

Chapter 8

John Nicholas Hazen



Paul J. Wigowsky Brother John is the guy with the tamborine in this classic photo. I am the guy playing the accordion.

I could probably start this chapter with the words: “And in those days, a man called John appeared on the streets of San Francisco to preach the Gospel.”

He not only held street meetings on the corner of Powell and Market Streets, where the most people walked by to see and hear what was going on; he also held Sunday services at Union Square with a small group of us young people.



Raissa (Raya) Akimoff Young {posted on Facebook, Jan 27, 2018}

Brother John's Saturday night Street Meeting corner. 1960 photo



[Al Akimoff](#) Wow, that is a classic.



[Paul J. Wigowsky](#) This is the song we sang at every street meeting -- a popular song used by gospel singers, civil rights groups, etc

1 I SHALL NOT BE, I SHALL NOT BE MOVED.
I SHALL NOT BE, I SHALL NOT BE MOVED;

REFRAIN:

LIKE A TREE PLANTED BY THE WATER,
I SHALL NOT BE MOVED, BE MOVED.

2 WHEN MY CROSS IS HEAVY, I SHALL NOT BE MOVED,
WHEN MY CROSS IS HEAVY, I SHALL NOT BE MOVED; [REFRAIN]

3 THE CHURCH OF GOD IS MARCHING, I SHALL NOT BE MOVED,
THE CHURCH OF GOD IS MARCHING, I SHALL NOT BE MOVED; [REFRAIN]

4 KING JESUS IS OUR CAPTAIN, I SHALL NOT BE MOVED,
KING JESUS IS THE CAPTAIN, I SHALL NOT BE MOVED; [REFRAIN]



Paul J. Wigowsky **John Renee Michno**, to tell you the truth -- I stopped following Bro. John Hazen after he punched out a heckler at one of our downtown (Powell & Market Sts.) street meetings. That was when I learned that "turning the other cheek" was a Christian trait that was hard to follow -- even for a seasoned "Bible-thumping" preacher like Brother John.



John Renee Michno Great antidote about how hard it is to live as peacemakers. Even the disciples needed guidance and direction from Jesus to take the path without the sword.



Nathalie Krivonogoff Vashchenko Love it. You looked great there with that accordion.



Raissa Akimoff Young Love your photo, thanks for posting.

Alice Nyhan I love the story of Brother John walking in on his own funeral at Daphne's!!!

He and my dad were drinking buddies before they became Christians. My dad was a boxer; I wonder how many fights the two of them started together.

Paul J. Wigowsky you've got to tell me that story of Bro. John walking in on his own funeral. Where is Daphne's?

Alice Nyhan Daphne Funeral Parlor - I think it was near Market and Duboce, near the Mint. There were so many names in common on the hill. A John Hazen was listed in the obituaries . Nobody bothered confirming it was our Brother John. 17th Street went ahead with the service. I forget who was speaking when he walked into the room, but you can imagine the stunned silence that prevailed, let alone that he was miraculously resurrected!!!

Paul J. Wigowsky Great story. I remember that place now -- it was where we had a funeral service for Alex Fedoroff, a casualty of the Vietnam War.

If I was to tell the life story of John Hazen, it would only start when I met him at the Geary Street church. He was a burly looking elderly man, and he drove a 1957 Oldsmobile.



The reason I mention his car is because we spent a lot of time in that car. By "we" I mean me and a couple of other young guys from the church. The car fit four of us, and we spent many

evenings distributing tracts to many of the houses in San Francisco. The tract that we distributed was a rectangular sheet of paper that unfolded, and it had a stark red title:

"Warning, you are in great danger" -- a phrase often used on religious tracts. Religious tracts are a common evangelistic tool used by various Christian denominations and ministries. The phrase **"Warning, you are in great danger"** is intended to grab attention and highlight the perceived spiritual danger that individuals are in without embracing the message presented in the tract. It emphasizes the need for salvation and invites readers to consider the theological perspective presented. [AI]

The content of such tracts usually highlights sin, the need for repentance, and the message of salvation through Jesus Christ. While the distribution of tracts can sometimes be perceived negatively, many Christians see them as a valuable tool for sharing their faith and initiating conversations about spiritual matters. They can be left in public places, handed out in person, included in mail, and used in various other ways to reach a wide audience. [AI]

It is important to note that the phrase **"Warning, you are in great danger"** can be very **impactful**.

Yes, impactful is the key word. Once, when I was putting one of these tracts under a door, a person came out and blurted out in a fearful voice, "What is happening, what danger?" I just told the person to read the tract and left. Eventually, I learned that we were just used by Brother John to spread a message that he felt needed to be delivered to the inhabitants of the city. I later found out that he had defeated "the demon of alcohol" and was trying to help others overcome their sins. Maybe having us deliver tracts to people in the city was his way of trying "to scare the hell out of them."

Needless to say, our parents were hesitant at first to let us out in the evening with a man they hardly knew. But the more they got to know him, the more they understood that he was "doing God's work" and helping us do the same. When I look back on that part of my life and growing up in a religious environment, I think it was all part of God's plan to help me see the various ways individual souls went through trials and tribulations to find peace in their lives. Brother John was such an individual, and he found peace and salvation for his soul by doing what he felt he was called to do. God bless him!

In conclusion, I should mention that we really loved the ice cream that he treated us to after delivering the tracts. That was our reward. And I don't need to repeat the incident with a heckler at a street meeting that led me to stop supporting Brother John in his ministry. That was already mentioned in the Facebook posts.

[Paul J. Wigowsky](#) I found the grave of John Nicholas Hazen at Olivet Memorial Park. (1912-1993)



<https://www.findagrave.com/memorial/28708967/john-nicholas-hazen>

John Nicholas Hazen

- **BIRTH** 7 Mar 1912 San Francisco, San Francisco County, California, USA
- **DEATH** 28 May 1993 San Francisco, San Francisco County, California, USA
- **BURIAL** Olivet Memorial Park Colma, San Mateo County, California, USA
- **PLOT** Military Terrace
- **MEMORIAL ID** 28708967

John is the son of Nicholas Hazen (abt 1885 - before 1930) and Mary Holopoff (abt 1887 - ?). There were two known siblings as per the census: Anna and Norma. The 1920 census has the family living in Portland, Oregon. John's father was noted as a 'laborer'. They immigrated from Russia in 1907.

John married Martha Jack Shubin on 22 Nov 1946 in San Francisco, CA. He was 34 years old and was employed as a warehouseman for Safeway Produce Co. There were no known children.

U.S. World War II Army Enlistment Records, 1938-1946
about John N Hazen

Name: John N Hazen

Birth Year: 1912

Race: White, citizen (White)

Nativity State or Country: California

State: California

County or City: San Francisco

Enlistment Date: 6 Jun 1942

Enlistment State: California

Enlistment City: San Francisco

Branch: Branch Immaterial - Warrant Officers, USA

Branch Code: Branch Immaterial - Warrant Officers, USA

Grade: Private

Term of Enlistment: Enlistment for the duration of the War or other emergency, plus six months, subject to the discretion of the President or otherwise according to law

Component: Selectees (Enlisted Men)

Source: Civil Life

Education: Grammar school

Civil Occupation: Electric Truck Driver

Marital Status: Single, without dependents

Height: 68"

Weight: 167 lbs.

<https://www.ancestry.com/boards/topics.religious.molokan/2731/mb.ashx>

Marriage Certificate Transcription

"Marriage Certificate Transcription for John Nicholas Hazen and Martha Jack Shubin
John Nicholas Hazen, 861 Rhode Island Street San Francisco, CA age 34, 1st marriage,
born in SF; occupation warehouseman for Safeway Produce Co.

Father/Place of birth Nicholas Hazen, Born in Russia

Mother/Place of birth Mary Holopoff, Born in Russia

From the San Francisco Examiner & Chronicle, Sunday, September 28, 1986, page B7:
"HAZEN, Martha – In San Francisco, September 25, 1986; beloved wife of John N. Hazen;
she is survived by a brother, Mathew Shubin and an aunt Anna Maitseff; nieces and
nephews.

The funeral will be held at Daphne Funerals 1 Church St., San Francisco on Monday,
September 29, 1986 at 1:00 p.m."

Spouse: John Nicholas Hazen (1912-1993); married on 22 Nov 1946 in San Francisco, CA

Known children: unknown

License issued on 11.9/1946 in San Francisco, CA, #4919

Married on 11/22/1946 in San Francisco, CA by Rev. L.R. Keys, Minister of the Gospel,

Assemblies of God, Glad Tidings Temple, San Francisco, CA

Witnesses C. Wesley Thoralsen of San Francisco, CA and Wm. J. Johnson of San Francisco,
CA

Filed on 11/25/1946 in San Francisco, CA Local Registered No. 11704, book 738, page 124"

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