

Title: Give to Caesar what is Caesar's and to God what is God's (Mat. 22:21): Testimonies from a Log-journal of Missionary Priest Tikhon Shalamov  
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**Abstract:**

How did Russian Orthodox mission in Alaska differ from Franciscan Catholic mission in California? This question is especially important for the period after 1867 when the Russian Empire sold its Alaskan territories to the USA and thus lost political control over the region. However, Russian legacy remained and was sustained in Alaska through the Orthodox missionary parishes that continued to grow after 1867. The interrelations between Russian missionary work among the Aleuts and the desire to preserve Russian spiritual and cultural influence in Alaskan space are problematic and cannot easily be separated. After the loss of direct political support from Russian governmental institutions in Alaska, the Orthodox Christian presence depended on individual missionaries and their personal engagement with the region. Moreover, the success of missionary activities among Native Alaskans was informed by the priests' willingness to accommodate Russian Orthodox Spirituality to the uniqueness of local culture and customs. One of the challenges in this process of inculturation was to construct boundaries since every missionary priest had his own cultural and historical background connected with his personal goals serving as missionary priest outside of the Russian Empire. My paper traces this fraught encounter between missionary work, cultural perception, and spiritual reception in the log of Fr. Tikhon Shalamov (father of the writer Varlam Shalamov), which he wrote during his missionary trip around the island of Kodiak in 1903 and published in the Russian Orthodox American Messenger in 1904. This personal narrative gives us an intimate look into one of the biggest challenges of missionary work – the negotiation between two different socio-cultural, historical and political entities that shapes the perspective and purpose of this priest's text, a text that reveals that both reveals and obscures the central focus of missionary activity: the person, be it the priest or the prospective convert.