberties and instabilities, were quite loudly heard by us, and they were remarkable and instructive. Toth despised the slavish behavior of a priest toward an Archpastor. "A Bishop is the successor of the Apostles; he is everything in the church; and the priest is only a transmitter of the Lord's Grace, that is in abundance in the Archpastor!" Fr. Toth said more than once. But it is demeaning to a Bishop, if his close co-workers lay in front of him in the dust, acting like chameleons! But in Russia it began to be different. Some priests, "renovators", dream about having a constitution in the Church - to make a Bishop some kind of decoration, to give them a chance behind his back to do whatever they wish! That kind of oligarchy - is anticanonical. Every Bishop in his diocese has to be a Sovereign. Only his wish should prevail always and everywhere."

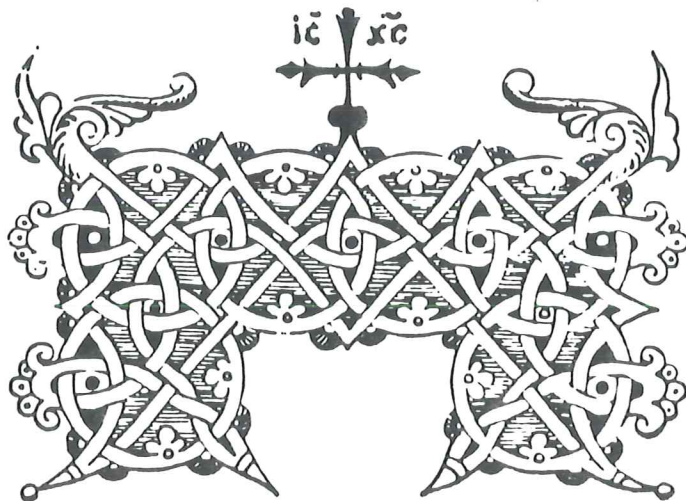
I remember, how happily the face of Fr. Toth shone, when he returned after his first and quite long conversation with Archpastor Platon.

"There we are, what kind of impression do you have about the new Bishop?" I asked him.

- Most wonderful, a kind face, a majestic figure. A sharp brain. A kind heart. And the most important is what? He is an Autocrat! That is the kind of Bishop that we need. He is a real Archpastor. You shall see, how our mission will advance with him! (See "Svit" 1908, Sept. 4) I remember then, with what reverence the departed treated Archpastor Tikhon and then especially the present Archpastor Most Reverend Platon, to whom he really answered kindness with kindness.

- I do not know myself, what attracts me so much to Archpastor Platon! said Fr. Toth more than once. In the past several years I have not been in New York as much as during this one year. I have seen many Bishops; Orthodox, Roman Catholic, and Uniate and I never lived through such a time as with our Archpastor. He has in him something really holy!

It should be said justly, that also the bishops in America loved and revered Fr. Toth, and especially Archbishop Platon who at every occasion, as if involuntarily, expressed his deep love and respect for Fr. Toth. During the two years of his administration in America he consoled the older man with two awards - a Palitza and the order of St. Anna 1st class. But Fr. Toth did not receive the order of St. Anna during his life; he learned on his deathbed that the Most Reverend Archpastor made a recommendation to give him that reward. When he heard this, happy tears showed in his eyes and he spoke about the kindness toward him from His Grace Archpastor Platon for his modest work.



¹⁴⁵ * APV, v.XIII, No.10.pg.191

He is not here any more.¹⁴⁶

Fr. Toth is no longer among us, he who was a kind, middle-aged man, mild of temper, sometimes affecting a strictness not present in him, in his relations with his own people and who was formidable - unmerciful - as a missionary in his polemics against the enemies of Orthodoxy.

His physical appearance made a profound impression on other people. He was handsome and in some special way he appeared majestic. He seemed to be like some real Jupiter, ready, it seemed, to destroy in a minute a simple mortal, with whom he was speaking. But at the time, how peaceful one felt, not only sitting next to him, but even in thinking that there in Wilkes-Barre lives Fr. Toth, a hero, who is tempered in the struggle for Orthodoxy, an experienced military leader, who would in case of danger, be able to save the entire mission - to shield all priests from the enemies' shots with his mighty shoulders.

And truly, he was for all of us a teacher, a friend and a father.

It used to be, that one of us would encounter a perplexing question, or some kind of trouble would happen in the parish or one of us would be sad, - almost all of us would hurry to Fr. Toth. And he with authority would say: "All this is foolishness. Do not pay attention. Do it that way!", and you would yourself involuntarily laugh and begin to believe yourself that the difficulty is really "only a foolishness". Then Fr. Toth would begin to tell anecdotes.

- Why is it, my Father, that you just tell anecdotes? I asked him once.

- And what do you wish, would it be better that I would cry with everyone?! It may be that when I tell anecdotes, my heart at that time is not happy. But I have an obligation to help the person in some way - to give him some support - to chase away his depression.

But in case some one would prefer to speak seriously, then Fr. Toth was an inexhaustible well of wisdom. Wonderfully educated, well read, witty, Fr. Toth was the most interesting interlocutor. And also Fr. Toth possessed originality and distinction in everything including the least details of life, and the main thing is that a halo of glory, justly surrounded his name, as the first hero of Orthodoxy in America; legends were composed already during Fr. Toth's life; things attributed to him made him a remarkable person not only among the Orthodox but also among the Uniates. His name really was known in all America - not only among the Russians but also among the Slovaks. It was no longer necessary to say: "about the Mitered Archpriest" or "about Fr. Alexis"; it was enough to say: "Fr. Toth" or only "Toth" or only "Archpriest" and everyone knew who was meant.

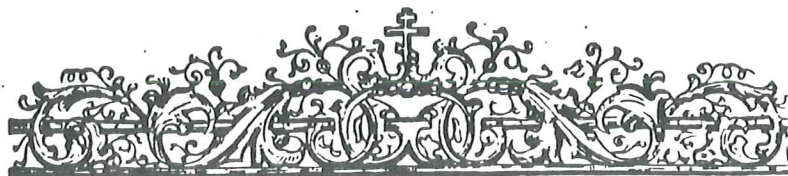
It was not in vain that Fr. Toth sometimes as a joke, but not without some pride said: "every dog knows me"¹⁴⁷ ...

And this is that Fr. Toth who is no longer with us! One does not wish to believe, that our "Bat'ko" has left us forever, that he could leave Toth's house and Toth's church in Wilkes-Barre to some one else ...

Ah, our Father, our Father! It can be that during your life you were not a cause of our tears, therefore your death has left great sadness and tears!

Only one thing consoles us, that the Lord gave us the happiness to live with you and our joy was to see with our eyes the one Equal to the Apostles of the American Orthodox Church!

There should be peace for your soul in the world above, in the Czardom of beauty, where there is Light from the Face of God.



¹⁴⁶ * APV, v.XIII, No.10. pg.192

¹⁴⁷ * Every dog knows me - means that everyone knew him.

The Bat'ko of the American Rus'.¹⁴⁸

(To the memory of Fr. A. G. Toth on the halfyearly day after his death.)

by Rev. A. A. Hotovitzky

"Bat'ko¹⁴⁹ of the American Rus'!"

Who around did not know him? Is there anyone, who even though he did not see him living in America, - did not hear about our unforgettable, great, glorious "Bat'ko"?

Did not everyone enjoy his great soul? Is there one who did not shiver at his strong word, who did not bend to his national and religious work?

Mentally as if alive he stands until this minute before my eyes, - strong and mighty like an oak, unusually handsome in the expression of his sympathetic face and the view of his hair as white as snow... One does not wish to believe, that he is not among us. In our minds, - it seems that all of a sudden his voice will sound once more - his words, hot with inspiration, and his conversation, known to all of us. His cheerful jokes will be told, and there will be an outburst of laughter, or, sometimes - like thunder somewhere in heaven, - his prohibition.

Our Bat'ko is no longer here! He will not return to his loyal Russian children!

Death, - that death, that for ages bursts in among living, that unmercifully tears out the great and the beggars; rich and poor; lazy people and hard workers, the wicked and cruel, and the kind and warm-hearted, and those, to whom everything glorious, great, and honest, goes against their nature and those, who, as heroes of the people's spirit, lead whole nations to blessedness, - to light, to God, - that cruel death has cut down also the precious life of the Orthodox giant, the leading chief of the American Rus', our Fr. Toth!

His clear eyes are closed, his lips are closed, his immortal soul has left its perishable quarters, going to another dwelling...

With loud cries, the American Rus' has seen her most beloved Bat'ko in the grave!

Over his remains wept the Primate of our Church and, bending over the coffin of the departed, by his kiss he gave to the unforgettable Toth the parting of thousands and thousands of those who knew his incomparable work for other people...

There was no person, whose eyes were not wet with a tear - of sadness and regret...

Eternal memory to you, eternal memory, eternal memory!...

But for me you are alive, my dear Bat'ko! I have not seen you lifeless, dead, with a lost view of life! I was not at your deathbed, I did not sing departing services to you at our monastery, I did not throw a handful of earth at your grave, I did not tell you a departing word at the time of your burial...

At those minutes I was far far away, and received the sad news in the Old Country, in Lvov, which is known to almost all Rusins. There at the editorial office of the "Galitchanin" I saw our "Svit" with a black border of mourning, and the terrible fatal news struck my heart like a knife:

"Fr. Toth is dead!"

Oh, it is a great misfortune! Oh, it is sad!

No, no, I do not want to bring to mind your wonderful picture as a dead man, - no, stay alive for me forever, strong, mighty, glorious!..

And for you all, dear brothers?! Did our Toth die? Our great Archpriest? Our warlike leader?..

Or did his testament diminish for us when his eyes closed? Or, with his lips silent, is his teaching forgotten? Or is that which he taught during his life also deep in the ground with his body? Will decay, putrefy in that ground the memory of that, which our deceased leader considered the most sacred of the Russian people? Or will his departed soul take from us the courage, hope, power and zeal in the fight against the countless enemies of the Russian people, the Russian faith, our Mother - Church?..

¹⁴⁸ * APV, v.XIII, No.22, pg.375-377

¹⁴⁹ * Bat'ko is a Little Russian form of batiushka, and means "father" in the same way that the old English "gaffer", derived from grandfather, was used as a term of respect. All priests are addressed as "batiushka", and priest's wife is addressed and alluded to as the corresponding, "matushka"; these words cannot be simply translated as "father" and "mother", and have in English no corresponding term of affectionate respect.

Would we cloud the spiritual eyes of our Bat'ko looking at us from the other world by our negligence, by our willful lazy lives? Would we throw shame on his glorious memory by our quarrels, fighting, hatred, which benefits only our enemies who destroy our common holy mission? Would we profane the still fresh grave of the unforgettable Toth by our surrender before the enemy and by doing that, as defeated warriors, retreat in all directions, afraid of a misfortune, abandoning the holy flag of our Russian name, our Orthodoxy, our "Bat'kovschina" - Fatherland, and by doing this we will forever make of ourselves a laughingstock and disgrace to those, against whom, until the end of his life, Fr. Toth zealously, successfully, fought and was victorious?

Rus', Rus'! Your road is toward the light! Your fight is for truth! Go in that direction, which you were shown by your deceased Warrior-Giant!

Unwillingly to my mind comes the image of the glorious Cossack from the immortal work of our All-Russian writer Gogol - "Taras Bul'ba".

Do you know that Taras, that Bul'ba? He was a colonel of that true Orthodox Cossack Seech,¹⁵⁰ that defended the Holy Orthodox Faith, Holy Russia, - but not in the same way, as the contemporary American Haydamaks-Seechevics,¹⁵¹ who push themselves and the Russian people under the Latin shoe, convert themselves into Ruthenians, shame the Russian name renouncing the Russian Mother, - since, it is true that they are not worthy to call themselves her sons!

No, Taras Bulba did not spare the life of his own son Andrey, who was a traitor, who deserted to the Poles, but with his own hand he killed him, and his hand did not shake...

For Rus! For the Holy Orthodox Church! For the Faith! - This is what kind of great flag was standing, this is for what he gave his life, this was for what he and his Cossack army honorably shed blood!

¹⁵⁰ * Zaporozhskaia Seech. A Cossack stronghold, founded during the middle of the 16th century on the islands of the Lower Dnieper situated below the Dnieper Rapids (porogi, from which came the word Zaporozh'e). The stronghold was intended as a Polish-Lithuanian border for defense against the Tatars and Turks, who constantly attacked the Polish-Lithuanian state. It did not take long before the Cossack Seech became an independent force. Their community was organized along military lines, but during peacetime there was democracy and equality for all Cossacks. At the general meeting they elected their commanders (Atamany) and officers for other duties and decided all important questions. Zaporozhskaia Seech assumed the role of protector of Orthodoxy in Little Russia (Ukraine) occupied by the Poles and Lithuanians. At the same time the treatment of the Orthodox peasants and clergy by the Roman Catholic Poles created a mass emigration to the region of Seech, which led the anti-Polish uprisings that began in the 1590's and ended in the revolution of 1648-49 led by Bogdan Khmel'nitskii, who requested the government of Moscow to unite their country with Moskovy. The debates in Moscow lasted 3 year before it was decided to take the Cossacks and their country into the Moscow Czardom, since it was clear that a war with Poland would result. Since the 17th century the Atamans became known as Hetmans of the zaporozhskogo voiska (army). According to the Russian-Polish peace agreements of 1667 and 1686, the territory of the Zaporozh'e and the Cossacks became protected by the Moscow Czar. During the 18th century the imperial government gradually limited Cossack autonomy; some of them moved to the northern Caucasus and formed in 1783 the Chernomorskoe Cossacks Voisko (Black Sea Cossack Army), which in 1860 was renamed Kuban Cossacks. All together there were 9 Cossack armies and 7 smaller detachments, who were of different national origin, all across Imperial Russia, many of them in Asia. Because of their protection of people and Orthodoxy, the Cossacks were revered and became an example for future generations. Therefore it is not surprising that in parishes under the guidance of St. Alexis there was much talk about Cossacks, and according to reports sent by other priests, in those parishes the most read book was Gogol's Taras Bul'ba, and one parish (Minneapolis) ordered as many as 15 copies of that book for the library.

¹⁵¹ * Haydamaks were guerrillas, who from the 1730's were present in the Polish Leftside of the Dniepr. Poles no longer had any more power to fight them. Their base was Kiev and its surroundings. Their moral and material base was in Zaporozie and the entire Leftside of the Dniepr. Some detachments came from Moldavia and were called "Deineks". Haydamaks fought the Polish Roman Catholic missionaries and the Uniates and were supported by the population. They were seen as protectors of the Faith; Unia was considered, according to the Ukrainian historian Hrushevsky as treason to the people.

More than once, in a big battle, - it seemed that the Cossacks were losing to the hostile Lyakhs, and the honor of the Cossacks would be lost, - and all of a sudden the voice of Taras Bul'ba would thunder, and it would be in such a way, that it would reach a dead heart and resurrect it!

- Hey, children! Is there still powder in your flasks? Is the Cossack force still strong?!..

- Hey, Bat'ko! There is still plenty of powder, the Cossack force is not weary!...

- And trouble came to the enemies! And again the Cossacks strained every nerve, the source of power, and went forward and forward after Bat'ko... Run, Lyakhs, there will be no mercy!

And when his oldest son Ostap, who cut down more than one hundred cursed Lyakhs, was attacked by enemies, as by predatory wolves, and was wounded in many places, bound, and then sentenced to death, - what did Taras do?

Without fear of a terrible death, he went alone into the enemy city, where there were thousands and thousands of people gathered at the scaffold, where Ostap would be killed, there he stood, proud, that his Ostap in his hour of terrible suffering -- tortured, tormented, cut to pieces, did not make a sound, did not request mercy, did not cry for mercy from the Lyakhs...

And when Ostap, at the last minute of his suffering, looked at the hostile crowd, remembered his own house, his good Bat'ko Taras, and cried out as his parting greeting:

- Bat'ko, do you hear me?..

- I hear! - thundered through the crowd of people, and all these thousands of people shuddered in concert.

But Taras said his word...

When I met Fr. Toth, for the first time fifteen years ago, here in America, it already came to my mind, that physically he looked very much as, I had in my mind imagined, that Taras Bul'ba looked: strong, big, majestic! When he opened his lips - it thundered. When he laughed, the earth shook. "Taras, a real Taras", I thought.

I told Fr. Toth about that.

And he told me: I thank you from my heart, this is the best praise for me!"

Make a call, our Bat'ko Toth, in those hours, when enemies here in America will attack us exceptionally, when our strength will fail and the people's spirit will depart and we will start to surrender to enemies, - then call to us, as Taras Bulba called to his Cossacks:

- Brother Russians! True sons of Holy Rus'! Forward against the enemies! Don't you have any powder left in the powderhorns? Did the Russian strength perish?

And then there will be movement in the American Rus'. And fresh strength will be found, and the Russian sons will stand in close order shoulder to shoulder, and under the Holy flag of Faith, Church and Nationality, they will go forward toward that great goal, that called our great grandfathers, that moved also the gallant Cossacks to fight, - our brothers, as we believe, and if not brothers, then our sons, and if not sons, then grandchildren, great-grandchildren will achieve...

And a loud call will sound everywhere, in all corners in America; in mines, where our Rusins are digging, and in factories, where the Russian soul works in fire and in forests and in valleys:

- Oh, there is still gun powder in the horns! The Russian power did not perish yet!..

And it will never perish! And like thunder this answer will roll up to the Old Country and will shake there the centuries old enemies of the Russian people, and sing for them their forthcoming eternal, but not good memory...

And if for you, Russian warrior for the Holy Cause, for the Holy Faith, life will become here very, very hard, - then from the depths of your Russian chest make a call:

- Rus', Rus'! Do you hear my suffering?

- I hear! - will sound the answer to you from the other world, from the glorious Bat'ko and from all those thousands of our glorious warriors, who for centuries gave their lives for our great cause, who did not spare their lives and blood, so that Rus' would flower, so that the Russian Church would shine, and so that the Holy Great Fathers' Orthodox Faith would save all Russian people!...

Two celebrations in Wilkes-Barre Orthodox church.

Priest A. Nemolovsky (in 1909 consecrated as a bishop)¹⁵²

April of the year 1903.

For 12 years the name of Fr. Archpriest Toth has thundered in America, this courageous defender of holy Orthodoxy, adviser to Archpastors, teacher of missionaries, idol to believers of our Church.

Around this name legends here were already made, the word of Fr. Toth was the complete undisputed authority. From all corners of America people requested advice and direction from him. And even though Fr. Toth, with the exception of the very short term of his Deanship, did not have any administrative position, all missionaries considered it their holy duty to present themselves to Fr. Archpriest.

April of 1903 was the 25th year anniversary of the priestly service of Fr. Archpriest; and the entire Mission, headed by His Most Reverend Eminence Tikhon, used the occasion to publicly acknowledge their feelings of awe and deep respect for a remarkable, historical, in the full meaning of word, person - Fr. Archpriest Toth. They arranged a jubilee celebration.

Deeply moved, with tears in his eyes, majestic, in the full meaning of the word, handsome, Fr. Toth, his hair silver, goes to the Archpastor, who crowns with a Miter, that head which was already previously decorated with the thorny wreath of a selfless missionary life. Therefore a kind of special feeling filled the hearts of the priests participating in the Divine Service. Tears also appeared in their eyes.

At the end of the Divine Service Fr. Archpriest A. Hotovitzky read Fr. Toth a congratulatory address:

"You, as a courageous warrior of Christ, were the first to dare to sever your connection with untruthful Unia, throwing off the shameful yoke; and you brought your flock into the fold of Orthodoxy with you! How much sorrow, difficulty, and deprivation you had to suffer at that time yourself! Through what kind of difficulties and suffering you had to go, creating a new road for the good news of truth for immigrants from the Old Country, who were kept over there in spiritual darkness and blinded by the politics of Rome? The angry voices of illwishers to your mission has not been silent since, multiplying shame over their own heads; and the unearned insults create for you a crown of praise. Many of us - were witnesses to that drama that you lived through; the deeds of the party that is against Orthodoxy, which struck first at that which was most dear to you and your flock, - your church... It is not a secret to us - how much sorrow was in your heart, when, having experienced all that which was dictated to you by you your pastoral experience and love, you had to vacate your old House of Praying... The Lord granted it - the Lord took it away...

But God returned one hundred times more, inspiring in you a fire of even greater zeal, and put upon your flock a new glorious deed: in a very short time in the place of your pastorate there was a new church, a most splendor one, that makes us happy when we look on it this minute. Do you remember in your life anything more delightful, than the spiritual enthusiasm, that filled every member of your parish family at that moment, when under the dome of the new temple sounded for the first time the happy and mighty song, a song of victory of Light over darkness - /Христос воскрес! - "Christ is risen!"..

Then from the clergy a cross with decorations was presented.

Finally, the parishioners congratulated their "Bat'ko" - "Father". There were hundreds letters and telegrams.

It appeared that rays were coming from the face of this one chosen by God, when he, answering the greetings, crossed himself and said: "Praise the Lord. Now Orthodoxy stands now so solidly in America, that there are no crafty designs which could destroy it..."

Six years passed...

¹⁵² * APV, v. XIII, No. 9, pg. 161-163

Again I am in the Wilkes Barre church. Again is sung "Христос воскрес" - "Christ is risen". Twelve priests came here, and again Fr. Toth has called them to come to him. Again there is a celebration in honor of the glorious missionary. But alas! a sad one.

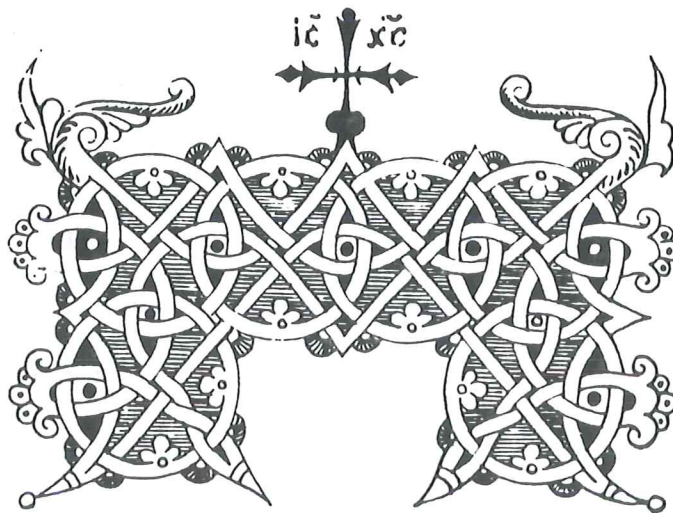
A catafalque, surrounded by tropical plants, and a coffin containing the perishable remains of that one, who was the first one, who lit up America by Light, who put the first stone in the foundation of the Lord's Building of the American Orthodox Church.

In church there is crying and outbursts of sobbing. We sing burial songs to the slave of God Archpriest Alexis, - the greatest historical person, the most glorious son of poor Austrian Rus', - who is equal, and may be even greater than the unforgettable Fr. John Naumovich.

We see off into eternity that one, thanks to whose apostolic work appeared a Local Orthodox Church, and from our mouths involuntarily, come words of complaint: "Alas, why, why before time did the Lord take him away!" But loudly sounds the victorious song "Христос воскрес из мертвых" - "Christ is risen from the dead".. which answers our complaint:

"He will not be alive again if he will not die..." The grave of Fr. Toth - this is a wonderful source of life giving water, that will give strength to the future generations of American Orthodox Rus'!

Time will pass. The details of his personal life will be tarnished or completely be forgotten, the human part will completely disappear. But instead the divine part will remain... Brighter and brighter will flare up that holy spark, that the Lord put into the soul of Fr. Toth, - that spark will ignite the souls of other missionaries, who would consider the person of the unforgettable Fr. Toth as the greatest example for their activity in the Lord's field in America. As long as God wishes to preserve Holy Orthodoxy in America, until that time from generation to generation will be given over the blessed name of Father Archpriest Alexis Toth, as one who put the first stone in the foundation of the American Orthodox Church.



St. Alexis' canonization in the press.

After the canonization of St. Alexis on May 29-30, 1994, there were many articles about that event in the secular and theological press. Some of the reports unfortunately reflect the complete ignorance of Orthodoxy and its teachings of the writers and editors, and their unwillingness to do even minimal research. St. Alexis does not need fairy tales, since his accomplishments are so great that even the Roman Catholic Church has included him in their Encyclopedia, pointing to the results of his mission here in America and in his homeland. At the same time there is no longer any need to diminish his mission either, by tales from the Uniate and Roman Catholic press from the time of the Saint's mission in America. In his article, included in this book, Bishop Alexander, then a priest, told of the time when the Saint was newly departed, that legends were already around the name of Father Alexis. Contemporary writers of some articles, which appeared before and after his canonization are misleading. Therefore we suggest that those who research, read the translations published by our press of the writings of Saint Alexis himself, which will open their eyes to the events and the words of the Saint himself, and the opinions about him of his contemporaries, to see some documentation and correspondence. We did not include misleading articles in this publication. Here are summaries of some articles.

The Pittsburgh Post Gazette of Wednesday, June 1, 1994 "Orthodox Church canonizes newest saint". The newspaper presents a picture of a religious procession honoring St. Alexis. The report is written well and even though it is short, it presents good information to the readers about the life and achievements of the Saint.

The New York Times, Saturday June 4, 1994 has an article written by Ari L. Goldman. "A Canonization". The writer writes about the "Orthodox rite in America" - there is no such thing; there is a Byzantine Rite. Otherwise the report is fine.

The Scranton Times, Focus, Friday, April 15, 1994. "The Raising of a Saint". presents readers with good pictures of the service, the veneration by the clergy and people, and other pictures. The article was written by John Hambrose. There are some mistakes such as "he (St. Alexis) was sent by the Russian Orthodox Church to the United States to minister to the waves of Eastern European immigrants". In reality St. Alexis was sent to America by a Uniate bishop John Valyi to serve the parishioners in Minneapolis, Minnesota. The newspaper states that in Minneapolis St. Alexis is credited "with converting - or restoring to the Orthodox church - thousands of people". In reality it was just over three hundred. Otherwise the article is well intentioned.

Saint Paul Pioneer Press, Sunday, July 3, 1994. "Saint/ Priest began 17 parishes" is a long article written by Clark Morpew, Staff Writer. With the article there is a picture of Rev. Thaddeus Wojcik holding an icon of St. Alexis. In the first sentence he incorrectly writes that "The Rev Alexis Toth, a Russian Orthodox priest who spent his life talking Catholics into leaving their church and joining his.." St. Alexis' mission was among Uniates not Roman Catholics. The meeting of St. Alexis and Bishop Ireland, who refused to give him jurisdiction to serve, is described very well: "and when the two met, the fireworks flew. Ireland's first objection was that Toth would be speaking in the people's native tongue rather than English." The writer of the article describes clearly the concerns that the bishop had: that all services should be in Latin in his diocese, that the clergy had never been married. As the newspaper reports: "The rift between Toth and Ireland has now been reconciled through efforts by Archbishop John Roach and the Rev. Thaddeus Wojcik, rector of the Cathedral of St. Mary, which Toth founded". I met His Grace and it seems to me that the Archbishop did not read the works of St. Alexis and does not understand the origin of the differences. His statement that it was a simple "misunderstanding between Bishop Ireland and Fr. Alexis" is an oversimplification. In reality it was not a "misunderstanding between the two of them but this "misunderstanding" happened in other cities of America and in Europe between Uniates and Roman Catholics.

All those who were converted or organized in parishes were according to Clark Morpew, "Slovakians and Russians". The people are known as Rusins or Carpatho-Russians. In the summary of differences between the churches is interesting information for readers; for example that there are 22 branches within the Catholic Church, 21 of them Eastern Rite and the remaining one is Latin or Western Rite Catholic. The author gives incorrect information about the Orthodox Church: "In the Orthodox Church in

America, once known as the Russian Orthodox Church, the faithful make wide use of icons in prayer and worship. Priests may marry and, if married, may become bishops." The article does not explain that to become bishops, the priests have to be widowers and that there is also celibate clergy. April 27, 1996 another article was published that included other mistakes among them the amount that Czar Nicholas II donated from his own account (Donation for the church was 5000 Rubles).

The Minneapolis Star Tribune, Saturday, June 4, 1994, "Rev. Toth is now a Saint". The short article gives a good description of the missionary activity and achievements of the Saint.

Religious News Service, June 1, 1994, "U.S. priest canonized in the Orthodox Church". The article states: "Upon arriving in America in 1879 to serve parishes in the Midwest, Toth was reported to have been treated with hostility by the Roman Catholic diocesan bishop in Minneapolis, who refused to accept Toth because he was Greek Catholic". Then: "No official procedure exists for the canonization of saints in Orthodoxy, the Eastern branch of Christianity formed from a split with Rome in 1054 A.D.". "In more recent years, the Ecumenical Patriarchate - the seat of all Orthodox churches, based in Istanbul, Turkey - has issued special encyclical letters in which the Holy Synod recognizes or accepts popular sentiments about a saint." In this article there are mistakes in most statements. Since there were five patriarchates and only one of them, the Roman, left the Ecumenical Church, it is clear that the first "protestant" as he was called by the Patriarch of Constantinople was the Roman Patriarch- Pope. The majority rules in church councils and the four patriarchs were the majority. Then it is incorrect to state that there is no official procedure for the canonization of saints in the Orthodox Church.¹⁵³ The life, teachings, and possible miracles and the relics of the candidate for sainthood are examined. Then the recommendation is sent to the Synod of Bishops which makes its decision. The statement about the Ecumenical Patriarchate in matters of canonization is not correct, since the national Patriarchates and the autonomous Churches do not need confirmation from Constantinople; it is an internal matter if the new saints are registered in the books of Orthodox Saints that the Patriarchate venerates. There are some saints that are recognized by one Church but not by another, St. Augustin for example.

The Church Messenger, Portage, Pa. June 5, 1994. "Carpatho-Russian Priest, Fr. Alexis Toth, Added to List of Saints".¹⁵⁴ The article is three pages long with the picture of the Icon of St. Alexis. Other pictures are of the clergy at the coffin of St. Alexis and of Archbishop Nicholas, administrator of the Carpatho-Russian Diocese in the United States and Canada with His Eminence, Archbishop Nicholas of Priashev, from where St. Alexis came to America at the glorification of St. Alexis at St. Tikhon's monastery on May 29. According to the newspaper "... 14 hierarchs of the Church, hundreds of priests, deacons and monastics, and nearly 10,000 faithful from throughout the country flocked to witness this milestone in the history of the Orthodox Church in America." Bishops representing other national Orthodox Churches were there also. "The service began with a procession of hierarchs and clergy from the Monastery Church to the Bell Tower Chapel directly across from the mausoleum where Fr. Toth had been buried. As the bishops, priests and faithful sang "Christos Voskres" in the Carpatho-Russian "protopinije" Fr. Alexis Toth had loved, the procession made its way to the front of the outdoor chapel as a group of priests carried the coffin bearing the earthly remains of the beloved pastor to its placement in front of the chapel.

Then the official Proclamation of the Holy Synod of the Orthodox Church in America on the Glorification of the Holy and Righteous Archpriest Alexis Toth was read publicly.¹⁵⁵ ... Following the proclamation, the celebration of Vespers and Matins continued. During the services, the Magnification to Saint Alexis was exclaimed for the first time: "We magnify you, O holy Father Alexis, and we honor your holy memory for you led your people back to the Orthodox Faith, and you pray to Christ our God for us." Likewise the Troparion and Kontakion were sung as well, also in traditional Carpatho-Russian plain chant.

¹⁵³ * Orthodox Church, July/August 1994, page 11 gives a good explanation of canonization and preparations in the Orthodox Church: "The Church does not "make" saints, but publicly acknowledges their holy lives."

¹⁵⁴ * Passages of the articles in The Church Messenger are reprinted by kind permission.

¹⁵⁵ * St. Alexis, The Writings, page 206-207. - The entire text of proclamation by the Holy Synod.

Following the Matins, a procession escorted the holy relics of St. Alexis back into the Monastery Church, where the hierarchs, clergy and faithful present venerated the closed casket-reliquary. Also in the center of the chapel, for veneration for the first time, was the Icon of the newly-canonized Confessor and Defender of Orthodoxy in America. "As the newspaper reported, the next morning a Hierarchical liturgy was served, the first in the presence of the relics of the newest saint. "...clergy and faithful carried the relics of St. Alexis to the huge Pavilion Chapel, where Metropolitan Theodosius, six archbishops and five bishops celebrated the Hierarchical Divine Liturgy. Two choirs sang the responses.. At the Little Entrance with the Holy Gospel, the hierarchs themselves carried the relics of St. Alexis through the Royal Doors and around the holy altar. The reliquary was then placed in front of the icon screen; it was opened for the remainder of the Liturgy... As thousands of faithful received the Precious Body and Blood of the Holy Eucharist, several priests offered the first Moleben Service to St. Alexis before his relics. For all who were present it was an incredible and unforgettable experience to see so many men and women and children "in the fear of God, with faith and with love, come forward!"

At the conclusion of the Liturgy, Metropolitan Theodosius presented the visiting hierarchs with relics of St. Alexis to take home to their dioceses for veneration by their faithful. An Icon of St. Alexis with a relic inscribed was presented to the pastor of St. Mary's Church in Minneapolis, which Fr. Toth had founded and served. Scores of faithful from Minneapolis flew by plane to St. Tikhon's for the weekend; also present were two grand nieces of Father Toth - June Blankenburg and Stella Halloran.

The relics of St. Alexis were then carried out of the pavilion chapel, escorted by hierarchs, clergy and faithful, back to the Monastery Church. There the reliquary was opened, the relics were venerated by the metropolitan, archbishops, bishops, priests, deacons and monastics. The faithful had to line up outside the Monastery Church for four hours to enable everyone to pass by and kiss the Gospel, cross and vestments of the new saint.

As a memento of the historic canonization, each person who venerated the relics, received a small icon of St. Alexis and a piece of cloth that had been wrapped around those very relics of Fr. Toth when his body was transferred to the new reliquary on April 14. Thousands of faithful lit candles and placed them before the relics, offering their individual prayers for the new saint's intercession..."

One page in the newspaper gives a detailed biography of the saint.

The Orthodox Church, Syosset, N.Y., an official publication of the OCA

The April/May 1994 issue has articles that prepare readers for the glorification of the Saint and tell about the decision of the Holy Synod of Bishops of the OCA at its Spring Session that confirmed the glorification of Archpriest Alexis Toth. In his biography mistakenly it is said that the Archpriest received among other awards the order of Saint Alexander Nevsky. That was not possible since it was only given to the members of the Royal Family and in Russian history only several people who were not in line for the throne received the order for special military or diplomatic services, such as Graf Ignatiev for the peace treaty that gave independence to some regions in the Balkan Peninsula.

The July/August 1994 issue was dedicated almost entirely (16 pages) to the glorification of St. Alexis. There are many pictures of the new saint and pictures of his canonization celebration in the monastery. There is much interesting material about St. Alexis: "A parish remembers..." The parish in Bridgeport was one of those that St. Alexis led back to Orthodoxy from Unia. The parish recently celebrated their 100th Anniversary and the canonization of Fr. Alexis. Another article with a picture reports that on the same day that St. Alexis was canonized in St. Tikhon Monastery in the United States, he was also honored at an international youth pilgrimage in Poland. There were more than 3,000 Orthodox youth from several countries there. Father John Matusiak, representative of the OCA preached on the life and work of St. Alexis, and presented the hierarchs with an icon of the new saint.

Metropolitan Theodosius' Canonization Sermon.

We heard in this morning's Gospel (John 8:42-51) Jesus' words, "Truly, truly I say to you, if one keeps My word he will never see death" (John 8:51) How fitting these words are, especially within the context of this Divine Liturgy and as we rejoice in the glorification of Father Alexis Toth. As one who kept and shared the word of the Lord, St. Alexis is now officially and publicly recognized as one who intercedes for us before the throne of the Triune God.

Coming together to celebrate this Eucharist, and having in our midst the relics of one of God's saints, is an affirmation that what we are doing here is life-giving. Within this gathering the Church's proclamation of one man's fidelity to keeping the Lord's word is simultaneously a proclamation that all of us are called to receive and keep the life-giving word which leads us into the realm of the holy and the community of the saints. Unfortunately, for many, the reality of the holy is reduced to a concept having little if anything to do with one's everyday life as a Christian. Holiness is often perceived as a quality reserved for the few, while the community of the saints exists somewhere beyond time and space. If we are to grasp the message of today's Gospel, and if we are to recover what it means to bear the name "Christian", then it is imperative to recover the understanding of holiness.

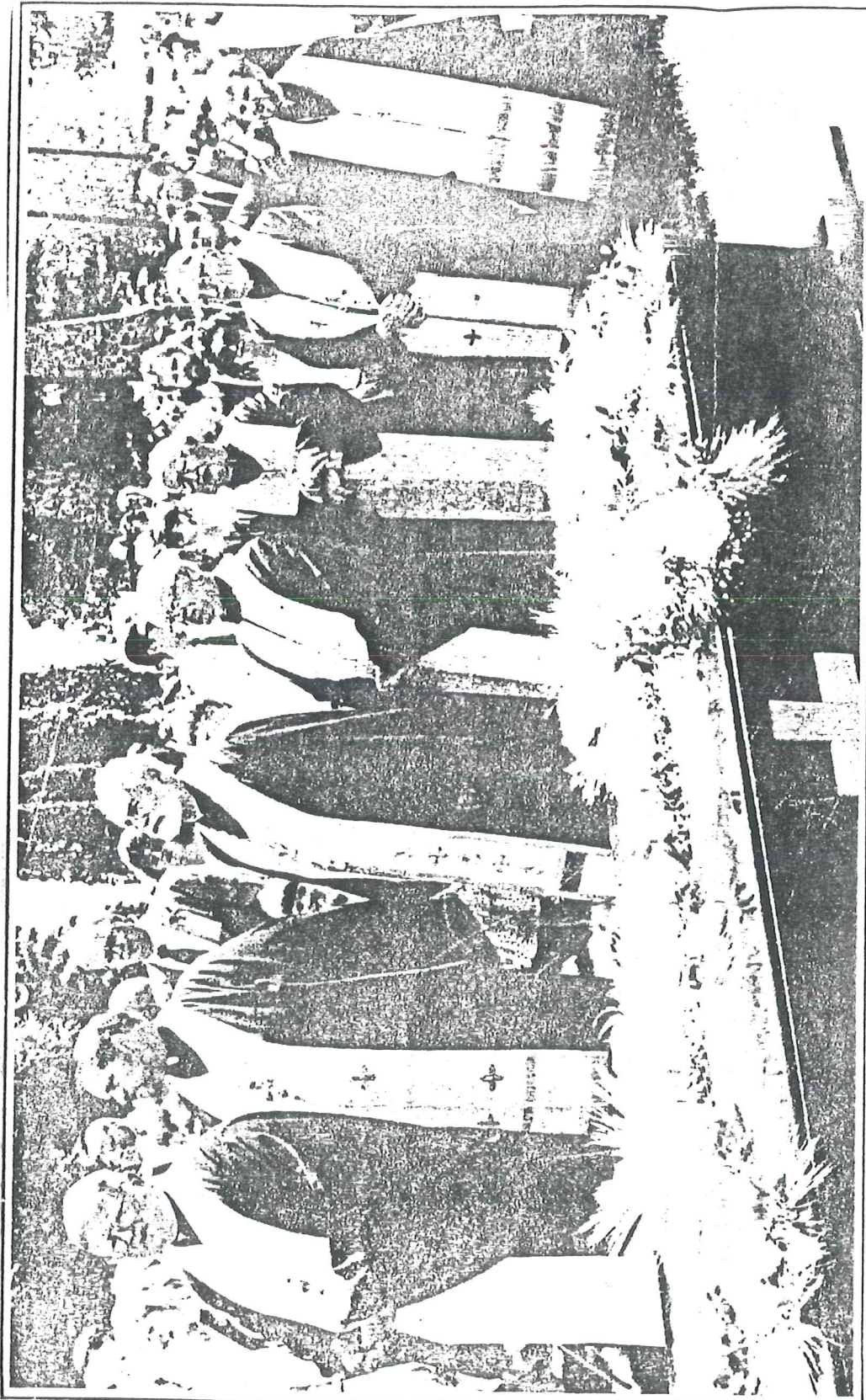
To understand holiness we need to first recognize that, by virtue of our Baptism and Chrismation, we have been called to be holy. We also need to understand that our very presence in this Eucharistic assembly indicates that all of us who celebrate this feast of God's Kingdom also desire to enter into the fellowship of the saints. Baptism, Chrismation and Eucharist dictate who we are as Orthodox Christians. Our participation in these sacraments reveals that holiness is fundamental to being a Christian and therefore very much a part of daily life.

But participation in the sacramental and liturgical life of the Church does not guarantee holiness. In fact, and I am sure no one would disagree, the sacramental and liturgical life of our Church is often divorced from everyday life. It is often the case that what is done in Church has little, if anything, to do with how we live and work with others.

Being called to holiness requires a response that determines our relationship to God. For this reason today's Gospel is very challenging. It forces us to look at ourselves and to evaluate how we respond to the love God continually offers us, particularly now as we celebrate this Eucharist. Just as Jesus spoke to the Jews in the Temple, He is speaking to us now in today's Gospel: "If God were your Father, you would love Me, for I proceeded and came forth from God" (John 8:42). What Jesus is saying to us is that it is not enough to say, "I believe in God," or "I am a faithful Christian," or "I was baptized as an infant into the Orthodox Church." or "I am a member in good standing in my parish." Those who Jesus was addressing in the Temple could and did make similar responses: "We have the law of Moses," "We are the children of Abraham," and "We have God as our Father."

If holiness is to be more than empty words or empty claims, then it must be placed in the context of love. Only in the context of love can there be a real and living communion between persons. Thus Christ's love seeks to draw us into communion with himself. His love for us desires to be reciprocated by our love for Him. Indeed, if we claim to be Orthodox Christians, then everything associated with this assertion presupposes a growing love for Christ. To be standing where we now stand, to be celebrating what we now celebrate, should proceed from the ongoing love generated between Christ and ourselves. And from this comes holiness.

Dear brothers and sisters: We have heard the life-giving and sanctifying word of the Lord with our ears. We will become temples of the Word when we draw near to the chalice. Therefore, like Saint Alexis, whose relics we will venerate, let us keep and love the word of the Lord, allowing it to grow within us so that our gathering may truly be the gathering of the saints who have been "endowed with the Kingdom which is to come." Amen.



"O RIGHTEOUS FATHER ALEXIS, our heavenly intercessor and teacher, Divine adornment of the Church of Christ, entreat the Master of all to strengthen the Orthodox faith in America, to grant peace to the world and to our souls, great mercy." Among clergy singing the Troparion to St. Alexis Toth is Fr. Stephen Dutko, second from the right.

Carpatho-Russian Priest, Fr. Alexis Toth, Added To List Of Saints

St. Alexis Confessor and Defender of Orthodoxy in America Great Vespers¹⁵⁶

Kathisma 1 - "Blessed is the Man..."
"Lord I call..."

Tone 6

Come, all who love the saints,
Let us honor the new Man of God,
A fruitful branch of Christ the True Vine,
A defender of the Orthodox Church,
The thrice-blessed priest Alexis,
Our Father and Teacher.

Zealous for the Law of God,
King Josiah taught Israel to serve only the Lord.
Our divinely-wise Father Alexis
Guided his people to the Orthodox Faith,
Teaching them to cry aloud,
"O Lord, have mercy on us."

Our holy Father Alexis,
Guided by the Spirit of Truth,
Exposed the error of ignorance
And led his people to the True Faith.
In humility concealing his virtues from others,
He thereby received a heavenly crown.

Today the Church celebrates a feast of great joy,
For the Holy Priest Alexis
Guides his sheep back to the knowledge of the Truth,
Watering them with the ever-flowing fountain of his teachings,
And instructing them to sing,
"Glory to God for His great mercy."

The Righteous Priest Alexis
Appears as a radiant star.
He shines with the light of holiness
As he nourishes his flock with the Word of God.
And having embraced the Orthodox Faith,
That flock in thanksgiving still cries aloud with joy,
"Glory to God for His great mercy."

The worthy Priest Alexis,
That teacher of true doctrine and piety,
Instructed his people with fatherly counsels.
He led them to the Ark of Salvation
And casting off the yoke of a false union, they cry aloud,
"Glory to God for His great mercy."

¹⁵⁶ Liturgical texts courtesy of the Orthodox Church in America.

Tone 6

Glory...
 Come, O Orthodox faithful,
 Let us praise Alexis the new Man of God,
 Who shone forth as a radiant lamp,
 Dispelling the gloom of ignorance,
 Proclaiming the Truth to those deceived by error,
 And restoring to them their blessed inheritance -
 The Orthodox Faith of their fathers.

Now and ever ...
 (from the Pentecostarion)

Entrance
Prokeimenon of the Day
 Readings from the Old Testament (3)

Reading 1

The Reading from Proverbs (Composite - Ch. 10, 3, 8)

The memory of the righteous is with praise and the blessing of the Lord is upon his head. Blessed is the man who has found wisdom and the mortal who has understanding, for it is better to purchase her than treasuries of gold and silver. She is more precious than precious stones and all that is precious is unworthy of her. For length of days and years of life are in her right hand; and in her left hand are riches and glory. Out of her mouth proceeds righteousness and she bears law and mercy upon her tongue.

Hear me, O child, for I will speak noble things. Blessed is the man who keeps my ways, for my ways are the ways of life, and in them is prepared favor from the Lord. Therefore, I pray you, and utter my voice to the sons of man: For I, wisdom, have dwelt with counsel and knowledge and I have called upon understanding. Counsel and safety are mine, understanding and strength are mine. I love those who love me and those seeking me shall find grace.

Understand craftiness, O you who are simple, and imbibe knowledge, you who are untaught. Hear me again, for I will speak noble things: I will open my mouth and from my lips shall come what is right. For my throat shall meditate truth; false lips are an abomination before me. All the words of my mouth are righteous; there is nothing in them that is twisted or perverse. They are all straight to him who understands and right to those who find knowledge.

I shall instruct you in truth, so that your hope will be in the Lord and you shall be filled with the Spirit.

Reading 2

The reading from Wisdom of Solomon (Composite Prov. Ch. 10; Wis. Ch. 6, 7, 8, 9)

The mouth of the righteous brings forth wisdom; the lips of the wise man know grace. The mouth of the wise speaks wisdom, and the truth delivers them from death. If a righteous man dies, hope is not, for the son of the righteous is born to life, and in his own good things he acquires the fruit of righteousness. There is always light for the righteous and they obtain grace and glory from the Lord. The tongue of the wise is a good sister-in-law, and in their hearts rests wisdom. The Lord loves the hearts of the holy, and acceptable to Him are all the undefiled in the way.

The wisdom of the Lord illumines the faces of the wise. For she takes hold of those desiring her by making herself first known to them. She is easily seen by those who love her. He who rises early to seek her shall have no difficulty, and those keeping vigil for the sake of her shall quickly be without sorrows. For she goes about seeking those worthy of her, and graciously reveals herself in the pathways. Against wisdom evil does not prevail.

Therefore I was a lover of her beauty; I loved her and sought her out from my youth. I desired to make her my bride, and even the Master of All loved her. For she is an initiate in the knowledge of God, and a discoverer of His works. Her labors are virtues, for she teaches temperance and prudence, justice and courage; nothing in life is more necessary for men than these. And if anyone desires much knowledge, she knows the things of old, and beholds things to come; she understands turns of speech and the solution of riddles; she has foreknowledge of signs and wonders and the outcome of times and seasons. She is a mediator of good things for all, for immortality is in her, and glory in the company of her words.

Therefore I appealed to the Lord and prayed to Him, and said to Him with all my heart, "O God of my fathers and Lord of mercy, Who hast made all things by Thy word, and by Thy wisdom hast fashioned man that he should have dominion over the creatures made by Thee, that he should rule the world in holiness and righteousness: Give me wisdom that sits by Thy throne, and cast me not away from among Thy children, for I am Thy servant and the son of Thy handmaid. Send her forth from the heavens, from Thy holy abode, and from the throne of Thy glory, that she may be with me, and instruct me in what is pleasing to Thee. And she shall guide me in understanding, and preserve me in her glory. For the thoughts of mortals are miserable, and their intentions likely to fail."

Reading 3

The Reading from Wisdom of Solomon (Composite Ch. 4, 6, 7, 2)

When the righteous is praised, the people rejoice: For his memory is immortality, since it is known both by the LORD and by men, for his soul was pleasing to the LORD. Therefore love wisdom, O men, and live. Desire her and be instructed: For her beginning is love and the keeping of her laws. Honor wisdom that you may reign forever.

I will tell you and not hide the mysteries of God from you. For He is the Guide of wisdom, the Corrector of the wise and the Artisan of all thoughts and deeds. Wisdom will teach with all understanding: For in her is a Spirit, intelligent and holy, the Radiance of the Everlasting Light and the Image of the Grace of God.

She fashions friends of God and prophets. For she is more beautiful than the sun and above all the order of the stars. Compared with the light she is found to be first. She delivered from infirmities those pleasing her and guided them on the paths of righteousness. She gave to them understanding to be holy and to preserve them from those who would ensnare them, and she granted them strength in struggles, so that all might understand that the most powerful of all is piety, and that evil might not prevail against wisdom, nor judgement pass away without convicting the wicked.

Having reasoned unrighteously, they said to themselves, "Let us oppress the righteous man and not spare his venerableness, nor let us be ashamed of the gray hairs of the old man of many years. But let our might be our law and let us seize the righteous, because he is inconvenient to us and is opposed to our deeds; he reproaches us for apostasy against the law and divulges the sins of our training.

"He declares to us to have knowledge of God and calls himself a child of the LORD. He became to us a reproof of our thoughts; the very sight of him is a burden to us, because his life is unlike that of others, and his ways are very different. We are considered by him to be an insult, and he avoids our ways as unclean; he calls the end of the righteous blessed.

"Let us see if his words are true; let us test him to see what will happen to him. Let us torment him with revilement and tortures, that we may understand his meekness and test his guilelessness. Let us condemn him to a shameful death, for, according to his own words, he shall be respected."

Thus they reasoned, but were deceived, for their wickedness blinded them. They did not know the mysteries of God, nor did they discern that Thou alone art God, having the power of life and death: Who savest in times of affliction and delivereth from every evil; Who art compassionate and merciful, granting Grace to His venerable ones, and opposing the proud with His arm.

Litiya

Tone 6

Come, all who love the Feasts,
 Let us sing together with all the angels and saints!
 Today the laborer rests from this work
 And the earthly voice of the teacher is stilled.
 Today our Father Alexis commends his soul to God
 And becomes a citizen of heaven.

Today Wilkes-Barre rejoices with Minneapolis
 Celebrating the most radiant festival of Saint Alexis.
 Exalt him, O bishops! Praise him, O priests!
 Be illumined by his teachings, O people!
 He now stands before the throne of God
 Entreating Him to save our souls.

A new star has appeared in the heavens,
 Illumining the spiritual darkness of our times,
 Guiding us on the paths of righteousness,
 Away from the abyss of error.
 Therefore let us offer hymns of praise to Saint Alexis
 And venerate his holy icon (or grace filled relics).

Glory...

O glorious wonder!
 A new saint is revealed in America.
 Those who fulfill the Gospel teaching of Christ
 Are seen to receive great gifts from God
 And attain the heavenly Kingdom.

Now and ever...
 (from the Pentecostarion)

Aposticha

Tone 2

Come, all you lovers of piety,
 Let us praise our Father Alexis in hymns.
 He is the adornment of priests and boast of the faithful:
 A fearless defender of the Orthodox Faith
 And our heavenly intercessor.

VERSE: Let your priests be clothed with righteousness, and let your saints shout for joy
 (Ps. 132 : 9).

Rejoice, O people of America,
 Let us make a joyful noise to God.
 Sing a new song to the Lord, O Minneapolis,
 Exalt him, O Wilkes-Barre,
 From you the sound of our Father Alexis went forth,
 His words have put the hard of heart to shame,
 Showing all where to seek the Truth.

VERSE: My mouth shall speak wisdom, and the meditation of my heart shall give understanding
(Ps. (49:3).

With what wreaths of victory
Shall we crown our most wise teacher Alexis?
What words can suffice to tell of his love for Christ's Church?
As a shepherd he protected his flock
From all foes, visible and invisible.

Glory...

Tone 6

Fleeing the harm that comes from vanity and pride,
You strove to hide your virtues from the eyes of others
And patiently endured trials and afflictions.
Therefore the Lord who sees all things
Has glorified you, O our Father Alexis.

Now and ever...

(from the Pentecostarion)

Blessing of the loaves

Troparion

Tone 4

O righteous Father Alexis,
Our heavenly intercessor and teacher,
Divine adornment of the Church of Christ
Entreat the Master of All
To strengthen the Orthodox Faith in America,
To grant peace to the world
And to our souls great mercy.

Matins

"God is the Lord..." - Tone 4

Troparion - Tone 4

O righteous Father Alexis,
Our heavenly intercessor and teacher,
Divine adornment of the Church of Christ
Entreat the Master of All
To strengthen the Orthodox Faith in America,
To grant peace to the world
And to our souls great mercy.

Kathismas:

Following the first Psalter reading, the Kathisma Hymn from the Pentecostarion is chanted. Then following the second reading from the Psalter, the Kathisma Hymn in Tone 3 is sung.

Kathisma Hymn - Tone 3

O our holy Father Alexis,
Standing now before the throne of the life-creating Trinity,
Whom the angelic hosts unceasingly glorify
And whom you proclaimed in America,
Pray fervently that he deliver from eternal torment
Those who in love honor your holy memory,
Granting them remission of sins.

Polyeleion
Magnification

We magnify,
We magnify you, O holy Father Alexis,
And we honor your holy memory
For you led your people back to the Orthodox Faith,
And you pray to Christ our God for us.

VERSE: Hear this, all peoples; give ear all inhabitants of the world. (Ps.49)

Sessional Hymn - Tone 8

Like a diligent bee, O blessed Alexis,
You wisely searched the meadows of the Holy Scriptures
And the works of the holy Fathers.
From these Orthodox blossoms
You collected pure and sweet nectar,
Making honey for those in America
To taste and see that the Lord is good.
You led your people to the wellspring of the True Faith.
Therefore in faith we cry out to you:
Intercede with Christ our God

That those who lovingly honor your holy memory
May be granted remission of sins.

Prokeimenon - Tone 4

Precious in the sight of the Lord is the death of His saints.

VERSE: What shall I render to the Lord for all His benefits toward me?

Gospel: John 10:9-16

Canon

Ode 1 - Tone 6

IRMOS: When Israel passed on foot over the sea as if it were dry land, and beheld their pursuer, Pharaoh, drowning in the sea, they cried aloud unto God: Let us sing a song of victory.

REFRAIN: O holy Father Alexis, pray to God for us.

Come, all who love the saints, let us rejoice and keep festival with the angels. Let us sing praises to Saint Alexis: the unshakable pillar of the Faith, the divinely-wise teacher of the Church, the all-virtuous shepherd of the flock of Christ, the boast of priests and the joy of all America.

O radiant beacon of piety shining forth in America, you enlightened us with your teachings and encouraged us by your example. Through your prayers, O holy Father, deliver us from the darkness of sin and the gloom of ignorance.

Leaving your native land, you passed over the sea to the New World. There, by the grace of God, you were led to the Orthodox Faith and proclaimed its saving teachings to all. We celebrate your memory and cry aloud: "This is the Faith of the Fathers which has established the universe."

Ode 3

IRMOS: There is none so holy as You, O Lord my God, who has exalted the power of Your faithful, O Blessed One, and has established us upon the rock of Your confession. You exulted in the Lord, O Father, and He in turn blessed you and multiplied your talents. He sent you forth among the people to nourish them with spiritual food, and they received it and were filled. We celebrate your feast with joy and sing praises to God who glorified you.

Christ gave you strength to defend His Church and wisdom to refute false teachings that his flock might not be led astray. Entreat Him to preserve us steadfast in our confession of the Orthodox Faith and grant our souls great mercy.

You met with Bishop Vladimir and told him of your heartfelt desire to enter the Orthodox Church with your flock. Therefore he traveled to Minneapolis and gathered in a harvest of souls, the first-fruits of your apostolic labors.

Ode 4

IRMOS: Christ is my power, my Lord and God! The venerable Church sings, befitting God, with a pure understanding, feasting in the Lord!

Placing all your trust in God, you went forth among the people, tending your flock in a God-pleasing manner. In your humility you concealed your virtues from others, but Christ has openly rewarded your labors, O righteous Father.

In your love for God and neighbor, you fulfilled the chief part of the Law and the Prophets. You were endowed with power from on high and traveled this land sowing the seeds of piety. therefore, the Lord of the harvest has called you His good and faithful servant.

Many have attained salvation without uttering prophecies or working miracles, but none may enter the heavenly Bridal Chamber without humility. O holy Father Alexis, pray that we too many acquire humility, the foundation of all virtues.

Ode 5

IRMOS: Illumine with Your divine light, O Good One, the souls of those who keep vigil in love, so that they may know You, O Word of God, as the true God who recalls them from the darkness of sin!

When you cried out to your flock: "Come, O children, and hear me, and I will teach you the fear of the Lord," they knew your voice and followed you, for you were a true shepherd, leading them to the pasture of Christ.

When the wolves attacked your flock, O Father, you were quick to act as their guardian. You defended them with the shield of your ministry and repelled all foes know the name of the Lord.

Fear and trembling fell upon yhour enemies, O victorious champion of Christ, when they heard you proclaim the Orthodox Faith and expose their false teachings, O defender of Orthodoxy in America, entreat the Lover of mankind to protect His Church from every assault.

Ode 6

IRMOS: Beholding the sea of life surging with the storm of temptations, and taking refuge in Your calm haven I cry unto You: Raise up my life from corruption, O greatly Merciful One.

Tossed about by the storms of life, you hastened to the calm haven of Christ's Church. You accomplished great things, O Father, but refrained from vainglorious boasting. "Whatever I have achieved," you said, "has been done with the help of God."

You inspired your flock with your love for Christ and His Church, O God-pleasing Alexis, but your enemies were alarmed by your zeal and courage. With your words and writings you exposed the errors of the impious who follow after vanity and lies and you confirmed the faithful in truth and godliness.

When the Prophet Jonah was sent to Ninevah, his preaching led many to repentance. Your teaching, O righteous Father, brought thousands back to the Orthodox Church. They embraced their ancestral Faith with joy and glorified God for His great mercy.

Kontakion - Tone 5

Let us the faithful praise the priest Alexis,
A bright beacon of Orthodoxy in America,
A model of patience and humility.
A worthy shepherd of the flock of Christ,
He called back the sheep who had been led astray
And brought them by his preaching
To the heavenly Kingdom.

IKOS: What praise, what worthy thanks can we offer you, O most holy Father Alexis? When you turned to the Orthodox East while laboring here in the West, you brought yourself and your flock as an offering to Christ. Through trials and tribulations you trod the narrow path, proclaiming your fear of God alone and not the threats of men. Therefore in love we cry with joyful voices: Rejoice, O Alexis, boast and glory of the Orthodox faithful in America, for you brought us by your preaching to the heavenly Kingdom.

Ode 7

IRMOS: An angel made the furnace cool with dew for the godly youths, and God's command to burn Chaldeans made the tyrant cry, "Blessed are You, O God of our fathers!"

Uninstructed souls were led astray, but you brought them back to the True Faith. You were a leader of your brethren and the pride of your people, for through your labors they learned to sing: "Blessed are You, O God of our Fathers."

You became a teacher of many, revealing through your books and sermons the spiritual treasures of the Orthodox Faith. Now you ceaselessly intercede for those who with faith honor you and cry to the Lord: "Blessed are You, O God of our Fathers."

The supporters of a false union led your people astray with their erroneous doctrines, O holy one of God, but you freed them from an oppressive yoke, leading them to the True Faith and teaching them to cry aloud: "Blessed are You, O God of our Fathers."

Ode 8

IRMOS : You made dew flow from the flame for the godly youths, and the sacrifice of a righteous man You consumed with water! You make all things, O Christ, as You desire! We exalt You throughout all ages!

You consecrated yourself to God and instructed His people. As Josiah abolished the delusion of idolatry and proclaimed the newly-discovered Law, so you ended erroneous belief and instructed your flock in true faith and piety.

O holy Alexis, zealot of piety, adorning churches with holy icons, through spiritual counsel and fatherly admonition, you taught your flock to glorify God in the Orthodox manner.

Though accused of converting for material gain, you lived in poverty, "having nothing yet possessing all things." You relieved the suffering of others but yourself endured hunger, thirst, and fatigue. You were faithful to the Lord, so He has given you a crown of life.

Ode 9

IRMOS : It is not possible for men to see God, upon whom the Ranks of Angels dare not gaze. But through You, O All-pure One was the Word Incarnate revealed unto men: whom magnifying, together with the Heavenly Hosts, we call You blessed.

No one can draw near to God except one who separates himself from the world. You rejected the fleeting joys of this world and endured earthly sorrows with heavenly joy. You regarded insults as praise; disrespect as honor. Therefore Christ has given you that joy which cannot be taken away.

O thrice-blessed Father Alexis, you showed yourself a vigilant shepherd of Christ's flock, not a hireling who flees from danger. You drove away the wolves from the Church and refuted every soul-destroying heresy. Intercede for those who celebrate your Feast with joy and beseech the Lord to save our souls.

Though unable to praise you fittingly, we celebrate your joyous festival with love. You are an unshakable pillar of the Church and the support of the faithful. Intercede with our merciful God for the salvation of our souls.

Exapostilarion

Tone 8

With illumined hearts let us the faithful
 Praise the new Man of God Alexis, who has arisen in our midst.
 For through his wise teachings he has dispersed the darkness of error,
 Leading those who sat in its bonds back to the light of truth,
 And proclaiming that there is no other foundation save Christ our true God.

The Praises

Tone 6

Today the memory of holy Alexis shines forth
 And illumines the hearts of the faithful.
 Let us celebrate his Feast with spiritual songs
 For he is our father and teacher,
 Our guide to the heavenly Kingdom
 Who entreats Christ God to save our souls.

We venerate your holy icon (holy relics), O Saint,
 And glorify God who glorified you.
 You taught us how we should live in America,
 And showed us where to seek the Truth.
 May we always confess the Orthodox Faith with your courage and zeal
 And stand firm in the tradition of the Fathers.

O trumpet of the Spirit
 Producing harmonious hymns of heavenly theology,
 You exposed the error of false doctrines
 And spoke the truth in love.
 You taught us to worship God in spirit and truth.
 Therefore we honor your holy memory.

You did not look back on your accomplishments, O Saint,
 But willingly accepted new challenges.
 Your missionary labors bore fruit in abundance
 And added countless souls to the Church.
 Your zeal increased as you drew nearer to the prize:
 A crown of glory from the Savior Christ.

Glory... Now and ever...

(from the Pentecostarion)

Great Doxology

Usual ending for Festal Matins.

Divine Liturgy of St. John Chrysostom

Troparion - Tone 4

O righteous Father Alexis,
 Our heavenly intercessor and teacher,
 Divine adornment of the Church of Christ
 Entreat the Master of All
 To strengthen the Orthodox Faith in America,
 To grant peace to the world
 And to our souls great mercy.

Kontakion - Tone 5

Let us the faithful praise the priest Alexis,
 A bright beacon of Orthodoxy in America,
 A model of patience and humility.
 A worthy shepherd of the flock of Christ,
 He called back the sheep who had been led astray
 And brought them by his preaching
 To the heavenly Kingdom.

Prokeimenon - Tone 7

The righteous shall be glad in the Lord, and trust in Him.
VERSE : Hear my voice, O God, in my meditation.

Epistle : Galatians 1 : 11 - 19

Alleluia - Tone 6

Blessed is the man who fears the Lord,
 Who delights greatly in His commandments.
 His descendants will be mighty on earth.

Gospel : John 10 : 1 - 9

Communion Verse

The righteous shall be in everlasting remembrance,
 He shall not fear evil tidings.

Akathist Hymn

to our Holy and Righteous Father Alexis of Wilkes - Barre

Confessor and Defender of Orthodoxy in America

Kontakion 1

O chosen confessor and defender of the Faith, our Father Alexis, we offer this song of praise honoring your struggles, patience, and great sufferings. They revealed you as a new Man of God leading your people back to the true Faith. As you have boldness in prayer before God, free us, your children, from every adversity, that we may cry out to you: Rejoice, O Father Alexis, Confessor and Defender of Orthodoxy in America.

Ikos 1

In Austria-Hungary, you were raised by your God-loving parents. Though poor in worldly possessions, you became rich in divine knowledge. You learned to distinguish truth from falsehood. Standing now before Christ together with the ranks of angels and all the saints, you have been glorified in heaven and on earth. Therefore, we who have been enlightened by you cry out with joy:

Rejoice, blessed one raised in the fear of God.
 Rejoice, for you inscribed the Law of God in your heart.
 Rejoice, for you sought the Discerner of the human heart.
 Rejoice, for you found the One whom you desired.
 Rejoice, lover of the truth.
 Rejoice, enemy of falsehood and lies.
 Rejoice, teacher seeking the source of divine wisdom.
 Rejoice, warrior following Christ the Commander.
 Rejoice, new wise man, following the star in the East.
 Rejoice, new apostle to us in the West.
 Rejoice, bulwark of the faith.
 Rejoice, vanquisher of heresy.
 Rejoice, O Father Alexis, Confessor and Defender of Orthodoxy in America.

Kontakion 2

Envious of your God-pleasing life, the enemy of mankind sought to ensnare you, O long-suffering father. But like Job of old, you patiently endured the test. Losing both wife and only child, you continued to seek the Lord, in humility singing to Him: Alleluia.

Ikos 2

Deprived of an earthly family, you became a father to orphans and a teacher for those seeking the truth. Acquiring heavenly knowledge, you surpassed your own teachers in wisdom and zeal. Therefore we offer to you who were made wise by God such praises as these:

Rejoice, for you taught that the beginning of wisdom is the fear of God.
 Rejoice, for your words were confirmed by your deeds.
 Rejoice, for you kept the commandments of the Lord.

Rejoice, for from childhood you committed yourself to serve Christ alone.
 Rejoice, for you loved Him more than all else.
 Rejoice, for you sought His voice in Holy Scripture.
 Rejoice, for you meditated on how He cared for His church.
 Rejoice, for you were zealous for divine order in all things.
 Rejoice, adornment of Presov.
 Rejoice, boast of Carpathian Rus'.
 Rejoice, new blossom of the Orthodox Church.
 Rejoice, joy of the Orthodox in North America.
 Rejoice, O Father Alexis, Confessor and Defender of Orthodoxy in America.

Kontakion 3

The power of divine grace and your own good will, O blessed one, enabled you to grow like a cedar of Lebanon, planted in the courts of the Lord. Before every new obedience and cross set before you, you bowed your head, singing to God: Alleluia.

Ikos 3

Like a new Abraham, you left your country, kin and father's house to journey to a distant and foreign land, for God desired you to cultivate a great nation of Orthodox believers. Wherefore we, your spiritual children, rejoice at your selfless obedience and cry out to you:

Rejoice, for you left behind the homeland of your fathers.
 Rejoice, for you inherited the heavenly city.
 Rejoice, for you ran the long and difficult race to salvation.
 Rejoice, for you abandoned worldly honor and glory for the
 sake of the Kingdom of Christ.
 Rejoice, for you went to save others and saved yourself as well.
 Rejoice, for you were obedient to the voice of God in your heart.
 Rejoice, for you escaped the nets of error.
 Rejoice, for you made your way to the Light of Truth.
 Rejoice, faithful pastor who cared for his flock.
 Rejoice, meek sheep following the Good Shepherd's voice.
 Rejoice, otherworldly pilgrim on this earth.
 Rejoice, apostle to our land.
 Rejoice, O Father Alexis, Confessor and Defender of Orthodoxy in America.

Kontakion 4

Undaunted by a storm of persecution which threatened you and your flock, you continued your journey toward Christ. No threat or action of your superiors could prevent you from giving thanks to the Lord, calling out to Him: Alleluia.

Ikos 4

Hearing about your courageous stand before those who claimed authority over you, all were amazed. How could a simple priest dare to stand against them so firmly for that which is true? Steadfast in the faith, you strove to protect your sheep from the ravening wolves. Wherefore, marvelling at your divine boldness, we cry out to you:

Rejoice, good shepherd who would lay down your life for your sheep.
 Rejoice, for the howling of wolves could not make you leave your flock.
 Rejoice, new David armed to fight Goliath.
 Rejoice, new Gideon trusting in God against all odds.
 Rejoice, new Elijah of unquenchable zeal.
 Rejoice, new Paul, whom no skillful speaker can dispute.
 Rejoice, new Moses undaunted by Pharaoh's mighty hosts.
 Rejoice, new Samuel hearing God instead of man.
 Rejoice, new Jeremiah suffering with your people.
 Rejoice, new Job never imputing folly to the Lord.
 Rejoice, new defender of the Faith willing to endure all for the truth.
 Rejoice, new confessor with a never-silent tongue.
 Rejoice, O Father Alexis, Confessor and Defender of Orthodoxy in America.

Kontakion 5

For your people, you were a divinely-ordained star, leading back to the Ortho-dox East, and your flock did not abandon you in adversity, for they knew that you were their shepherd who had taught them to sing: Alleluia.

Ikos 5

Thirsting for the Orthodox Faith, your flock blessed you on your journey to far-off San Francisco where you were joined to the Church of your forefathers. Wherefore we cry to you:

Rejoice, merchant in search of fine pearls.
 Rejoice, for you found the pearl of great price.
 Rejoice, for you broke the yoke of oppression.
 Rejoice, for you brought your people back to the Faith of their heart.
 Rejoice, glory and boast of the Orthodox Church.
 Rejoice, joy of the North American faithful.
 Rejoice, dove flying toward the ark of the Church.
 Rejoice, for you took refuge under the heavenly Eagle's wings.
 Rejoice, for you embraced the Faith that established the universe.
 Rejoice, for you drank from the fountain of divine wisdom.
 Rejoice, for you found the faith of your fathers.
 Rejoice, for with it you enlighten us all.
 Rejoice, O Father Alexis, Confessor and Defender of Orthodoxy in America.

Kontakion 6

What ineffable joy entered your God-loving heart when you and your flock were reunited to the Church of your fathers. And your flock, prepared by your divinely wise preaching, glorified God for His great mercy, proclaiming to all: Alleluia.

Ikos 6

From this new Triumph of Orthodoxy, you shone with the grace of God, which was not bestowed on you in vain. Thus strengthened, you prepared yourself for the cross before you. Wherefore we cry out to you:

Rejoice, for you were persecuted for righteousness' sake.
 Rejoice, for you were the object of slander and lies.
 Rejoice, model of patience who endured afflictions and sorrows.
 Rejoice, for you did battle in the depths of your heart.
 Rejoice, for the Lord enabled you to cast down the powers of darkness.
 Rejoice, for you ceased to be the disdained servant of a harsh master.
 Rejoice, for abuse did not cool your God-loving heart.
 Rejoice, for in all things you glorified the Lord.
 Rejoice, for your enemies called you an impostor and fraud.
 Rejoice, for your flock recognized you as a guardian of the truth.
 Rejoice, lover of the people of God.
 Rejoice, their preservation from destruction.
 Rejoice, O Father Alexis, Confessor and Defender of Orthodoxy in America.

Kontakion 7

Your one desire was to please God, O heavenly rod of Christ the Lord. Disdaining hardships, you led your children out of bondage to Pharaoh into the green pastures of the heavenly Kingdom, where you now cry to God: Alleluia.

Ikos 7

Like a householder bringing out of his treasure things new and old, so you brought forth divine teachings, O scribe of the Kingdom, divinely wise Alexis. And we, fed by your teachings together with your newly-illuminated people, call out to you with such words as these:

Rejoice, for your eyes were ever turned to the spiritual East.
 Rejoice, for you taught your people to look to the East for the truth of the Orthodox Faith.
 Rejoice, for you pointed Eastward where the True Faith is preserved.
 Rejoice, for the Sun of Righteousness illumined your soul.
 Rejoice, for Christ's light and beauty captured the hearts of your flock.
 Rejoice, for He is the Pillar of fire you followed by night.
 Rejoice, for you proclaimed that He alone is the Head of the Church.
 Rejoice, for you taught the infallibility of God, not man.
 Rejoice, for you exposed falsehood by the divine Light of Christ.
 Rejoice, radiant lamp shining your light before man.
 Rejoice, enlightener of our land.
 Rejoice, O Father Alexis, Confessor and Defender of Orthodoxy in America.

Kontakion 8

You were a stranger and sojourner in this land, ever looking toward the heavenly Kingdom, O Father Alexis. Working to earn your own bread you shared it with the poor while teaching them to sing: Alleluia.

Ikos 8

Wholly caught up in your love for Christ and His most pure Mother, you taught your spiritual children that nothing could separate them from the love that is in Christ Jesus our Lord. Wherefore, trusting in your intercessions and with love for you we cry out:

Rejoice, faithful servant of the God-man, our Lord Jesus Christ.
 Rejoice, fulfiller of His divine commands.
 Rejoice, for His grace-filled words were sweeter than honey in your mouth.
 Rejoice, for His humility was ever before your eyes.
 Rejoice, for His love for sinners was the model for your own.
 Rejoice, for you embraced His zeal for the House of the Lord.
 Rejoice, for you loved the purity of the Orthodox Church.
 Rejoice, for you despised all human innovation.
 Rejoice, for you ever honored the heavenly Queen.
 Rejoice, for she protected you in your struggles.
 Rejoice, for you taught that she was a child of Adam yet gave birth to God.
 Rejoice, for she was your consolation and hope.
 Rejoice, O Father Alexis, Confessor and Defender of Orthodoxy in America.

Kontakion 9

All were amazed at your courage in battle, O valiant athlete, our Father Alexis, for you were undaunted by the threats of your enemies. Your actions themselves revealed that you feared God alone and not man. Wherefore, we cry to you: Alleluia.

Ikos 9

The most eloquent of orators are unable to praise your great struggles worthily, O divinely wise Alexis. Living in poverty, robbed by thieves, stoned by your enemies, you endured all and forgave all, O blessed one. And we sinners, instructed by your life, cry to you:

Rejoice, confessor suffering at the hands of impious man.
 Rejoice, for you forgave those who cast stones at you.
 Rejoice, for you were slandered for the sake of the Faith.
 Rejoice, for you were led before magistrates and courts of law.
 Rejoice, for the false witnesses could not agree.
 Rejoice, for your good life shone brighter than their lies.
 Rejoice, for you always had the name of God on your lips.
 Rejoice, for you called on the Lord and refused to despair.
 Rejoice, for you trusted in the help of the Mother of God.
 Rejoice, for you were not disappointed in your hope.
 Rejoice, for you were condemned by man, yet saved by God.
 Rejoice, for in dying, yet you live.
 Rejoice, O Father Alexis, Confessor and Defender of Orthodoxy in America.

Kontakion 10

Your sojourn on this earth proved a good example of how we should lay down our lives for our friends, O faithful laborer in the American vineyard of Christ, for thousands of Galicians and Carpatho-Rusins returned to Orthodoxy through you. Wherefore with them, we your children here on earth cry to God: Alleluia.

Ikos 10

You were a wall and haven and treasury of loving-kindness for your people, O righteous Father Alexis, adornment of the Church of God. Teaching them the commandments of Christ, you worked with them until the faith of Christ took root in them. Wherefore, we who are also instructed by your teachings, cry out to you:

Rejoice, instructor of the love of God.
 Rejoice, teacher of abstinence and self-control.
 Rejoice, lover of the lives of the Saints.
 Rejoice, for you suffered the little ones to draw near to the Lord.
 Rejoice, for you taught us to love one another.
 Rejoice, for you kept your people from judging others.
 Rejoice, for you taught that the Faith is spread more by example than by argument.
 Rejoice, for being tolerant, you never compromised the Truth.
 Rejoice, for you taught us how to control the tongue.
 Rejoice, for you always spoke the truth.
 Rejoice, for you were all things to all men.
 Rejoice, for through you, many were saved.
 Rejoice, O Father Alexis, Confessor and Defender of Orthodoxy in America.

Kontakion 11

Foreseeing your approaching death, O saint favored by God, and having completed the task that God appointed for you, you humbly declined the office of bishop. Instead you prepared yourself for your last journey from earth to heaven, where you unceasingly cry to God: Alleluia.

Ikos 11

Your death, O holy Alexis, was a rest from unceasing struggles and sufferings; a passing over from the worse to the better. Archbishop Platon praised you as the Father of the Russian Church in America. And we too join him in singing to you:

Rejoice, glorious founder of the Church in Wilkes-Barre.
 Rejoice, new apostle traversing our land.
 Rejoice, first priest of Minneapolis.
 Rejoice, wise instructor who shows all where to seek the Truth.
 Rejoice, first pilgrim to the Monastery of St. Tikhon of Zadonsk.
 Rejoice, preserver of Slavic piety.
 Rejoice, planter of Orthodoxy in Pennsylvania.
 Rejoice, nurturer who feeds all the faithful.
 Rejoice, beacon of Bridgeport.
 Rejoice, lamp illumining the ends of our land.
 Rejoice, golden trumpet of the Gospel of Christ.
 Rejoice, uniter of those who were divided.
 Rejoice, O Father Alexis, Confessor and Defender of Orthodoxy in America.

Kontakion 12

Your holy relics, O Confessor of the Faith, our Father Alexis, are shown to be a vessel of grace given to us by Christ our God. We earnestly have recourse to them and, through your intercession, receive remission of sins, crying out to God with all our heart: Alleluia.

Ikos 12

Praising the struggles of your much-suffering and most wondrous life, O new Man of God, our Father Alexis, we praise, glorify and bless you with heartfelt love as our heavenly protector and defender. And now, O holy one, with the grace given to you from on high, continue to sanctify, enlighten and instruct us, your sinful children, that uncondemned, we may cry to you:

Rejoice, shepherd who took the lost sheep on his shoulder.
 Rejoice, priest who offered those same sheep to the Lord.
 Rejoice, for the son who was dead is now alive.
 Rejoice, for the one who was lost is now found.
 Rejoice, sower sowing the good seed of the Word.
 Rejoice, tireless laborer in the vineyard of Christ.
 Rejoice, unmercenary physician of the sick.
 Rejoice, good comforter of the suffering.
 Rejoice, gracious encouragement of the despondent.
 Rejoice, intercessor for our souls.
 Rejoice, guardian of the Holy Orthodox Faith.
 Rejoice, protector of our land.
 Rejoice, O Father Alexis, Confessor and Defender of Orthodoxy in America.

Kontakion 13

O holy and righteous Father Alexis, apostle to our land and defender of our Faith, accept this our hymn of thanksgiving. Entreat the all-good God to increase. His mercy toward us, to make us steadfast in true faith and piety and to preserve us from all misfortune, that through you we may be accounted worthy, as children with their father, to sing to God forever: Alleluia.

This Kontakion is chanted three times. Then Ikos 1 and Kontakion 1 are repeated.

Prayer 1

O great favorite of God and teacher of piety, our righteous Father Alexis! During your earthly life you were a loving father to your flock, shining forth upon the American land as a radiant beacon, planting in the souls of your people the wheat of true doctrine and uprooting the tares of falsehood and ignorance. Falling down before your grace-filled relics, we praise and glorify God, who has given us such a fervent intercessor for our souls. Since you possess great boldness before God, we entreat you to pray that He will not judge us according to our iniquities, but rather deal with us according to His great mercy. From you we have inherited the holy Orthodox Faith as a priceless spiritual treasure. By your prayers, preserve us from soul-destroying heresies and schisms, and grant that we may stand steadfast and unshaken in the traditions of our fathers. Pray for our hierarchs and priests so that they in turn may pour forth ceaseless prayers for the salvation of the flock which Christ has entrusted to them. By the grace given to you by God, grant to all who beseech your aid everything that is good and profitable for their salvation. Heal the sick, encourage the fainthearted, console the sorrowful, strengthen the weak, help those who are suffering any sort of affliction. O Father of Orthodoxy in America, beseech the Lord to send down His rich mercy upon all who honor your holy memory and who with faith and love have recourse to your heavenly intercession. May we always remember your wise counsels and imitate your God-pleasing virtues so that we may be granted the heavenly Kingdom of Christ our God, to whom is due all glory, honor and worship, together with His Father, Who is from everlasting, and His all-holy, good and life-giving Spirit; now and ever, and unto ages of ages. Amen.

Prayer 2 (before his holy relics)

O holy and righteous Father Alexis, great favorite of Christ and new Man of God, you now stand in heaven before the throne of the all-holy Trinity. Bending the knees of our heart and falling down before the holy shrine of your precious relics, we unworthy sinners praise, bless and magnify God who glorified you and showed us, through you, His great mercy. With contrite hearts and tears of repentance, we entreat you to intercede before our merciful Master that we may be granted remission of our many sins and remain steadfast and uncompromising in the true Faith. You strove in your earthly life to enlighten those in darkness and the shadow of death with the light of the Holy Orthodox Faith. You sought to instruct all to do the will of God. So now also entreat the Lord to illumine the eyes of our hearts that we may grow in faith and piety; to kindle the flame of true prayer in the hearts of the faithful of this land; to instill in His pastors divine zeal to care for the flocks entrusted to them; to grant wisdom and grace to our right-believing hierarchs that they might protect the faith of our fathers which you so earnestly sought out; to strengthen us all to bear the Cross set before us; and to grant us divine grace to endure all and forgive all. O holy Father Alexis, entreat the Sun of Righteousness, Christ our God, to dispel the storm of passions which beset us and to direct our gaze from this transitory life to the heavenly and eternal one. Cease not, O blessed Father, to pray for the Orthodox faithful of this land. Delivered from temporal and eternal misfortunes, may we magnify you, our helper and intercessor, and glorify our Master and Lord, Jesus Christ, to whom is due all glory, honor and worship, together with His Father who is from everlasting, and His all-holy, good and life-creating Spirit; now and ever, and unto ages of ages. Amen.

Prayer 3

O holy Father Alexis, pillar of Orthodoxy and chosen vessel of the Truth of Christ, we come to you as one who received special grace from God. You put to shame the tyrant's deceits by your wisdom and trampled demons underfoot by your virtuous life. Entreat God that we also may be granted this same wisdom and love of virtue. By your intercession, illumine our darkened souls that we may receive the light of Truth and remain steadfast in the Faith. As you once proved foolish the wisdom of this world, so now incline our hearts to the fear of God that we may begin to learn true wisdom. As you once dispelled impiety with the example of your blameless life and refused to walk in the counsel of the ungodly, so now teach us to live piously and to walk in the way of the Lord. As you once returned to the bosom of the Orthodox Church and partook of the Fountain of life, so now help us to guide those gone astray and give drink to those in this land who are thirsting for the water of life. O holy confessor Alexis, beseech the Lord that He look down with mercy on our Orthodox faithful and water with His grace the seed which you planted, that it may continue to flower and bring forth fruit a hundredfold. May we, having been counted worthy of blessings in this life, be vouchsafed the blessings of heaven; now and ever, and unto ages of ages. Amen.

St. Alexis Toth

PROKEIMENON and ALLELUIA

1.

Common Chant
Tone 7

Soprano
Alto

Tenor
Bass

The right-eous shall be glad in the Lord, and trust_ in Him.

Verse: Hear my voice, O God, in my meditation.

Common Chant
Tone 6

Alleluia, al - le - lu - ia, al - le - lu - - - - ia.

Verse: Blessed is the man who fears the Lord, who delights greatly in His commandments.

Verse: His descendants will be mighty on earth.

2.

Common Chant (Narrow harmony)
Tone 7

Soprano
Alto

Tenor
Bass

The right-eous shall be glad in the Lord, and trust_ in Him.

Verse: Hear my voice, O God, in my meditation.

Common Chant (Narrow harmony)
Tone 6

Alleluia, al - le - lu - ia, al - le - lu - - - - ia.

Verse: Blessed is the man who fears the Lord, who delights greatly in His commandments.

Verse: His descendants will be mighty on earth.

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May 7th

St. Alexis Toth

KONTAKION

Common Chant
Tone 5Soprano
AltoTenor
Bass

Let us, the faithful, praise the Priest A - lex - is, a bright

beacon of Orthodoxy in A - mer - i - ca, a mod - el of patience and hu-

mil - i - ty, a wor - thy shepherd of the Flock of Christ. He called

back the sheep who had been led a - stray and brought them

by his preach - ing to the Heav - en - ly King - dom.

May 7th

St. Alexis Toth

TROPARION

Common Chant
Tone 4

Soprano
Alto

O righteous Father A-lex - is, our heavenly intercessor and

Tenor
Bass

teach - er, divine adornment of the Church of Christ! En-treat the

Mas-ter of All to strengthen the Orthodox Faith in A-mer-i-ca,

to grant peace to the world and to our souls great mer - cy.

May 7th
St. Alexis Toth

TROPARION

Carpathian Chant - Tone 4
 arr. Bp. Job / Fr. S. Glagolev

Soprano
 Alto

O_ righteous Father A - lex - is, our heav - en - ly

Tenor
 Bass

intercessor and teach - er, di - vine adornment of the Church of Christ!

En - treat the Mas - ter of All to strengthen the Orthodox Faith

in A - mer - i - ca, to grant peace to the world

and to our souls_ great_ mer - - - cy.

CONCLUSION

This book, which follows The Writings of St. Alexis Toth, concludes the publication of the Saint's translated articles, sermons and documents in the hope that readers will understand his mission among his people and the circumstances surrounding it. St. Alexis was the Confessor and Defender not only of Orthodoxy, but also of those people who were separated from Ecumenical Orthodoxy - the Eastern Rite Catholics - the Uniates. In his many articles, especially in Where to Seek the Truth, St. Alexis spoke about the truth of the Orthodox Church and its Teachings, about those parts of Orthodoxy that remained unchanged in the Uniate Church, and which had been successfully defended against alterations by the Latin Rite. He spoke about the many changes introduced by the Roman Catholic Church after the Popes separated themselves from the Ecumenical Church, and warned that the Popes were the "first Protestants", who caused group after group to leave the Church, creating new sects, some heretical, some Christian in name only. St. Alexis taught his people that the root and cause for many religious divisions the resulting injustices, such as the so-called "Holy" Inquisition and "holy crusades" against Christian nations, came from the Popes. He did not accuse the Protestants whom he saw as result of the Pope's disobedience to the Ecumenical Church. He said that they were right to leave the Popes, but he felt that they should have returned to the Church that the Popes left - the Ecumenical Orthodox Church; but also said that the Protestants had not known the True Church- what the knew about it was from Roman Catholic sources. He explained that the Protestants left the Roman Church because of injustices and were looking for new ways to find the Truth. He spoke about the injustices of denying sacraments to he faithful because of Papal disagreements with their rulers. He spoke about the sacraments, their origin and the changes in the Latin Rite in their distribution and he warned the Uniates, that the Catholic Church had become not Christ's Church, but a church, that believed in the supremacy and infallibility of the worldly Vice-God - the Pope, whose rights were non-existent.

There are seven Sacraments in the Church; one of them is the ordination of clergy through Apostolic succession. The first principle of ordination, since the time of Christ, is that the higher raises the lower. A bishop ordains the layman to a deacon, then to a priest; two or more bishops raise a priest to bishop. But what visible and human agency raises the bishop to Pope? There is no comparison with a Patriarch, even an Ecumenical one, who has more administrative authority than other bishops but can not change dogma or doctrine; he is still a Bishop, with the same grace, who does not claim those virtues that belong only to God. In the Roman Catholic Church the Pope is the Head of the Church. No Cardinal, Patriarch, Archbishop, Metropolitan, nor all the Bishops in the world together rival his power. The Pope, according to this teaching, is greater than any one of these prelates and all of them together. He may nullify the decrees of local and even ecumenical councils. He can decide to proclaim new dogmas, and new saints and posthumously give awards and appointments. If the Pope is the head of the Church, he is the immediate head of every diocese and parish, said St Alexis. Therefore, is the role of a bishop only that of an administrator for the Pope? Then if the Pope is, according to the teaching, the successor to St. Peter, what were the other Apostles? Were they his lieutenants as the Catholic bishops are to the Pope? But the Apostles were all equal, only the Pope says that they were not. There is no evidence to support his claim. St. Peter was their leader and he like the other Apostles led missionary work in other countries. He was the "first rock" upon which the Church was built, because he first confessed that Christ was the Son of God. But he had the same rights and grace that other Apostles had and it was never claimed otherwise by him nor stated by the Holy Fathers of the Church. Only after the Roman Patriarchate fell away from the Ecumenical Church, did the power of the Popes, for many historical reasons, increase and finally the Popes began to claim infallibility and the Lord's virtues.

As Father Alexis said, the Roman Catholic Church separated itself from the Ecumenical Church and then he - the Pope- was the reason for the creation of many other Protestant churches and groups. The main teaching in the Catholic Church for centuries has been the teaching of the supremacy of the Popes. Everything else was considered non-essential; therefore it is not surprising that in our time, the last remaining canons and doctrine was violated by the Roman Catholic Church at the so-called Ecumenical meetings with non-Christians, when the Pope and his Cardinals put the Teachings of Christ on the same level as pagan teachings. But as St. Alexis said, Rome was always pagan, and Rome was Christian only for a short time when the Patriarchs of Rome were in the Ecumenical Church. There are in the Roman Church many qualities inherited from the old paganism. After the Roman Popes left the Church, they began to introduce new teachings and as time passed, Roman Catholic theologians even rejected the Christ of the

Bible. They claimed that Jesus Christ never actually said most of the words attributed to Him in the Bible. But as long as they had doubts about issues other than the position of the Pope, there was no rebuke from Rome, (*Christian News Encyclopedia*, pp. 4009-4010, "Pope Refuses to Discipline Liberals - Roman Catholic Scholars Reject Christ of Bible"). Other Catholic theologians have doubts about the teachings of the Church, about the Most Holy Virgin Mary, and the miracles performed by Christ and His Apostles. If these theologians continue their "learned studies" and teachings, then perhaps even that small remainder of Christ's Teaching in the Roman Catholic Church will disappear. Only the teaching of the Pope as the Vice-God will remain.

St. Alexis believed that there is only One Triune God; God the Father, the Son Jesus Christ and the Holy Spirit, and no Vicars on earth, since Christ Himself said, that He will be here with His Church. There is only one interpretation, there can be no change in the Holy Scriptures, since its books were written by the spirit of God, through men sanctified by God, called Prophets and Apostles. The Holy Scripture was given so that Divine Revelation might be preserved more exactly and unchangeably. There Christians can always find the words of God; there is no divine revelation in the teachings of different contemporary theologians. The Apostle Paul, foreseeing the future, instructed us "to stand fast, and hold the traditions which we have been taught, whether by word or our Epistles."

As St. Alexis pointed out, if the Pope of Rome was the "first Protestant", then the Uniates had a good teacher. In the beginning of the century they had only a clergy association which represented the power of a bishop. St. Alexis wrote a critical analysis of that club. But in the 1970's the Uniates, not satisfied with a legitimate Metropolitan, against the wish of the Pope, elected Cardinal Slepiv as their Patriarch. That contradicted all the Roman Church canons. The Roman Catholic Church did not proclaim anathema for that deed, silently accepting the matter, since the "Patriarch" promised that he will honor the Pope as Vicar of Christ and successor of St. Peter, head of all Christians, etc. As St. Alexis said "What is next?"

From the writings of St. Alexis, it is clearly seen that he anticipated the direction of the Roman Catholic Church and warned the Carpathian Uniates of its misguidance. Additionally as Fr. Obushkievich said in his "An open letter to all Russian Greek Catholic priests:

"We (the Uniates) do not have here the rightful and legal administration that would be responsible for our Old Slavic Rite; and therefore: The Irish Roman Catholic Bishops, since they are not familiar with our Rite, without understanding our needs, not knowing the traditions of our Russian people, and even less the conditions of our agreements with the Roman Church for Unia became for us irreciprocal pastors..."

Therefore, following the call of Saint Alexis, thousands of former Uniates returned to Orthodoxy, the first parish on the day of the Triumph of Orthodoxy. This return continued for many decades after the Saint fell asleep. His call was heard also in the homeland of his parishioners. If his memory is revered in Minneapolis, where the first parish returned to Orthodoxy and where he became pastor of the Holy Virgin Protectorate church, so is it in Becherov, the former home of these people, where there is also a Holy Virgin Protectorate church, with parishioners who returned, like their brothers and sisters in America, to the Holy Orthodox Church. Many others returned to Orthodoxy and now there is an Orthodox Diocese in Slovakia. The Bishop of that Diocese, His Eminence Archbishop Nicholas of Presov, St. Alexis' home diocese, came to the Saint's canonization (May 29-30, 1994) in South Canaan. Other hierarchs came, representing other ethnic Churches including the Moscow Patriarchate. St. Alexis' missionary work, his meritorious accomplishments for the Orthodox Church such as his defense of Orthodoxy in America and in his homeland, the building of new churches, his labor for the enlightenment of the Carpathian people, and his patience, sacrifice, unselfishness, and humility as teacher, theologian, and preacher all are reasons for his canonization. What he told then to his people about the direction of the Roman Catholic Church is more accurate today. It is not too late for the Uniates even now, seeing the misguided teachings of the Roman Catholic Church, to leave the Pope, and his human inventions and follow the road shown by Saint Alexis and return to the Church of their origin - the Holy Orthodox Church. There they can with their brothers venerate Jesus Christ, and His Mother - the Holy Virgin Mary. They can find spiritual peace. They can have the same rights as all other members of the Orthodox Church, receiving sacraments that are denied to them now by the will of the Roman Vice-God. Their clergy will be equal, not like their contemporary condition in the Roman Catholic Church, where they for centuries, as St. Alexis indicated, had a lower position, were despised and considered not of equal grace.

Our brothers in Christ - the Roman Catholics, should be able to see that no truth comes from Rome, from the so-called "Vicar of Christ", who is not infallible but a sinful man like every other living on this planet. He does not see, for example, what disorder occurred in the entire Christian Church after the Second Vatican Council. Before the Council, the road to salvation was clear. After the Council, Catholic believers suddenly were told that there are other possible roads to salvation. Language and traditional practices were changed. Doubts arose among Roman Catholic believers. What other changes may occur and what will remain of the original Roman Catholic belief and tradition is unknown but as St Alexis said, the changes have not and will not include a change in the veneration of the Pope as Vicar, nor in his claim for supremacy and infallibility nor in the idea of celibacy, which the saint called "unnatural for a man".

A great change in values has occurred. Belief in Christ has changed into a belief in Christ's "Vicar" and his infallibility. All instructions coming from the so-called Vicar supposedly cannot be questioned by Roman Catholic clergy or believers. But is that so in practice? Is that what is happening in America or even more in the Fatherland of the Papacy, in Italy? Roman Pontiffs often have problems with state governments since they are constantly involved in political struggles and social and ecological issues that, it seems, are not Church related. The Catholic Church has many internal problems and it would be expected that they would have to be resolved first; such as continued difficulty in finding clergy. The Pope does not see what the Papacy's forced introduction of celibacy has done to the Church. Many churches, schools and administrative positions are not filled and if they are, there are many unhappy priests there. Young seminarians, who felt a call from the Lord and wished to serve Christ, being inexperienced, promised celibacy. Then as they mature, they suffer, break their promise, leave the priesthood or even worse... Since 1983 the number of Catholic priests in the United States has decreased by 14%, from 57,870 to 50,007, according to the Catholic Almanac. At the same time there were 52 million Roman Catholics in 1983 and their number has increased to about 57 million. The Pope does not care that many parishes are without clergy, or that several parishes are served by the same priest, who serves several masses a day, thereby breaking the ecumenical canon. Instead, the Roman Pontiff again makes exceptions, as in previous Unias, for Orthodox clergy and others, such as Protestants-Anglicans, Episcopalians, and Presbyterians - who accept Papal jurisdiction. It again does not matter, if they are married, it is more important that they accept Papal jurisdiction and infallibility. In 1981 the Vatican created a pastoral rule with a provision that permits former ministers from other Christian denominations to become Catholic priests regardless of marital status. At the present time there are about 100 priests in the United States who became Catholic while married. But there are in the United States alone an estimated 20,000 men who were Catholic priests, but left the Church to marry and have families. Why are they not reinstated? The Pope does not see that in the Orthodox Church at the same time there was always monastic, celibate clergy and married clergy and there were no such difficulties as in the Roman Catholic Church. The bishops in the Orthodox Church are mostly people with family experience, who are widowers. They know something as do all married priests about family problems and therefore can give advice to other people from their own experience.

Converted married clergy will suffer the same fate as the Uniates in North America; they will be driven away from their parishes and their positions. The Uniates several years ago prohibited married priests in Canada, and the Uniate parishes in the United States are led by celibate clergy. Do these new converts expect that the Roman Pontiffs will support their special status for long? Opening the priesthood to married men is an unlikely prospect with conservative Popes, and even if they do permit married clergy that may create another division in the Catholic Church as was the case with the dogma of Papal Infallibility when the "Old Catholics" formed separate dioceses. Why do these converts not ask themselves how an unmarried Roman Catholic priest regards these exceptions made for them? Are they justified? As a Roman Catholic, the priest should, as St. Alexis pointed out, not have his own opinion, but blindly he should obey the Pope, who supposedly is infallible. Converting to Roman Catholicism will not solve the contemporary search for the original Church for Protestant people and clergy, but will only create even greater dissatisfaction and indifference, which is as dangerous as atheism for the human soul. That is where the Roman Catholic Church leads people. The most important thing for the Vatican, as St. Alexis pointed out, is that believers, including the newly converted, consider the Pope as Christ's "Vicar".

It seems that dissatisfied clergy, in their search for the original Christian teaching, should turn to the Orthodox Church which remains the Church with Apostolic Succession of clergy, and the original Teaching and Traditions which were passed from the Apostles, the Holy Fathers and the Ecumenical Councils. Nothing has been changed or added.

Therefore for those who wish to find the Church of Christ there is only one place "where to seek the truth"; in the Orthodox Church of which their great-great great grandfathers were parishioners, before the Western Patriarchate separated itself from the Ecumenical Church of Christ.

Roman Catholics in America disagree with the Pope on many issues. For decades clergy and people of the United States have revolted and disagreed with Papal instructions and even with the "Vicar" himself. But as St. Alexis said, if you are Roman Catholics, then with "what right do you rebel against your lawful bishops". Roman Catholics should consider whether it would not be better to follow the actions of some of their brothers around the world and return to the Holy Orthodox Church, where Christ is the Head of the Church, and where Christ is Teacher. They will continue to have their dioceses as before, but they would enjoy the unchanged teachings of Christ and His Apostles; they would enjoy peace from the lawsuits that are tearing apart their Church.

St. Alexis, it seems, came here to America to reveal injustice and to show "where to seek the truth" not only to the Uniates but also to - our brother Roman Catholics and Protestants. United we could do so much to bring Christ to those who have not heard of Him, instead of being lost on the road to salvation. We Orthodox people in America pray for unity, with our separated brothers the Roman Catholics and Protestants alike - come home to the Church of your Great-great-grandfathers!

The editor

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