

**THE HOLY NEW MARTYRS OF SOUTHERN
RUSSIA, THE UKRAINE, MOLDAVIA AND THE
CAUCASUS**

Vladimir Moss

CONTENTS

INTRODUCTION.....	3
1. HIEROMARTYR VLADIMIR, METROPOLITAN OF KIEV	5
2. HIEROMARTYR DIONYSIUS, BISHOP OF IZMAIL	21
3. HIEROMARTYR NICODEMUS, BISHOP OF BELGOROD	22
4. HIEROMARTYR BASIL, ARCHBISHOP OF CHERNIGOV	26
5. HIEROMARTYR TIKHON, ARCHBISHOP OF VORONEZH	29
6. HIEROMARTYR NICHOLAS, BISHOP OF NIZHNE-CHIRSK.....	31
7. HIEROMARTYR NAZARIUS, METROPOLITAN OF KURSK	32
8. HIEROMARTYR PETER, ARCHBISHOP OF VORONEZH.....	34
9. HIEROMARTYR BARLAAM, BISHOP OF MAIKOP.....	53
10. HIEROMARTYR BASIL, BISHOP OF PRILUKY	75
11. HIEROMARTYR AGATHANGELUS, ARCHBISHOP OF YEKATERINOSLAV	84
12. HIEROCONFESSOR AMBROSE, BISHOP OF PODOLSK	86
13. HIEROMARTYR MACARIUS, ARCHBISHOP OF YEKATERINOSLAV	88
14. HIEROMARTYR ATHANASIOS, BISHOP OF SKVIRSK	100
15. HIEROMARTYR PAUL, BISHOP OF STAROBELA	101
16. HIEROCONFESSOR ALEXIS, BISHOP OF RYLSK	111
17. HIEROMARTYR PROCOPIUS, ARCHBISHOP OF ODESSA AND KHERSON.....	112
18. HIEROMARTYR ALEXIS, BISHOP OF VORONEZH	137
19. HIEROMARTYR PACHOMIUS, ARCHBISHOP OF CHERNIGOV	174
20. HIEROMARTYR JOASAPH OF BAKHMUT AND DONETSK	181
21. HIEROMARTYR DAMASCENE, BISHOP OF GLUKHOV	186
22. HIEROMARTYR PORPHYRIUS, BISHOP OF SIMFEROPOL	226
23. HIEROMARTYR BISHOP GEORGE (BUKIN).....	228
24. HIEROMARTYR ARCADIUS, BISHOP OF LUBNY.....	229
25. HIEROMARTYR PARTHENIUS, BISHOP OF ANANIEV	240
26. HIEROMARTYR ABERCIUS, ARCHBISHOP OF ZHITOMIR	257
27. HIEROMARTYR INNOCENT, BISHOP OF THE DON	260
28. HIEROCONFESSOR ANTHONY, SCHEMA-ARCHBISHOP OF TAURIS	261
29. HIEROMARTYRS ALEXIS OF ROVNO, MANUEL OF BELOTSEKOV' AND PANCRATIUS OF BELGOROD	265
30. HIEROCONFESSOR GABRIEL, BISHOP OF AKKERMANN.....	267
31. HIEROCONFESSOR ARCHBISHOP ANTHONY (GALYNSKY- MIKHAILOVSKY)	268
32. MARTYRS AND CONFESSORS OF VORONEZH PROVINCE	281
33. MARTYRS AND CONFESSORS OF EASTERN UKRAINE.....	325
34. MARTYRS AND CONFESSORS OF SOUTHERN UKRAINE.....	378
35. MARTYRS AND CONFESSORS OF KIEV PROVINCE.....	437
36. MARTYRS AND CONFESSORS OF CENTRAL AND WESTERN UKRAINE AND MOLDAVIA.....	533
37. MARTYRS AND CONFESSORS OF SOUTH-EAST RUSSIA	550
38. MARTYRS AND CONFESSORS OF THE CAUCASUS MOUNTAINS	594

INTRODUCTION

In 2007 the first volume of the series, *The Russian Golgotha: The Holy New Martyrs and Confessors of Russia*, was published by Monastery Press, Wildwood, Alberta, Canada. That volume was devoted to the All-Russian Martyrs – that is, the Royal Martyrs and Patriarch Tikhon – and to the Martyrs and Confessors of North-West Russia. This is the third volume in the series, and is devoted to the Martyrs and Confessors of Southern Russia the Ukraine, Moldavia and the Caucasus

Inevitably, difficult choices have had to be made concerning who should be included, and who excluded, from the lists of martyrs and confessors. I cannot claim to have made the right decisions in all cases. For an authoritative list we shall have to wait for the decision of a future Council of the True Church of Russia.

In the meantime, I have been governed by the following main criteria of who is a true martyr or confessor:

a) Belonging to the Orthodox Church, and not to any heresy, schism or pseudo-Orthodox grouping;

b) Unjust death at the hands of the organs of Soviet power, or unjust imprisonment or exile for a minimum period of three years – although in exceptional cases smaller periods of deprivation of freedom have been accepted;

c) Canonization by either the Council of the Russian Orthodox Church outside Russia that took place in New York on November 1, 1981, or the Council of the Russian True Orthodox Church that took place in Odessa on November 1, 2009.

The main problem in this process of selection has been to distinguish between the true and false confessors of the period 1927 to 1937. In 1927, the deputy of the patriarchal locum tenens, Metropolitan Sergius (Stragorodsky), created a schism in the Russian Church by placing the Church in more or less unconditional submission to Soviet power and the demands of the revolution. Those who separated from him, including many senior hierarchs, were called the True Orthodox Christians, and those who died for their belonging to the True Orthodox Church are undoubtedly martyrs and confessors of the One, Holy, Catholic and Apostolic Church.

The question is: what is the status of those who did not separate from Sergius, but who suffered at the hands of Soviet power in this period?

The approach adopted here is closely modelled on the words of Metropolitan Cyril of Kazan, one of the senior and most respected of all the Russian hierarchs, who was one of the leaders of True Orthodoxy and himself received the crown of martyrdom in 1937. In 1934, when asked about the sacraments of the “sergianists” – those who followed Metropolitan Sergius – he replied that they were still valid and

salvific for those who partook without knowing the sin of Sergius and its destructiveness for the Church. For those who knew, however, he said that communion in the sergianist church was for their condemnation. Three years later, in March, 1937, Metropolitan Cyril was taking a stricter line. Enough time had passed, he said, for people to come to a decision about sergianism, which was in essence a new version of renovationism – the heresy condemned and anathematized by Patriarch Tikhon in 1923...

On the basis of Metropolitan Cyril's words, we have taken the end of the year 1934 as a provisional cut-off point. Those who suffered unjustly at the hands of Soviet power before that point, whether they belonged to the sergianist or to the True Orthodox Church, are counted as having suffered for the true faith and as being martyrs or confessors of the True Church – with the exception of the sergianist hierarchs, who, as being responsible for "rightly dividing the word of truth", must be considered as having failed in their duty to confess the truth against sergianism, and other leading priests or laymen who quite clearly *did* know what sergianism was but still remained members of the sergianist church. However, from 1935 – by which time almost all the True Orthodox had in any case been killed, incarcerated or driven underground – those sergianists who suffered at the hands of Soviet power are not counted as martyrs and confessors, including the vast numbers killed in the purges of 1937-38, unless there are clear indications in their biography that they struggled against Soviet power and in this way liberated themselves from the sin of sergianism.

Of course, this is a rough criterion which will probably involve the misclassification of some of those who suffered. However, in the absence of a clearly superior criterion, and of a definitive list given by the True Church, it will have to do. May the martyrs and confessors not included here forgive us their omission, and continue notwithstanding to pray for us!

Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy on us!

*December 3/16. 2009.
East House, Beech Hill, Mayford, Working, Surrey, England. GU22 0SB.*

1. HIEROMARTYR VLADIMIR, METROPOLITAN OF KIEV

Metropolitan Vladimir, in the world Basil Nikiforovich Bogoyavlensky, was born on January 1, 1848 in the village of Malaya Morshka in the Morshansky uyezd of Tambov province. His father, **Priest Nicephorus**, later himself suffered a martyr's death. He finished his studies at Tambov theological seminary.

Unpretentiousness which bordered on timidity, complemented by eagerness and diligence in schoolwork, were the most distinctive characteristics of the child and future metropolitan. In a book dedicated to the memory of the late Metropolitan Anthony Vadkovsky, who was formerly from the same district as Metropolitan Vladimir, there appears the following story about an incident in the latter's childhood. Once Basil Bogoyavlensky's father went with him to the home of Alexander Vasilyevich Vadkovsky, the future Metropolitan Anthony. When he saw A.V. Vadkovsky's older brothers, who were theologians, Basil Bogoyavlensky was so frightened by these important persons that he ran into the barn and hid under a carriage, where they had great difficulty finding him.

Basil continued his education at the Kiev Theological Academy, from where he graduated among the top graduates in his class with the degree of candidate of theology in 1874. Several professors of the Department of Church Practices even suggested that he stay at the Academy to prepare for a professorial post. While he was still a student at the Academy, Basil ventured into the field of literature as a writer and translator. By his efforts G. Hageman's work on logic was translated from German and published in Kiev in 1874.

On leaving the Academy, on June 7, 1874, Basil became a teacher of homiletics, liturgics and pastoral theology at the Tambov theological seminary. A year later, he was appointed to teach Holy Scripture in the seminary. He also taught German at the seminary and gave lessons in geography in the girls' high school in the diocese and later in the local girls' gymnasium.

After seven years of work in education, Basil decided to dedicate himself to serving the Church as a priest. On January 13, 1882 he was ordained a priest for the Pokrov cathedral in Kozlov, Tambov diocese, and soon thereafter became a parish priest in that city. In 1883 he became rector of the Trinity church in Kozlov and the dean of the churches of Kozlov. He spent much time in preaching and in instructing the local clergy.

On February 8, 1886, after the deaths of his wife and only child, Fr. Basil was tonsured into the mantia with the name Vladimir, and the next day was raised to the rank of archimandrite, being appointed superior of the Holy Trinity monastery in Kozlov.

On October 6, 1886, he was transferred to Novgorod and appointed superior of the St. Anthony monastery in Novgorod.

On June 3, 1888, Archimandrite Vladimir was consecrated Bishop of Stara Russa, a vicariate of the Novgorod diocese in the Alexander Nevsky Lavra.

Both in Kozlov and in Novgorod Bishop Vladimir, in addition to carrying out his duties as vicar bishop under Metropolitan Isidore of St. Petersburg and Novgorod, laboured much over the preaching of the word of God and thus brought great benefits to the people. He frequently and zealously instructed the people, for he gave this priority. His sermons attracted his listeners' attention by their unusual simplicity, sincerity and candour. At this time he also began trying to organize all the preaching in Novgorod and in his diocese by gathering together all of the parish clergy. He was particularly interested in instituting informal dialogues between priests and lay people in addition to the sermons delivered during services. This practice was initiated, and Bishop Vladimir attached very great significance to it. He was always fondly remembered in Novgorod, and he similarly cherished pleasant memories of his service in Novgorod to the end of his days.

On January 19, 1891, Bishop Vladimir was appointed Bishop of Samara and Stavropol. His rather brief term of service in Samara (less than two years) constitutes a special chapter in the life of the martyr-metropolitan. It coincided with a famine in Samara, which was followed by a cholera epidemic. During these terrible calamities that befell the Samara region, Bishop Vladimir put exceptional energy into developing various means of helping the people. Through the work of a special committee which he established, he organized widespread assistance for the hungry, cooperated with the parish relief organization, and recommended that arrangements be made for partially and fully subsidized dining halls and tea rooms to feed the hungry. In all of this he not only acted as an organizer and leader of the clergy, but was also actively involved in the work. In his sermons and printed appeals he prompted the clergy and the local populace to assist their unfortunate brothers who were suffering from the famine. In his sermons and various publication, he tried to communicate to the people a healthy, proper attitude toward the epidemic and suggested effective ways of fighting against it. He organized and served at gatherings for the purpose of praying for deliverance from this terrible misfortune. He also conducted funeral services at the cemeteries for those who had died during the epidemic, and fearlessly appeared among the worshippers in places where the threat of cholera was greatest. His personal example inspired other priests to forget their own troubles and alleviate the sufferings of others.

These actions evoked sympathy for the young hierarch among the people. Thus, when on October 18, 1892 Bishop Vladimir was appointed Exarch of Georgia and elevated to the rank of Archbishop of Kartelia and Kakhetia, the people of Samara unanimously expressed their regret that Bishop Vladimir would have to leave Samara. His very appointment to such a responsible post in the Church

administration reflected favourably on his work in Samara, where he had distinguished himself among the bishops of Russia.

Archbishop Vladimir served as Exarch of Georgia for a little more than five years. There he devoted special attention to the spiritual enlightenment of the ethnically heterogeneous Orthodox peoples of the Caucasus. In order to accomplish his goals, he supported increased dissemination of Christian teachings, in addition to building new churches and parish schools. Meanwhile, he persistently encouraged the clergy of the Georgian exarchate not only by his words but also by his example.

In 1897 he was appointed honorary member of the Kazan Theological Academy.

On February 21, 1898 Archbishop Vladimir was appointed Metropolitan of Moscow and Kolomna, and on March 28 of the same year took over the administration of the Moscow diocese. The new metropolitan was immediately faced with great difficulties. Moscow was accustomed to having in this post archpastors who had great authority, as a result either of their scholarship (such as Metropolitans Plato Levshin, Philaret Drozdov and Macarius Bulgakov), or of their record of service in an academy (such as Metropolitans Joannichius Rudnev and Sergius Lyapidevsky), or who were famous for having performed some exceptional service (like, for example, Innocent Veniaminov, the apostle of Alaska). The new metropolitan did not enjoy such fame among the Orthodox, despite his meritorious service in Samara and Georgia. He was also comparatively young when he was appointed metropolitan, for he had just turned fifty.

In his leadership of the clergy in the capital, Metropolitan Vladimir maintained his usual principles. He was simple in his manner of address, yet firm and insistent when giving orders and instructions. He wanted very much to bring the clergy of the capital close to the people and for them to conduct services and deliver sermons as frequently as they could. In order to invigorate and strengthen the Muscovite clergy, Metropolitan Vladimir began making new posts in the capital's parishes and appointing new priests. At first this, in conjunction with certain of the metropolitan's personal traits, served to upset the Muscovite clergy and even the lay population of the capital. With time, however, the Muscovite flock came to understand how kind the metropolitan was, and how full of the best of intentions for the people. Moscow gradually accepted his personality and methods.

On February 4, 1905 **Great Prince Sergius Alexandrovich Romanov** was murdered by revolutionaries. Metropolitan Vladimir led the ceremony of the laying of the foundation of the memorial church of Russian Sorrow, which was dedicated to the memory of the Great Prince. And on April 5, 1909, he consecrated the church in the presence of Great Princess Elizabeth, the widow of the Great Prince, and a great multitude of people. On the side walls of the memorial church were white marble slabs containing the names of 1845 people, "all those killed by the revolutionaries". Metropolitan Vladimir was soon to become one of those killed himself...

In the autumn of 1905, when revolution broke out and Moscow was seized by strikes and anarchy, Metropolitan Vladimir powerfully raised his archpastoral voice, rebuking the rebels and exposing the essence of the revolution. Thus on October 16, after the liturgy in the Kremlin Dormition cathedral, he said: "The heart bleeds when you see what is happening around us... It is no longer the Poles, or external enemies, but our own Russian people, who, having lost the fear of God, have trusted the rebels and are holding our first capital as it were in a siege. Even without this we have been having a hard time because of our sins: first harvest failures [in 1891, 1897, 1898 and 1901], then illnesses, then an unsuccessful war [the Russo-Japanese war of 1904-05], and now something unheard of is taking place in Rus': it is as if God has deprived Russian people of their minds. By order of underground revolutionaries, strikes have begun everywhere, in the factories, in the schools, on the railways... Oh if only our unfortunate workers knew who is ruling them, who is sending them troublemaker-agitators, then they would have turned from them in horror as from poisonous snakes! You know these are the so-called social-democrats, these are the revolutionaries, who have long ago renounced God in their works. They have renounced Him, and yet it may be that they have never known the Christian faith. They denounce her servants, her rites, they mock her holy things. Their main nest is abroad: they are dreaming of subduing the whole world to themselves; in their secret protocols they call us, the Christians, animals, to whom God, they say, have given a human face only in order that it should not be repulsive to them, His chosen ones, to use our services... With satanic cunning they catch light-minded people in their nets, promising them paradise on earth, but they carefully hide from them their secret aims, their criminal dreams. Having deceived the unfortunate, they drag him to the most terrible crimes, as if for the sake of the common good, and, in fact they make him into an obedient slave. They try in every way to cast out of his soul, or at any rate to distort, the teaching of Christ. Thus the commandments of Christ say: do not steal, do not covet what belongs to another, but they say: everything is common, take from the rich man everything you like. The commandments of Christ say: share your last morsel, your last kopeck with your neighbour, but they teach: take from others everything that you need. The commandments of Christ say: give to Caesar what is Caesar's, fear God, venerate the Tsar, but they say: we don't need any Tsar, the Tsar is a tyrant... The commandments of God say: in patience possess your souls, but they say: in struggle acquire your rights. The commandment of Christ orders us to lay down our souls for our friends, but they teach to destroy people who are completely innocent, to kill them only for the fact they do not agree with them, and do not embark on robbery, but just want to work honourably and are ready to stand for the law, for the Tsar, for the Church of God..."

Monk Anempodist writes: "The sermon of Metropolitan Vladimir elicited the annoyance of the liberal-democratic press, and also of the liberal clergy. The latter either read the sermon in a shortened version, or did not read it at all. In the leftist newspaper Russkoe Slovo 76 priests published a declaration regarding their 'complete non-solidarity' with 'the "Word" of Metropolitan Vladimir...'

“As a result of the actions of the priests quarrels also arose amidst their flock. The Synod, in response to this, unfortunately saw in the epistle of Metropolitan Vladimir, not a call to defend the Faith and the Fatherland, but ‘a call to the local population to defend themselves in the sphere of political convictions’, and in their ‘Resolution of October 22, 1905 № 150’ instructed the diocesan bishops and the clergy subject to them to make efforts ‘to remove quarrels in the population’, which, to a large extent, were continuing because of the opposition of the liberal priests to their metropolitan.

“But nothing could devalue or undermine the influence of the epistle of Metropolitan Vladimir on the Muscovites, and the true Russian people responded to it. The day after the publication of the ‘Word’, the workers began to serve molebens and return to work; the city water-supply began to work, the trams began to run, etc. Metropolitan Vladimir himself went to the factories and, after prayer, conducted archpastoral discussions with the workers.

“Later, in evaluating the labours of the holy hierarch Vladimir in overcoming the disturbances of 1905, Metropolitan Anthony (Khrapovitsky) said the following notable words about him: ‘Meek and humble, never seeking anything for himself, honourable and a lover of righteousness, Vladyka Vladimir gradually and quietly ascended the hierarchical ladder and was immediately exalted by his authority, drawing the hearts of ecclesiastical and patriotic Russia to himself during the days of general instability and treachery, when there were few who remained faithful to their duty and their oath, firm in the defence of the Orthodox Church, the Tsar-Autocrat and the Homeland... when everything began to shake in our Rus’, and many pillars began to waver...’ (speech of Archbishop Anthony of Zhitomir and Volynia at the triumphal dinner given by Metropolitan Vladimir in honour of Patriarch Gregory of Antioch who was visiting Russia, 22 February, 1913).

“By ‘pillars’ Vladyka Anthony probably had in mind the liberal members of the Most Holy Synod, who did not support their brother, Metropolitan Vladimir.

“Metropolitan Vladimir went on to take part in the movement of the right conservative forces of Russia that was being formed. Thus in 1907 he took part in the work of the All-Russian congress of ‘the United Russian People’. In 1909, while taking part in the work of the First Monarchist congress of Russian People, Metropolitan Vladimir was counted worthy of the honour of passing on a greeting to the congress from his Majesty the Emperor Nicholas II in the following telegram:

““To his Eminence Vladimir, Metropolitan of Moscow. I entrust to you, Vladyko, to pass on to all those assembled in the first capital at the congress of Russian people and members of the Moscow Patriotic Union My gratitude for their loyal feelings. I know their readiness faithfully and honourably to serve Me and the homeland, in strict observance of lawfulness and order. St. Petersburg. 30 September. Nicholas.”

Vladyka continued to support patriotic organizations and the Union of the Russian People, for which he was highly praised by the president of the Union, V.M. Purishkevich.

Vladyka's strong monarchist convictions were apparent already at his ordination, when he said: "A priest who is not a monarchist is unworthy to stand at the Holy Altar. A priest who is republican is always of little faith. A monarch is consecrated to his power by God, a president receives power from the pride of the people; a monarch is powerful through his carrying out of the commandments of God, a president holds on to power by pleasing the mob; a monarch leads his faithful subjects to God, a president leads them away from God."

Vladyka spent the last few years of his service in Moscow in such relative calm that he subsequently remembered them with satisfaction as the best years of his archpastoral service. During this time, Metropolitan Vladimir signed the decrees of the Holy Synod on the uncovering of the relics of Saints Seraphim of Sarov, Pitirim of Tambov and Joasaph of Belgorod. Being the spiritual father of the future martyr, the Great-Princess Elizabeth Fyodorovna, he helped her to found the Martha-Mary convent in Moscow. In 1912 he founded the journal The Voice of the Church.

Metropolitan Vladimir was particularly interested in strengthening the Church's role in education. For example, he was inspired with a desire to communicate genuine Christian morals and teachings to the workers, who were being led astray by socialist propaganda. From time to time he even attended Moscow workers' meetings and presented the Christian teachings, explanations and solutions to the social questions which most interested and troubled the working class. In order to promote among the workers and people in general a Christian understanding of the social aspect of government, the metropolitan published his own sermons and speeches, and also translated the best works of foreign literature which dealt with socialism.

The metropolitan established the so-called "Diocese House", which subsequently acquired his name. This building became the centre not only of the diocesan administration, but also of spiritual enlightenment. Sermons were always given at the daily services in its church, and lectures on theology were read in the main hall, as well as special lectures for factory workers and speeches on theological science and religious philosophy.

As time passed and the presiding member of the Holy Synod, Metropolitan Anthony of St. Petersburg, became chronically ill, Metropolitan Vladimir had to devote much energy and attention to the highest administration of the Russian Church. And when, on November 2, 1912, Metropolitan Anthony reposed in the Lord, Metropolitan Vladimir was transferred to St. Petersburg and assumed the title and rights of the presiding member of the Holy Synod. This took place on November 23, 1912, and shortly thereafter Metropolitan Vladimir took over the administration of the capital's diocese.

His three years' service as Metropolitan of Petrograd undoubtedly constituted a most difficult period in his service to the Church. Serving as the capital's hierarchy was in itself exceedingly difficult, but for Metropolitan Vladimir it was complicated by the particular problems caused by the unusual events of the time. Above all, he endured repeated and cruel attacks, both at open meetings and in the press. To some it seemed that he paid too much attention to the political aspects of his high rank, but according to others he was not sufficiently bold and decisive in his censure of the irregularities and abuses which took place in the Russian Church and society at that time.

Once, in a private audience with Tsar Nicholas II, he expressed his opinion on the disastrous influence exerted by Rasputin. For his open non-acceptance of Rasputin he was punished by being transferred to Kiev, where he was appointed to replace Metropolitan Flavian (Gorodetsky), who reposed on November 4, 1915. Metropolitan Vladimir was appointed to serve in Kiev on November 23, 1915, but he retained the title and rights of the presiding member of the Holy Synod. On December 22, he arrived in Kiev and officially took over the administration of the diocese. He thus became the first hierarchy in the history of the Russian Church to occupy all three of the leading sees of Moscow, St. Petersburg and Kiev - he was truly the metropolitan "of all Russia".

At first the Kievan flock genuinely sympathized with its new hierarchy. He was esteemed as a victim of persecution. But they did not see the heaviness of spirit and exhaustion that was reflected in the metropolitan's speech, work and gestures...

After Theophany, 1916, Metropolitan Vladimir hurried to Petrograd to take part in a meeting of the Holy Synod. He ended up spending most of his service as Metropolitan of Kiev in Petrograd, and he was there at the time of the revolution of February, 1917.

The fall of the Tsar elicited surprisingly little reaction in view of the enormous, indeed apocalyptic significance of the event. This was owing, not so much to the fact that many members of the Church welcomed the revolution (although this was true), as to the fact that a revolution was taking place within the Church herself, and this drew the attention of the leaders of the Church away from political events.

The revolution consisted in the fact that all over the country the elective principle with the participation of laymen was taking the place of the system of "episcopal autocracy" which had prevailed thereto. In almost all dioceses Diocesan Congresses restricted the power of the bishops with special "diocesan councils" or committees composed of clergy and laity elected by the Congresses. The application of the elective principle to almost all ecclesiastical posts, from parish offices to episcopal sees, resulted in the removal of several bishops from their sees and the election of new ones in their stead. Thus the staunchly monarchist Archbishop Anthony (Khrapovitsky) of Kharkov was forced to retire before by the revolutionaries being

reinstated at the demand of the church people. And among other changes Archbishop Tikhon (Bellavin) of Lithuania was elected metropolitan of Moscow, Archbishop Benjamin (Kazansky) - metropolitan of Petrograd and Archbishop Sergius (Stragorodsky) - metropolitan of Vladimir.

These changes were in fact sometimes beneficial to the Church. Thus Rasputin's nominees, such as Metropolitan Pitirim of Petrograd, were removed. Nevertheless, the winter session of the Holy Synod, presided over by the Metropolitan Vladimir refused to sanction the results of the elections, because the hierarchs recognized, correctly, that whatever the immediate good results, the spirit behind these changes was the spirit of the revolution. This led the new procurator of the Holy Synod appointed by the Provisional Government, Prince V.N. Lvov, to petition for the early disbanding of the Synod and the appointment of a new Synod for the summer session. Only two members of the old Synod - Metropolitan Sergius (Stragorodsky) of Vladimir and the Exarch of Georgia, Metropolitan Platon - agreed to serve in the new Synod; and ten years later Sergius became the main architect of the Sovietization of the Russian Church, while Platon became the architect of the schism of the American Metropolia...

On March 24, 1917 Metropolitan Vladimir returned to Kiev, where his prolonged absence had created problems among his flock. However, when the Local Council of the Russian Church opened its proceedings in Moscow in August, 1917, Metropolitan Vladimir, being Honorary President of the Council and President of the section on ecclesiastical discipline, was obliged to move to Moscow. On November 21 / December 4, 1917, he led the triumphant rite of the enthronement of his Holiness Patriarch Tikhon in the Assumption Cathedral of the Moscow Kremlin.

Then, with a heavy heart full of forebodings about the future, he returned again to his flock in Kiev. Already in March, on his first return to Kiev after the February revolution, he had had to hold back the waves of incipient revolution there. For an "Executive Committee of clergy and laymen" was organized in Kiev at this time, and a "Commissar for ecclesiastical affairs" was appointed. The longsuffering Orthodox city of Kiev, which had witnessed in the many centuries of its history all manner of hideous events and changes, was shocked at the spectacle of an Orthodox parish priest in the role of a revolutionary commissar, "a policeman in a riassa" as he was called. According to the brochure A True Account of the Church Advisory Council to the Metropolitan of Kiev (Kiev, 1917), he is described as "at all times of the day and even sometimes at night, always with his briefcase in his hand or under his arm, racing about in an automobile with representatives of the executive committee, either to oversee the searching of monasteries in order to discover counter-revolutionary or pogromist literature, or seizing confidential documents at the Church Consistory..." (p. 30).

In a dialogue with representatives of the executive committee, Metropolitan Vladimir stated candidly that "the Executive Committee of clergy and laymen is an

illegitimate institution which is trying gradually to expand its power and to usurp prerogatives which do not belong to it."

However, in spite of this his opinion of the new organ of the Kievan Church which had been formed as a result of the revolution, Metropolitan Vladimir did not refuse in principle to work with its members to lead the Church in a new direction. He gave his blessing for "the Executive Committee of clergy and laymen" to convene, in Kiev on April 12, 1917, a "Congress of the clergy and laymen of the Kievan diocese", which was for reasons that remain unclear transformed into "the Ukrainian congress of the clergy and laymen of the Kievan diocese".

Metropolitan Vladimir had a negative opinion of this congress. During it bishops were publicly insulted in a manner unheard of in the Orthodox Christian world; clerics in attendance branded them as "parasites". Metropolitan Vladimir likewise had a negative opinion of the resolutions which this congress passed, among which was the declaration that "the autonomous Ukraine must have a Ukrainian church which is independent of the Synod." He also opposed the formation by this congress of a so-called advisory committee to the Metropolitan of Kiev.

This is how the members of this committee characterized the metropolitan's attitude towards them in their account of a meeting which took place on July 1, 1917: "At this meeting, in the presence of three vicar bishops, the metropolitan expressed what can only be called a hostile attitude toward the Church Committee in such clear and candid terms that all of its members wished to leave the metropolitan's inhospitable chambers. One of the committee members (Archpriest E.A. Kapralov) suggested that they do so and that it be recorded in the minutes that the metropolitan's attitude precluded any possibility of cooperative and fruitful labour."

The metropolitan's feelings were best expressed in an "archpastoral address" which he published in early August, 1917, on the eve of the convocation of an extraordinary congress of the Kievan diocese: "The great misfortune of our times is that people consider it to be a virtue to have a liberal attitude toward matters of faith and morality. Many consider it their duty to implant such a liberal attitude toward faith and morality in the souls of the Russian people... To justify themselves, they present arguments that seem to merit our attention. They say: every man can judge religious matters from his own point of view and freely express his convictions, whatever they may be, according to his conscience, and he must respect the religious convictions of others. No one will object to freedom of religion and of the conscience. One must not, however, forget that Christian faith is not a human invention, but rather the word of God, and it cannot be changed to suit people's concepts. If people's convictions stand in opposition to the Divine truth, is it reasonable to recognize these convictions, to consider them correct and to guide one's life by them? We must, of course, be tolerant of those who do not agree with us, and bear with even those who have clearly gone astray, but we must turn away from their errors, and prove that they are unfounded. The pastors of the Christian Church and all sincere followers of Christ's teachings should consider this their duty..."

"Our local and rapidly growing sorrows add to the misfortune experienced by the whole of the Russian land. I am speaking about a tendency which has surfaced in southern Russia and which threatens to destroy the peace and unity of the Church. It is terrible for us even to hear people talk about separating the churches of southern Russia from the one Orthodox Church of Russia. After their long cooperation, can there be any grounds for such aims? What is their origin? Did not the preachers who spread Orthodoxy throughout Russia come from Kiev? Among the God-pleasing brethren of the Kiev-Caves Lavra do we not see men who came from all corners of Holy Russia? Is it not true that the Orthodox of southern Russia have laboured in all parts of Russia, serving the Church and as scholars in various fields? And conversely, is it not true that the Orthodox of northern Russia have laboured for salvation in various professions in southern Russia? Did they not erect the one great Russian Orthodox Church together? Could the Orthodox of southern Russia possibly reproach the Orthodox of northern Russia for falling away from the faith in some way or for distorting the teachings of faith and morality? Certainly not. Based on my personal experience I can testify that in all the dioceses where God has allowed me to serve, the Orthodox teachings of faith and morality are kept pure and unchanged, and there is everywhere unity in the Church's teachings and liturgical practices. Why should there be any separation? Where will it lead? Indeed, only the enemies both without and within will have cause to rejoice. Our love for our native soil should not suppress and stifle our love for the whole of Russia and for the one Russian Orthodox Church."

The metropolitan concluded by appealing to the clergy and laymen to "take every possible measure to promote unity among themselves and with the whole of the Russian Orthodox Church," and to "devote serious thought and proper preparation to the upcoming congress, thoroughly to discuss the issues presented there, and pass resolutions which are correct, legal, beneficial and which merit implementation."

However, the congress, which took place on August 8 and 9, 1917, took an entirely different direction. On August 9, the metropolitan was so offended by the proceedings of the congress that he fell seriously ill and had to leave the meeting immediately. In a defiant public statement, the delegates interpreted the metropolitan's departure as escapism and an expression of his lack of respect for the meeting.

In October, 1917, the Provisional Government fell. The Ukrainian government wished to use the change to turn their autonomous status into one of full independence. And the same tendencies were strongly present in the Church.

A special committee in charge of convening a Council of the Orthodox clergy and lay people of the Ukraine was organized in Kiev in mid-November of 1917 according to a resolution passed at the third Cossack military assembly. Archbishop Alexis Dorodnitsyn (formerly of Vladimir), who was in retirement in the Kiev Caves Lavra, stood at the head of this committee. This committee was joined by representatives

from among the clergy of Kiev (Fathers Lipkovsky, Tarnavsky, Filipenko and others), who played active roles in the above-mentioned organizations, such as the Executive Committee, Church Advisory Council to the Metropolitan of Kiev, etc.

At a meeting on November 23, this committee "discussed the present position of the Orthodox Church in the Ukraine now that the Ukrainian government is being separated from the government of Russia, and took into account the pronouncement of the Russian Patriarch, who might extend his authority to include the Ukrainian Church as well". They passed a whole series of resolutions, which amounted to sweeping changes in the status and administration of the Church in the Ukraine. The organizational committee was renamed "the provisional Ukrainian Orthodox Church Council", and an executive committee established to convene a provisional Ukrainian Orthodox Church Council was proclaimed "the provisional government of the Ukrainian Orthodox Church". It was also decided that this new ecclesiastical government should appoint commissars to all the dioceses of the Ukraine. The priest Fr. Pashchevsky was appointed commissar of the Kievan diocese. And the chairman of the Council, Archbishop Alexis, was forbidden to go to Moscow, where he had been summoned to become the abbot of a monastery by Patriarch Tikhon.

On November 24, a general meeting of the Orthodox parish councils of Kiev was convened at which these moves towards Ukrainian ecclesiastical autocephaly were condemned and the fear was expressed that an autocephalous Church might join the uniates and come under the Pope.

A few days later the metropolitan arrived in Kiev. On December 4 a meeting convened by the Union of Orthodox Parish Councils was held under the presidency of the metropolitan and attended by Metropolitan Platon of Georgia. In the days that followed several attempts were made by the autocephalists to remove Metropolitan Vladimir and his vicar bishops from Kiev. At one point, sharply reversing course, a member of the Church Rada called Fomenko, accompanied by a soldier, offered him the post of Patriarch of the Ukrainian Church, while at the same time demanding one hundred thousand rubles from the coffers of the metropolia. It was only with difficulty that the unwanted night visitors were removed.

At the end of the month another delegation came to the metropolitan and demanded that he leave Kiev. He replied with emotion: "I am not afraid of anyone or anything. I am at all times prepared to give my life for Christ's Church and for the Orthodox faith, to prevent its enemies from mocking it. I will suffer to the very end in order to preserve Orthodoxy in the very place where it first took root in Russia."

And then, going up to one member of the delegation and pointing at his heart, he said: "Do you know that the first revolutionary was the devil, and you are making a revolution in the Church of Christ?"

Then he wept bitterly.

The metropolitan considered the convening of an All-Ukrainian Council untimely in view of the Bolshevik seizure of power. Nevertheless, he was forced to prepare for the opening of a new Council, and opened its first session on January 7, 1918 with a moleben on Sophia square and a welcoming speech to the delegates. The metropolitan was unanimously elected to the chairmanship of the Council, and attended every single meeting until the civil war broke out in Kiev.

Artillery shells began to fall on the Kiev Caves Lavra on January 15 and continued for several days. However, the metropolitan continued with his religious duties, displaying great calm. On January 23, he celebrated his last Divine Liturgy with the brotherhood of the Lavra. That evening, after occupying Kiev, the Bolsheviks took control of the Lavra, and violence began. Armed people burst into the churches with hats on their heads and cigarettes between their teeth. With shouting and swearing they conducted searches even during Divine services, and mocked the holy things. They stripped old monks and took off their shoes outside. Then they mocked them and cut them with whips. Officers who were found in the Lavra were killed. In spite of all the commotion, the metropolitan served an akathist to the Dormition of the Mother of God in the great church of the Lavra, which proved to be his last service on earth. Then he and Bishop Theodore of Priluki moved to the altar of the lower church, which was dedicated to St. Michael, first metropolitan of Kiev.

The night of January 25 was full of alarm. Four armed men and a woman, dressed as a Red Cross nurse, broke into the quarters of the superior, made a thorough search and took everything of value. In the middle of the night, three of them went out "for reconnaissance" and robbed the treasurer and the provost. Later, three armed Reds searched the metropolitan's rooms and, not finding any valuables, carried away a golden medal from the safe.

At half past six in the evening, the doorbell rang loudly three times. Five men, dressed in soldiers' uniforms and led by a sailor, entered the house and asked for "Vladimir, the Metropolitan". They were directed downstairs to the cell of the archpastor. The metropolitan came out to meet them, and asked:

"What do you want?"

The three murderers led Vladyka into the room, where they remained with him for some time. When he came out, he passed by Bishop Theodore and Archimandrite Ambrose, who were standing near, and said:

"They already want to shoot me, that's what they've done to me."

The sailor who was following him shouted coarsely:

"Go ahead and don't talk, who's going to kill you! You're going to the commandant."

When he had ascended to the first landing of the staircase leading to the first floor, the metropolitan stopped and, turning to his murderers who were accompanying him, said:

"Well, gentlemen, if you want to shoot me, shoot me here, on this spot – I won't go any further."

To this the sailor coarsely remarked:

"Who's going to shoot you? Go on."

The murderers led the metropolitan to his bedroom, where they remained for twenty minutes behind locked doors. There Metropolitan Vladimir was tortured and choked with the chain of his cross, insulted and ordered to give them money. Later, the attendants found on the floor of the room pieces of a broken chain, a silk cord, a tiny case with holy relics and a small icon which the metropolitan always wore around his neck.

When the metropolitan came out twenty minutes later, surrounded by his torturers, he was wearing his cassock, a panagia and a white klobuk on his head.

On the front steps he was approached by his old cell-attendant, Philip, who asked for a blessing. The sailor pushed him aside, shouting:

"Stop showing respect to these bloodsuckers. Enough of that!"

The metropolitan went up to Philip, blessed and kissed him, and, shaking his hand, said:

"Goodbye, Philip."

Then he wiped away his tears. Philip later reported that when they parted the metropolitan was calm and solemn, as if leaving for church to celebrate the Holy Liturgy.

This old, humble and innocent servant of God went to his death without any sign of weakness or fear. As he was led out of the monastery he crossed himself and softly chanted: "Noble Joseph"...

An eyewitness relates that Metropolitan Vladimir was driven from the gates of the monastery to the place of execution. On his way from the car to a small clearing by the fortified wall, he asked:

"Is it here that you want to shoot me?"

One of the murderers answered:

"Why not? Do you expect us to stand on ceremony with you?"

When the metropolitan asked for permission to pray before he was shot, the reply was:

"Be quick about it!"

Lifting his arms to heaven, Metropolitan Vladimir prayed aloud:

"O Lord, forgive my sins, voluntary and involuntary, and accept my spirit in peace."

Then he blessed the murderers with both hands and said:

"My God bless and forgive you."

In the silent night four shots were heard, then two more, then more...

"They are shooting the metropolitan," said one of the monks at the Lavra.

"There are too many shots for one murder," replied another.

At the sound of the shots, some fifteen sailors with revolvers and lanterns ran into the yard of the monastery. One of them asked:

"Did they take the metropolitan away?"

"They led him out of the gates," replied the monks timidly.

The sailors ran out, and in about twenty minutes returned.

"Yes, we have found him," they said, "and we'll take every one of you out in the same way."

The murdered man was found lying on his back covered with a coat; his panagia, klobuk, stockings, boots and golden watch and chain were not to be found. He had been both shot and bayoneted, to make it look as if he had been killed by some mob. The fingers of his hand were formed as for a blessing.

There is another account of the metropolitan's death. Archimandrite Nicanor Troitsky recalls that when he was a boy his mother hurried with him to the Lavra, where a ring of soldiers were holding a crowd back from the scene of the execution. He recalls that the metropolitan was given a series of questions, and each time he gave an (unsatisfactory) answer a bayonet was thrust into his body until he became a fountain of blood. After the execution the crowd burst through the cordon of

soldiers. Then Fr. Nicanor's mother told him to put his fingers into the blood of the martyred metropolitan, make the sign of the cross with them on his forehead, and remember that he had witnessed the death of a true martyr, to whose confession he must remain faithful for the rest of his life...

The silence was not broken again that night. The monastery slept, and no one seemed to realize that only a thousand feet from the northern gates of the Lavra, in a pool of blood, lay the shattered body of the holy metropolitan.

At sunrise, some women pilgrims appeared at the Lavra gates, and the monks learned from them where the mutilated body of the metropolitan was to be found. The brotherhood decided to bring the body into the monastery, for which permission from the communist authorities was obtained. At nine o'clock, Archimandrite Anthimus, accompanied by four medical orderlies, went to the scene of the murder.

The metropolitan was lying on his back covered with an overcoat. Missing were his panagia, his klobuk and cross, galoshes, boots, socks, gold watch and chain. The autopsy showed that he had been shot with exploding bullets and stabbed in several places with cold, sharp weapons. His hands were frozen in the position of blessing.

After serving a litiya at the spot where the metropolitan had died, they laid the body on the stretcher and, at about eleven o'clock in the morning, they brought it into the church of St. Michael, where the murdered metropolitan had spent the last few hours of his life. As Archimandrite Anthimus was lifting the body, he was surrounded by about ten armed men who started to mock and insult the remains.

"You want to bury him! But he deserves to be thrown into the ditch! You intend to make holy relics of him, that's why you are picking him up!" they shouted.

As the mournful procession was making its way to the Lavra, pious women who were passing by wept and prayed, saying:

"The sufferer and holy martyr, may God's Kingdom be his!"

"A heavenly kingdom! His place is in hell, at the very bottom of it," replied the fanatics.

After the metropolitan's body had been photographed and dressed in the proper vestments, the deputy abbot of the Lavra, Archimandrite Clement, and the senior brethren of the monastery served a panikhida. On January 27 / February 9, Metropolitan Platon of Tbilisi, who was representing the Russian Patriarchate at the Ukrainian Council, served a panikhida for the metropolitan in Kiev. On January 29 / February 11, the body was transferred to the Great Church of the Kiev Caves Lavra, and after the burial service it was buried in the church of the Elevation of the Cross in the Near Caves.

On February 15/28, 1918, a session of the Russian Church Council meeting in Moscow was dedicated to the memory of the murdered metropolitan. A commission headed by Archbishop Cyril of Tambov was sent to Kiev to investigate the murder, but was not allowed into the city by the Bolsheviks. However, there can be no doubt that the murder was planned by the higher Bolshevik command. As in the cases of several later martyrdoms, it is probable that it was first demanded of the hierarch that he join the side of the revolution, and then, when he refused, he was executed.

Metropolitan Vladimir was the hierarch who bore the brunt of the first revolutionary assault on the Russian Church in 1905. It was therefore fitting that he should become her first hierarchical new martyr. And on April 5/18 the Russian Council decreed that the Sunday nearest the date of his martyrdom, January 25 / February 7, should become the date of the annual commemoration of all the holy new martyrs and confessors of Russia.

(Sources: Archpriest Theodore Titov, A Wreath on the Grave of the Most Reverend Metropolitan Vladimir, 1918, translated into English by Antonina Janda, published by the St. John of Kronstadt Press, Liberty, TN, 1987; M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, St. Tikhon's Theological Institute, 1994, pp. 852-853; Protopriest Michael Polsky, The New Martyrs of Russia, Montreal: Monastery Press, 1972, chapter 1; B. Bakulin, "Nyesvoyevremennye vospominaniya", in Bessmertny, A.R. and Filatov, S.B. Religiya i demokratiya, Moscow: Progress, 1993, pp. 149-163; Bishop Gregory Grabbe, Russkaya Tserkov' pered litsom gospodstvuyushchago zla, Jordanville, N.Y.: Holy Trinity Monastery, 1991; Archimandrite Nicanor Troitsky; Archbishop Leontius (Philippovich), "Ukrainskiye shovinisty i samsvyaty", Russkij Pastyr, II-III, 1995, pp. 154-159; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, pp. 260-261; Riasophor-Monk Anempodist, "Sviaschennomuchenik mitropolit Vladimir (Bogoiavlenskij) i bor'ba s revoliutsii", Pravoslavnaia Zhizn', 53, № 1 (636), January, 2003, pp. 2-10; Archbishop Nikon (Rklitsky), Zhizneopisanie Blazhennejshago Antonia, Mitropolita Kievskago in Galtiskago, New York, 1958, vol. 4, pp. 214-222; Valentina Sologub, Kto Gospoden' - Ko Mne, Moscow, 2007, p. 45; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans

2. HIEROMARTYR DIONYSIUS, BISHOP OF IZMAIL

Bishop Dionysius, in the world Paul Ivanovich Sosnovsky, was born in 1859 in Tambov province in the family of a deacon. In 1883 he finished his studies at the Tambov theological seminary and was appointed a teacher in a village school. On October 3, 1885 he was ordained to the diaconate. In 1888 he was widowed, and entered the Moscow Theological Academy. On May 8, 1892 he was tonsured into the mantia. On May 25, he was ordained to the priesthood. In the same year he graduated from the Moscow Academy with the degree of candidate of theology, and was appointed overseer at the Warsaw theological school. In 1896 he was rector of the Irkutsk theological seminary in the rank of archimandrite. In 1898 he was appointed superior of the Dmitrov SS. Boris and Gleb monastery in Moscow diocese. In 1901 he became superior of the Nikolaevsky Terebenkaia desert in Tver diocese. On September 14, 1908 he was consecrated Bishop of Chelyabinsk, a vicariate of the Orenburg diocese, in the Trinity cathedral of the Alexander Nevsky Lavra by Metropolitan Anthony (Vadkovsky) of St. Petersburg and other bishops. On November 13, 1914 he was transferred to the see of Izmail, a vicariate of the Kishinev diocese, where he remained until 1918. In the spring of that year, after the union of Bessarabia and Romania, and the tearing away of the Kishinev diocese and its transfer into the jurisdiction of the Romanian Orthodox Church, he was forced to leave his flock and moved to Kiev. In the same year of 1918 he was cut to pieces by bands of enraged Bolsheviks at Vyatka station, Orenburg diocese.

(Sources: M.E. Gubonin, Akty Svyatejshego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 972; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1957, part 2, p. 287; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, p. 29; Za Khrista Postradavshiye, Moscow, 1997, vol. I, p. 378; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans)

3. HIEROMARTYR NICODEMUS, BISHOP OF BELGOROD

and those with him

Bishop Nicodemus, in the world Alexander Mikhailovich Kononov, was born on June 18, 1871 in Mezen uyezd, Archangelsk diocese into the family of a priest. He finished his studies at Arkhangelsk theological seminary, and in 1896 he graduated from St. Petersburg Theological Academy. On February 2, 1896 he was tonsured into monasticism; on February 24 he was ordained to the diaconate; and on April 21 – to the priesthood. On August 17 he became overseer at the Alexander Nevsky theological school in St. Petersburg. On August 30, 1901 he was raised to the rank of archimandrite. On November 17, 1904 he became rector of the Kaluga theological seminary, and on March 18, 1909 – rector of Olonets theological seminary. He received many rewards for his outstanding work in these posts. In particular, on April 12, 1907 Bishop Benjamin of Kaluga awarded him for his “unsleeping labours borne especially in recent times in helping the disturbed minds of students, thanks to which they stopped wandering and abandoned the thought – if not forever, at any rate for a considerable time – of not submitting to the lawful demands of the Governors”. He was the composer of an akathist to St. John Chrysostom approved by the Holy Synod. He also composed akathists to Saints Nicodemus of Kozheeversk, Tryphon of Pechenga and Job the Gorge-Dweller of Solovki.

On January 9, 1911 he was consecrated bishop of Rylsk, a vicariate of Kursk diocese. On November 15/28, 1913 he was appointed bishop of Belgorod, a vicariate of the same diocese, and rector of the Holy Trinity monastery in the city. He was appointed to this diocese not long before the uncovering of the relics of St. Joasaph of Belgorod. Bishop Nicodemus worked hard in connection with this event, and composed a fine akathist and prayers to the newly glorified saint. He also wrote a life of the saint, and for his works was granted the degree of master of theology.

Bishop Nicodemus' sermons were wonderfully expressive and convincing; they left an ineradicable trace on the minds of his hearers. After the revolution he attacked the Soviet authorities so powerfully that some of his priests hid themselves, leaving the bishop alone. He also conducted conversations on religious-moral themes which attracted large numbers of people to the great hall of the residence of St. Joasaph, which Bishop Nicodemus had turned into a museum in memory of the saint reconstructed exactly as it had been in the saint's lifetime and containing many documents and objects connected with the saint. After the glorification of St. Joasaph, the bishop founded the Charitable Brotherhood of St. Joasaph, which published missionary literature, had schools and developed charitable works.

Bishop Nicodemus served very frequently and with great inspiration. He had a special, inimitable way of chanting. In the middle of week he would read akathists to the Mother of God (on Wednesdays), St. Nicholas (on Thursdays) and St. Joasaph (on Fridays).

Bishop Nicodemus governed his diocese firmly, being at some times strict, at others merciful, as circumstances dictated. He founded refuges for the aged and the widows, and gave financial help to students. Before the revolution he personally maintained two students at theological institutions entirely at his own expense.

During the retreat of the Bolsheviks before the Germans in March, 1918, everybody expected his arrest, and Bishop Nicodemus himself did not hide himself. However, although the servants of satan raged through the monastery, they somehow forgot about the bishop, and he remained unharmed until the autumn. At this time a conference of bishops of the south of Russia was convened in Kiev, which Bishop Nicodemus attended. At the end of the conference he hurried back to his flock. On the way, he stopped in Kharkov, where they were preparing for the canonization of the Hierarch Meletius (Leontovich). Bishop Nicodemus headed the commission preparing the canonization, and the revesting of the relics of the saint was carried out in his presence.

It was the week before the Nativity of Christ, and the Bolshevik front was already between Belgorod and Kharkov. However, Bishop Nicodemus resisted calls to delay his return to his flock, and set off for Belgorod, where he arrived, having crossed the front line. The brotherhood of the Holy Trinity Monastery were not expecting the arrival of their bishop. In fact, they were glad, thinking that because of the conference in Kiev he was out of reach of the Bolsheviks. The problem was now: how to save Vladyka, whose bold attacks on the Bolsheviks amazed everyone.

Vladyka refused to go incognito, and openly served the Christmas services, not omitting a sermon. The Bolsheviks waited for the best moment to arrest him.

After the Liturgy on the first day of Christmas, Bishop Nicodemus was receiving representatives of the clergy, the theological seminary and the diocesan school over a cup of tea. At that moment Commissar Sayenko, the well-known executioner and sadist who had just organized the Belgorod Cheka, burst into the dining room. Without taking off his hat, he crudely suggested to the bishop that he follow him in order to clarify certain questions. It was clear to everyone why he wanted to take Vladyka. The bishop asked those present to be calm, saying that everything would be cleared up, and he would certainly return immediately he had carried out the necessary formality. The bishop was taken to the former Zemsky offices, which had become the "rulers'" lair.

The news of the arrest of their beloved Vladyka quickly spread through the whole city. Not believing the declaration of Sayenko, the people decide to gather together and petition the authorities to release Vladyka. A delegation was organized. A large group of girl students was led by **Maria Dmitrievna Kiyanovskaya**.

Maria Dmitrievna, the wife of a teacher of the Law of God in the Belgorod boys' gymnasium, Fr. Basil Kiyanovsky, had finished her studies on Higher Women's Courses, was a teacher in the girls' gymnasium in Belgorod, and then was chosen to

be the director of the second girls' gymnasium. She was highly educated and a fine person, truly religious and responsive to all good in a completely self-sacrificial way. She did not hide her political and religious convictions, but boldly raised her voice in defence of them. Her sincerity, directness and fearlessness earned her the respect and love of her colleagues, students and all who knew her.

As Maria Dmitrievna's delegation headed for the authorities' headquarters, they were stopped by soldiers who told them that this was a demonstration which could be seen as a rebellion against Soviet power. Since the women did not disperse, and demanded to see the representatives of the authorities so as to present a petition, a last warning was given them. Then one of the "commissars" came out and with the help of the Red Army soldiers arrested some of the leaders of the delegation. The first to be arrested and led away in spite of the protests of the crowd was Maria Dmitrievna. The rest were dispersed by threats and violence. However, the demonstration was successful and within a few hours Bishop Nicodemus was returned to his hierarchical residence and served the all-night vigil on the first day of Christmas.

The leaders of the "rebellion" remained under arrest as if their case had nothing to do with the bishop's case. Maria Dmitrievna showed great fearlessness and self-sacrifice for others. Seeing that she was doomed and could in no way influence the Bolsheviks to release Bishop Nicodemus, she rebuked them for their lawlessness against the Church and justice, and the commissar, having nothing to answer her, went into an uncontrolled rage which did not allow him to follow the Bolsheviks' judicial norms, but incited him to kill her on the spot. And so on the Nativity of Christ, 1918/1919, Maria Dmitrievna was shot in the basement of the building of the former Zemsky offices by Commissar Shapiro.

Her body was thrown into the same pit in which that of Bishop Nicodemus would later be thrown. This pit was at the northern corner of the city cemetery, behind the wall; and from the time that their bodies could be buried with fitting honour it became a place of pilgrimage for the citizens of Belgorod. Her body was found to have suffered little corruption. The cause of her death was discovered to have been a bullet wound in the chest fired point-blank by the commissar.

On the second day of the Nativity of Christ Bishop Nicodemus celebrated the last Liturgy of his life. In the evening, during Mattins, he was taken directly out of the altar of the Holy Trinity cathedral by Red Army men and secretly taken out through the sacristy to the Cheka headquarters. There he was interrogated and tortured in the basement. On the fourth day of Christmas he was shot in the courtyard of the fire-station, having been tortured and disfigured by blows to the head with an iron club.

A fireman who witnessed the execution gave the following description. When the bishop was brought out to be shot (this task was entrusted to some Chinese), he prayed and then blessed his executioners. This had such an effect on them that they

categorically refused to fire at him, in spite of being threatened. Vladyka was therefore again taken into the basement. Other executioners were summoned. To avoid a similar fiasco, the bishop was dressed this time in a soldier's greatcoat.

His body was secretly buried in a rubbish pit in the city cemetery. The believers discovered the place, and soon little crosses and icons and even burning oil lamps were placed on it. Many people went there secretly to bow down to the relics of the martyrs.

Six months later, when Belgorod was liberated by the Volunteer Army, the grave was dug up and several bodies were found. Among them Bishop Nicodemus was recognized by his monastic clothing. Also recognized were the bodies of Maria Dmitrievna and the former head of the city prison.

The body of the bishop-martyr was vested in the cemetery church, and then his coffin, covered by his hierarchical mantia, was placed in the same church. The transfer of the relics of Bishop Nicodemus from the cemetery church to the Holy Trinity men's monastery was carried out with the participation of all the clergy of the city and a large crowd of believers. He was buried under the northern wall of the cathedral near the reliquary of St. Joasaph.

(Sources: M.E. Gubonin, Akty Svyatejshego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 982; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1949, vol. I, p. 179, vol. 2, pp. 241-242, 299-305; Russkiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 52; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans)

4. HIEROMARTYR BASIL, ARCHBISHOP OF CHERNIGOV

and those with him

Archbishop Basil (Bogoyavlensky) was born on February 1, 1867, into the family of a priest in the village of Staroye Seslavino, Kozlovsk uyezd, Tambov diocese. Brought up in the strict church piety, Basil was filled from early childhood with love for the Church and his earthly homeland, and for that reason, on attaining adulthood, he never had any hesitation in following in the steps of his father and devoting himself to the service of the Church. In 1888 he finished his studies at Tambov seminary, and on September 20, 1889 was ordained to the diaconate, going to serve in the village of Staraya Dgtyanka, Tambov province. On March 11, 1890 he was ordained to the priesthood and was appointed to serve in the village of Ovsyanki, Kirsanovsky uyezd, Tambov province.

The incurable illness of his wife forced Fr. Basil to think of other conditions of service to the Holy Church. In 1896 he entered the Kazan Theological Academy, where he became friendly with the rector, Bishop Anthony (Khrapovitsky). In 1900 Fr. Basil graduated from the academy, and accepted the suggestion of his abba that he stay on to serve as a teacher there.

In 1905 he began to serve in the main cathedral in Kazan, and in 1907 became a member of the spiritual consistory. In the same year he was awarded the degree of master of theology for his work on the Second Book of the Maccabees.

After the death of his wife, Fr. Basil took the advice of Bishop Anthony and entered the Holy Trinity Alexander Nevsky Lavra, where on August 14, 1908 he was tonsured into monasticism. On October 14 of the same year he was appointed rector of the Chernigov theological seminary with promotion to the rank of archimandrite.

On July 26, 1909 he was consecrated bishop of Sumsk, a vicariate of the Kharkov diocese, in St. Petersburg. On March 4, 1911, he was transferred to the see of Novgorod-Seversk, a vicariate of the Chernigov diocese, and on May 12 - to the see of Chernigov and Nezhin.

Bishop Basil's period of service in Chernigov was marked by the successful completion of many projects: the construction of two large houses for pilgrims coming to venerate the relics of St. Theodosius, and a sanatorium for the students at the seminary; the opening of the second women's school in the diocese with funds given from the state treasury by Tsar Nicholas; a large increase in the sphere of activity of the Orthodox Brotherhood of St. Michael, Prince of Chernigov; the publication of the journal "Faith and Life" by the same Brotherhood (in 1912); the creation in Chernigov of a yedinovertsy deanery in whose administration were numbered eighteen churches. Many Old Ritualists were converted to Orthodoxy in Chernigov diocese thanks to Bishop Basil's missionary activity. Vladyka also devoted much attention to charitable work, supporting the existing charitable

institutions and organizing the collection of alms for the starving peasants of the eastern provinces during years of bad harvests. On October 5, 1916, in recognition of his services to the diocese, Vladyka was raised to the rank of Archbishop of Chernigov and Nezhin.

On March 26, 1917 Vladyka Basil was arrested and escorted to Petrograd, where he was accused of usurping power and striving for gain. His name was slandered in the press. On April 14 by a decree of the Provisional Government he released from his duties in the Holy Synod, and on May 6 was retired, being appointed superior of the Nikolayevskaya Terebenskaya deserts in Tver diocese.

But then Vladyka was called to Moscow to participate in the Preconciliar Commission which was preparing for the Council of the Russian Orthodox Church. On August 11 he was appointed superior of the Zaikonospassky monastery in Moscow. He took part in the Local Council of the Russian Orthodox Church, and on June 24, 1918, entering into the patriarchal administration, he was appointed dean of the stravropegial monasteries.

When Archbishop Andronicus of Perm was killed by the Bolsheviks in 1918, the Moscow Church Council sent a special commission, headed by Archbishop Basil, who had a high reputation as an administrator, to investigate the circumstances of the murder. The other members of the commission were the Council members **Archimandrite Matthew** (Pomerantsev), rector of the Perm seminary, and **A.D. Zverev**.

Archimandrite Matthew, in the world Michael Vladimirovich Pomerantsev, was born in about 1891. He entered the Kiev Theological Academy in 1902, and graduated in 1906. On October 3, 1906 he became a teacher in the Orel theological seminary, and on February 2, 1908 – a teacher in the Orel women's diocesan school. On June 19, 1908 he became assistant overseer at the Kamyshinskoye theological school in Kamyshin, Saratov province, and on September 3, 1911 – teacher at the Olonets theological seminary, Olonets province. In 1911 he was ordained to the priesthood in Kiev, and in December of that year he became director the church-parish schools attached to the Kiev Caves Lavra. On March 20, 1914 he became assistant overseer (and on October 28, 1916 – overseer) of the Ostashkovskoye theological school in the city of Ostashkov, Tver province. On February 8, 1917 the Holy Synod appointed him rector of the Perm theological seminary with the rank of archimandrite. He was a delegate of the monastics to the Local Council of the Russian Orthodox Church in 1917-18. Participants in the Council called him "the Council's favourite". He was a member of the Commission to work out questions related to the persecutions on the Orthodox Church, and was the initiator of many suggestions – in particular, it was on his initiative that the question of "so-called Bolshevism in the Church" was examined, and he was the author of a project on this question. He was one of the participants in the investigation of the circumstances surrounding the murder of Metropolitan Vladimir (Bogoyavlensky), and made a report to the Council about it. When the question arose of sending a delegation to

Perm to investigate the circumstances surrounding the murder by the Bolsheviks of Archbishop Andronicus, three people were appointed who were not able to go there. In their places Archbishop Basil, Fr. Matthew and A.D. Zverev were sent.

Alexis Danilovich Zverev was born in 1867 or 1868 in Moscow province into a peasant family. He had an elementary education, and was diocesan missionary, living in the village of Borisovo, Moscow uyezd.

The Soviet government consented to an investigation and even provided a private coach for the use of the commission. (During the early days of the Soviet government, the Church Assembly addressed it several times with requests, declarations and protests). But the activity of the investigating committee in Perm aroused the indignation of the communists, especially those who were guilty of the crime, and they took measures to conceal information from the Moscow Assembly.

After concluding its investigation, the commission was on its way back when a band of Red soldiers broke into the coach, between the towns of Perm and Vyatka. On August 27, 1918 all three members of the commission were shot, cut up with sabres, and their bodies thrown out of the moving train into the water from the Kama bridge. The materials of the investigation, together with a significant sum of money for the needs of the Local Council, disappeared. They were buried by local peasants, but as their graves began to attract pilgrims, and miracles were recorded, the communists dug up the bodies and burned them.

(Sources: Victor Korolev, in Novomucheniki i Ispovedniki Russkoj Pravoslavnoj Tserkvi, Moscow: St. Tikhon's Theological Institute, 1997 (in press); Russkiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 21; M.E. Gubonin, Akty Svyateishego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 965; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 56; Vitaly Shumilo, "Preterpeвшij do Kontsa", Vestnik I.P.Ts. (Odessa), April-June, 1997, N 2 (8), pp. 32-36; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/)

5. HIEROMARTYR TIKHON, ARCHBISHOP OF VORONEZH

and those with him

Archbishop Tikhon, in the world Basil Varsanufyevich Nikanorov, was born on January 30, 1855 in the family of a reader of Novgorod diocese. In 1877 he graduated from Novgorod theological seminary, and in 1881 - from the St. Petersburg Theological Academy. On August 1, 1881, he became assistant supervisor of Beloozersk theological school, and on April 25, 1884 - the inspector of Novgorod theological seminary. On June 15, 1884, he was tonsured into monasticism. On July 8 was ordained to the diaconate, and on July 10 - to the priesthood. On December 6, 1888 he was raised to the rank of igumen, and on December 25, 1890 - to the rank of archimandrite and rector of the Novgorod theological seminary. On January 21, 1891, he became rector of the Novgorod Antoniev monastery. On February 2, 1892, he was consecrated Bishop of Mozhaishk, a vicariate of the Moscow diocese, by Metropolitan Leontius (Lebedinsky) of Kolomna, Bishop Nestor (Metaniev), Bishop Alexander of Dmitrov and Bishop Christopher (Smirnov), the rector of the monastery of New Jerusalem. On August 20, 1899 he was made bishop of Polotsk and Vitebsk, and on June 4, 1902 - bishop of Penza and Saransk. From July 25, 1907, he lived in retirement in the monastery of New Jerusalem as its superior. On June 25, 1912, he became bishop of Kaluga and Borovsk. On May 13, 1913, he became archbishop of Voronezh and Zadonsk. He took part in the All-Russian Local Church Council in 1917-18.

Archbishop Tikhon was a very kind man who gave simple and easily understandable sermons. On January 9, 1919 (or 1920) he was serving the liturgy in the Annunciation cathedral of the Alexievo-Akatov monastery in Voronezh when a group of Red Army soldiers burst through the royal gates and into the altar. Their leader lit a cigarette from the seven-branched candlestick, sat on the throne and announced the decision of "the proletariat": the bishop, being a monarchist and a helper of the White Guards, was to be liquidated. The sentence was immediately carried out, and the archbishop was hanged on the royal doors of the cathedral. For two months it was forbidden to bury his body. Only on March 2, 1920 was a funeral service and burial allowed. It was carried out by the vicar-bishops Vladimir of Ostrog and Modestus of Novokhoper near the Annunciation cathedral. In 1956 the body was reburied in the Comintern cemetery, and in 1993 the holy relics were transferred to the Akatov monastery.

Together with Archbishop Tikhon, **160 of his priests** were shot. After the retreat of the White Army from the city, they, following the example of their archpastor, did not want to leave their flocks and were all vouchsafed the martyr's crown. Some of the clergy who fled with the White Army later returned to take up their posts, and were shot.

(Sources: M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, pp. 898-99, 919; Metropolitan Manuil, Die Russischen Orthodoxen Bischofe von 1893-1965, vol. VI, Erlangen, 1989, pp. 302-303; Russkiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986; Orthodox Life, N 1, 1987, p. 26; Protopresbyter Michael Polsky, The New Martyrs of Russia, Montreal: Monastery Press, 1972, pp. 102-103; Noviye Mucheniki Rossijskiye, Jordanville, 1957, part 2, p. 186; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/)

6. HIEROMARTYR NICHOLAS, BISHOP OF NIZHNE-CHIRSK

Bishop Nicholas (Orlov) was consecrated to the see of Nizhne-Chirsk, a vicariate of the Don diocese, in 1921. In April, 1922 he was arrested in Don province for “counter-revolutionary propaganda” together with some priests and laity. On June 9 he was sentenced to death for resistance to the requisitioning of church valuables. The sentence was carried out.

(Sources: M.E. Gubonin, *Akty Svyateishago Patriarkha Tikhona*, Moscow, 1994, p. 936; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans)

7. HIEROMARTYR NAZARIUS, METROPOLITAN OF KURSK

Metropolitan Nazarius, in the world Nicholas Kirillov, was born on December 4, 1850 in Don province into the family of a priest. He finished his studies at Don theological seminary in 1873, and was ordained to the priesthood on May 19, 1874, being sent to the St. Nicholas church in Bogayevskaya stanitsa, Don province. On June 4, 1874 he was appointed teacher of the Law of God in the parish school. He was the uncle of **Priest Alexander Kurennov**, who was martyred in 1918.

In 1876 his wife died. Immediately he entered Kiev Theological Academy, graduating in 1880. On August 31, 1880 he was appointed a teacher in the Ekaterinoslav theological school. On June 26, 1881 he was appointed teacher of the Law of God in the real school in Rostov-on-Don. And on January 1, 1883 he was appointed teacher of the Law of God in the Novocherkassk men's gymnasium. In 1892 he was tonsured into monasticism and raised to the rank of archimandrite. In the same year he was appointed rector of the Stavropol theological seminary. On October 24, 1893 he was consecrated Bishop of Kirillov, a vicariate of the Novgorod diocese, in the Alexander Nevsky Lavra in St. Petersburg by Metropolitan Palladius (Rayev) of St. Petersburg. On November 13, 1893 he was transferred to the see of Gdov, a vicariate of the St. Petersburg diocese, on October 21, 1897 – to the see of Olonets and Petrozavodsk, and on January 20, 1901 – to the see of Nizhni-Novgorod, where he participated in the attestation of the relics of St. Seraphim of Sarov and was president of the anti-schismatic commission of the 4th All-Russian Missionary Congress in Kiev (from July 12 to 26, 1908). On May 6, 1909 he was raised to the rank of archbishop, and on August 13, 1910 he became an honorary member of the Kazan Theological Academy. On the same day he was transferred to the Poltava diocese. On March 8, 1913 he was transferred to the diocese of Kherson and Odessa.

When, at the beginning of the First World War, two German cruisers, the “Gangut” and the “Breslau”, came up to defenceless Odessa and threatened to shoot at the city from the sea, Archbishop Nazarius went out with his clergy to the seashore and began to serve a moleben. While they were serving, both cruisers were blown up...

On September 28 / October 11, 1917 Archbishop Nazarius went into retirement in the Simonov monastery in Moscow as rector of the same. In 1919 he became administrator of the Donskoj monastery, and in 1920 – temporary administrator of the Kursk diocese. In 1920 he was arrested in Kursk and taken to Moscow, where he was released in the same year. In August, 1921 he was raised to the rank of metropolitan. In 1925 he became metropolitan of Kursk. In the struggle between the Gregorians and Metropolitan Sergius in 1926, he supported the latter.

In 1927 Metropolitan Nazarius was imprisoned on Solovki, where he died on July 22, 1928.

(Sources: "Svyashchennik Aleksandr Kurennov", Pravoslavnaya Zhizn', N 3 (602),
March, 2000, pp. 9-12;
http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans)

8. HIEROMARTYR PETER, ARCHBISHOP OF VORONEZH

and those with him

Archbishop Peter was born on February 18, 1878 in the village of Veshnyaki, near Moscow, the eldest son of a Moscow protopriest, Fr. Constantine Zverev (who later became the spiritual father of Grand-Duchess Elizabeth Fyodorovna), and his wife Anna. He was given the name of Basil in Holy Baptism after St. Basil the Confessor (February 28). Already as a child he loved playing church services, and zealously attended church services with his father.

In his early childhood he had a vision of the Saviour. As he described it: "In childhood I was very fat and pudgy. The adults liked to squeeze me, and I couldn't bear this and pushed them away with my hands and legs. And then I saw a vision. We had a table standing by the wall in the living-room, and there I saw the Saviour sitting, dressed in blue and red clothing and holding me in His hands. And under the table was a terrible dog. The Saviour took my hand and stretched it under the table to the dog, saying:

"Eat it, it fights."

"I woke up, and from that moment I never fought, but began to grow up, trying to restrain myself in everything, not getting angry and not doing anything bad. All boys always want to try smoking. My father was strict and said:

"If anyone smokes, I'll tear off his lips!"

"But I still wanted to try it. I smoked a cigarette and went to the church. It was Forgiveness Sunday and they were chanting: 'Turn not Thy face away from Thy servant, for I sorrow, quickly hear me.' This was my favourite chant. But at this moment my head began to reel and I had to leave the church. From then on I did not try to smoke."

In 1895 Basil finished secondary school. Then he studied for three years at the University of Moscow, finishing two courses at the Historical-Philological faculty. In 1899 he entered the Kazan Theological Academy. His dissertation was entitled, "An Exegetical Analysis of the First Two Chapters of the Epistle of the Apostle Paul to the Hebrews". On January 19, 1900, he was tonsured a monk and given the name Peter in honour of the Apostle Peter. On January 23 he was ordained to the diaconate, and on June 15 - to the priesthood by Bishop Parthenius of Mozhaisk.

On graduating from the Academy, on September 30, 1902, he was appointed anti-sectarian diocesan missionary in the Savvino-Storozhesky monastery in Zvenigorod, Moscow province. On December 30, 1902, Metropolitan Vladimir appointed him rector of the St. Vladimir church in the Diocesan House in Moscow. According to one source, he also served as a teacher in the Orel theological seminary.

On June 30, 1906 he became an inspector at the Novgorod Theological Academy. On January 15, 1908, at his own request, he was numbered among the brethren of the Yuriev monastery in Novgorod.

On June 3, 1909 he became superior of the Saviour-Transfiguration Belev men's monastery in Tula province. On August 8, 1910 he was raised to the rank of archimandrite by Bishop Parthenius (Levitsky). He remained in this post until 1917, and raised the monastery from steep decline to a flourishing state. The church was filled during services, especially with children.

Fr. Peter also read lectures in Belev, and visited the local village schools, taking a lively interest in the lives of the peasants and clergy. Diocesan News published many of his accounts of local ascetics. He was very popular, and his services were always packed. During his sermons he often talked about the local sectarians, skoptsy and khlysty, exposing their heresies.

The monastery was close to Optina Desert, and Fr. Peter had close relations with the Optina elders, who highly estimated him and often sent people to him. Elder Anatolius (Potapov) once wrote to one woman:

"You ask a blessing to turn to Vladyka Peter. God blesses. How fortunate you are that the Lord sends you such wise directors."

Fr. Peter was also often in Diveyevo, where he "sat at the feet" of Blessed Pasha of Sarov, who once gave him some coarse linen which she had made. Later, a hierarchical vestment was made out of it, and Vladyka kept it for his own burial.

He also knew St. John of Kronstadt.

During the First World War a field hospital was built in the monastery. In 1916 Fr. Peter was appointed for missionary work in North America, but he never arrived there, and instead was sent to the front as a preacher.

In 1917 he became rector of the St. Vladimir diocesan church in Moscow, and then, on February 21 / March 6, 1918 - of the Zheltikov monastery in Tver. During his time in Tver he re-vested the relics of St. Arsenius of Tver, and witnessed that the hierarch's body was completely incorrupt. Only the lower part of his legs were missing - they had evidently been stolen.

In December, 1917 (or 1918) Vladyka was arrested for the first time by the Tver Cheka and imprisoned as a hostage. However, by the mercy of God he did not stay long in prison.

On February 2/15, 1919, the feast of the Meeting of the Lord, he was consecrated bishop of Balakhin, a vicariate of the diocese of Nizhni-Novgorod, by his Holiness

Patriarch Tikhon. The archbishop of Novgorod at that time was the future leader of the renovationists Eudocimus, whom Vladyka knew from his time in Belev, when Eudocimus was ruling the Tula diocese.

On his arrival in Nizhni, Vladyka was accommodated in the Caves monastery on the banks of the Volga. In 1919 the monastery was in sharp decline, but Vladyka brought several monks with him, and introduced the full cycle of services according to the Typicon. He was tall, thin, with long, fair hair that he never cut, and piercing blue eyes. He had a beautiful, strong voice, and when he served every word could be heard. He also introduced courses in the law of God for children. The children loved him very much, and he himself would teach them the Law of God.

He served unhurriedly, and during censuring would go slowly through the church so that the Polyeleos had to be sung in full. He demanded that the kathismas be read in full, and once, when invited to a church where they read no kathismas, he called the rector and said to him:

"Why do you not love King David? Love King David."

He also always performed burials and pannikhidas in full. Once he said to his cell-attendant:

"Your Peter is sinful in everything, only he has never violated the Typicon."

For this reason the services lasted many hours. But the people did not mind, and no-one thought of leaving the church before the end of the services, which were always very well attended. After the services he would instruct the people, and people were constantly visiting him at home. It was observed that a person entered his cell sad and gloomy, he would come out radiant and consoled.

Vladyka was often invited to serve in city churches, and he became very popular with the people. This popularity of his annoyed Archbishop Eudocimus, and the archbishop's initial friendly attitude towards him soon degenerated into outright hatred.

Once, on Forgiveness Sunday, 1920, Vladyka was returning from a service in Sormov, and dropped in at the Diveyevo podvorye to ask forgiveness from Archbishop Eudocimus before the Great Fast. On entering his room, he prayed before the icons, prostrated at the feet of the archbishop and then went up to him with the words: "Christ is in our midst." Instead of the usual reply: "He is and shall be", the future leader of the renovationist heretics said: "He is not and will not be." Vladyka Peter silently turned and left the room.

During the Fast Vladyka attended all the services, which as a rule lasted 13-14 hours in the 24. In the middle of the Fast in 1920 Archbishop Eudocimus sent him to live in the Gorodets monastery podvorye in Kanavino. This was a very noisy place

because the podvorye was situated just next to the railway lines in the Moscow station.

In May, 1921, Vladyka was arrested in Kanavino for "arousing religious fanaticism". But this elicited a three-day strike of the Sormovo factories, and the authorities promised to release him. Instead, however, they sent him to Moscow: first to the Lubyanka, then to Butyrki, and then to the Taganka prison.

In Lubyanka Vladyka converted a sailor to the faith, and then took off his cross and put it round the sailor's neck. In general Vladyka was a tireless preacher, and when he converted someone he would take off his cross and put it round the neck of the convert.

When Vladyka was taken out of the Taganka prison in July, 1921, everyone in the cell said goodbye to him, many wept, even the jailers came out to accompany him. "I then remembered the parting of the Apostle Paul," said Vladyka.

In Taganka there were up to twelve hierarchs and many clergy at that time. The believers sent prosphorae and vestments to the prison, and the hierarchs concelebrated together round a little table. In the Taganka prison Vladka fell ill from exhaustion and went to hospital. Boils came out on his head. Then, at the end of July he was transferred to a prison in Petrograd. Before leaving he was allowed to see his spiritual children, who accompanied him to the station. The bishop told them much about his stay in prison, and finally said: "How I want to open my heart to you and show you how sufferings purify the heart."

Vladyka was freed from prison in Petrograd on December 22 / January 4, 1921/22, the feast of St. Anastasia the releaser from bonds, and was appointed bishop of Staritsky, a vicariate of the Tver diocese. He lived in the same Zheltikov monastery where he had been rector in 1918. In Zheltikov he introduced the same strict monastic order that he had introduced in the Caves monastery.

On March 18, 1922, Bishop Peter blessed his flock to give the valuables of the Church to the authorities for the relief of the starving. Almost all the money of the diocese went on the starving, and Vladyka himself was often in need. But, in accordance with Patriarch Tikhon's decree of February 23, he excepted those valuables which were necessary for the carrying out of the sacraments.

However, on June 16, 1922, Metropolitan Sergius (Stragorodsky) of Vladimir (the future first Soviet patriarch), Archbishop Eudocimus of Nizhni-Novgorod and Archbishop Seraphim of Kostroma issued an appeal published in the journal Living Church to give these valuables, too, to the starving. When the Diveyevo nun Margarita brought a copy of the appeal to Vladyka Peter he said:

"I expected this. Metropolitan Sergius is deaf: he hears what he is required to hear and does not hear what he is not required to hear."

Metropolitan Sergius remained for fourteen months in the renovationist schism, and according to the Moscow Patriarchal historian Metropolitan Manuel (Lemeshevsky), many hierarchs and clergy followed his example. Bishop Alexander of Tver also joined Sergius at this time. But Vladyka Peter remained faithful to the True Church. He immediately banned those priests in the Tver diocese who joined the schism, and publicised the fact so as to warn the laity not to join them.

In the summer of 1922 he wrote to his flock: "There is nothing religious in these living church renovationists. They only pretend to be religious, they are political workers, although many do not understand this. We must not occupy ourselves with politics, this is not our business. We must recognize the Soviet authorities, submit to them in accordance with our Christian conscience and strictly keep the decree on the separation of the Church from the State. There must be renovation, not in the Church, but in ourselves. We are not able, we have forgotten how to assimilate and understand the grace-filled spirit of the ecclesiastical regulations, which is why much seems to us superfluous, unnecessary, outmoded. However sad the appearance of quarrels and disturbances in the Church is, we must thank God for them, for at this time the wheat will be separated from the chaff and everyone will look at himself and will find out to what extent he is an Orthodox Christian. I pray God that He preserve more people in the true Church, although I know from the Scriptures, and from my observations of those around me I see, that few true believers will remain."

The GPU's censorship refused the bishop permission to publish his appeal: "In view of the fact that the appeal is setting on a part of the clergy and believers against another, which is forbidden by the decree on the separation of the Church from the State, which gives every citizen and community the right to believe in what it wants, and to pray to whom it wants, [it has been decided] to reject the appeal for publication, and to call Bishop Peter to account for his non-submission to Soviet power, and for using pre-revolutionary orthography in his letter."

Tuchkov, from the secret department of the GPU, demanded proof that Bishop Peter was distributing this appeal. They tried in vain to extract proof from Fr. Basil Kurpiyanov, who was close to the bishop, in order to arrest him. The GPU was afraid to arrest him in Tver and told Tuchkov: "During the preliminary investigation Bishop Peter was proved to have distributed the appeal forbidden by the censors, and in a few days will be arrested with the whole band of Tikhonites. We ask your permission immediately after the arrest to accompany Bishop Peter and his company, with all the material, to you so as to avoid exciting fanatics." The secret department agreed.

So on November 24, 1922, in spite of his strictly apolitical stand, Bishop Peter was arrested together with Bishop Theophilus of Novotorzhsk, Archimandrite Innocent, Protopriests Basil Kuriyanov, Alexis Benemansky and Alexander Preobrazhensky, Hieromonk (later Bishop) Benjamin (Troitsky), treasurer of the Novotorzhsk

monastery of SS. Boris and Gleb, and Alexis Ivanovich Sokolov. They spent the winter in Butyrki prison in Moscow. In February they were moved to the Taganka prison.

Protopriest Alexander Mikhailovich Preobrazhensky was born in 1879 in the village of Alexeyevskoye, Vyshnevolotsky uyezd, Tver province. Until 1918 he served as secretary of the Spiritual Consistory in Tver, and later became secretary of Bishop Peter. After his arrest on November 24, a group of believers petitioned for his release, but he was sent to Moscow with the other arrestees. On February 26, 1923 he was sentenced in accordance with article 73 to two years' exile in Samarkand in Turkestan. After his arrival in Samarkand, nothing more is known about him.

On February 26, 1923 the NKVD sentenced Vladyka and the others arrested with him to two years' exile in Turkestan for "distributing the appeals of Bishop Peter of Tver, which was directed against every renovationist movement in the Church and in support of the counter-revolutionary politics of Tikhon". This was part of the group case, "The Case of Bishop Peter (Zverev) and others, 1923". From the protocols of the interrogation: "What is your attitude to the renovationist movement?" "I consider renovation to be necessary in the Church, but within the bounds of the inviolability of the dogmas. I consider the HCA to be canonically unlawful and a self-called institution". "What is the reason for your active struggle, that is, in word and deed, with the supporters of the HCA?" "Their heretical teaching, that is, their denial of heaven and hell, etc. Besides, they are, in my opinion, political activists." "What is your attitude to Patriarch Tikhon?" "I recognize him as the head of the Russian Church in ecclesiastical matters."

On April 1, 1923, Vladyka was taken under convoy to Tashkent. His spiritual children succeeded in seeing him before his journey. One of his spiritual daughters recalls: "Having pushed her way onto the platform, one spiritual daughter of the bishop saw him first behind two grills, and with her eyes she indicated this to us. When I saw the thin face of Vladyka, covered with the paleness that is special to prison life, I sobbed loudly. Vladyka smiled, and I heard his words, although he said them almost in a whisper because of the convoy: "How glad I am to see you. But why are you crying? You must not be sorry for me, you must be rejoice for me." At that time because of malnourishment he was beginning to suffer from avitaminosis, and the whole of his head was bound up."

When the prisoners arrived in Tashkent, and before they set off for their place of exile, the parishioners of the city cathedral prepared a meal for them, and brought many kuliches (it was the Thursday of Bright Week), tea and sugar, and gave each of them a shirt. Vladyka's emotion was so great that he wept and he hurried to go to the room prepared for him.

Vladyka was in Perovsk (now Kzyl-Orda) for more than a year. He lived in very difficult conditions, suffered from scurvy and lost all his teeth. In time he was able to arrange correspondence with other exiles. Sometimes letters were passed on through

a train driver: the bishop's cell-attendant would go up to the train, the driver would open a little window and throw a bundle of letters onto the snow. Having received the letters, Vladyka would immediately set about reading them, and then the cell-attendant would cast them into the stove. Only after a year was regular correspondence established through Nun Olympiada (Porokhovitskaya). In the letters vital church problems were discussed (renovationism, the arrest of Patriarch Tikhon, etc.), and the question was posed: how to act without sacrificing the interests of the Church while at the same time avoiding direct conflicts with the authorities.

In the summer of 1923 Patriarch Tikhon was released from prison and petitioned for the release of a list of hierarchs without whom he considered that he could not rule the Church. Among them was Vladyka Peter. And so, at the end of the summer of 1924 he returned to Moscow, where he was appointed temporarily in charge of the administration of the Moscow diocese.

After the death of Patriarch Tikhon, Vladyka Peter signed the act transferring power to Metropolitan Peter on April 12, 1925. He was offered either of two dioceses: that of Nizhni-Novgorod, or that of Voronezh. He chose Voronezh because of his devotion to the saintly hierarchs of Voronezh, Metrophanes, Tikhon (of Zadonsk) and Anthony.

Bishop Peter arrived at his new see on July 16, 1925 and took up residence in the Alexeyev Akatov monastery. Most of the churches in Voronezh were in the hands of the renovationists. The 84-year-old Metropolitan Vladimir (Shimkovich) was subjected to house arrest and forbidden to give sermons, but he firmly opposed the schismatics. Bishop Peter was a great help to the elderly metropolitan, and under him almost all the churches in Voronezh returned from renovationism to the Orthodox Church.

Vladyka would carry out the return to Orthodoxy very majestically. All returning priests had to repent in front of the whole people. Vladyka stood in his cathedra while the priests from the ambon pronounced their repentance before him and the whole people. The penitents would prostrate to the ground and "Thee, O God, do we praise" was chanted. Vladyka did not immediately allow the penitent to serve, but put them on the kliros for a certain time. The churches of the penitent, which included the Vvedensky, Nikolsky, Voskresensky and Mitrophanievsky monasteries, were first consecrated, and he was always met in them by a cross procession and a vast crowd of people.

Of course, not all the priests returned by conviction, with sincerity. Some admitted in private conversations that they were frightened of remaining alone, without the people. Thus Protodeacon Simeon Silchenko was a renovationist, repented in front of the people and served with Vladyka Peter, but then renounced his priesthood and published an article against the Church in Vechernij Voronezh. The repentance of the renovationists was also received by Fr. John Andreyevsky, who died in 1961 in the Catacomb Church as Hieromonk Hilarion.

The people loved Vladyka Peter very much. He was exceptionally welcoming, attentive and kind. Everyone felt close to him, and he called everyone: "my dear ones". During his services the church was so full that it was literally impossible for an apple to fall to the ground. He most often served in a large, five-altared church dedicated to the Descent of the Holy Spirit on the edge of the town, at Ternovaya Polyana, because most of the churches, including the cathedral, were in the hands of the renovationists. He also served in the Pokrov-Transfiguration church of the former Devichi monastery, where he also lived.

In Voronezh Vladyka was helped by Archimandrite Innocent, whom he had first met in Tver. Vladyka sent him to Sarov and Diveyevo to get a copy of the akathist with music to St. Seraphim of Sarov. He used to serve this akathist every Wednesday during his time in Voronezh.

As in other places, Vladyka introduced chanting by the whole people. Thus he would begin "Praise ye the Name of the Lord" himself, and then all the worshippers would join in. The people's choir was directed by Archimandrite Ignatius (Biryukov), who collected ancient chants and introduced them into church practice.

Blessed Paraskeva Ivanovna had once told Vladyka that he would be imprisoned three times. He had already been in prison three times, so Vladyka did not fear anything anymore.

"There will be no fourth [term]," he said.

However, the Diveyevo eldress Maria Ivanovna warned him through the nun Margarita:

"Let Vladyka sit quietly, otherwise the Heavenly Queen will turn away from him."

But he, remembering the words of Paraskeva Ivanovna, paid no attention to this warning. However, on November 10 (or 16, according to another source), 1925, he was arrested and taken to the GPU headquarters at the Lubyanka in Moscow, to the well-known head of the Bolsheviks' anti-church activity, Eugene Tuchkov - "Metropolitan Eugene", as Vladyka jokingly called him. The people were greatly saddened at this parting, and Vladyka Peter said that wherever he stayed he left a part of his heart.

"And so here in Voronezh I am again leaving a part of my heart," he said.

On arriving at the northern station in Moscow, Vladyka shouted:

"Are there any Diveyevo nuns here?"

There were two sisters there.

"Give Blessed Maria Ivanovna a bow from me."

After Vladyka Peter's departure to Moscow, Metropolitan Vladimir died, on December 24 / January 6, 1925/26. The people were constantly asking:

"When is Vladyka Peter coming back?"

A blessed fool-for-Christ, Theoctista Mikhailovna, said:

"He'll come when we'll be eating meat".

And sure enough, he returned on January 10, in the fast-free period after Christmas. On January 12, serving together with Metropolitan Nathanael (Troitsky), he buried Metropolitan Vladimir. After the burial he again had to go to Moscow, but returned for the fortieth day.

On the day after the burial (or on February 15, according to another source), representatives of the Orthodox parishes of Voronezh diocese sent Bishop Peter a declaration: "In accordance with the unanimous demand of all the Orthodox collectives of the believers of Voronezh diocese, we ask you to occupy the now-vacant see of the archbishop of Voronezh and Zadonsk." The bishop replied: "See the voice of God in my unanimous election by the workers, I do not dare to refuse and declare my complete agreement." Soon (on February 18, according to one source) he went to Moscow, where Metropolitan Sergius (Stragorodsky) confirmed his election and appointed him to the see of Voronezh with promotion to the rank of archbishop. Moreover, Sergius said that he was the best preacher in Moscow.

On returning, he began to live in a small house not far from the St. Alexis monastery. Here he was constantly visited by the fool-for-Christ Theoctista Mikhailovna. She would go straight to his cell and sit on his bed, where she would wait until Vladyka sent away those who were constantly coming to him. She would always call Vladyka by his first name and patronymic.

Nobody knew who **Theoctista Mikhailovna** was or where she came from. It was said that she had been the wife of a high-ranking naval officer who died in the Russo-Japanese War (1904-1905), and that after this tragedy, becoming disillusioned in the solidity of earthly life, she directed the gaze of her heart on high and took upon herself the exploit of foolishness for the sake of Christ. God rewarded her with a gift of clairvoyance with which she helped her suffering neighbours.

She was small of stature, skinny, worn out, with noble features. She would wear a long skirt, a coat of some dark, ugly colour, and many scarves on her head. On her feet she wore soldier's boots of the largest possible size; she always left the laces untied. She would walk intentionally through puddles; the boots would become

filled with water and she would keep right on walking. She would always take a cane with her, and would always close windows along the street with it. She was always accompanied by some woman, perhaps a nun or a novice from the Protection Convent where Theoctista Mikhailovna lived amidst the remaining sisters who had not yet been arrested and exiled. The Convent had been closed by the communists long before, and had been turned into a so-called "workers' village", its houses rented out to laymen. Theoctista Mikhailovna lived in one of the cells of the Convent.

She would spend her nights in prayer and vigil, sleeping little. When she was visiting she would pretend to pick insects off herself and kill them, and she would scratch herself all the time. People would judge her for this. She was also noisy. When she was with outsiders, she would often begin to speak all manner of nonsense, and sometimes would spit with an oath. But as soon as the outsiders left, a coherent conversation of a clairvoyant eldress would begin. She had a remarkable mind and a refined way of expressing her thoughts and feelings. It was evident that she was well bred.

There was a great public square in Voronezh. On one side were the buildings of the Party's Regional Committee, and the Regional Executive Committee, and here there were monuments to Lenin and Stalin. Chekist guards were standing everywhere. Once she went up to these monuments and in front of everyone relieved herself; a puddle formed. She was immediately taken to Cheka headquarters, and there, in the chief's office, she made an even bigger mess right on his desk with all his papers. She was detained, but then released as abnormal.

She had a friend, Anyisia, who very much loved her. Once this Anyisia became ill and was preparing to die, since nobody could help her. Theoctista Mikhailovna came to her and was told that she was dying. "She's pretending," replied Theoctista Mikhailovna. Then she went up to her, took her by the hand (it was evident that she was really dying) and said: "Anishka, get up!" Anyisia instantly got up completely healed and began to prepare a meal for them. This took place in Voronezh.

A certain woman was once subjected to a search by the police. She had a small store of money which she had hidden in a purse on a shelf. Suddenly the police came and the search began. Mentally she cried out for help: "Theoctista Mikhailovna, save me!" The one conducting the search touched the purse but saw nothing. He moved the whole buffet and all the shelves, but still didn't find the money.

Theoctista Mikhailovna lived in the Voronezh monastery of St. Alexis until it was closed in 1931, and then took shelter with various people. She lived from time to time also in Novocherkassk, where she was very respected. It is said that she was received there by the Ataman (General) of the Don Cossacks; despite the armed guard around his house, she went everywhere freely, even to his private rooms. It was not for nothing that she was comforting people in Novocherkassk, for frightful catastrophes had taken place there; the town was almost entirely wiped out by the communists because the Cossacks had been a great support for the Tsarist

government and were suspected to be a threat due to their freedom-loving spirit. Both in Voronezh and Novocherkassk she had her own circle of people whom she would visit.

The renovationists were very disturbed by Vladyka Peter's activity, which they called "peterzverian" at their diocesan assembly. There they elected a new metropolitan to replace their dead Bishop Tikhon. Vladyka Peter declared from the ambon that prayers in church for the deceased heretic were out of the question. However, people could pray for him privately with the words: "Deal with him, O Lord, according to Thy mercy".

The renovationists tried to persuade the authorities, who did not recognize the True Church from a juridical point of view, to remove Vladyka from Voronezh. And so his trips to village parishes were seen as counter-revolutionary activity, and each time he went he had to seek permission from the authorities. The believers would intercede with the authorities on his behalf, but without result. The more people interceded for Vladyka, the more the authorities hated him. The atmosphere in the city became very tense. The archbishop received several letters with threats, and there were occasions when someone would throw stones at him from a roof.

Although Vladyka remained in freedom, a group of ten to twelve people was formed to guard him day and night. They tried to organize a manifestation to defend him from administrative arbitrariness, and to meet the local party and GPU officials, demanding that they "refrain from disturbing our archbishop".

Vladyka was grateful, but had little faith in the effectiveness of his guard. He turned for advice to Elder Nectarius of Optina. The elder said that if this went on, he would inevitably be arrested.

Vladyka began to be summoned to interrogations by the GPU. He would go into the room of the investigator and look round, as if looking for an icon. Not finding one, he would make the sign of the cross with a bow to the waist towards the right corner, and then began to talk with the investigator. The officials would involuntarily bare their heads at his entry, even when they had agreed not to.

During the Dormition fast in August Vladyka served the akathist to the Dormition of the Mother of God everyday, after which he would make a cross procession around the church (of the Alexeyev monastery) chanting the troparion to the Dormition. The workers were very frightened of some kind of ambush and unpleasant consequences during these cross processions, and formed a cordon around him. After the service they would escort Vladyka to his home. Many of these workers were later arrested and condemned on the charge of resisting the authorities.

During this period the police, who were stationed not far from Vladyka's flat, called him for interrogation. After the service the whole church accompanied Vladyka in a huge crowd. They waited a long time for him outside the police station.

Four people forced themselves into the office of the chief policeman, but attempts to arrest the "troublemakers" were frustrated by a crowd of angry women. Then a detachment of cavalry was called, who rode into the crowd and dispersed them.

At the feast of the Dormition Vladyka was not able to serve because of the interrogation. They waited for him at the Resurrection church, but in vain. The atmosphere was very tense.

On October 29, Vladyka was summoned to the OGPU and told that he had to go to see Tuchkov in Moscow for a conference on ecclesiastical affairs with Metropolitans Sergius (Stragorodsky) and Agathangel (Preobrazhensky). On returning from the OGPU, Vladyka was met by a crowd of people. They decided to ask the head of the local OGPU to postpone the trip to Moscow so that the workers could get leave to go to Moscow as well. On the next day Vladyka was again summoned to the OGPU, and said: "You yourselves are going against the people, you yourselves are irritating and disturbing them. I will not speak with you chekists any longer. You speak to the people yourselves. Extricate yourselves as you want." On that day representatives of the workers came to the archbishop and told him that they were going to Moscow for talks with Tuchkov, and they were also sending delegates to a non-party workers' conference which would take place in Moscow on November 27.

Nine workers sent two telegrams in defence of the archbishop: one to Tuchkov, and the other to the fifteenth all-union party conference, asking to know the reasons and purpose of the archbishop's summons to see Tuchkov in Moscow, and also demanding that a delegation of believers should go there together with the archbishop. When the workers arrived in Moscow and came to Tuchkov's flat, he was extremely angry and ordered them to go to the OGPU. Then the workers asked the delegates of the workers' conference to help. However, they were not interested in the opinions of their fellow-workers in Voronezh, and passed the resolution: "The conference demands the speedy withdrawal and isolation of Peter Zverev from Voronezh province and the exclusion of the nine men who signed the telegram from the trade unions, handing them and Peter Zverev over to trial." The next day, November 28, a local newspaper declared: "The servant of the Tsar Archbishop Peter (Zverev) has tried to incite the Voronezh workers. A broad conference of the workers demands the investigation of the provocative actions of Peter (Zverev)."

To add to the tension, a congress of the renovationists under Tuchkov's direction was being prepared. In connection with this, the OGPU decided to conduct a search in the archbishop's house.

On November 28, Vladyka served for the last time. Perhaps he sensed this, because he was very sad. That night, agents of the OGPU came to search his house and arrest him. When they began to knock, Vladyka's cell-attendant, Archimandrite Innocent (Beda), shut the door more firmly, shot the bolt and did not allow them in

until Vladyka had burned all his letters and documents that might harm somebody. After the search the archbishop was taken to the OGPU.

In the morning rumours flew round the city that Vladyka had been arrested, and a large crowd had assembled near the police-station, demanding his release. Vladyka pointed to the crowd and said that there might be some unpleasantness. Then they suggested that he go out after the policemen had left the house. That is what he did. On the street he was met by about three hundred people, who went behind him and stood at the entrance to the police-station. Several workers marched into the office of the police chief and asked on what basis the archbishop had been arrested. The people began to be disturbed. The policemen tried to disperse the crowd by force, but without success. Then the police chief threatened to summon the mounted police. "But if you tell the people that nothing will happen to me, the people will become calm and go away," advised the archbishop. "No, you tell them yourself," replied the police chief. Vladyka tried to calm the crowd, but the people began to shout that the police chief himself give his word that the archbishop would not be arrested. He promised, but the people did not disperse, and demanded the release of the archbishop. The chief of police gave the order to arrest the people closest to the archbishop – all those who had entered his office. The policemen hurled themselves into the crowd, but the people resisted, surrounding with a dense ring all of those whom the police wanted to arrest. However, with great effort they succeeded in arresting several people, among them **Ogarkov** and **Sukhovtsev** and **Peter Timofeyev**. The crowd began to disperse, and a cavalry detachment of police drove away the rest.

Nevertheless, in the evening some were still there and managed to see the archbishop being taken away and put in a car. They rushed to the station, but no-one was allowed onto the platform until the train had gone. Two men who had often spent the night in Vladyka's house in order to guard him, **Semyon Tsikov**, the president of the church council of the Pokrov-Preobrazhensky church in the Devichi monastery, and **Alexis Gorozhankin**, went to Moscow to talk to Tuchkov about Vladyka's arrest. They were arrested and cast into Butyrki prison.

On his arrival in Moscow, Vladyka was cast into Lubyanka prison, and later into the Butyrki prison together with ten fellow believers from Voronezh. These included **Archimandrite Innocent** (Panteleimonovich Beda), who was born in 1881 in the village of Moisentsy, Zolotonoshsky uyezd, Poltava province into a peasant family. He was educated at home. In 1908 he became a monk and hierodeacon. At the beginning of the First World War Fr. Innocent, who was now a hieromonk, went to Tver, where he became the treasurer of the Dormition Zheltikov monastery in Tver diocese. There he met Bishop Peter and became his cell-attendant and Vladyka met him there. In 1923, when Vladyka was imprisoned, Fr. Innocent went to Poltava province, but returned when Vladyka was released. In May, 1926 Vladyka invited him to Voronezh, where he made him superior of the Alexeyev monastery in Voronezh in the rank of archimandrite.

Archbishop Peter was accused of spreading counter-revolutionary rumours whose aim was to arouse distrust towards Soviet power and discredit it, and to incite believers against it. He was asked about his relationship to Patriarch Tikhon and Metropolitan Sergius. He did not know the Patriarch, but he had corresponded with Metropolitan Sergius, whose position on relations with the government he did not share.

On March 26, 1927 the OGPU gave its verdict in "The Case of Archbishop Peter (Zverev) and others, Voronezh, 1927". Archbishop Peter and **D.K. Moskalev**, a jurist, were condemned to ten years in the camps in accordance with articles 58-10 and 58-11; Archimandrite Innocent, **Peter T. Atamanov**, **Ivan M. Nemakhov**, **Basil Siroshtan** and **Semyon A. Tsykov** (these four had been part of Archbishop Peter's bodyguard) were given five years in the camps; the novices of the Pokrov Devichi monastery **Maria Marchenko** and **Agrippina Budanova**, who had been arrested in November together with Archbishop Peter and cast into the Butyrki prison, were exiled to Central Asia for three years; **George. I. Pushkin**, the warden of the Ternovskaya church, was exiled for three years to Kazakhstan.

After Pascha Archbishop Peter, Archimandrite Innocent, P.T. Atamanov and S.A. Tsykov were sent to Solovki. D.K. Moskalev worked on the White Sea canal, and in the middle of the 1930s was transferred to Medvezhyegorsk.

In the camp, Vladyka lived first as a watchman, then as an accountant in the food warehouse, where only clergy worked. He and Bishop Gregory (Kozlov) were given a little room next to the warehouse. Here Vladyka kept his prayer rule and lived according to the Church typicon, striving as far as he could to help the exiles and support the needy. In his little room he received everyone who want to talk with him, and drank tea.

After the dissolution of the monastery, sixty monks had agreed to stay in the camp as voluntary workers, and they had been given the church in the cemetery in honour of St. Onuphrius, where there were daily services. Until 1928 clergy prisoners were allowed to visit them. At 6 in the evening, after work, the all-night vigil began. Vladyka always read the six psalms (he particularly loved the Psalms). Then there would come the roll-call, and then everyone would lie down to sleep. At 4 a.m. the Liturgy would begin, and would end at about 6, when there was a general reveille and control, after which Vladyka would go to the bread-cutting section. He blessed the bread and the priests cut it and handed it out in rations. The believers who lived on Anzer island would come to Solovki to receive communion.

On December 24 / January 6, 1927/28 Archimandrite Innocent died "like an angel" of a stomach illness in the monastery hospital in the "Kremlin". The funeral service took place in the church of St. Onuphrius. It was celebrated by Archbishop Peter together with thirty clergy and a huge crowd of sympathizing prisoners.

Vladyka tried to write to his spiritual children as often as he could. He thanked them for parcels, and took a keen interest in the situation in Voronezh, and asked for the prayers of Theoctista Mikhailovna. In one of his letters he wrote: "Because of the prayers of many, I am still alive and well... I am united by blood with my flock and I cannot fail to pray for them and be worried about their welfare, peace, health and salvation... To you, your relatives and to all peace and the blessing of God. Gratitude. Let nobody write my rank on their letters."

As a mark of special respect, the exiled episcopate elected Archbishop Peter as the archpastor and head of the Orthodox clergy on Solovki. The moral loftiness of the archbishop was such that even with a shovel in his hand, whether as watchman or doorkeeper, he inspired reverent respect. Thus the bosses had such respect for Vladyka that on meeting him on one of the foot-bridges laid out for those coming across the mud, they would step into the mud, letting him walk on the foot-bridge.

However, this attitude changed when Uspensky, the son of a priest who had killed his own father, became camp commandant. He immediately removed the crosses from the churches, and in October, 1928, in punishment for Vladyka's conversion and baptism of an Estonian woman in Holy Lake, he transferred him to the Trinity skete on Anzer island, where he worked as an accountant.

From there he wrote: "Glory to God for all things... Do not live as you want, but as God commands. I have not received any letters from anybody for a long time, probably because of the closing of navigation. Probably my letters have also begun to arrive less frequently, although there may be other reasons not dependent on me... It looks as if a real winter has begun for us, with winds and storms, so that the wind almost lifts you off your feet... I live in a remote and desert place on the banks of a deep sea bay. I see nobody except those living with me, and I can imagine myself as a desert-dweller."

On Anzer, Vladyka composed an akathist to St. Herman of Solovki. He sent postcards with parts of the text to his spiritual children, and later they were able to collect them and put together the whole text.

From Anzer Vladyka wrote that he was sorry to be separated from the grave of Fr. Innocent. He remembered his former cell-attendant Fr. Seraphim, who had earlier died in the Nizhni Caves monastery and with whom, he said, he was united "by mutual love". He also asked his correspondent to send his blessing to his cell-attendant Fr. Paphnutius, who used to interpret the significance of Vladyka's dreams.

During the autumn of 1928 there was an outbreak of typhus on Anzer. Of the 1000 prisoners on the island, 500 died. In January, 1929 Vladyka fell ill and was transferred to Golgotha – that was the name for the hospital situated in the former Golgotha (according to another source, Trinity) skete, in the church in honour of the Crucifixion of the Lord, on the hill called Golgotha.

An eye-witness wrote: "The picture I encountered on arriving in Golgotha was terrible, the name 'Golgotha' was completely justified. It was so stuffy in the small rooms, packed with people, that just staying in it for a more protracted period seemed fatal. Most of the people, in spite of the frost, were completely undressed, naked in the full sense of the word, while the rest were covered with pitiful rags. Exhausted faces, skeletons with the skin covering the bones tautly slumped naked out of the chapel [of the Resurrection of Christ] to the hole in the ice, in order draw water into a jam jar. There were cases when they died as they stooped down."

They put Archbishop Peter in a tent that was by the altar of the church of the Crucifixion. He was ill for two weeks, and it seemed that the crisis was past. But Vladyka was very weak, and refused to eat. A hieromonk came from Solovki and gave him communion.

In the same tent as Vladyka there lay one of his spiritual sons, a vet by profession. On the day of Vladyka's death, at 4 a.m. on February 7, he heard a noise as if a flock of birds were flying in. He opened his eyes and saw the holy Great-Martyr Barbara with many other virgins, among whom he recognized the Martyr Anysia and the Great-Martyr Irina. On the same day, at seven in the evening, Vladyka died. Just before his death, he was constantly writing with a pencil on the wall:

"I do not want to live any longer. The Lord is calling me to Himself."

And he wrote this several times. As he was writing "not" for the last time, his hand fell, and he died. It was January 25 / February 7, 1929, the feast of the Mother of God "Console my sorrows", and of all the holy new martyrs and confessors of Russia. Vladyka was the last to die of typhus - after his death the epidemic came to an end.

According to another account, when Vladyka was dying of typhus on Anzer, a prisoner by the name of **George Mikhailovich Osorgin** was called to bring the Holy Gifts to him.

George Osorgin was born in 1893 and was an officer on the Staff of the Supreme Commander of the army in World War One. He had been awarded the George cross. In 1921 he was sentenced to be shot for taking part in an attempt to save the Royal Family. However, he was amnestied. On March 6, 1925 he was arrested again and cast into Butyrki prison. On October 12 he was condemned by the OGPU and sentenced to be shot, but the sentence was commuted to ten years' imprisonment. In May, 1928 he was sent to Solovki.

In the words of O.I. Volkov: "Osorgin belonged to a completely special kind of warrior, to that old-fashioned type that saw their presence in the army in a knightly, medieval light, as a kind of heightened form of service... Being a convinced, absolutely undoubting monarchist, George was devoted to the memory of the destroyed Royal Family... He was from a famous old family. Osorgin traced his

genealogy to St. Juliana. Being devoted to his family traditions, George was deeply believing by inheritance. Yes, and in the Moscow style! That is, he knew and observed the Orthodox rites in all their age-old inviolability – he chanted on the kliroses and did not miss an opportunity to put on a sticharion to take part in a hierarchical service... Osorgin declared with the greatest firmness at interrogations: 'I am a monarchist and a believer'... George was chief clerk at the field hospital... He worked with rare zeal in the camp: his service gave him the opportunity to do a lot of good. It is impossible to say how many priests and helpless intelligenty he fished out of the thirteenth, quarantine company! He put them into the hospital... George would save people... The whole day he would dash about between the hospital, the companies and the administration, trying to get alleviation, transfers, passes, privileges... "

Before his release O. Volkov wrote his impressions about George Osorgin as follows: "I suddenly saw that which I had not noticed when I would meet George from day to day: both his sharply etched wrinkles, and his deeply sunken eyes, and the ineradicable crease between his brows. The look in his eyes was completely exhausted, even downtrodden. My George's soul was heavy. But what self-possession he had! In no way did he give away his suffering, he was always sympathetic and light! And generous in doing good. As if he had been spoiled by fate, he was ready to splash out his extra good fortune onto others. George looked on his earthly path soberly and without hope. But from Solovki he could not reach out and protect his helpless parents, and his dear little wife Marina. They had no defence, and there was no support for them in the fickle, hostile world – only God!"

A.I Solzhenitsyn writes: "Besides the clergy, nobody was allowed to go to the last monastic church. Osorgin, using the fact that he worked in the sanitary section, secretly went to the Paschal Mattins [in 1928]. And he brought a mantia and the Holy Gifts to Bishop Peter of Voronezh, who had been taken to Anzer with spotted typhus."

Now Anzer was twelve kilometres from the monastery, and in January, 1929 there was no access. Many tried to dissuade Osorgin, saying that Vladyka was unconscious and he would be subjecting himself to danger for no purpose. But Osorgin took a boat and made his way through the ice and water to Anzer. Vladyka came to for a very short moment, during which he received the Holy Gifts and immediately died...

George Osorgin was not punished for his feat of self-sacrificial love. Later, however, as Alexander Solzhenitsyn relates, he was denounced, cast into a punishment cell and condemned to death. On that very day his young wife came to the quayside at Solovki. Osorgin pleaded with his jailers: don't spoil my wife's meeting with me! He promised that he would not let her stay for more than three days, and immediately she left they could kill him. They agreed. For three days he was with his wife, and, exercising supreme self-control, did not let her guess what awaited him. Not by a word, not even by the tone of his voice. And not by the

expression of his eyes. "Only once (his wife is alive and recalls it now), when they were walking along Holy Lake, she turned and saw her husband clutching his head in torment. 'What's the matter with you?' 'It's nothing,' he immediately explained. She could still stay, but he asked her to leave. The time came to part: he persuaded her to take his warm things, he would get more in the sanitary section the next winter – after all, they were precious, he was giving them away to his family. When the steamer left the quayside, Osorgin let his head fall. Ten minutes later he had already put on other clothes for the shooting." George Osorgin was shot on October 29, 1929.

Vladyka's body was taken to the morgue and was at first thrown into a common grave with all the other victims of typhus. The bosses ordered that the grave be covered with earth and snow, but this order was not carried out. However, after a formal request from the prisoners, the commandant allowed him to be buried separately. Using some money that had been sent to him, the prisoners had a coffin built for him, and at 5 a.m. on the fifth day after his death they chanted the burial service. Then while four men dug a grave, they opened the common grave. All those who had died lay with blackened bodies, but Vladyka lay, like the Saviour, all white, in a shirt, with his hands folded on his breast. Three priests - Archimandrite Constantine Almazov from Saint Petersburg, Fr. Basil from Barnaul and Fr. Demetrius from Tver - raised him from the grave, placed him on a sheet, combed his hair, washed his face and began to vest him in new vestments, mantia, small omophorion and slippers and a wooden panagia that had been made for him only the night before. They put a cross, prayer rope and Gospel into his hands. His body was white and soft as if he had only just died. Before putting the prayer of absolution into his hands, the three priests all signed it. Nun Arsenia asked: Why are you signing? There are no signatures on the prayer!" "If times change, and the relics of Vladyka are uncovered, they will know who buried him," they replied. The priests performed the burial service, which was attended by about twenty people, loudly and triumphantly. After the last farewell words, the body was laid in the grave, which was dug out opposite the altar of the church of the Resurrection, and placed a cross with an inscription over the grave (later removed). One of the priests said that as they were filling in the earth of the grave, a column of light suddenly appeared over it, and in the light stood Vladyka blessing them.

After his death Vladyka was again seen by the wife of his brother standing in the air in their room in a bright light, blessing them. He was sometimes seen in this light even during his lifetime.

There are some who claim that Archbishop Peter died in communion with Metropolitan Sergius. However, in a letter from his exile in Central Asia dated June 10/23, 1929, the protopriest and future martyr Fr. John Andreyevsky wrote that he had been greatly comforted by a letter from Archbishop Peter dated July 3/16, 1928, in which he made it quite clear that he shared the point of view of the Voronezh "Josephites".

The relics of the saint were uncovered on June 17, 1999.

*

Archbishop Peter's cell-attendant, **Monk Seraphim** (in the world Michael Yakovlevich Kolobkov, born 1897) was arrested for commemorating his deceased hierarch in his home.

*

Archimandrite Nectarius (Venediktov) was a priest of the Pokrov or Devichi monastery in Voronezh. He was arrested after Christmas in 1925, and died in exile in Central Asia in about 1931.

(Sources: M.E. Gubonin, Akty Svyateishego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, pp. 642-643, 878-79; "Pyotr, arkhiepiskop Voronezhskij", Vestnik Germanskoj Eparkhii Russkoj Pravoslavnoj Tserkvi za Granitsej, no. 6, 1991, pp. 18-21; "Episkop Varnava (Belyaev)", Pravoslavnaya Zhizn', no. 3 (518), March, 1993, p. 19; Andreyev, Russia's Catacomb Saints, p. 177; "Vospominaniya monakhini Seraphimy ob Arkhiepiskope Pyotre (Zvereve)", Troitskoye Slovo, N 6, pp. 12-27; Alexander Akin'shin, "Svyatitel' Pyotr Voronezhskij", Pravoslavnaya Zhizn', N 10 (537), October, 1994, pp. 1-12; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1957, chapter 25; Russikij Palomnik, nos. 11 and 12, 1995, pp. 89-105; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, p. 102; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, pp. 536, 540; Za Khrista Postradavshiye, Moscow, 1997, vol. 1, p. 501; Alexander Solzhenitsyn, Arhipelag Gulag, 1918-1956, volume 2, Moscow, 1989, p. 45; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/)

9. HIEROMARTYR BARLAAM, BISHOP OF MAIKOP

and those with him

Bishop Barlaam, in the world Gregory Yakovlevich Lazarenko, was born in 1879 in the village of Novoselitsy, Poltava province, was tonsured into the mantia with the name Barlaam and ordained to the priesthood. In 1919 he was consecrated Bishop of Lebedin by the future Hieromartyr Catacomb **Bishops Macarius** (Karmazin) **and Parthenius** (Bryanskikh). (According to another source, however, this consecration took place in Kiev at the end of 1923.) In 1920 he became Bishop of Khorol, a vicariate of the Poltava diocese; in 1921 - Bishop of Boguchar; and in the autumn of 1925 - Bishop of Maikop in the North Caucasus, a vicariate of the Kuban diocese. According to another source, he was made Bishop of Maikop already in 1919.

In 1925 or the beginning of 1926 he was arrested in Maikop for "anti-Soviet agitation", and was imprisoned first in Rostov-on-Don and then in Moscow. In March, 1926 he was released and returned to the Black Sea, living illegally. There he bought some land in the region of Zapovednoye, twelve versts from Tuapse. Soon he was joined by Hieromonks Justin (Smirnov) and Innocent (Kayudin) and other monks, who dug out an underground church (whose hatch was made of turf) in which secret services, confessions, ordinations and tonsures were carried out. On December 12, 1926 (or February, 1927) he was arrested in Zapovednoye for "anti-Soviet agitation" and imprisoned first in Rostov-on-Don and then in the Butyrki prison in Moscow. In March he was sentenced to three years' exile and sent to Maikop. (According to another source, he arrived in Maikop at the request of the Cossacks, who wanted "real" services, sermons, confession and spiritual care for the clergy of the region.) However, the case was shelved by the North Caucasian OGPU on February 4, 1928.

After the publication of Metropolitan Sergius' declaration in July, 1927 Bishop Barlaam wrote a letter against it which was found in the central archive of the KGB by a parliamentary commission: "Having received from the Bolsheviks a peaceful and quiet life, and having strengthened himself through their forces, Metropolitan Sergius and his Synod have concluded with the atheists a union of mutual solidarity, but not according to the spirit of the Orthodox Church, obliging themselves to make no speeches against the authorities (and even to punish such speeches in others), and to be silent even in view of the most obvious persecution against the Holy Church on the part of their God-fighting allies... So 'a peaceful and quiet...' means sitting quietly and keeping silent, not only not reproaching the Bolsheviks for their restrictions on the Church and annihilation of the whole work of Christ on the earth, but approving of and rejoicing in their successes in this their destructive attack on Christ, and approving of and rejoicing in, and even 'praying for', them in their churches during the offering of the Bloodless Sacrifice at the Holy Liturgy. In this way has the union of the antichrist with the church of the evil-doers been sealed. The God-fighters have given Metropolitan Sergius a place in their state, for which

Metropolitan Sergius has given the God-fighters a place in the holy of holies, implanting the abomination of desolation in the holy place...

"Dark times have come for us, and the Holy Church and the Orthodox Faith have come face to face with the question: how are we to live? How are we to reconcile our relationship with the authorities with that hellish relationship that these authorities have towards Christ and His work on the earth? At the base of the actions of the Bolshevik authorities their lies the complete annihilation of Christianity, the denial of Christ and the destruction of His Body, the Church, and the liberation of their citizens from 'religious drugs', as they call the teaching of Christ. These are no longer those blind men who did not know Christ and have not heard of His teaching. No, on the contrary, these are very enlightened sons of this age, who are excellently informed about His teaching, having analysed the Gospel in great detail, subjected it to merciless criticism and, finally, having rejected it as being incompatible with their spirit and time, have under the influence of satan denied the very existence of God. These are the Sadducees 'who say there is no resurrection, neither angel, nor spirit'. And that's not all. The sons of this age, in denying all that is supernatural, have raised the banner of persecution openly against all those who have still preserved faith in the Divinity in themselves...

"The Bolsheviks have destroyed churches, turned them into barracks, theatres and clubs, and deliberately mocked the holy things of the Christians. This and much more is well known to everyone.

"Metropolitan Sergius and his Synod sees this... But Metropolitan Sergius no longer has the right to grieve and express his dissatisfaction with this. He has triumphantly and firmly declared that his duty now is to rejoice in all the acts of the Bolsheviks and grieve over their successes.

"Churches and monasteries are destroyed, bishops and priests and monks and nuns are driven out, the holy relics and icons are defiled, young people are being thoroughly corrupted by atheism and materialism, the teaching of the law of God is forbidden. And all this taken together is making the house of God into a den of thieves and is represented as the joy and success of the Bolsheviks. And this joy and success of the enemies of God must be shared by the first-hierarchy of the Church they are destroying. Lord, what have we come to? Where are the holy hierarchs of the Russian land Philip, Job and Hermogen? You saw the holy things tramped upon by the powers that be, but you did not shamefully keep silence but were a loud-sounding trumpet; you did not share the joys of the enemies of our Church and homeland, but sorrowed with her and it...

The commemoration in church of the (God-fighting) authorities outrages the feelings of believers. The Bolsheviks know this well and want to outrage the holy things and their venerators, evidently forcing Metropolitan Sergius himself to do the same, that is, to outrage the holiness of our Divine services... All those who have refused to obey this order have been accused of counter-revolution. V. Soloviev talks

in his 'Three Conversations' of an ecumenical cathedral in which the Antichrist offers all the hierarchs his protection and privileges, for which obedience to himself is demanded. Almost all the representatives of the clergy agree to receive these privileges and recognise him as their head. This is very similar to the position of the present-day renovationists, and the sergianists welcome and pray for the antichrist, for his benefits and promises..."

In 1927 Vladyka was visited by **Priest Basil Podgorny**, leader of the "Podgnorynites", and he decided to accompany Fr. Basil to the Ukraine to ordain several priests for his movement. He served legally, with the permission of the authorities, in the church of Russkaya Berezovka until December 10, 1927. Then he was summoned to the OGPU, but went into hiding and moved, now on an illegal basis, to the village of Dronovka.

From 1928 Bishop Barlaam lived in an illegal situation in the mountains by the Black Sea. He invited the Cossacks, the peasants and the desert-dwellers around Sochi, to join his catacomb organization. Secret discussions were held, always in the presence of his closest assistants, Monk Onuphrius and Nun Maria (Gershunenko). Many joined him.

In February and the beginning of March, 1928, Bishop Barlaam went to Petrograd and met **Bishop Demetrius** (Lyubimov), who, according to Fr. Basil Podgorny, ordered him to hand over the "Stefanite" communities to the nearest Josephite hierarch, **Bishop Alexis** (Buj). During this visit Bishop Barlaam told Archbishop Demetrius that he "had been with Metropolitan Sergius and had had a quarrel with him... that now whoever does not recognize the declaration will be a counter-revolutionary..., that they will put the clergy and believers in prison".

In 1928, according to one (doubtful) source, Bishop Barlaam signed the acts of the "Nomadic Council" of the Catacomb Church.

At that time he was leading the anti-sergianist Christians of the Maikop, Black Sea and Armavir districts. According to communist investigators, Bishop Barlaam's True Orthodox organization had 17 illegal cells in the Maikop area, 10 in the Black Sea region, 1 in Tashkent and 40 in the Ukraine.

On March 18, 1928 Bishop Barlaam visited Bishop Alexis of Voronezh. On his way there, he united a whole series of parishes in the Poltava, Kharkov and South Kursk provinces to the True Orthodox Church, and in particular, as we have seen, the Stefanite group in the Sumy district led by the priest Basil Podgorny. Then he handed them over to the spiritual direction of Bishop Alexis, who became his own spiritual father, while taking over Bishop Alexis' parishes in the North Caucasus. From this time he began to live illegally in the secret skete of Peus.

Bishop Barlaam composed many appeals and letters which he kept in secret places. One of them said: "At the base of the actions of the present power of the

Bolsheviks lies the complete destruction of Christianity. What must we call such persecutors. The Apostle John called them antichrists. What must be our attitude to them? We must not accept them into the house or greet them, for he who greets them participates in their evil deeds.

“Bolshevism is conscious suicide, which tries to kill the soul of the world, God Himself, while killing the souls of people. It follows that for such self-killers, God-killers and soul-killers the Orthodox Church must not pray. The Bolsheviks are the enemies of God, and therefore they deserve to be hated.

“In the communist state there is no place for religion, therefore it would be a mortal sin and canonical transgression if the Orthodox Church were to serve it to attain the goals of the Soviet government.”

According to one of his followers, Bishop Barlaam was “an exceptional personality of exceptional firmness, who enjoyed a colossal authority in the masses and exerted influence not only among believers but also among the clergy. He led a whole net of illegal sketes, monasteries, underground churches and communities, which, in spite of their being dispersed and few in number, and the difficult conditions of their existence in an illegal situation, under his leadership presented an harmonious, monolithic, well-enciphered organization.”

In 1929, after the beginning of massive arrests, Bishop Barlaam fled to Central Asia. In September, 1929 he was arrested, brought from Central Asia and cast into prison in Maikop and put on trial as “the leader of the Black Sea branch of ‘The True Orthodox Church’”. On February 27, 1930 he was sentenced to death in accordance with articles 58-10 and 58-11. The sentence was carried out in 1930 in Maikop prison. The **nuns** who were with him were given ten years in the camps.

In October-December, 1929, there were mass arrests of True Orthodox Christians – over 100 in the Maikop and Armavir regions alone, including 27 clergy, 4 former atamans, 5 former member of the Kuban Rada and more than 30 former officers and participants in the “white-green” bands. By January 21, 1930 a “concluding accusation” was drawn up. In all, on February 27, 1930 ten hieromonks and monks were sentenced to death, eighteen active members of the communities – to between five and ten years in the camps, and the rest – to between three and ten years exile. All the True Orthodox Christians who had managed to escape arrest were condemned in their absence, and it was decided to confiscate their property and expel their families – 44 in all – as “socially dangerous” elements beyond the boundaries of the North Caucasus region.

Later there were further mass arrests in the Cossack stanitsas in Krasnodar region and on the Don, which elicited serious disturbances and even the armed resistance of the Cossacks. It is now known that most of the participants in these were True Orthodox Christians.

The “Barlaamites” known to have suffered at this time included:

Archimandrite Moses, in the world Martin Kondratyevich Astakhov. He was born in 1862 in Kharkov province in a peasant family. He was tonsured into the mantia with the name Moses and ordained to the priesthood before being raised to the rank of archimandrite. He was the former prior of the monastery of the Mikhailov desert in Maikop province before its closure. In 1927 he was arrested on a charge of concealing church valuables and sentenced to six months in prison, after which he went into hiding. From 1928 to 1930 he was the deputy of Bishop Barlaam in the North Caucasus. On October 9, 1929 he was arrested at Maikop station for being “a participant and member of the Council of the Maikop branch of counter-revolutionary monarchist organization, the True Orthodox Church”, and on February 27, 1930 he was sentenced to death in accordance with articles 58-10 and 11 and shot.

Archimandrite Peter, in the world: Nicanor Efremovich Bazykin. He was born in 1864 in Voronezh province, in a nobleman’s family, and received an elementary education. He was tonsured into the mantia with the name Peter and ordained to the priesthood. He gave shelter to a priest and dean in a prayer house at Dagestan station. In 1927 (1928) he was arrested, accused of concealing church valuables and sentenced to six months in prison. At the beginning of 1929 he was secretly raised to the rank of archimandrite by Bishop Barlaam. On October 9, 1929 he was arrested at Dagestan station for being “a participant and member of the Council of the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 2, 1930 was sentenced to 10 years in the camps and sent to a camp. Nothing more is known about him.

Archimandrite Jerome, in the world Ivan Vasilyevich Serga. He was tonsured with the name Jerome and ordained to the priesthood. He was igumen of the community in Khadyzhenskaya stanitsa, and was living there illegally in the middle of the 1920s. Until October, 1929 he escaped arrest. He was sentenced to death in his absence in connection with the affair of the Maikop branch of the True Orthodox Church. According to another source, in 1930 he was sentenced in his absence to five years in the camps in connection with the Kiev branch of the True Orthodox Church. Nothing more is known about him.

Hieromonk Justin, in the world James Nikolayevich Smirnov. He was born in 1897 in Pskov province into a peasant family, and had an elementary education. He was tonsured into the mantia with the name Justin and ordained to the priesthood. He was a “Podgornyye”, that is, a follower of Fr. Stefan Podgorny. In the 1920s he served in a parish in Sumi district. In 1928 he moved to the Maikop area and lived in the region of Tuapse. He protected Bishop Barlaam and later helped him flee to Central Asia. In September, 1929 he was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to be shot and was shot.

Hieromonk Innocent, in the world: John Porfiryevich Kayudin. He was born in 1908 in the village of Novo-Alexandrovskoye, Voronezh province into a peasant family. He was tonsured into the mantia with the name Innocent. He was leader of the skete of the Archangel Michael in the village of Peus in the upper reaches of the valley of the river Sochinki. In October, 1929 he was arrested in connection with the Black Sea branch of the True Orthodox Church. On February 27, 1930 he was sentenced to be shot. The sentence was carried out.

Hieromonk Paul (Minayevich Tyrimov). He was born in 1885 in Tver into a merchant's family, and received an intermediate education. He was an anarchist, and at the beginning of 1900 emigrated to Europe. However, in 1915 he returned to Russia and in 1917 joined the Tolstoyans. At the beginning of the 1920s he was tonsured and later ordained to the priesthood. In the middle of the 1920s he was in Peus on the upper reaches of the river Sochinka. On October 25, 1929 he was arrested for being "the leader of a cell of the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk Igor, in the world Ivan Grigoryevich Bal'. He was born in 1872 on Bal' khotor in Groshensky volost, Khorolsky uyezd, Poltava province into a peasant family, and received an elementary education. In 1913 he was tonsured, and in 1915 - ordained to the priesthood. After the closure of his monastery he lived illegally. From 1927 he was serving secretly in Tuapse. In 1929 he was living in a secret skete at Peus in the Maikop area. On November 27, 1929 he was arrested for being "a participant in the Tuapse group of the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to death and shot.

Hieromonk Alexis, in the world Andrew Semyonovich Shilkin. He was born in 1882 in the Kuban into the family of a Cossack, and had an elementary education. In the middle of the 1920s he was serving in an underground church in Churo on the upper reaches of the river Sochinka. In October, 1929 he was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk Innocent (Gordeyevich Kukharev). He served in the monastery of the Mikhailovsky desert in Maikop region. In the middle of the 1920s he was superior of the prayer house in Maikop stanitsa. In 1929, he hid from arrest, but was sentenced to death in his absence for being "a participant and member of the Council of the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church". Nothing more is known about him.

Hieromonk Peter, in the world Paul Timofeyevich Sopnev. He was born in 1877 in Maikop province in a Cossack family, and had an elementary education. He was

tonsured with the name Peter and in June, 1929 – ordained to the priesthood by Bishop Barlaam. He served illegally in Khumara stanitsa. On October 11, 1929 he was arrested in connection with the affair of the Maikop branch of the True Orthodox Church, and on February 27, 1930 was sentenced to five years in the camps. Nothing more is known about him.

Hieromonk Michael, in the world Moses Ananyevich Seminog. He was born in 1876 in Kharkov province into a peasant family, and received an elementary education. He served in a prayer house in Pshekhskaya stanitsa. On October 12, 1929 he was arrested for being “a participant in the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 2, 1930 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk Macarius, in the world Moses Nikiforovich Oleynikov. He was born in 1862 in Maikop uyezd, Kuban province, and received an elementary education. In 1923 he was under investigation for possessing a portrait of the tsar. From 1927 he was living in the Tuapse reserve. From 1928 to 1929, in his capacity as proxy of Bishop Barlaam (Lazarenko), he often went to Voronezh and Yelts to visit Bishop Alexis (Buy), who made him a hieromonk. He was the leader of a monastic community made up of ten monks, and recruited people into monasticism. He was responsible for links with the Cossacks. He helped Bishop Barlaam to escape in September, 1929. In the same month he was arrested for being “a participant in a monarchist insurgent organization”, and on February 27, 1930 was sentenced to be shot. The sentence was carried out.

Hieromonk Gabriel, in the world George Demyanovich Polshin. He was born in 1874 in Kursk province into a peasant family, and had an elementary education. He served in the prayer house in Barakayevskaya stanitsa. On November 3, 1929 he was arrested for being “a participant in the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 2, 1930 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk Clement, in the world Korney Nikolayevich Alexeyenko. He was tonsured and ordained to priesthood, and lived illegally in “Obazetskaya” stanitsa in Maikop region. In 1929 he hid from arrest, but was sentenced to death in his absence for being “a participant and member of the Council of the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. Nothing more is known about him.

Hieromonk John (Evseyenko). In the middle of the 1920s he was living near the river Sochinka. During the mass arrested he went underground. He was summoned for investigation and sentenced to death for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True

Orthodox Church". An All-Union search warrant was issued for his arrest. Nothing more is known about him.

Hieromonk Neophytus, in the world Nicholas Ivanovich Yenin. He was born in 1869 in Orel province into a peasant family, and received an elementary education. In 1923 he was arrested for hiding church valuables, but was released after two months. He was superior of the prayer house at Labinskaya stanitsa. On October 9, 1929 he was arrested for being "a participant in the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 2, 1930 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk Daniel, in the world Demetrius Timofeyevich Kosorukov. He was born in 1877 in Ryazan province into a peasant family, and received an elementary education. He served in the prayer house in Tula stanitsa. On October 11, 1929 he was arrested for being "a participant in the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 2, 1930 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Hieromonk Bissarion, in the world Basil Semyonovich Ivanyukov. He was born in 1883 in Volhynia province into a peasant family, and received an elementary education. In the middle of the 1920s he was living as a monk and serving in the prayer house in Novoprokhpadnaya stanitsa. On November 20, 1929 he was arrested for being "a participant in the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 2, 1930 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk Sergius (Vasilyevich Zinchenko). He was born in 1877 in Chernigov province into a peasant family, and received an elementary education. In the 1920s he was serving as superior of the prayer house at Zasovskaya stanitsa. On November 22, 1929 he was arrested for being "a participant in the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 2, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about him.

Hieromonk Xenophon, In the world Cosmas Ivanovich Kruts. He was born in 1865 in Chernigov province into a peasant family, and received an elementary education. On October 11, 1929 he was arrested for being "a participant and member of the Council of the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 2, 1930 was sentenced to four years in the camps and was sent to a camp. Nothing more is known about him.

Hieromonk Paschalius. He served illegally in houses in Tashkent, and headed an illegal monastic community of the True Orthodox Church. It was in his community

that Bishop Barlaam hid when he fled to Central Asia. In 1930 he was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. He was sentenced to death and shot.

Hieromonk Abel (in the world Anthony Andreyevich Prigorodov) was born in 1868 in the village of Khava, Voronezh province, into a peasant family. At the beginning of the 1920s he was living in the “Hermits” skete on the upper reaches of the river Sochinka. He had links with Josephites in Petrograd, the Ukraine and Abkhazia. In October (or September) 1929 he was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to ten years’ exile and sent to the north. In 1930 he was in exile in Ust-Tsilma, Komi-Zyryansk Autonomous Republic. Nothing more is known about him.

Hieromonk John, in the world Ivan Zinovyevich Chizhov. He was born in 1862 in Perm province into a merchant’s family, and received an elementary education. He lived in Adler and organized a secret rendezvous flat where secret monks used to hide. In October, 1929 he was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to death and shot.

Hieromonk Rodion, in the world Roman Danilovich Sayenko. He served illegally in prayer houses in the Belorechenskaya and Georgievskaya stanitsas. In 1929, during the mass arrests, he went into hiding. On January 2, 1930 he was sentenced in his absence to a term in the camps for being “a participant in the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. An All-Union search warrant for his arrest was issued. Nothing more is known about him.

Priest Demetrius Kirillovich Kravtsov. He was born in 1888 in Maikop province into a peasant family, and received an intermediate education. In August, 1929 he was secretly ordained to the priesthood by Bishop Barlaam, and served in a prayer house in the Khanskaya stanitsa. On October 11, 1929 he was arrested for being “a participant and member of the Council of the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church” and was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Gregory Filippovich Melnikov. He was born in 1893 in Maikop province into a Cossack family, and received an elementary education. In August, 1929 he was secretly ordained to the priesthood by Bishop Barlaam, and served the community in Khadyzhenka stanitsa. On October 15, 1929 he was arrested for being “a participant in the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Paul Ivanovich Chizhov. He was born in 1890 in Syr-Darinskaya province, in a peasant family. He was the priest of a prayer house in the Kurdzhunskaya stanitsa. On October 11, 1929 he was arrested in connection with the Maikop branch of the True Orthodox Church, and on January 2, 1930 was condemned to five (?) years in the camps. Nothing more is known about him.

Priest Alexander Alexeyevich Alimov. He was born in 1865 in Maikop, in a middle-class family, and received an elementary education. In 1924 he was arrested and accused of counter-revolutionary activity, but was released six months later. In the autumn of 1928 he was secretly ordained to the priesthood by Bishop Barlaam. Before his departure to Central Asia in 1929, Bishop Barlaam entrusted Fr. Alexander Alimov with his seal, confirming that all incoming papers and correspondence for the deanery would have to be signed with the abbreviation 'PC', which meant Priestly Council, with the addition of his seal. In this way the leadership of the Maikop branch of the True Orthodox Church in the North Caucasus was laid upon the shoulders of Fr. Alexander – in his words, “until the appointment from our midst of a secret bishop”. On October 9, 1929 Fr. Alexander was arrested at Maikop station as “the leader of a cell and a member of the Council of the Maikop branch of the counter-revolutionary monarchist organization, the True Orthodox Church”. He said: “Many archpastors, pastors and laymen languish in exile and prison for the defence of the Church. The authorities want to do their satanic work of destroying the Church with the help of their own Christians.” On January 2, 1930 he was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Priest Paul Ivanovich Chizhov. He was born in 1890 in Kazakhstan into a peasant family, and received an elementary education. He served in the prayer house in Kurdzhunskaya stanitsa. On October 11, 1929 he was arrested for being “a participant and member of the Council of the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 2, 1930 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Priest Nicholas Yakovlevich Popov. He was born in 1891 in Kirdansky stanitsa, Armavir okrug (according to other information – in the village of Skrylevki, Kursk province) into a peasant family. He finished his studies at a theological seminary. In 1915 he was ordained to the priesthood. He served in the church of Kirdansky station. On December 3, 1929 he was arrested in connection with the affair of the Maikop branch of the True Orthodox Church. On February 27, 1930 he was sentenced to be shot in accordance with article 58-10. The sentence was carried out.

Priest Elijah Romanovich Syusyukailo. He was born in 1884 in Kursk province into a peasant family, and went to a theological school. In 1917 he was ordained to the priesthood, and served in the village of Kuzminskoye, Armavir uyezd. On December 2, 1929 he was arrested for being “a participant in the Maikop branch of

the counter-revolutionary monarchist church organization, the True Orthodox Church", and was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Abbess Euphrosyne (Petrovna Kotlova). She was born in 1875 in Kamenstadt, Tuapse region, into a peasant family, and received an elementary education. Until 1928 lived in a Suzdal monastery. From the autumn of 1928 to 1929 she was the abbess of a catacomb monastic community in Kanash-Tape on the Black Sea and was the organizer of an underground church. On December 1, 1929 she was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced in accordance with articles 58-10 and 11 to ten years in the camps. Nothing more is known about her.

Abbess Vera (Pokrovskaya). She was born in 1878 in Vladikavkaz, and received an intermediate education. She led a community in Shuyuk, where she was arrested in 1921 for "counter-revolutionary activity". She was sentenced to death, but this was commuted to ten years in prison. In the middle of the 1920s she was released early and returned to Shuyuk. Nuns were recruited in the strictest secrecy on the understanding that if the messenger-nuns were caught they would accept martyrdom rather than reveal any secrets, and that their communities would immediately disperse. An elaborate system of communications, often encoded, enabled the Maikop Christians to maintain contact with Archbishop Demetrius in Petrograd and other True Orthodox Christians. This system often enabled Christians who were about to be arrested to destroy documents and hide priests and monks before the authorities could get hold of them. On December 1, 1929 she was arrested for being "the leader of a monastic community of the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about her.

Schema-Monk Seraphim, in the world Ivan Klimentyevich Bulgakov. He was born in 1867 in the village of Istovnoye, Kiev province into a peasant family. He was tonsured into the mantia, and then took the schema. He was the organizer of the "Hermit" skete on the upper reaches of the river Sochinka. In October, 1929 he was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to ten years' exile and was sent to the north. Nothing more is known about him.

Monk John, in the world Ivan Alexeyevich Kostin. He was born in 1896 in the village of Krasnoye, Vladimir province into a peasant family, and received an intermediate education. He lived as a monk in Churo on the upper reaches of the river Sochinka. In October, 1929 he was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True

Orthodox Church", and on February 27, 1930 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Monk Paisius (Yefimovich Chernyshev). He was born in 1884 in Kursk province into a peasant family, and received an elementary education. In the middle of the 1920s he was living as a monk in Churo on the upper reaches of the river Sochinka. On October 11, 1929 he was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Monk James (Sidorovich Bakhtalovsky). He was born in 1883 in Kamenets-Podolsk province into a peasant family. He lived as a monk on the upper reaches of the river Sochinka. In October, 1929 he was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Monk Nicholas (Yevseyevich Kanonikhin). He was born in 1874 in Voronezh province into a peasant family, and received an elementary education. He lived as a monk on the river Sochinka. In October, 1929 he was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about him.

Monk Adrian, in the world Andrew Petrovich Grigorovich. He was born in about 1910, and received an elementary education. He lived on the upper reaches of the river Sochinka. In 1938 he was tonsured. At the beginning of 1953 he was arrested and sent to a camp. Nothing more is known about him.

Monk Nestor (Yerofeyevich Brovchuk). He was born in 1892 in the village of Gorolay, Volhynia province into a peasant family, and went to a theological seminary. He lived as a monk on the upper reaches of the river Sochinka. In October, 1929 he was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to ten years in the camps and was sent to a camp. Nothing more is known about him.

Monk Innocent, in the world Ivan Porphiryevich Kayudin. He was born in 1908 in the village of Novo-Alexandrovskoye, Voronezh province into a peasant family, and received an elementary education. He headed the skete of the Archangel Michael at Peus on the upper reaches of the river Sochinka. In October, 1929 he was arrested for being "the leader of a skete of the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to death and shot.

Monk Theodore, in the world Theodore Vasilyevich Pankratov. He was born in 1885 in the village of Orlovka, Saratov province into a peasant family, and received an elementary education. In the middle of the 1920s he was in Peus on the upper reaches of the river Sochinka. In October, 1929 he was arrested for being “the leader of a skete of the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Monk Demyan (Ilyich Kirichenko). He was born in 1861 in the village of Aimaluk, Tuapse uyezd into a peasant family, and received an elementary education. He headed the skete of St. John Chrysostom. He helped Bishop Barlaam to hide. In October, 1929 he was arrested for being “the leader of a skete of the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to five years’ exile and sent to the north. Nothing more is known about him.

Monk Nicholas (Mikhailovich Yeliseyev). He was born in 1876 in Smolensk province into a peasant family, and received an elementary education. In the middle of the 1920s he was living as a monk at Peus on the upper reaches of the river Sochinka. In October, 1929 he was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to five years’ exile and was sent to the north. Nothing more is known about him.

Monk Andrew (Yefimovich Malashenko). He was born in 1912 in the village of Stary Krupets, Gomel province into a peasant family, and received an elementary education. In the middle of the 1920s he was living as a monk at Peus on the upper reaches of the river Sochinka. In October, 1929 he was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Monk Andrew (Terentyevich Stadnikov). He was born in 1851 in Kursk province into a peasant family, and received an elementary education. In the 1920s he was living as a monk in the village of Lesnoye, Sochi region, and organized and took part in secret services in his house. In October, 1929 he was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Monk Nicodemus, in the world Nicetas Maximovich Stasevsky. He was born in 1886 in Armavir district into a Cossack family, and received an elementary education. In 1926 he was arrested for religious disorders, but was soon released. In the middle of the 1920s he was living as a monk in Peus on the upper reaches of the

river Sochinka. In 1929 he helped Bishop Barlaam to go into hiding. On December 12, 1929 he was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Monk Ambrose (Mikhailovich Strebizh). He was born in 1875 in Sochi district into a peasant family, and received an elementary education. He lived in the village of Novy Afon, and had a secret rendezvous house where he hid secret monastics. In October, 1929 he was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Monk John, in the world Theodore Grigoryevich Volkov. He was born in 1872 in Kazan province, and received an elementary education. He was tonsured and served secretly in houses in Kurdzhinskaya stanitsa. On December 14, 1929 he was arrested for being "a participant in the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 2, 1930 was sentenced to the camps and sent to a camp. Nothing more is known about him.

Monk Vladimir, in the world Basil Mikhailovich Grischenko. He was born in 1875 in Taganrog into a peasant family, and had an elementary education. In 1902 he was tonsured. In 1925 he was arrested, but soon released. On October 9, 1929 he was arrested for being "a participant in the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 2, 1930 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Monk George, in the world Yegor Emelyanovich Zuyev. He was born in 1861 in Kursk province into a peasant family, and received an elementary education. In the middle of the 1920s he was living as a monk in the village of Moldovka, Adler region. In October, 1929 he was arrested for being "a participant in the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about him.

Monk Peter (Fyodorovich Zalogin). He was born in 1896 in Nizhegorod province into a peasant family, and received an intermediate education. In the middle of the 1920s he was living as a monk in Churo on the river Sochinka. In October, 1929 he was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 2, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about him.

Monk Paul (Grigoryevich Fedorov). He was born in 1891 in the village of Stupinka, Smolensk province into a peasant family, and received an intermediate education. In the 1920s he was living as a monk in Churo on the river Sochinka. In October, 1929 he was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 2, 1930 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Monk Gerasimus (Andreyevich Khatsky). He was born in 1871 in Arkhangelskaya stanitsa, Krasnodar region, into the family of a Cossack, and received an elementary education. He was secretly tonsured, and in the middle of the 1920s was living as a monk in Churo on the river Sochinka. In October, 1929 he was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to be shot, and was shot.

Monk Semyon (Dmitrievich Savchenko). He was born in 1870 in the village of Pereboy, Voronezh province into a peasant family, and received an elementary education. He lived as a monk in the village of Lesny, Sochi region. In October, 1929 he was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to ten years’ exile and was sent to the north. Nothing more is known about him.

Monk Luke (Trofimovich Svisch). He was born in 1877 in Yekaterinoslav province into a peasant family, and received an elementary education. He lived as a monk in the village of Lesny, Sochi region. In October, 1929 he was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to death and was shot.

Monk Sergius (Semyonovich Singalevich). He was born in 1865 in the village of Almaluk, Tuapse region into a peasant family, and received an elementary education. In 1919 he was arrested for spying, but was released. From the autumn of 1928 he was living illegally in the sketes of the Black Sea region, and was the leader of the Pustyno-Tikhvin skete in Gishlo. In October, 1929 he was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to death and was shot.

Schema-Nun Manefa (Pankratovna Korsunova). She was born in 1876 in Yekaterinoslav into a peasant family, and was illiterate. In 1898 she was tonsured with the name Macrina. Later she took the schema with the name Manefa. In the middle of the 1920s she was living in Peus on the upper reaches of the river Sochinka. On November 28, 1929 she was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True

Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Xenia (Gerasimovna Lapteva). She was born in 1897 in Tver province into a peasant family, and was illiterate. In the middle of the 1920s she was living in Peus on the upper reaches of the river Sochinka. On December 1, 1929 she was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Darya (Terentyevna Lukyanova). She was born in 1878 in Penza province into a peasant family, and received an elementary education. In the middle of the 1920s she was living in Peus on the upper reaches of the river Sochinka. On December 1, 1929 she was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Rafaila, in the world Nadezhda Fyodorovna Chikorskaya. She was born in 1884 in Kiev province into a peasant family, and received an elementary education. In the middle of the 1920s she was living in Peus on the upper reaches of the river Sochinka. On December 1, 1929 she was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Maria (Semyonovna Mazurenko). She was born in 1888 in Podolsk province into a peasant family, and received an elementary education. In the middle of the 1920s she was living in Peus on the upper reaches of the river Sochinka. On December 1, 1929 she was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Anna (Abramovna Maslennikova). She was born in 1877 in Vladimir province into a peasant family, and received an elementary education. In the middle of the 1920s she was living in Peus on the upper reaches of the river Sochinka. On December 1, 1929 she was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Lyubov (Ivanovna Sazonova). She was born in 1880 in Ryazan province into a peasant family, and received an elementary education. In the middle of the 1920s she was living as a nun in Peus on the upper reaches of the river Sochinka. On

December 1, 1929 she was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to three years in the camps and sent to a camp. Nothing more is known about her.

Nun Olga (Afanasyevna Suyetina). She was born in 1880 in Tula province into a peasant family, and received an elementary education. In the middle of the 1920s she was living as a nun in Peus on the upper reaches of the river Sochinka. On December 1, 1929 she was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to five years’ exile and sent to the north. Nothing more is known about her.

Nun Rafaila, in the world Lydia Lavrentyevna Svidina. She was born in 1900 in the village of Kazachy, Sochi district into a family of Cossacks, and was illiterate. In the middle of the 1920s she was living as a nun in Peus on the upper reaches of the river Sochinka. She visited believers in the Tuapse region. On December 1, 1929 she was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to three years in the camps and sent to a camp. Nothing more is known about her.

Nun Sophia (Lavrentyevna Svidina). She was born in 1892 in Suvorovskaya stanitsa, Ter district, into a family of Cossacks, and received an elementary education. In the middle of the 1920s she was living as a nun in Peus on the upper reaches of the river Sochinka. She visited believers in the village of Moldovka, Sochi district. On December 1, 1929 she was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to three years in the camps and sent to a camp. Nothing more is known about her.

Nun Maria, in the world Marina Yefimovna Prygunova. She was born in 1879 in the village of Shupshovo, Vladimir province into a peasant family, and received an elementary education. In the middle of the 1920s she was in Kanash-Tape on the upper reaches of the river Sochinka. On December 1, 1929 she was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to five years’ exile and sent to the north. Nothing more is known about her.

Nun Zinaida (Stepanovna Semenyuk). She was born in 1899 in the village of Barsuki, Kamenets-Podolsk province into a peasant family, and received an elementary education. In the middle of the 1920s she was living as a nun in Peus on the upper reaches of the river Sochinka. She visited believers in Kap-Shtap. On December 1, 1929 she was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox

Church", and on February 27, 1930 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Olga (Yefimovna Prygunova). She was born in 1879 in the village of Shupshovo, Vladimir province into a peasant family, and was illiterate. In the middle of the 1920s she was in Kanash-Tape on the upper reaches of the river Sochinka. On December 1, 1929 she was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Alexandra (Gerasimovna Rybakova). She was born in 1884 in the village of Kozeltsino, Poltava province, and received an elementary education. She lived at a secret rendezvous flat in Tuapse. On December 1, 1929 she was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Raisa, in the world Larisa Vasilyevna Skotnikova. She was born in 1887 in Kerch, and received an intermediate education. In the middle of the 1920s she was living in Gelendzhik, and had a secret rendezvous flat where fugitive monastics stopped. On December 1, 1929 she was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Maria (Fyodorovna Belova). She was born in 1884 in Vladimir province into a peasant family, and was illiterate. In the middle of the 1920s she was living as a nun at Churo on the upper reaches of the river Sochinka. On December 1, 1929 she was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Matrona (Tikhonovna Yevseyeva). She was born in 1871 in Vladimir province into a peasant family, and received an elementary education. In the middle of the 1920s she was living as a nun at Churo on the upper reaches of the river Sochinka. On December 1, 1929 she was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Anastasia (Ivanovna Balyuk). She was born in 1862 in Tauris province in a family of craftsmen, and received an elementary education. In the middle of the 1920s she was living as a nun at Churo on the upper reaches of the river Sochinka. On December 1, 1929 she was arrested for being "a participant in the Black Sea

branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Tatyana (Alexandrovna Yegorova). She was born in 1897 in Tver province into a peasant family, and received an elementary education. In the middle of the 1920s she was living as a nun at Churo on the upper reaches of the river Sochinka. On December 1, 1929 she was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Eudocia (Ivanovna Andrianycheva). She was born in 1900 in Yaroslavl province in a peasant family, and received an elementary education. In the middle of the 1920s she was living as a nun on the upper reaches of the river Sochinka. On December 1, 1929 she was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Elizabeth (Pavlovna Zubkova). She was born in 1902 in Maikop province into a peasant family, and received an elementary education. She served as reader in a prayer house at Pshenskaya station. On October 6, 1929 she was arrested for being "a participant in the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 2, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Hypatia, in the world Irina Kirillovna Donskova. She was born in 1862 in Kursk province into a peasant family, and received an elementary education. In the middle of the 1920s she was living as a nun and serving as a reader in a prayer house at Maikop station. On October 10, 1929 he was arrested for being "a participant in the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 2, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Maria (Ivanovna Ivanova). She was born in 1905 in Nevinomyssk into a peasant family, and received an elementary education. From 1927 she was living as a nun in the Mikhailovsky desert in Maikop region. On November 28, 1929 she was arrested for being "a participant in the Armavir branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and in the summer of 1930 was sentenced to five years in the camps and sent to the north. Nothing more is known about her.

Nun Paraskeva (Ivanovna Bobakova). She was born in 1870 in Voronezh province, and was illiterate. From 1929 she was living as a secret nun in Armavir. On November 28, 1929 she was arrested for being "a participant in the Armavir branch

of the counter-revolutionary monarchist church organization, the True Orthodox Church", and in the summer of 1930 was sentenced to five years in the camps and sent to the north. Nothing more is known about her.

Nun Christina (Ivanovna Voloshina). She was born in 1896 in Armavir province, where she lived. At the beginning of 1930 she was arrested for being "a participant in the Armavir branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and in the summer of 1930 was sentenced to five years in the camps and sent to the White Sea-Baltic Canal. On August 23, 1937 she was arrested again, and on August 25 was sentenced to death. On September 2 she was shot.

Nun Nadezhda (Yakovlevna Petrunevich). She was born in 1896 in Maikop uyezd into a Cossack family, and received an elementary education. In the middle of the 1920s she was living as a nun in the Armavir region. On January 4, 1930 she was arrested for being "a participant in the Armavir branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and was sentenced to five years' exile and was sent to the north. Nothing more is known about her.

Nun Anna (Alexandrovna Kravets). She was born in 1874 in Petrovsk into a noble family, and received an intermediate education. In the middle of the 1920s she was living as a nun in Peus on the upper reaches of the river Sochinka. On December 1, 1929 she was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Claudia (Ivanovna Savonenkova). She was born in 1895 in Kharkov province into a peasant family, and received an elementary education. In 1908 she was tonsured. In the middle of the 1920s she was living as a nun in Peus on the upper reaches of the river Sochinka. On December 1, 1929 she was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about her.

Nun Pelagia (Pavlovna Nikitina). She was born in 1873 in the Kuban into a Cossack family, and went to a village school. In the middle of the 1920s she was living as a nun in Peus on the upper reaches of the river Sochinka. On December 1, 1929 she was arrested for being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 27, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about her.

Nun Theodosia (Semyonovna Odlobkova). She was born in 1883 in the Don region into a family of Cossacks, and was illiterate. In the middle of the 1920s she

was living as a nun in Peus on the upper reaches of the river Sochinka. On December 1, 1929 she was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to five years’ exile and sent to the north. Nothing more is known about her.

Nun Anastasia (Vasilyevna Tsegikalo). She was born in 1860 in Chernigov province into a peasant family, and received an elementary education. In the middle of the 1920s she was living as a nun in Peus on the upper reaches of the river Sochinka. She visited believers in the Tuapse region. On December 1, 1929 she was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to five years’ exile and sent to the north. Nothing more is known about her.

Nun Marina (Konstantinovna Tsegikaolo). She was born in 1860 in Chernigov province into a peasant family, and received an elementary education. In the middle of the 1920s she was living as a nun in Peus on the upper reaches of the river Sochinka. She visited believers in the Tuapse region. On December 1, 1929 she was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to five years’ exile and sent to the north. Nothing more is known about her.

Nun Eudocia (Pimenovna Petrenko). She was born in 1893 in Maikop uyezd into a peasant family, and received an elementary education. She served as a reader in the prayer house in Labinskaya stanitsa. On October 1, 1929 she was arrested for being “a participant in the Maikop branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 2, 1930 was sentenced to five years’ exile and sent to the north. Nothing more is known about her.

Nun Eudocia (Maximovna Uvarova). She was born in 1869 in Stavropol province into a peasant family, and received an elementary education. In the middle of the 1920s she was in Shuyuk, Sochi region. On December 1, 1929 she was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to three years’ exile and sent to the north. Nothing more is known about her.

Nun Pelagia (Fyodorovna Khumurdzhi). She was born in 1893 in the village of Stylo, Yekaterinoslav province into a peasant family, and received an elementary education. In the middle of the 1920s she was in Shuyuk, Sochi region. On December 1, 1929 she was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”,

and on February 27, 1930 was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Hetman George Sopnev. He was Fr. Peter's brother, and also a member of the True Orthodox Church, who once declared: "I gave an oath to serve my Tsar, Homeland and Fatherland in faith and righteousness, and I will not depart from this oath, however many months you keep me under this guard; I will die with this oath. The whole of my family, my son and brother stand firmly on the same ground. We take no part in any Soviet social organizations only because they are composed in the majority of people who have betrayed their oath." Nothing more is known about him.

Roman Rimsky, a Cossack. He said: "In our house we gave refuge to wanderers, monks and nuns. Also, there were sometimes gatherings of believers who sang various religious songs. I completely united myself to them, sincerely believing that such a podvig – to fight in every way with the Antichrist in the person of Soviet power – is the duty of every true Christian." Nothing more is known about him.

(Sources: Pravoslavnaya Rus', N 22 (1451), November 15/28, 1991, p. 5; Bishop Barlaam, "O Sergianstve", Pravoslavnaya Rus', N 14 (1467), July 15/28, 1992, p. 4; M.E. Gubonin, Akty Svyateishogo Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 964; Bishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997gg.", Russkoye Pravoslaviye, N 4(8), 1997, pp. 4-5; M.V. Shkarovsky, "Iz Novyeishej Istorii Russkoj Tserkvi", Pravoslavnaya Rus', N 15 (1540), August 15/28, 1995, pp. 6-10; Iosiflyanstvo, St. Petersburg: Memorial, 1999, pp. 276, 360; Alexander Akinshin, "Svyashchennomuchenik Aleksij Voronezhskij", Pravoslavnaya Zhizn', N 8 (548), August, 1995, pp. 4-16; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 63; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, p. 211; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz", Moscow: Serebryanniye Niti, 1998, pp. 95-104, 266, 283, 287, 290, 293, 311-312, 321, 332-333, 316, 348, 358, 359; M.V. Shkarovsky, "Istinno-pravoslavniye na Ukrainye", Pravoslavnaya Zhizn', 48, N 9 (585), September, 1998, pp. 20-21; V.V. Antonov, "Svyashchennomuchenik Arkhiepiskop Dimitrij i yego Spodvizhniki", Vozvrashcheniye, NN 12-13, 1999, p. 48; <http://www.omolenko.com/texts/katakomb.htm>; [http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans;); <http://www.histor-ipt-kt.org/KNIGA/kiev.html>; <http://www.histor-ipt-kt.org/KNIGA/kavkaz.html>)

10. HIEROMARTYR BASIL, BISHOP OF PRILUKY

and those with him

The Good Shepherd

Bishop Basil, in the world Basil Ivanovich Zelentsov, was born in March, 1870 in the village of Zimarovo, Ranenburg uyezd, Ryazan province, the son of a protopriest. He graduated from the faculty of law of St. Petersburg University and from St. Petersburg Theological Academy, and was a teacher of Russian language in a theological school. He was also a teacher in the Yekaterinoslav theological seminary and a diocesan missionary for Yekaterinoslav diocese.

He was an outspoken opponent of the name-worshipping heresy. Thus, commenting on decree № 2670 of the Holy Synod dated March 10, 1916, he wrote: "In this decree of the Most Holy Synod, we find a confirmation of the basic rule that the name-worshippers must be received into ecclesiastical communion and admitted to the sacraments of the Church only on the unfailing condition that they reject the false teaching of name-worshipping and witness to their faithfulness to the dogmas and teaching of the Church and to their obedience to Church authority".

In 1917-18 he was a member of the All-Russian Local Council. When he was 47 or 48 years old, he arrived in Poltava and became great friends with Archbishop Theophanes of Poltava, who appointed him diocesan missionary while still an unmarried layman. In 1919 he was tonsured and ordained to the priesthood by Archbishop Theophanes.

At first he was the second priest, and then the rector of the Holy Trinity parish. His intense prayer life, penetrating sermons after every service, and spiritual talks on Sundays and feastsdays attracted people from all over Poltava, including heterodox and sectarians, and his fame as a preacher spread far beyond the confines of the city. Although he had no particular rhetorical skills, everyone listened enthralled to his sermons, trying to catch every word and penetrate to its inner meaning. The reason for his unusually great influence was his boundless faith in the Providence of God, his devotion to God and His holy will, a devotion that went so far as forgetting everything earthly.

This was particularly evident during Divine services, when batyushka would be so engrossed in prayer as to notice nobody and nothing. And he used to teach people to pray in such a way as not to notice the time or anybody around them. At the end of the services they would awake as if from a blessed sleep, and would want them to go on and on.

Practically everyone knew both the ecclesiastical chants and the readings of all the Divine services by heart, as well as the akathists to the Saviour, the Mother of God and St. Nicholas. Every Sunday evening, when there were spiritual talks, and at the

minor feasts, when there was no choir, the whole people chanted under the direction of a deacon. The young people and children also chanted.

Fr. Basil was never too tired to visit distant parts of the city to help the poor, making no distinctions of nationality or religion. Many poor Baptists, Catholics, Jews, etc., were helped by him. He gave away everything that he had out of burning love for his flock, who in turn gave their last to him. He had a great gift for consoling sorrowing and despondent souls, and many of the erring were involuntarily led to exclaim: "This is a true Christian." Vladyka also supported the four orphaned children of a priest from his own means.

He exhorted the heterodox, teaching them all the truths of the Orthodox faith. He conducted debates with the Baptists and other sectarians, as well as with the atheists, and clearly and precisely exposed the falsehood and cunning of all these teachings. The Christian Youth Society of the Protecting Veil was organized against the Komsomol and attached to the Holy Trinity parish.

Trial and Imprisonment

In 1922 there began the requisitioning of church valuables, which was supposed to be for the benefit of the starving in the Volga region. The starving received nothing and died at home or in other places they had dragged themselves to. Meanwhile, the church property that had been plundered went to the centre for the needs of communism while some was pilfered on the spot.

Fr. Basil spoke up against the robbery of the churches. He appealed to his and other parishioners to give bread to the starving, and asked the authorities to say how much bread was needed: "We'll give you double, but don't touch our churches." As was only to be expected, Fr. Basil's proposal was not accepted. On May 30 he was arrested on a charge of obstructing the requisitioning of church valuables and detained in prison until the trial.

He continued preaching in prison, and gave away everything he received to the other prisoners. At first he was in a common cell, but was then put in solitary confinement, where particularly important prisoners were confined. The children found out which cell he was in, and while pretending to play on the square near the prison, received batyushka's blessing and fatherly smile.

The trial took place in the summer of 1922 in the building of the music school on Pushkinskaya street. Fr. Basil, who was then 51 years old, was accused of resisting the requisitioning of the church valuables and inciting others to do the same. The great hall was full of people, and hundreds stood in the street outside. The public was divided into two camps: the secular and the spiritual, those "for" and those "against". The secular camp shouted a lot of abuse, such as: "They'll finish off the pope good and quick", while the spiritual camp were quiet and sorrowful - many of the women wept.

In the middle of an elevated stage there was a large table covered with books, behind which sat the "judges". On the left behind a separate table sat the "public prosecutor". And on the right, behind another little table, sat the accused, Fr. Basil. He was dressed in a humble ryasa with a cross. On his table were two burning candles, a briefcase with papers and a book - probably the holy Gospel - which Fr. Basil read attentively during the breaks. A few steps away from Fr. Basil behind another table sat his state defense attorney.

Fr. Basil was quite tall, thin, pale, with a long face, and a long, greyish beard and hair. A kind of smile did not leave his face throughout the "trial"; it expressed either suffering or pity. Perhaps he was feeling pity for all these judges, for the crowd, for the whole of this earthly assembly.

The prosecutor in this trial was the son of a refugee priest who had fled from the western regions during the Great War, the communist Benderovsky. At that time he was still comparatively young, and had a higher education in law. This toady went all out to ingratiate himself with the authorities. During the trial such expressions as "black crows" and "diehard counter-revolutionaries" were constantly tripping off his tongue. He swore, he threatened, and he demanded the supreme penalty. Later he was appointed director of the Poltava museum, and still later, it seems, was "removed" and disappeared somewhere in the basements of the GPU.

The state defense attorney was an old Poltava barrister, Mr. Ogolevets, a lawyer revered by all. But his role was pitiful, of course - just for form's sake.

The head of the local GPU, the Latvian Linde, appeared as a witness during the trial. He was a handsome, well-groomed, well-dressed man with a military bearing - they say that he had been an officer in the Tsar's army. He said to the accused: "As a servant of the cult and an enemy of Soviet power, I would shoot you with pleasure, but I admit that I respect you as a man of firmness and conviction..."

On the last day of the trial, August 12, Fr. Basil was given the last word. He crossed himself and said approximately the following: "Many things have been said against me during these days. With much I do not agree and I could refute many of the accusations. I prepared a long speech going through each of the points - here it is," - and he motioned towards his notebook, - "but I've thought things over and I shall say only a little. I have already told you, and tell you again, that I am loyal to Soviet power as such, for, like everything else, it is sent from above... But where it concerns the Faith of Christ, the churches of God and human souls, there I have fought, am fighting and will fight to my last breath with the representatives of this power. It would be shameful and sinful for me, as a warrior of Christ who bears this holy cross on his breast, to defend myself personally while the enemies have taken up arms and declared war on Christ Himself. I understand that you are laying down an ideological challenge for me and I accept it..."

At that moment the whispering and humming in the crowd became louder and louder, and voices were heard saying: "The pope is being an agitator... The pope is giving himself airs. Why fiddle about with him? Give him a bullet..." At the same time people were cursing the judge, many were sobbing, some were having hysterics. The president made some kind of objection, but Fr. Basil interrupted him and said: "Allow me to finish, that is my right" and continued loudly: "So I accept your challenge, and whatever punishment you serve me with, I must bear it firmly and without fear. I am ready even for death, for there is no reward greater than the reward in the heavens."

He added something, but it was not audible - the noise in the hall was getting louder. After the speech, having bowed to the hall, Fr. Basil sat down in his place. The judge left to confer with his colleagues. Fr. Basil buried himself in his book, the candles burned, the sentries stood behind his back with rifles.

It was stuffy in the hall, part of the public left to get some fresh air. But the numbers of people were constantly increasing and everywhere there were debates and quarrels - the atmosphere was red-hot. The judges conferred for some time, but finally they came out and the sentence was read out. Fr. Basil was standing behind his little table, his head slightly lowered, calm and pale. The light of the candles showed that his face had aged somewhat in the last few days. His book was lying opened in front of him, and it seemed that he was not listening to the sentence but was reading this book. That was the impression many had. The reading of the sentence lasted quite a long time.

Finally they came to the words: "On the basis of articles such-and-such, the court has decreed that the priest Zelentsov, Basil Ivanovich, 51 years of age, should be sentenced..." Nothing more was audible, for an amazing hubbub started in the hall: "Cursed murderers", "Damn you", etc. "Batyushka, dear one, Christ save you." "Fr. Basil, bless us." There were loud sobs and hysterics, and many hurled themselves towards the stage stretching out their hands as if for a blessing. They took hold of one person, another was arrested...

At the last word of the sentence, "to execution by shooting", Fr. Basil crossed himself broadly and with the same calm smile turned towards the crowd, blessing them with small crosses in the air and consoling them: "The Lord be with you, calm down, everything is in the will of God, look, I'm calm, go to your homes in peace."...

He was surrounded and taken somewhere. Many chekists and policemen appeared, and on the street the huge crowd was dispersed by the mounted police. Fr. Basil was led out under a strong convoy and taken along the street. Some of the people streamed after him. The prison was quite near, and a few minutes later the iron doors of the prison brought this grim picture to an end.

Fr. Basil was put in the death cell. One of the prisoners in Poltava prison recounted that Fr. Basil prepared for death with joy, with an extraordinary exaltation

that amazed those around him, and even the administration. And he was saddened when the sentence was remitted. The defense attorney had put in an appeal. On the same day delegates from the factories and all the citizens of Poltava went to see Lenin in Moscow. Since the Bolsheviks had only just established themselves in the Ukraine, they probably feared an uprising from the Ukrainian workers (whom they treated cruelly in the coming years) and changed the sentence to ten years in prison (according to another source, five years).

Fr. Basil was transferred to a general cell. His admirers did not leave him for one minute. Every day he received many parcels, flowers and books in prison. This gave a writer by the name of Kapelgorodsky the excuse to write in the local paper, Bolshevik Poltavshchiny, a blasphemous "akathist". In order to lessen the people's love for Fr. Basil and somehow humiliate and discredit him, the atheists subjected him to all kinds of mockery in the Poltava press. But this "akathist", though composed of insults and mockery, was prophetic in spite of itself, for it foretold his glorification, as a servant of God and the Church, in the Kingdom of heaven.

The prisoners, and especially the criminals, loved and revered him. They called him "our Fr. Basil", or "our batyushka", and did not allow him to carry out the tasks of cleaning the cell, taking out the slop bucket, etc. Nor did they swear in front of him, but defended him from the coarsenesses of the prison warders and all kinds of rogues. This did not please the authorities, and they transferred him to Kharkov prison on Kholodnaya mountain.

Those were the days when the Bolsheviks liked to arrange anti-religious debate in front of large crowds, usually in a theatre. There was one such debate in Kharkov, and Fr. Basil was brought out of prison in the capacity of an opponent of the main speaker. On that occasion Fr. Basil gave such a powerful speech that the whole of Kharkov was talking about it, and the news reached as far as Poltava.

Bishop of Priluki

In 1925, by the will of God and the ardent prayers of the whole of his flock (who also handed over many valuable gifts to the Cheka), Fr. Basil was amnestied and returned from prison to Poltava. While he had been in prison in Kharkov, Fr. Basil had helped a poor woman who was in prison and who had asked for alms together with her son. She died, and Fr. Basil took the boy, brought him to Poltava and looked after him together with the four orphaned sons of the priest.

Fr. Basil's main activity during this period was his struggle with two kinds of Ukrainian separatists - the so-called "Lypkovsky self-consecrators", who had appeared immediately after the revolution, and the more recent movement started by Bishop Theophil (Buldovsky) of Lubensk, a vicar-bishop of the Poltava eparchy. Fr. Basil tirelessly pointed out not only the anti-canonical nature of both schisms, but also the fact that they gave a powerful weapon into the hands of the Bolsheviks in

their struggle against religion. Thanks mainly to his energetic activity, it was in Poltava that the decline of Ukrainian separatism started.

Fr. Basil often challenged the leaders of the separatists to a public debate. The challenge was never taken up. Only in their churches did they vent all their spite against the Orthodox clergy, and especially Fr. Basil.

Once Archbishop Gregory (Lisovsky) was celebrating the Liturgy in Lubensk monastery. The service was accompanied by hooliganism on the part of the separatists, who organized a very loud "service" just outside the church in order to hinder the service inside the church. Fr. Basil's sermon during this service was accompanied by profane shouts and insults.

It was during the episcopate of Archbishop Gregory that Patriarch Tikhon issued an ukaz to all the eparchial bishops, asking them to bring forward the most worthy from among the local clergy for consecration to the episcopate. This honour was first proposed to **Protopriest Gabriel Kovalenko**. But he considered himself unworthy and refused. Later, in 1937, he was tortured and killed. Then the same offer was made to Fr. Basil.

And so, on August 12, 1925, in accordance with the unanimous wish of the clergy and people, Fr. Basil was consecrated bishop of Priluky, a vicariate of the Poltava diocese, in Holy Trinity church by Archbishop Gregory and Bishop Damascene (Tsedrik), the future hieromartyr, who happened to be detained on his journey and came illegally to Poltava for the consecration. His tonsure and promotion to the rank of archimandrite, etc., all took place very quickly since they feared that the exiled Bishop Damascene might be arrested at any moment. At first everyone wept, thinking that Vladyka Basil would be sent off to Priluky, but Archbishop Gregory kept him in Poltava.

Vladyka Basil's speech at his consecration was amazing. It was not so much a speech as a triumphant vow to remain faithful to the true Church of Christ and struggle "to my last breath" with all the apostates, blasphemers, renovationists and heretics - the self-consecrators and Buldovtsy.

Vladyka Basil remained in his Holy Trinity church, where he served constantly. But he also willingly served in other churches at the invitation of the clergy. From the first days of his episcopate, there began his thunderous speeches against the Bolsheviks - he gave one unfailingly at every service. He called them "apostates from God, violaters, blasphemers of the Faith of Christ, murderers, a satanic power, blood-suckers, destroyers of freedom and justice, fiends from hell". He constantly called on the people "to make them no allowances, to make no compromises with them, to fight and fight with the enemies of Christ, and not to fear tortures and death, for sufferings from Him are the highest happiness and joy". It was very difficult to enter a church where Vladyka Basil was serving. Not only the church itself, but the whole church property was filled with worshippers who had come to

pray and listen to "Father Basil", as he was still called by everyone. A group of young people surrounded him and escorted him home from the church. He was kind and welcoming to everyone, he knew everyone by name. It happened that some people remained in the church after the service and asked him: "Vladyka, why do you say all this? There are constantly spies in the church, they are constantly following you, listening to you and denouncing you. We know them, and we're afraid for you." But he replied with a smile: "Yes, they don't deserve to hear such things. Well, okay, I won't do it anymore. Calm down, go in peace to your homes." But at the next service he would speak still more sharply and fearlessly. As we have already said, he was not distinguished by any particular eloquence, and at the same time thousands wanted to listen to him. His fearlessness, sincerity, the strength of his convictions, his constant, firm readiness to die for Christ and his calling on the people to make this sacrifice - this is what captivated and subdued his listeners.

Confession and Martyrdom

For a year he continued his archpastoral service in Poltava. Sometimes, while hiding from arrest, he would suddenly appear in some church at the beginning of a service, lead the service and then disappear, having changed into civil clothing even before the end of the service so as not to be caught by the GPU. However, on the eve of the feast of the Dormition of the Mother of God, 1926 he was summoned to Kharkov, where on September 7 he was arrested for his "anti-Soviet sermon the Trinity church", and taken to the Butryki prison in Moscow. There, on September 24, he was sentenced to three years in the camps and imprisoned on Solovki. From there he was despatched to the far north - Bear Mountain or Murmansk or Kolyma, it is not known for certain. Four years passed in this way.

In 1927 Metropolitan Sergius issued his notorious "Declaration", which placed the Church into submission to the militant atheists. Vladyka Basil was the only bishop on Solovki at that time who openly refused to sign the declaration, writing a letter from Solovki to his flock entitled "Necessary canonical corrections to the epistle of Metropolitan Sergius and the Temporary Patriarchal Synod under him of July 16/29 July, 1927". In this letter, Vladyka Basil pointed out that according to the resolution of the Moscow Local Council of August 2/15, 1918, no one was allowed to claim that his politics was the politics of the All-Russian Church, and no one could impose his politics on any member of the Church by ecclesiastical means. And he went on:

"The Church cannot help but sympathize with the attempt by Metropolitan Sergius and his holy Synod to obtain a peaceful attitude from the Bolshevik persecutors of the All-Russian Orthodox Church towards her, for Christians are commanded by God: 'If it is possible on your part, be at peace with everyone' (Romans 12.18). But Christ allows the Church to accept from Metropolitan Sergius and his holy Synod only such a reconciliation with her persecutors, the Bolsheviks and their Soviet power, which will truly be the peace of Christ, that is, a peace of such a content and quality as is demanded by Christ, Who said: 'Seek first of all the Kingdom of God and His righteousness', and not earthly prosperity and security.

For any other peace is undoubtedly forbidden by the Church of Christ unto all ages and eternity (John 14.27).

"Unfortunately, this attempt by Metropolitan Sergius and his holy Synod not only has not given us the peace of Christ with the Bolsheviks, but so far does not give us even the hope of such a peace, and that not only because of the Bolsheviks' stubborn enmity towards the Orthodox Church, but also because the attempt by Metropolitan Sergius and his Synod is being further advanced by them by uncanonical means, and consequently, not according to the path of Church righteousness. There are other defects in it from the ecclesiastical point of view, about which we shall speak at another time, if God gives us the opportunity. It is necessary immediately to move this attempt by Metropolitan Sergius and his holy Synod into the canonical stream of Church righteousness, and above all to declare to the Bolsheviks that only an All-Russian Local Orthodox Council of bishops (alone, or broadened by the participation of clergy and laity in the form of a general All-Russian Church Council) has the right to speak about politics and carry out any political activity in the name of our Church.

"Forgive our baseness, fathers and brothers, sisters and children in the Lord, and pray for my sins. May the mercy of the Lord give all of us joy without ceasing, beloved. The Lord God speaks to everyone who has ears to hear: 'Be faithful to Me unto death and I will give you a crown of life. But the fearful and those who are unfaithful to Me have their lot in the lake burning with fire and brimstone' (Revelation 2.10, 21,8)."

Vladyka wrote another personal letter to Metropolitan Sergius, in which he underlined Sergius' completely inadmissible concord with the atheist Soviet power. And he also wrote letters rebuking his successor in Poltava, Bishop Sergius (Grishin), who was a sergianist. These letters did not reach Bishop Sergius, but fell into other hands.

As a result of all this, in 1927 Vladyka Basil was sent to the Lubyanka prison in Moscow. In October, 1928 (or November, 1929) he was exiled to Siberia, and was living in the village of Pyanovo, Bratsk region, Irkutsk province.

In the same year, according to one (dubious) source, he expressed, through Reader John, his disagreement with the decisions of the so-called "Nomadic Council" of the Catacomb Church.

On December 9, 1929 Vladyka Basil was arrested and taken to Moscow, and on February 3, 1930 he was convicted of "counter-revolutionary activity" and sentenced to death in accordance with article 58-10. He was shot on February 7, 1930 and buried in the Vagankovskoye cemetery.

Nun Olga (Ivanovna Lektorskaya). She was born in 1898 in Poltava in the family of a priest, and received higher education. She worked as a typist in Poltava. She was a secret nun and served as a messenger between the Poltava group and the

Voronezh, Kharkov and Kiev groups and Moscow. She was a trusted confidant of Bishop Basil, and kept his archive. On January 15, 1931 she was arrested for being “a participant in the Poltava group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years in the camps and sent to Svirlag. On November 14, 1933 she was released from camp early, and on November 19 returned to Poltava. Nothing more is known about her.

(Sources: M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, p. 848; Russkiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 21; Protopriest Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1957, part II, chapter 4; Bishop Ambrose (von Sievers), “Katakombnaya Tserkov’: Kochuyushchij Soboer 1928 g.”, Russkoye Pravoslaviye, N 3 (7), p. 7; M.V. Shkarovsky, Iosiflyanstvo, St. Petersburg, 1999, pp. 278-279; Za Khrista Postradavshiye, Moscow, 1997, vol. 1, pp. 223-224; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans; <http://www.histor-ipt-kt.org/KNIGA/kiev.html>)

11. HIEROMARTYR AGATHANGELUS, ARCHBISHOP OF YEKATERINOSLAV

and those with him

Archbishop Agathangelus (or Agathadorus), in the world Alexis Nikolayevich (Nikonovich?) Sadkovsky (or Stromov or Ponamarev), was born on March 17, 1870 in the second Pokrovsky pochinok, Birsks uyezd, Ufa province into a family of tsarist officers. According to two sources, he was consecrated Archbishop of Yekaterinoslav in 1923. He joined the Catacomb Church, and in 1928, according to one (dubious) source, signed the acts of the so-called "Nomadic Council". He served in Armavir, where he had a church under the house where he lived which people entered through the stove. He also worked as a cobbler.

According to one version, he was arrested in 1930 and died in prison in 1932. According to another, however, he was arrested in Armavir on January 19, 1933 and accused that "on the instructions of the leadership of the organization he equipped a series of secret cave churches, as, for example, in the cities of Rostov, Armavir, Krasnodar and Grozny, where he carried out secret prayer services, and also conducted active counter-revolutionary agitation and carried out secret tonsures into monasticism". The indictment said that the investigation had supposedly established "that the organized secret cave sketes and churches were at the same time refuges for various counter-revolutionary elements and wandering monks, who used these cave sketes and churches for counter-revolutionary and anti-Soviet agitation and propaganda", and "created a widely scattered net of secret strategic points on the line of the main railway line along the coast of the Black Sea". He was also credited with constructing strategic plans for the struggle against Soviet power by means of terrorist detachments.

On January 20 Archbishop Agathangelus was cast into the Domzak in Rostov-on-Don. On May 7 he was convicted of "participation in the church-monarchist counter-revolutionary organization, 'The South Russian Synod'". In accordance with articles 58-10 and 58-11, he was sentenced to death. The sentence was carried out on May 7, 1933.

Monk (?) Timothy (Ilyich Malukhin) was born on January 22, 1878 in the village of Leuzy, Verkhne-Tagil uyezd, Ufa province into a peasant family. He went to a church-parish school. After moving to Rostov-on-Don he came under the influence of Archbishop Agathangelus, and built a secret church in his house in which he carried out secret services. At the moment of his arrest, on February 3, 1933, he was working in a warehouse. He was accused of being "an active member of a counter-revolutionary organization who, on the command of the secret Bishop Agathangelus (Stromov), built in Voronova's house in the workers' village in Rostov-on-Don a secret church, in which secret prayer meetings were arranged and there was active agitation and recruitment of new members into the organization. He went round the workers' quarters of Rostov under the guise of collecting scrap metal conducting

active counter-revolutionary agitation among the workers against Soviet power and its enterprises". On April 2 he was convicted of "participation in the church-monarchist counter-revolutionary organization, 'The South Russian Synod'". In accordance with articles 58-10 and 58-11, he was sentenced to death. The sentence was carried out on the same day.

Nun Asafa, in the world Eudocia Trofimovna Yershova, was born in 1900 in Ufa and was a secret nun under the direction of Archbishop Agathangelus from 1928, in whose house in Armavir he lived. On February 9, 1933 "she was arrested at the moment of her arrival from Armavir to the flat of Voronova in Rostov-on-Don, where there was a secret cave church, in order to warn about the liquidation in Armavir of a secret monastic skete and the arrest of the secret Bishop Agathangelus". She was cast into the Rostov Domzak, and on April 2 was convicted of "participation in the church-monarchist counter-revolutionary organization, 'The South Russian Synod'". In accordance with articles 58-10 and 58-11, she was sentenced to death and shot on the same day.

Basil Izosimovich Sednev (Sidnev). He was born in 1865 in the village of Nikolskoye, Uspenskaya volost, Penza province. In 1921 he went to live in the city of Grozny, where he went to church and helped some monks. Secret services would take place in his flat. It may be that he was a secret monk tonsured by Bishop Agathangelus (Stromov). He was a stonemason by profession, but at the time of his arrest was without work, working for hire and receiving a small pension. On January 10, 1933 he was arrested and on January 20 was cast into the Domzak in Rostov-on-Don. He was accused of "being an active member of a branch of an organization directed by Bishop Agathangelus Stromov in Grozny. He set up a secret church in his house where he recruited believers into monasticism. At the same time he offered his flat for the concealment of the counter-revolutionary, wandering monastic element. He personally received an order from Agathangelus to dig out a secret cave church under his house." On April 2 he was convicted by the OGPU of "participation in the church-monarchist counter-revolutionary organization, 'The South Russian Synod'", and in accordance with articles 58-10 and 58-11 was sentenced to be shot. On the same day he was shot.

(Sources: Archbishop Lazarus of Tambov, Pravoslavnyaya Rus', N 22 (1451), November 15/28, 1991, p. 5; Bishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997g.", Russkoye Pravoslaviye, N 4(8), 1997, p. 5; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans)

12. HIEROCONFESSOR AMBROSE, BISHOP OF PODOLSK

Bishop Ambrose, in the world Alexander Alexeyevich Polyansky, was born on December (according to another source, November) 12, 1878 in the village of Petelino, Yelatomsk uyezd, Tambov province, in the family of a priest. In 1899 he finished his studies at the Tambov theological seminary. In 1901 he was tonsured and ordained to the diaconate. In 1902 he was ordained to the priesthood, becoming a hieromonk of the Kiev Caves Lavra. In 1903 he graduated from Kazan Theological Academy with the degree of candidate of theology, and was appointed a teacher in the Kiev theological seminary. In 1906 he became rector of the Kiev seminary with the rank of archimandrite.

On October 22 / November 4, 1918, he was consecrated bishop of Vinnitsa, a vicariate of the Kamenets-Podolsk diocese. In 1922 he was transferred to the see of Kamenets-Podolsk and Bratslav. There he struggled well against renovationism. In 1923 he was arrested "for hiding former White officers" and exiled to Kharkov, and in 1924 - to Moscow. On April 12, 1925 he took part in the burial of Patriarch Tikhon and signed the act transferring the leadership of the Church to Metropolitan Peter. On November 30, 1925 he was imprisoned in the Moscow Butyrki prison, where he remained until May. On May 21 he was sentenced to three years in a concentration camp, and from June, 1926 to March, 1929 he was on Solovki. In July, 1926 he took part in the signing of the "Epistle of the Solovki Bishops" to the Soviet government. In April, 1929 he was transferred to Tobolsk (according to another source, Tashkent) via prison in Sverdlovsk. In 1930 he was in exile in Alma-Ata. It is known that at the beginning of 1932 he and another Catacomb hierarch, Archbishop Procopius (Titov), raised Igumen Theogenes to the rank of archimandrite.

There are two accounts of his death. According to the first, he died on December 20, 1932 in exile in the village of Suzak, South Kazakhstan province. On the way to his place of exile he received serious burns and was hardly able to reach his destination. On arriving there he went to hospital, where he died within a week. Bishop Athanasius (Sakharov) confirmed that he had died in 1932.

According to Protopresbyter Michael Polsky, however, "Archbishop Ambrose died in 1934 of sun-burns and stomach pains in the 'Hungry Steppe' of Kazakhstan, on the road from Chimkent to a distant settlement." It is known from oral accounts that Vladyka, dressed in a black ryasa, was travelling on a camel across the steppe that had been scorched by the sun under convoy. The guards called a halt and gave the command: "Pope, get off the camel!" There was no reply – Vladyka was dead.

(Sources: M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, pp. 837, 961; Russkiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 12; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1949-57, part 1, p. 180; Besedy Starogo Svyashchennika, Moscow: Palomnik, 1995, p. 217; Lev Regelson, Tragediya

Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977, pp. 530, 535; Krest na Krasnom Obryve, Moscow, 1996, p. 107; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 90; Pravoslavnaya Rus', N 14 (1587), July 15/28, 1997, p. 6; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, pp. 72-73; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans; "Novosvyaschennomuchenik Tserkvi Katakombnoj Arkhiepiskop Prokopy (Titov) Odessky i Khersonsky", catacomb.org.ua)

13. HIEROMARTYR MACARIUS, ARCHBISHOP OF **YEKATERINOSLAV** **and those with him**

Archbishop Macarius (in the world Gregory Yakovlevich Karmazin) was born on October 1, 1875 in the village of Zagoryany (Medzhibazh), Vinnitsa (or Ushitsky) uyezd, Podolsk province in the family of a land surveyor. Having finished his studies at the Kamenets-Podolsk theological seminary, he was tonsured and ordained to the priesthood on August 23, 1893, and was immediately sent to the village of Vitkovets, Kamenets uyezd, Podolsk province. On April 21, 1900 he was transferred to the village of Bandyshvka, Yampolsky uyezd, Podolsk province. In 1902 he became the priest of the 8th reserve cavalry regiment. On May 4, 1912 he was transferred to the 152nd Vladikavkaz infantry regiment. On March 2, 1915 he was concussed, and on July 21 was concussed for a second time and wounded. After recovery, on September 8, he returned to his regiment. From 1916 to 1918 he was priest of the 729th Novoufimsk infantry regiment. During his time as a military priest he was in Brest-Litovsk, Galicia, Warsaw, Riga and other cities. He was raised to the rank of protopriest for his pastoral labours and the personal courage he displayed during the war. From 1918 to 1922 he served in various parishes in the diocese of Kiev. In 1922 he became a hieromonk with the name Macarius.

In 1922 (according to another source, 1921) he was consecrated bishop of Uman, a vicariate of the Kiev diocese by Metropolitan Michael (Ermakov), the exarch of the Ukraine. Since Metropolitan Michael was arrested in 1922 in connection with the campaign for the requisitioning of church valuables, the whole burden of responsibility for the Kiev diocese fell upon Bishop Macarius. Soon, by virtue of his remarkable administrative abilities, limitless energy and devotion to the cause of the Church, he became an authoritative figure not only in Kiev diocese but also beyond its borders. In the period from 1922 to 1925, as the rightful successor of Metropolitan Michael, he had to resolve problems that went beyond the bounds of the Kiev diocese, which made him a key figure in the Church in the Ukraine and in effect the head of the Orthodox Church there at a time of persecution from the renovationists, "self-consecrators" and others. People turned to him from the regions of Poltava and Chernigov, Volhynia and Podolia, Odessa and Dnepropetrovsk.

After Pascha, 1923 several bishops were arrested. The volume of ecclesiastical problems was now so great that Bishop Macarius came to the conclusion that he had to consecrate new bishops to share the burden with him. And so in the autumn of 1923, under his direction, secret meetings of the clergy took place in Kiev, at which the question of the consecration of new bishops was discussed, as also the question of the relationship of the True Church to the renovationists. Then Bishops Macarius and Parthenius (Bryanskikh) of Ananiev secretly consecrated Bishops Sergius (Kuminsky), Athanasius (Molchanovsky), Philaret (Linchevsky), Theodore (Vlasov (or, according to another source, Vyshgorodsky)) and Varlaam (Lazarenko) - although according to another source, the first two of these bishops were

consecrated at an earlier date. Bishops Sergius, Philaret, Theodore and Athanasius were to rule parts of the Kiev region and the regions adjoining it of Podolia, Volhynia and Chernigov, while Bishop Varlaam was to rule the Poltava region. Only a small circle of trusted people in the localities were initiated into the work of the newly consecrated bishops, who also had to journey to their appointed regions in secret, revealing themselves only to the trusted people. Bishop Theodore (Vlasov), who was living in Kiev, was given a special role by Vladyka Macarius – he was to undertake his responsibilities only if the other bishops were arrested.

In 1923 Bishop Macarius was arrested and cast into prison in Kiev, where he spent four months.

Vladyka's closest assistant was his cousin, Raisa Alexandrovna Rzhevskaya. During his arrests and exiles she kept his things, his papers and the addresses of the people he was connected with. She maintained the necessary ecclesiastical relations, and passed on to him in exile information on the situation of the Church. Bishop Macarius maintained links with Bishop Parthenius through M.N. Buraya from Kiev. His doctor, George Alexandrovich Kostkevich, was also close to him, but, as was revealed later, was not firm in his allegiance. He carried out various assignments, signed papers and distributed letters.

At this time the "self-consecrators" seized control of the large cathedral of St. Sophia in Kiev, while the small cathedral remained in the hands of the Orthodox, the supporters of Patriarch Tikhon. Here a powerful parish was formed under the direction of Bishop Macarius. Meetings took place in the flat of the widow of a cavalry captain, Julia Vasilyevna Davydova. The parish was joined by Priests E. Kapranov, and I. Zlatoverkhnikov, Protopriests Ioann Nikolayevich Tsererin and Chrysanthus Dementyevich Grigoryevich, A.G. Khadzitsky, Brailovsky, Protopriest Theodore Posnerovsky and Archimandrite Philadelphus. Links with Bishop Macarius were maintained by the rector of the cathedral, Fr. Alexander Dolzhansky. He was helped by the parishioners: A.S. Chernyavsky, L.A. Moroz, the president of the St. Sophia community A.F. Shcherbak, M.I. Shkaruba, A.M. Budovsky, N.N. Krivitsky, D.D. Neverovich, N.N. Dodonov and others. Thanks to their efforts, the necessary information came in time to the Orthodox of Kiev, and new and worthy candidates for ordination were formed and trained. Links with the villages were maintained by Archimandrite Averuk, and with the Chernobyl and Radomysl districts by I. Volkov. Under the direction of Bishop Macarius help was given to arrested clergy; N.E. Nedzvyadovskaya was given special permission to collect funds for this purpose in the Kiev parishes. Also, individual people were specially appointed to collect funds for the bishops in prison or exile: M.N. Buraya was responsible for helping Bishop Parthenius, A.V. Shuvarskaya – Metropolitan Michael, Pozderevyanskaya – Bishop Athanasius, Pudlovskaya and Ilyina – Archbishop Demetrius (Verbitsky), and so on. On the advice of Bishop Macarius, G.A. Kostkevich made contacts with V.A. Nevakhovich in Moscow – she organized help to arrested bishops. Kostkevich regularly told her about the bishops who had

been exiled to Moscow from the Ukraine, and she, A.S. Lepeshkina and Nun Lyubov (Golitsyna) gave parcels to them and to Bishop Sergius (Kuminsky).

In January, 1925 Bishop Macarius was arrested, and in February was in prison in Kiev. His duties were taken on by Archbishop George (Deliev), and Kostkevich began to carry out his instructions. Thus he went to Moscow to tell Bishop Parthenius, who was in administrative exile there, that Bishop Macarius had been arrested and that Archbishop George was taking over his responsibilities. Bishops Sergius, Philaret and Athanasius began to help Archbishop George as they had previously helped Bishop Macarius.

On coming out of prison in December, 1925, Bishop Macarius was shocked to find that Archbishop George would not hand back to him his responsibilities. It was at this time that a tendency to compromise with Soviet power was noticed in Archbishop George; he began to lose the trust of the other bishops, and remained in isolation. Almost immediately, in December, 1925, Bishop Macarius was arrested again. For the next ten months he was in prison (perhaps in Yekaterinoslav (Dnepropetrovsk), where he had been appointed bishop in 1925), and in October, 1926 he was exiled to Kharkov without the right to leave the city.

In 1926 there arose the Grigorian schism. Bishop Macarius blessed Fr. Nicholas Piskanovsky secretly to visit the Ukrainian bishops in Kiev, Kharkov, Poltava, Zhitomir and other cities in order to ascertain their views on the Grigorians, and then to send the result to Moscow. At the same time he sent Kostkevich several documents against the Grigorians, and also the epistles of Metropolitan Sergius (Stragorodsky) and his correspondence with the leaders of the Grigorians. In Kiev this literature was copied on many typewriters and distributed by Bishop Sergius and Kostkevich among the clergy and laity through groups organized earlier by Bishop Macarius. On February 27 / March 12, 1926, together with other Ukrainian hierarchs, Vladyka raised his voice against the Grigorians, signing an "Address of the Ukrainian Orthodox Hierarchs to the Deputy of the Patriarchal Locum Tenens Metropolitan Sergius (Stragorodsky) on the Question of the Condemnation of the Organizers of the [Grigorian] Temporary Higher Church Council": "... With great sorrow we have learned of the appearance of a new Church schism, the Temporary Higher Church Council, which, in our opinion, is one of the means of the destruction of the foundations of our Holy Orthodox Church... Having got to know the canonical actions of your Eminence... in relation to the schismatic Temporary Higher Church Council, we consider your actions completely correct..."

In the course of the autumn of 1926, foreseeing the possibility of further arrests in the Ukraine, Bishop Sergius (Kuminsky) sent Kostkevich to Bishop Macarius to discuss the possibility of further secret Episcopal consecrations. Bishop Macarius approved of the idea. Once again, Fr. Nicholas Piskanovsky was sent to the bishops to find out their opinions. The elections were held in Kharkov, and the acts, signed by the Ukrainian bishops, were confirmed by Metropolitan Sergius. As a result, the

following were consecrated to the episcopate: Arcadius (Ostalsky), Theodosius (Vashchinsky), Stefan (Protsenko) and Varlaam (Kozulya).

Kostkevich wrote in his memoirs: "At the end of February, 1927 I received from Bishop Macarius the suggestion that I go to Kharkov in view of his forthcoming arrest and despatch into exile. In Kharkov I learned from him that the purpose of my summons was to draw Archbishop Basil (Bogdashevsky) to the work of the centre since, with the departure of Bishop Macarius, only inactive people would remain, and they – this was the important point – were not capable of pursuing a sufficiently firm ecclesiastical line... For this reason I had to participate in two meetings, one in the flat of Bishop Macarius on M. Panasovskaya street, where Archbishop Boris (Shipulin) was present together with Archimandrite Hermogenes (Golubev) who happened to be passing through Kharkov, and the other – in the flat of Bishop Constantine (Dyakov)... In both meetings there was discussion of the question of the participation of Archbishop Basil (Bogdashevsky), and this was recognized to be desirable... I also had to inform Archbishop Basil of the opinion concerning the [new] candidates to the secret episcopate... Finally, the question was discussed at these meetings of the desirability of establishing links with abroad, of sending information there about the arrests of bishops taking place in the USSR and a request that they speak out in defence of the Church..."

In 1927 Vladyka Macarius was arrested, condemned according to article 66 and sentenced to three years in exile. From March, 1927 he was in exile in Gorno-Shorsky region, Tomsk province.

In about 1928 he separated from Metropolitan Sergius and Metropolitan Michael, the sergianist bishop of Kiev. According to a dubious source, he signed the decisions of the so-called "Nomadic Council" of the Catacomb Church.

In 1930, after his release from exile, Archbishop Macarius settled in the city of Vyazma, Smolensk province, where he continued to create house churches and prepare candidates for ordination. He celebrated secret services with **Nicholas Ilyich Serebryansky** as reader. The services were also attended by **Raisa Alexandrovna Rzhevskaya** and **Olga Lyudvigovskaya Rzhevskaya**.

On November 18, 1933 Vladyka moved to the village of Selishchi near Kostroma. In May, 1934, at the suggestion of Archbishop Seraphim of Uglich, he again began to rule the Dnepropetrovsk diocese. In the summer of 1934 he was leading True Orthodox communities in Vyatka, Kostroma, Yaroslavl and Vladimir dioceses.

On September 30 (or October 1), 1934, Vladyka was travelling by train to Moscow when he was arrested. The next day he was accused of counter-revolutionary activity and propaganda, and on October 7 he was imprisoned in the arrest house Ardorm in Kostroma province. On October 8 a search was carried out in his house in Selischi, and all his correspondence was taken. He was accused of being "the leader

of a counter-revolutionary organization of a secret church in his house", and also of "implanting illegal house churches".

The details of Vladyka's investigation are known to us from the files of the NKVD - although we cannot be sure that some of the confessions were not invented by his interrogators. In answer to a question about Soviet power Vladyka replied: "I am hostile to Soviet power. This attitude was elicited by the fact that Soviet power is by its essence an atheist, God-fighting power which is building Socialism, which bears within itself the growth of unbelief in God and in the end - the complete annihilation of religion. I do not recognize Metropolitan Sergius as head of the Russian Church because of his indecisive politics in relation to Soviet power and the incorrect interview he gave in 1930 to foreign correspondents. I find that Soviet power does not carry out the law on the separation of the Church from the State, it fights with religion by means of purely administrative measures. I affirm that there is no freedom of confession of faith in the Soviet Union, that the clergy are arrested and exiled for supporting religion, and that churches are closed, not in accordance with the will of believers, as is sometimes indicated in decrees for the sake of form, but against their will."

"... I condemn the existing church tendencies (renovationists-sergianists) because they recognize Soviet power, and there are also canonical differences between us and them. As a follower of the True Orthodox Church I have waged and will continue to wage war with these tendencies. For a whole series of years I, together with other hierarchs, have been an ideologue of the True Orthodox Church. In 1934, through the priest [Nicholas] Piskanovsky, who was serving a term of exile in Archangelsk, I received a written order from Archbishop Seraphim (Samoilovich) of Uglich. In this order Seraphim, in spite of the fact that he is in exile, sees himself as the deputy of the patriarchal locum tenens and offered that I undertake the leadership of dioceses. Similar epistles were sent to metropolitans and bishops who stand on the platform of the True Orthodox Church... He suggested that I accept the Dnepropetrovsk diocese, which I administered before my arrest in 1927. Later, that is, soon after the arrest of Seraphim (Samoilovich), Piskanovsky offered that I take on the leadership of the Vyatka diocese and groups of the True Orthodox Church in the Ivanovo industrial area (IIA) [this territorial-administrative formation had been created at the end of the 1920s and included territories of the Yaroslavl, Kostroma and Vladimir provinces]."

At his interrogation on November 1, 1934, Bishop Macarius said: "The period that the Russian Orthodox Church and the Orthodox clergy are living through we consider to be temporary, recognizing the October revolution to be an unlawful act condemned by the Local Council of 1917-18... From the very beginning we have stood on the platform of irreconcilable struggle with Soviet power and we take this position to the present time."

In reply to a question concerning the programmatic-political principles of the True Orthodox Church, Archbishop Macarius listed: "1) The construction of the

whole of Church life and activity on the platform of the decisions of the Local Council of 1917-18. 2) The illegal unification of the clergy, monastic and lay churchmen who are supporters of the True Orthodox Church. 3) The implanting of secret house churches on the model of ancient Christianity and the transfer to illegal service. 4) The spreading and strengthening among the broad masses of believers of the ideas of the True Orthodox Church by explaining to them the necessity for Orthodoxy, at the present critical moment, of multiplying the ranks of bearers and steadfast defenders of Christianity in the struggle with growing atheism. 5) The establishment of the principles of private property as the basis of the existence of a civilized society."

"In the IIA I chose the Kostroma region as the region which by its territorial position and the religious feelings of the population was good for receiving positive results from my activity. I learned about this from a personal conversation with a like-minded person, a formerly active member of the sisterhood founded by the (deceased) Archimandrite Spiridon attached to the church of the Brotherhood of Sweetest Jesus in Kiev - V. A. Andreyevna, who came to me in Vyazma from Kostroma, where she lived. Having arrived in Kostroma on November 13, 1933, and having settled in a flat found for me by the local priest and dean of the Kostroma city churches, Paul Ostrogorsky, I began by studying the most active members of the local church and attracting the most religious among them to myself, including, first of all, the priest Ostrogorsky and three nuns living as church guardians. This was the moment of the organizational formation of the group on which I depended in my activity. This group consisted of: the priest Ostrogorsky, Rzhevskaya and the nuns Rachel, Metrodora and Thaisia. Later this group increased in numbers with the addition of the former professor of history Serebryansky, who settled in Selishchi in administrative exile. I trusted all these people... At the same time I entrusted Serebryansky with learning and telling me all the news of Church life and the activities of the Sergianist synod, and also of the Kostroma diocese. He did this, and at the same time he gave me for my information the printed *Herald of the Moscow Patriarchate*, and copies of various decrees touching on the Church and the clergy, for example a copy of the government circulars 68 and 70. This gave me the opportunity not only to keep abreast of the news, but also served as material for my correspondence with like-minded members of the clergy. In reply to their complaints about the dreadful situation and the heavy taxes I gave them necessary advice..."

In their indictment the Bolsheviks said that Archbishop Macarius was "the inspirer and leader of the monarchist counter-revolutionary organization 'The True Orthodox Church', which has conducted developed anti-Soviet agitation and spread provocative rumours about famine in the USSR... He was an ideologue of the Orthodox Church... He actively conducted anti-Soviet work: he united reactionary-hostile parts of the clergy for active struggle against Soviet power... He implanted illegal house churches with the aim of preparing ecclesiastical cadres; he re-established ideological links with those who thought like him and who were in exile and in other cities... He organized secret prayer services and anti-Soviet meetings in his flat."

In answer to a question about his links with Metropolitan Cyril, Archbishop Seraphim of Uglich and others, Vladyka replied: "My links with the leaders of the former counter-revolutionary organization, the True Orthodox Church, and with the bishops who formed part of this organization were accomplished mainly through letters sent to encoded addresses which were communicated to me in a timely fashion. For example, I wrote to Archbishop Seraphim of Uglich in Arkhangelsk to the address of the daughter of his personal secretary Piskanovsky, to Bishop Zhevakhov [a sergianist] in Borovichi - through his landlord Sinyavin, to Bishop Damascene - through Shpakovskaya, to Bishop Parthenius in Moscow region - through his mother Bryanskikh, to Bishop Anthony in Belgorod - through his mother Pankeyeva. I also had encoded addresses for correspondence with a series of other likeminded people and followers who lived in Kharkov, Kiev and other cities.

"In the interests of concealing our activities we introduced a corresponding code into our correspondence. For example, we called the GPU "Yekaterina Ivanovna"; arrest and isolation - "he was ill", "they put him in hospital"; exile - "he went to a spa"; release from arrest or from the camps - "he recovered"; Metropolitan Cyril - "uncle Kiryusha"; Metropolitan Sergius - "Ivan Nikolayevich", etc. This gave us the opportunity of carrying out practical work in an agreed manner while remaining unnoticed.

In answer to the question what instructions and assignments he received from Cyril and Seraphim, he replied: "I was entrusted by Seraphim with gathering various kinds of information. I collected this from the replies to my questions from numerous likeminded people who wrote to me about the difficult situation of the faith and the Church, about the wretched position of the clergy, especially the Ukrainian clergy, who were saved from repressions at the hands of the Soviet authorities and from famine only by fleeing, about the massive closure and destruction of churches in various cities, about the situation of the bishops and clergy freed from camps and exile, about the mood of the deportees, about the actions of Metropolitan Sergius and his subordinates. I periodically wrote about all this in letters to Piskanovsky, the secretary of Seraphim of Uglich, and to other bishops with the aim of informing the people abroad and working out our tactics, how to act...

"In the month of May, 1934 I was invited by Seraphim Samoilovich through Piskanovsky to go to Arkhangelsk for a meeting, but I decided against this trip for reasons of concealment and to avoid the collapse of the activity of the True Orthodox Church and its representatives. So I limited myself to a written communication to Seraphim to the effect that I would not betray the True Orthodox Church and would firmly carry out my work on the creation in Russia of a free True Orthodox Church. And I assured him that the trials which the Church and clergy were going through would unfailingly come to an end soon, and the Church would triumph, since the situation in our country was so tense that a small explosion would be enough for the believing people to rise up against the Soviet government. The spark for these events

in the mass of believers, as I supposed, could be a war, and then 'his Beatitude' Metropolitan Sergius, who was at present in power unlawfully, together with the Soviet authorities with whom he worked hand in glove, would be overthrown, and then the Orthodox Church of Christ would occupy the position that befitted her. Soon I received from Piskanovsky an order from Archbishop Seraphim concerning my acceptance of the leadership of the parishes and groups of the True Orthodox Church in Vyatka diocese and the IIA., and also a letter of instructions concerning the methods of our work which were aimed at the successful advancement of the programmatic-political aims of the True Orthodox Church - in particular, the organization of illegal house churches, secret services and the union of those who thought like us around them.

"Right up to my arriving to live in Kostroma and afterwards, I carried on a constant correspondence with Bishop Joasaph (Zhevakhov) and Anthony (Pankeyev), who tried to prove to me the possibility and necessity, especially at the present time, of a union between the representatives of the True Orthodox Church and Metropolitan Sergius. In objecting to this and desiring to convince them of the opposite, I presented to them my reasons and my information concerning the difficult position of the Church and clergy, etc., and I linked this with the name of Metropolitan Sergius, who covered himself with the actions of Soviet power. In trying to prove to Zhevakhov that his reasoning was unsubstantiated, I wrote to him that this was not the time to think about rewards, when thousands of clergy were suffering in exile and the camps."

"At the base of the illegal activity of the True Orthodox Church we placed the [antisergianist] declaration of 1928 signed by Metropolitan Agathangelus of Yaroslavl, the former deputy of the patriarchal locum tenens Archbishop Seraphim of Uglich, Metropolitan Joseph (Petrovykh), Bishop Barlaam, formerly of Lyubimsk... and Bishop Eugene of Rostov. In this [declaration] the indicated group of hierarchs sharply condemned the epistle of Metropolitan Sergius of 1927 and spoke against the published programme of the Church's loyalty to the Soviet government, against the condemnation and excommunication from the Church of the counter-revolutionary clergy who had departed to the camps, and about the clear walling off of the Church from those who harmed her and the enemies of the Soviet people..."

On March 17, 1935 Archbishop Macarius, Fr. Paul Ostrogorsky, Raisa Alexandrovna Rzhevskaya and Maria Ivanovna Segerkrants were convicted on the basis of articles 58-10 and 58-11 and exiled for five years to Kazakhstan. This was "The Case of Bishop Macarius (Karmazin) and others, Kostroma province, 1934".

In 1937 Archbishop Macarius was living in exile at Ush-Tobe stanitsa, Karatalsky region, Kazakhstan. His relatives and those close to him (Vladyka had a son who was working in one of the factories of Tashkent) helped him to buy a small house in which he settled with R.A. Rzhevskaya and the exiled priest Korolev. Through Rzhevskaya contacts were re-established with exiled hierarchs. Thanks to her efforts, material help, provisions and money was sent to them. Remaining constant in prayer,

Vladyka remained unshaken, delivering himself completely to the Providence of God. Exceptionally cautious and attentive as always, he continued to receive all those who wished to receive spiritual instruction from him in spite of the fact that he was under constant surveillance. He conducted secret services in his house to which those closest to him and most trusted by him were admitted. After a time the exiled **Bishop Porphyrius** (Gulevich) of Simferopol arrived in Ush-Tobe, was received with joy by Archbishop Macarius and at his insistence settled with him in the same house. The two hierarchs became very close, having an identical opinion about the ecclesiastical situation.

On November 20, 1937 Vladykas Macarius and Porphyrius were arrested cast into prison in Alma-Ata. Two days later, R.A. Rzhevskaya and **Anna Petrovna Mikho**, Bishop Porphyrius' niece, were also arrested. On December 1, Vladyka Macarius was condemned for "anti-Soviet activity, anti-Soviet propaganda and discrediting of Soviet power, grouping around him counter-revolutionary and anti-Soviet elements and systematically receiving from them material help", and was condemned to be shot in accordance with article 58-10. Bishop Porphyrius and R.A. Rzhevskaya were also condemned to be shot, while Anna Mikho was sentenced to ten years in the camps. Bishop Porphyrius and R.A. Rzhevskaya were shot on December 2, and Archbishop Macarius – on December 3.

In spite of his complete rejection of the sergianist Moscow Patriarchate, Archbishop Macarius was canonized by the latter in August, 2000.

*

Priest Paul Fyodorovich Ostrogorsky. He was born on July 7, 1877 in the village of Priskokovo, Krasnoselsky region, Ivanovo province into the family of a church server. He was educated in Kostroma theological seminary, and served in various churches of Kostroma uyezd. In 1921 he was transferred to Selische, where he was arrested in 1923, but was not taken to court. According to one source, he was arrested again in 1924 in accordance with articles 68 and 69, but his case was closed. In 1930 he was arrested for a third time in accordance with article 58-10, but again was not taken to court. On October 7, 1934 he was arrested again in Selischi in "The Case of Bishop Macarius (Karmazin) and others, Kostroma province, 1934" and was taken by special convoy to the NKVD prison in Ivanovo. The next day he declared during interrogation: "I consider Soviet power to be antichristian, atheist, and sent to us for our sins as a trial. I am a supporter of the kind of state structure which would support religion as a power capable of aiding national unity. This feeling and conviction of mine I do not hide and do not intend to hide." "I personally believe that the Orthodox Faith will never fall, since there will remain truly Orthodox people whose faith will be supported by the sermons of spiritual fathers and illegal prayer services in houses until the authorities understand that they are making a mistake with regard to the faith and the Church and recognize them and give them the position they need." He was accused of "participation in a counter-revolutionary group organized by Bishop Macarius (Karmazin)", but refused to say anything

about Archbishop Macarius. On March 17, 1935 (according to another source, December 25, 1934) he was convicted on the basis of articles 58-10 and 58-11 and exiled for five years to Kazakhstan. Nothing more is known about him.

Nun Rachel (Petrovna Dobrovolskaya). She was born in 1872 in the village of Sretenye, Solikamsk uyezd, Kostroma province, the daughter of a priest. In 1880 she joined a monastery and was tonsured. She struggled in the Nazareth desert. From 1919 she was living in the village of Selischi and helping to clean the church. She was the eldest in the monastic community. According to one source, in October, 1934 she was arrested in a group case, and on October 10 was sent for further investigation to Ivanovo prison. On November 3 the investigation was stopped "in view of her advanced age and poor health". On December 2 she was released. According to another source, she was arrested on November 8, 1934, and on December 21 was convicted of "counter-revolutionary agitation". However, the case was shelved in view of her advanced age. Nothing more is known about her.

Nun Taisia (Fyodorovna Borisova). She was born in the 1970s, and was a nun in the Nazareth desert. In 1920s she was living in the village of Selischi, Kostroma province, and served in the church. In October, 1934 she was arrested for being "a participant in a church-monarchist counter-revolutionary group of followers of the True Orthodox Church", and was sent for further investigation to Ivanovo prison. On December 2 she was released "taking into account her advanced age", and the case was shelved. Nothing more is known about her.

Nicholas Ilyich Serebryansky was born in 1872, being a native of the village of Krekshino, Novo-Rzhevsky region. In 1894 he graduated from the historical-philological faculty of Warsaw University, and in 1898 - from the historical department of the Moscow Theological Academy. Until 1916 he was a teacher of history in various secondary educational establishments in Pskov. From 1916 to November, 1919 he was a professor in the Moscow Theological Academy. From 1920 to 1921 he was a professor of Western Slavic literature. From 1922 to 1925 he was a teacher at the pedagogical college in Pskov. From 1925 to 1930 he was a scientific worker at the Academy of Sciences in Petrograd. On December 22, 1930 he was arrested by the OGPU in Petrograd and accused of belonging to a counter-revolutionary monarchist organization head by Professor Platonov. He was condemned to ten years on Solovki with the confiscation of his property. During his interrogation he confirmed that the group led by Archbishop Macarius had as its aim "the construction of the whole of Church life on the basis of the decisions of the Local Council of 1917, which condemned the revolution and did not recognize Soviet power."

Maria Ivanovna Segerkrants was born on July 13, 1884 in Lodz, Poland into a noble family. In 1907 she completed her studies at a gymnasium in St. Petersburg (or Lodz). She married a staff-captain in the army, and in 1914 moved with him to Russia, settling in Kaluga, where she worked as a senior sister of mercy and went to the front. She worked in the sanatorium-train named after the Tsarevich Alexis.

From 1918 she was living in Kiev and working as a sister in a hospital. In 1921 she moved to Moscow and worked as a technician in various institutions, and then "Metalloimport". By this time she was divorced from her husband. On November 20, 1930 she was working as a nurse in the village of Selischi, Kostroma region when she was arrested for links with abroad (she corresponded with his mother and sister, who had gone to Poland) and "spying and anti-Soviet agitation". On April 10, 1931 she was sentenced to five years in the camps, and sent to Visherlag, Perm province. On June 23, 1933 she was released early and settled with her sister in Vyazma, and from November - in Selischi. In April, 1934 she married the exile Nicholas Alexandrovich Arakin, a former officer in the tsarist army, and moved with him to Kostroma. On October 7 (or 8), 1934 she was arrested again for participation in the counter-revolutionary group organized by Archbishop Macarius, for anti-Soviet agitation and for giving help to Archbishop Macarius and Raisa Alexandrovna from means obtained from Poland. On October 10 she was sent for further investigation to Ivanovo prison. However, on December 25, because of insufficient evidence against her, she was released, and on January 5, 1935, "in view of her advanced age and ill health", her case was shelved. On January 10 she was released. But on February 16 (or 13), 1935 she was again arrested and the case against her renewed, and on March 17 she was convicted by the NKVD of "participation in a counter-revolutionary group and anti-Soviet agitation". In accordance with articles 58-10 and 58-11, she was sentenced to five years in the camps, and sent to Siblag. On February 20, 1940 she was released. In 1962 she was in Mosalsk region, Kaluga province. Nothing more is known about her.

Raisa Alexandrovna Rzhevskaya was born in 1878 in St. Petersburg into a noble family. She was the widow of the chief doctor of the medical train in the name of the Emperor, and Archbishop Macarius' cousin, Constantine Konstantinovich Rzhevsky. In 1922, after the death of her husband, she went to Kiev where she became Archbishop Macarius' spiritual daughter and closest assistant. In 1927 she went to help him in his exile in Kuntsevo, Moscow province. In 1929, after his release, she settled in Vyazma, and from November, 1933 - in Selischi, where her mother lived. There she attended the archbishop's secret services until his arrest in October, 1934. On October 8, 1934 she, too, was arrested and was accused of "entering a church-monarchist group of followers of the True Orthodox Church", of "taking an active part in the illegal meetings of the participants of this group", of "distributing provocative rumours about famine, persecution against the Orthodox faith, clergy and the masses of believers", and of "conducting anti-Soviet agitation against collectivization and the undertakings of Soviet power", etc. On October 10 she was sent to Ivanovo prison for further investigation. On January 5, 1935 her case was shelved "in view of her advanced age and ill health". On February 13 she was again arrested, and on March 17, 1935, on the basis of articles 58-10 and 58-11, she was exiled for five years to Kazakhstan, and sent to Ushtobe, Karatalsky region, Alma-Ata province. There she was arrested again on November 20 (or 22), 1937 "for anti-Soviet agitation", and shot on December 2.

Another supporter of Archbishop Macarius, **Deacon Paul Victorovich Kalinnikov**, was interrogated in November, 1934, but nothing more is known about him. **Nun Seraphima** (Rozanova) settled in Selishchi in 1936, and found three True Orthodox nuns still alive: **Metrodora, Taisia and Tavrida**. Nun Seraphima died at the age of 97 on the eve of the Great Fast, 1996.

(Sources: M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, pp. 964, 979, 992; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1957, vol. II, pp. 90-91; Russkiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 47; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 69; Michael Khlebnikov, "O tserkovnoj situatsii v Kostrome v 1920-ye gody", Pravoslavnaya Zhizn', 49, N 5 (569), May, 1997, pp. 18-28; Bishop Ambrose (von Sievers), "Katakombnaya Tserkov': Kochuyushchij Sobor 1928 g.", Russkoye Pravoslaviye, N 3 (7), 1997, p. 20; M.V. Shkarovsky, Iosiflyanstvo, St. Petersburg, 1999, pp. 137, 138, 290; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans; <http://www.histor-ipt-kt.org/KNIGA/yaroslavl.html>; "Novosvyaschennomuchenik Makariy (Karmazin) i ego podvig stoyania za Istinno-Pravoslavnyu Tserkov'", http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1756)

14. HIEROMARTYR ATHANASIOS, BISHOP OF SKVIRSK

Bishop Athanasios, in the world James Afanasyevich Molchanovsky, was born in 1887, the son of a church reader from the village of Yaranachi, Belotserkovsky region (or the village of Parkhomovka, Skvire uyezd), Kiev province. He graduated from the Kiev Theological Academy, where he was leader of the Academy's choir. On leaving the Academy he was ordained to the priesthood. He served in Kiev in the church of the Entrance of the Mother of God in Podol, and then in the Pritisko-Nikolsky church. He split up with his wife and in 1924 became a monk.

From August, 1924 to September, 1925 he was in prison in Kiev. In 1925 (according to another source, 1924) he was secretly consecrated bishop of Skvirsk and Berdichev, a vicariate of the Kiev diocese, in the Near Caves of the Kiev Caves Lavra by Archbishop Macarius of Uman and Bishop Parthenius of Ananiev. In 1925-26 he lived in the Holy Trinity Ioninsky monastery in Kiev, where he constantly served. He was a fine preacher. According to one source, at that time he ruled the Kiev diocese after the arrest of Bishop Sergius (Kuminsky) of Radomyshl' and Chernobyl.

In May, 1926 he was exiled to Kursk, whence, in September, he was exiled to Moscow, and in October - to Omsk. In Omsk he was arrested and sent to Solovki.

It was planned that he should continue to serve as a priest, and serve as a secret bishop only when that became necessary. It became necessary after the declaration of Metropolitan Sergius in 1927. He broke communion with Sergius at that time.

In 1928, according to one dubious source, Vladyka Athanasios signed the decisions of the so-called "Nomadic Council" of the Catacomb Church through Monk Paisius.

In 1929 he was arrested in Omsk, and from 1929-30 was in Solovki camp. On February 5, 1933 he was arrested again and sentenced to three months in an intensive labour camp on Solovki. On December 2, 1934 he was arrested again. Nothing more is known about him.

(Sources: Russkiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 17; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1957, vol. II, pp. 90-91; M.E. Gubonin, Akty Svyatejshego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 964; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, p. 607; Ikh Stradaniyami Ochistitsa rus', Moscow, 1996, p. 60; Bishop Ambrose (von Sievers), "Katakombnaya Tserkov': Kochuyushchij Sobor 1928 g.", Russkoye Pravoslaviye, N 3 (7), 1997, p. 20; Za Khrista Postradavshiye, Moscow, 1997, vol. I, p. 120; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/)

15. HIEROMARTYR PAUL, BISHOP OF STAROBELA

Hieromartyr Paul (in the world Paul Fyodorovich Kratirov) was born in 1871, the son of the future Bishop John of Saratov, in the village of Pokrovskoye, Totemsky uyezd, Vologda province. After finishing his studies at the Vologda theological seminary, he entered the Kazan Theological Academy, from which he graduated in 1896 with the degree of candidate of theology. He was then appointed teacher of the Law of God in a village school. From 1897 he was teaching in the theological seminary in Tula, then in Kursk (from December, 1902) and from the beginning of 1903 – in Kharkov. After the closure of the Kharkov seminary in 1918 he was ordained to the priesthood. In 1919 he was tonsured into the mantia with the name Paul and raised to the rank of archimandrite.

On February 19, 1922 he was consecrated bishop of Starobela, a vicariate of the Kharkov diocese, and served in the churches of the Pokrov monastery in Kharkov and in the Kuryazhsky monastery, actively struggling against renovationism. On August 28, with the sanction of the local authorities, he was retired by the renovationists and exiled beyond the bounds of the diocese. As the newspaper The Communist wrote in its issue of August 29, 1922: “Yesterday at 1.00 pm, Bishop Nathaniel of Kharkov, Bishop Paul of Stavropol (Vicar), and the members of the Diocesan Council, Protopriests Butkevich and Popov and Protopriest Ivan Garanin of the Church of the Resurrection, were summoned to the NARCOMUST (National Bureau of Justice). Here, in the presence of Sukhopluev [a member of the Bureau of Justice who was given full authority by the “Living Church” to act on its behalf], in order to deal with the renegade Kharkov clergy, citizen Zakharzhevsky presented the renegade clergy with a decree from the [renovationist] HCA regarding their official dismissal as diocesan staff and exile from the Kharkov Diocese. The exiled Bishops tried to resist the decree of the Higher Church Authority, but later they agreed to obey its decision. Later, in the presence of the Commissioner of Justice, the police, and a representative of the Higher Church Authority, the office of the Diocesan Council was closed.”

In September, 1922 Bishop Paul returned to Kharkov and continued the struggle against renovationism, but did not serve. From 1923 he was given the title of bishop of Yalta, a vicariate of the Tauris diocese, while remaining in retirement. On March 17, 1923 he was arrested, and on May 15 was sentenced to three years exile beyond the frontiers of the Ukraine. This was part of the group case, “The Case of Bishop Paul (Kratirov) and others, Kharkov, 1923”. On May 21 he went to the Crimea and entered into the administration of the Yalta diocese. However, in the same year, under pressure from the authorities, he retired.

He went to live in Sukhumi and Gagry. However, in 1923 he was appointed Bishop of Vologda, and served his first liturgy there on August 3/16, 1923. On September 14/27 he was appointed first Bishop of Vladimir, then of Velikij Ustiug and finally, in 1925, of Moscow. In this period he was often arrested. On April 12,

1925 he signed the act accepting Metropolitan Peter as patriarchal locum tenens, signing himself as bishop of Stavrobela. He was then sent to live in Kharkov without the right of leaving. There he would gather in prayer with other bishops and clergy in the same position in the only non-renovationist church in the city.

Abbot Herman writes that Bishop Paul was "an energetic man of average height, with hazel hair. The GPU were hunting for him, and he was in hiding. He would unexpectedly appear, serve in the Kharkov church, and give outstanding sermons, only to disappear again. He would appear in other cities, also. The GPU would arrest the priests at churches where Bishop Paul would appear, and would even close the churches altogether.

"Bishop Paul had a remarkable gift of speech. When he would preach, one would forget everything, listen for hours, and then regret that the sermon was over. It was something phenomenal. People would weep inconsolably. While listening to his God-given gift they would be transported into an unearthly realm."

In the spring of 1926 Bishop Paul supported the claim of Metropolitan Agathangelus to the patriarchal locum tenancy against Metropolitan Sergius, and separated from Sergius, who banned him. At the beginning of 1927 there was an attempt on his life, but the marksman missed.

In July, 1927, Metropolitan Sergius issued his notorious declaration placing the Church more or less unconditionally in the hands of the God-fighting atheists. Bishop Paul came out strongly against the declaration, and together with **Archimandrite Clement of the Kiev Caves Lavra, Archimandrite Macarius, Igumen Eustratius, Igumen Barsanuphius** and other prominent clergy from Kiev and Kharkov, he joined the Josephite branch of the Catacomb Church at the beginning of 1928.

In February, 1928 Bishop Paul wrote in his "Critical Remarks on the Second Epistle of Metropolitan Sergius": "Metropolitan Sergius places his hope on the heavenly Chief Pastor, that He at this difficult time will 'will not leave us orphaned', and that 'He will not destroy his hope'... We are passing beyond the bounds of the possible if we share the hopes of Metropolitan Sergius that the Lord will be a Helper to him in his deeds... It would be more correct to think, having in mind his recent speeches that are filled with begging before the powerful of this world, that the Lord will leave him and the Spirit of God will depart from him."

On April 3/16, 1928, Bishop Paul wrote to an unnamed sergianist hierarchy: "Father, Brother and Friend. I greet you with the bright Feast Day of Christ's Resurrection, which delivers us from the gates of hell, from death leads us to eternal life and which illumines us in the knowledge of the Truth. I come from among Christ's unworthy servants who belong to the 'resistant' Church which has gone into the wilderness to distance itself from its external enemies and from its 'legal friends' which are hiding in wait to devour the Bride of Christ for her attempts to avoid

union, communion and in order to not partake in the blasphemy of the Adulteress of Babylon. Through prayerful contemplation, we desire that you learn the meaning of our dark and troubled times in relation to your salvation and for a more perfect ability to lead the souls which have been entrusted to your care for eternal salvation in Christ Jesus.

“So, now that you are lamenting that ‘peace is lost and the division among us is growing’. But I, on the other hand, am rejoicing at this. If there was no protest against the antics of the Sergianist from the divinely-wise archpastors, from the venerable fathers and God-loving laity, then I, a sinner, without delay would begin to ask God to bring an end to my life, so that I would not have the depressing inevitability of seeing the adulterous, bloodied, former Bride of Christ and would not have to endure the looming calamity which all the faithful will endure as a result of her disgraceful acts.

“It is for this reason that I rejoice both in the disturbance of the peace and in the division of the Church Militant of Christ which, by God’s allowance, is undergoing great trials. Remember, these arguments and divisions are occurring, not in a body that is of one mind. They are not occurring within a united community, which would indeed be very sad. But they are occurring within a community which is multifaceted and very much at variance with itself. This is quite healthy for the pure Body of Christ’s Church. By God’s allowance the evil one is sifting us like wheat, but our Lord Jesus Christ is praying for us, that our faith does not waver. By God’s mercy my faith that the Kingdom of God on earth is indefectible is not shaken. Until my last breath I will despise those who are trying to save the Kingdom of God, the Church, by forming a union with the dark powers of him who dwells in the depths. He is still bound by the chains of the Lord and only now, quite strongly and noticeably, makes his hideous countenance visible to see if it is not time for him to begin his decisive and final actions.

“This is not the first time he has shown his detestable countenance. He showed his dark face the last time during the earthly life of the Saviour, when He was taken at the garden of Gethsemane. The Lord said to those who captured Him: ‘this is your hour and the power of darkness’ (Luke 22.53). Similarly, during the reign of Julian the Apostate, when St. Basil the Great – the great trumpet to Truth and oracle of the Holy Spirit – prayed that the Emperor Julian would not return from his Persian campaign, so that he could implement his unlawful designs on the Church.

“It was similar for the Church during the iconoclastic period. And so now we have a new order. Metropolitan Sergius simply spits on the examples which the Holy Fathers have given us and has had the audacity to introduce despicable ravings (one simply cannot call it prayer) into the Holy of Holies – welcome apostasy! One can rephrase the Sergianist prayers to read like this: “for the successful introduction of apostasy, let us pray to the Lord,’ or ‘for the successful rooting out of the people’s faith in Christ, let us pray to the Lord’.

“Metropolitan Sergius and those of like mind with him are falling over left and right in their conviction that they are making decisions in order to save the Church, that is, to save the Ship which is the Church. But it is clear even for one with the most simple understanding of Christianity that the Church is none other than the Kingdom of God, and according to the words of the Saviour, it is to be found within us. Can it really be true, that God’s Kingdom which is within us needs this whole repulsive system which Metropolitan Sergius has developed in regard to secular authority? Can it be that we must sell out Christ and the Kingdom of God to save Church property (church buildings, offices, utensils)? What is the difference, then, between Judas and our contemporary ‘sellers of Christ’? Judas sold the Lord and Teacher for 30 pieces of silver, but his present-day followers do the same thing for the temporary maintenance of their material comfort, external order, and for property made of wood and stone (churches, buildings).

“But they have made a grave error. They will not succeed in preserving either their own comfort, or external order, and the office buildings and the churches are sure to be lost and perish. Just as Judas did, they sold the imperishable for the perishable, the heavenly for the earthly. One bishop, a member of the Sergianist Synod, babbled his sad epistle to his flock exclaiming, ‘without burdening anyone or anything, the appeal from July 16/29 1927 created a peaceful environment for Metropolitan Sergius for the benefit of the Church, under the protection of Soviet law.’ It is difficult for me to make out who said this; whether it was a scoundrel, a wretch or an utter fool. I would have never believed that this thought could be that of an Orthodox Christian, a member of the Sergianist Synod, as he calls himself, had I not read this epistle with my own eyes.

“Can it be that it would not disturb you and, in fact, that you would be glad if there were no protest and righteous indignation in the face of the malicious work of Metropolitan Sergius and those with him? I, personally, am not able to endure this horror, so I go to the desert. I reject all ‘legalization’, I have become the servant of the ‘militant’ part of the pure Bride of Christ. In the current ecclesiastical situation, every ‘legal’ Church without fail becomes an adulteress of the Babylonian Apostasy. I cannot not fail to be disturbed and suffer in the face of the bloodied and adulterous visage of the Church. This is because I am both adulterous and a great sinner myself and I have a great need for a Church which is more pure than we are, a Virgin who wears the white garment of chastity, completely pure, an unstained Bride of Christ, which can save me, a great sinner. You might ask: ‘But Metropolitan Sergius did not transgress against any Church Dogmas; why must we prematurely disavow him?’ Well, this is why I disavow the Sergianist Church. Externally it may seem that the Church of Christ is whole and that everything is in order. But through apostasy the head is already severed. No matter how much Metropolitan Sergius might proclaim his faithfulness to Orthodoxy, already the main component is gone. The result is not a Church, but an ecclesiastical/political organization. It is present not as the Ark of Salvation, but as a Sergianist rowboat – which is not seaworthy...

“... The Sergianist church is teaching a false interpretation of the Word of God. It has confused normal times with apocalyptic times and has brought forth a frivolous approach to Holy Scripture and an almost categorical misunderstanding of the spirit and power of the Word of God which distinguishes between normal times (Matthew 22.21; Romans 13.1-7; I Timothy 2.1-7) and abnormal times (Luke 22.53; II Thessalonians 2.1-12; Revelation 13) with great precision. It also distinguishes between normal human society and the iniquitous society which those who seek eternal life must avoid bowing down to... Metropolitan Sergius unveils his total ignorance that the Word of God clearly distinguishes personal enemies (Matthew 5.44) from enemies of the Church (Matthew 18.7; I John 2.19; I Timothy 1.19-20; Titus 3.10 and others) and enemies of God (Psalms 67, 82, 36; Luke 19.14, 27; Matthew 12.32 and others) in his unbelievable declaration of October 8/21, 1927.

“If Metropolitan Sergius and his accomplices and sympathizers prayed according to the dictates of the Christian Church, they would not have signed such a shameful declaration. We are to pray about our personal enemies in different ways. For example, concerning our personal enemies, Christians are directed to pray in the following way: ‘Save, O Lord, and have mercy on those who hate and wrong us and do us harm, do not leave them to perish on account of us sinners.’ We pray in the following way for the enemies of the Church: ‘for those who have departed from the Orthodox Faith and are blinded by pernicious heresy, illumine them with the light of Thy knowledge and unite them to Thy Holy, Catholic and Apostolic Church.’ The Church prays for the enemies of God in the following way: ‘Mayest Thou take away the loathsome and blasphemous rule of the Hagarenes (one can interchange a more appropriate word here).’

“In regard to the given question, the Sergianist Church completely ignored the traditions of the Church and the practice of the Ecumenical Church which has never prayed for the well-being and prosperity of blasphemous persecutors and tormenters who attempt to crush the Christian Faith. On the contrary, the Church has prayed to enlighten them by the light of the Gospel of Truth, or in the case of incorrigible adversaries and extreme cruelty, She has prayed that God destroy the enemies of Christianity...

“Legalization of the Church of Christ, or Kingdom of God, in the current circumstances is simply absurd and nonsense. To speak about legalization of the Kingdom of God in our circumstances is the same as talking about a round square or dark light, hot ice, etc.

“The ‘legalization’ of the Church of Christ, that is, legalization without parentheses, real legalization right now in these circumstances is unthinkable. It we can even talk about legalization, then it can only be in an ironic sense because otherwise any other legalization without fail will deprive the Church of Christ of ‘the Kingdom of God within you’ – the inner Bride of Christ, and as a result caused great harm to the incorruptible and pure Body of the Church of God.

“... Since the sergianist church has put on the crimson robe of the adulteress, it has thereby become guilty and criminal in everything.”

In May, 1928, Bishop Paul wrote another large epistle entitled: “On the modernization of the Church, or on Soviet Orthodoxy”. He wrote: ““Metropolitan Sergius, not personally in the name of himself and his Synod, but in the name of the whole of the Orthodox Catholic Church, has bowed down to the man-god, who speaks pride and blasphemy... Decide for yourself what to call those church leaders who, out of one side of their mouth teach people to sing ‘Hosanna!’ to the Son of God, and out of the other side they teach people to praise the sons of perdition who blaspheme the power of the Cross. They teach people to sing ‘Hosanna!’ to those people who make it their main task not only to annihilate the Christian Faith, but also to obliterate man’s most natural instinct to glorify the Creator. Decide for yourself what we should call that place where, instead of teaching people true Christianity and salvation, people are taught one of the mysteries of iniquity – modernization, a well-known ploy to ‘satanize’ the ‘little flock’. They teach those who are not able, or with difficulty, to decipher the finer questions of Orthodox Christian piety and who blindly follow Church leaders with authority.

"Concerning the modernized church or Sergianist 'Orthodoxy', I, a sinner, believe that, as regards such church activists, we must call them not only heretics and schismatics, but apostates from God. Metropolitan Sergius brings into the church service a heresy unheard of in the history of the Church, the heresy of modernized departure from God, - of which the natural consequence became confusion and division in the Church. Can one, after this, affirm that the declaration and activity of Metropolitan Sergius concerns only the external life of the Church, and does not touch in any way the essence of the Church's Orthodoxy? In no way can this be said. Metropolitan Sergius, by his self-wise and evil-worshipping declaration and the anti-Church work which followed it, has created a new modernized schism or Sergianist modernism, which while preserving for the 'little ones' a fiction of Orthodoxy and canonicity is even more criminal than the first two modernizations of 1922 and 1925. And so Metropolitan Sergius has put under his feet not only the external, but the very inner essence of the Orthodoxy of the Church, since *his* 'hosanna' to Christ and Antichrist, which is now being performed in Christian churches, touches the very essence of Christian Faith and presents by itself clear apostasy, the falling away from the Faith, and the departure from God.

“Metropolitan Sergius has not just rent asunder the external order of the Church, but has corrupted the internal integrity of Orthodoxy as well. It is clear that this ‘Hosanna!’ which we currently proclaim in our Christian Churches both to Christ and to the Antichrist penetrates to the very core of the Christian Faith and is an obvious apostasy, that is, a falling away from faith. Thus those who continue to hear this Sergianist pride, and even more so, those who spread it, cannot be instructors and guardians of piety because they unwittingly offer demonic deception and error to those thirsting for truth and salvation along with Christian leaven and salt. Everyone who listens to such a teaching will receive impiety in place of piety, and

falsehood instead of truth. Instead of receiving joy and spiritual comfort, they will receive bitterness and ultimately will lose hope in salvation.

“So I implore you, brother, do not comfort yourself with the false ideas that we can ignore the external in order to preserve the internal purity and order of Church life, for Metropolitan Sergius is turning the very essence of Orthodoxy upside down.”

With the blessing of Archbishop Demetrius, Bishop Paul headed about forty Josephite parishes in Kharkov, Sumsk and Dnepropetrovsk regions.

In 1928, according to one (dubious) source, Vladyka Paul signed the decisions of the so-called “Nomadic Council” of the Catacomb Church through Bishop Barsanuphius.

On January 15-16 (or 16-17), 1931 Bishop Paul and many of his sympathizers were arrested. He was charged with being “the leader of the Kharkov branch of the counter-revolutionary church-monarchist organization, the True Orthodox Church”, and was cast into the prison of Cold Mountain in Kharkov. The process of arresting those who were in opposition to Metropolitan Sergius took place as follow: “The agent of the GPU approached the suspected bishop with the following question: ‘What is your position on the declaration of Metropolitan Sergius (Strogorodsky)?’ If the bishop answered that he did not recognize the declaration then the agent concluded: ‘that means you are a counter-revolutionary’, and the bishop was arrested.”

On January 2, 1932 Bishop Paul was sentenced in accordance with articles 58-10 and 58-11 to ten years in the camps. Others with him also received long sentences. **Archimandrite Macarius** (Velichko) and **Igumen Eustratius** (Grumkov) were given five years in the Svir camps, where they died. **Protopriest Gregory (Igumen Ioann)** Seletsky was sentenced to ten years, first in the Temnikov and then in the White Sea camps. **Igumen Barsanuphius** (Yurchenko) was sentenced to five years in the Temnikov and Sarov camps.

He died in Kharkov prison hospital from sarcoma of the lymph glands on January 5, 1932.

*

Among Bishop Paul’s priests was **Protopriest Anthony Popov**, a dean in the Ukraine, who joined Bishop Paul in 1928, and was then arrested and exiled to Biisk. Another was **Fr. John Lisitsky**, rector of the church in the village of Petrovsky.

The Stalino, Marioupol and Kadievka Groups

Protopriests Seraphim Grigoryevich Kirillov and Nicholas Vasilyevich Tolmachev led the movement of the True Orthodox Christians in the Donetsk region under the omophorion of Bishop Paul.

Fr. Seraphim was born in 1877 in the village of Zhdanovka, Novomoskovsk uyezd, Yekaterinoslav province. He finished his studies at a theological seminary, and served in the village of Grigoryevka, Stalino region. He was the leader of the Josephites in Stalino, Marioupol and Kadievka. On January 17, 1931 he was arrested for being “a participant in the Stalino group of the Kharkov branch of the counter-revolutionary monarchist organization, the True Orthodox Church”, and on December 14 was sentenced to three (five) years in the camps and sent to the camps. Nothing more is known about him.

Fr. Nicholas was born in the village of Nizhny Reut, Kursk province, and went to a theological seminary. He served in the village of Grigoryevka, near Kharkov. On January 31, 1931 he was arrested for being “a participant in the Stalino group of the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 2, 1932 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Hieromonk Annicius, in the world Basil Mikhailovich Chernovol. He was born in 1878 in the village of Annenkovo, Kadievka uyezd, into a peasant family. In 1918 he became the volost elder, and from 1924 – a church warden. He was tonsured with the name Annicius (Anicius), and in 1929 secretly ordained to the priesthood. On April 12, 1931 he was arrested for being “a participant in the Kadievka cell of the Kharkov branch of the counter-revolutionary monarchist organization, the True Orthodox Church”, and on December 14 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Paul Antonovich Orlovsky. He was born in 1904 in the village of Vladimirskoye, Pavlovskoye uyezd, and went to a theological seminary. As a priest and choir director he conducted secret services in the village of Novo-Bakhmutovka, Stalino region. On March 10, 1931 he was arrested for being “a participant in the Stalino group of the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Arcadius Nikolayevich Soloviev. He was born in 1895 in the village of Berezhok, Kadievka uyezd, Vologda province, and went to a theological seminary. He served in the village of Tripol, Popasnyansky region. On March 9, 1931 he was arrested for being “a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Nicephorus Petrovich Polous. He was born in 1884 in the village of Novo-Alexandrovka, Artemovsky uyezd into a peasant family, and received an elementary education. In 1899 he became a novice in a monastery, and from 1906 – choir master in the village of Yelenovka, Kadievka uyezd, and from 1909 – in the Transfiguration church in Lugansk. In 1920 he was ordained to the diaconate and served in the village of Konstantinovka. In 1926 he was ordained to the priesthood and served in the village of Troitskoye. In November, 1930 he was arrested and sentenced to eighteen months in Lugansk prison. On April 30, 1931 he was summoned for investigation for being “a participant in the Kadievka group of the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Monk (Hieromonk?) Timothy (Ulyanovich Danilenko). He was born in 1902 in the village of Mayaki, Slavyansk uyezd, Marioupol province, and received an elementary education. In 1915 he was tonsured, and from 1919 to 1923 he served in the church of the village of Gornostayevka, Kharkov province. In 1927 he was arrested, but soon released. On January 16, 1931 he was arrested for being “a participant in the Marioupol group of the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Monk Maximus (Yefremovich Kuznetsov). He was born in 1873 in the village of Maly Luchenets, Mogilev uyezd, Podolsk province into a peasant family, and received an elementary education. He joined a monastery and was tonsured. He worked as a blacksmith in the village of Sadki near Marioupol. On March 25, 1931 he was arrested in connection with the Marioupol group of the Kharkov branch of the True Orthodox Church, and on December 14 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

(Sources: Priest Paul N. Ivanov, The New Martyr of the Russian Church Hierarch Paul (Kratirov), Kazan, 1992, “A New Martyr of the Russian Church, Bishop Paul (Kratirov)”, Tserkovnaia Zhizn’, №№ 1-2, January-April, 1991, pp. 13-41; M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, p. 986; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1957, vol. II, pp. 126, 158; Russkiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 57; The Orthodox Word, vol. 29, no. 2 (169), March-April, 1993, p. 88; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, pp. 596-597; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977, pp. 528, 539, 596-597; Bishop Ambrose (von Sievers), “Katakombnaya Tserkov’: Kochuyushchij Sobor 1928 g.”, Russkoye Pravoslaviye, N 3 (7), 1997, p. 20; “Saint Paul (Kratirov), Bishop of Yalta”, Orthodox Life, vol. 53, no. 4, July-August, 2003, pp. 32-47; “Novomuchenik Episkop Pavel Yaltskij”, Pravoslavnaya Zhizn’, N 613,

February, 2001, pp. 10-20; <http://www.omolenko.com/texts/katakomb.htm>; M.V. Shkarovsky, Iosiflyanstvo, St. Petersburg, 199, pp. 294-295, 368; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans; http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1185; <http://www.histor-ipt-kt.org/KNIGA/kiev.html>)

16. HIEROCONFESSOR ALEXIS, BISHOP OF RYLSK

Bishop Alexis (Gotovtsev) was born in 1891, the son of Protopriest Demetrius Gotovtsev of the Don diocese. In 1916 he graduated from the Kiev Theological Academy with the degree of candidate of theology, was given a professor's stipendiary and in the same year was tonsured in the Kiev Caves Lavra and ordained to the priesthood. He was dean and a member of the Lavra Council. He was assistant to the inspector of the Kiev Theological Academy. His spiritual father was Hieromonk Alexis (Shepel), the noted ascetic of the Kiev Caves Lavra. In 1920 he became deputy of the Kiev Bratsky monastery with promotion to the rank of archimandrite.

On May 8, 1921 he was consecrated Bishop of Zvenigorod, a vicariate of the Kiev diocese while remaining superior of the Michael Zlatoverkhovsky monastery. From April to November, 1922 he was in prison in Kiev. In April, 1923 he was arrested and exiled to Moscow, where he lived until August, 1925. From 1923 to April, 1927 he was Bishop of Serpukhov, a vicariate of the Moscow diocese. In April, 1925 he signed the act transferring higher ecclesiastical power to Metropolitan Peter. From August to September, 1925 he was in Butyrki prison. From 1925 he was a member of the Council of Moscow vicar-bishops. From February to May, 1926 he was temporary administrator of the Moscow diocese. In June, 1926 he was exiled to Serpukhov. From February, 1927 he was temporary administrator of the Kursk diocese. In April he was appointed Bishop of Rylsk, a vicariate of the Kursk diocese.

When Metropolitan Sergius issued his notorious declaration in July, 1927, Bishop Alexis joined the Josephite branch of the Catacomb Church. From 1932 he lived in Moscow, taking a civilian job. He died in 1936 and was buried in Pyatnitsky cemetery.

(Sources: Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, pp. 541, 596; M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 960; Pravoslavnaya Rus', N 15 (1587), July 15.28, 1997, p. 6; Ikh Stradanimyami Ochistitsa Rus', Moscow, 1996, p. 61; Za Khrista Postradavshiye, Moscow, 1997, vol. I, p. 59; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/)

17. HIEROMARTYR PROCOPIUS, ARCHBISHOP OF ODESSA AND KHERSON

and those with him

Archbishop Procopius, in the world Peter Semyonovich Titov, was born on December 25, 1877 in Kuznetsk, Tomsk province, in the family of a protopriest of the cathedral church in Tomsk (according to another source, of a priest serving in Kuznetsk), Fr. Simeon Titov. He was named in honour of the St. Peter of Moscow. From his first years he was immersed in an atmosphere of parental love and ecclesiastical piety. He received his first education at home, in his family. When he was nine he entered a spiritual school, and then Tomsk theological seminary, from which he graduated in 1897. Having entered Kazan Theological Academy, he came under the influence of its rector, Archbishop Anthony (Khrapovitsky), who instilled in him a love for the Holy Fathers, theology, asceticism and monasticism.

In 1901 he graduated from the Academy with the degree of candidate of theology, and was soon appointed a teacher in the Tomsk theological school. On August 21, 1901 he was tonsured into monasticism in the Dormition monastery in Ufa with the name Procopius, and on August 23 was ordained to the priesthood, and went to serve as the director of a church pedagogical school attached to the Hierarchical House in Tomsk at a time when the ruling hierarch was the dynamic Enlightener of the Altai, Bishop Macarius (Nevsky). There were about 150 pupils in the school, whose aim was to give the pupils the necessary training to become teachers for the Tomsk, Omsk, Tobolsk and Yeniseisk dioceses. Fr. Procopius also directed a Sunday school attached to the church school for teachers. In 1906 he became a teacher of Holy Scripture in the Irkutsk theological seminary, whose rector at that time was Archimandrite Eugene (Zernov). In the same year he was appointed a member of the commission attesting the relics of St. Sophronius of Irkutsk. During this period Fr. Procopius acquired the reputation of being a great preacher, and at the gatherings of the Irkutsk Brotherhood in the name of St. Innocent, hundreds of people gathered in order to hear him. He served akathists in the hierarchical church of the Cross, and his serving was distinguished by great prayerfulness, and after each service he gave a deeply instructive word. Fr. Procopius was also the inspirer and organizer of a charitable department attached to the Brotherhood, which helped many poor people. All this earned for him the particular praises of Archimandrite Eugene.

On August 30, 1909, at the request of Archbishop Anthony (Khrapovitsky) of Volhynia and Zhitomir, Hieromonk Procopius was raised to the rank of archimandrite and transferred to Zhitomir, where he was appointed assistant director of the Zhitomir pastoral school attached to the Theophany monastery, serving under the future hieromartyr, Bishop Gabriel (Voyevodin). In 1913 the over-procurator of the Holy Synod, V.K. Sabler, visited the school and was greatly impressed. In 1914 the school was visited by the leaders of the education committee attached to the Holy Synod. On becoming acquainted with the life and constitution of the school, it came to the conclusion that its constitution should be laid at the base

of all the pastoral schools in Russia. The success of the school was owing in no small part to efforts of Fr. Procopius.

On August 30 / September 12, 1914 he was consecrated bishop of Elisavetograd, a vicariate of Kherson diocese. Bishop Procopius immediately won the lasting respect and love of his flock through his humility and compassion. This love lasted through the terrible years of the revolution.

In 1917-18 he participated in the Local Council of the Russian Orthodox Church, voted in favour of the restoration of the patriarchate, and put his signature to the act of the canonization of St. Sophronius of Irkutsk on April 5/18, 1918.

During the Council Bishop Procopius was appointed superior of the Alexander Nevsky Lavra in Petrograd. Immediately after his appointment he created the Brotherhood for the Defence of the Lavra, of which he was elected president, and together with other members of the brotherhood gave an oath, while standing before the relics of St. Alexander Nevsky, to defend the community to his last breath. When the Bolsheviks tried to seize the Lavra, with the blessing of Bishop Procopius the alarm was sounded and many people came rushing to the Lavra, compelling the soldiers to flee. Towards the end of January, 1918 he was arrested together with Metropolitan Benjamin of Petrograd and the whole spiritual council of the Lavra for his refusal to leave the Lavra and allow a field hospital to be put in it.

Having been miraculously saved from death, and come out to freedom, on January 26 / February 8 he was appointed Bishop of Nikolayev, a vicariate of the Odessa diocese, by the Church Council. During the Civil War Patriarch Tikhon gave an order for the temporary self-government of the dioceses, and in connection with this order Bishop Procopius carried out the duties of administrator of the Ekaterinoslav diocese. In 1921 he was appointed ruling Bishop of Odessa and Kherson.

The purity and irreproachability of his moral life, his firm convictions and his asceticism acquired for him a reputation as an archpastor of lofty spiritual life. Until 1923 he regularly served in the parishes of the Odessa-Kherson diocese. Many people were converted by him and became his devoted spiritual children. And many, inspired by his fearless and complete devotion to serving Christ and His Holy Church, decided to accept the priestly rank.

In 1922 he met **Priest John Georgievich Skadovsky**, and this meeting became the beginning of a deep spiritual bond which lasted throughout their lives until their martyric deaths. Fr. John was born on May 30, 1875 in Kherson. His father, **George Lvovich Skadovsky**, was the marshal of nobility in Kherson, the owner of extensive lands, who completed the building of a women's monastery that was begun by his father on land donated by the family. In 1919 he was killed on the porch of his house. The future Priest John went to the real school in Kherson in 1888, and then, in

1896, to the Kherson agricultural school. In 1899 he went to Yalta to study chemistry and wine-making. In 1902 he returned home and helped his father on his estate for two years. In 1905 he served as an official helping the provincial governor with special tasks. From 1906 he occupied the post of zemstvo leader in Kherson uyezd. In 1909 he retired and took up agriculture, which, as he used to say, attracted him by its patriarchal style of living. He was married to **Catherine Vladimirovna**. During the war John Georgievich was mobilised and was sent to the 457th Tauris infantry militia. The militia lived in Kherson in expectation of being sent to the front. But then the February revolution broke out, and John Georgievich was released because of his age and went back to his estate. Soon Soviet power confiscated his estate, leaving him and his family with a house and some agricultural equipment, but without hired hands. In 1918 John Georgievich decided to accept ordination to the priesthood and gave all his agricultural property to the peasants. He was ordained in 1918 by Metropolitan Plato and sent to the Annunciation women's monastery not far from Kherson. However, Fr. John refused this appointment and was sent instead to the hierarchical church in Kherson as the third priest.

In 1922 there began the struggle of the renovationist heretics against the Orthodox Church, and on February 16, 1923 Bishop Procopius was cast into prison in Kherson for opposition to them. In prison Vladyka displayed complete absence of fear before the executioners. This angered the chekists, who decided to use another tactic. At that time there was a certain red-haired Jewish beauty in Kherson called Sonka, a professional thief with an unorthodox life-style. Having been arrested for something, she was given the choice: "If you seduce the hierarchy, your case will be closed." She accepted the proposal, and was put in the cell of Bishop Procopius. On the first day she tried hard to win the approval of the bosses by applying all her skills of seduction... On the next day she did the same, but with no success. All her efforts came up against the meek silence of the hierarchy, who seemed to be sorry for her for something. Gradually, coming to like her fellow prisoner, she began to ask who he was and what he had been arrested for. A conversation began, and with each word it became clearer it was not he, but she who was being conquered. She was becoming a Christian... The bosses summoned her for interrogation. "What scumbags you are," she said, "if such people sit in your prisons!" The chekists' plot had failed. Soon, to the amazement of many, Sonka became the servant of God Sophia, a constant parishioner at the Kherson cathedral and a spiritual daughter of Bishop Procopius...

On August 26, 1923 Vladyka Procopius was transferred to Odessa prison and brought to trial. The excuse was that in the past he had served molebens for the Whites and had collected contributions for them. In August, 1923 he was condemned for "resistance to the requisitioning of church valuables", moral and material support of the Russian Volunteer Army, collecting contributions for its soldiers". He was sentenced to death, but this was commuted to exile beyond the frontiers of the Ukraine.

Later he told the story of his arrest: "In 1923, in connection with the appearance in the Church of renovationism, which I did not join out of conviction, I was brought to

trial for helping the White Guard movement. I was accused of arranging prayer services and the collection of offerings for the Whites. Offerings were collected in the churches, but not by my order, but by the order of the Vicar-Bishop Alexis Bazhenov, who is ruling the diocese, and who is now serving as the renovationist metropolitan in Kazan. He was not brought to account, because he was already a renovationist by that time. The local governing organs were better disposed to the new tendencies or orientations of an ecclesiastical character than to the Church. They were given more privileges in the hand-out of churches. Even if the group of believers was small, they were given a church, but they rejected the petition of our group. They were allowed to convene meetings... Here is the example of Alexis Bazhenov: he was not called to account, while others, guilty of the same offence, were called to account."

The Orthodox population of Kherson and Odessa elected a large group of representatives to petition for the release of Vladyka Procopius. They gave their petition to his Holiness Patriarch Tikhon, writing: "We dare to petition your Holiness to send the attached address of ours to the Soviet authorities for the release of our dear archpastor, Bishop Procopius (Titov). And we ask you for your part to assist as far as you are able in obtaining the speediest possible return of Bishop Procopius to his loving flock." On October 25, 1924 Patriarch Tikhon's petition was handed in to the OGPU.

On January 12, 1925 Vladyka Procopius was exiled to Moscow. Although he had no parish, he took an active part in Church life, and regularly expressed his opinions at meetings of bishops in the Danilov monastery. Vladyka's was one of the names that had been put forward for membership of the Synod by Patriarch Tikhon, and preparations for convening this Synod were proceeding. However, in April the Patriarch died. Bishop Procopius served a pannikhida with a host of clergy at his burial. He was also present when the patriarch's will was proclaimed, and together with other hierarchs signed the transfer of power to Metropolitan Peter on April 25. In June, 1925 he was raised to the rank of archbishop. He now became one of the closest assistants of Metropolitan Peter, helping him in the struggle against the Bolshevik-inspired renovationist schism.

In Kherson, meanwhile, an illegal religious organization was formed of the spiritual children of Vladyka under the leadership of Fr. John Skadovsky and Deacon Michael Zakharov. They included **Nun Maria** (Grigoryevna Khodanovich), who was born in Odessa in 1888, **Constantine Yakovlevich Kulida**, who was born in 1870, **Demetrius Grigoryevich Klimenko**, who was born in 1896, and **Anna Kirillovna Kulida**, who was born in 1887.

In 1925 the renovationists occupied the cathedral and Fr. John had to leave. At first he served in the cemetery church. However, when a chanter from the renovationists was accepted without the established rite of reception, he left and went to serve in the flat of Fr. Michael, where Fr. John and his matushka also lived. The parish consisted of between fifty and sixty people. Vladyka Procopius' name

was always commemorated. This group established a constant connection between Vladyka and his Kherson flock, gathered parcels for him, accompanied him on convoys and gave him parcels and letters, thanks to which he knew what was happening in the diocese. The archbishop replied to letters at the first opportunity. He comforted the sorrowful, issued instructions, gave advice and blessings. Right until his martyric end he remained, not formally, but in reality the head of his diocese.

On November 19 (or November 25), 1925 Vladyka Procopius was arrested “for being a member of, and taking part in, the activity of a monarchist group of bishops and laity, who set as their aim the use of the Church and its apparatus to harm the dictatorship of the proletariat”. He was arrested together with Metropolitan Peter, Archbishop Nicholas (Dobronravov), Archbishop Pachomius (Kedrov), Bishop Parthenius (Bryanskikh), Bishop Gurias (Stepanov), Bishop Damascene (Tsedrik), Bishop Herman (Ryashentsev) and other bishops, clergy and laity, in “The Case of Metropolitan Peter and others, Moscow, 1926”. He was cast into Butyrki prison, where he was visited by Fr. John Skadovsky.

The defendants were accused of “creating the so-called ‘Danilov Synod’ and of serving in this capacity as conveyors of all the instructions of the two former over-procurators Samarin and Sabler, organizing conferences and meetings among themselves in order to discuss questions of how practically to carry out the Samarin-Sabler line – as, for example, the question of leaving the metropolitan see of Kiev with the White Guardist émigré Anthony Khrapovitsky, and in order to discuss and correct documents of Metropolitan Peter that were being prepared for publication – as, for example, his declaration, and to give these documents an anti-soviet character, and in order to convey and distribute information about the movements of the émigré part of the Church and to read counter-revolutionary documents, and in order to discuss questions of how to exert pressure on people who did not obey the Samarin-Sabler line – as, for example, the exerting of pressure on Metropolitan Michael, etc...”

Archbishop Procopius later recalled: “On November 19, 1925 I was arrested among others together with Metropolitan Peter of Krutitsa, and was accused of belonging to a counter-revolutionary group of clergy and laity. No concrete counter-revolutionary actions were mentioned to me. Perhaps they did not like the conversations I had had with Tuchkov, the representative of the OGPU, who was present at our meetings. After the investigation had been conducted, I was given three years on Solovki.”

During the investigation, Archbishop Procopius was questioned whether he had visited the former over-procurator Sabler, and what church questions they had discussed. Archbishop Procopius replied: “As far as I can remember, during my stay in Moscow I was three times at the house of Vladimir Karlovich Sabler. I went to visit him the first time in March, 1925. There was not special reason for visiting him that time except the desire to give some comfort to the old man. I was with him for

the second time in the spring or the beginning of the summer of 1925. I met nobody else there. The conversation centred around recent church events – the burial of the Patriarch and his last epistle (or, as it was called in the newspapers, his testament). We spoke about the testament of the Patriarch. Our opinion about this was as follows: the tone of the epistle and its exposition were not successful. The very style of it was not the patriarch's; it was not restrained, and not sufficiently solid. As regards certain points of a practical character, as, for example, the trial of the churchmen abroad, there was not conversation about this at that time. The conversation that time probably revolved in a general way around the churchmen abroad. Sabler directly condemned the Karlovtsy Council and the emigration, as well as Cyril's undertaking [Great Prince Cyril Vladimirovich Romanov had proclaimed himself emperor in 1924], calling him 'loathsome'. I did not ask in what respect he was loathsome, and he did not tell me.

"During my last visit to Sabler, which took place in October, somewhere round the middle of the month, I spoke with him about the current Church situation; we spoke about the relationship between the Church and the state, about the renovationists, about the unfitting behaviour of Bishop Boris [Rukin] in relation to Metropolitan Peter, about his intrigues, and finally about Metropolitan Michael [Yermakov], who by this time had begun (out of self-will) to sign himself 'Metropolitan of Kiev' and to wear two panagia, and about the possibilities of legalization. Sabler had a negative opinion of Michael's actions. As regards the question of the legalization of the Church, we spoke about the impossibility of conducting a church trial on the émigré clergy as being the main obstacle to legalization. We thought that this trial was impossible, first because Metropolitan Peter, the patriarchal locum tenens, has little authority, and secondly because a trial from a distance is not allowed according to the canonical rules. On parting Sabler asked me to convey his bow to Metropolitan Peter and say that he, Sabler, was praying for him, Peter, and advised him to keep hoping and be patient in this question, waiting for the authorities themselves to become convinced of the loyalty of the Church and legalize her. I conveyed this bow and these words of Sabler to Metropolitan Peter when I last visited him, which was at the beginning of November, 1925."

The investigation lasted for about a year. During this period Archbishop Procopius was in Butyrki prison being constantly interrogated, tortured and humiliated. However, he was not broken. On November 5, 1926 in accordance with article 68 he was sentenced together with Bishop Ambrose (Polyansky) to three years on Solovki.

On Solovki Vladyka met his director at the Irkutsk seminary, Bishop Eugene (Zernov), after whose release he was elected the senior bishop in the camp. He took part in the composition of the "Solovki epistle" of the Orthodox bishops on Solovki to the government. When Metropolitan Sergius' "Declaration" appeared in July, 1927, he rejected it together with other hierarchs, saying that he had "exceeded his rights".

Since Archbishop Procopius rejected his "Declaration", in October, 1927 Metropolitan Sergius in the name of his self-called "Synod", created with the cooperation of the OGPU, ordered him to be removed from the see of Odessa and Kherson. In his place he appointed Archbishop Anatolius (Grisiuk), who accepted the "Declaration". This anti-canonical act elicited the resistance of many clergy in the Odessa-Kherson diocese, especially among those who disagreed with the "Declaration". Some of them separated from Archbishop Anatolius and Metropolitan Sergius. When Archbishop Anatolius first arrived in Kherson on October 26, 1927, Fr. John Skadovsky, as dean and protopriest, together with the clergy of the cathedral: Priest Demetrius Miroshuk, Hieromonk Athanasius and Protodeacon Michael Zakharov (born in 1879 in Uryupinsk, Volgograd province into a peasant family), refused to allow him to serve with them. In a conversation with him they rejected his right to rule the Odessa-Kherson diocese. Archbishop Anatolius waited for several months for their written promises, but eventually lost patience and banned the "rebels" from serving within the bounds of the diocese. Father John was expelled with the help of the authorities from the cathedral church and began to serve in flats. He looked after the True Orthodox believers in Kherson (about 100 people) and the surrounding villages. The group tried to obtain a church for themselves, as a "special independent tendency", from the authorities, but were refused. Later Fr. John and the clergy with him were arrested for "organizing underground cells of the True Orthodox Church".

Vladyka Procopius told his flock in Nikolayev that he was in correspondence with Metropolitan Peter, the lawful head of the Church, but rejected Metropolitan Sergius. Following his lead, the antisergianist movement gained a definite following in the Kherson, Golopristsky and Tsurypinsky regions. It was joined by the majority of the nuns in the Dormition monastery in Aleshki and in the Annunciation monastery. By 1928 these communities had already been closed and their inhabitants lived in various villages of the okrug, above all Arnautki and Aleshki. Especially active in the antisergianist movement were Nun Maria (Khodanovich) from Arnautki, Nuns Hippolyta (Barkovskaya) and Filareta, who lived in Kherson, and Nuns Anna (Kulida) and Metrodora (Kobylkina) from Maliye Kopani. In 1930 there were several women's uprisings in Maliye Kopani in connection with work in the collective farm, and Fr. Demetrius was arrested, and then sentenced to be executed. The church passed to the sergianists and the nuns stopped going to it.

Fr. John Skadovsky's views were shared by **Priest Cyril** of the village of Novo-Zburyevka. By January, 1931 the superior of the church in the village of Arkhangelskoye, Kherson okrug, was the Josephite **Priest Constantine Parokonev**, who had earlier served in Elizavettgrad okrug. Fr. John was in constant contact with Fr. Gregory Seletsky, who was his spiritual father.

In Odessa the leader of the True Orthodox Church was the dean, **Priest Orlov**. Into his deanery there came: in Odessa – **Protopriest Alexander Vvedensky** (the

“Botanical” church); in Ananiev – **Priest Benedict Korolchuk** (in 1929 he and his whole community came under the omophorion of the Catacomb Bishop Paul (Kratirov). In the village of Mutykhi in Shevchenko region – **Hieromonk Thaddeus** (Tarasenko); in the village of Matyasy – **Hieromonks Gudail and Dositheus**. From 1927 to 1931 a secret church of the True Orthodox Church operated in the village of Belvedery in Novoarkhangelsk region. And there were other priests and communities that did not recognize Metropolitan Sergius or Archbishop Anatolius in Odessa province. They were all arrested by the God-hating Soviet power.

On December 3, 1928, without having been indicted again, Archbishop Procopius was sent under convoy into exile in the Urals for three years together with Bishop Ambrose (Polyansky). They were taken from Solovki to Petrograd, and then from Petrograd to Tobolsk, during which stage the bishops were accompanied by the wife of Fr. John Skadovsky, Ekaterina Vladimirovna. “She came from Kherson to serve us,” recalled the archbishop. “On the road we travelled under convoy, while she was in freedom. When we stopped – in a house of detention – she brought us parcels. And so she came with us from Leningrad to the city of Tobolsk.

“In Tobolsk the three of us – Polyansky, Skadovskaya and I – were arrested and accused of anti-soviet agitation, and, most importantly, that we had supposedly reviled the local clergy for doing nothing. There, at the arrest, Church literature was found during a search. It was in manuscript form and typed on a typewriter. It described the general situation of church life in its various tendencies, and of course it also touched on the existing political system in the question of the relationship between the Church and the state. This literature had been brought by E. Skadovskaya... We had had many conversations with her about church life, since we, while on Solovki, had been cut off from church life, while she, being in freedom, and being interested in these questions, knew all the latest news, especially about Kherson.

“We were kept in an isolator in the city of Tobolsk for one and a half months, after which, because of the shelving of the case, we were released [in February, 1929]... We were then sent to the village of Obdorsk, while Skadovskaya returned to Kherson. We spent a month in Obdorsk. I was sent off to the village of Muzhi, while Polyansky was sent to the village of Shuryshkary.

“In Muzhi I lived for five or six days, and from then was sent to Kievat, where I lived from 1929 to July, 1931. In Muzhi we stayed at first in the house of Dyachkov, but on the second day we were transferred to a flat which belonged, I think, to Konevaya. There I got to know Christina Terentyeva, a member of a church council. I was in her house when I had only just arrived in Muzhi, and when I arrived in Muzhi from Kievat on personal business. It was very difficult to explain myself to her since she did not speak Russian well. She was also once in my house; she dropped into my flat since I had agreed with her that she should collect all my post and sent it on to me. She did me a great service in this.”

It was through Christina Terentieva that Vladyka maintained links with Metropolitan Peter and other exiled bishops. And through Catherine Vladimirovna Skadovskaya he continued to rule the Kherson-Odessa diocese. "Catherine Vladimirovna Skadovskaya came to me from the city of Kherson in October, 1929. She brought me food, church vestments and church utensils, including an antimins. She took the antimins for me in my diocese. In essence nobody can deny me this, since nobody has removed me from ruling the Kherson diocese and I have not been deprived of the rank of archbishop of the Kherson-Odessa diocese. When I had been with her in Tobolsk, I had asked her to bring (or send with someone else) church utensils and an antimins, which were necessary for me in exile. She brought the church utensils and antimins, and also for Bishop Ambrose Polyansky, and also vestments, which she left with me, and I passed on to Polyansky. Earlier, according to Church law, an antimins could not be given into the hands of anyone, but in connection with the war and the latest events we have allowed the clergy to carry antimins in their hands."

On January 21, 1930, Catherine Vladimirovna returned to Kherson, but on was arrested on the way and sent to Tobolsk, and only in the summer, after many savage trials, did she rejoin her husband – in prison, because at the end of 1929 Fr. John, Fr. Michael and other members of Vladyka's flock in Kherson, including Nun Maria, had been arrested and cast into prison in Kherson.

However, according to another source, Fr. John, Fr. Michael and Nun Maria were arrested on January 15, 1931. Fr. John was accused of being "a participant in the Kherson group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church" and of "maintaining relations with Archbishop Procopius and helping exiled clergy, organizing a religious community consisting of more than one hundred anti-Soviet-minded elements, serving Divine services in a flat and anti-Soviet agitation." Fr. Michael received the same accusation. Fr. John did not deny the influence he had on his spiritual children, but refused to name them. He did not consider himself guilty of anti-Soviet agitation. At his interrogation Fr. John said: "I entertain monarchist convictions, but I do not protest against other forms of government and I accept them as the will of God. I consider Soviet power to be a God-fighting power, a satanic power, which has been sent to men for their sins..." On January 2, 1932 the two men was sentenced to five (or eight) years in the camps and sent to the Vishera camp in Perm province. Then, on February 16, 1933, they were released early, and in 1934 they were exiled to Kamyshin, Volgograd province. In spite of the arrest of Fr. John, Archbishop Procopius kept up a close spiritual bond with him even from prison and exile.

Also convicted were **Nuns Maria** (Grigoryevna Khodanovich), **Anna** (Kirillovna Kulida), who were given three years in the camps, and **Metrodora** (Macrina Ignatyevna Kobylkina), and the laymen **Demetrius Grigoryevich Klimenko** and **Constantine Yakovlevich Kulida**, who were given five years in the camps.

This "Case of Priest John Skadovsky, Deacon Michael Zakharov and others, Kherson, 1931" was part of "The Case of the True Orthodox Church in the Ukraine",

which was fabricated by the OGPU of the Ukraine in January to June, 1931. 140 "Josephites" were indicted: two bishops, 52 priests, 19 monastics, 7 deacons and readers and 60 laity. On December 14, 1931 the first trial of the True Orthodox Christians of the Ukraine took place. The indictment declared that "the counter-revolutionary organization of churchmen, 'The True Orthodox Church', has many branches and covers the whole of the Soviet Union, including the Ukraine." In the republic there existed a strictly organized net of groups and cells of the TOC that were directly administered from the Petrograd and Moscow centres. 126 were convicted of anti-soviet activity – 53 were sentenced to three years in the camps, 58 to three years' exile in the north, and 5 to being banned from living in 12 populated places and confinement to a definite place of residence. 10 people were released under guard.

On June 30, 1931, at the same time as the mass arrests in the Odessa-Kherson diocese of his supporters, Archbishop Procopius was himself arrested again in exile together with Bishop Ambrose (Polyansky) and cast into prison in Alma-Ata. The OGPU began to summon witnesses to interrogation and gather material against him. One of those summoned was Demetrius Ilyin, the owner of the flat in which Vladyka was living. He witnessed:

"In his conversations there crept through dissatisfaction with Soviet power, that they had exiled him from his native land and did not give him the opportunity to serve the Church. In separate concrete conversations with him I remember the following. He described the reasons for his exile thus: 'Soviet power by its decree separated the Church from the State, but it itself constantly interfered and interferes into Church life. Take the closing of the churches. This takes place under pressure from the authorities. They oppress servers with taxes, and accuse them of various crimes. But since the Church is separate, they should have nothing to do with Church life, they should put pressure on believers to close the churches; what goes on within the Church should also not interest them, and yet they relate differently to various church orientations. For example, when the Church was divided into the renovationists and the oldchurchmen, the government did everything it could to strengthen the renovationists, while oppressing us, the oldchurchmen.'

"Last year, when Metropolitan Peter of Krutitsa was taken from Khe and I informed him about this, saying that they had taken away the metropolitan and, apparently, released him, he replied: 'What difference is it if they took him from one place, they'll still send him into exile in another. Look, I served my sentence on Solovki, but after that, look, they sent me into exile. When I have served my term of exile, they'll still send me to another place. At the present time we clergy who have fallen and are falling into exile, will never serve out their exile, the authorities will not only not allow us to serve in the churches, but also not to be in our homeland.'

"In 1930 they began to close the church in the village of Muzhi. In a conversation I told him about this, and he said to me: 'This is new for you, but it's old news for me,

since in Russia and in the centre they have already been closing churches for a long time.'

"Once I was talking with Archbishop Procopius about the faith and the ideas of the communist party. He replied to me: 'What's happening now its not new for us, what is being done now will all pass, as it is written in the Sacred Scriptures, where it says that there will be persecutions against religion. We see this now with our own eyes - and we endure this persecution even though it is unjust. After all, we also are for brotherhood. Take what you now call communes and collective farms. Why are they unsuccessful? Because they are filled with loafers, layabouts and every kind of trash. But take the monasteries. They have a lot in common with communes. One can build collective farms without repressing religion, but as a result of this hostile attitude to religion their collective farms and communes are born. If the authorities left the faith in peace and paid no attention to it, it would be better. When the people became more cultured and literate, it would itself decided whether it needed faith or not, and a cultured people would of itself relate in a different way to religion, and would in no way hinder new beginnings.

"At Christmas, 1929 he performed a service in his flat, put on all his vestments and sang in such a way that he could be heard throughout the house. There was nobody with him except one woman who came to him from Kherson, the wife of a priest [Protopriest John Skadovsky]. She brought him the vestments and food.

"He knows masses of people from the local population of Kievat village. He is invited to their namesdays and if they need medical assistance, because he has masses of various remedies. I don't know what he says there. But he gets on with all the locals, since he has more than once said to me that he likes it here and feels at home. When parcels come - and they come to him frequently - he always gives the children presents. In particular, he gave me and others semolina, since there is no semolina in the shop in winter."

The investigators also summoned some prisoners for interrogation from the prison. One of them, Ibrahimov, witnessed:

"When I was in a cell with the arrestee Procopius Titov and Ambrose Polyansky on August 15 of this year, they unashamedly conducted anti-Soviet conversations among the arrestees. Thus Titov said: 'The communists consider themselves not bound to carry out any of the laws issued by VTsIK; if you demand something from them in accordance with the law, they arrest you. The OGPU plays a particularly big role here.' He assured ten arrestees that Soviet laws are simply pieces of paper, and none of the arrestees objected. Titov used to say that 'history has never known such an authority as the USSR... the prisons are overflowing, Solovki is full of honourable, industrious people.'

The prisoner Basil Lozhkin, who had been dekulakized, said at his interrogation:

"I know Bishops Procopius Titov and Ambrose Polyansky, who were in one cell with me. But I had no conversations with them and did not hear them say anything, since I was always working outside. They sometimes said something, but quietly amongst themselves, so that it was difficult to understand their conversation. During the mornings and evenings they prayed. Sometimes they read books. I heard nothing else."

Vladyka Procopius was firm during interrogations, and tried to avoid direct replies so as not to give anyone away. He denied the investigator's accusations of criminality, saying openly:

"The politics conducted by the existing political order with regard to religion oppresses church-religious activity and puts the clergy into exceptionally difficult conditions, burdening them with taxes, limiting church processions and closing churches that have a small number of believers... I don't remember that I ever said to anyone that they give clergy indefinite terms of exile, thereby wishing to emphasize that the authorities treat us, the clergy, differently from other exiles. I personally can tell you only about myself, since in accordance with the order that has been established after Solovki they gave me exile, and after exile a minus. I don't remember with whom I talked about this, but perhaps I said something to the owner of the flat.

"I once had a jokey kind of conversation with Ilyin, the owner of the flat, in which I said: 'The commune you've found, and which you boast of, existed earlier - coenobitic monasteries have much in common with contemporary communes from an external point of view.' There was no serious conversation with him on the question of collectivization, and I did not express my opinions and suggestions on how to make a contemporary commune religious."

"The painfulness of the new conditions of Church life undoubtedly depend in part on the fact that the whole of life is being reconstruction, and all conditions are changing, to which the forms of religious life have not yet adapted."

Certain sergianist publications cite the following words of Vladyka Procopius, which were said by him during an interrogation in prison in reply to the investigator's question what were his views on contemporary Church life:

"I did not advise the inhabitants of Kherson not to have communion with Metropolitan Sergius. On the contrary, I restrained them in this respect."

Seizing on these words of Vladyka, modern apologetes of sergianism use them to their advantage, distorting historical facts. Every attentive investigator of this question understands that here one has to take into account both the place, and the conditions, and the time that these words were uttered, as well as all the accompanying circumstances. After all, to admit, during interrogations by the executioners of the GPU-NKVD, that one was a leader of the anti-sergianist opposition was tantamount both to signing one's own death warrant and to

subjecting one's supporters to probable death. It is for that reason that many (but not all) "non-commemorator" bishops, priests and laity tried to hide their belonging to the TOC from the Soviet organs. This was viewed as "anti-Soviet activity and propaganda" according to article 58 of the Russian Federation's Criminal Code, for which the penalty was a death sentence or a maximum prison term of from 10 to 25 years. For that reason the followers of the TOC were forced to act in conditions of the strictest secrecy and underground, which is why the TOC acquired another name in the 1930s – the Catacomb Church. And so the words spoken by Archbishop Procopius at his interrogations within the walls of the NKVD can in no way be taken as proof of his supposedly "pro-sergianist" views. In hiding the truth from the persecutors, Vladyka was protecting many of his followers from death. As regards his true views, they can be deduced from the fact that, even after many arrests, tortures and exiles, Archbishop Procopius retained the closest relations with one of the leaders of the anti-sergianist movement in the Odessa-Kherson diocese, Protopriest John Skadovsky, until the end of his days, and was even shot together with him in 1937 on a charge of belonging to the TOC.

On September 29, 1931 the investigation in relation to the case of Archbishop Procopius came to an end. Since the authorities had not found sufficient proof of his guilt, the representative of the Yamal district department of the Urals OGPU Fomin twisted the case as follows:

"Information has reached the Yamal district department of the OGPU that the administratively exiled Bishops Polyansky and Titov, while in exile in the village of Muzhi in 1929, established broad-based links with the local Zyryan and Ostyak population, first on the basis of conducting conversations with them on religious subjects, giving them an anti-Soviet tendency. At the same time they unlawfully performed services in houses, and also conducted clearly anti-Soviet agitation.

"As a consequence the representatives of the OGPU transferred Polyansky to Shuryshkary, and Titov to Kievat, where they continued the same activity, exerting a harmful influence on the dark masses around them, as a result of which those most closely linked with them began to speak actively against the projects being carried out by Soviet power. Thus they were against the closing of churches, against collectivization, and against the distribution of loans.

"The completed investigation has established the following:

"1. Archbishop Ambrose (Alexander Alexeyevich) Polyansky, 53 years of age, bachelor, a native of the village of Petelino in the former Tambov province, Elatonsky uyezd, the son of a priest, with higher theological education. From 1903 to 1906 he was a teacher in the Kiev theological seminary, and then rector of the latter until October, 1918, from which time until 1923 he was Bishop of Vinnitsa in Podolsk diocese. In 1923 he was exiled from the Ukrainian SSR to Moscow for three years for counter-revolutionary activity. By decree of the Special Conference attached to the OGPU collegium of May 21, 1926, he was imprisoned in the Solovki concentration camp for three years. After serving this term, by decree of the same

conference of October 6, 1928, he was exiled to the Urals for three years, which he served until April, 1929 in Tyumen district, and then in Obdorsk region (now Yamalo-Nenetsky).

"2. Titov, Archbishop Procopius (Peter Semyonovich)... While in exile, Polyansky and Titov had close links with the local Zyryano-Ostyatsky population and sharply incited the latter against Soviet power."

Then he gave a list of the crimes of the hierarchs: "convincing the local population not to give in to atheist agitation", not to allow the closure of churches or propaganda about the evil of collectivization and "the serfdom of the peasants". "They separated the Church from the state, but do not cease to interfere in the affairs of the Church," etc. Archbishop Procopius was also found guilty of keeping up a correspondence with his Odessa-Kherson diocese.

The hierarchs pleaded not guilty. Having read the indictment, Vladyka Procopius wrote: "As an addition to the investigation, on my part I consider it necessary to declare the following. I have been accused of 'systematic anti-Soviet agitation', which I supposedly conducted during my exile in Obdorsk region. For two years of exile I lived without leaving in the village of Novy Kievat (five houses in all) in the same flat as a local Soviet activist, a member of the Muzhi village soviet, the former communist D.N. Ilyin, to whose supervision I was entrusted. I did not have a separate room, but was accommodated behind a screen in a room of the owners. I never went into any other houses for even the slightest need. If I had conducted systematic agitation, then my masters would have known about it because of the conditions of accommodation in such a small settlement. Every winter a representative of the GPU and his assistant goes through Kievat up to five times. I was searched during the first winter of my exile, in the second winter only an inspection of my accommodation was carried out. Every time the GPU agents interrogated my masters about my life and behaviour, and if I had been conducting systematic agitation during my exile, I would have been arrested and brought to account much earlier than this year of 1931. Individual phrases from chance, jokey conversations with my masters can hardly be considered agitation. I did not have or read any newspapers. I expressed my views on the questions raised during my interrogation to representative Lopatkin. Of course, I told Ambrose Polyansky, who was arrested and detained with me, about these conversations with him. But this also cannot be considered to be agitation."

On December 14, 1931 Vladyka Procopius was convicted of "counter-revolutionary activity, close links with the local Zyryan-Ostyatsky population, stirring them up against Soviet power, and correspondence with the Kherson diocese". He was sentenced to three years' exile in Kazakhstan together with Bishop Ambrose, with the term being considered to begin from July 23, 1930. This was the group case, "The Case of Archbishop Procopius (Titov) and Bishop Ambrose (Polyansky), Tobolsk province, 1931".

On his way into exile through Tomsk, Vladyka met his parents and his elder sister. In exile he fell ill with malaria, but the Lord preserved his life. It is known that at the beginning of the spring of 1932 he was in Alma-Ata, where, with Bishop Ambrose (Polyansky), he raised Igumen Theogenes to the rank of archimandrite.

At the end of his exile, in April, 1934, he stayed for a time with his brother in Moscow. He also stayed for a while with his mother in Tomsk, trying to cure himself from malaria, but the climate did not suit him, and in September, 1934 he was invited to go to Kamyshin, where Fr. John Skadovsky, Ekaterina Vladimirovna, Deacon Michael and the exiled Bishop Joasaph (Popov) were in exile. He arrived on September 16. The whole group lived on donations from Kherson diocese in the house of Darya Alexeyevna Funtikova. They were united in their opinions on all church questions. Letters were sent and received through **Monk Athanasius** (Storeus). In Kamyshin the two bishops organized a house church. This cell of the True Orthodox Church exerted a strong moral influence on the inhabitants of Kamyshin.

On October 2, 1934 Archbishop Procopius, Bishop Joasaph, Fr. John Skadovsky and **Priest Eustathius Markovich Norits** (a dekulakized peasant who became a priest in Kharkov, but then moved to Kamyshin, where he met the Catacomb Church and joined it) were arrested on the denunciation of Priest George Chudnovsky (also arrested with them). Previously Fr. George had been banned from serving by Bishop Peter (Sokolov) of Volgograd for fighting in the altar because of money, after which he fled to Kamyshin, set himself up in the local sergianist church and at the same time, on the recommendation of the chekists, tried to worm himself into the confidence of Bishop Joasaph, in which aim he succeeded for a time. At the demand of the chekists, he gave the testimony they needed, on the basis of which a new indictment was constructed.

On October 4 the investigator asked Vladyka Procopius: "Who have you been with here in Kamyshin, besides Skadovsky?"

"From my correspondence with Skadovsky I knew that Bishop Joasaph lived in Kamyshin, and when I arrived in Kamyshin I got to know him, I was in his flat and he in mine. There was nobody else present when I was with Joasaph. I did not know Joasaph before and had not heard about him."

"Are you and he of the same orientation?"

"At this point I explained that we were of the same orientation as Patriarch Tikhon."

On Christmas Eve, January 6, 1935, the last interrogation took place.

"Expound your political views," said the investigator.

"I consider myself to be an apolitical person. However, I am a convinced follower of the Orthodox Church, and, as a representative of the latter, I naturally cannot be indifferent to what authority exists in the country – whether it persecutes the Church or, on the contrary, protects it. It is completely natural that I should be more sympathetic to a political regime that protects the activity of the Church than to a political regime that persecutes the Church or limits the freedom of its activity. In this respect I share Skadovsky's sympathy for the idea of a monarchical power headed by a monarch – the anointed of God. I must make the qualification that what I have said does not mean that I am a supporter of the violent overthrow of Soviet power and the restoration of the monarchy. I consider it impossible for me as a representative of the Church to try and achieve the overthrow of Soviet power and conduct some kind of political work in this direction. Moreover, I consider that the idea of an absolute monarchy has now outlived its time, and the most desirable for me in the existing conditions is an order guaranteeing the complete separation of the Church from the state and assuring complete freedom for the Church and the non-interference of the state in the internal life of the Church."

"What can you say about the essence of the charge levelled against you?"

"From the moment of my release from exile in April, 1934 I have done nothing against the authorities and conducted no agitation. I consider myself to be guilty of nothing."

Here is one of the interrogations of Protopriest John Skadovsky conducted by the assistant director of the secret-political department of the UNKVD, E.A. Ali, on November 28, 1934:

"What is the essence of your disagreement with Patriarch Sergius?"

"After accepting the rank of locum tenens, he introduced changes in Church dogmas that are contrary to the very essence of the Orthodox Church. First of all, Sergius published his well-known declaration concerning his loyal attitude to Soviet power, whereas the Church cannot be loyal to Soviet power insofar as the latter denies it. Then Sergius deprived of their rank all the bishops in the concentration camps or other places of imprisonment, which Sergius could not and should not have done. And there were other small changes.

"These views of mine are the official views of the True Orthodox Church (TOC). The prominent representatives of the TOC – Seraphim of Uglich, Joseph of Petrograd, and Damascene of Nezhin – are all in prison.

"Our task is to spread Christianity. From a practical point of view, in the present conditions, this comes down to unmasking Sergius' distortions of religion and returning believers to the bosom of the TOC."

"Did you have to express your political views in conversations with those whom you knew in Kamyshin, and with whom in particular?"

"I don't remember whether I expressed my political views to anyone in Kamyshin, although I admit that it is possible... I could speak about Church affairs. In addition, I recounted certain episodes in the life of Emperor Alexander III. I described him as a person of strong will and noble character traits who during his reign raised the international prestige and greatness of Russia. In recent times my memory has become weaker, and I don't remember many circumstances relating even to the recent period.

"Do you consider that every follower of the 'True Orthodox Church' should be a supporter of the Russian monarchy?"

"Yes, I consider that a true follower of the Orthodox Church must be a supporter of the Russian monarchy."

"Do you think that it is impermissible for a consistent supporter of the TOC to be loyal towards Soviet power?"

"Yes. A true follower of the Orthodox Church cannot have a loyal attitude to Soviet power. He cannot enter into any compromise with it, or take part in Soviet construction."

"And so an increase in the numbers of followers of the TOC is an increase in the numbers of monarchically inclined people who have a negative attitude to Soviet power?"

"Yes. An increase in the numbers of true followers of the Orthodox Church is an increase in the number of supporters of the Russian monarchical order and opponents of any compromises or loyal attitude to Soviet power."

"And in spite of that, the TOC and you as her representative place as your aim an increase in the number of followers of the TOC?"

"Yes. The Orthodox Church and I as her follower place as my aim the spreading of our teaching and the increase in the number of true supporters of the Orthodox Church. I must say, however, that an increase in the numbers of monarchists is not my immediate aim, and in general I do not pursue political ends."

During his interrogation, Fr. John said that he had not gone to work in Kamyshin because he was old and sick, but also because by entering into any responsible post he would thereby be helping the establishment of the socialist order, which was hostile to the Church. "The pre-revolutionary order of Russia is close to my idea of the ideal social order, and I am a supporter of it. However, I must make the qualification: I am not a supporter of monarchy in general. I am a supporter only of the monarchy in which the monarch is the anointed of God... Secondly, while being a supporter of the Russian monarchical order, I am by no means a supporter of those corruptions and distortions of the idea that lay at its base, and which took place in practice... These corruptions were the result of the historical fall of morality in

Russia, which led in the end to the appearance in Russia of political tendencies hostile to the monarchy and to the formation of the anti-monarchist parties of the Social Democrats and the Social Revolutionaries, etc., and to the overthrow of the monarchy by the revolution."

A few days later, on January 11, the investigation came to an end. Archbishop Procopius was accused that, "being inclined towards counter-revolution, and having monarchist convictions, he joined the counter-revolutionary grouping organized by [Bishop Joasaph] Popov in the city of Kamyshin, whither he was specially summoned by a member of the grouping, Skadovsky."

On March 17, 1935 the prisoners were condemned by the UNKVD for "counter-revolutionary propaganda, belonging to the True Orthodox Church, illegal services at home and links with the Odessa-Kherson diocese". They were sentenced to five years' exile in the town of Turtkul, Karakalpakia, Uzbekistan. This was the group case, "The Case of Archbishop Procopius (Titov), Bishop Joasaph (Popov), Priest John Skadovsky and Priest Eustathius Norits, Kamyshin, 1935".

On May 28, 1935 Vladyka Procopius was in Tashkent on his way to Turtkul, accompanied by Fr. John. In Turtkul Vladyka, Fr. John and his wife organized a house church which was accessible for all the local inhabitants. The exiles continued to live on contributions from Kherson diocese.

In the summer of 1937 the NKVD began to gather news about the exiles through informants. They summoned them to interrogations as "witnesses". One of these "witnesses" was the sergianist Nicholas Ivanovich Pridni, who testified:

"Being a religious person, I found out by chance that in the city of Turtkul, in Chimbaiskaya street number 40, a prayer-house had been organized in which services took place. One Sunday at the beginning of August 1937 I set off for this prayer-house in order to listen to the liturgy. Before allowing me into the house, Priest Skadovsky asked me whether I had prepared for communion of late, and when I replied: ten years ago, he did not allow me to attend the liturgy, but suggested that I come for confession one of these days. A few days later I came for confession and Skadovsky, having allowed me into the prayer-house, began to receive my confession. During confession he conducted counter-revolutionary propaganda... and said: 'You have to be bold and brave..., the communist, Bolshevik authority is not from God, but from the Antichrist.' After finishing confession in the house in which Titov and Skadovsky live, there in the prayer-house, in my presence, they both continued to conduct counter-revolutionary agitation, trying to persuade me that the only lawful power is the monarchical order, and that one should not recognize Soviet power, but must fight in every way against it. In order that their counter-revolutionary activity should not be discovered by the organs of Soviet power, Titov and Skadovsky were wary of conducting counter-revolutionary agitation in the presence of several people and preferred to work on believers in a counter-revolutionary spirit one to one. Titov... warned me that everything that he

and Skadovsky told me should be kept in the strictest confidence. In view of the fact that I, though a religious person, adhere to that group of churchmen that recognizes Soviet power, I decided to tell the organs of the NKVD about this, which I have done."

Another witness, T.G. Migulina, testified: "While performing religious rites, Titov and Skadovsky conducted systematic counter-revolutionary agitation. Skadovsky began to tell me that I should under no circumstances join the renovationist church movement, and declared that the renovationists recognize Soviet power, the power of the Antichrist, and that we should in no way recognize Soviet power."

Fr. John was helped by his aunt, Olga Lvovna Skadovskaya-Picard, who lived in the city of Manchester in England and regularly sent him small money transfers. The NKVD used this as one of the reasons for arresting the clergy, although, to avoid unpleasantness, Fr. John did not correspond with Olga Lvovna, limiting himself to acknowledging receipt of the money.

But this was quite enough for Archbishop Procopius and Fr. John to be arrested again on August 24, 1937 and accused of links with the White emigration and the Russian Church Abroad. They were also accused of performing religious rites and services, of putting on vestments and rizas sometimes, and of organizing an illegal prayer-house in Turtkul whether they conducted counter-revolutionary monarchist propaganda among the believers, summoning them to active struggle against Soviet power. They pleaded not guilty.

NKVD Agent Olsufyev began conducting interrogations on August 26. Although interrogations at this time were carried out with the application of torture, both confessors behaved courageously.

"You are accused," said the investigator to Archbishop Procopius, "that together with Priest Skadovsky you organized in the city of Turtkul an illegal prayer-house in which you conducted counter-revolutionary monarchist agitation. Do you plead guilty to this charge?"

"I do not, for I have never conducted counter-revolutionary agitation. While living in the city of Turtkul with Priest Skadovsky, I did indeed take part in services performed by him. In conversations with believers who came to Skadovsky, I did indeed conduct propaganda, but exclusively of a religious content."

"During discussions with believers did you touch on the question of your disagreements with the renovationists and other orientations?"

"During discussions with believers in the city of Turtkul I did indeed raise the question of my disagreements with the clergy of the renovationist tendency... Skadovsky and I did not allow believers who had previously adhered to these religious tendencies to carry out religious rites with us without confession."

"How did you formulate your disagreements with the renovationists in your conversations with believers?"

"I gave as reason for my disagreements with the clergy of the renovationist orientation the fact that the followers of these orientations violated church canons and cooperated in the anti-church politics of Soviet power. My conversations with believers in the city of Turtkul were not in groups, but one to one.

"Your reply is not accurate. Thus in conversation with believers you formulated your differences with the clergy of the renovationist orientation precisely on the basis that these clergy recognized Soviet power in their declarations to the effect that they rejected struggle against. But your position is completely the opposite. Do you support this?

"No, I do not support it. I declare that in conversations with believers I spoke to nobody about not recognizing Soviet power."

At Fr. John's interrogation the investigator said: "You are accused that, together with the hierarch Titov, you organized in the city of Turtkul an illegal prayer-house in which you conducted counter-revolutionary monarchist agitation among the believing population. Do you admit your guilt?"

"No, I do not, and on the essence of the matter I testify that I performed religious rites and services in my flat. Moreover, during services I did vest myself in rizas. Sometimes, during my performance of the service, besides my wife and the hierarch Titov, some passing believers who wanted to pray were present. At the request of believers who came to me I did perform religious sacraments: confession, baptism, I served prayer services and pannikhidas. It is true, the believers did not always pay me for carrying out these needs. The money that believers gave me I looked on, not as payment for needs, but as assistance. I never carried out counter-revolutionary agitation anywhere."

"The investigation has established that in performing the sacrament of confession you question those being confessed whether they belonged to the renovationist movement. Moreover, you conducted propaganda against the renovationists, and you said that one of the main differences with them was the fact that they recognize Soviet power. Do you admit this?"

"When performing the sacrament of confession I put questions concerning whether they visited prayer institutions that were not of our tendency. I conducted no propaganda against the renovationists and I did not discuss my differences with the renovationists among believers."

"I am going to read to you the testimonies of a female witness who reproached you for conducting systematic counter-revolutionary monarchist agitation. Do you admit this?"

“No, I do not, and I declare that I never conducted counter-revolutionary agitation anywhere.”

After a month the investigation came to an end. On the basis especially of the testimonies of Pridni and Migulina, Agent Olsufyev found Archbishop Procopius and Fr. John guilty of conducting counter-revolutionary monarchist agitation, of calling people to an active struggle against Soviet power, and of spreading provocative rumours that Soviet power would supposedly soon be overthrown. The case was passed on to a troika attached to the NKVD of Uzbekistan.

On October 28 the session of the troika took place. Archbishop Procopius and Fr. John were condemned for “systematic counter-revolutionary monarchist agitation, and belonging to the True Orthodox Church”. In accordance with article 66, they were condemned to death. This was the group case, “The Case of Archbishop Procopius (Titov) and Priest John Skadovsky, Turtkul, 1937”. On November 23, 1937 Archbishop Procopius and Fr. John were shot. What happened then to Fr. Eustathius and Ekaterina Vladimirovna is not known.

In 1981 Archbishop Procopius and Fr. John Skadovsky were glorified among the New Martyrs and Confessors of Russia by the Russian Church Abroad. In November, 2008 Archbishop Procopius was again glorified by the Russian True Orthodox Church at its Council in Odessa.

*

Protopriest Gregory Dmitrievich Sinitsky was born on January 23, 1873 (or 1872) in the village of Rovnoye, Kherson uyezd, Kherson province in the family of a priest. He finished his studies at Odessa theological seminary in 1885, and became a reader in the Dormition cathedral in Alexandria, Kherson province. On August 31, 1896 he married **Lyudmilla Ivanovna** (née Babura, born October 10, 1878 in Ivanovka, Kherson province in the family of a priest), and on October 1 was ordained to the priesthood. He was sent to the village of Troitskoye-Safonovo, Kherson uyezd, and then to the Staruspensky cathedral. He was raised to the rank of protopriest. In 1916 Fr. Gregory was appointed rector of the cathedral of the Nativity of the Mother of God (or Mother of God “the Joy of All Who Sorrow”) in Nikolayev, Kherson province. Fr. Gregory and his matushka had five daughters; the two elder ones went to the Odessa institute for noble maidens. In 1922 his youngest daughter died at the age of twelve.

In 1922 the renovationists obtained the removal of Archbishop Procopius from his see and the appointment in his place of the renovationist Archbishop Anatolius (Samarsky). Only two priests remained faithful to Vladyka Procopius: **Fr. Paul Samgor** (born 1881 or 1882) and Fr. Gregory. Fr. Paul was arrested in April, 1923 and cast into prison in Nikolayev, where he very soon died of typhus. The renovationists demanded of Fr. Gregory that he repent of his “errors” and join the schism. But he continued to refuse to concelebrate with the renovationists, and was forced to leave

his service in the cathedral and serve in flats. In June Patriarch Tikhon was released from prison, and with his and Archbishop Procopius' blessing Fr. Gregory was appointed to receive the repentance of the local clergy who came over from the renovationist schism.

In 1927 he was under investigation, but was not condemned.

In July, 1927 Metropolitan Sergius published his notorious "Declaration". Archbishop Procopius of Kherson, who was on Solovki at the time, refused to accept it, as did Fr. Gregory. He refused to read both the declaration of Metropolitan Sergius and that of Metropolitan Michael, Exarch of the Ukraine, from the church ambon. He formulated his and his flock's position in letters to Metropolitan Michael, Archbishops Procopius and Anatolius and Bishop Parthenius in 1927-28, writing: "The declarations are unacceptable for our conscience... We cannot condemn members of the Orthodox Church who think differently from us as if they were heretics, we do not break canonical communion with them. But we shall not pray with them so as not to participate in the recognition of the unlawful appointment of a bishop. We do not impose our point of view on anybody, but we declare it to those who turn to us."

In September, 1928 Archbishop Procopius was officially removed from his see by Metropolitan Sergius, and the Kherson-Nikolayev diocese was joined to that of Odessa. Archbishop Anatolius of Odessa forbade the Odessa clergy to serve with Fr. Gregory. As a result Fr. Gregory separated from Anatolius on October 1, the feast of the Protecting Veil of the Mother of God and the anniversary of his ordination. He left the Skorbyashchenskaya "Novokupecheskaya" church and began to serve in flats. He was constantly subjected to threats and arrests. His two elder daughters were forced to move to Moscow because the authorities in Nikolayev deprived them of the possibility of studying and working in Nikolayev.

Fr. Gregory was followed into the wilderness by **Deacon John Pavlovsky** and a significant number of laypeople. He was banned from serving, but continued his antisergianist activity. In 1929 he went to Bishop Damascene in Starodub and corresponded with Archbishop Procopius.

At this time there were several Josephite priests and parishes in the region. Thus the Josephite dean in Odessa was **Priest Orlov**, and **Protopriest Alexander Vvedensky** served in the "Botanic" church in Odessa. **Priest Benedict Korolchuk** served in Ananyev (he was at first under the omophorion of Archbishop Demetrius (Lyubimov), but then, in 1929, moved to Bishop Paul (Kratirov)). And in the church of the village of Mutykhi, Shevchenko region, there served the Josephite **Hieromonk Thaddeus (Tarasenko)**. The community of the True Orthodox in the village of Matyasi was led by **Hieromonks Gudail and Dositheus**. And from the end of 1927 to 1931 a secret church was active in the village of Belvedery, Novoarkhangelsk region.

Linked with Fr. Gregory was the superior of the church in the village of Peresadovka, Nikolayev okrug, **Fr. Elijah Takovila**, who also commemorated only Archbishop Procopius and Metropolitan Peter. Fr. Gregory also had contacts with the Josephites in Yelisavettgrad and Kharkov (in particular, with Fr. Gregory Seletsky). He received from them the appeal, "The Church in the wilderness", a copy of which he sent to Kherson. His parish continued to function until January, 1931. One of its active members, **S.F. Vorobyev**, led an anti-communist strike at factory no. 61 on December 2, 1930. Fr. Gregory himself prayed for the Emperor Nicholas II and at meetings said: "The darker the night, the brighter the stars; the deeper the sorrow, the closer is God; we are on the eve of the last times of the Antichrist."

On January 15, 1931 eleven people were arrested in Nikolayev. Five of them were separated into another case, while the other six, including Fr. Gregory, Deacon John, I.I. Pavlovsky and S.F. Vorobyev were charged as part of the case against the True Orthodox Church in the Ukraine. Fr. Gregory was accused of being "the leader of the Nikolayev group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and was placed in solitary confinement in a prison in Nikolayev. Two weeks later his wife was arrested and put into a cell with criminals and prostitutes for six months.

On April 14 his two daughters, **Faina** (born June, 1899 in Vladimirovka, Kherson uyezd) and **Seraphima** (born July 25, 1903 in Troitskoye-Safonovo), who were working in Moscow, were also arrested and cast into Butryki prison. On June 5 they were condemned for being members of "the counter-revolutionary monarchist organization, 'The True Orthodox Church'", of "anti-Soviet propaganda" and "aid to exiles". This was part of the group case, "The Case of I.A. Babikov and others (R-35593), Moscow, 1931". They were exiled for three years to Aulie-Ata (Dzhambul) in Kazakhstan. In 1932 they were joined by Lyudmilla Ivanovna and her eldest daughter. The youngest daughter went to acquaintances in Leningrad.

On December 14, 1931 Fr. Gregory was sentenced to three years' exile and sent to the north. According to another source, on January 26, 1932, after spending a whole year in solitary confinement, he was exiled to the village of Konevo, Vologda province for three years. In 1935, at the end of his exile, he went to Samarkand to his wife and two elder daughters, who had settled there in 1934. In 1936 Fr. Gregory and his wife went to Nikolayev, to the grave of their daughter, and then returned to Samarkand. This trip was noted by the authorities and became one of the reasons for his later arrest.

On June 27, 1937 Fr. Gregory was arrested in Samarkand and sent first to prison in Taskhkent, and then under convoy to Nikolayev. The investigation was conducted in conditions of extreme pressure on Fr. Gregory. The NKVD officer swore at him and did not allow him to write down in his own hand the replies to his questions, but himself wrote the answers, twisting them in the direction he needed. In August Fr. Gregory was condemned for "counter-revolutionary agitation" and

sentenced to ten years in the camps in accordance with article 58-10. By this time Fr. Gregory's already poor health was getting worse...

On September 15 he arrived at Kochkoma station on the Kirov railway line in the Medvezhyegorsky camp, Karelia. He was several times moved from one camp to another, which made life still more difficult for him. One hundred people and more lived in the barracks. They slept in their outer clothing, in their boots, with wristbands on their hands from the bedbugs. On their heads they had gauze bags, and they put their hands into the pockets of their coats. So as not to die from hunger it was necessary to work – a worker was given two times more food. But Fr. Gregory, being severely ill, was not able to work. However, he was regularly helped by his wife and daughters, who sent parcels, medicines and money to the camp. Much was lost on the way, and there were many criminals among the prisoners, and they especially liked to fleece old men. But some got through and kept the confessor alive.

Fr. Gregory found himself together with the Catacomb Bishop Athanasius (Sakharov) from the end of 1937 to the middle of 1938. Being with "Uncle Athanasius", as Fr. Gregory called him in his letters, gave "rest to his soul". Bishop Athanasius said that he was very elderly, but very strong in spirit, and he was able to support many others in the camp. In 1938 Fr. Gregory asked for a meeting with his family, but was refused. In April, 1940 Fr. Gregory appealed to the Supreme Procurator of the USSR for release, writing: "I do not recognize myself to be guilty at all. Though condemned, I have not committed any crime. I am just as honourable in relation to the State as I am from an ecclesiastical point of view, and I have never permitted myself to violate my civil duties..."

However, there was no reply to his appeal, and in March, 1941 Fr. Gregory was admitted to the prison hospital with pellagra. On April 21, the second day of Pascha, he died. The news was conveyed to his family, who had moved to Kostroma, on the ninth day, the day of Radonitsa. It was not the authorities who told them, but some good people, who wrote to them about the last months of his life in camp. Many of his letters were preserved.

After the death of Fr. Gregory, Bishop Athanasius continued to correspond with Lyudmilla Ivanovna. She supported him materially for twenty-four years, although they never saw each other, and she herself was seriously ill and in a wheel-chair. Her letters to Vladyka were written by dictation to her daughter. She and her daughters conducted a voluminous correspondence and supported many innocent sufferers.

(Sources: M.E. Gubonin, Akty Svyateishogo Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, pp. 887-88, 989; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, part 2, 1957, p. 128; Russkiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 62; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, p. 537; Krest na Krasnom Obryve, Moscow, 1996, p. 107; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 74; M.V. Shkarovsky, Pravoslavnaya Rus', N 7 (1614), September 1/14, 1998, p. 13;

Pravoslavnyaya Rus' N 14 (1587), July 15/28, 1997, p. 7;
http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans);
"Novosvyaschennomuchenik Tserkvi Katakombnoj Arkhiepiskop Prokopy (Titov)
Odessky i Khersonsky", catacomb.org.ua; <http://www.histor-ipt-kt.org/KNIGA/kiev.html>)

18. HIEROMARTYR ALEXIS, BISHOP OF VORONEZH

and those with him

Bishop Alexis, in the world Alexander (in his autobiography – Semyon) Vasilyevich Buy, was born in the village of Ksyenyevka (or Nikolayevsky), Novokuskovskaya volost, Tobolsk (or Tomsk) province, in 1892 into a peasant family that had emigrated to Siberia from Vitebsk province even before the time of Stolypin. In his words, “I finished the parish and theological school in Tomsk, and, having no means to continue my education, I entered a church-parish school attached to the Krasnoyarsk Znamensky men’s monastery, where I became chief clerk”. While in the monastery, Alexander Vasilyevich studied by correspondence at the theological seminary in Krasnoyarsk, and in 1915 passed his examinations in the fourth class. However, he could not continue his studies because of a lack of money. At the beginning of September, 1915 he became cell-attendant in the Hierarchical House in Tomsk and with the blessing of Archbishop Anatolius (Kamensky) was accepted at the local seminary and was able to finish the classes and receive an intermediate-level theological education. On September 29, 1915 he was tonsured into monasticism in the Hierarchical House with the name Alexis. On October 11, 1915 he was ordained to the diaconate, and was placed in charge of the chancellery of the Archbishop of Tomsk and Irkutsk. On April 4, 1917 he was ordained to the priesthood, and continued to work in the chancellery. He remained with the bishop until 1918, when he was appointed as teacher of Holy Scripture in the missionary-catechetical school in Biisk, Tomsk province. For a whole year he also served as inspector of the school. In the winter (or autumn) of 1919 he returned to Tomsk and became the private secretary of Archbishop Anatolius, and stayed with him until the middle of 1920, after which he moved to Irkutsk, entered the Prince Vladimir men’s monastery. On June 27, 1922 he was appointed superior of the community. However, the Bolsheviks soon closed the monastery and in the autumn of 1922 he was arrested for “counter-revolutionary activity”. After three months he was released and was summoned to Moscow.

Fr. Alexis was tall and thin, an inspired preacher, a great faster and a true monk. He celebrated the Divine services with great concentration.

On April 21, 1923 Fr. Alexis was received into the Samara diocese, which for several months had been deprived of its ruling archpastor, Archbishop Anatolius (Grisiuk), who was in prison. He was appointed superior of the Alexander Nevsky monastery near Bugulma, where the famous icon “It is meet” was venerated (according to one source, he was appointed superior on June 27, 1922). He was raised to the rank of archimandrite, and Vladyka Anatolius wanted to make him his vicar in Bugulma. According to one source, he was consecrated Bishop of Bugulma on December 19, 1923.

However, according to other sources, On December 19 / January 1, 1923/24, Fr. Alexis was consecrated bishop of Veliga, a vicariate of the Polotsk diocese in Ufa by

Bishop John (Poyarkov) of Davlekanovsky, Mark (Bogoliubov) of Sterlitamak and Benjamin (Frolov) of Baikin in Ufa. The ordination was later recognized by Patriarch Tikhon. Very soon after his consecration he went to Moscow, and on March 13 (or July 19) he was appointed Bishop of Petropavlovsk, a vicariate of the Omsk diocese. After several months he was transferred to the see of Semipalatinsk, a vicariate of the same diocese. On April 12, 1925 he was in Moscow, and signed the act transferring higher ecclesiastical power to Metropolitan Peter. Later in 1925, according to one source, he was appointed bishop of Akmolinsk and then bishop of Vitebsk. In October, 1925 he was appointed bishop of Semipalatinsk, temporarily administering the Yekaterinburg (Sverdlovsk) diocese, but did not arrive at his see. In the same month, however, according to another source, he was appointed Bishop of Veliga and temporary administrator of the Vitebsk diocese.

In February, 1926 he was appointed bishop of Ostrog, a vicariate of the Voronezh diocese. That spring he was arrested, sent to Moscow and cast into Butyrki prison. After six months he was released. Later in 1926, he became bishop of Kozlov (Michurinsk) and the superior of a monastery in the town. There are some indications that in 1926-27 he became bishop, first of Shatsk, a vicariate of the Tambov diocese, and then, from December, 1926, of Urazovsk, a vicariate of the Voronezh diocese. According to another source, however, he returned to the diocese of Kozlov.

According to some sources, Bishop Alexis was appointed a candidate for temporarily fulfilling the duties of deputy of the patriarchal locum tenens by Archbishop Seraphim (Samoilovich).

According to Bishop Alexis himself, however, on February 16/29 (or March 1), 1927, with the blessing of Archbishop Seraphim, deputy of the patriarchal locum tenens, he became temporary administrator of the Church of Voronezh while remaining at the same time bishop of the Kozlov district. This happened after Archbishop Peter (Zverev) of Voronezh was arrested and imprisoned by the Bolsheviks in November, 1926, which encouraged the renovationists in the city, led by "Metropolitan" Cornelius (Popov) and "Bishop" Zacharius (Popov) of Ostrog, to rear their heads again. Soon Bishop Alexis found himself the target of a campaign by the OGPU, who undoubtedly planted stooges in his entourage. In the autumn he moved to Voronezh, and in December was appointed Bishop of Urazovsk – but did not accept the appointment.

On January 9, 1928 Bishop Alexis joined the True Orthodox Church under Metropolitan Joseph, and on January 22 he wrote an epistle to the clergy and laity of the Voronezh diocese concerning his separation from Metropolitan Sergius, in which he said: "By his actions contrary to the spirit of Orthodoxy, Metropolitan Sergius has torn himself away from unity with the Holy, Catholic and Apostolic Church and lost the right to lead the Russian Church... Being zealous for the glory of God and wishing to put a bound to further encroachments by Metropolitan Sergius on the integrity and inviolability of the Holy Canons and the decrees of Church order and

to preserve without stain canonical communion with our lawful Head, the Patriarchal Locum Tenens his Eminence Metropolitan Peter of Krutitsa I elect his Eminence Joseph (Petrovykh) as my highest spiritual leader... His Eminence Metropolitan Joseph and those hierarchs who are of like mind with him have condemned the actions of Sergius and deprived him of communion with themselves."

The epistle was signed by ten representatives of the Voronezh clergy, including Archpriests John Andreyevsky, Nicholas Piskanovsky, Peter Novosiltsev, Elijah Pirozhenko, Paul Smirnsky, Sergius Gortinsky, Alexander Philippenko, John Stelbin-Kamensky and V.P. Chilikin. It was then taken by Bishop Alexis' cell-attendant, the priest Stepan Stepanov, to Metropolitan Joseph, and received his approval.

Five days later, on January 27, and again on April 11, Metropolitan Sergius and his Synod placed Bishop Alexis under ban "for schismatic activity". He rejected these bans. Then the sergianist bishop of Voronezh, Vladimir (Bogucharsky), announced the "fall" of Bishop Alexis. In April, Metropolitan Sergius entrusted the Voronezh diocese to Archbishop Macarius (Zvezdov) of Smolensk. However, the majority of the Voronezh flock, led by the above-named priests, refused to follow the sergianists.

The main centre of the activity of the True Orthodox Christians was the men's Alexeyev Akatov monastery in Voronezh together with the women's Pokrov Devichi monastery, and, in the first half of 1928, the Voznesenskaya and Pyatnitskaya (Nativity of the Mother of God) churches. In all, about 80 parishes separated from Metropolitan Sergius in the Voronezh diocese, mainly in the Ostrog, Usmansky and Borisoglebsk districts.

In the spring and summer of 1928 the movement of the True Orthodox Christians spread to other eparchies in the Central Black Earth region. On March 17, there arrived in Voronezh an emissary of the clergy of the town of Yelets, the priest Fr. Sergius Butuzov. He met Bishop Alexis and copied his Josephite appeals and epistles. On returning to Yelets, he placed his parish of the St. Vladimir church under the omophorion of Bishop Alexis. When the second priest left the church, Bishop Alexis sent Igumen Pitirim (Shumskikh) to support Fr. Sergius. He helped organize a monastic community attached to the St. Vladimir church; this was later transferred to the Yelets Znamensky monastery, which had left Metropolitan Sergius.

Another "Buyevtsy" stronghold was the Zadonsk district, where the leading figure was Archimandrite Nicander (Sturov). In September, 1928, Bishop Alexis himself went to Zadonsk and succeeded in consolidating the True Church there. In the Kozlov (Michurinsk) district, where Bishop Alexis had previously served, the St. Nicetas church in the town of Kozlov joined the True Orthodox Church, as did the church in the village of Izberdey. In Tambov, the cemetery church of Saints Peter and Paul joined the True Orthodox Church. In the spring and summer of 1928, a significant proportion of the parishes of the Staro-Oskolsky district, led by the dean,

Archpriest Athanasius Shigalev, joined Bishop Alexis, as did the churches in the villages of Dronovo and Terebrino in the Belgorod district, and others in the Kursk district. In all, the "Buyevtsy" branch of the True Orthodox Church encompassed about 40 districts of the Central Black Earth region.

On March 18, 1928, Bishop Alexis was visited by **Bishop Barlaam** (Lazarenko) of Maikop in the North Caucasus, who was living illegally in the mountains while leading the anti-sergianist Christians of the Maikop, Black Sea and Armavir districts. On his way to Voronezh, Bishop Barlaam had united a whole series of parishes in the Poltava, Kharkov and South Kursk provinces, and in particular a group in the Sumy district led by **Priest Basil Podgorny**. Since Bishop Barlaam was not able to lead these parishes himself, he handed them over to the spiritual direction of Bishop Alexis. Moreover, after getting to know Bishop Alexis, he decided to put himself, as well, under his spiritual direction. In this way a large swathe of parishes in the South of Russia came under the omophorion of Bishop Alexis.

In May, 1928, there was a meeting in the flat of Protopriest Theodore Andreyev in Petrograd attended by Bishop Demetrius of Gdov, Bishop Alexis, the Muscovite Protopriest Nicholas Dulov and Professor Michael Novoselov. "The most important result of the conference," writes M.V. Shkarovsky, "was the distribution of spheres of influence. Vladyka Demetrius entrusted Bishop Alexis with administering the whole of the south of Russia and the Ukraine, including the parishes he himself had looked after earlier. His motive for this was their distance from Petrograd. The bishop of Kozlov [Alexis] completely recognized the leadership of Bishop Demetrius and resolved all thorny questions with him."

The news of this event, in the summer of 1928, led to a mass movement of sergianist parishes in the Ukraine and the South of Russia to Bishop Alexis: in the town of Yelizavettgrad (Zinovievsk), Kupyansky district, the town of Yeisk, various districts of the Kuban, etc. Bishop Alexis himself moved to Yelets in Orel province, from where he administered his parishes in the Ukraine and the South of Russia, carrying out the duties of Exarch of the Ukraine.

The rapid growth of the True Orthodox Church greatly worried the authorities. So, at the beginning of May, 1928, the OGPU forbade Bishop Alexis from living in Voronezh, and on May 20, immediately after his trip to Petrograd, he moved to Yelets, into the flat of Fr. Sergius Butuzov.

Fr. Sergius Butuzov witnessed during his interrogation in 1930: "After Bishop Alexis moved to Yelets, there was a wave of people uniting with him. My flat became a kind of wanderers' hostel, since every day two or three priests spent the night there. Most of these people came from Sumsk district, and Bishop Alexis ordained some tens of priests for that district."

Bishop Alexis sent Fr. Sergius to the Voznesensky church in Voronezh, but he was not accepted there because the church had already been occupied by the sergianists.

So on January 2, 1929, Fr. Sergius became the superior of the church in the village of Nizhny Iskorets, Liskinsky region. On July 21, 1929, Fr. Sergius Butuzov was arrested in Yeltz and was exiled on September 12, although he had been released from prison only one-and-a-half weeks earlier.

Bishop Alexis appointed as his representative in Voronezh the eparchial dean, Archpriest Alexander Palitsyn, and as his assistant - Fr. John Steblin-Kamensky. At the end of 1928 Fr. Alexander died, and Bishop Alexis appointed Fr. John as eparchial dean in his place.

In the course of 1928 many leaders of the True Orthodox Church were arrested and exiled from the region - Fr. Nicholas Piskanovsky, Fr. Peter Novoseltsev, Fr. Elijah Pirozhenko, Fr. Chikilin, and, at the beginning of 1929, Fr. John Andreyevsky. When Bishop Alexis heard of Fr. John's arrest, he came the same day to the church where the priest had been serving and comforted his grieving flock. After returning from exile in Central Asia, Fr. John went underground and, as we shall see, continued the traditions of the True Orthodox Church for several more years.

The "Buyevtsy" had close and constant relations with the Josephites in Moscow and Petrograd. This was achieved mainly through Protopriest Nicholas Dulov and Fr. Stephen Stepanov. The latter met Archbishop Demetrius (Lyubimov) several times in September, 1928, and went with him to Taitsy, near Petrograd, where a secret store of Josephite literature was held. This literature spread to the Central Black Earth region, where it was gratefully received and multiplied by the peasants. Particular success was enjoyed by the brochure "What an Orthodox Christian must know".

In the spring of 1929 fresh repressive measures were undertaken by the authorities, some of them in connection with the just beginning collectivization campaign. On the night from March 6 to 7, 1929, Bishop Alexis was arrested in Yelets for being "the organizer of the counter-revolutionary monarchist organizations of the 'Buyevtsy'". During the search he was described as behaving "boldly and provocatively". He was sent to Moscow in a special convoy and was cast into Butyrki prison. On May 17 he was sentenced to three years in the camps in accordance with article 58-10 of the criminal code, and was sent to Solovki, arriving there on June 9. There he took part in catacomb services. He never returned to his flock.

After the arrest of Bishop Alexis, Metropolitan Sergius appointed Archbishop Zacharius (Lobov) as head of the Voronezh diocese. However, the clergy did not accept him, but rather considered him as no better than a renovationist, and a secret college of priests loyal to Bishop Alexis was formed to administer the diocese. This college consisted of Archpriest John Steblin-Kamensky (the president), the priests Sergius Gortinsky, Eugene Marchevsky and John Zhidyaev, and Archimandrite Ignatius (Biryukov), the diocese's spiritual father and the de facto leader of the diocese's monastics. On May 2, the authorities closed the church of the Pokrov

Devichi monastery - Abbess Dorogavtseva died at the same time. Many thousands of people attended her funeral on May 4, when Fr. John gave a flaming speech in which he said that the abbess had been a victim of the contemporary persecution against the Church. Fr. John had been under constant observation since March, and on May 19 he was arrested and sent for three years to Solovki. This was a heavy blow, but the activities of the "Buyevtsy" did not come to an end. The leadership of the secret college was assumed by Fr. Sergius Gortinsky, and the superior of the church of the Alexeyev monastery, Fr. Theodore Yakovlev, was enrolled as a member. Relations were established with Bishop Alexis, who was at that time in the camps.

The Josephite college had a wide range of preacher-messengers in the diocese. The most important of them were Archimandrite Tikhon (Krechkov), Igumen Joseph (Yatsk), Hieromonk Melchisedek (Khukhryansky) and the laymen Polyakov, Kartsev and Karelsky.

The activities of the "Buyevtsy" were hindered by the lack of a bishop. In the beginning, after the arrest of Bishop Alexis, they were led between March and May, 1929 by Bishop Maximus (Zhizhilenko), who sent an epistle about this to Voronezh. In the "Buyevtsy" churches they began to commemorate Bishop Alexis in the ordinary services, and Archbishop Demetrius and Bishop Maximus - in the litany of fervent supplication.

However, on May 24 Bishop Maximus was also arrested. After this differences of opinion appeared among the Voronezh clergy. In July, most of the diocese began to be served by Bishop Joasaph (Popov) of Bakhmut and Donetsk, who lived in the town of Novomoskovsk. The diocesan spiritual father, **Archimandrite Ignatius (Biryukov)** "with the brotherhood" applied to come under his omophorion. But the leader of the Zadonsk district, **Archimandrite Nicander (Sturov)** made a corresponding application to Archbishop Demetrius and received his written agreement to administer the district. When Archimandrite Nicander went to Petrograd, Archbishop Demetrius offered that he accept consecration to the episcopate, but Fr. Nicander refused on grounds of illness. Archbishop Demetrius served the Zadonsk district until his own arrest in November, 1929. In July, **Igumen Pitirim (Shumskikh)** and **Hierodeacon Melchisedek** (Khukhryansky) came to him from Voronezh for ordination, but they were refused because of doubts concerning certain facts in their personal biographies. Then they went to Bishop Joasaph and were raised by him to the ranks of archimandrite and hieromonk, respectively.

Since Novomoskovsk was significantly nearer than Petrograd, the majority of the Voronezh clergy were forced willy-nilly to be served by Bishop Joasaph, even sometimes against their will. Thus Fr. Theodore Yakovlev spoke in favour of joining Archbishop Demetrius and corresponded with him, but in August he nevertheless agreed with the circular of Bishop Joasaph declaring that the affairs of the diocese would now be administered by himself and Fr. Sergius Gortinsky. Bishop Joasaph was considered the ruling bishop of Voronezh and de facto served the majority of

the "Buyevtsy" until the massive arrests at the beginning of 1930. Thus on March 5 the dean of Bobrovsky, Archpriest Alexander Archangelsky, sent him a letter asking him to appoint priests in six village churches of the district. On March 7, 1930, Bishop Joasaph wrote an epistle to the clergy and laity of the city of Tambov and sent it with a priest whom he had ordained, Fr. George Nikitin.

At first the activity of the little-known Bishop Joasaph aroused suspicions and fears in the Josephite leadership. According to one source, Archbishop Demetrius even considered the possibility of banning the Voronezh clergy who recognized him. However, this conflict was defused. From the camps Bishop Alexis transferred the administration of the diocese to Bishop Joasaph, which act was sanctioned by Archbishop Demetrius. But according to the witness of Fr. Sergius Butuzov, many Voronezh clergy still went to Archbishop Demetrius, who was "well known throughout Russia for his steadfastness in Orthodoxy".

Fr. Sergius himself received a proposal from Archbishop Demetrius that he accept a place under his leadership and on November 6, 1929 moved to Petrograd. Archbishop Demetrius wanted to send Fr. Sergius to Vyatka or Serpukhov, but the parishioners of the Moiseyevsky church at Porokhovoy succeeded in keeping him for their church. There he was arrested on March 19, 1930, in connection with the "Buyevtsy" affair.

The clouds gathered over the Voronezh Josephites throughout 1929. In the summer Fr. Sergius Gortinsky was arrested and accused of taking over the rights of the administration of the diocese, but there was not enough evidence and he was freed. Another member of the Josephite "college", Fr. John Zhidyayev, was arrested in August, was freed for a time, and then arrested again in December and sentenced to two years in prison on the trumped-up charge of 'stealing church property'.

The OGPU's main excuse for attacking the Buyevtsy was the unrest that took place in the countryside with the beginning of collectivization in 1929-30. This unrest was supposedly organized by an ecclesiastical-monarchist organization in the south of Russia lead by Bishop Alexis and coordinated in the Alexeyev monastery by periodical meetings of the Buyevtsy leadership. During one of these, in December, 1929, Fr. Theodore Yakovlev is reported to have said: "The clergy and believers are now suffering great violence at the hands of Soviet power. The churches are being closed, the priests are being arrested, and the peasants are being forcibly driven into the collective farms." Archimandrite Tikhon said that collectivization was a way of removing the peasants from their churches, which were then closed. (This is what in fact happened.) Igumen Joseph (Yatsk) is reported to have said: "Now the times of the Antichrist have arrived, so everything that Soviet power tried to impose upon the peasantry: collective farms, cooperatives, etc., should be rejected."

At the beginning of 1930 the Voronezh peasantry rebelled against forcible collectivization in several places. Thus in Ostrog district alone between January 4 and February 5 there were demonstrations in twenty villages: Nizhny Ikorets,

Peskovatka, Kopanishche, Podserednoye, Platava, Kazatskoye, Uryv, Dyevitsa, Godlayevka, Troitskoye, Drakonovo, Mashkino, Badyeyevo, Selyavnoye and others. At the same time there were demonstrations in the neighbouring areas of Usmansky district, from where they moved to the Kozlov, Yelets, Belgorod and other districts, encompassing more than forty districts in all. The OGPU considered that these demonstrations took place under the influence of the "Buyevtsy".

On January 21-22, in Nizhny Ikorets, some hundreds of peasants, mainly women, destroyed the village soviet, tore down the red flag, tore up the portraits of the "leaders" and walked down the streets with a black flag, shouting: "Down with the collective farms! Down with the antichrist communists!" An active participant in this event was **Nun Macrina** (Maslovskaya), who said at her interrogation: "I preached Christ everywhere... [I urged] the citizens to struggle with the apostates from God, who are emissaries of the Antichrist, and [I urged] the peasants not to go into the collective farms because by going into the collectives they were giving their souls to the Antichrist, who would appear soon... In the village of Nizhny-Ikorets the believers do not go and will not go into the collective farm... In 1929 I went round many places and everywhere I preached against the communists..."

In February-March, 1930, the OGPU investigated 492 people in connection with these disturbances. The anti-Soviet organization called "The Flock" which they uncovered was supposedly made up of 22 leaders and 470 followers, including 4 officers, 8 noblemen, 33 traders, 8 policemen, 13 members of the "Union of the Russian people", 81 priests, 75 monastics, 210 kulaks, 24 middle peasants, and 2 beggars. 134 people were arrested, of whom some were freed, some had their cases referred to higher authorities and some died during the investigation (the violent methods used to extort confessions during the 1930s are well-known). One of the accused, **M.A. Vladytska**, was found in possession of photographs of Archbishop Peter (Zverev) and Bishop Alexis together with some notes about their fates. This was considered evidence of guilt.

On February 1 (or 20), 1930, Bishop Alexis was arrested in Solovki for spreading the "Epistle to the whole Church" of Archbishop Seraphim of Uglich, and together with Protopriests John Steblin-Kamensky and Nicholas Dulov was taken by convoy to Voronezh. From March 5 they were in the local prison. Bishop Alexis was interrogated by A.V. Kazansky several times, but without result. In his last protocol Bishop Alexis wrote in his own hand: "I do not plead guilty to anything."

Many of Bishop Alexis' followers were being arrested and condemned in the first "Buyevtsy" trial and shot in Voronezh at this time, and on July 28 he himself was sentenced to death. However, it was decided not to carry out the sentence against Bishop Alexis. Instead, he and Archpriest Nicholas Dulov, who had been broken by interrogators, were brought to trial in Moscow in connection with the case of the All-Union Centre "True Orthodoxy" and in September, 1930 were cast into Butyrki prison. On September 3, 1931 Bishop Alexis was convicted of being "the leader of a regional branch of the All-Union counter-revolutionary organization, 'The True

Orthodox Church' in the Central Black Earth province". He was also accused of "undermining the collectivization of village agriculture", of "having links with one of the leaders of the Centre, Archbishop Demetrius (Lyubimov), and other members of the Centre", and of "linking his counter-revolutionary activity with the leaders of other branches of the organization". In accordance with articles 58-10 and 58-11 he was sentenced to death. However, this sentence was commuted to ten years in the Svir camps, where he arrived on October 3, 1931, being under constant surveillance.

Meanwhile, in June, 1931, the authorities had closed the Alexeyev Akatov monastery in Voronezh. Of the monks who still remained, some were arrested and others were dispersed. It seemed that this was the end of the "Buyevtsy". But after hiding for a time in the underground, the Voronezh Josephites again set to work in January, 1932. The initiators of the reestablishment of the "Buyevtsy" centre in Voronezh were **Hieromonk Bassian** (Dmitrievich Molodtskoy), from the former Alexeyev monastery, and **Nun Anatolia** (Sushkova), who had been arrested in 1929 and after serving her sentence in the Svirsk camp had returned to Voronezh in 1932. They chose the parish in the village of Uglyanets as the centre of their activity because it was situated in a remote wooded area but was at the same time not far from Voronezh.

Between April and August, they managed to establish links with Bishop Alexis in the Svir camp, where he was reported to enjoy the honour and respect of the prisoners, and especially the clergy. In April, 1932, Hieromonk Seraphim (Protopopov) went to him. In August of the same year, Hieromonk Bassian himself together with Hieromonk Seraphim went to meet him in the camp. During this meeting Bishop Alexis appointed the priest Basil Kravtsov, the superior of the Uglyanets church, as dean of the Voronezh diocese and indicated that they should continue to commemorate his name during the Divine services.

Hieromonk Bassian witnessed: "His Grace Vladyka Alexis blessed us for further difficult exploits in the defence and strengthening of True Orthodoxy, saying that we should continue our work and draw more people to our side, explaining and convincing them that Soviet power... does works that are pleasing only to the Antichrist and is hostile to the true Christian, and that the true Christian must not be troubled by Soviet power, but - the main thing - should not join the collective farms."

The reconstituted "Buyevtsy" diocesan centre quickly united 27 groups - in Voronezh, Kozlov and 25 villages, in the majority of which churches that had separated from Metropolitan Sergius could still function legally. Unfortunately, Fr. Basil Kravtsov was recruited by the OGPU and from March, 1932, operating with the codename "Martov", began to incriminate True Orthodox Christians. By the autumn 64 new "Buyevtsy" had been arrested and condemned by a troika of the OGPU. On October 4, 74 more people were arrested. On October 5, 1932 twenty-five Josephite nuns arrived in Uglyanets from Kiev. However, massive arrests began there within a few weeks. These arrests continued until January 4, 1933.

On November 1, 1932 Bishop Alexis was arrested in Svirlag and sent to Solovki. Then, on December 19 (21), he was taken under guard to Voronezh to take part in the second "Buyevtsy" trial. In this trial 202 people were investigated. Besides Bishop Alexis, 13 priests, 44 monks and nuns, 4 "wandering churchmen", 2 former policemen, 8 kulaks and merchants, one handicraftsman and one civil servant were eventually brought to trial.

Bishop Alexis' first interrogation took place in the local prison on December 21. In his cell he was surrounded by stooges and informers who reported his every word. On December 25, according to OGPU records, Bishop Alexis repented of his opposition to Soviet power and counter-revolutionary activity. On December 27, however, according to the informer "Martov" (Fr. Basil Kravtsov) he said that this repentance had been a lie, a manoeuvre by which he hoped to shorten his own and the others' investigations. And on December 28 he declared to Fr. Kravtsov: "They want to use me to liquidate... the True Orthodox movement. I will never do this, even if they threaten me with death. I am ready to die for the Holy Church with a clean conscience." Three months later the investigation of Bishop Alexis came to an end.

The other defendants conducted themselves with great steadfastness. Thus Nun Anatolia (Sushkova) declared at her interrogation on November 3: "In accordance with my political world-view, I am hostile to the existing regime in Russia for the following reasons: Soviet power is an atheist power which wages war on religion and closes churches, repressing the clergy and thereby persecuting the faith. But we Buyevtsy are conducting an irreconcilable struggle with Soviet power and its enterprises, creating the most fitting cadres of True Orthodox Christians, who can be strong fighters for the Christian faith in Russia."

Again, the priest A. Sviridov, the "leader of the Podgorny branch", declared that the actions of the authorities in relation to the Church and in the creation of collective farms was unjust: "The clergy is being persecuted. In order to close the Church down, all of the clergy without exception are being accused of conducting propaganda and imprisoned. Atheism is being imposed. The churches of the peasants are being desecrated, ignorance is being inculcated... In spite of the wishes of the majority of the peasants, collective farms are being created which only harm the peasants, for they are not ready for them. Without taking into account the capacities of the peasants, they are imposing intolerable taxes on them, condemning them to certain death."

On March 12, 1933 Bishop Alexis was sent to the Butyrki prison in Moscow, and on April 2 his case was shelved. On April 12 he was sent to Solovki to serve the remainder of his sentence. He worked in the wood-polishing factory.

Archpriest Sergius Shukin recalls an encounter he had with him in the summer of 1936: "We were sent by convoy to the Ukhto-Pechersk concentration camp (in the far north). The transfer took almost a whole month, since every two or three days we

had a stop at the following points: Kharkov, Orel, Syzran, Vyatka and Kotlas. In Kotlas the railroad ended and we were conducted further on barges along the Northern Dvina and Vychegda to the harbour of Ust-Vym. From there we were taken on camp trucks to the various camp points.

"At first on this convoy there were no clergymen: it was a mixture of political and criminal exiles. But at each stop our convoy changed - some left, others were added. And at Syzran we were joined by Archbishop Alexis, formerly of Voronezh and Kozlov. He was an old bishop, about 65 years old, tall and of a large build, with an unhealthy colour in his face. But the most extraordinary thing was that Vladyka was carrying with him two large and heavy suitcases. The other people in the convoy had only a single bundle with dry bread and clothes, so as not to attract the attention of the criminals. But the important thing was each carried his bundle himself and put it under his head at night.

"It was quite natural that the appearance of Vladyka with two suitcases became of immediate interest to the criminals in our cell. My companions and I made the acquaintance of the Archbishop and advised him to be careful, especially at night, when the criminals went hunting for other people's things. But Vladyka did not feel well and, shrugging his shoulders, replied: 'What can I do? Let them take them... All the same I will sleep at night.' Then we decided that we would take turns at night and watch over Vladyka's suitcases... The criminals were very dissatisfied with this turn of events and in the morning did not conceal their anger, but God preserved us from trouble...

"The same evening we were brought to the station for the further journey. Such transfers the NKVD always arranges at night, so as not to attract the attention of the local inhabitants. My companions carried Vladyka's suitcases and we were loaded into one of the compartments of a 'Stolypin' wagon....

"Under the Tsarist government people in such convoys received hot food twice a day, but under the Soviets they were given only a 'dry ration': 400 grams of black bread, 20 grams of sugar, and a piece of herring. Water was given only twice a day, morning and evening. Therefore, receiving in the morning a cup of water and after this some salted fish, those in the convoy were tormented with thirst the whole day.

"The whole way Vladyka lay and dozed. He spoke little and rarely; it was evident that he felt ill, and he ate nothing. Of course, both the wagon and the surroundings acted on him in an oppressive manner. The next day, when we arrived at the station of Kotlas, we were separated from Vladyka. Although he was heading for the same Ukhte-Pechersk camp, he was put in a different transfer barracks and we didn't see him again.

"Judging by the physical condition of Vladyka Alexis, the camp regimen was beyond his strength. He could not work, and therefore he could expect the worst rations: 300 grams of bread and once a day a watery soup. Even if people could have

sent him food parcels, it wouldn't have been right away, until he could let them know his address. There was no thought given to the diet of prisoners, either; the food was the most crude and monotonous. One has to suppose that Vladyka could not survive long in such conditions. Such was the camp system of the NKVD in order to deliver them from those incapable of work..."

On October 9, 1937 Bishop Alexis was condemned by a troika of the UNKVD for the Petrograd district, and sentenced to be shot. The sentence was carried out, according to one source, on November 3, 1937, after torture, and according to another on December 8 in Sandormokh, Medvezhegorsk region.

*

According to the very approximate estimates of the OGPU, in 1929 there numbered about 700 active members of the True Orthodox Church, while in 1930-31 up to one thousand were "discovered", and in 1932 - another 27 groups comprising 202 people. In 1929 the organs of the OGPU arrested at least 33 clergy. Among the 567 people investigated by the OGPU in 1930-32, 97 were priests, 120 were monastics and one was a bishop - Bishop Alexis.

On July 28, 1930 the OGPU pronounced its verdict against 38 supposed leaders of the organization in "The Case of Bishop Alexis (Buy), Voronezh, 1930". 12 people were condemned to be shot in accordance with articles 58-10 and 58-11, 14 - to ten years in the camps, 10 - to five years, one was exiled for five years to Solovki and one was given a three-year suspended sentence in the camps. They included:

Protopriest John Georgievich Steblin-Kamensky. He was born on October 26, 1887 in St. Petersburg. His father, George Georgievich, was the director of the chancellery of the Naval Ministry, and in the last years before the revolution - a senator and privy councillor. He was also president of the Russian Society of Maritime Law. John's grandfather, George Pavlovich (+1882), was during the last years of his life the governor of Vilnius in the rank of privy councillor. At that time he acquired the estate of Biutsishki in Vilnius uyezd, where John spent his childhood. Here in the estate his mother, Olga Alexandrovna, was buried. She was the daughter of Rear-Admiral Alexander Pavlovich Zhandr, and she died on August 17, 1902.

John received his first education at home. Olga Alexandrovna exerted a huge influence on him and his two sisters, Olga and Elizabeth - they died in the city of Kashin, Tver province. From his childhood the boy felt the warmth of her maternal love and the power of her blessing. But she died early, when John was only fourteen. Looking at his mother on the day of her death, he felt both sharp pain at her loss and that the rest of his life without his mother would witness to the movement in his soul that she developed. It seemed to him then that every bad act of his from now on would be a defilement of her radiant memory and a violation of his obligations in relation to her.

After the death of his mother John finished four years at the gymnasium, and, in accordance with family tradition, chose to serve in the fleet. He entered the Naval cadet corps, finishing in 1908 with the title of guards marin. Then he was appointed to the cruiser "Knight", and from 1908 to 1909 was in foreign waters. In 1909 (or 1912) he was promoted to the rank of midshipman, transferred to the First Baltic Fleet and served on a minesweeper. From 1909 to 1910 John Georgievich was a company commander on the cruiser "Admiral Makarov". In 1911 he was awarded with a silver medal by the Italians for helping sufferers during the 1908 earthquake in Sicily and Calabria. In June 1917 he was retired from the fleet for reasons of health.

In the summer of 1918 he worked on a scientific expedition studying the sandbanks of the Neva. In 1919 he was mobilized and until 1921 served as assistant director of the lighthouses of the Baltic fleet and at the same time carried out the duties of a reader in the Holy Trinity church in Petrograd. During this period he firmly decided to become a clergyman and give himself wholly to the service of God. The grace-filled support he felt when he made this decision led him clearly to understand that the Lord was calling him and would not abandon him in his earthly trials.

Having decided to become a priest and entrusted himself completely to the will of God, he went to the grave of his mother in the estate that had belonged to them near Vilnius. Falling down to the earth, he felt peace and calm descend into his soul, and a warmth as if his mother were blessing him again. On returning to Petrograd in 1920, John Georgievich was ordained to the diaconate.

In 1921 Fr. John was arrested by the Cheka for the first time, but soon released. In the summer of 1923 he was ordained to the priesthood for the church of the Holy Trinity on Stremyannaya street. There he gave all his time and energy to his flock. Soon Patriarch Tikhon appointed him rector of this church and raised him to the rank of protopriest.

It was the time of the renovationist schism, and persecutions began against the Tikhonite Church. The life of the parishes was activated, and brotherhoods were organized. Under the leadership of Fr. John the believers began to gather not only in the church, but also in flats, where akathists were read, and the priest explained one or two chapters from the Holy Scriptures.

The OGPU began to interfere more and more into Church life. About forty clergy and laity were arrested in Petrograd. On February 2, 1924 Fr. John was arrested in connection with the case of the Orthodox Brotherhoods. He was accused of uniting Orthodox around him. During interrogation Fr. John said that he served molebens in the flats of some of his parishioners, after which they drank tea and discussed religious matters. That was enough for the authorities. On September 26, 1924 he was sentenced to three years on Solovki. In all thirty-five clergy and laity were sentenced to the camps.

On Solovki Fr. John worked as an accountant, and always walked in priestly clothing and went to church services as long as this was allowed. He wrote letters to his father, sisters and spiritual children. Many of these letters have survived to this day.

Towards the end of his term it became increasingly obvious that the authorities were not going to allow Fr. John to live in Petrograd, and his spiritual children had to reconcile themselves to a prolongation of his absence. And so it turned out: on October 1, 1927 he was released and sent for three years' administrative exile to Voronezh. Arriving in November, he was given the place of a priest in the Alexeyev church of the former Pokrov Devichi monastery, and after some time was appointed its rector and one of the deans of the Voronezh diocese. He served in the church until its closure on May 2, 1929. Thanks to his efforts and active support, the Voronezh parishioners gathered together frequently and sent food to Archbishop Peter (Zverev) of Voronezh and other prisoners on Solovki.

Fr. John rejected the declaration of Metropolitan Sergius and remained to the end of his life faithful to the "Tikhonite", True Orthodox Church. He was in communion with Metropolitan Joseph, Archbishop Peter and Bishop Alexis (Buy).

In 1928 persecutions against the Church increased, and everywhere the authorities organized meetings of workers demanding the closure of churches. 275 flats were built on the territory of the Devichi monastery, and unbelieving people were accommodated in them. Thus in addition to the nuns who remained in their cells there lived 872 people. On September 2, 1928 a meeting of the inhabitants of the workers' village in which the monastery was situated took place. 217 people were present, and 100 people were invited from outside, so unsure were the authorities that they could obtain the closure of the church. One of the speakers immediately pointed out that the followers of Archbishop Peter (Zverev) were increasing their activity. "... 'Zverevschina' had again raised its head, its nest was not completely destroyed, it is necessary to destroy it through the GPU." Others supported the speaker.

"In the 31st cell there lives Pope John, a follower of Zverev. I live in cell number 89 and I see how the wives of the counter-revolutionaries Nechayev and Pushkin (the former founder of the Ternovaya church) visit him. The nuns teach the children of workers to go to the priest for a blessing."

"It is already clear to all that the music of the church bells is the music of counter-revolution. As long as this counter-revolutionary nest exists here, the workers' village will not exist."

"The nuns are hindering the cultural development of the growing generation and are winning the sympathy of the inhabitants not only within the walls of the monastery, but far beyond its walls."

On September 8, 1928 an article appeared in the Voronezh newspaper, "Commune", calling for the monastery to be turned into workers' flats, and the church – into a club. It called for a "decisive battle" with the counter-revolutionary statements of the nuns and their leader, Fr. John.

After the arrest of Bishop Alexis and the death of Protopriest Alexander Palitsyn at the end of 1928, Vladyka Alexis appointed Fr. John as diocesan dean, and in March, 1929 he was the de facto leader of the Voronezh diocese. Articles appeared in the atheist press demanding his arrest. On March 4 the assistant head of the police Podkopayev sent a "top secret" message to the OGPU saying that Fr. John was conducting agitation against Soviet power.

At five o'clock on May 1, 1929, when the atheists came to break the cross on the dome of the church, the abbess of the Devichi monastery died. This coincidence amazed many in the city. Later the authorities accused Fr. John of affirming that her death was the result of persecutions against the Church. The burial of the abbess took place on May 4, and after the burial Fr. John blessed everyone and advised the remaining nuns and parishioners of the monastery to hold out together. On May 6 (19) Fr. John was arrested, and on May 21 he was interrogated. On July 4 Agent Victorov composed an indictment, in which we read: "Having received the leadership of the nuns of the former Devichi monastery, [Fr. John] Kamensky, so as to become a specially venerated 'pastor', obtained for himself a portrait of the 'eldress' Theoctista Mikhailovna, who is well-known among the hysterical element, and began to occupy himself in exorcizing the demon-possessed, and other similar machinations. Thanks to the rumour spread by the nuns that Kamensky was 'holy', he began to acquire great authority among the hysterical element and in general among antisovietically inclined believers. Kamensky began to be visited not only by believers from Voronezh, but many peasants also came to him from the villages of the Central Black Earth region, asking him to heal them of headaches, etc. Kamensky gave advice to everyone who came to him, and particularly how to behave in the present conditions of life and what attitude to take towards Soviet power. Sometime Kamensky personally, but usually through the nuns who were close to him, spread various provocative rumours undermining Soviet power and insinuating anti-Soviet idea, mainly among the inhabitants of the Workers' Village (the former Devichi monastery). When Metropolitan Sergius published his declaration of loyalty to Soviet power, Kamensky and other exiled priests of the city of Voronezh broke with Sergius and began to recognize the leadership of Metropolitan Joseph of Leningrad. They began to spread rumours about Metropolitan Sergius that he had given in to Soviet power, had become a heretic, red, etc. After the arrest of Bishop Alexis Kamensky became the diocesan dean, and for that reason the whole leadership of the 'Josephites' in the Central Black Earth region passed into his hands. Since he is an extreme rightist element among the churchmen, Kamensky personally and through the nuns conducts an active struggle against the churchmen who are in one way or another loyal to Soviet power. Through the nuns Kamensky spreads rumours that Soviet power is going to perish soon, that other states will come and conquer all those loyal to Soviet power. On February 16, 1929 Kamensky personally in a sermon

in church said with regard to the proposed introduction of bread ration books: 'Citizens, there are no reserves of bread, a famine is threatening, whoever can let him store up food, all these are harbingers of coming battles.' As a result, the nuns and women of the workers' village began to store up food, queues were formed, and a panic that there really would be a famine, etc., and one of the workers, giving in to this influence, was storing up flour at 2 roubles 80 a pound. The death of the former abbess, coinciding with the moment of the closure of the church of the former Devichi monastery and the removal of the cross was used by Kamensky to stir up religious fanaticism and incitement of believers against Soviet power. Kamensky said that the abbess was a victim of the contemporary persecution against religion, and he (Kamensky) was a defender of the faith against the dark forces of hell (Soviet power). At the burial of the abbess, Kamensky, remaining in the cemetery to bless the believers, said: 'Look, we are again together, again one flock, soon better times will come and we shall again triumph.' In the circle of those close to him Kamensky usually turned the conversations from religious topics to political ones. So, for example: in February of this year, while a guest in the house of citizen Eusebius Fomich Kalinina, while discussing the contemporary construction of Soviet power, adduced an example from the Bible: 'Madmen, you will build, but I will destroy'. When a former teacher (her name has not been established) complained to Kamensky that they were forcing her to teach children unbelief in God, she was advised to drop her job and not bring up children in unbelief.

"One can deduce how authoritative Kamensky was among the believers from notes taken from him during a search in his house: 'Greatly respected batyushka, I turn to you again with the request that you pray for Alexander, he was at his place and was working, but they fired him and he began to drink... Your prayer will reach God, and I believe that he will again go there and stop drinking vodka.'... In the notes that believers give to Kamensky in church they write: 'for the health of so-and-so who has gone astray' ('gone astray' means 'unbelieving'), supposing that Kamensky will be able to turn the unbeliever to God, and make him a believer again.

"Everywhere the nuns spread the idea that Kamensky is a martyr, a sufferer from Soviet power, the persecutor of Christians. Often Kamensky himself has said: 'Well, what if I go into exile, I can unite believers around me everywhere, they will always feed me, so all their (the authorities') efforts to do something to me are in vain.'"

Fr. John denied the charges against him and said: "I do not sympathize with actions directed against religion. I think that the teaching of children in schools in an anti-religious direction, etc., is incorrect. I have no doubt that faith in the crucified Christ is invincible, and that the apparent triumph of materialism is a temporary phenomenon. The photograph found during the search of my flat of the old woman known in Voronezh as the wanderer Theoctista Mikhailovna came into my possession by chance from a woman that is known to me only by name (Catherine). I received many notes asking for my prayers. Among the notes there are some that ask for prayers for prisoners and those who have gone astray. By 'gone astray' I understood fall away from the faith or nominal believers who are living in an

unlawful manner. During the whole of my service in the former Devichi monastery, unfailingly on every feastday and every Sunday, and sometimes also on weekdays, I gave a short instruction of a purely spiritual character without in any way touching on the civil authorities or on the necessity of storing up this or that kind of food. In particular, I gave such an instruction on February 16.

“After the death of the abbess I neither personally nor through anyone else spread rumours through the city. I am still less guilty of having ever calling myself or incited others to call me a true pastor in the exceptional sense of being called to save believers from the dark forces of the hell of Bolshevism, but I do not deny that I consider myself to be one of the faithful pastors of the Church of Christ, who are obliged by word and life and spirit and faith and purity to be a model for believers and to guard them from the darkness of unbelief. And I confess that, according to my faith, not only materialism, but also the very ‘gates of hell’ will not prevail over the Church of Christ. I left the grave of the abbess before its closure, but it is true that I blessed those who came to me. Moreover I comforted them as far as I was able, but I did not say: ‘Don’t grieve, we’ll get what is best for us’...

“To those who came to me and asked about entering a cooperative, collective farms, communes, etc., about taking part in the new structure of agriculture, I always replied in this spirit: that if in this, as far as I know, no renunciation from the faith is required, then it goes without saying that there can be no sin in such a participation...”

From prison Fr. John secretly sent a letter to his flock which said: “If during my service in Voronezh and stay amongst you, you, who have been entrusted to me by the Lord, have not felt that your faithfulness to Him is dearer to me than my own life, then, alas, neither this letter nor any other will reveal this to you. But if I truly love you with the love of Christ, and if I partly take comfort in our sorrow, since it witnesses also to your love for me..., I now want for the last time with tears in my eyes to ask you... If you do not depart from the Cross, then we shall be close to each other during our separation, however long it may last...”

On August 16 he was sentenced to three years in the camps, and was again sent to Solovki.

This time, however, his stay on Solovki was short. On April 23 (February 12 or February 20), 1930 an order came to Solovki for his arrest and his despatch to the Voronezh OGPU together with Fr. Nicholas Dulov. On May 5 (or March 5) Fr. John was imprisoned in Voronezh.

Case № P-24705, “The Church-Monarchist Organization, ‘The Buyevtsy’ (TOC) in the Central Black Earth region (February to July, 1930) was brought by the OGPU for the Central Black Earth region, and consisted of seven volumes. Between February and March 492 people were arrested, and 134 people were indicted. The accused were held in Voronezh prison.

The first interrogation took place on May 15. Priest Nicholas Dulov had been broken by cruel tortures, and agreed to testify against the accused. The investigator therefore had to prove nothing more than his close acquaintance with Fr. John, who said: "During my time in freedom in Voronezh, Priest Dulov came twice to Voronezh, the first time at the feast of the Trinity (at the beginning of June), 1928, and the second time in November in the same year. We saw each other twice in the church. The first time he served in the cathedral with the clergy of the former Devichi monastery, while the second time he was only present at the service. After the first service I invited him to have lunch with me. No conferences of priests with the participation of Dulov were arranged. Dulov did not bring me any brochures; I don't know the brochure, "What the Orthodox Christian Must Know". In general, I was interested only in the opinions of authoritative hierarchs, and not in anonymous brochures."

On May 20 Fr. John was accused of "spreading church-monarchist leaflets and brochures and spreading various kinds of provocative anti-Soviet rumours, and of conducting agitation against all the actions of Soviet power in the sphere of collectivization, the industrialization of the USSR, his ultimate aim being to prepare the believing masses to speak out against Soviet power, overthrow it and restore the monarchy. As a result there were massive outbursts of the population against Soviet power and its actions in many regions of the Central Black Earth region."

Later during the case Fr. John was called one of the initiators of the anti-sergianist movement of the True Orthodox Christians in Voronezh, which at that time formulated public opinion in the city. In the protocol of the interrogation of Fr. Sergius Butuzov it was said: "... They created that firm mood of the masses which drew in its wake the whole of the Voronezh clergy."

According to the case records, in order to achieve the practical leadership of the "Buyevite" movement of the True Orthodox Christians in Voronezh, there was created instead of the legal deanery council a secret college for administering the Voronezh diocesan centre of the TOC composed of five people. Its president was Protopriest John Steblin-Kamensky, and its members: the priests Fr. Sergius Gortinsky, Fr. Eugene Marchevsky, Fr. John Zhityaev and Archimandrite Ignatius (Biriukov) – the diocesan spiritual father, who headed the Josephite monastics of the TOC in the Central Black Earth region. The college had a wide net of propagandist-messengers in the diocese. The most important of them were Archimandrite Tikhon (Krechkov), Igumen Joannichius (Yatsuk), Hieromonk Melchisedek (Khukhryansky), and the laymen Polyakov, Kartsev and Karelsky.... After the arrest of Fr. John the secret college was led by Fr. Sergius Gortinsky, and the rector of the church of the Alexeyev monastery, Fr. Theodore Yakovlev, was made a member in the capacity of secretary. The college maintained links with Bishop Alexis in camp.

One of the main points of the indictment was the immediate participation of "Buyevite" clergy in massive uprisings of the peasants. The Alexeyev monastery was accused of playing the leading role. In 1929 and at the beginning of 1930 there were

supposedly meetings of the “Buyevite” leadership there in order to coordinate their work among the peasantry.

On getting to know the indictment, Fr. John demanded that he be given the opportunity to reply to the accusations. Two days later the investigator gave him that opportunity. He wrote: “I categorically refuse to accept that I am guilty of the accusation I am charged with. I have not belonged to a monarchist church organization... Peasants, members of communities and clergy came to me on various church business. I never had any political or organizational discussions with anybody...”

The investigation came to an end of July 14, 1930. On July 23 the result was sent to the OGPU college. On July 28 the college reviewed the case and sentenced eleven men to death in accordance with articles 58-10 and 58-11: Protopriest John Steblin-Kamensky, Archimandrite Tikhon (Krechkov), Protopriest Alexander (Arkhangelsky), Priest Sergius Gortinsky, Priest Theodore Yakovlev, Priest George Nikitin, Hieromonks George (Pozharov) and Cosmas (Vyaznikov) and the laymen M.P. Tymchishin, Euthymius Grebenschikov and Peter Vyaznikov.

Archimandrite Tikhon, in the world Timothy Ulyanovich Krechkov. He was born in 1862 in the village of Plotava, Repyevsky uyezd, Voronezh province into a peasant family. He entered the Alexeyevo-Akatov monastery as a novice, was tonsured there and ordained to the priesthood. He became the treasurer of the monastery, and showed great zeal in the beautifying of the churches. In 1924 he was raised to the rank of igumen and superior of the monastery. In 1927 he was raised to the rank of archimandrite. He joined the True Orthodox Church and was arrested on January 30, 1930 in connection with the Voronezh branch of the Church and cast into prison in Voronezh. On July 28 he was convicted by the OGPU and sentenced to death in accordance with article 58-10. He pleaded not guilty. On August 2, 1930 he was shot.

Protopriest Alexander Nikolayevich Archangelsky. He was born on February 1, 1874 (or 1873) in the village of Soshki, Lipetsk uyezd, Tambov province (or Voronezh province) in the family of a church reader. He was the rector of the Dormition church in Buturlinovka sloboda, near Voronezh, and dean of the Buturlinovka uyezd. From 1923 he was persecuted by the authorities for his faith and service in church. In February, 1930 he was arrested for being “an active participant in the Voronezh branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and imprisoned in Voronezh. On July 28 he was sentenced to death, and on August 2 he was shot.

Priest Sergius Dmitrievich Gortinsky. He was born on March 10, 1889 in the village of Kazinka (Kazinskoye), Moscow region, Stavropol district (or in 1897 in Ryazan) into the family of a priest, and studied in a six-year school in Alexandrov, Yerevan province. In 1916 he was ordained to the diaconate and served in the village of Bogoyavlenskoye, Masalsky uyezd, Kaluga province. In 1917 he was transferred

to the village of Malkovo. In 1920 he was ordained to the priesthood, and went to serve in the village of Budenovka, Kolotonsky district, Chernigov province, and then in the village of Tylka. In 1925 he was serving in his native village, where, on November 28, 1926, he was arrested and cast into prison in Stavropol. He was accused of commemorating Tsar Nicholas II and his family in services, and of speaking against civil marriage and driving uncrowned people out of the church. On January 5, 1927 he was arrested convicted in accordance with article 10-70 part 1, but was released with three years' deprivation of the right to live in six cities and Stavropol region, with confinement to one place of residence. He decided to live in Voronezh. In 1928 he began serving in the Alexeyevsky Akatov monastery in Voronezh. On April 8, 1930 he was arrested for being "an active participant in the Voronezh branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and imprisoned in Voronezh. He suffered greatly in prison because of his bronchial tuberculosis. On July 28 he was sentenced to death, and on August 2 he was shot.

Priest Theodore Mikhailovich Yakovlev. He was born in 1897 in a peasant family from St. Petersburg (or province). He finished seven classes in the Voronezh real school and then graduated from the physico-mathematical faculty of a university before undertaking successful scientific work. After the revolution he was mobilized into the Red Army, then served in the police in a provincial provisions committee. But, having been brought up in Orthodox piety, he was not able to stand aside when the Church was mocked, and in 1918 was ordained to the priesthood. He was appointed to the Vladimir church and the Alexeyev-Akatov monastery in Voronezh. After the arrest of Bishop Alexis, Fr. Theodore became "secretary" of the organizational centre. He was arrested on June 8, 1930 for being "an active participant in the Voronezh branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and imprisoned in Voronezh. On July 28 he was sentenced to death, and on August 2 he was shot.

Hieromonk George (Dmitrievich Pozharov). He was born in 1886 in the village of Malaya Privalovka, Usmanskyy uyezd, Voronezh province. He served in Usman uyezd from 1927, then in Tver province, and then, in the same year, moved to Voronezh to join the Josephites. On April 8 (or February 12), 1930 he was arrested for being "an active participant in the Voronezh branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and imprisoned in Voronezh. On July 28 he was sentenced to death, and on August 2 he was shot.

Hieromonk Cosmas (Trofimovich Vyaznikov). He was born in 1872 (or 1876) in the village of Staro-Nikolskoye, Usman uyezd, Voronezh province, and served in the Alexeyevsky monastery and in the village of Semidesyatnoye, Gremyachesky region. He was arrested on April 8, 1930 together with the brothers of the Alexeyevsky monastery in connection with the Voronezh branch of the True Orthodox Church. On July 28 he was sentenced to death, and on August 2 he was shot.

Priest George Nikitich Nikitin. He was born in 1870, and received an elementary education. He belonged to a religio-moral society in Yekaterinoslav province. After 1918 he was arrested several times, and went underground. In the summer of 1930 he was secretly ordained to the priesthood by Bishop Alexis and sent to serve in a church in Yekaterinoslav province. In 1930 he was arrested for being “an active participant in the Voronezh branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. On July 28 he was sentenced to death, and on August 2 he was shot.

Mark Petrovich Tymchishin. He was born in 1882, a peasant from Kamenets-Podolsk province. He served under General A.G. Shkuro in the White army. He led a counter-revolutionary demonstration in Platava. He was shot on August 2, 1930.

Euthymius Nikiforovich Grebenshchikov. He was born in 1904 in the village of Platava, Repyevsky region, Ostrog district, where he served until his death. In March, 1930 he was cast into prison in Voronezh, and on July 28 he was sentenced to death. On August 2 he was shot.

Peter Mikhailovich Vyaznikov. He was born in 1876 (or 1872) in the village of Platava, Repyevsky region, Ostrog district, and was one of the leaders of the massive demonstration in the village. He joined the Josephites, and was arrested in January, 1930 in connection with the Voronezh branch of the True Orthodox Church and cast into prison in Voronezh. On July 28 he was sentenced to death in accordance with articles 58-10 and 58-11. The sentence was carried out on August 2, 1930.

Others convicted in this trial include:

Archimandrite Ignatius, in the world Ivan Adrianovich Biryukov. He was born on May 25, 1865 in Biryuch, Voronezh province (or in the Don military province) into a peasant family and studied in Biryuch city school, where he came to love singing, especially church singing. On October 9, 1878 he entered the Valuiskey monastery in Voronezh province with the blessing of his parents. At the age of fourteen he became the choir director, standing on a stool (he was small). He then set about studying the theory of vocal and instrumental music, learned to play the violin and harmonium, and in 1888 published a collection of dogmatics of the eight tones in the znamenny chant. He also composed. So fiercely did he devote himself to music that he contracted tuberculosis, and the doctor advised rest. And so in 1894 he set off for Mount Athos and Jerusalem via Kiev. On his return he was healthy, but the superior, concerned about his health, gave him other obediences: assistant cook, then cell-attendant and teacher of the monastic literacy school. In 1896 he officially became a novice, and on December 20, 1897 was tonsured. In 1898 he was ordained to the priesthood, and in 1900 – to the priesthood in Voronezh. In the same year he was appointed assistant to the superior. On February 3, 1912 the superior died, and Fr. Ignatius was elected superior in the rank of igumen. Immediately after the revolution persecutions began, and in 1924 the monastery was closed. Fr. Ignatius went to his homeland, where he lived with his parents for a while. On January 5,

1926 he helped Archbishop Peter (Zverev) to organize a people's choir and became its director. He was also appointed superior of the Alexeyevsky Akatov monastery. In 1929 he asked for a vacation in view of his shaken health. On returning to Voronezh he petitioned to be retired on grounds of illness. On January 30, 1930 he was arrested together with all the Josephite clergy and was accused of being "a participant in the Voronezh branch of the counter-revolutionary monarchist church organization, the True Orthodox Church" and "the de facto leader of the monastics of the Central Black Earth region", and of "conducting anti-collective farm and anti-Soviet agitation among the believing masses". On July 28 he was sentenced to five years in the camps. However, on April 5, 1931 he was investigated again for being "a participant in the Moscow branch" of the same True Orthodox Church, and on May 20 his sentence was extended to ten years. He was sent to the north or Kazakhstan, and on September 27, 1932 died in captivity.

Priest Stepan Nikolayevich Stepanov. He was born in 1904 in Omsk province, and served in Voronezh province. On February 12, 1930 he was arrested for being "a participant in the Voronezh branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on July 28 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Vladimir Petrovich Vetrogradov was born in 1897 and served in the village of B. Gribanovka. He was arrested in 1930 and in August he was sentenced to three years in the camps. Nothing more is known about him.

Hierodeacon George (Yakovlevich Gerasimov) was born in 1873 and served in Voronezh. In August, 1930 he was sentenced to eight years in the camps. Nothing more is known about him.

Nun Anastasia (Yakovlevna Gerasimova) was born in 1877 and worshipped in the Pokrov church in Voronezh. In August, 1930 she was arrested and sentenced to five years in the camps. Nothing more is known about her.

Vladimir Theodorovich Karelsky. He was born in 1888, the son of a priest. He became a corporal in the tsarist army, and then a lecturer in the Voronezh agricultural institute. He had many links with the scientific community of Voronezh, many of whom sympathized with the Josephites. In 1926, Archbishop Peter was asked about Vladimir Theodorovich's role in church life and his relations with the deceased Metropolitan Vladimir (Shimkevich). He was not arrested at that time, but in 1930 he received it in full for "conducting anti-Soviet agitation while in the Alexeyev monastery among believers, and calling on the people to hold to the old faith and not submit to the antichristian authority". He was sentenced to ten years, and carried out his sentence on canal construction sites. In 1968, while living in Ivanovo, he was rehabilitated.

The reverberations from this trial continued to be felt in later years. Thus in 1930-31 the editor of the Voronezh Telegraph, **A.N. Averin**, the lawyer **S.A. Petrovsky**,

and the workers in the local history museum, **V.V. Litvinov** and **T.M. Oleinikov**, were all accused of taking part in the church rebellion while being tried in connection with the "local history worker" affair.

*

Hieromonk Melchisedek, in the world Michael Fyodorovich Khukhryansky, was born in 1887 in the village of Buturlinovka, Bobrov uyezd, Voronezh province into a peasant family. In 1914, after leaving school, he became a novice in the Valuysky monastery in Voronezh province. In the same year he was called up into the army, where he served as a private in the 142nd Zvenigorod regiment on the North-Western front. He was demobilized at the end of 1917, and returned to his native village, where he began to earn his living as a cobbler. In 1927 he returned to Voronezh and asked the former superior of the monastery, Archimandrite Ignatius to find him a place somewhere as a reader. Fr. Ignatius knew Michael well and recommended him to the church council of the Alexeyevsky monastery as a supernumerary reader with a small but regular salary. Michael served as a reader in the monastery until 1928, when the monastery council asked Bishop Alexis to ordain him. On March 26, 1928 he was ordained to the diaconate as a celibate. He continued to do the duties of a reader as before, but his salary was so small that he had to earn more through repairing shoes. In October, 1928, feeling his health to be failing, he asked Archimandrite Ignatius (Biryukov) to tonsure him. This was done on December 1. On August 26, 1928 he was ordained to the priesthood by Bishop Joasaph, and was sent to serve in the city of Biryuchna, Voronezh province in place of a sick priest. When the sick priest returned to his duties, Fr. Melchisedek returned to his native village, where Fr. Alexander Arkhangelsky was serving as dean. During the service some of the peasants came up to Fr. Melchisedek and asked him to go to the village of Rudnya to serve in their church. On March 11, 1930 he began to serve in Rudnya, but on March 15 he was arrested. He was accused of conducting anti-Soviet and anti-collective farm agitation and of being the representative of Archimandrite Ignatius. Hieromonk Melchisedek pleaded not guilty. He was then shot.

*

Deacon Panteleimon Nikolayevich Patsiora was born in 1882 in Poltava province into a peasant family. He received his education at home. He lived in the Alexeyev monastery in Voronezh. Before his cousin, Archimandrite Innocent (Beda) was arrested, he gave Fr. Panteleimon a tabernacle with particles of holy relics. In 1930 he was arrested with the brothers of the monastery and accused that he supposedly "gave himself out to be a grace-filled person since he had in his flat the relics of a saint, saying that Soviet power was from the Antichrist." When the investigator accused him of this, Fr. Panteleimon replied: "I do not admit myself guilty of this accusation, since I have never conducted any agitation against Soviet power, and have not been in any organization." He was sentenced to death by the OGPU, and in about 1930 was shot.

*

Priest Peter Vasilyevich Strukov. He was born in 1887 in the village of Usman, Voronezh province into a peasant family. In 1916 he was called up into the army, where he served as a private. In 1917 he was demobilized and returned home. In 1927 he became a reader in the Alexeyev monastery, and in 1930 was ordained to the priesthood by Bishop Joasaph (Popov). In the same year he was arrested and accused of collecting money for prisoners and for priests in his church circle. The indictment said that, according to the clergy of the Alexeyev monastery, Fr. Peter affirmed that Soviet power was given to the people in punishment for their sins, and that during confession he would ask women about their relationship to Soviet power and whether they were in a collective farm. Fr. Peter refused to admit that he was guilty. In 1930 he was shot.

*

On March 28, 1933, a troika of the OGPU for the Central Black Earth region sentenced 56 of the accused, and on April 2 - a further 19. 22 people were condemned to ten years in the camps, 48 - to shorter periods of imprisonment or exile in Kazakhstan, while the following were condemned to death:

Hieromonk Bassian, in the world Basil Dmitrievich Molodtskoy. He was born in 1871 in Zemlyansk, Voronezh province, and was tonsured in the Annunciation - St. Metrophanes monastery in Voronezh. In the 1920s served as a hierodeacon in the Resurrection church, then as hieromonk in the Metrophanes and Alexeyevsky monasteries. After visiting Bishop Alexis in the summer of 1932 he was arrested on October 20 (23) in connection with the Voronezh branch of the True Orthodox Church, and on March 28 (April 2), 1933 was sentenced to death, which sentence was commuted to ten years on Solovki. He died on Solovki.

Hieromonk Seraphim, in the world Tikhon Mitrofanovich Protopopo. He was born 1909 in Petino, Gremyachevsky uyezd, Voronezh province. He also visited Bishop Alexis in 1932.

Hieromonk Barsanuphius, in the world Basil Yakovlevich Fursov. He was born in 1881 in Voronezh, and had an elementary education. He served in the village of Uglinets, R-Khavsky region. In 1931 he was arrested. On October 24 (32), 1932 he was arrested for a second time in connection with the "Buyevtsy" case. On March 28, 1933 he was sentenced to death; but he had waited in a death cell for a long time, and on April 2 the sentence was commuted to ten years in the camps. At the end of August, 1933 he was sent under convoy to Solovki. Nothing more is known about him. He may or may not be the same person as

Hieromonk Barsanuphius, in the world Sergius Vasilyevich Zhukov. He was born in 1881 in Voronezh province. He served in the village of Uglyanets. In 1932 he was arrested in connection with the Voronezh branch of the True Orthodox Church.

On March 28, 1933 he was sentenced to death; but after a long spell in a death cell his sentence was commuted to ten years in the camps and he was sent to a camp. Nothing more is known about him.

Hieromonk Alexander (Pavlovich Dubinin). He was born in 1896 in the village of Vasilyevo, Poltava province, and went to secondary school. In the 1930s he was living in the village of Panino in Central Black Earth province. On October 28, 1932 he was arrested in connection with the Voronezh branch of the True Orthodox Church. On April 2 he was sentenced to death, but the sentence was commuted to ten years in the camps and he was sent to Solovki. In the autumn of 1937 he was transferred to a prison regime. On November 25 he was sentenced to death, and on December 8 he was shot in Sandormokh.

Hieromonk Demetrius (Trophimovich Zagumenny). He was born in 1892 (1896) in Tambov, and went to secondary school. He was rector of the church in the village of Ivanovka, Paninsky region. On October 28, 1932 he was arrested in connection with the Voronezh branch of the True Orthodox Church, and on April 2, 1933 was sentenced to death. However, the sentence was commuted to ten years in the camps and he was sent to Solovki at the end of August. Nothing more is known about him.

Theodore Ivanovich Luzganov. He was born in 1867, and had been "dekulakized" in the village of Dmitrievka, Paninsky region. He was sentenced to death, but his sentence was commuted to ten years in the camps. Nothing more is known about him.

Other laymen who were sent to the camps included **G.I. Zatsepin, V.N. Yenin and Ya.P. Lisitsky**. They later appealed for rehabilitation, but their appeal was refused in 1957.

*

Protopriest Nicholas Akimovich Piskanovsky was born in 1887 in the village of Stepanovka, Kobrin uyezd, Grodno province in the family of a clergyman. In 1901 he finished his studies at a theological seminary. Then he became a priest in Grodno province. In August, 1914 he was appointed to the village of Ivanovka, Kherson province. In 1922 he moved to the city of Alexandria, Kherson province, where he settled together with his relative, the future Hieromartyr Anthony (Kotovich). The future Hieromartyr Igumen Barsanuphius was there at the same time. When renovationism appeared, he was almost the only priest in the whole district who resisted the heresy. Then he was appointed rector of the Dormition cathedral in Alexandria, but after a few months there was arrested, in 1923, and sentenced to three years' exile in Poltava. In 1927 he was arrested again in Poltava, and sentenced to two years' exile in Kursk. Wherever he went he acquired the general respect and love of the believers. He had a very pious family that was beloved by all. Finally, in 1928, he was transferred to Voronezh, where he joined the Catacomb Church and signed the protest letter of Bishop Alexis to Metropolitan Sergius dated January

9/22, 1928. On May 10, 1928 he was arrested for being "a supporter of Bishop Alexis Buy and an active participant in anti-Soviet agitation". On July 9 he was indicted, and on August 31 he was sentenced, in accordance with article 58-10, to three years on Solovki. Fr. Nicholas was on the main island of Solovki, in the fourth department, and became the spiritual father of all the confessing, anti-sergianist clergy there. Academician Likhachev, who was with him on Solovki, writes: "Fr. Nicholas Piskanovksy was another radiant person. He had a different character. One could never have called him happy, but always, even in the most difficult circumstances, he radiated inner calm. I don't remember him laughing or smiling, but meeting him was always somehow consoling. And not only for myself. I remember him telling my friend, who had been tormented for a year by an absence of letters from relatives, that he should endure a little and that a letter would come soon, very soon. I was not present at this incident, and so I cannot cite the exact words of Fr. Nicholas, but a letter arrived the next day. I asked Fr. Nicholas how he knew about the letter. And Fr. Nicholas replied that he did not know, the words just slipped out somehow. But there were very many such 'slippings out'. The cemetery church of St. Onuphrius belonged to the 'specials' - monks who had concluded a labour agreement with the camp, and was sergianist. The clergy of the sixth company did not form part of it. Fr. Nicholas had an antimins, and he would celebrate the Liturgy in a whisper in the sixth ('priestly') company. The stories that almost twenty bishops served in the monastery church are not true. In my time prisoners were allowed to visit the church beyond the boundaries of the Kremlin no more than twice a year after being registered first. I don't know how it was before the schism in the Orthodox Church - perhaps the rules for visits were different. Fr. Nicholas knew that his wife had also been arrested, and was very worried about his children. He was worried that they would be taken into a children's home and brought up as atheists! And once, when they took him out of the camp, he was standing in a men's queue in Kemperpunkt for hot water. From the opposite direction a women's queue went to the same tap. When Fr. Nicholas came up to the tap, he saw his wife at the tap. While the prisoners shielded them (it was strictly forbidden for men to talk with women), Fr. Nicholas learned the joyful news that his children had been taken in by believers whom they knew. I have corresponded with Fr. Nicholas' daughter to this day, although I have never seen her. Fr. Nicholas' life was sheer torment, perhaps even martyrdom. Fr. Nicholas was exhausted by preceding arrests and exiles, he was weak [he had tuberculosis and a weak heart] and worked for a time in a net-weaving workshop. Occasionally, he invited us young people to his barracks, when he got a 'fish' - the notable Solovki herring, for the sake of which a certain number of monk-fishermen were retained in the monastery. I recently received from batyushka's daughter a short life, written in a simple and factual way. It is strikingly similar in its recounting of facts and its style to the life of Protopriest Avvakum." Fr. Nicholas' term ended in May, 1931, but it was extended for another five months of forced labour. On October 12 he was released, but was immediately exiled again for three years and was sent under convoy to do tree-felling in the village of Kekhty, near Arkhangelsk. On April 21, 1932, his adolescent daughter, **Xenia Nikolayevna Piskanovskaya** (born 1915 in Brest-Litovsk, Grodno province) appealed to the Political Red Cross on her father's behalf: "I most humbly ask you to intercede for

my father... My father has suffered since childhood from a defect of the heart, and in prison his health is constantly getting worse... Already for a long time father is not able to sleep at night... If he continues in this state,.. his heart will not hold out for long... From all my heart I beseech you to intercede for my father, so that they let him out to live in freedom in a populated spot where there is medical help, and where I could live with my father..." In 1932 Fr. Nicholas died in exile in Kotlas from tuberculosis. According to one source, however, as late as 1934 Fr. Nicholas was secretary of Archbishop Seraphim of Uglich during his exile in Arkhangelsk.

Fr. Nicholas' wife, **Claudia Petrovna Piskanovskaya**, was born in 1888 in Vasnavkovo, Grodno province, and was a teacher. She was arrested on February 2, 1930 for "anti-Soviet agitation" and on July 28 was sentenced, in accordance with article 58-10, to five years on Solovki. On March 8, 1934 Claudia Petrovna was released from camp early and sent into exile in Arkhangelsk. In 1937 she was arrested and sentenced to ten years in the camps. She was freed from the Ust-Vymsk camp in Komi ASSR because of her health in 1943, and died in the same year.

Xenia Nikolayevna Piskanovskaya was arrested in Arkhangelsk on September 5, 1937 and cast into the investigation prison in Arkhangelsk. At her interrogation she declared: "I am not engaged in counter-revolutionary activity, and I do not know anyone who engages in counter-revolutionary activity". On October 15 she convicted by the UNKVD for "being an active member of a counter-revolutionary group of churchmen", and in accordance with articles 58-10 part1 and 58-11, was sentenced to eight years in the camps. Hers was part of the group case, "The Case of Bishop Parthenius (Bryanskikh), Arkhangelsk, 1937". She was sent to the Ust-Vymsky camp. In 1940 she was arrested again for reciting a religious verse to a friend, and on March 27, 1941 was sentenced to another ten years in the camps. In accordance with a decree "on mother" of July 15, 1947, she was released in September, 1947 with her four-month-old daughter. She went to live with her brother in Maloyaroslavets, Kaluga province, but could not find work, and when her brother died, she moved to Uglich. On October 28, 1949 she was arrested in Uglich and sentenced to another ten years in the camps. She was sent to Volgogolag, Scherbakov, Yaroslavl province. On October 31, 1955 her sentence was reduced to five years, and the amnesty of 1953 was applied to her. In 1955, after being released from camp, she went to live in Uglich. Nothing more is known about her.

*

The Soviet press recorded the continued existence of "Buyevite" True Orthodox Christians for decades to come. Thus Komsomolskaya Pravda for September 15, 1937 noted that young women had "recently founded a 'secret monastery' - 15 girls from two neighbouring collective farm villages immediately became nuns in it." Again, Soviet sociological studies conducted at the end of the 1950s found continuing pockets of True Orthodox Christians in the Voronezh, Tambov, Lipetsk and Michurinsk regions.

One of the survivors of those years, **Abbess Margarita** (Chebotareva), recalls: "In 1933 we still had our parishes in places, non-sergianist parishes: **Priest Panteleimon** served at Kolodez station. He was strong, even as a psalm-reader he had not accepted renovationism, and he did not accept sergianism. Fr. Emelian served in Malysheva, and Fr. John Sklyarov in Ulyanovsk, while Fr. Jerome [who in 1933 made me a ryasofor-nun and blessed me with his prayer-rope] served in the village of Ivanovka.

"And then on one night [in 1935] all the priests were arrested. And there was a fifth with them, an old man, who was exiled. They were betrayed by a woman who was considered a nun. She came to sing with us. They said of her that she was a traitor, and we were so afraid of her, we were trembling. She was called Helen. She used to say that she was driving everyone into the Kingdom of Heaven. And it seems that they paid her for it. They were in prison for nine months, and there was a closed court which lasted for three days.

"In that night they also took Matushka Triena. In the world she had been Tatyana Petrovna Kumskaya, she was a nun of the Pokrovsky monastery. And so they came in the night, looked everything over, rummaged around, and took her. I remained with the sick Mathushka Iegudila. They didn't touch me or the sick woman. We were betrayed by a nun from the Pokrov monastery. She knew Matushka Triena, they were from the same monastery. She had been in prison, and they forced her to become a traitor there. So she came to us. Her excuse was that she wanted a book to read. We had a crack in the door, she went up and had a peek. The priests used to come to us. Fr. John would serve, once three priests served. Then, when Hieromonk Jerome came, he tonsured two nuns and made me a rassofof-nun. And the authorities knew about it. Once they brought a child to us, and Fr. Panteleimon added a prayer to his [renovationist] baptism. Another time a sick woman had to be given communion, and the nuns also asked to have communion. The authorities knew about that, too. They began to tell Matushka Triena that there had been a baptism in her house. But she was from a monastery and was used to being truthful in everything, so she replied like a child that they had not had a baptism, but had only made an addition.

"The trial took place in the Metrophanes monastery just before Pascha. It lasted for three days, and I went each day. I was pleased because they had interrogated me and they said that interrogated witnesses could be present. So I remained and heard everything that they said. I heard one sergianist priest say that he had not served [in the sergianist church] by conviction, but because it was his profession - and they released him.

"But Fr. Panteleimon, he was such a zealous priest. He accused everyone: one was unmarried, another was not wearing a cross. He was very careful to see that everything was in order, according to the law. And they gave all the priests eight years - but to him they gave ten. He did not return, nor Fr. Jerome, nor Fr. Emelian."

Abbess Margarita continues: "In 1937 I received the little schema from **Hieromonk Anthony** from Tolshevsky monastery. He served secretly from one house to another. He tonsured many into monasticism, including Matushka Marionilla. Before the war Fr. Anthony was often with us. Once someone ordered forty days' prayer for a dead person, so he was with us for a whole month serving every day. Matushka Iegudila and I began by letting a room, but then someone gave us the frame of a house and we ourselves built a little house, and he served there. And when the war came to us, in 1942 he and three monks dug out an underground hut in a shed in Uglyanka and there constructed a church with an altar. It was a secret monastery. Three monks lived with him: Fr. Raphael, Fr. Gabriel and Fr. Angelist, old men whom he had tonsured into monasticism. And they were such workers! They never left the dug-out and slept there. Fr. Anthony was always expecting the Germans. He said that when the Germans came they would open a monastery in Tolshakh. But the Germans never got as far as Uglyanka. And then a Judas was found who betrayed them. On the feast of the Circumcision, 1946 they were arrested. They told us that Fr. Anthony was tied to a carriage drawn by a horse, insulted and tortured. He died in prison on April 17, 1946.

"We had to suffer much during the war: hunger and cold and bombardments, indescribable. I wandered around with two sick nuns. Matushka Iegudila died in 1942. I remained with the sick Matushka Triena. She lay in bed with dropsy for three years. She did not get up at all for seven months. When she died in 1945 I entered into obedience to schema-nun Marionilla.

"The three of us began to live together: Matushka Marionilla, Matushka Agnia and I. Matushka Agnia had been Anastasia in the world, she was born in 1901, and was an orphan. She had been with Matushka Marionilla since the 1920s. She had been tonsured into the little schema by Fr. Anthony, and into the great schema by Fr. John Andreyevsky. She died in 1971.

"At this point Fr. Nicander came to us. He was an archimandrite, the rector of the Zadonsk monastery. He had been in exile for eighteen years, and in 1945 came to us. Matushka Marionilla trusted him, received communion with faith, and then we all began to go to him. A person would be dying, they would come to give him communion, he would become joyful and peaceful and would die. But some doubted. Matushka Marionilla died in 1952.

"In 1952 I received the schema from **Archimandrite Nicander**. Patriarch Tikhon had entrusted the keys of the administration of the Orthodox Church in Voronezh - the right of receiving people from all schisms into Orthodoxy - to Archimandrite Nicander. He lived for ten years in exile before returning to Voronezh. He died in 1955...

Archimandrite Nicander, in the world Nicetas Alexeyevich Sturov, was born in 1865 in the village of Malinino, Khleven uyezd, Voronezh province. In the 1920s he was superior of the monastery of the Mother of God in Zadonsk. In 1928 he joined Bishop Alexis. He had the right, given to him by his Holiness Patriarch Tikhon, of receiving people from all schisms into Orthodoxy. On August 6, 1929, on his initiative, the Zadonsk deanery joined the True Orthodox Church under Archbishop Demetrius. He was a candidate for the episcopate, but refused because of his health. On September 28, 1929 he was arrested, and on December 26 was sentenced to ten years in the camps. He was imprisoned in Ukhtpechlag. On April 4, 1933 he was released early and sent to the north for the remainder of his term. On June 8, 1933 he was released from exile. From 1943 to 1955 he lived in Voronezh.

*

Archimandrite Hilarion, in the world Ioann Ardalionivich Andreyevsky, was born in 1875 (1879?) in the village of Golyshevka (Pukhovo sloboda), Voronezh province, in the family of Archpriest Ardalion. He finished his studies at Voronezh theological seminary. From 1901 he was the secretary of Archbishop Anastasius in the monastery of St. Metrophanes in Blagoveschensk. After his death in 1913 he moved to Archbishop Tikhon of Kaluga, with whom he stayed until 1920. He was ordained to the priesthood, and first served in the Nativity church on Chizhovka in Voronezh. Then he was transferred to the Ascension church, and then to the Resurrection church at Kamenny Most, where he continued until 1922, for which he was given the nickname "Voskresensky". In 1922, because of his struggle against renovationism, he was deprived of his parish and was arrested. He was in prison or exile with Archbishop Peter (Zverev), and appointed spiritual father of the penitent renovationists in Voronezh (1925) with the right to join clergy who had fallen away into renovationism to the True Church. Until 1928 he served as rector of the Ascension church. He did not recognize the declaration of Metropolitan Sergius, and was one of the initiators of the movement of union of the Voronezh clergy to Metropolitan Joseph of Petrograd. He signed Bishop Alexis' epistle of January, 1928.

He was arrested in Voronezh on May 10, 1928 for being "a supporter of Bishop Alexis BUY and an active participant in anti-Soviet agitation". On August 31 he was sentenced to three years' exile in Central Asia, and was taken by convoy to Samarkand. He was about to be given Samarkand as his place of exile, but then, when asked whether he sympathized with Soviet power, he said: "No, I do not sympathize with it, and as a believer I cannot sympathize with it in general. Moreover, how can I sympathize with it personally, when they brought me here completely against my will, tearing me away from my relatives and friends!..." This reply was enough to have him exiled to Kinimekh, a much less attractive place in the remote steppe four hundred kilometres from Samarkand. When he had served his term in exile, on October 12, 1931 he was deprived of the right to live in twelve populated places with confinement to one domicile for three years. He went to live in Tambov province. In the 1930s he was again arrested for belonging to the True Orthodox Church. He spent twenty eight years in the camps and in exile. He was

tonsured with the name Hilarion. On March 22, 1941 he was sentenced to eight years in the camps for being "a participant in an anti-Soviet organization", and was sent to Kraslag.

Abbess Margarita writes: "At that time nobody said where he was, and none of the believers except two knew. But they revealed the secret to me because of my sick nuns. Then it became possible to write, and Fr. Nicander sent letters to him. Fr. John knew Fr. Nicander from when he had been rector of the Zadonsk monastery. And I also wrote about all my perplexities to Fr. John. And then Fr. John sent a letter of twenty pages answering all my spiritual questions." On being released in 1956 he went to live secretly in Voronezh, where he headed the community of the True Orthodox Church. He was a terribly sick man: he had terrible pains, a hernia and sclerosis... He concelebrated with Schema-Hieromonk Ambrose (Kapinus), who tonsured him with the name Hilarion. "Fr. Hilarion had two daughters. The chekists forced them to isolate their father from the believers, and for this service they promised them a flat. But the chekists did not gain anything. For his refusal to compromise they called him 'hard-nut'. Fr. Hilarion served until the last day of his life. On the feast of the 'Praises of the Mother of God', 1961, Fr. Hilarion was already lying on his deathbed, and he wanted to receive the Holy Mysteries. About five people gathered in his flat. And suddenly there appeared a chekist (they did not leave him in peace until his very death), who went in and began to write down the names of all the people in the room. Two managed to hide, and one was arrested and interrogated... On Great Thursday the NKVD came again and carried out a thorough search. They were looking for believers, but found no-one except those living in the house. Because of the impossibility of inviting any assistant to come that day, Fr. Hilarion had to serve the all-night vigil with the Passion Gospels alone. The great tension with which his last days were accompanied told on him, and on June 13/26, 1961 he died. Before he died he said: Before his death he said: "I am sinful in everything, but I have not departed one iota from Orthodoxy." He entrusted the church keys to Fr. Ambrose, saying: "From the day of the schism of the Church canonical Orthodoxy has not been cut off, this living golden thread. I transfer all Church affairs to you until the appearance of an Orthodox bishop. But you must look for one!" And then he put his cross on Fr. Ambrose.

*

Hieroschemamonk Ambrose, in the world Andrew Antonovich Kapinus, was born in the village of Krasnopolka, Maloviskovsky uyezd, Kherson region in 1887 into a peasant family, and finished three classes at an elementary school. Abbess Margarita writes that he was born "into a large peasant family of which he was the youngest child. Andrew became an orphan young, when he was twelve. He remained in the care of his elder brother. From this time he earned his bread himself by pasturing oxen.

"From early childhood he loved the church; since he had musical talent, he began to sing on the kliros. The old people rejoiced on listening to the orphan, whose

singing came from the heart. This was implanted in him by his mother: one of Andrew's undying reminiscences of his childhood was sitting on his mother's knee while she read the Jesus prayer and sang psalms and troparia, while tears streamed abundantly down her face. Evidently the prayers of the mother were heard by God, and He did not abandon the orphan.

"In 1906 Andrew entered military service. And since he was tall and well-built, he served in the Semyonovsky regiment. He often reminisced about this, and often used to recount to all of us the following story: the Tsar-batyushka often used to inspect the discipline of the Semyonovsky soldiers together with the Tsarevich. Once, on a certain feast day, the Tsar asked the young Tsarevich:

"What should we give to each soldier - a rouble or a chocolate?"

"The young Alexis replied: 'Both a rouble and a chocolate.'

"After completing his military service, Andrew re-enlisted and went to Petrograd, and then to the war [in 1914, as a lance-corporal]... And soon the bloody revolution began. [In 1918 he was demobilized.] Andrew was pursued by the Bolsheviks because he had been on the side of the Whites. He hid in a women's monastery and there served the priest. A little later he left for St. Onuphrius' men's monastery (in his homeland of Kherson region). Here [in 1922] he received the tonsure with the name of Anubius. The monastery was soon closed by the Bolsheviks. And he began to serve as a hierodeacon in Kiev. When the disturbances in the Church began and they began to serve only in the Ukrainian language (the samosvyaty), he had to leave yet again. Then a hierodeacon whom he knew, Fr. Irinarkh, invited him to his house in Serpukhov, where half the churches were renovationist and half Orthodox. There [from 1928] he served under the omophorion of the truly Orthodox pastor, Bishop Maximus. [Fr. Anubius was secretly ordained to the priesthood for the Pokrov church in Serpukhov by Archbishop Demetrius of Gdov, who was ruling the Josephite churches of Moscow province from June to November, 1929.] After a year massive arrests began here...

"Almost all the higher episcopate was arrested. The priests who remained passed under the care of Archbishop Demetrius of Gdov. Fr. Anubius also had not long to remain at liberty. He and Archbishop Demetrius were arrested almost simultaneously."

Fr. Anubius was arrested in Serpukhov on November 15, 1930 for being "a participant in the Serpukhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on February 5, 1931 he was sentenced to five years in the camps in accordance with articles 58-10 and 58-11. This was part of the group case, "The Case of the True Orthodox Church: Moscow, Tver and Serpukhov Branches, 1931". He was sent to a camp in Vorkuta.

“... The work was very hard, and consisted in tree-felling. If one didn't fulfil one's work norm one did not receive any bread. According to Fr. Anubius' account, he was saved by a bath which fortunately happened to be there.”

He was released in the autumn of 1935 and settled in Astrakhan, where he earned his living by repairing shoes. But in the autumn of 1936 he was arrested again “for carrying out anti-Soviet agitation”, and on January 21, 1937 was sentenced to five years in the camps in accordance with articles 58-10 and 58-11 and sent to Vorkuta. In the summer of 1942 he received a temporary identity card and remained as a free worker in Vorkuta. In 1943 he settled in Voronezh.

“...Here Archimandrite Nicander was serving secretly. He also had only just returned from exile. Fr. Anubius' request to be received into his community put the archimandrite very much on his guard - the times were terrible, and people were being arrested on all sides on the basis of denunciations. And for that reason Fr. Anubius was not received.”

At the end of 1945 he was living in Chembara, Penza province, but in August, 1946 he went to the village of Mazurka, Voronezh province. On the way there his temporary identity card was stolen, after which he was without fixed domicile and carried out secret services in the villages.

On January 4, 1951 he was again arrested at Povorino station. On August 8 he was indicted as follows: “A.A. Kapinus is the leader of an anti-soviet organization of the so-called True Orthodox Christians, created by him with the aim of sabotaging the undertakings of the government, and carried out active counter-revolutionary activity directing at attracting new people into the organization and working on them in an anti-Soviet spirit.” (TsDNI VO, f.9323, op. 2, d.P-25437, t. 1, l. 35). On September 15 the MGB sentenced him to ten years in the camps and sent him to Ozerlag.

Others condemned at this time for their association with him included:

Nun Eugenia, in the world Eudocia Yakovlevna Larina. She refused to enter a collective farm, or work on public works, or vote in elections. On the night from May 16 to 17, 1951 she was arrested. Her indictment, dated August 8, 1951, reads: “Since 1947 she has been an active participant in the True Orthodox Christians and a messenger between Kapinus, Scheglov and other groups of the True Orthodox Christians. She accompanied Kapinus on his trips around the villages. Meetings of the True Orthodox Christians took place in her house. After the arrest of Kapinus she changed to an illegal position.” She was sentenced to eight years in the camps and sent to Ozerlag. Nothing more is known about her.

Vasilisa Ivanovna Storublevtseva. She refused to enter a collective farm, or work on public works, or vote in elections. On the night from May 16 to 17, 1951 she was arrested. Her indictment, dated August 8, 1951, reads: “Since 1944 she has been an

active participant in the True Orthodox Christians. Meetings of the True Orthodox Christians took place in her house. She has hidden Kapinus in her house and was his messenger." She was sentenced to three years' exile and sent to Kokchetavskaya province in Kazakhstan. Nothing more is known about her.

Raisa Nikolayevna Morozova. She refused to enter a collective farm, or work on public works, or vote in elections. On the night from May 16 to 17, 1951 she was arrested. Her indictment, dated August 8, 1951, reads: "Since 1947 she has been an active participant in the True Orthodox Christians and has carried out any tasks given by Kapinus". She was sentenced to eight years in the camps and sent to Steplag. Nothing more is known about her.

Anna Markovna Novikova. On the night from May 16 to 17, 1951 she was arrested. Her indictment, dated August 8, 1951, reads: "Since 1949 she has been an active participant in the True Orthodox Christians and has accompanied Kapinus on his trips around the villages. She has kept manuscripts in her house. She has taken part in meetings." In the summer of 1951 she was sentenced to five years in the camps and sent to Minlag. Nothing more is known about her.

Anna Ivanovna Terekhina. On the night from May 16 to 17, 1951 she was arrested. Her indictment, dated August 8, 1951, reads: "Since 1944 she has been an active participant in the anti-Soviet group of the True Orthodox Christians. She has conducted illegal meetings of likeminded people that grouped around her in her house. Since the summer of 1950 she has presented her house for the carrying out of meetings, and has hidden Kapinus and others in her house." She was sentenced to eight years in the camps and sent to Ozerlag. Nothing more is known about her.

In 1955 Fr. Anubius was released on amnesty and returned to Voronezh.

"... In 1956 Archpriest John Andreyevsky returned from exile. Fr. Anubius was again in Voronezh and again requested to be received into the community. Now he was not refused. After a short time serving together, Fr. John asked to be tonsured, and Fr. Anubius tonsured him with the name Hilarion. Then Hieromonk Hilarion secretly tonsured Fr. Anubius into the schema with the name Ambrose.

"When Fr. Hilarion died, Fr. Ambrose vested him and buried him. Then he started serving in the Voronezh community. He also had to look after other parishes which for various reasons had been left without a pastor. He tonsured those who wanted it. Everything was done secretly... Remembering the blessing of Fr. Hilarion, they began to look for an Orthodox bishop...

"Fr. Ambrose died on October 1/14, 1966, without being able to hand over to anyone the affairs of the Church...

"In one plot in the Voronezh cemetery there are buried Archimandrite Nicander of Zadonsk, Hieromonk Hilarion and Hieroschemamonk Ambrose. The believers

have never forgotten their graves. All of these were bloodless martyrs. May their memory be eternal!"

According to Archbishop Lazarus (Zhurbenko), Fr. Ambrose through him petitioned to come under the omophorion of Archbishop Leontius of Chile.

*

Archimandrite Alexander (Leontyevich Philippenko) was born in 1883 in Dmitrievka, Alexandria uyezd, Kherson province in a peasant family. He went to a theological (or pedagogical) seminary, and was ordained to the priesthood. In the 1920s he served in the village of Semyonovka, Pervomaisk district, Odessa province. There he met the dean of the district, **Igumen Barsanuphius**, and became friendly with him, completely sharing his views. He was first arrested on April 16, 1927, and on December 19 was exiled for three years to Voronezh. He signed the protest letter of Bishop Alexis of January 22, 1928. He was arrested again on May 9 (10), 1928 for being "a supporter of Bishop Alexis BUY and an active participant in anti-Soviet agitation", and on August 31 was sentenced for three years to the camps. He served his term on Solovki, where he knew the future academician D.S. Likhachev. On October 12 (or in the summer), 1931 he was exiled for three years to the north. Most of his family having died of hunger, he was tonsured and was made an archimandrite. Later he lived illegally in Kozlov (Michurinsk), working as a maker of brick stoves, and served in the True Orthodox Church. He was again arrested on February 11, 1946 in Tambov province and on April 16 (or July 19) was sentenced to ten years in the camps in Gorky province. On November 11, 1954 he was released. From 1956 to 1960 he led secret communities of the True Orthodox Church in Temirtau, Kazakhstan and five neighbouring workers' settlements. He knew the future Archbishop Lazarus (Zhurbenko) and maintained contacts with Fr. Peter Vinokurov, who served secretly in Kazakhstan and Bashkiria, dying at the beginning of the 1960s. Fr. Alexander died at the beginning of the 1960s.

*

One of the last Catacomb Church priests serving in the Voronezh area was **Hieromonk Ignatius**, in the world Fr. John Yefimovich Sklyarov. He was born in 1892 in the village of Barannikovka, Belovodsky uyezd, Kharkov province into a peasant family, and finished four classes at a village school. In 1905 he became a novice in Donetsk monastery, staying there for twelve years. In 1917 he left the monastery and married. In 1920 he finished pastoral courses in Kharkov. He served as a reader in the village of Uglyanets, Voronezh province. He was ordained to the priesthood in 1925 by Bishop Joasaph in Yekaterinoslav province, and served in the village of Uglyanets. In 1928 he became priest of the church in the village of Gudovka, Annensky region, and in 1931 - in the village of Tryasorukovo, Davydovsky region. In the spring of 1931 he was arrested, and on May 20 was forbidden to live in twelve cities, in Chita, Omsk region and the Central Black Earth province for three years. In October he was arrested again, and on December 15 was

sentenced to three years in the camps and sent to Svir construction. In 1933 he was released early and returned to Uglyanets, where he served as a priest. On December 16, 1935 he was arrested again, and on March 31, 1936 was sentenced to eight years in the camps and sent to Ryblag in Yaroslavl province. On May 24, 1943 he was released and returned to Uglyanets, and served illegally in various villages. On January 13, 1945 he was arrested again and charged with "restoring links with the leader of the monastic underground", with "visiting meetings of participants of the group" and with "organizing secret meetings of churchpeople at which anti-Soviet agitation was conducted". On July 18 he was sentenced to eight years in the camps and sent to Minlag. On June 26, 1954 he was released from camp and sent to Potma invalid home under the surveillance of the "organs". From there his relatives took him back to Uglyanets. He served catacomb communities in Voronezh and other provinces, and was united (by correspondence) with the diocese of Archbishop Leontius of Chile of the Russian Church Abroad. He died on January 18, 1972 at the age of 84.

(Sources: M.V. Shkarovsky, "Iz Noveyeishej Istorii Russkoj Tserkvi", Pravoslavnaya Rus', N 14 (1539), July 15/28, 1995, p. 7; Pravoslavnaya Rus', N 15 (1540), August 15/28, 1995, pp. 6-10; Russkaya Pravoslavnaya Tserkov' pri Staline i Khrushcheve, Moscow, 1999, pp. 226-227; I.M. Andreyev, Russia's Catacomb Saints, Platina: St. Herman of Alaska Brotherhood, 1982, chapter 11; M.E. Gubonin, Akty Svyatejshego Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, pp. 835-836; Russkiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986; Monk Ambrose (von Sivers), "Istoki i svyazi Katakombnoj Tserkvi v Petrograde i obl. (1922-1992)", report read at the conference "The Historical Path of Orthodoxy in Russia after 1917", Saint Petersburg, 1-3 June, 1993; Abbess Margarita, "Katakombnye Ispovedniki", Vozvrashcheniye, N 2, 1993, Saint Petersburg; "Vospominaniya", Pravoslavnaya Zhizn', N 10 (537), October, 1994, pp. 12-23; Alexander Akinshin, "Svyashchennomuchenik Aleksij Voronezhskij", Pravoslavnaya Zhizn', N 8 (548), August, 1995, pp. 4-16; Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1957, part 2, chapter 23, pp. xvii, 175-176, chapter 25; William C. Fletcher, The Russian Orthodox Church Underground, 1917-1970, Oxford University Press, 1971; Andrei Psarev, "Vospominaniya Arkhiepiskopa Leontiya Chilijskago", Pravoslavnaya Zhizn', N 5 (557), May, 1996, p. 25; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, p. 595; Michael Khlebnikov, "O tserkovnoj situatsii v Kostrome v 20-30-ye gody", Pravoslavnaya Zhizn', 49, N 5 (569), May, 1997, pp. 18-28; Gregory Mukhortov, "Rab Bozhij Nikolaj Chebanov", Pravoslavnaya Zhizn', N 613, February, 2001, p. 22; <http://www.omolenko.com/texts/katakomb.htm>; Za Victor Antonov, "O zhizni svyashchennomuchenika Aleksia (Buya)", Russkij Pastyr', 28-29, II-III, 1997, pp. 191-194; Khrista Postradavshiye, Moscow, 1997, vol. 1, pp. 58, 112, 305, 332, 485, 552; Priest Alexis, "Sv. Otsy-Ispovedniki ob otnoshenii k vlastiam", <http://priestalexei.livejournal.com/2197.html>; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans; <http://catacomb.org.ua/modules.php?name=Pages&go=print&pid=1266>;

http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1185;
[http://www.histor-ipt-kt.org/KNIGA/voronej.html;](http://www.histor-ipt-kt.org/KNIGA/voronej.html)
[http://www.geocities.com/galaktion2002/img/buev/sk2.jpg;](http://www.geocities.com/galaktion2002/img/buev/sk2.jpg)
[http://www.geocities.com/galaktion2002/image/chram/pokrov.jpg;](http://www.geocities.com/galaktion2002/image/chram/pokrov.jpg)
[http://www.geocities.com/galaktion2002/image/chram/pokrov2.jpg\)](http://www.geocities.com/galaktion2002/image/chram/pokrov2.jpg)

19. HIEROMARTYR PACHOMIUS, ARCHBISHOP OF CHERNIGOV **and those with him**

Archbishop Pachomius, in the world Peter Petrovich Kedrov, was born on July 30, 1876 in Yaransk, Vyatka province, in the family of a priest. He was the elder brother of the holy hieroconfessor Abercius, bishop of Zhitomir. Another brother, Michael, taught theology at the Kremenets and Vilna seminaries in Poland between the wars. After the Second World War he became a monk and was consecrated Bishop of Wraclaw, where he soon died.

By nature Peter was serious, humble and meek, pensive and church-oriented. After preparatory theological training, he entered the Kazan Theological Academy in 1896, when Bishop Anthony (Khrapovitsky) was rector. He was given the office of candle-lighter. Being a little too zealous in his religiousness, Peter decided to fulfil literally the Lord's command: 'If thy right eye offend thee, pluck it out' (Matthew 5.29), and one night he attempted to burn out his right eye with a candle. His roommate at this time was Basil Maximenko, the future confessor and archbishop of Jordanville. He was awakened in the middle of the night by the grinding of teeth of his roommate, who was trying in this way to endure the pain. Seeing what had happened, he put up a cry and saved his friend's eye. However, the burns were so serious that it required surgery on the eyelid and eyebrow, and the scar remained for the rest of his life.

In 1898 he was tonsured into monasticism, and in 1899 was ordained to the priesthood. In 1900 he graduated from the Academy and was appointed assistant supervisor of the Lipetsk theological school in Lipetsk, Voronezh province. In 1903 he was made supervisor of the Kremenets theological school in Kremenets, Volhynia. In 1904 he was put in charge of the St. Theodore church pedagogical school attached to the Trinity Derman Monastery near the Pochayev Lavra. In 1905 he was raised to the rank of archimandrite, and in 1906 he became superior of the Trinity Derman monastery.

On August 30, 1911 he was consecrated bishop of Novgorod-Seversky, a vicariate of the Chernigov diocese, by Archbishop Anthony (Khrapovitsky) of Volhynia and Bishops Nikon (Bessonov) of Kremenets, Vladimir (Tikhonitsky) of Belostok and Thaddeus (Uspensky) of Vladimir in Volhynia. On September 17, 1916 he was transferred to the see of Starodub, a vicariate of the Chernigov diocese. In 1917 he became bishop of Chernigov.

Vladyka Pachomius loved to preach, had a phenomenal memory and was an expert in the Church typicon.

In 1917-18 Vladyka Pachomius took part in the Local Council of the Russian Orthodox Church, and on October 30, 1917 delivered a report concerning the procedure of electing the patriarch.

When the White Army retreated and the Red Army took full control of Russia, the country was in total collapse, with transportation paralyzed. But this did not stop Bishop Pachomius, who with his bishop's staff visited all the churches of his diocese *on foot*! Since the left bank of the Dnieper River, according to the new administrative division, belonged to the Chernigov diocese, he also had to visit the outskirts of Kiev, and so he visited the Kiev Caves Lavra also. Bishop Pachomius was also the abbot of a local monastery, where he resided.

At that time there lived in Chernigov the fool-for-Christ Michael the Blessed. In the world he had been a highly respected civil engineer. Once he was commissioned to build a large bridge. The bridge was constructed according to his specifications. One day the bridge collapsed killing several people. So profoundly was the engineer struck by the news of this tragedy that he took off his expensive business suit and, putting on a long shirt, left his home never to return. He became a fool-for-Christ's sake. He ate very little, had almost no place to sleep, knelt whole nights in prayer, and spoke very little, saying only: "Repent." The blessed Michael achieved great sanctity and frequently visited Bishop Pachomius. When he died in 1922, the whole city lamented his righteous death and took part in the burial, which was performed by Bishop Pachomius with tears in his eyes.

The same year the communist authorities made many attempts to arrest him. One day they stormed into the cathedral while the Divine Liturgy was being celebrated in order to arrest him on the spot. The believers, however, thronged straight to the altar and prevented the arrest of their beloved archpastor for a time. But the GPU was not easily dissuaded from its plan. The bishop had the habit of remaining for a long time in the altar after the service, and once, when only he and his cell-attendant remained, the GPU agents burst into the sanctuary and captured their holy victim. This was the first of many arrests of Bishop Pachomius. He was arrested and released time and again. This continuous nightmare finally began to undermine the bishop's peace of soul.

At about the same time, the communist authorities throughout the whole of Russia began a blasphemous "investigation" of holy relics, opening the shrines of many saints in an attempt to prove "scientifically" to the public the alleged falsity of the saints' incorruption. This movement produced frightful spectacles of sacrilege, evoking enormous protests and resistance by the people, many of whom suffered imprisonment and banishment. But the "scientific investigators" were themselves put to shame, for they themselves had to admit the incorruption of the relics, which they could not explain scientifically, and this was printed in all the newspapers. The believing Orthodox rejoiced at the outcome, but the authorities nevertheless did their work - they placed the saints' relics in anti-religious museums as "mummies". This campaign caused some conscientious bishops even to die from desperate sorrow at the mockery of the saints, as happened with Archbishop Anatolius of Irkutsk.

Bishop Pachomius also had to suffer in this campaign. It was demanded that the relics of St. Theodosius of Chernigov be stripped and exposed to the public. Usually the atheistic commission of "scientists" would shake and toss the relics, but Bishop Pachomius stood his ground, and, having put on epitachelion and cuffs, did the unwrapping of the relics himself, shedding painful tears in the presence of a large crowd of believers, who also wept and sobbed, seeing the communists would not leave even the dead alone. The later Archbishop Leontius of Chile, a close friend of Bishop Pachomius, has preserved for us a rare photograph of the opening of the relics of St. Theodosius of Chernigov, showing the grieving Bishop Pachomius holding the relics and surrounded by his grief-stricken flock.

After this the relics were confiscated, brought to Petrograd and exposed in an anti-religious museum together with dead rats and fossilized bones. But the believers, having bribed the guards, secretly served catacomb services before the relics in the middle of the night. Evidently in connection with this, Bishop Pachomius was arrested. In 1922 he was sentenced to three years' exile.

On November 29, 1923 he was raised to the rank of archbishop.

From 1923 to 1924 Vladyka lived in Kiev without the right to leave. Then he moved to Moscow, again without the right to leave. He stayed in the St. Daniel Monastery in Moscow, whose abbot was the future martyr, Archbishop Theodore of Volokolamsk. On December 10 (November 30), 1925 he was arrested in Moscow in connection with the affair of Metropolitan Peter of Krutitsa and imprisoned in Butyrki. His was part of the group case, "The Case of Metropolitan Peter (Polyansky) and others, Moscow, 1926". He was accused of "concealment and assisting a rightist organization of churchmen". On November 5, 1926 he was sentenced to three years in the camps in accordance with article 68. First he was sent to Solovki. Then, in 1927 or 1928 he was transferred to the mainland, to the slave-labour camp at Mai-Guba on the Baltic-White Sea canal, before being finally being exiled to Komi Autonomous Region.

In 1927, Archbishop Pachomius and his brother, Archbishop Abercius, wrote an epistle attacking Metropolitan Sergius' traitrous "declaration". They wrote: "There can be no union between Church and State, when it has to do with our Orthodox Church and the Soviet Union, by reason of the fundamental difference in the basic views of the two sides. The only thing that is possible is a conditional agreement as to practical mutual relationships, solely on the foundation of the principle of the separation of Church and State.

"In actual fact, can one even conceive of the Soviet State in union with the Church? A State religion in an anti-religious State! A government Church in an atheist government! This is an absurdity; it contradicts the nature of the Church and the Soviet State; this is unacceptable both for a sincerely religious person and for an honest atheist.

“... If the temporary deputy patriarchal locum tenens stubbornly continues his undertaking and does not vacate his post, then we shall leave him together with the whole Church. But if Metropolitan Sergius disobeys the voice of the Church, and will stubbornly continue his politics and make claims on the authority of the first hierarch, then he, of course, will turn out to be a church and trouble-maker and renegade.”

In the absence of Archbishop Pachomius, all the churches in the Chernigov diocese commemorated Metropolitan Sergius until 1930, and so the True Orthodox who refused to accept "legalization" had to go to Kiev, to the community of Abbess Sophia, to receive the Holy Mysteries.

On his arrival in Chernigov from exile in 1930, there was a meeting between Vladyka Pachomius and the “antisergianist” clergy. During this meeting Igumen Laurence (Proskura), **Hieromonk (later Igumen) Smaragdus (Chernetsky)** and **Hieromonk Michael (or Malachi) (Tyshkevich)** expressed themselves strongly against the declaration of Metropolitan Sergius. (When Igumen Laurence heard the name of Metropolitan Sergius commemorated he would put his hands over his ears! However, he later joined the Moscow Patriarchate.) Also strongly against the declaration were **Igumen (later Archimandrite) Alypius (Yakovenko)** and **Hieromonk Michael (Korma)**, who said that they would break communion with Vladyka Pachomius if he accepted the declaration.

Vladyka accepted the point of view of these priests, although, according to Bishop Damascene of Glukhov, a vicar of Archbishop Pachomius, he did not openly and actively oppose the declaration. However, it is evident from the numbers of Chernigov clergy who were arrested in 1936 for “counter-revolutionary activity” that in the middle of the 1930s Metropolitan Sergius’ name was not commemorated in the churches of Chernigov, but only the names of the Orthodox Patriarchs and Metropolitan Peter.

Other True Orthodox clergy in Chernigov in these years were **Archimandrite George (Kisly)**, who was arrested and died in the camps, **Igumen Ephraim (Kisly)**, superior of the church of St. Elijah in Chernigov, **Igumen Palladius (Mischenko)**, **Hieromonk Innocent (Kozko)**, **Fr. Gabriel Pavlenko**, **Priest John Smolichev**.

On October 16 (15), 1930 Archbishop Pachomius was arrested in Chernigov for the last time. He was charged according to article 54 (10) of the Ukrainian criminal code for “counter-revolutionary activity” and “inciting the priests to organize resistance to Soviet power by joining forces”. He was also accused of having continued his religious activity during his exile in Zyryansk region, by serving in the local church, corresponding with Chernigov clergy, and “corrupting” children by giving them sweets and crosses and not blessing them to enter the pioneer organization. On November 4 he was sentenced to five years in the camps.

Arrested together with Vladyka was Fr. John Smolichev. Before him **Archimandrite George (Smilnitsky)** was arrested and sent to the camps, where he died.

According to Professor Nesterov, Archbishop Pachomius arrived at the camp almost an invalid, with paralysis of the facial nerves. Because of his physical weakness he could not be used in the building and was therefore sent in 1932 to a camp for invalids at Kuzema. But even here he was sent out to physical labour which was very difficult for him: carrying water, baking bread, etc.

Professor Nesterov relates an incident from this period which is very characteristic of the archbishop. One of the imprisoned professors was working in the office of the Kuzema camp as a scribe. He had to compile a list in quick order of those who had been sent to a different work point in the Kuzema camp and had to work all night. The professor was tormented and irritable. In the morning Archbishop Pachomius came into the office and asked the professor whether he knew where and when they were being sent.

The professor replied sharply:

"You bother me, Vladyka!" -

and added a crude comment.

Archbishop Pachomius humbly bowed down to his feet, asking forgiveness for irritating him by his question. The professor became upset and in his turn asked forgiveness of the archbishop for his crudeness.

In personal conversation with Professor Nesterov, Archbishop Pachomius often condemned the church policy of Metropolitan Sergius even more sharply and categorically than he had done in his epistle. By this time the results of Metropolitan Sergius' policy had become clear, both with regard to the fate of the Church herself in general, and with regard to the banished bishops in particular. In place of the promised legalization, the liquidation of churches and clergy was proceeding at an increasing tempo. Bishops and priests languished in prison without any hope of liberation. Exiles and arrests not only did not cease, but even increased.

Archbishop Pachomius returned from the camps only towards the end of September, 1937, and settled in Kotelnichi under house arrest in the home of his brother, the protopriest. According to one source, when the GPU came to arrest his brother, Vladyka Pachomius could not stand it, had a nervous breakdown and died soon after in hospital. According to another source, however, in his last weeks he began to play the fool for Christ, and so was put in a psychiatric hospital in Kotelnichi, not far from Yaransk, where he departed to the Lord on November 11, 1937, having completely renounced hospital food and eating only a prosphora, antidora and holy water sent him by his spiritual children.

By the mercy of God, several notebooks full of Vladyka's notebooks containing his sermons have been preserved. He was a wonderful preacher, and the whole of Chernigov, young and old, simple and educated, gathered at his sermons. After the service he would walk home, and a huge crowd of people always accompanied him. He was much loved.

There are witnesses to miracles taking place at his grave.

*

On July 25, 1936 the following were arrested on the charge of belonging to "a counter-revolutionary group of churchmen" - the True Orthodox Church: **Hieromonk Smaragd (Chernetsky), Hieromonk Malachi (Tyshkevich), Hieromonk Michael (Korma), Zoya Mikhailovna Kulzhinskaya and Margarita Alexandrovna Milovidova.** They were sentenced on July 2, 1937. The men were sentenced to five years in strict regime camps, the women - to three. Hierodeacon Miseal was condemned to be shot - the sentence was carried out in 1937. Their spiritual father Igumen Laurence (Proskura) was not sentenced because of his age (68 years). Archbishop Stephen (Protsenko) of Chernigov, who did not belong to the True Orthodox Church, was also sentenced to five years, but after being released in 1942 resumed his career in the Moscow Patriarchate.

Archimandrite Alypius had been a spiritual son of St. John of Kronstadt. In 1931 he was arrested, and in 1935 secretly returned to Chernigov, settled in the village of Svin (Ulyanovka) and organized a secret monastic skete. In 1937 he went to Chernigov and organized a house church, serving the Liturgy there every day. During the German occupation in 1941 he returned to Svin. In 1943 after the seizure of Chernigov by the Red Army he was killed by a grenade thrown under his legs.

In 2011 the Russian True Orthodox Church canonized the following hieromartyrs shot in the 1930s for belonging to the True Orthodox Church: **Archimandrite George (Smilnitsky), Igumen Smaragd (Chernetsky), Igumen Ephraim (Kisly), Hieromonk Michael (Korma), Hieromonk Innocent (Kozko), Priest Gabriel Pavlenko, Priest John Smolichev, Hierodeacon Misail (Stishkovsky).**

(Sources: M.E. Gubonin, Akty Svyateishego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, pp. 877-78, 913, 987; Russkiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 58; Ivan Andreyev, Russia's Catacomb Saints, Platina, Ca.: St. Herman of Alaska Press, 1982, ch. 12; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977, pp. 543, 550; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 73; G. Stankevich, "Budyet zhe Vam dlya Svidetel'stva", Troic'kij Visnik (Chernigov), N 9 (18), 1995, p. 4; Pravoslavnaya Zhizn', 46, N 9 (536), September, 1994, pp. 6-17; Vitaly Shumilo, "Skhiarhimandrit Lavrentij i ego vremena. Ocherk tserkovnoj istorii Chernigovschiny (1868-1950gg.)",

http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=606;
[http://www.omolenko.com/texts/katakomb.htm;](http://www.omolenko.com/texts/katakomb.htm)
[http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/;](http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/)
http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1185;
[http://www.histor-ipt-kt.org/KNIGA/kiev.html;](http://www.histor-ipt-kt.org/KNIGA/kiev.html)
[http://catacomb.org.ua/modules.php?name=Pages&go=page&pid=1780\)](http://catacomb.org.ua/modules.php?name=Pages&go=page&pid=1780)

20. HIEROMARTYR JOASAPH OF BAKHMUT AND DONETSK

and those with him

Bishop Joasaph, in the world Peter Dmitrievich Popov, was born on January 16, 1874 in the village of Olkhovatka, Slavyanoserbsky uyezd, Yekaterinoslav province into the family of a deacon. In 1904 he finished his studies at Yekaterinoslav theological seminary, and went to serve in Karnaukhovsky khutor, Yekaterinoslav uyezd (1904), Selidovka village, Bakhmut uyezd (1910), Nikolayevka village, Pavlograd uyezd (1911) and the city of Novomoskovsk (1916). In 1922 he was transferred, as archimandrite, to the Nikolayevsky monastery in Samara.

In 1924 he was consecrated Bishop of Bakhmut and Donetsk in Kharkov by Bishop Joannichius (Sokolovsky) of Bakhmut. In 1925, after Bishop Joannichius' departure into the Lubensky schism, Bishop Joasaph went into retirement, living in the city of Novomoskovsk, Dnepropetrovsk district. In November, 1928 he met Archbishop Demetrius (Lyubimov) in Leningrad and joined the Josephite branch of the Catacomb Church. According to one (dubious) source, he signed the acts of the so-called "Nomadic" Council of the Catacomb Church in 1928. From August, 1929 he was looking after a Josephite community in the city of Rykov in Stalino (Donetsk) district, and "Buyevite" communities in Voronezh, Donetsk, Dnepropetrovsk and Podolsk dioceses and in the North Caucasus. In 1930 he was looking after 70 communities, of which 23 were in the Ukraine, including one in Artemov (Bakhmut) district, and in the village of Nikolayevka. He had a prayer house in Khanzhovka stanitsa.

On January 16, 1931 Bishop Joasaph was arrested in Novomoskovsk together with **Archimandrites Peter** (Poloznyuk) and **Seraphim** (Kravtsov) and accused of "the leadership of Ukrainian branches of the True Orthodox Church". On January 2, 1932 he was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps. He was sent to Vishlag in Krasnovishersk, Perm province. However, on February 16, 1933 he was released early, but deprived of the right to live in twelve cities and confined to one domicile for the rest of his sentence. He went to live in the house of Darya Alexeyevna Funtikova in Kamyshin, Volgograd province together with the Catacomb Archbishop Procopius (Titov) and Fr. John Skadovsky. They organized a house church. In October, 1934 he was arrested, and on March 17, 1935 he was convicted of "illegal services in a house" and "counter-revolutionary monarchist agitation". He was sentenced to five years in the camps in "The Case of Archbishop Procopius (Titov), Bishop Joasaph (Popov), Priest John Skadovsky and Priest Eustathius Norits, Kamyshin, 1935". In 1937 he was shot.

*

Archimandrite Peter, in the world Prochorus Pavlovich Poloznyuk. He was born in 1890 in the village of Yekaterinka, Yekaterinoslav province into a peasant family, and received an elementary education. He was tonsured and ordained to the

priesthood before being raised to the rank of archimandrite. He served in the Kiev-Caves Lavra. In 1920 he was under investigation for hiding church valuables, but was soon released. At the end of the 1920s he was living in Novomoskovsk without a parish. On January 16, 1931 he was arrested for being “a participant in the Novomoskovsk group of the Dnepropetrovsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Archimandrite Seraphim, in the world Stepan Lavrenyevich Kravtsov. He was born in 1893 in the village of Troitskoye, Sinelnikovsky uyezd, Yekaterinoslav province, and received an elementary education. He was tonsured and then ordained to the priesthood, being raised to the rank of archimandrite. He served in the Kiev-Caves Lavra. In 1920 he was under investigation for concealing church valuables, but was not condemned. He was living in Novomoskovsk, but was without a parish. On January 16, 1931 he was arrested for being “a participant in the Novomoskovsk group of the Dnepropetrovsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years in the camps and was sent to a camp. Nothing more is known about him.

Priest Sergius Petrovich Petrov. He was born in 1891 in the village of Izmailova, Skopischensky uyezd, Ryazan province in the family of a priest, and went to a theological seminary. In 1916 he entered the Kazan Theological Academy. He served as teacher of the Law of God in a Yekaterinoslav institute, and from January, 1917 as priest in a church in Dnepropetrovsk. In the 1920s he was under investigation for giving communion to a sick person, but was acquitted. On March 9, 1931 he was arrested for being “a participant in the Kadievo group of the Dnepropetrovsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

One of Bishop Joasaph's priests was his brother, **Fr. Andrew Popov**, who was living in Novomoskovsk in 1930, and then went to the Caucasus.

Another was **Priest Therapont Ignatyevich Podolyansky**. He was dean of the Ladyzhenka parish and leader of the Catacomb Church in Podolya, Western Ukraine. In 1928 he became rector of the church in the sloboda Ladyzhenka. In 1928-29 there took place in his flat meetings of clergy who did not accept the declaration of Metropolitan Sergius. In the autumn of 1929 he together with five other priests entered into the jurisdiction of Bishop Joasaph, and was appointed dean by him. In March, 1930 he was arrested in sloboda Ladyzhenka for being “a participant in the Kharkhov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and was sentenced to three years' exile and sent to the north with **Priest Alexander Lototsky**. Nothing more is known about him.

Priest Macarius Nechievsky was then appointed dean in place of the arrested **Fr. Therapont**. He was born in 1885 in the village of Poyarovka, Uman uyezd, and went to a theological seminary. He served in Ladyzhenka, Trostyanetsky region. On February 8, 1931 he was arrested for being “a participant in the Ladyzhenka group of the Dnepropetrovsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years in the camps and was sent to a camp. Nothing more is known about him.

Hieromonk Palladius (Stepanovich Gichka) was born in the village of Chervetinovka, Gaisinsky uyezd, and received an elementary education. He was tonsured with the name Palladius, and later ordained to the priesthood and joined the “Johnnites”. At one point he was a priest of the Kiev Theophanovsky monastery. In 1929 he was serving in the church in the village of Lukashevka, Ladyzhenka region, Western Ukraine. He had links with the Josephites in the Western Ukraine and in Kiev. In 1930 he took part in the massive protest of the inhabitants of the village of Dobrinsky in Peschansky region, Kharkov province. He was investigated, but released. On February 8, 1931 he was arrested together with other Podolya Josephites: **Hieromonk Tikhon** (Burdeiny) and **Priests Macarius Lesik, Stepan Dzyubinsky and Peter Yusupov**, in connection with the Ladyzhenka group of the Dnepropetrovsk branch of the True Orthodox Church. During the arrests **Priests Basil Dubinyuk, Paul Matskevich and Hilarion Podopriga** succeeded in escaping. On December 14 Fr. Palladius was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk Tikhon (Matveyevich Burdeiny). He was born in 1881 in the village of Lyakhovo, Balts district, where he lived. He received an elementary education. From 1923 he was struggling as a monk in the skete of the Exaltation church in the village of Mikhailovka, Grushkovsky uyezd. From 1929 he was serving in the church in the village of Palanka, Trostynetsky region. On February 8, 1931 he was arrested in Lyakhovo in connection with the case of the Ladyzhenka group of the Dnepropetrovsk branch of the True Orthodox Church. On December 14 he was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Macarius Vladimirovich Lesik. He was born in 1886 in the village of Kurenevka, Chechelnitsky uyezd, and received an elementary education. From 1914 he was reader in the village of Bogdanovka, and in 1923 was ordained to the diaconate, and in 1926 – to the priesthood. He served in the village of Globochek, and from 1930 – in the village of Ladyzhenka, Trostynetsky region. On January 17, 1931 he was arrested for being “a participant in the Ladyzhenka group of the Dnepropetrovsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Stepan Nikolayevich Dzyubinsky. He was born in 1875 in the village of Shlyakhovo, Poltava province, and went to a theological seminary. He served in the

village of Stepashka, Ladyzhenka region. On April 8, 1931 he was arrested for being “a participant in the Ladyzhenka group of the Dnepropetrovsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years in the camps and sent to the north. Nothing more is known about him.

Priest Paul Vasilyevich Yusupov. He was born in 1880 in the village of Novo-Dubrovka, Kuznetsky uyezd, Saratov province, and went to Saratov theological seminary. He served in the village of Skrytskoye, Bratslav region. On February 17, 1931 he was arrested for being “a participant in the Ladyzhenka group of the Dnepropetrovsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years in the camps and sent to the north. Nothing more is known about him.

Priest Gregory Lvovich Zafievsky. He was born in 1880 in the village of Chernolevtsy, Litinsky uyezd, and received an elementary education. He served in the church of the village of Yarnolentsy, Gaisinsky region. On February 17, 1931 he was arrested for being “a participant in the Ladyzhenka group of the Dnepropetrovsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Thomas Savvich Shtelmakh. He was born in 1883 in the village of Kinashhevo, Tulchin uyezd, and received an elementary education. From 1918 he was serving in the Ladyzhenka region. On February 17, 1931 he was arrested for being “a participant in the Ladyzhenka group of the Dnepropetrovsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Nun Maria (Pavlovna Gusak). She was born in 1891 in the village of Skrytskoye, Bratslav uyezd, and received an elementary education. She joined the “Johnnites”. In the middle of the 1920s she was in a skete near the village of Palanzha. On February 17, 1931 she was arrested for being “a participant in the Ladyzhenka group of the Dnepropetrovsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years’ exile and sent to a camp. Nothing more is known about her.

Theodore Ivanovich Zaitsev was born in 1875 in the village of Alexeyevka, Yekaterinoslav province. In 1898 he finished his studies at Yekaterinoslav theological seminary. Between 1917 and 1930 he was arrested three times and brought before court, but each time was acquitted. On March 23, 1930 he was arrested in the village of Kademo, Artemovsky region, Stalino (Donetsk) province, where he was living at the time. On May 22 he was sentenced to three years’ exile in the north for “anti-Soviet agitation” in accordance with article 54-10. Nothing more is known about him.

From 1929 to the beginning of 1930 **Priest Ioann Dobrinsky** was serving in the church of Novomoskovsk, Dnepropetrovsk region. In the spring of 1930 he was appointed by Bishop Joasaph rector of the church in the village of Kambulat, Petrovsky region, Stavropol area. He was arrested in 1931. Nothing more is known about him.

Archimandrite Polycarp, in the world Paul Leontyevich Zapruder, was born in 1861. He became a hieromonk on Mount Athos. In 1928 he joined the "Buyevite" orientation of the Catacomb Church. In 1929 started to serve as an archimandrite in Petrovsky region, Stavropol district. He was the dean of two regions. In 1931 he was under the omophorion of Bishop Joasaph. In the same year he was arrested and condemned to death in accordance with articles 58-10 and 58-11 for "belonging to 'The True Orthodox Church'". He was shot in prison in Krasnoyarsk together with Bishop Philip (Gumilevsky) of Zvenigorod, **Protopriest Constantine Ordynsky** and **Priest Nicholas Katasonov**.

(Sources: Bishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997gg.", *Russkoye Pravoslaviye*, N 4(8), 1997, p. 4; <http://www.omolenko.com/texts/katakomb.htm>; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans; <http://www.histor-ipt-kt.org/KNIGA/kiiev.html>)

21. HIEROMARTYR DAMASCENE, BISHOP OF GLUKHOV

and those with him

Bishop Damascene, in the world Demetrius Dmitrievich Tsedrik, was born on October 29, 1878 (or 1877), in the hamlet of Mayaki, Odessa uyezd, Kherson province, in the family of a poor postal official. The mark of grace lay on the whole family. His brother **Nicholas** became a priest at the beginning of the revolution and was soon shot by the Bolsheviks for his fearless denunciation of them.

Demetrius finished his studies at Kherson theological school in 1893, and was then for two years Odessa theological seminary before entering Kherson pedagogical seminary in 1895. Then, under the influence of Bishop Anthony (Khrapovitsky), he studied eastern languages and missionary work in the Kazan Theological Academy. After graduating, on June 9, 1902, he was tonsured into monasticism, on June 10 he was ordained to the diaconate, and on June 30 – to the priesthood. Then, according to one source, he went to Bei-Guan, as a member of the Orthodox Mission in Peking. Here he worked so successfully as a missionary that the journal Niva made special mention of the activity of the young hieromonk and a small lifeboat was named "Damasy-khoshen" in his honour. According to another source, however, on October 26, 1902 he was sent as director of the Chita missionary school. On November 15, 1903 he became a missionary in Chita district, and on January 1, 1904 – in Bargusinsky district, Trans-Baikal province. On September 12, 1905 he became a student at the Eastern Vladivostok Agricultural Institute, while teaching singing and the Law of God in a men's gymnasium. On February 1, 1907 he was appointed to serve in the Hierarchical House in Vladivostok, while carrying out the duties of rector of the church of the Vladivostok Eastern Institute and serving in the church in Sedanka. On July 1, 1907 he was appointed dean of the Kamchatka and Gizhiginsky districts, but on August 2 was released from this post and left in Vladivostok. In November, 1908 he became rector of the church in the men's gymnasium. After graduating from the Vladivostok institute as an agronomist in 1909, he went on leave to St. Petersburg, where he expressed the desire to enter the fourth course of the Eastern faculty of St. Petersburg University. Then he went to Moscow, where he took part in a congress organized by Protopriest John Vostorgov from October 27 to November 4. On May 31, 1910 he was sent as a missionary to the village of Boltun-San, Chernoyarsk uyezd, Astrakhan province. On October 20, 1910 he was appointed missionary among the Kalmyks, living in the Hierarchical House of the Don diocese.

In 1914 he joined the Red Cross in the Caucasus, and in 1915 he was appointed head of the medicinal-nutritional section of the Red Cross, and (from 1916) of its section for fighting infectious diseases, on the Caucasian front. At the beginning of 1917 he was appointed military priest and medical orderly in the Tenth Armenian Reserve regiment on the South-Western front. In June, 1917 he took part in a congress of learned monastics in the Moscow Theological Academy. On May 9, 1918 he was demobilized.

During the revolution he returned to Russia just at the moment when his brother was martyred. Whether together with his brother or on his own, he was arrested for the first time in Orel province in 1918 and condemned to death. We do not know how he escaped. Perhaps it was through the intervention of the White Armies. In any case, the experience had a lasting effect on him:

"In those minutes the whole of a man's life passes in front of him," he recalled.

He arrived in Kiev, where his beloved Metropolitan Anthony appointed him as diocesan missionary. At the same time he became a student at the Kiev Theological Academy and was numbered among the brethren of the Zlatoverkhov St. Michael monastery. Already he had a keen sense of the apocalyptic nature of contemporary events, regarding them as the fulfilment of the prophecies and citing Soloviev's Three Conversations about the Antichrist.

Hieromonk Damascene founded a small brotherhood in the name of St. Vladimir not far from the monastery. Every feastday he would come to the brotherhood at six o'clock, serve a moleben and akathist and give a sermon. One stormy winter evening he was about to leave when gunshots sounded on the street. The door onto the street was instantly locked. After some time, since nothing more was heard, everyone went out onto the street. On the opposite side, against the brilliant white snow, there could be seen the dark figure of a murdered man. Fr. Damascene cried out:

"What kind of Christians we are! Around us they kill people, and we hide instead of helping!"

In the autumn of 1919, after the retreat of the White Army, Hieromonk Damascene left Kiev for the Crimea, where, in 1920 (or December, 1919) Archbishop Demetrius (Abashadze) of Tauris raised him to the rank of archimandrite and made him superior of St. George's monastery near Balaclava.

When the Soviet armies captured the Crimea, Archbishop Demetrius and Archimandrite Damascene remained in Simferopol, and in 1922 they were arrested. On November 5 they were brought to trial together with the ruling hierarch of the Tauris diocese, Archbishop Nicodemus, and Bishop Sergius (Zverev) and other clergy. However, they were then freed under guard because the Bolsheviks had begun a propaganda campaign aimed at tempting the émigrés to return, and the imprisonment of these notable churchmen was harmful to their plans.

At the beginning of 1923 Archimandrite Damascene was again arrested in Simferopol, was condemned for "resistance to the requisitioning of church valuables" and cast into prison together with Bishop Eugene (Rozhdestvensky) of Stavropol. After nine months in prison, he was released under guard but exiled beyond the bounds of the Crimea. He went to Moscow where he lived in the Danilov monastery. Soon he would be called to serve as a bishop in the Ukraine...

O.V. Kosik writes: "In the 1920s the Church in Ukraine was torn by many church schisms. On its territory the renovationists, the self-consecrated Lipkovtsyites, Lubentsy and others struggled for power over the parishes. The spread of the false diocese of V. Lipkovsky, the pressure exerted on the believers by the autocephalists and renovationists, and the forcible removal from their diocese of the Tikhonite bishops stirred the Orthodox of the city of Glukhov to send their representative to his Holiness Patriarch Tikhon in October, 1923, asking him to take them "under your spiritual leadership". The patriarch expressed his agreement, and recommended that they elect a candidate for the episcopate.

"At first the clergy of Glukhov put forward Bishop Matthew (Khramtsov) as candidate, 'on condition that he does not belong to the Living Church...' This qualification was not by chance. Protopriest Matthew Khramtsov of the Exaltation church in Chernigov had been appointed Bishop of Glukhov and Novgorod-Seversky, a vicariate of the Chernigov diocese, on February 15, 1923 by a decree of the Council of Ukrainian Bishops on the recommendation of Archbishop Pachomius (Kedrov) of Chernigov and Nezhin.

"His consecration on April 23 of the same year in Chernigov was carried out by Archbishop Pachomius and Bishops Nicholas (Mogilevsky) of Borza and Nicephorus (Bogoslovsky) of Gorodnyan. Nine days later, ecclesiastical authority in Chernigov passed into the hands of Bishop Alexander (Migulin), who had been appointed by the just-formed renovationist All-Ukrainian Higher Church Administration in Kiev (the canonical archbishop of Chernigov Pachomius had by this time been removed from his see). Bishop Matthew (Khramtsov) subjected himself to the authority of Alexander and on May 1 of the same year was sent to Novgorod-Seversky to administer his district. In September, Bishop Matthew broke with the renovationists.

"In his letter of repentance to his Holiness Patriarch Tikhon written at the beginning of the following year, he said: 'My close acquaintance with them [the renovationists] has convinced me that their slogans about the return of the Church to the purity of the first Christian times were only fine words, and that they are not pursuing the good of the Church, but exclusively their own sinful intrigues. Having suffered heavy days of great emotional torments of repentance, in the middle of September 1923 I de facto broke all links with them and firmly decided to offer sincere public repentance for my sin both before the people and the clergy and before Your Holiness, and to ask you to accept me, the greatly sinful one, into your lofty communion. I have already partly carried out this decision of mine: after the liturgy I publicly declared from the see of the cathedral of Novgorod-Seversky that I was breaking with the renovationists and that I was intending to seek canonical communion with Your Holiness and the other bishops who have courageously stood for the God-established order of Church authority. Meanwhile, I have addressed a special epistle to my co-worker pastors on the field of Christ in my vicariate district. I confessed my serious sin of apostasy to my spiritual father before the Holy Gospel and the Life-giving Cross.'

“Nevertheless, the reunion of Bishop Matthew to the Orthodox Church did not take place that autumn. In spite of that, he agreed to the suggestion of the Orthodox of the Glukhov uyezd, declaring, however, that he would consider himself Bishop of Glukhov only nominally. Therefore representatives of the Glukhov communities wrote to Bishop Macarius (Opotsky), the former vicar of the Novgorod diocese, asking him to resolve the disagreements in the Glukhov region, accept the whole uyezd under his leadership and unite the Orthodox, ‘thereby creating peace and love in the Glukhov region’. His Eminence Macarius accepted the election on principle. But neither did this candidature bring the peace and love they longed for the inhabitants of Glukhov. Having been ordained in 1922 as Bishop of Cherpovets, a vicariate of the Novgorod province, Bishop Macarius was for some reasons retired, and shortly after this joined the renovationists.

“A representative of the Orthodox organizations of the Glukhov region was sent to Patriarch Tikhon. He brought a request that an Episcopal see be opened in the city of Glukhov. He also informed [the patriarch] about the unanimous election of Bishop Macarius (Opotsky) and asked that he be confirmed in the rank of Bishop of Glukhov.

“However, His Holiness did not confirm the choice of the Glukhov communities and named Archimandrite Damascene, who was at that time in Moscow, having been exiled there from the Crimea by the authorities. Vladyka Damascene became the beloved hierarch of the Glukhov region and the whole of the Chernigov diocese. {According to one source, he was also given the temporary administration of the Starodub diocese.} In his report to His Holiness Archbishop Pachomius asked that Archimandrite Damascene, superior of the St. George monastery in Balaclava, be consecrated on one day in the near future as Bishop of Glukhov, a vicariate of the Chernigov diocese, ‘so that the dean arriving in Moscow can take the future Bishop of Glukhov away with him’. On the reverse side of the petition there was written the resolution of Archbishop Nicodemus (Krotkov), under whose leadership Archimandrite Damascene had served in the Crimea and together with whom he had been put on trial: ‘I have no objections to the transfer of Fr. Archimandrite Damascene to the Chernigov diocese. While serving in the Tauris diocese, Fr. Archimandrite recommended himself by his special zeal in defending the interests of the Church before the civil authorities, for which he suffered privations. He is a lover of beautiful church serving (he is a fine reader and chanter), and is a fervent preacher and skilful practical activist. I myself hope to have him as a vicar bishop, but circumstances have hindered this. Nicodemus, Archbishop of Tauris. November 1/14, 1923.’

“Another document reads: ‘November 14 (new style), 1923. We fully recognize the autonomy given to the Ukrainian Church by the Council of 1917-1918, but, taking into account that at the present time it has neither a metropolitan, nor an Exarch to take his place, nor a Holy Synod, His Holiness the Patriarch and the Higher Church Administration attached to him blesses the opening in Glukhov of a

see for a vicar-bishop of the Chernigov diocese, to which Archimandrite Damascene (Tsedrik) is to be appointed, as indicated by the Archbishop of Chernigov. His induction as bishop is to be carried out by members of the Higher Church Administration, while his consecration is to be assigned to the decision of His Eminence the Archbishop of Chernigov, with the provision that the group of ordaining bishops should be headed by his Eminence Metropolitan Seraphim [signatures: Archbishop Tikhon, Archbishop Seraphim, Archbishop Peter, Archbishop Hilarion].'

"The Episcopal consecration of Archimandrite Damascene as bishop of Glukhov, a vicariate of the Chernigov diocese, was carried out on Sunday, November 18, 1923, in the Donskoj monastery in Moscow by His Holiness Patriarch Tikhon, Archbishop Pachomius (Kedrov) of Chernigov and Nezhin and Bishop Parthenius (Bryanskikh) of Ananiev. Vladyka Nicodemus (Krotkov) wrote with regard to the consecration: 'I was sorry to let him go, such a lively and active person, but it was not fitting to detain him, since a broader field of activity was opened to him. He speaks Little Russian [Ukrainian], they don't know him there, perhaps he will succeed in doing some work there.'

"Soon Vladyka was elected as their hierarch by the Orthodox communities of Nezhin, Novgorod-Seversky and other districts, and was appointed temporary administrator of the whole of the Chernigov diocese. In December, 1923 Vladyka Damascene arrived in Glukhov in Chernigov province. He began his archpastoral work by putting the diocesan administration and chancellery into order and organizing the vicar and deanery administrations.

"In May, 1924 the Soviet press printed stories about Patriarch Tikhon's receiving V. Krasnitsky, the leader of the renovationists, into communion, the letter of 'His Holiness the Patriarch' about the inclusion of the renovationist churchmen into diocesan councils that was written by Krasnitsky, and the decree of His Holiness Patriarch Tikhon and the Holy Synod about the formation of higher organs of Church administration – the Holy Synod and the Higher Church Administration – with the inclusion of Krasnitsky and others into it. These publications were actively used in the Ukraine by the self-consecrators in order to undermine trust in the Russian Orthodox Church.

"In order to clarify the situation that had arisen in the Church in connection with the activity of Krasnitsky and Vvedensky, his Grace Damascene again went to Moscow and spoke to the Patriarch. On his return, he wrote an epistle to the pastors and flock of the Church of Chernigov, in which he completely exposed the slander concerning the recognition of the 'Living Church' by His Holiness Patriarch Tikhon, and conveyed the call of the Patriarch firmly to stand on guard for Orthodoxy.

"The principal question was the commemoration of the name of His Holiness Patriarch Tikhon at Divine services. In December, 1923 there came out a circular from Narkomiust, in which 'the public honouring of people who have been

condemned or are under trial for the committing of serious crimes against the State (section 1, chapter 1, special part of the Ukrainian Codex), in particular in relation to Citizen Bellavin (Tikhon)' must be regarded as a criminally punishable act'. Although the Patriarch was released, the circular on the 'criminality' of raising the name of Patriarch Tikhon at Divine services remained in force. After the exile of Bishop Pachomius, the diocesan administration headed by Bishop Alexander had distributed an order round the communities concerning the non-commemoration of Bishop Pachomius and Patriarch Tikhon as counter-revolutionaries. With the arrival of Bishop Damascene in the Chernigov diocese, everyone except the renovationists began to commemorate Patriarch Tikhon."

Vladyka said about the "Living Church": "At its base is a lie, its weapon is violence, its aim - the disintegration of the Orthodox Church".

"Vladyka travelled much around the diocese. He often visited the community of the Exaltation of the Cross created by the well-known public activist N.N. Neplyuev [+1908] as an attempt to construct a model of society on the basis of Christian morality and social justice. Bishop Damascene saw in this community a means of spiritual defence against the onset of atheism. Vladyka spoke to A. Sekundov, a member of the Sacred Council of the Russian Orthodox Church of 1917-18 and other members of the community. He especially loved spending time with children, and taught them the Christian faith.

"In September, 1924 the hierarch again went to Moscow. He served with Patriarch Tikhon and the Ukrainian hierarchs exiled to Moscow: Archbishop Pachomius (Kedrov) of Chernigov, Archbishop Procopius (Titov) of Odessa, Bishop Ambrose (Polyansky) of Kamenets-Podolsk and Bishop Parthenius (Bryanskikh) of Ananiev in the Trinity cathedral of the Danilov monastery. On September 12, 1924 he took part in the consecration of Archimandrite Stephen (Znamirovsky) as Bishop of Shadrinsk.

"But on his return to the diocese on September 15, 1924 Vladyka was arrested in Nezhin and put in the Chernigov DOPR. While he was being searched Vladyka threw out of the window the seal of his diocesan administration - the creation of a chancellery without the permission of the authorities to register was a chargeable offence. The formal reason for his arrest was a denunciation against Vladyka made in June, 1924 by Priest Maltsev of the city of Oster, who had joined the 'Living Church' and at the same time renounced his priesthood. Vladyka suggested to the church council that they find another priest. In his denunciation Maltsev told the GPU that Vladyka during services commemorated the names of Bishops Pachomius, Parthenius and Procopius, and that even before his consecration Bishop Damascene had left Kiev together with Metropolitan Anthony [Khrapovitsky] (the informer knew what links with the émigré metropolitan meant for the GPU). Maltsev also touched on a sermon which he himself had heard in which Vladyka, speaking about the removal of the relics of St. Theodosius [in 1921], called for repentance, and foretold that 'there will come a time when people return to God and then the holy hierarch Theodosius will return to us'.

"Vladyka spent many long months in prison without trial. One invented accusation was followed by another. He wrote a letter to 'The All-Ukrainian Warden Petrovsky' entitled 'A Voice from the Chernigov Region': 'Now I have already been about six months in DOPR. Does that mean that I am really a criminal in the eyes of Soviet power? The representative of the GPU immediately put a whole mass of accusations in front of me. But what kind of accusations were these, if three months after the raising of my case before the Chernigov Procurator they have all fallen away? The GPU is bringing forward a new accusation on the basis of a denunciation by a defrocked renovationist priest. But this accusation, too, fell away when it was investigated by the procurator. Now, in the sixth month of my imprisonment, the GPU has brought forward new accusations (I have not been told them yet) in connection with a case brought by the GPU against the Neplyuev workers' community (the only Christian commune in Russia, which came into being forty years ago and has now been disbanded). I dare to affirm that these new accusations will also be dispelled, for my relations with the Brotherhood were only of an ideal-ecclesiastical character... But what is characteristic of the whole of this case is the consistency of the accusations, as if they are counting on keeping me in prison.' In this Vladyka was absolutely right.

"They also interrogated the members of the community of the Exaltation. From them they obtained witnesses to the monarchist and anti-Soviet convictions of the bishop. In the records of the protocols of the interrogations there are indications on how the investigation was conducted, and how it was necessary 'to make the questions detailed' [so as] 'to clarify, down to the smallest details, even the words and expressions used by him [Bishop Damascene] in his sermons', to establish the whole content of each sermon, and to interrogate even ordinary listeners.

"Stories about his walks with children were interpreted as education which 'tears the children away from contemporary life and does not prepare to make them citizens of the Soviet state, but on the contrary, makes them slaves of individual personalities (testimony of one of the members of the artel). Another witness said: 'He charmed everyone on his arrival. He has a fine voice. He delivers sermons well, and often touches on Soviet power in them. He almost always prayed "about the difficult, troubled time" that 'is now in Rus"', and called on people to struggle against this time, so as to be able to overthrow the existing authorities. And he always said that the radiant moment would come in Rus' when Soviet power would be overthrown.' The last words were probably written by the investigator.

"The representative of the GPU was very dissatisfied with the course of the investigation. He wrote on the protocol: 'All these are general phrases or simply empty. We have to find concrete phrases, acts, etc.' And again they tried without success to extract some kind of information which would convict the bishop of monarchist convictions, but such was simply not to be found. And yet, paradoxical as they may be, the whole community, whose life was constructed on communist

and religious principles, was declared to be monarchist. The majority of the members of the artel were arrested.

"In the 'Summing-Up on the Case of Bishop Damascene' dated February 19, 1925, which was drawn up by the provincial procurator, it was affirmed that 'Citizen Tsedrik illegally organized vicar and deanery administrations without registering them in the local organs of Soviet power, united the clergy of Tikhonite orientation and tried to prove that the renovationist movement was heretical and therefore supported by Soviet power. He warned the citizens to be careful in relation to the communications of Soviet power on the situation of the Tikhonites, calling these communications deliberately false and made up. During Divine services he commemorated bishops in prison on counter-revolutionary charges "as martyrs for the faith and Christ" who were persecuted by Soviet power. And in general he tried by every means to undermine its authority.'

"However, the representative was forced to admit that he did not have enough evidence to bring the bishop to trial, in spite of the fact that as a whole 'all his work within the confines of the Chernigov region was directed to undermine Soviet power and had a counter-revolutionary character'.

"The Orthodox people stood up for their bishop. In October, 1924 the believers of the Nezhin, Glukhov and Novgorod-Seversky regions brought a petition before the provincial procurator signed by five thousand people asking that 'the bishop should be brought to trial, or, if there are no accusations against him, be released'. The petition produced no result.

"On February 24, 1925 the Orthodox communities of Chernigov, Nezhin and Glukhov delivered a declaration to G.I. Petrovsky. They wrote: "The communities are well acquainted with the personality of Bishop Damascene, his activity and the profound moral influence he exerts on the broad masses of believers... The communities of believers are unshaken in their conviction that no criminal act can be linked with the personality of Bishop Damascene that would require the bishop's isolation - and what is more, his isolation before his trial.'

"The believers asked that Bishop Damascene be released from prison under the guardianship of the community councils. If proven accusations were discovered, then a public trial should be brought forward. The authors of the letter especially insisted on this, 'rejecting the administrative resolution of the question concerning him, which would lie as a heavy burden on the psychology of the broad masses of believers'.

"However, what the Chernigovians feared took place. There was no public trial. On February 13, 1925 the indictment was finally published. It summed up 'the counter-revolutionary activity' of the bishop. It said that the material collected was insufficient 'for the conviction of him (Damascene) by means of a public hearing'. Therefore, taking into account that Damascene in his world-view was a socially

dangerous element, exerting a corrupting influence on the population, and that his continued remaining in the Chernigov region could create open opposition to Soviet Power and the Communist Party, as expressed in the formation of illegal circles of a monarchist organization', the decision was taken at a special meeting of the GPU of the Ukrainian SSR to ask the GPU of the Ukrainian SSR to petition the Central Commission for exiles to exile the bishop beyond the bounds of the Ukrainian SSR to the north.

Only three months later, on May 14, 1925, the bishop was released. The next day was the feast of the Ascension of the Lord. 'The Chernigovians always remembered with compunction how, when first release from prison before a great feast (of course, only because the GPU forgot about this), Bishop Damascene served the all-night vigil. Exhausted by many months of imprisonment and interrogations, Vladyka was not able to stand. Therefore he anointed people sitting. In the altar he had a heart attack. But this did not stop him from serving the liturgy the next day – for him there was no greater joy than to celebrate a Divine service, moreover it did not have to be in a church.'

"In July, 1925 Vladyka was again arrested [for "counter-revolutionary propaganda"], but was soon released. On August 4 he was again searched. Bishop Damascene signed a document to say that he would leave for Moscow and to the OGPU not later than September 4. In the short period that remained to him he succeeded in consecrating, with Archbishop Gregory (Lisovsky), Archimandrite Basil (Zelentsov) [the future hieromartyr] as Bishop of Priluki in Poltava. On August 25, 1925 Bishop Damascene arrived in Poltava on the morning train, and went straight to the cathedral from the station. He took part in the consecration, and then returned by the first train. Bishop Basil continued the work begun by Bishop Damascene, and composed a refutation of Lubensk schism.

Meanwhile, Bishop Damascene arrived in Moscow in September, 1925, and began to live in the Danilov monastery. On November 30 he was arrested with a large group of bishops in connection with "The Case of Metropolitan Peter (Polyansky) and others, Moscow, 1926". He was accused of being in the so-called "Danilov Synod", of "serving in the capacity of a messenger of all the instructions of the two former over-procurators Samarin and Sabler" and of "arranging meetings among them to discuss questions of the practical implementation of the Samarin-Sabler line".

Vladyka was cast into the inner prison of the OGPU in Moscow and in Butyrki prison. His only consolation there was an English Bible which someone had given him. He never used to talk about these periods of imprisonment, but on being asked by his cell-attendant usually replied:

"There were good people there, and I'm ready to go there again."

On May 21, 1926 he was condemned to three years' exile in Poloi on the banks of the Yenisei in Siberia, 200 kilometres north of Turukhansk and 10 degrees north of the Arctic Circle. On the way there, in September, Vladyka stopped in Krasnoyarsk, where he had to spend some time until the river froze solid. The clergy and the people met him with great honour and offered him a good flat in the city. They invited him to serve in church, and his services were especially well attended.

In November, the bishop set off north, accompanied by a convoy of the GPU. They travelled in long, narrow sleds pulled by six or twelve dogs. The journey to Poloi lasted six weeks. Poloi was a tiny settlement consisting of a single house in which lived the family of a hunter, another little house in which two exiled bishops lived, and, some distance away, a half-ruined cabin, the roof full of holes, with a broken-down stove and holes two inches wide in the board walls. It was in this cabin that Vladyka Damascene settled.

In the spring Vladyka's cell-attendant arrived. He told him how even he, a young novice, had been met with burning love and attention by the local clergy and people on his way through Krasnoyarsk. The two of them then began to repair their dwelling-place.

Vladyka knew a lot about carpentry, and repaired the hole in the roof himself. He taught his cell-attendant how to prepare bricks by hand; with them they reconstructed the stove. They left the holes in the walls - the snow did the best repair job on them. Being a lover of labour and inventive, Vladyka Damascene with the help of his cell-attendant made the things they most needed, including a wooden altar-table, which was glued together with fish glue. Then, using particles from his own pectoral cross, Vladyka was able to make an antimins from a simple cloth with a cross drawn upon it.

The mail, which came from Turukhansk by dog-sled once a month, brought Vladyka several parcels with wheat flour and grape wine from his numerous friends and admirers. Now he was able to celebrate the Divine Liturgy every day in a place where previously there had not stepped a single Christian foot. And he wrote to his clergy: "I see all of you, my near and dear ones, standing with me at the altar-table."

When the Liturgy was celebrated for the first time, the few inhabitants of the village of Poloi attended. They had no idea of Christianity, being for the most part pagans of Mongol blood. However, on hearing the church chanting, the children leapt up and down and began to chant themselves, and it required much effort to quiet them down.

Vladyka was in exile together with Archbishop Nicholas (Dobronravov) of Vladimir and, perhaps, Bishop Joasaph (Udalov) of Christopol.

Bishop Damascene had some knowledge of medicine and was able to give the local inhabitants medical help. With the coming of sunny days they cultivated a

small kitchen-garden. The greens from this garden and the parcels which came to him from his Chernigov flock, who remained devoted to him, gave Vladyka the ability to survive in this remote arctic settlement and to save, not only himself, but also the local inhabitants from the scurvy which usually raged there. Gradually his health, which had been severely undermined by his cruel trials in prison, recovered.

It was in Poloi that Vladyka Damascene wrote his famous inspired epistles, which made him well-known and loved, not only in the whole of believing Russia, but even far beyond her borders. The first of these that is known to us was written in the spring of 1927 with regard to the closing of a church in Nizhin. In August, 1927, Vladyka received news of Metropolitan Sergius' notorious declaration, in which he placed the Russian Church in submission to the God-hating Bolsheviks. This declaration made a terrible impression on him; he understood immediately that the Russian Church had been dealt the heaviest of blows. About 150 of his epistles are devoted to the denunciation of the declaration.

In the best-known of these he wrote: "There is one important thing we need to know: does Metropolitan Sergius, and do those with him, all believe what they say and write? Could Metropolitan Sergius swear, before the Cross and the Gospel, that what he writes, including his giving thanks to Soviet power, is truly the voice of his conviction, the witness of his unconstrained and pure pastoral conscience? We are convinced and we affirm that Metropolitan Sergius and his co-pastors could not do this without oath-breaking. But can anyone, in the name of the Church, from the height of the ambon, proclaim something that he could not swear to be the complete truth?

"What will those who have come to the Church say? What will they feel when, even from there, from the height of the last refuge of righteousness rejected by the world, from the height of the ambon, there sound words of hypocrisy, of man-pleasing and slander? Will it not seem that falsehood is achieving its final victory over the world, and that there, in the place where the image of Incarnate Truth flashed for them with the Unwaning Light, there now laughs in a disgusting grimace the mask of the father of lies?

"It is one or the other: either the Church is truly the immaculate and pure Bride of Christ, the Kingdom of truth, in which case the Truth is the air without which we cannot breathe, or, like the whole world which lies in evil, it lives in lies and by lies, in which case everything is a lie, every word is a lie, every prayer, every sacrament.

"It seems to us that Metropolitan Sergius and those with him are enslaved by a terrible fantasy, the fantasy that it is possible to build the Church on man-pleasing and untruth. But we affirm that a lie can give birth only to a lie, and that it cannot be the foundation of the Church. Before our eyes we have the shameful path of "the church of the evil-doers" - renovationism. And this shame of the gradual immersion in the engulfing mud of ever more terrible compromises and apostasy, this horror of

complete degradation awaits the community of the Church if it goes along the path marked out for it.

"It seems to us that Metropolitan Sergius has wavered in his faith in the omnipotence of the All-conquering Truth, in the omnipotence of God. And this wavering has been transmitted in the form of a terrible jolt to the whole body of the Church, making it shudder. There will be more than one heart that on hearing the words of untruth within the walls of the church will shake in its faith and perhaps be wounded in its most secret sanctuary; it will tear itself away from the Church that has deceived it and will remain outside her walls. The silence of thousands will utter a terrible word to the very heart of the people, wounding their much-suffering soul, and the rumour will spread to all the ends of the earth that the Kingdom of Christ has become the kingdom of the beast.

"What a pitiful and unworthy existence. Truly it is better to die than to live in this way. A black cloud has come to threaten the Church. There in the heavenly dwellings the Russian hierarchs, the champions of the Church in past ages, together with the martyrs and confessors of the recent past, are weeping over our earth. There in the underworld the dark forces are preparing to celebrate a new and decisive victory. O Lord, my heart sinks at the fate of Your Church. And yet she is still Your Bride..."

It was unthinkable to send this epistle and all 150 letters on this same theme by Soviet post. So Bishop Damascene decided to sacrifice what was most valuable for him - the company of his friend and brother cell-attendant. He dispatched him to Moscow to deliver some of them personally to their addressees and distribute others by post in various towns on his way.

"Soon after the publication of Metropolitan Sergius' declaration," writes E. L., "Bishop Damascene had thought about the fate of the Russian Orthodox Church in the image of two of the churches of the Apocalypse: those of Philadelphia and Laodicea. The Church of Patriarch Tikhon was the Church of Philadelphia... And next to the Church of Philadelphia was the Church of Laodicea - that of Metropolitan Sergius."

In his essay, "The Seal of Christ and the Seal of the Antichrist", Bishop Damascene wrote: "Why is it that the seal of the Antichrist, as St. John the Theologian affirms, will be placed not upon the forehead and the hand simultaneously, but upon the forehead *or* the hand? Likewise, St. Andrew, archbishop of Caesarea, writes: 'He will strive so that the mark might be place upon everyone... In some it will be on the right hand, so as to instruct those who have been deceived to be bold in their deception and darkness.' This will occur because at that time there will be people who will affirm that it is possible and permissible to recognize the God-fighting authority of the Antichrist if only one remains a Christian in one's soul. From such ones the Antichrist will not demand that they share his way of thinking; in other words, upon all such ones he will not place the seal on their forehead, but will demand of them

only the recognition of his authority, which is, according to St. Hippolytus, the seal on the hand, since through the recognition of the human authority which will be God-fighting and against God, lawless and filled with every impiety, a Christian by this very fact will cut off from himself every possibility of doing good and righteous deeds, for in his faith there will be missing the chief sign of uprightness - the confession of God as God and the recognition of Him as the Being Who stand above all. All such ones, even though they might bear the name of Christian, in very deed will be, according to the works of their hands, true servants of the Antichrist, who has deceived them by the worship of his image, which is the mark of the beast. Repentance is impossible for such ones, according to the teaching of the Holy Church; and it is impossible only because the seal of Christ and the seal of the Antichrist are incompatible with each other. The banishing of the Grace of the Holy Spirit through the mark of the beast fills the heart of all such ones with the first sign - fearfulness - which will bring them to an easy destruction. St. Hippolytus writes: 'On the contrary, if anyone is deprived of the Holy Spirit, that is, if he does not have upon himself or has lost the seal of the gift of the Holy Spirit which was given in Holy Chrismation, he will fight with fear in a cowardly manner, will hide, will be afraid of the present temporal death, will conceal himself from the sword, will not endure chastisement, since he is constantly thinking about this world...'

In the winter of 1928, the greatest of all the contemporary Russian martyrs, Metropolitan Cyril of Kazan, passed by Poloi on his way still further north. The two holy champions of God's truth met and from that time on were bound by the closest bonds of spiritual friendship and complete mutual understanding. This meeting of the two martyr-hierarchs had the greatest significance for the future history of the Russian Church, for it was precisely then, in the course of these few days of Metropolitan Cyril's stay in Poloi, that the foundations were laid and the principles set out of that movement which refused to make any compromise with the God-fighting authorities or with the church administration that had been enslaved by them.

In November, 1928, Bishop Damascene's term of exile came to an end. He arrived in Krasnoyarsk and there for the first time met that corrupting atmosphere that had infected the Church of Metropolitan Sergius, the consequence of his compromising politics. Instead of the courage and decisiveness and fearless loyalty to the Church and her martyrs which had reigned there two years before, now in the Church circles of Krasnoyarsk there reigned fear, double-mindedness and indecisiveness. The believers of Krasnoyarsk had fearlessly confessed their unity with the exploit of the exiled hierarch. But in November, 1928, these same people were frightened and avoided him.

That which Vladyka had so clearly foreseen was coming to pass; the wavering in the truth of the official head of the Church, Metropolitan Sergius, was being passed on with a terrible jolt to the whole body of the Church. Vladyka wrote about these bitter impressions from Krasnoyarsk: "I have absorbed a lot of bitterness in this short

period while observing the church life of Yeniseisk and Krasnoyarsk. What shall I meet in Moscow and beyond?"

He was forbidden to return to Chernigov province. But he received an invitation from the nearby town of Starodub, which belonged to the Chernigov diocese but by Soviet law was in Bryansk province. On the way there he stopped in Moscow, where he fell ill with pneumonia. This illness gave him the chance to have a long conversation with Metropolitan Sergius on December 11.

As he wrote: "I see something providential in my illness - otherwise I could not have gone to Moscow, while now I not only have been there and have seen some necessary people, but I even had a prolonged conversation with Metropolitan Sergius. As for the result of this conversation, I will say the following: If from afar I still assumed the possibility of facts which might justify his conduct, now these assumptions also have been destroyed. Now for me there is no justification whatsoever for Metropolitan Sergius and company!"

Arriving in Starodub in December, 1928, Bishop Damascene began to serve in the monastery of St. John the Forerunner. He adopted an uncompromising position in relation to sergianism. As Archbishop Stephen (Protsenko) of Chernigov said in the course of his interrogation by the NKVD in August, 1936: "Damascene Tsedrik... did not recognize not only Metropolitan Sergius, but also Metropolitan Constantine [Dyakov, exarch of Ukraine] and myself, the ruling bishop. This fact became concretely known to me from the village of Bereza in Glukhov region."

On March 29, 1929 Bishop Damascene wrote to Metropolitan Sergius: "The situation is such that all those who have set off on the path of your declaration have somehow lost the will to live, as it were expired, deprived of energy. Church life carries on with them somehow only through inertia, with their complete inability to oppose anything. This is the mood both of the pastors and of the laity. On the part of the pastors it is explained by the loss of firm ground under their feet; on the part of the laity - by the loss of trust for the personality of Your Eminence and those hierarchs with you. It is therefore not surprising that the minority that has separated from you speak with confidence of your loss of grace..."

"It is frightening to think the degree to which you have shockingly undermined the authority of the Church Hierarchy by your Declaration; what a rich harvest our enemies are gathering in these circumstances; how many believers, not seeing a good example for themselves in their pastors, have doubted their belief in the Eternal Truth; and how many of them have fallen away from the Church and are perishing in the swamps of apostasy and streams of sectarianism! The enemies skilfully take advantage of the confusion you have created in the Church and increase their impudence tenfold as they carry out their godless plans... In Christ's Name, consider it, think about what is happening in the Church, and the results of the course you have selected! Pay heed to the cries and prayers heard from all sides! If not, it will be too late to correct your mistakes and too late to repent of them..."

“Alas, if you insist on the path you have chosen and openly ignore the voices of the Church, then the Church, as it continues the way of the Cross, will reject you, as accomplices of those who choose to crucify the Church.

“You have gone far beyond the bounds which you yourself set, and your path ahead will lead precipitously outside the dominion of the Church. This truth will be revealed eventually to all. We stopped and did not go further with you and continue to plead, to ask you to return and join with us again. We remain near you and are prepared to reach out to you. If, nevertheless, you do not heed our call, do not turn back, and continue down your path, you can go, *but without us.*”

In May, Bishop Damascene wrote again to Metropolitan Sergius, urging him to distance himself “a long way from the Declaration, since it has produced such disturbance among the believers, and since it has already created such divisions”.

Bishop Damascene defined sergianism as “the conscious trampling on the ideal of the Holy Church for the sake of preserving external decorum and personal well-being, which is necessary as a result of the so-called legalization”.

On May 29, 1929, Bishop Damascene wrote from Starodub: “I received an invitation from Metropolitan Seraphim (Chichagov) of Petrograd to be his helper, and of course I refused, as before I refused all the offers of the sergianists.”

Also in 1929 Bishop Damascene wrote in a “Letter to the Legalized Ones”: “Fathers and brothers! While it is still not too late, do think and look into the essence of the ‘legalization’ that was graciously granted to you, lest you should later bitterly repent of the mistake that all of you with Metropolitan Sergius at your head are now committing! What you are accepting under the name of ‘legalization’ is, in essence, an act of bondage that guarantees you no rights whatsoever, while imposing upon you some grievous obligations. It would be naïve to expect anything other than that. The Communist Soviet Power is frank and consistent. It openly declared itself hostile to religion and set the destruction of the Church as its goal. It never stops stating openly and clearly its theomachistic tasks through its top governmental representatives and all of its junior agents. This is why it is very naïve and criminal to believe that the so-called legalization by the Soviets is even partially seeking the good of the Church.”

In the summer of 1929 **Fr. Gregory Seletsky** visited Bishop Damascene, and established that there were only “insignificant” differences between him and the Josephites, since Bishop Damascene mistakenly thought that Archbishop Demetrius of Gdov considered that all those who did not belong to the True Orthodox Church, including those who did not agree with Metropolitan Sergius, were graceless. However, Bishop Damascene did not openly join himself to the Josephites under Archbishop Demetrius.

It was while Fr. Gregory was with Bishop Damascene that the latter, with the help of Deacon Cyril Tsokot, Nun Irina (Burova) and others, organized the sending of parcels to Metropolitan of Krutitsa, the locum tenens of the Patriarchal Throne and legal head of the Russian Church, who was in exile in the remote village of Khe, Obdorsk region. Through Deacon Cyril he sent Metropolitan Peter twenty-two documents, including letters from Metropolitan Cyril to Metropolitan Sergius, in which he painted a terrible picture of ecclesiastical collapse and inner enslavement to the atheist government. Vladyka also gave Metropolitan Peter copies of all the orders and speeches of Metropolitan Sergius from July, 1927 to the summer of 1929, and asked him to raise his voice against the anti-ecclesiastical actions of his deputy.

With great difficulty Deacon Cyril reached the little village situated 200 kilometres from the railway and the old, sick monk sheltering in the corner of a log-cabin amidst the numerous family of his Samoyed landlord. The inhabitants of Khe, Nentsi-Samoyeds, were pagans and semi-pagans, and had no idea who it was that was living in their midst. Metropolitan Peter had not received any news or money or parcels from Russia since 1927, although he knew that such things addressed to him arrived in Tobolsk. So what Bishop Damascene sent was complete news to him. As Bishop Damascene wrote from the words of Deacon Cyril: "After acquainting himself with the contents of the documents, granddad [that was what Bishop Damascene called Metropolitan Peter in his letters] spoke about the situation and the further consequences deriving from it in almost my own words."

However, Bishop Damascene did not succeed in obtaining a written reply from Metropolitan Peter; for Fr. Cyril could not stay longer than 24 hours in Khe without risking being discovered by the unsleeping eye of the GPU and subjected to arrest, which could have had disastrous consequences both for him and for many clergy.

Bishop Damascene continued to wait for Metropolitan Peter's reply. But in October, 1929 he wrote: "What actually am I waiting for? I am coming to the conclusion that even a decisive word from Metropolitan Peter would not substantially change the situation, because the essence of the great sin which is being committed is not understood by many."

And yet the revealing to Metropolitan Peter of the true state of affairs in the Church was not completely fruitless. In 1930 Metropolitan Peter managed, by means unknown to the GPU, to get a letter to Metropolitan Sergius in which, after expressing his negative attitude towards his compromise with the communists, he demanded: "If you don't have the strength to defend the Church, step aside and give your place to a stronger person." Metropolitan Sergius never published the letter, apart from the cited phrase. The GPU did everything in their power to find out how this letter reached Metropolitan Sergius, but without success. As a punishment, Metropolitan Peter's exile was extended by three years.

In October and November, 1929, there matured in Bishop Damascene a clear thought which he would repeat in all his later epistles: "Christianity in Rus' must go

underground." It had become impossible to exert influence on the broad masses of the people. Only a small flock could be saved from moral corruption and the gangrenous disease of the lie. The masses would at any rate know that somewhere there existed "a refuge for the righteousness that the world has rejected, where the Unwaning Light still shines."

On November 29 (or 27), 1929, Bishop Damascene was again arrested, cast into prison in Smolensk and accused of "counter-revolutionary opposition to Metropolitan Sergius and leading a church counter-revolutionary grouping". He had been betrayed by a member of the sergianist church, Protopriest N., who denounced Bishop Damascene before the GPU, declaring that he had given counter-revolutionary sermons.

On May 28, 1930 he was sentenced to ten years in the camps in "The Case of Bishop Damascene (Tsedrik), 1930". The indictment claimed that Bishop Damascene had given his "grouping" two tasks: (1) "the organization of active opposition to the undertakings of Soviet power that are directed against the Church", and (2) "the preparation of the transfer of all church activity to the underground (catacombs)". At the investigation he rejected denunciations that he had organized "conspiratorial counter-revolutionary meetings", and in a letter to the provincial section of the OGPU he emphasised the non-political character of True Orthodoxy: "Not wishing to serve as a weapon of your party aims, it [True Orthodoxy] at the same time does not want to be a political weapon. It places spiritual-moral aims above all others." He also said: "It is impossible to annihilate the age-old idea of Christianity, for it dwells in the spirit of man."

In June, 1930 Bishop Damascene arrived on Anzer island on Solovki. There he met many clergy who thought as he did and whom he had known up to then only by correspondence. But it was very difficult to correspond with prisoners at that time, and letters neither reached Bishop Damascene nor were received from him. **Igumen Barsanuphius (Yurchenko)** arranged for material help to be sent to him. He said almost nothing about his time in Solovki, except that hunger had often forced him and the other prisoners to collect mussels and snails on the sea-shore. His fellow-prisoners said that he used every moment of his freedom during work to leave the working group and pray in the depths of the forests. They said that when the martyr-bishop was praying not far away, an atmosphere of unusual peacefulness and quiet radiance reigned in the crudest of the working groups, although they were not inclined to any form of piety.

In November, 1933, Bishop Damascene was released from camp because he was now "an invalid completely incapable of work". According to one source, he went to Chernigov province and settled in Nezhin. Then in January, 1934 he visited Kiev and got to know **Protopriest Demetrius Shpakovsky**. He ruled five secret communities in Kiev, and considered it inadmissible for believers to work in state institutions and be in Soviet public organizations. He then went to Glukhov, Gzhatsk, Moscow and other cities, carrying out secret services in the flats of believers.

However, according to another source, on his release he went to Kherson (according to another source, Starodub), arriving on January 1, 1934. He was now an invalid, and at the end of February told the authorities that he was not intending to undertake any church-administrative work. After this he moved to the village of Bereza, Glukhov region, Sumy province, and then to Svetly khutor, Glukhov region, and finally to the city of Nezhin, although he was still registered in Kherson.

He went round the towns known to him, visiting those of like mind with him and calling on priests to join the Catacomb Church. One of these was a venerable protopriest, a professor in the Kiev Theological Academy. The latter's refusal to join Bishop Damascene's underground flock so grieved Vladyka that he suffered a heart attack, and his health began to decline.

Some time after this, the protopriest who had refused to join the Catacomb Church was arrested by the authorities and died in prison, having become convinced from his own experience that honourable church work necessitated departing into the underground, however difficult that was in Soviet conditions.

During his travels, Vladyka visited towns which he was forbidden to enter, without registering with the local organs of the NKVD but staying with members of the True Church. And he never took off his rasson or shaved his long beard, as almost all the secret clergy in Russia did. Moreover, he would walk around Kiev with his bishop's staff even though he was not allowed to show himself anywhere in Ukraine.

Vladyka was no longer able to write long epistles, or address large assemblies, or serve in crowded churches, although it is known that he celebrated secret services in flats in Kiev. A friend of his quoted him as saying: "The general anti-religious degeneration, including intra-ecclesiastical degeneration, has forced me to think of the salvation, not of the majority, but of the minority." And again he said: "Perhaps the time has come when the Lord does not wish that the Church should stand as an intermediary between Himself and the believers, but that everyone is called to stand directly before the Lord and himself answer for himself as it was with the forefathers!"

E.L., writing about the Bishop Damascene, comments: "He warmed the hearts of many, but the masses remained... passive and inert, moving in any direction in accordance with an external push, and not their inner convictions... The long isolation of Bishop Damascene from Soviet life, his remoteness from the gradual process of sovietization led him to an unrealistic assessment of the real relations of forces in the reality that surrounded him. Although he remained unshaken himself, he did not see... the desolation of the human soul in the masses. This soul had been diverted onto another path - a slippery, opportunistic path which led people where the leaders of Soviet power - bold men who stopped at nothing in their attacks on all moral and material values - wanted them to go.. Between the hierarchs and priests

who had languished in the concentration camps and prisons, and the mass of the believers, however firmly they tried to stand in the faith, there grew an abyss of mutual incomprehension. The confessors strove to raise the believers onto a higher plane and bring their spiritual level closer to their own. The mass of believers, weighed down by the cares of life and family, blinded by propaganda, involuntarily went in the opposite direction, downwards. Visions of a future golden age of satiety, of complete liberty from all external and internal restrictions, of the submission of the forces of nature to man, deceitful perspectives in which fantasy passed for science... were used by the Bolsheviks to draw the overwhelming majority of the people into their nets. Only a few individuals were able to preserve a loftiness of spirit. This situation was exploited very well by Metropolitan Sergius..."

On August 1, 1934 Vladyka Damascene was arrested in Nezhin and cast into prison in Chernigov. At his investigation he did not hide his convictions, but categorically denied participation in any counter-revolutionary organizations. On August 14 he was transferred to the Lukyanov prison in Kiev at the disposal of the NKVD. On February 15, 1935 he was sentenced in accordance with articles 54-10 and 54-11 to three years' exile in the north for "organized work directed against the undertakings of Soviet power" and for being "a member of the illegal organization of churchmen, 'The True Orthodox Church'". He was sent to Arkhangelsk, where, on June 23, 1935 he wrote an epistle arguing for the necessity of a complete transfer to the catacombs. There he looked after believers of the Vyatka diocese, followers of **Archbishop Victor** of Vyatka.

On March 3, 1936 he was arrested again and cast into prison in Arkhangelsk. In April he was transferred to a prison in Vyatka (Kirov), where he wrote a note to the authorities on "The Abnormal Situation of Believing Citizens of the USSR", in which he accused the state organs of "unconstitutional forms of relationship towards the Church". On October 27, 1936 he was sentenced in accordance with article 58-10 to five (or three) years in the camps in "The Case of Bishop Damascene (Tsedrik), 1936". He was accused of "illegally heading 'The Vyatka Diocese of the Orthodox Church' of Victorite orientation" and of "illegally leading this through a counter-revolutionary group of churchmen, giving them instructions of a counter-revolutionary character". Bishop Damascene rejected the accusations as "artificial".

He was sent to Karlag, Karaganda, Kazakhstan, arriving at the Burminksoye section on December 7, 1936. At that time not only was correspondence with prisoners forbidden, but also the sending of parcels. News about the prisoners only came from people who had been in prison with them and had later been released. According to one of these reports, Vladyka Damascene worked as an accountant and even as an agronomist.

He was transferred sometimes to the north, sometimes to the south. During one such transfer, when weakened exiles were falling exhausted onto the road and the armed guard were shooting stragglers, Vladyka Damascene heaved his fellow-

prisoner and spiritual son, Fr. John S., onto his shoulders. And then, although he was himself exhausted, he carried him all the way to the station.

Fr. Andrew Boychuk, a priest of the Catacomb Church, witnessed that Bishop Damascene had been in one of the Siberian prisons, but had been taken out of the common cell and put into a punishment cell without windows or lighting. There was ice on the floor of this cell, and hoar-frost covered the walls. He was put there "for preaching and prayer", that is, because he had had spiritual conversations with his fellow-prisoners. According to Fr. Andrew, Bishop Damascene contracted frostbite in his feet, which then became gangrenous and led to his death.

According to another witness, Vladyka had been transferred north when he was already ill. Perhaps he was taken out of the punishment cell referred to by Fr. Andrew. In late autumn the convoy stopped on the bank of a great Siberian river, waiting for a ferry. At the last minute a priest dressed only in a light cassock was brought onboard. He was shivering from cold. Then Bishop Damascene took off his own outer rason, and with the words: "Whoever has two garments, let him give to him who has none," put it on the priest. But his ruined health could not endure the cold, and there on the ferry, on which the convoy was to travel for several days, he died. His body was dropped to the bottom of the river.

However, the most authoritative sources present a different story. On August 13, 1937 Vladyka Damascene was arrested in Karlag. The reason was that he and his fellow-prisoners had celebrated Pascha. On September 10, 1937 he was sentenced to death for "anti-Soviet agitation" and "the organization of illegal meetings". The sentence was carried out on September 15 (or 10) at 23.00.

*

Several people were arrested in connection with "the affair of Bishop Damascene (Tsedrick) 1930", and ninety-five people were accused of being members "of the monarchist counter-revolutionary organization headed by the former Igumen of the Ploshchansk monastery, Nicodemus (Spiridonov)". However, in the investigation of this case particulars of the arrestees' sentences are usually not found.

Those arrested included:-

Protopriest Nicholas Pavlovich Pleskatsevich. He was born in 1866 in the village of Spirevo, Kovno uyezd, Kovno (Grodno?) province into a clerical family. In the 1890s he was a member of the revolutionary "People's Will" organization. He went to the Moscow Archaeological Institute and completed three courses at the Moscow Theological Academy. In 1922 he was arrested for "anti-Soviet activity". On November 27, 1929 he was arrested again for being "a member of a counter-revolutionary grouping". Before the sentence he was released after promising not to leave. On May 28, 1930 he was sentenced, in accordance with articles 58-10 and 58-11, to three years' deprivation of the right to live in the Moscow, Leningrad, Kharkov,

Kiev, Odessa, Dagestan and Western regions, and had to remain in one fixed domicile. Nothing more is known about him.

Hieromonk Metrophanes (Yakovlevich Guchev). He was born in 1870 or 1869 in the village of Nikhesilitza, Sevsk uyezd, Orel province. He entered the Ploschansk desert as a monk in 1901, and in 1921 went to live in the village of Lemeshovka, Sevsk region. On January 21, 1930 he was arrested and cast into Bryansk Domzak. He was accused of being the organizer of a mass demonstration in Lemeshovka. On May 28 he was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hieromonk Gideon (Ivanovich Gerasimov). He was born in 1877 or 1876 in the village of Pavlovichi, Zhiryatinsky region, Bryansk district. In 1908 he entered the Sevsk Trinity monastery in Orel province. From 1915 to 1917 he served as a private in the army. In 1920 he went to live in the village of Polevye-Novoselki. On January 16, 1930 he was arrested and accused of being the leader of a subgroup of the organization in Polevye-Novoselki. He was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hieromonk Metrophanes (Denisovich Logvinov). He was born in 1875 or 1874 in the village of Sloboda, Karachevsky region, Bryansk district. He lived in a monastery from 1891 to 1897, from 1903 to 1914 and 1918 to 1924. During the First World War he served in the army as a medical orderly. On February 21, 1930 he was arrested for being "a leader of the Polpino cell" of the organization. He was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hieromonk Basil (Sergeyevich Demidkov). He was born in 1880 or 1879 in the village of Khvastovichi, Bryansk district, and lived in the monastery from 1906 to 1924. On January 19, 1930 he was arrested and cast into Bryansk Domzak. He was the leader of the Brasov cell of the organization. He was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hieromonk Methodius (Petrovich Vaskin). He was born in 1877 or 1876 in the village of Ryachitsy, Krasinsky uyezd, Smolensk province. He lived in a monastery for nineteen years until 1922. Then he went to live in the village of Maloye Polnino, Bezhitsky region, Bryansk district, making spoons. On February 5, 1930 he was arrested and cast into Bryansk Domzak. He was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hieromonk Gregory (Ivanovich Mustyulev). He was born in 1892 in the village of Igritskoye, Orel province (now Komarichesky region, Bryansk province). He went to the village school. In 1912 he began to serve in the Sevsk monastery as a hieromonk. From 1916 to 1917 he served in the army. In February, 1930 he began to serve in the village of Krapivia, Pavlinsk region, Bryansk district (now in Bryansk province). On February 4 he was arrested, and cast into Bryansk DPZ. On May 28 he was condemned in accordance with articles 58-10 and 58-11 to five years in the camps for

being “a leader of the Polpino cell” of the organization. He was exiled to the village of Vizinga, Sysolsk region, Komi Autonomous Region. In January (or spring), 1933 he was arrested in exile, and on October 14 was convicted by the OGPU of trying to “overthrow Soviet power by means of an armed uprising”. He was sentenced to three years’ imprisonment as part of the group case, “The Case of the Union of the Regeneration of the Peasantry, Komi, 1933”. According to another source, however, he was sentenced to be shot. He was cast into prison in Syktyvar. Nothing more is known about him.

Hieromonk Joasaph (Romanovich Bogovenko). He was born in 1874 or 1873 in the village of Kuryatniki, Staroselskaya volost, Vitebsk uyezd, Vitebsk province into a Belorussian family. From 1893 to 1920 he lived in a monastery. On February 5, 1930, while living in the village of Maloye Polnino, Bezhitsky region, Bryansk district, he was arrested and cast into Bryansk Domzak. He was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hieromonk Seraphim (Dmitrievich Nazarov). He was born in 1874 (or 1873) in the village of Khutor Kmein, Liven uyezd, Orel province. From 1894 to 1921 he served in the Ploschansk monastery of the Mother of God as a hieromonk, and from January, 1930 – in the church in the village of Dobrik, Brasovo region, Bryansk province. On January 19, 1930 he was arrested and cast into Bryansk DPZ. He was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hieromonk Andrew (Yegorovich Danshin). He was born in 1880 or 1879 in the village of Brusovets, Dmitrievsky uyezd, Orel province. He entered the Ploschansk monastery in 1921. In 1924 he became a reader in the village of Brasovo, Brasovo region, Bryansk district. On January 19, 1930 he was arrested and cast into Bryansk Domzak. He was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hieromonk Michael (Ivanovich Ostryakov). He was born in 1873 or 1872 in the village of Belyaminovo, Karachevsky uyezd, Orel province. He began serving in the Ploschansk monastery in 1888. On January 17, 1924 he began to live with Igumen Nicodemus as his cell-attendant in the village of Igritskoye, Komarichesky region, Bryansk district. On January 17, 1930 he was arrested and cast into Bryansk DPZ. He was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hieromonk Paul (Ivanovich Romanenko). He was born in 1875 or 1874 in Romanenkovo khutor, Romensky uyezd, Poltava province. He served as a hieromonk for many years in various monasteries until 1922. On March 27, 1930 he was arrested in Sevs and cast into the Domzak in Bryansk. He was condemned as being “a member of the organization headed by Igumen Nicodemus (Spiridonovich)”.

Hieromonk Theodore (Danilovich Misyukov). He was born in 1882 or 1881 in the village of Osovets, Komarichesky district, Bryansk region. In 1907 he became a novice in the monastery of St. Panteleimon on Mount Athos. From 1916 to 1917 he served in the Russian army as a private. In 1919 he was tonsured into monasticism in the Ploschansk monastery of the Mother of God in Sevsk uyezd, Orel province, and stayed there until 1921. In January, 1920 he began serving in the church in the village of Sharovo, Komarichesky district. On January 17 he was arrested, accused of being “the leader of the Sharkovo cell” and cast into Bryansk DPZ. On May 28, 1930 he was convicted by the OGPU in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hieromonk Anastasius (Pavlovich Burbakov). He was born in 1877 or 1876 in the village of Klimskoye, Brasov region, Bryansk district, and from 1900 to 1924 was serving as hieromonk in the Ploschansk monastery. On January 19, 1930 he was arrested in the church in his native village and cast into Bryansk Domzak. He was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hieromonk Laurence (Efimovich Grek). He was born in 1874 or 1873 in the village of Orlovka, Yamposky region, Glukhov district, and from 1907 to 1923 served in the Nikolayevsky monastery near Rylsk, Kursk province. At the time of his arrest, on January 14, 1930, he was serving in the village of Aleshkovichi, Suzemsky region, Bryansk district. He was cast into Bryansk Domzak, and was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hieromonk Theodore (Petrovich Dyubo). He was born in 1891 into a Cossack family and had elementary education. On November 27, 1929 he was arrested in Starodub as “a member of a counter-revolutionary church grouping” and cast into Smolensk isolator. On May 28, 1930 he was sentenced to three years in the camps in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hieromonk Benjamin (Iosifovich Klyushnikov). He was born in 1858 in the village of Kumakino, Orel province, and in 1876 entered the Ploschansk desert. In 1924 he moved to the village of Strochevo, Suzemsky region, Bryansk district. He was arrested in 1920 and sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hieromonk Tikhon (Nikitich Rusakov). He was born in 1875 in the village of Lagerovka, Sevsk uyezd, Orel province. In 1893 he entered the Ploschansk monastery, leaving in 1924. On January 16, 1930 he was arrested in Yurasov Khutor, Brasovsky region, Bryansk district and cast into Bryansk Domzak. On May 28, 1930 he was convicted by the OGPU in accordance with articles 58-10 and 58-11, and sent to Solovki. He was released in 1931 and sent into exile in the north, in the village of Vizinga, Sysolsk region, Komi Autonomous Region. In January, 1933 he was arrested in exile and cast into Syktyvkar prison. On October 14, 1933 he was convicted by the OGPU of “overthrowing Soviet power by means of an armed rebellion” and

sentenced to three years' exile in the north. His was part of "The Case of the 'Union for the Regeneration of the Peasantry', Komi, 1933". According to one source, he was sentenced to be shot. Nothing more is known about him.

Priest Andrew Nicanorovich Scherbakov. He was born in 1898 in Starodub, Chernigov diocese into a Cossack family. He had an intermediate education, and was a bachelor. On October 29, 1929 he was arrested and cast into Smolensk isolator for being "a member of a church counter-revolutionary organization". He was also accused of helping Bishop Damascene in exile. On May 28, 1930 he was convicted in accordance with articles 58-10 and 58-11 and sentenced to ten years in the camps. He was sent to the White Sea-Baltic Canal camps, Medvezhyegorsky region. On November 20, 1937 he was sentenced to death in accordance with articles 58-10 and 58-11. On November 28, 1937 he was shot at Medvezhya Gora (Sandarmokh).

Priest Cyril Yevdokimovich Gruzinov. He was born in 1884 in the village of Stolbovo, Bratovsky region, Bryansk district into a peasant family. He was married, and his family consisted of three people. He went to Kursk theological seminary, and then served in Ploschansk desert. On March 1, 1930 he was arrested and cast into Bryansk Domzak for being the organizer of a massive demonstration in Stolbovo. Nothing more is known about him.

Priest Nicholas Ivanovich Lopatin. He was born on May 24, 1895 in the village of Lekma, Shestakovsky region, Vyatka province. He finished his studies at Vyatka theological seminary in 1917, and then became a school worker in the village of Sezenovo, Zuyevsky region. In 1922 he was ordained to the diaconate in Vyatka province, and later served as a priest in Nolinsk region, Vyatka province. In 1934 he was arrested and spent three months in Nolinsk prison. On April 24, 1936 he was arrested again when he was serving in the village of Malaya Suna and on October 27 was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps. On November 4, 1936 he was transferred to Mariinsk in Siblag, where he was arrested again and on December 12, 1937 shot in accordance with articles 58-2, 58-8 and 58-10.

Priest Basil Mikhailovich Perminov. He was born on January 26, 1884 in the village of Kruglovo, Slobodsky uyezd, Vyatka province into the family of a reader. In 1903 he entered the Kirov theological school, and in 1904 became a novice in the Slobodsky monastery of the Exaltation of the Cross. In 1905 he became reader in the church in the village of Serdegi, Yaransk uyezd. In 1909 he was ordained to the diaconate for that church, moving to Bykovo in 1919, and Bolshiye Kumeny in 1920. In 1924 he was ordained to the priesthood, and served in Trekhrechye, Kirov region. In 1930 he was arrested and sentenced to five years in the camps in accordance with article 169. After returning from the Tashkent and Alma Ata camps, he served in the village of Pischalye, Orichevsky region. On April 24, 1936 he was arrested again, and cast into Kirov prison. On October 27 he was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, and on November 4 was transferred to Karaganda. In 1941 he went to live in Monastyrshina, Orichevsky region. But on

July 7, 1943 he was arrested again, and on November 2 was sentenced to death, which on November 20 was commuted to ten years in the camps. He died in Vorkuta camp on February 9, 1944.

Priest Basil Andreyevich Lapchinsky. He was born in 1880 in Starodub, Chernigov province, where he also served. He was from the clerical caste and married. He was educated in a theological seminary. On November 28, 1929 he was arrested for being “a member of a counter-revolutionary grouping”, and cast into an isolator in Smolensk. On May 28, 1930 he was sentenced to three years in the camps in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Priest Gregory Mitrofanovich Lebedev. He was born in 1878 in Semyonovka, Novozybkovsky uyezd, Chernigov province. On November 27, 1929 he was arrested in Starodub, Bryansk province for being “a member of a church counter-revolutionary organization”, and cast into the Smolensk isolator. On May 28, 1930 he was condemned in accordance with articles 58-10 and 58-11 to three years in the camps. Nothing more is known about him.

Priest Joseph Mikhailovich Yarovsky. He was born in 1894 or 1893 into a clerical family, and went to a theological seminary. He was married and his family consisted of seven people. He was serving in the village of Suslovo, Brasovsky region, Bryansk district, when, on March 3, 1930, he was arrested for being “A member of a monarchist counter-revolutionary organization”. He was sentenced in accordance with articles 58-10 and 58-11.

Priest Flegont Ivanovich. He was born in 1890 in the village of Selets (Glodnevo?), Trubchevsky uyezd, Orel province. He was married and had a family of four people. He went to a theological seminary, and then was sent as a priest to Glodnevo, Dmitrovsky region, Orel province. In 1921 he was arrested, condemned for “passive participation in a rebellion and non-resistance to the organization of the ringing of a bell”, and sentenced to five years’ imprisonment. In March, 1930 he was arrested again in Glodnevo, and cast into Bryansk Domzak. On March 8 he was condemned for being “the leader of the Brasovsky cell” of the organization. Nothing more is known about him.

Priest Constantine Gavrilovich Gorsky. He was born in 1853 in the village of Petrovka, Gorodnyansky uyezd, Chernigov province, into a clerical family. In 1922 he was arrested for “concealing church valuables”. He served in Starodub. On December 25, 1929 he was arrested for being “a member of a church counter-revolutionary grouping” and because, “while Bishop Damascene was in exile he had close links with him and gave him material support, distributing counter-revolutionary letters and appeals among the population”. In accordance with articles 58-10 and 58-11, he was sentenced to three years’ deprivation of the right to live in Moscow and Leningrad provinces, Kharkov, Kiev and Odessa district, Dagestan and Western province with confinement to one domicile. Nothing more is known about him.

Hierodeacon Porphyrius (Fyodorovich Saloschenko). He was born in 1882 or 1881 in the village of Gavrilovy-guty, Brasovsky region, Bryansk district. In 1898 he entered the Ploschansk monastery in Sevs uyezd. After its closure in 1921, he went to live in the village of Tarasovka, Krasovsky region. On January 19, 1930 he was arrested as “a leader of the Tarasovka cell” of the organization, and was cast into Bryansk Domzak. On May 28 he was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hierodeacon Ivan (Kondratyevich Yushkov). He was born in 1882 or 1881, and entered the Mtsensk monastery of SS. Peter and Paul in Orel province in 1904. From 1922 he lived close the church in the village of Sharovo, Komarichesky region, Bryansk district. On January 17, 1930 he was arrested and cast into Bryansk Domzak. He was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hierodeacon Nilus, in the world Nicholas Timofeyevich Logvinov. He was born in 1883 in the village of Luzhki, Orel uyezd, Orel province. He was the cell-attendant of Igumen Nicodemus Spiridonov. He started serving in the Ploschansk monastery in 1913, and from 1914 to 1917 served in the Russian army as a private. On January 17, 1930 he was arrested in the village of Igritskoye, Komarichesky region, Bryansk district and cast into Bryansk DPZ. On May 28, 1930 he was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hierodeacon Joseph (Sergeyevich Pisarev). He was born in 1877 or 1876 in the village of Branov Kolodets, Liven uyezd, Orel province. He served as hierodeacon in the Ploschansk monastery for twenty years. On February 26, 1930 he was arrested in Bryansk district and cast into Bryansk DPZ. He was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Hierodeacon Ivan (Yakovlevich Korshok). He was born in 1886 or 1885 in the village of Yampol, Glukhov district. In 1908 he began serving in the Nikolayevsky monastery near Rylsk in Kursk province. From 1915 to 1917 he served in the army as a private. On January 14, 1930, while serving in the village of Aleshkovichi, Suzemsky region, Bryansk district, he was arrested and cast into Bryansk Domzak. He was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Deacon Cyril Mikheyevich Tsokota. He was born in 1888 in Nezhin, Chernigov province into a Ukrainian Cossack family. He was married, and worked as a church reader before the revolution. In 1924 he was arrested for “anti-Soviet activity”. In 1926 he was arrested again for “maintaining links with the band of Losye” and was sentenced to one year in prison. In 1928 he was again condemned for being “a spiteful non-payer of taxes”. His property was confiscated. On December 3, 1929, while serving as a deacon in the village of Vyrovka, Konotop region, he was arrested for being “a member of a counter-revolutionary grouping” and was cast into

Smolensk isolator. He was sentenced to ten years in the camps in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Monk Terence (Nikiforovich Zhuravlev). He was born in 1887 or 1886 in Pavlovsky Posad, Bogorodsk uyezd, Moscow province, and lived for eleven years in a monastery. During the war he served in the tsarist army as a private. He lived in the village of Maloye Polpino, Bezhitsky region, Bryansk district working as a cobbler. On February 21, 1930 he was arrested and cast into Bryansk Domzak. He was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Monk Pachomius, in the world Paul Efimovich Yakimenko. He was born in 1881 in the village of Semyonovka, Glukhov uyezd, Chernigov province. He lived together with Bishop Damascene from May, 1929. On November 27, 1929 he was arrested in Starodub for being "a member of a church counter-revolutionary organization", and cast into the Smolensk isolator. On May 28, 1930 he was condemned in accordance with articles 58-10 and 58-11 to five years in the camps. Nothing more is known about him.

Monk Gerasimus (Timofeyevich Avdaschenko). He was born in 1870 or 1869 in the village of Budnya, Mglinsk uyezd, and entered the Ploschansk monastery in 1900. From 1924 he occupied himself in making spoons and tailoring. He was the leader of the Tarasov cell of the organization. On January 19, 1930 he was arrested and cast into Bryansk Domzak. He was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Monk Basil (Andreyevich Seleznev). He was born in 1902 or 1901 in the village of Snytkino, Brasovsky region, Bryansk district. He joined Ploschansk monastery in 1916. From 1921 to 1930 he made spoons in his native village. On February 26, 1930 he was arrested and cast into Bryansk Domzak. He was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Monk Nicholas (Mikhailovich Golikov). He was born in 1875 or 1874 in the village of Lomaki, Dmitrievsky uyezd, Orel province. He joined the Ploschansk desert in 1916. In 1921 he became "a wandering monk". On April 4, 1930 he was arrested and cast into Bryansk Domzak. He was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Monk Peter (Grigoryevich Omelchenko). He was born in 1899 in Yampol, Glukhov uyezd, Chernigov province into a peasant family. On December 27, 1929 he was arrested in Bryansk province for being "a member of a counter-revolutionary church grouping", and also for being Bishop Damascene's "messenger with anti-Soviet elements". He was cast into Smolensk isolator. On May 28, 1930 he was convicted in accordance with articles 58-10 and 58-11 and sentenced to five years in the camps. Nothing more is known about him.

Nun Victoria (Ippolitovna Gudova). She was born in 1873 or 1872 in the village of Gorodische, Putivl uyezd, Kursk province. For 28 years she served in the Sevsk Holy Trinity monastery. On December 28, 1929 she was arrested in Sevsk, and was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Tamara (Vasilyevna Voskoboinikova). She was born in 1874 or 1873 in the village of Kozhye, Lgovsky uyezd, Kursk province. She lived in the Sevsk monastery for twenty-six years. On February 12, 1930 she was arrested and cast into Bryansk Domzak. She was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Paraskeva (Ilarionovna Kletsova). She was born in 1892 or 1891 in the village of Khvoshevka, Sevsk uyezd, Orel province, and was in the Sevsk Trinity monastery from 1913 to 1920. On January 18, 1930 she was arrested and cast into Bryansk Domak. She was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Martha (Denisovna Gurbina). She was born in 1895 or 1894 in the village of Khvosheva, Sevsk uyezd, Orel province. In 1915 she joined the Sevsk monastery. On January 18, 1930 she was arrested and cast into Bryansk Domzak. On May 28 she was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Maria (Ivanovna Pogoreltseva). She was born in 1871 or 1870 in the village of Tarasovka, Brasov uyezd, Bryansk district. She was in the Bryansk Petropavlovsky monastery in Bryansk for eighteen years, until 1919. Then she occupied herself with handiwork. On January 19, 1930 she was arrested and cast into the Bryansk DPZ. On May 28 she was condemned by the OGPU in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Antonina (Alexeyevna Basova). She was born in 1874 or 1875 in Khatyk, Kursk province into a lower middle class family. From the age of seven she lived in the Sevsk monastery. On December 28, 1929 she was arrested and cast into Bryansk DPZ. She was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Euphrosyne (Yakovlevna Struchkova). She was born in 1887 or 1886 in the village of Ruzhnya, Karachevsky region, Bryansk district. She lived for twenty-eight years in the Sevsk Trinity monastery in Orel province until her arrest on December 28, 1929. She was cast into the Bryansk DPZ and was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Tatyana (Filippovna Konova). She was born in 1890 or 1889 in the village of Igritskoye, Komarichesky region, Bryansk district, and in 1907 entered the Sevsk Trinity monastery. In 1919 she returned to her native village and occupied herself in

handiwork. On January 17, 1930 she was arrested and cast into Bryansk Domzak. She was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Tatyana (Ivanovna Leverova). She was born in 1891 or 1892 in the village of Gavrilovka, Rylsk uyezd, Kursk province. From 1910 to 1920 she was a nun in the Sevsk Trinity monastery in Orel province. By 1930 she was doing handiwork and arable cultivation in the village of Khvoshchenka, Sevsk region, Bryansk district. On January 18, 1930 she was arrested and accused of taking part in a mass demonstration in the village of Lemeshovka. She was cast into the Bryansk DPZ and on May 28 was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Anastasia (Demyanovna Savicheva). She was born in 1889 or 1888 in the village of Igritskoye, Komarichesky region, Bryansk district. She entered the Sevsk monastery in 1906, and after its closure occupied herself in handiwork in her own house. On January 17, 1930 she was arrested in Igritskoye and cast into the Bryansk Domzak. On May 28 she was condemned in accordance with articles 68-10 and 58-11. Nothing more is known about her.

Nun Irina (Filippovna Buzuyeva). She was born in 1890 or 1889 in the village of Igritskoye, Komarichesky region, Bryansk district. She became a nun in the St Maria Magdalene monastery in Liven in 1912. On January 17, 1930 she was arrested in Igritskoye and cast into the Bryansk Domzak. On May 28 she was condemned in accordance with articles 68-10 and 58-11. Nothing more is known about her.

Nun Nectaria (? Nikiforovna Frolova). She was born in 1870 or 1869 in the village of Mikhailovka, Rylsk uyezd, Kursk province. She lived in the Sevsk Trinity monastery for thirty-five years. On March 21, 1930 she was arrested in Sevsk and cast into Bryansk DPZ. She was condemned in accordance with articles 58-10 and 58-11 for taking part in a mass demonstration in the village of Lemeshovka. Nothing more is known about her.

Nun Synklitiki (Petrovna Dyubo). She was born in 1888 into a Cossack family, the sister of Hieromonk Theodore Petrovich Dyubo. On November 27, 1929 she was arrested in Starodub for "receiving into her flat members of a counter-revolutionary grouping travelling from other places". She was cast into the isolator in Smolensk. On May 28 she was sentenced to three years' exile in the north in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Mamelfa (Khrisanfovna Mokreshova). She was born in 1872 (or 1871) in the village of Khoteevo, Dmitrievsky uyezd, Orel province. She had an intermediate education. In 1894 she joined the Sevsk monastery. From 1920 to 1929 she was occupied in handiwork. On December 28, 1929 she was arrested cast into the Bryansk DPZ. She was condemned in accordance with articles 58-10 and 58-11 for

taking part in a mass demonstration in the village of Lemeshovka. Nothing more is known about her.

Nun Natalya (Konstantinovna Nakhodkina). She was born in 1890 (or 1889) in the village of Nekyuyeva, Rylsk uyezd, Kursk province. She struggled for 17 years in the Sevsk monastery. On December 28, 1929 she was arrested in Sevsk and cast into the Bryansk DPZ. She was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Euphrosyne (Grigoryevna Makarova). She was born in 1890 or 1889 in the village of Igritskoye, Komarichesky region, Bryansk district. She became a nun in the Sevsk Trinity monastery in Orel province in 1906. In 1917 she moved to Igritskoye, where she occupied herself in handiwork. On January 1, 1930 she was arrested and cast into Bryansk DPZ. On May 28, 1930 she was condemned by the GPU in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Domna (Osipovna Nikitenkova). She was born in 1883 or 1882 in the village of Kemzonka, Krolevetsky uyezd, Chernigov province. She lived in the Sevsk monastery for fifteen years. On December 28, 1929 she was arrested and cast into Bryansk DPZ. She was condemned by the GPU in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Praskovya (Nikitichna Rusakova). She was born in 1887 or 1886 in the village of Lagerevka, Komarichesky region, Bryansk district, and for twenty years lived in the Sevsk monastery. From 1922 to 1929 she lived in her own house in Sevsk. On December 28, 1929 she was arrested and cast into Bryansk Domzak. She was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Barbara (Nikolayevna Makarova). She was born in 1889 or 1888 in the village of Igritskoye, Komarichesky region, Bryansk district. She became a nun in the Sevsk Trinity monastery in Orel province in 1906. In 1917 she moved to Igritskoye, where she occupied herself in handiwork. On January 1, 1930 she was arrested and cast into Bryansk DPZ. On May 28, 1930 she was condemned by the GPU in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Anastasia (Timofeyevna Pronina). She was born in 1890 or 1891 in the village of Bobriki, Komarichesky region, Bryansk district. From 1912 to 1918 she was in a monastery. Then she occupied herself with handiwork. On January 17, 1930 she was arrested and cast into the Bryansk DPZ. On May 28 she was condemned by the OGPU in accordance with articles 58-10 and 58-11.

Nun Athanasia (Timofeyevna Protsenko). She was born in 1873 or 1872 in the village of Gorodische, Putivl uyezd, Kursk province. By 1922 she had been struggling for nineteen years in a monastery. On January 19, 1930 she was arrested in the village of Brasovo, Brasovo region, Bryansk district, and was cast into Bryansk

DPZ. On May 28 she was condemned by the OGPU in accordance with articles 58-10 and 58-11.

Nun Helena (Mikhailovna Merzlyakova). She was born in 1874 or 1873 in the village of Shveschikovy Dvoriki, Sevs uyezd, Orel province. She lived for thirty years in the Sevs Trinity monastery. On March 21, 1930 she was arrested and was cast into Bryansk DPZ. She was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Vasilisa (Rodionova). She was born in 1894 or 1893 in the village of Igritskoye, Komarichesky region, Bryansk district. She became a nun in the Sevs Trinity monastery, Orel province in 1911. In 1920 she moved to Igritskoye, where she occupied herself in handiwork. On January 1, 1930 she was arrested and cast into Bryansk DPZ. On May 28, 1930 she was condemned by the GPU in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Anna (Timofeyevna Matrosova). She was born in 1879 in the village of Tarasovka, Brasovsky region, Bryansk district. She became a nun in the Ploschanskaya desert of the Mother of God, Sevs uyezd, Orel province, and was in the monastery in all for sixteen years, until 1924. Then she went to live in Tarasovka, occupying herself with handiwork. On January 19, 1930 she was arrested and cast into the Bryansk DPZ. On May 28, 1930 she was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Maria (Ivanovna Demina). She was born in 1887 or 1886 in the village of Stolbovo, Brasov region, Bryansk district. From 1906 to 1922 she lived in a monastery. On March 2, 1930 she was arrested and cast into Bryansk Domzak. She was accused of being the organizer of a massive demonstration in Stolbino. She was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Solomia (Yakovlevna Diveyeva). She was born in 1870 or 1869 in the village of Arkhangelovka, Buzuluk uyezd, Samara province and was in the Sevs monastery for twenty years. On January 17, 1930 she was arrested and cast into the Bryansk DPZ. On May 28, 1930 she was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Nun Matrona (Trofimovna Vashilina). She was born in 1893 or 1892 in the village of Aleshkovichi, Suzemsky region, Bryansk district. She was a nun in the Sevs monastery for twenty years. On January 14, 1930 she was arrested and cast into Bryansk Domzak. She was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Novice (Nun?) Helena (Filippovna Vorobieva). She was born in 1900 or 1899 in the village of Aleshkovichi, Suzemsky region, Bryansk district. She entered the Sevs monastery, but after its closure returned to her native village, occupying herself in handiwork. In 1924 she was condemned for “inciting superstition in the masses” and

was sentenced to seven years in prison. On January 14, 1930 she was arrested and cast into Bryansk Domzak. She was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Novice (Nun?) Tatyana (Kuzminichna Surzhikova). She was born in 1891 or 1890 in the village of Fokino, Dmitrievsky uyezd, Kursk province. She was in the Sevska Holy Trinity monastery for ten years until 1922. Then she occupied herself with handiwork in the village of Aleshkovichi, Suzemsky region, Bryansk district. In 1924 she was arrested for “inciting superstition in the masses” and sentenced to six months in prison. On January 14, 1930 she was arrested again in Aleshkovichi and cast into Bryansk DPZ. She was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Reader Michael Ivanovich Tereschenko. He was born in 1879 into a Cossack family, and was reader in a church in Starodub. He worked as a craftsman and painter. On November 27, 1929 he was arrested for being “a member of a church counter-revolutionary group” and for “receiving counter-revolutionary letters and appeals in his name for conspiratorial ends”. He was cast into the investigatory isolator in Smolensk. On May 28, 1930 he was sentenced in accordance with articles 58-10 and 58-11 to three years’ exile in the north. Nothing more is known about him.

Reader Maximus Konstantinovich Tsigikal. He was born in 1904 in the village of Slaut, Glukhov uyezd, Chernigov province into a Ukrainian peasant family. He became a novice in the Glinsk Desert in Kursk province. Later he was appointed reader in Starodub by Bishop Damascene. On November 30, 1929 he was arrested for being “a member of a church counter-revolutionary grouping”, and for having links with “the anti-Soviet element in the former Kamensky monastery”. On May 28, 1930 he was sentenced to five years in the camps in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Gregory Ivanovich Kamensky. He was born in 1878 or 1879 in the village of Selechia, Suzemsky region, Bryansk district, and was president of the church council in his native village. He was a trader before the revolution. On January 17, 1930 he was arrested and cast into Bryansk Domzak. On May 28 was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Philemon Grigoryevich Zhiron. He was born in 1874 in Starodub into a merchant’s family. He was president of a parish church council in Starodub. On December 1, 1929 he was arrested and cast into Smolensk isolator. He was accused of being “a member of a church counter-revolutionary grouping” and of “receiving in his flat members of the counter-revolutionary grouping coming from other places” and in general of being “an anti-Soviet element”. On May 28, 1930 he was sentenced to three years’ exile in the north in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Michael Sergeyevich Pronin. He was born in 1874 or 1873 in the village of Bobriki, Komarichesky region, Bryansk district. "From 1907 to the February revolution" he served as a non-commissioned officer." He was married. On January 17, 1930 he was arrested and cast into Bryansk DPZ. On May 28 he was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Theodore Ilyich Zadeyev. He was born in 1874 or 1873 in the village of Stolbovo, Brasov region, Bryansk district. In 1921 he was accused of being "a participant in a rebellion" – his sentence is unknown. He was married with two children. On January 31, 1930 he was arrested, cast in Bryansk Domzak, and accused of organizing a massive demonstration in Stolbovo. In accordance with article 58-10 and 58-11, he was sentenced.

Sergius Denisovich Kuleshov. He was born in 1883 or 1882 in the village of Igritskoye, Komarichesky region, Bryansk district. He was married and had a family of seven people. He was a prosperous peasant, and so had been disenfranchised. On January 17, 1930 he was arrested and cast into Bryansk DPZ. On May 28 he was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Sergius Ivanovich Dubov. He was born in 1882 or 1881 in the village of Lemeshovka, Sevsk region, Bryansk district. He served as a private in the tsarist army. In 1923 he was arrested for "killing a fellow-villager". However, he was acquitted during the trial. He was married, and his family consisted of seven people. On January 24, 1930 he was arrested and cast into Bryansk Domzak. On May 28 he was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Michael Ivanovich Prudnikov-Demin. He was born in 1890 in the village of Stolbovo, Brasovsky region, Bryansk district. He served in the Tsarist army as a private, but deserted from the Red army. He was married, with a family of six people. He was deprived of civil rights for "exploitation". On April 2, 1930 he was arrested and cast into Bryansk DPZ. He was condemned in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Peter Vasilyevich Anofrikov. He was born in 1868 or 1867 in the village of Sharovo, Komarichesky region, Bryansk district. He served as a private in the tsarist army. He was a village warden and then president of the volost court. He was married. In 1930 he was arrested and convicted in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Boris Konstantinovich Gorsky. He was born in 1888 in Chernigov province, the son of a priest. Before the revolution he was a teacher. He did not marry. On January 24, 1930 he was arrested and cast into Smolensk isolator for being "a member of a church counter-revolutionary grouping", and for "writing counter-revolutionary letters and appeals for distribution". On May 28 he was sentenced to three years in

the camps in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Sergius Terentyevich Anisimov. He was born in 1880 or 1879 in the village of Bobriki, Komarichesky region, Bryansk district. He was married and his family consisted of five people. On January 17, 1930 he was arrested and cast into Bryansk Domzak. He was convicted in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Peter Lvovich Lagutkin. He was born in 1874 in the village of Stolbino, Brasovsky region, Bryansk district. He was a member of the church council, was married and had two children. He was arrested on March 1, 1930 for being the organization of a massive protest in Stolbino, and as a participant in a counter-revolutionary rebellion in 1921. He was imprisoned in Bryansk DPZ. Nothing more is known about him.

Peter Lvovich's son **Alexis Petrovich Lagutkin.** He was born in 1905 or 1906 in Stolbino. He was married, had a family consisting of four persons, and lived with his father. On March 1, 1930 he was arrested for the same reasons. He was imprisoned in Bryansk DPZ. Nothing more is known about him.

Matthew Lvovich Lagutkin. He was born in 1880 in the village of Zuyevo, Brasovsky region, Bryansk district. He was married and his family consisted of nine people. He was arrested on March 1, 1930 for the same reasons. He was imprisoned in Bryansk DPZ. Nothing more is known about him.

Vladimir Nikolayevich Leshchev. He was born in 1873, a Cossack and a member of the church council. Before the revolution he was in the service of a leader of the nobility. He had a house in Starodub. On November 27, 1929 he was arrested, put in the Smolensk isolator and accused of being "a member of a church counter-revolutionary organization" and also of accepting members of the organization from other places in his flat and in general being an anti-Soviet element among the church people. On May 28, 1930 he was sentenced to three years exile in the north in accordance with articles 58-10 and 58-11. Nothing more is known about him.

Anton Fedotyevich Moiseyenko was born in 1865 or 1864 in the village of Lemeshovka, Bryansk district. He was married with a family of four people. In 1930 he was arrested as being "a member of an organization headed by Igumen Nicodemus (Spiridonov)". Nothing more is known about him.

Stepan Vasilyevich Matsuev was born in 1869 or 1867 in the village of Sharovo, Komarichesky region, Bryansk district. Before the revolution he was a volost clerk. He was married and had a family consisting of four people. In 1929 he was accused of "burning down the buildings of the village soviet", but was acquitted. He was arrested again in 1930 and accused of being "a member of a church counter-revolutionary organization". He was released. Nothing more is known about him.

Alexis Ivanovich Lashchinsky. He was born in 1887 in the village of Peski, Schastkovskaya volost, Kozeletsy uyezd, Chernigov province. Until 1926 he was president of the church council of a church in Chernigov. In that year he was sentenced by the OGPU to three years' exile in Starodub. On November 27, 1929 he was arrested in Starodub, accused of being "a member of a church counter-revolutionary grouping" and put in an isolator in Smolensk. On May 28, 1930 he was sentenced, in accordance with articles 58-10 and 58-11, to ten years in the camps. Nothing more is known about him.

Ivan Vasilyevich Poruchko. He was born in 1863 in Starodub, Chernigov province into a merchant's family. Until the revolution he was a court bailiff. On December 1, 1929 he was arrested for being "a member of a church counter-revolutionary organization", and also because "he received in his flat member of the counter-revolutionary grouping coming from other places and in general the anti-Soviet element of churchmen". On May 18, 1930 he was sentenced, in accordance with articles 58-10 and 58-11, to three years deprivation of the right to live in Moscow and Leningrad provinces, Kharkov, Kiev and Odessa districts, Dagestan and the Western province, being confined to one place of domicile. Nothing more is known about him.

Michael Ivanovich Teterkin. He was born in 1884 or 1883 in the village of Litovnya, Sevsk uyezd, Orel province. He was married with a family consisting of seven people. Until 1929 he sold groceries. On January 17, 1930 he was arrested in the village of Igritskoye, Komarichesky region, Bryansk district and cast into Bryansk Domzak. He was arrested for being "an active member of a monarchist counter-revolutionary organization", and on May 28, was sentenced in accordance with articles 58-10 and 58-11.

Euthymius Timofeyevich Chernovayev was born in 1862 or 1863 in Starodub into a merchant's family. On December 15, 1929 he was arrested and accused of being "a member of a church counter-revolutionary grouping". He was also accused of receiving members of the grouping from various places in his flat. On May 28 he was sentenced in accordance with articles 58-10 and 58-11 to three years' deprivation of the right to live in Moscow, Leningrad, Kharkov, Kiev, Odessa and other region, with confinement to one domicile. Nothing more is known about him.

Euthymius Stepanovich Chechet (born 1882 into a Cossack family) and his wife, **Eudocia Andreyevna Chechet** (born 1882 or 1883 into a merchant family) lived in Starodub. Before the revolution he was "a trader in icons". On November 11, 1929 he was arrested, followed by his wife on December 15, for being members "of a church counter-revolutionary grouping". They were cast into Smolensk isolator. They were also accused of "receiving into their flat members of the counter-revolutionary organization coming from other places and in general the anti-Soviet element of churchmen". In accordance with articles 58-10 and 58-11 they were sentenced to three years' exile in the north. Nothing more is known about them.

Alexandra Nikolayevna Lapchinskaya. She was born in 1886 in the village of Ilmyany, Yegoyevsky uyezd, Ryazan province. She was the wife of the priest, Fr. Basil Andreyevich Lapchinsky. She was educated in the Ryazan theological school. On December 15, 1929 she was arrested in Starodub for being “a member of a counter-revolutionary organization”, and on May 28, 1930 was sentenced to three years exile to the north in accordance with articles 58-10 and 58-11. During the preliminary investigation she was in an isolation cell. Nothing more is known about her.

Eudocia Lukinichna Malakhova. She was born in 1872 in the village of Malakhovo, Dmitrievsky uyezd, Kursk province. She was a nun in Sevsk Trinity monastery in Orel province for 35 years. From 1924 to 1930 she lived in the village of Igritskoye, Komarichesky region, Bryansk district, occupying herself with handiwork. She was arrested on January 17, 1930 in Igritskoye, cast into Bryansk DPZ, and on May 28 was sentenced in accordance with articles 58-10 and 58-11. Nothing more is known about her.

Xenia Stepanovna Lastovskaya. She was born in 1882 or 1883 in Starodub into a peasant family. Until 1929 she was president of the church council of the Semyonovskaya church in Starodub. On November 27, 1929 she was arrested, accused of being “a member of a church counter-revolutionary organization” and cast into the Smolensk isolator. On May 28, 1930, in accordance with articles 58-10 and 58-11, she was sentenced to three years’ exile in Kazakhstan. Nothing more is known about her.

Vera Alexandrovna Grasevich. She was born in 1878 or 1879, the daughter of a police constable. She was single. On November 27, 1929 she was accused of being “a member of a church counter-revolutionary organization” and cast into the Smolensk isolator. On May 28, 1930, in accordance with articles 58-10 and 58-11, she was sentenced to three years’ exile in the north. Nothing more is known about her.

Anna Terentyevna Kiseleva. She was born in 1890 or 1891 in Gorodok, Vitebsk province, and was an illiterate widow. She lived in Starodub. In 1929 she was arrested and cast into Smolensk isolator. She was accused of giving hospitality in her flat “to all those members of the group who had come to see Bishop Damascene”. On May 28, 1930, in accordance with articles 58-10 and 58-11, she was sentenced to three years’ exile in the north. Nothing more is known about her.

*

The following were convicted in the group case, “The Case of Bishop Damascene (Tsedrick), 1936”:

Priest Constantine Mikhailovich Ovchinnikov. He was born in 1887 in the village of Zakarinye, Slobodsky uyezd, Vyatka province, and was educated in a theological seminary. He served as a reader in the village of Bobino, Vyatka province,

from 1914 – in the village of Balamaz, and from 1921 – in the village of Uspenskoye as a deacon and priest. On April 25, 1936 he was arrested in the church in Uspenskoye and cast into Kirov prison. On October 27, 1936 he was convicted by the NKVD, and in accordance with articles 58-10 and 58-11 was sentenced to five years in the camps. Arriving in Karaganda on November 4, 1936, he was handed over to the head of the Karlag administration of the NKVD. On April 10, 1938 he died in prison.

Priest Ivan Stepanovich Mamayev. He was born on October 9, 1889 in the village of Dushkino, Arbazhsky district, Vyatka region. In 1909 he finished his studies in theology in Vyatka, and in 1910 became a reader in the church in the village of Mikhailovskoye, Yaransk uyezd, Vyatka province. At the same time he worked as an accountant. In 1912 he was ordained to the diaconate, and continued to serve in Mikhailovskoye. In 1914 he was transferred to the church in the village of Velikorechye, Yaransk uyezd, and in 1918, now as a priest, – to the church in the village of Shemurga, Yaransk uyezd. In 1923 he returned to Dushkino, where on May 2, 1930 he was arrested and sentenced to five years in the camps. In 1934 he returned to Dushkino, serving there until April 26, 1936, when he was arrested again and sentenced (on October 27) to five years in the camps. On November 4, 1936 Fr. Ioann was sent under convoy to the Karaganda camps. In 1937 a new case was started against him, and on December 8, 1938 he was shot.

Priest Ivan Semyonovich Shulyatyev. He was born in 1874 in the village of Shulyatyevskaya, Kumensky region, Vyatka province, and served in the village of Vyaz, Orichevsky region, Vyatka province. In 1928 he was sentenced to three years' exile in accordance with article 58-10. On April 24, 1936 he was serving in the village of Pischalye, Orichevsky region, when he was arrested. On October 27 he was sentenced in accordance with articles 58-10 and 58-11 to five years in the camps, and on November 4 was taken under convoy to Alma-Ata. On July 4, 1942 he was convicted of "belonging to the counter-revolutionary organization, the True Orthodox Church", and was shot in accordance with articles 58-10 and 58-11.

Priest Michael Timofeyevich Falkovsky. He was born in 1876 in the village of Gorodok, Oyatsky region, St. Petersburg province. He finished his studies at St. Petersburg theological seminary in 1897, and became priest in the village of Udosolovo, Kingiseppsky region. He was arrested in 1928-29. In 1931 he was serving in the village of Khudosovo. He was then sentenced to five years' exile in accordance with article 61. On returning from exile he served in the village of Vishkil, Kotelnich region, Vyatka province. On April 25, 1936 he was arrested, and on October 27 was sentenced in accordance with articles 58-10 and 58-11 to five years' exile in Kazakhstan. On November 4 he was taken under convoy to Alma-Ata. Nothing more is known about him.

Alexis Petrovich Fofanov. He was born in 1882 in the village of Bystritsa, Orichevsky region, Kirov district into a peasant family. In 1915 he was serving as a private in the infantry on the German front. After the war he went back to working

the fields. On April 24, 1936 he was arrested, and on October 27 was sentenced to five years in the camps in a church case. He arrived in Karaganda under convoy on November 4, 1936. In 1959 he was living in his native village.

Yegor Alexeyevich Yemandykov. He was born on February 17, 1907 in the village of Cherenki, Zuyevsky region, Kirov province into a peasant family. From 1929 he was a “wandering workman”. In 1934 he was arrested, but managed to escape. He continued to wander round the villages. On July 8, 1936 he was arrested, and on October 27 was sentenced to ten years in the camps. He was sent to Siblag in Novosibirsk province. In 1942 he was released. Nothing more is known about him.

*

The following was sentenced in “The Case of the Group of Bishop Damascene (Tsedrik), Karlag, 1937”:

Protopriest Euthymius Goryachev. He was born on January 19, 1884 in the village of Nikolskoye-Burnuki, Penza province into a poor peasant family. At the age of four he was deprived of his father, and soon also of his mother. He was received into the home of his uncle, and then, at the age of seven, by a local priests who had no children. He went to a village school. In 1904 he finished his studies at a pedagogical seminary and became a teacher in a church-parish school in the village of Arkhangelskoye, Penza province. In 1911 he became a teacher in a church-parish school in the village of Voskresensko-Lopukhovo, Penza province. In the same year his priest guardian blessed him to embark on the spiritual path and started pastoral courses in Moscow. In March, 1912 he was ordained to the priesthood and was assigned to the village of Novo-Novoselovo, Siberia. Having been brought up in poverty, Fr. Euthymius could never look with indifference on the poor. He would not charge them for needs, and would give his last to an orphan. He earned his living, like his parishioners, by working in the fields. On March 11, 1917 he became rector of the church in the village of Bolshoj Uluj, Achinsky district, Yeniseisk province. On November 5 he was elected dean of one of the deaneries of the Achinsky district. On November 21, 1922 he was removed from this post because of his opposition to the renovationists. A congress of clergy and laity that then met decreed that he should remain as dean, but Fr. Euthymius refused. Some of the parishes joined renovationism, but he continued to serve in the old style, paying no attention to the decrees of renovationist authorities. On January 25, 1924 he was unlawfully defrocked by a renovationist “diocesan council”, but still continued to serve in spite of all their threats. So the heretics had recourse to the secular authorities, who in August, 1924 arrested him and cast him into prison in Achinsk. In September he was moved to a prison in Krasnoyarsk. In November he was released but on returning to his village found that his church had been seized by the renovationists. However, on Holy Thursday, 1925, after the arrival in Krasnoyarsk of the Orthodox Bishop Amphilochius, Fr. Euthymius again became rector of his church. And by June all the churches in the deanery had returned to Orthodoxy. On January 21, 1926 Fr. Euthymius was elected dean, and Bishop Amphilochius confirmed this choice. On

June 25, 1926 he was transferred to the Trinity cathedral in Achinsk. In November, 1927 he was sent by the Achinsk deanery to Moscow to explain how uncanonical were the claims of the Gregorians to rule the Church. As a result of his explanation, Gregorianism was condemned and all of the churches of the deanery refused to follow the Gregorians. In 1929 the persecutions of the authorities intensified, and Fr. Euthymius was deprived of his house and all his property. On November 30 (or December 7), 1929 Fr. Euthymius was arrested. His wife and seven small children found themselves in hunger, cold and nakedness. They would have perished without the help of parishioners. On February 23, 1930 Fr. Euthymius was sentenced to three years in the camps in accordance with article 58-10 because, "not being a supporter of Soviet power, he conducted anti-Soviet agitation and told the parishioners that Soviet power forced people to renounce God and the Church". In prison he was asked to renounce his priesthood, but refused. He was sent to Siblag. On January 16, 1933 he began to serve in the village of Skripachinkovskoyet, Krasnoyarsk district, until its closure in April. Then he began to serve in the village of Beya, Krasnoyarsk district. On August 2, 1935 the church was closed. In the same month he was arrested for "violating the passport regime", and was sentenced to six months in the camps, commuted to a fine of one hundred roubles. He continued to live in Beya, serving at night in his house. On April 11, 1936, during Paschal Mattins, he was arrested in his house church and cast into the house of preliminary arrest in Beya. In May he was transferred to the prison in Minusinsk. In August he was sentenced to three years in Karlag. On the way to Kazakhstan, after leaving Petropavlovsk prison, he was taken out of the convoy and ordered to drive a flock of sheep to Balkhash lake. On September 6 he arrived in Karlag, at Dolinka station. There, on September 1, 1937, Fr. Euthymius was arrested again and accused of being "a participant in a counter-revolutionary group", of "counter-revolutionary agitation of a defeatist character" and that, "while being a prisoner and working as a night watchman in a textile warehouse, he, together with the pope Morinsky, organized the reading of evening prayers every day". He was also accused of "trying to influence Priest Zaklinsky not to give up his work, that is, that after release he should continue to serve as a priest". To the question of the investigator whether he was intending to abandon his convictions, he replied: "I will not change my religious convictions, and if I am given the opportunity to work as a priest, I will do so." In accordance with articles 58-10 and 58-11 he was sentenced to death while in hospital. He was shot together with Bishop Damascene on September 15, 1937 at 23.00.

(Sources: M.E. Gubonin, Akty Svyatejshego Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, pp. 856-57; Pravoslavnaya Rus', N 10 (1204), 15/28 May, 1981, pp. 8-11; I.M. Andreyev, Russia' Catacomb Saints, Platina: St. Herman of Alaska Brotherhood, 1982, chapter 14; Russkiye Pravoslavnye Ierarkhi, Ispovedniki i Mucheniki, Paris: YMCA Press, 1986, p. 30; Pravoslavnaya Zhizn', N 9 (536), September, 1994, pp. 6-12; E.L., Episkopy-Ispovedniki, San Francisco, 1971; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, pp. 535, 578-579; Bishop Ambrose (von Sievers), "Episkopat Istinnno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997g.", Russkoye Pravoslaviye, N 4(8), p. 5; Za Khrista Postradavshiye, Moscow: St. Tikhon's

Theological Institute, 1997, pp. 360-361;
<http://www.omolenko.com/texts/katakomb.htm>;
http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/; M.V. Shkarovsky, "Istinno-pravoslavniye na Ukrainye", *Pravoslavnaya Zhizn'*, 48, N 9 (585), September, 1998, p. 18; I.I. Osipova, *Skvoz' Ogn' Muchenij i Vody Slyoz...*, Moscow: Serebryanniye Niti, 1998, p. 280; M.V. Shkarovsky, *Iosiflyanstvo*, St. Petersburg, 1999, pp. 282-283;
http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1155;
O.V. Kosik, "'Sovershayetsa Sud Bozhij nad Tserkoviu i narodom russkim.' Arkhivnie materialy k zhituu svyaschennomuchenika Damaskina, episkopa Starodubskogo (1877-1937)", *Bogoslovnij Sbornik*, 10 Moscow, 2002, pp. 454-465; "Arkhiejskoye Sluzheniye Svyaschennomuchenika Damaskina (Tsedrika) v Chernigovskoj Eparkhii (1923-1925)", *Catacomb.org.ua*; Fr. Alexander Mazyryn, "Legalizing the Moscow Patriarchate in 1927: The Secret Aim of the Authorities", *Social Sciences: A Quarterly Journal of the Russian Academy of Sciences*, no. 1, 2009, p. 10; <http://www.histor-ipt-kt.org/KNIGA/kyev.html>)

22. HIEROMARTYR PORPHYRIUS, BISHOP OF SIMFEROPOL

Bishop Porphyrius, in the world, Polycarp Vasilyevich Gulevich, was born on February 2, 1864 in the village of Tokarevka, Litinsky uyezd, Podolsk province into the family of a clergyman. He finished his studies at Podolsk theological seminary in 1886, and on October 22, 1886 was ordained to the priesthood. For several years he served as a parish priest in Podolsk province. In 1914 he became rector, teacher of the Law of God and dean in the cathedral in the city of Olgopol, Podolsk province. When the renovationist schism arose, he stood up firmly against the schismatics and in defence of Patriarch Tikhon. He distributed leaflets calling on Christians to remain faithful to the patriarch, and then to Metropolitan Peter. In 1927 he was widowed and became a monk with the name Porphyrius. In June, 1927 he was imprisoned in Vinnitsa. In August he was exiled to Kharkov, but was released in September.

On June 25 / July 8, 1928 he was consecrated Bishop of Krivoy Rog, a vicariate of the see of Dnepropetrovsk, by Archbishop Constantine (Dyakov) of Kharkov and Akhtyrka, Bishop Onuphrius (Gagalyuk) of Yelizavettgrad and Bishop Paul (Kratirov). On May 18, 1930 he was transferred to the see of Kirovograd (Zinovievsk), a vicariate of the Odessa diocese. And on September 11, 1931 he was transferred to the see of Simferopol. He served in the Transfiguration cathedral in Simferopol, and was particularly zealous in exposing the dangers coming from the atheists and renovationists. He became the spiritual father of many. In 1933 he was arrested, but was released after two months. On October 9, 1936 he was arrested again for "encouraging the activity of certain underground monastic organizations", and cast into Simferopol prison. He was also accused of blessing priests to pray for people who had been condemned by the authorities, of being too zealous towards the renovationists and of much else.

On January 3, 1937 he was sentenced to five years' administrative exile in Ush-Tobe, Karatalsky region, Kazakhstan. There he met the Catacomb **Archbishop Macarius** (Karmazin), who was also in exile there. They settled together in one house, and came to a complete meeting of minds, so that soon the two bishops began to serve together as hierarchs of the True Orthodox Church. On November 20, 1937 he was arrested together with Archbishop Macarius and cast into prison in Alma-Ata for "anti-Soviet propaganda and discrediting Soviet power, links with counter-revolutionary elements and systematically receiving aid from them". He was sentenced to death in accordance with article 58-10. He did not admit that he was guilty. On December 2 he was shot.

Also arrested and convicted with Bishop Porphyrius was his niece, **Anna Petrovna Mikho**. She was sentenced to ten years in the camps. Nothing more is known about her.

(Sources: Michael Khlebnikov, "O tserkovnoj situatsii v Kostrome v 1920-ye gody", *Pravoslavnaya Zhizn'*, 49, N 5 (569), May, 1997, pp. 18-28; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans; M.V.

Shkarovsky, Iosiflyanstvo, St. Petersburg, 1999, pp. 137, 138, 290; M.E. Gubonin, Akty Sviateishago Patriarkha Tikhona, Moscow, 1994, p. 989)

23. HIEROMARTYR BISHOP GEORGE (BUKIN)

Bishop George (in the world George Ivanovich Bukin) was born in 1885 in Grigoropolisskaya stanitsa, Kuban province. He graduated from the Tbilisi Theological Academy. In 1909 he was serving as priest in Ispravnyaya station, Maikop region in the Kuban. Later he became rector of the church in the town of Kikchetav, Akmolinsk province. He was arrested in 1921 in Kokchetav, and released six months later. He served in churches in the Stavropol region. He was arrested in 1926, and was imprisoned on Solovki until 1930. After his release he served in the church of Besskorbnaya stanitsa in the North Caucasus region. At the beginning of the 1930s (or in 1929, according to another source) he was secretly consecrated to the episcopate. He was arrested again on November 9, 1937 for resisting the closure of his parish, and was held under arrest in Armavir. On November 27 he was sentenced to be shot. The sentence was carried out in Krasnodar on January 2, 1938.

(Sources: M.V. Shkarovsky, *Iosiflyanstvo*, St. Petersburg, 1999, p. 281; Archbishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-97gg.", *Russkoye Pravoslaviye*, N 4 (8), 1997, p. 7; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/)

24. HIEROMARTYR ARCADIUS, BISHOP OF LUBNY

and those with him

Bishop Arcadius, in the world Andrew Iosifovich Ostalsky, was born on April 25, 1888 in the village of Yankovitsy, Zhitomir uyezd, Volhynia province (or the village of Skakovka, Solotvinsky volost, Zhitomir uyezd). Shortly after his birth, his father, **Priest Joseph Ostalsky**, was transferred to Zhitomir, where he was arrested in 1919, contracted typhus and died soon after his release. His mother, Sophia Pavlovna, was a pious woman who supported Arcadius spiritually to the end of her life. There were three children in the family, two boys and a girl (who died at the age of three). They lived in Zhitomir in a small three-roomed house with a straw roof.

From his youth Arcadius had a calling to monasticism, but following the desire of his parents he married and became a priest, having finished his studies at the Volhynia theological seminary. From September 14, 1911 (according to another source, 1910) he was pastor of the church in the town of Old Konstantinovo, Volhynia province. During the war he was a regimental priest. In 1917 he became rector of a small church in the centre of Zhitomir. He was also superior of the yedinovertsy church of St. Nicholas in Poltava.

When his wife left him and married a Bolshevik officer, Fr. Arcadius quietly gave her a divorce and moved in with his mother, but continued to pray for both his former wife and her husband.

He served every morning and evening, first in the Seraphimovskaya church, and then in the Nikolaevskaya church, which was not far from the Transfiguration cathedral. Fr. Arcadius was noted for his fiery sermons in defence of the Orthodox Faith, which attracted large numbers of the faithful. There were no conversations or moving about in the church; everyone prayed with concentration. Often everyone would fall to their knees spontaneously. Everyone would sing.

Women knew the strictness of Fr. Arcadius. They knew, for example, that he did not like them coming into the church in hats and with an important air - these he often drove out of the church. Everybody knew that, and for that reason they came to the church in scarves (including eminent ladies).

When one woman was bold enough to enter the church in a dress with short sleeves, Fr. Arcadius immediately asked:

"What - are you intending to wash the floor?"

Fr. Arcadius organized a lay brotherhood on the model of St. John of Kronstadt's house of labour. It was situated in Vilenskaya street, where there was a house church. The brotherhood carried out charitable activities and buried poor people. There were

no paupers in the brotherhood - everyone was given the help they needed. Fr. Arcadius personally took a very active part in the work of the brotherhood.

Fr. Arcadius was an exceptionally kind, responsive person. His kindness was touching, and sometimes had an element of humour. Thus when he was still a married protopriest, he could give a pauper clothes from his wife's wardrobe. And that was not all he gave away.

Once in Zhitomir some people who were close to him decided to have a fur coat made for him. Fr. Arcadius put this coat on twice in all, then it suddenly disappeared. It turned out that he had given it to a poor widow with two tubercular children. He told the mother that the coat was hanging in the altar. And when they asked in the church where the coat was hanging, he replied:

"It's hanging where it should hang."

His mother, Sophia Pavlovna, used to say that there was nothing in her son's room. Once Fr. Arcadius came into his mother's room, saw a carpet on the wall and asked carefully:

"Is this our carpet?"

"It's ours, not yours," replied his mother, feeling that he wanted to give it to one of the needy.

Once Fr. Arcadius went from Zhitomir to Kiev in bast shoes. It turned out that on the way a pauper had asked him for boots, and they had exchanged footwear.

Once they sewed a beautiful cassock for Fr. Arcadius. Some drunkard asked him for it. A short time later, this drunkard was seen selling the cassock. Perhaps they bought it from the drunkard and returned it to Fr. Arcadius.

On seeing a pauper on a cold night with his trousers ripped, Arcadius would not hesitate to give him his own. And since he always wore his ryasa and cassock, he could get away with it without being detected. His mother, however, would discover his philanthropy when doing his laundry and would jokingly tell her neighbours:

"Last night Arkasha again came home without his trousers."

But after the revolution Fr. Arcadius' charitable activity aroused the violent displeasure of the new local authorities, and he was put in prison, where he remained for two years. At about the same time his father was also arrested, and it happened that father and son were sitting in neighbouring cells. But they did not realize it: they were taken out of the cells at different times.

On being released from prison, Fr. Arcadius threw himself into the work of the brotherhood. Those who wanted to join the brotherhood were solemnly received by giving their vow to carry out the aims of the brotherhood, which required, first of all, devotion to the purity of Orthodoxy - never to renounce it, even under threat of death; secondly, the wearing of modest attire; then fasting, and so on. The acceptance into the brotherhood was conducted very solemnly. Everyone had to make the necessary preparation for Confession and the reception of Holy Communion. Then everyone would remain in church, and before the reading of the Gospel they had to repeat the words spoken by Fr. Arcadius - the rules of the brotherhood - and to confirm them with a vow. We were then given large lighted candles, which we were to treasure until death. Afterwards we would receive Holy Communion.

In the St. Nicholas Brotherhood there were several groups: one was a missionary group, conducted by Fr. Arcadius himself, whose aim was to fight sectarians, atheists and the Living Church; then there was a group of singers; a group which visited hospitals, taking care of the lonely and sick and those poor people who had many children; then a burial group, whose duties were not only to bury the faithful and see that they received the Church's burial service, but also to obtain and deliver coffins to the grave; and since the times were very hard, often they had to drag the coffins on little carts or sleighs to the cemetery, and even dig the grave. Then there was also a philanthropical group. And to some of his novices in the brotherhood Fr. Arcadius entrusted the copying of the appeals of the bishops, including the letters from exile of Metropolitan Peter.

At that time Archimandrite Arcadius served not only in Zhitomir, but often also in Moscow and Kiev. In Moscow he loved to serve in the Pimenovsky church, and there he delivered his sermons. In the Kiev Nikolsky monastery, which used to stand next to what is now the Arsenalnaya metro station, he sometimes delivered four sermons a day. These sermons were out of the ordinary, and when he delivered them people in the crowd would shout:

"You're a Chrysostom".

His confessions were also unusual, lasting until two o'clock in the morning.

At this time the Church entered into battle with the renovationists. Archimandrite Arcadius completely shared the point of view of Patriarch Tikhon, but did not express his views openly. Fr. Boris, who was at that time serving in the Vvedensky monastery, asked Archimandrite Arcadius to lead the Tikhonite Church in Kiev, but Arcadius refused, saying: "I have no blessing for this. We are following church events very carefully. The apostolic canons have not been broken yet. If we declare ourselves too early, we could be thrown out of the Church."

However, at times this restraint was punctuated by active resistance to the enemies of the Church. Thus he was once called to the authorities and asked what

his attitude was to those clergy who did not pray for the civil authorities during the services. On this score Archimandrite Arcadius expressed his position clearly and openly:

"You issue a decree that you are turning to God and are asking people to pray for you. But if you try to annihilate the Church, that means that we have to introduce a new petition into the litany: 'For our self-annihilation, let us pray to the Lord'."

In 1922 Patriarch Tikhon gave the order forbidding the giving of church vessels into the hands of unbelievers, especially the holy chalices which had been blessed by the grace of God. Fr. Arcadius, as a devoted son of the Church, obeyed the patriarch's instructions and would not give over the Church's valuables. And so, one day in Bright Week, immediately after the Divine Liturgy, he was arrested by the Cheka, the Secret Police. When the chekists took him, the whole mass of people moved together with the arrested Fr. Arcadius to the Cheka building. Then the chekist soldiers took rifles and yelled with hatred:

"Everyone go home or we will start shooting!"

Everyone was silent, clinging to one another and holding their breath. And then out stepped a nun by the name of Seraphima and bravely said:

"No! We will not leave until you release our Fr. Arcadius or arrest us all together with him."

Then the soldiers put down their rifles and did not push them away, and the people formed a wall which began to push into the Cheka building. But since the crowd was enormous, they began to close the doors, and thus they arrested 35 women and 17 men. They put them in the basement of the building. The choir leader was there, so instantly the dark building was filled with paschal singing. Then they took them out and pushed them into the yard near the garage, and began to conduct them, one by one, to be interrogated; and then they were pushed out into the street. They were given a statement to sign which said that Fr. Arcadius had started a riot, but not one person signed it. Then a note was added to the statement, saying that the people themselves had refused to leave their spiritual father. And this every single person signed individually, as if by mutual consent. Among those imprisoned were young girls about 16 years old, who also signed.

The news of Fr. Arcadius's arrest instantly spread through the city, and the Cheka building was besieged by an endless amount of food parcels for the arrested ones. Thus all the arrested ones, as well as the guards, were fed on these parcels.

Fr. Arcadius was put on trial both for the uprising and for resisting the requisitioning of church valuables. Many witnesses were called. They all said the same thing, speaking of Fr. Arcadius as a fine man, an unmercenary, a priest who devoted his whole life solely to the service of God and men. Many examples were

brought forward of his goodness and exceptional self-sacrifice. There was no evidence against him at all. But the judge, who was very young, proud and self-assured, with cynical frankness declared that the whole description of Fr. Arcadius given by the witnesses was not a justification of him, but rather added to the accusations against him; for the ideas which he so warmly preached and put into practice contradicted the ideals of the Soviet regime, and such people were not merely unnecessary to the Soviet government, but even extremely harmful to it.

During the trial Fr. Arcadius fell asleep. They sentenced him to execution by shooting - and he was still asleep. They woke him up and told him that he had been sentenced to death. He replied:

"Thanks be to God for all things. For me death is gain, I am passing to another world!"

However, members of the brotherhood went to Moscow to petition on his behalf, and one of them succeeded in changing the course of events. His sentence was changed to ten years in prison.

For five years he was imprisoned in Zhitomir, which made his lot somewhat easier, since there was constant contact between him and the St. Nicholas Brotherhood. In prison he gained the love not only of the prisoners, but also of the jailors and guards, and thanks to this he managed several times to give Holy Communion to the condemned, who were then led out to be shot. He saved many souls. And, of course, the food given him by the brotherhood helped his fellow prisoners.

On being released from prison, Fr. Arcadius went on pilgrimage to Sarov and Diveyevo. There he met the eldress Maria Ivanovna, who prophesied:

"You will become a bishop, but you will not get out of prison."

Then, in 1925, he received the monastic tonsure with the name Arcadius in the Sarov Dormition desert, and was raised to the rank of archimandrite (according to another account, this took place after his divorce from his wife).

There exist different accounts as to how Fr. Arcadius was made a bishop and sent to Solovki. According to one account, it was Metropolitan Joseph of Petrograd who consecrated him bishop of Lubny, a vicariate of the Poltava diocese, on September 15, 1926. He was arrested in October and exiled to Kharkov, and then, in February, 1927 - to Tuapse. In April, 1927 he was arrested, and on May 9 he was arrested again in Moscow. On August 23, 1928 he was sentenced to five years in the camps by the OGPU, who later extended the sentence for another five years, so that he was on Solovki until January, 1937.

According to another source, however, on the way to his new flock, having arrived in the city of Lubin, he was arrested and sent to Kazan in April, 1927, from where he managed to escape, living in hiding for a long time in Petrograd, secretly celebrating Divine services at the Kiev-Caves metochion and inspiring Catacomb brotherhoods. Then he left for Moscow, where he was arrested and put into the infamous Butyrki prison, being later exiled to the Solovki concentration camp.

But according to a different account, in 1926 he went to Moscow, where, on September 15/28, Metropolitan Sergius consecrated him bishop of Lubny. Bishop Arcadius knew that he would not be allowed to serve in Lubny. Nevertheless, in 1927 he decided to serve Pascha in his own diocese. He arrived secretly in Lubny and at 11.30, before the beginning of Mattins, he went into the church altar. He was wearing a coat and blue goggles. In this guise he did not, of course, look like a bishop, and it was not surprising that the deacon immediately threw out the stranger - we're waiting for the bishop, he said, but you get out. But the stranger insistently asked for the priest to be called, and when he appeared, Bishop Arcadius revealed himself to him.

Immediately the bishop vested himself and started the service. But he did not succeed in completing it before representatives of the authorities appeared in the church, and he was forced to hide.

This was his only service in the diocese he had been appointed to.

According to one witness, Bishop Arcadius did serve some paschal services that year in Zhitomir.

But soon he set off for the Caucasus, where he wandered in the mountains and talked with the hermits. But while there he came to understand the danger of his situation, and that he could be killed at any moment. And so he concealed his photograph in the lining of his boot, so that in the event of his death people would be able to learn about his fate.

After two years in the Caucasus, two weeks before Pascha in the year 1928, Bishop Arcadius unexpectedly turned up at the podvorye of the Kiev Caves Lavra in Petrograd, where the future Archbishop Leontius of Chile gave him lodging and accompanied him on trips round the city. But the position of Bishop Arcadius was complicated by the fact that according to the existing legislation an unregistered clergyman could not serve, and if the authorities found out about it they would tear up their agreement with the community where he served and transfer the building in which they prayed to another community, usually a renovationist one. But, to the amazement of all, the president of the community succeeded in obtaining permission for Bishop Arcadius, "who has come as a guest", to serve at the podvorye for the space of two weeks.

"On Paschal night," writes Archimandrite Benjamin (Voznyuk), "our majestic church, which could hold about 2000 people, together with the embankment, was so full of people that Fr. Justin had to serve on the street, too, since it was impossible to squeeze oneself into the church because of the crowd. All the candelabras and candles were lit, and the whole numerous throng of clergy, vested in paschal vestments and headed by Vladyka Arcadius, went out of the altar chanting: 'Thy Resurrection, Christ our Saviour'; while, as a subdeacon standing near Vladyka, saw the tears streaming down his face. And I came to understand that there are moments in life for the sake of which one could sacrifice the rest of one's life, whatever lies ahead. And it was difficult to expect anything good ahead, but at that grace-filled hour he, as the leader of this spiritual festivity, was happy. For this moment at any rate he and the people, who were tormented as he was, could pray and glorify Christ the Life-Giver risen from the dead."

According to one (dubious) source, in 1928 Bishop Arcadius expressed his agreement with the decisions of the so-called "Nomadic Council" of the Catacomb Church, but refused to sign them.

In the same year he wrote a letter to a novice in Kiev in which he asked her to buy some icons for him in the Lavra. The novice set off for the book stall, where books and icons were being sold by Hieromonk Jeremiah. As if quite casually, Fr. Jeremiah asked the novice whether she knew where Bishop Arcadius was. At that very moment Bishop Arcadius was standing hiding in the book stall, and he heard this conversation between the hieromonk and the novice.

Suddenly she heard someone quietly calling her by name. Looking round, she unexpectedly saw Bishop Arcadius in front of her. At that moment he had come out of hiding.

Bishop Arcadius looked very ill. And in fact he had pleurisy. And his legs were very swollen. He had to be treated straightaway; so the novice suggested he stay in her flat, where she lived with her mother. The house was on the territory of the Lavra, which was convenient for Bishop Arcadius. So as not to constrain Vladyka, the novice left her flat to live with a friend of hers. In daytime, however, she visited the sick man, and together with her mother gave him the necessary medical treatment.

Bishop Arcadius lay for three weeks in this house; and here, thanks to the care of the two pious women, he recovered from his illnesses.

However, he decided against staying in Kiev. He knew that they were looking for him and would perhaps find him soon. And he decided to go to Moscow and ask Metropolitan Sergius to plead before the authorities that his previous convictions be expunged. Metropolitan Sergius did not advise him to present himself to the authorities, but Bishop Arcadius, not being conscious of any wrong-doing, went to E.A. Tuchkov at the Lubyanka.

Tuchkov immediately arrested him (on May 9, 1928) and on August 23 he was sentenced to five years in the camps of Solovki. A group of armed soldiers conducted him to the prison car fenced with barbed wire. As the train pulled out he thrice blessed the group of women who had gathered to see him off.

Many years later, Bishop Arcadius related that they were taken out of Moscow in a livestock carriage filled to overflowing with prisoners. It was so crowded that it was even difficult to stand. Sometimes at stops the guards pulled back the bolts of the carriage and threw out those who had died.

For many years Bishop Arcadius was employed in difficult physical work digging out drainage canals on Solovki. It goes without saying that they were very badly fed. Besides, there were frequent searches to see whether they had forbidden paper or pencils on them.

In 1929 there arrived on Solovki **Priest Michael Danilovich Savchenko**. He was born in 1882 in Poltava into the family of a priest, and served in the village of Velikaya Buromka, Cherkassk district, Cherkassk province. He was sentenced to ten years in the camps. In 1929 Metropolitan Michael (Yermakov) of Kiev had given him an award, but it had not been given to him because of his arrest. When the camp heard the news of the award, Bishop Arcadius decided to give it to Fr. Michael. Then he served a moleben, after which Vladyka said that the clergy in the camps should support each other. On November 21, 1930 Fr. Michael took part in a service with Bishop Arcadius. In 1931 he was given two years in the Shizo... Nothing more is known about him.

Bishop Arcadius' mother, Sophia Pavlovna, and the president of the St. Nicholas Brotherhood, Natalia Ivanovna Orzheskaya, went to Solovki to see him. But they were not allowed even to receive a blessing from him. Two rows of tables were placed in a large room. At one row the visitors were seated, at the other - the prisoners. Between them a whole crowd of guards were constantly walking back and forth, making such a noise that one had to scream to be heard. And, of course, they were not allowed to approach for a blessing because of the "danger of infection". Years later, Bishop Arcadius related that they proposed that he remain voluntarily at Solovki as a cashier, and that they even promised to stop spying on him - provided he renounced his priesthood. But he preferred life in total deprivation, keeping the Lord God in his heart.

Bishop Arcadius lived in a barracks with criminals. His influence on those around him was always great, and here, in the camp, he also had an influence on those next to him. Many hardened criminals, after meeting Bishop Arcadius, rethought their lives, and from wolves were turned into sheep.

Once, he decided to serve a Paschal Mattins with them (he could not serve the Liturgy - there was no antimins). During the service the criminals sang, as far as they

were able helping the bishop to carry out the festive service. However, this incident was not allowed to pass without punishment for the bishop. On April 7, 1931 he was arrested, and on August 14 he was given an extra five years imprisonment and transferred to Pole-axe Mountain in the company of 37 Catholic priests who were also in prison.

Bishop Arcadius was released after ten years in camp, on January 26, 1937. He was an almost unrecognizable, grey-haired old man. He was forbidden to return to the Ukraine and to 15 major cities. He was also deprived of the usual Soviet identity permit, without which one's very existence becomes illegal. Finally, he was allowed to settle in the town of Klin (Tver), near Moscow (according to another source, in Kasimova, near Moscow), but under the following conditions: no one was to visit him, he was forbidden to enter the altar of the local church, and every two weeks he had to appear before the local authorities. Once he was seen by Zinaida, the daughter of the Kiev priest Sabbas Petrunevich. She wanted to come up to receive his blessing, but Bishop Arcadius made a warning gesture - he did not want to be seen talking with anyone.

And yet, in spite of these restrictions, Bishop Arcadius did go to Kiev and Zhitomir. In Kiev he stayed with **Vera Vladimirovna Skachkova**, a very pious woman who worked as a music teacher. She had a house in Zhitomir which was at the disposal of the brotherhood, and when Kievans went to Zhitomir on the affairs of the brotherhood they stayed there.

From Kiev Bishop Arcadius went to Zhitomir. Before his departure he asked Vera Vladimirovna to warn the novice whom he knew and her mother that he would visit them on his return. In Zhitomir he visited the graves of his father and mother, who had also died by that time. Although the last church used by the brotherhood had been closed in 1937, the members would still gather secretly in the cemetery chapel. They were served by two secret priests, **Fr. Julian Krasitsky** and **Fr. John Sirov**.

On returning to Kiev, Bishop Arcadius did not forget his promise to visit the two women who had looked after him in his illness. As the novice recalled, one winter evening he appeared in their doorway in blue goggles and with the collar of his coat turned up to hide his face. He had decided to come and congratulate her on her namesday. He sat down, ate a pie and drank some tea. That was all. He refused to drink the home-made wine:

"My heart is weak," he said, "I get drunk on kvas."

He did not stay long in Kiev, he had to return to Klin. The authorities did not notice his absence. But he could not stay in Klin and continued his wandering life.

Once, when his strength was undermined from this constant loneliness, homelessness and fear of the next day, being secretly in Moscow, he was tempted to visit Metropolitan Sergius. In order to see the metropolitan, one had to go through

great difficulties and dangers. And when he finally saw him and told him about his situation, the metropolitan, without listening to him, asked abruptly:

"Have you registered with the GPU? Until you are registered there, I will not speak with you."

As Vladyka Arcadius was leaving the metropolitan's office, he noted that both the metropolitan and all his clergy were well fed and wore clean clothing. And when he looked around at the miserable, destitute people who were waiting outside his office in the hope of seeing the metropolitan and receiving some help from him, he understood that his path was different, and that he had to return to his wandering...

According to one account, in 1937 he was appointed Bishop of Bezhetsk, but refused to accept the appointment.

Two accounts exist of his final arrest. According to one, he was spotted in the city of Kostroma on the Volga in 1938, was arrested, and never heard of again. According to another, he had bought a ticket for a train leaving Klin. However, his intention was in some way known to the authorities, probably from his landlady. They rang the station and stopped the train. Together with the landlady they searched the train and found Bishop Arcadius in the first carriage from the locomotive.

On the same day they wanted to catch his cell-attendant, too, but he escaped through a window into the garden. Nobody knew his name, so it is unlikely that they caught him at that time.

In the same year of 1938, according to one source, Bishop Arcadius was seen walking with a knapsack on his back out of Butyrki prison. And according to another, he died in the 1940s.

However, it is now known that he was shot on December 29, 1937 in Butovo polygon, near Moscow, where he was buried.

According to one source, Bishop Arcadius took the schema with the name Anthony.

Bishop Arcadius wrote a series of works. Here are the names of three of them:

1. "On the existence of God".
2. "Is it true that scientists do not believe in God?" (In this work the opinions of 140 scientists affirming the existence of God were cited.)
3. "Is it true that religion hinders culture and the development and establishment of the life of a free people?"

He also wrote a guide for preachers and a work on church oratory.

(Sources: I.M. Andreyev, Russia's Catacomb Saints, Platina: St. Herman Monastery Press, 1982, chapter 18; "Episkop Arcadius Ostal'sky", Vestnik Russkogo Khristianskogo Dvizheniya, no. 144, I-II, 1985; Russkiye Pravoslavnye Ierarkhi, Paris: YMCA Press, 1986, p. 15; M.E. Gubonin, Akty Svyateishego Patriarkha Tikhona, Moscow: St. Tikhon Theological Institute, 1994, p. 963; "Zhizneopisaniye Arkhiiepiskopa Leontiya Chilijskago", Pravoslavnaya Zhizn', N 3 (555), March, 1996; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, pp. 566-568; Sinodik postradavshikh za vyeru i Tserkov' Khristovu v Butovo, Moscow, 1995; Bishop Ambrose (von Sievers), "Katakombnaya Tserkov': Kochuyushchij Sobor 1928 g.", Russkoye Pravoslaviye, N 3 (7), p. 7; "Episkopat Istinnno-Pravoslavnoj Tserkvi 1922-1997gg.", Russkoye Pravoslaviye, N 4(8), 1997, pp. 12-13; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, p. 104; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz", Moscow: Serebryanniye Niti, 1998, p. 269)

25. HIEROMARTYR PARTHENIUS, BISHOP OF ANANIEV

and those with him

Bishop Parthenius, in the world Peter Arsenyevich Bryanskikh, was born on October 1 (30), 1881 in Irkutsk into the family of a hereditary honorary citizen, an attorney for the industrial-trading firm, "Nemchinov and son". He finished his studies at the Irkutsk theological seminary and graduated from the Kiev (or Moscow or St. Petersburg) Theological Academy in 1907 with the degree of candidate of theology. In 1908 he went for one semester to Berlin university, attending courses on Biblical studies. On returning to Russia he was appointed president of the Krasnoyarsk theological seminary in 1908, and in 1910 – teacher of the Old Testament in the Ryazan theological seminary. In September, 1911 he was tonsured into monasticism, ordained to the priesthood, and, in the rank of archimandrite, appointed teacher of the Old Testament and assistant head of the Zhitomir school of pastorship. From December 26, 1916 he was teacher of the Old Testament and head of the Pastoral Missionary seminary attached to the Bizyukovsky monastery in Kherson diocese. In 1918 or 1919 he moved to Kherson, serving as secretary of Bishop Procopius (Titov) in the hierarchical house.

On May 16/29, 1921, he was consecrated Bishop of Ananiev in Moldavia, a vicariate of the Odessa diocese, and temporary administrator of the Odessa diocese. In December, 1921 he was arrested and imprisoned. In May, 1922 he was released and went to Kiev.

On arrival in Kiev, he decided not to go to his acquaintances, but sat, exhausted and covered in scabs and insect bites, in a little garden. An old woman, Mariamna Nikitichna, who used to sell sunflower seeds, came up to him. She asked him where he was from, and then took him in to her underground hovel, where she washed him and began to treat him. He lived there for about a month. Then she took him to a novice she knew at the Kiev Caves Lavra, the future Archbishop Leontius of Chile. She could not bring him to the leaders of the Lavra, for they all lived in fear and were not able to receive him, even for temporary residence. For people like him – and Bishop Parthenius was distinguished by unusual directness and always fearlessly rebuked atheism and renovationism – were not allowed to live in the big cities according to the Soviet laws.

Archbishop Leontius recalled a conversation with Vladyka Parthenius, in which Vladyka said that for the sins of the peoples the Lord sometimes allows the complete disappearance of certain Churches from the face of the earth, as happened, for example, with the flourishing Church of Carthage. When it flourished it had tens of bishops, but now it is complete desert, and only the memory of it remains. The same could happen to the Russian Orthodox Church. When Archbishop Leontius told this to Schema-Archbishop Anthony (Abashidze), the latter said: "You know what I shall tell you? Perhaps Bishop Parthenius was in the Holy Spirit when he said that!"

Vladyka Parthenius lived for about a month in the Lavra, and then entered into contact with Schema-Archbishop Anthony and with the ruling bishop, Macarius (Karmazinov) of Uman. Together with Bishop Macarius he secretly consecrated three bishops: Sergius (Kuminsky), Athanasius (Molchanovsky) and Theodore (Vyshgorodsky) - although according to another source the first two of these bishops were consecrated at an earlier date. Not long before this, the following bishops had been arrested and exiled: Metropolitan Michael (Yermakov), Archbishop Basil (Bogdashevsky), Bishop Nazarius (Blinov) and Bishop Demetrius (Verbitsky).

In October, 1922 Bishop Parthenius was arrested again in Kiev and taken to Kharkov, where he was in prison for ten days. In 1923 he was exiled from Ananiev, and in the summer moved to Fr. Victor Velmin in Svyatoshino. He lived a very secluded life, but had a wide correspondence. No more than twice in the summer he was visited by an unknown woman from Ananiev with letter from his diocese and by M.N. Buraya from Kiev, through whom he maintained contact with Bishop Macarius.

In 1925 he was exiled to Moscow, where he lived illegally in the Danilov monastery. He was close to Metropolitan Peter, was arrested at the same time as him in December, 1925, and was cast into an unheated, windowless cell in Butyrki prison. In the spring of 1926 he was convicted by the OGPU of "being a member of, and participating in the activity of, a church-monarchist organization which set itself the aim of harming the dictatorship of the proletariat." In accordance with article 68, he was sentenced to three years' exile in Komi-Zyryansk region (according to another source, Kazakhstan). His was part of the group case, "The Case of Metropolitan Peter (Polyansky) and others, Moscow, 1926".

Bishop Parthenius, like Bishop Herman (Ryashentsev), was accused of being a member of the so-called "Danilov Synod". Moreover, he and Bishop Ambrose (Polyansky) were accused of being members of a kind of "office of the Danilovite group which in a preliminary manner discussed all the most important questions, passing on the [correct] line of behaviour to the remaining members of the grouping, attracting to their especially important sessions also other Black-Hundredist church activists, like, for example, Metropolitan Peter... and others. In particular, [they were accused] of taking the decision to defend the émigré churchmen, denying their anti-Soviet activity, in order to preserve links with them, and also of deciding to accept Anthony KHRAPOVITSKY as metropolitan of Kiev". They were also accused that "they maintained links with the former over-procurator of the Synod SABLER, receiving from the latter instructions and directives on all important church-political questions, and passing on these instructions not only in the Danilov monastery, but also to Metropolitan Peter, as, for example, the instructions on Anthony and the support of those abroad".

Vladyka Parthenius was sentenced to three years' exile and sent to Kazakhstan (or Komi) from June, 1926 to April, 1928. On being released, he returned to Moscow, where he lived in the Danilov monastery without the right to depart from the city.

According to one (dubious) source, in 1928 Vladyka Parthenius signed the decisions of the so-called “Nomadic Council” of the Catacomb Church through Monk Agathon.

On October 29, 1929 he was arrested again and cast into Butyrki prison. On November 23 he was convicted by the OGPU of “inciting believers to resist the closure of one of the churches of the Danilov monastery and its conversion into a food store”. This was part of the group case, “The Case of the Monastic Brotherhood of Danilov Monastery headed by Bishop Parthenius (Bryanskikh), Moscow, 1929”. In accordance with article 58-10, he was sentenced to three years’ exile in Kazakhstan. In fact, he was exiled to Uil in Kirgizia, but on the way was beaten up and lay in the Samara prison hospital. (According to one source, he was in the Odessa diocese at the beginning of the 1930s.)

Several people connected with the Danilov monastery were arrested in connection with this case, including:

Archimandrite Cassian, in the world Constantine Valeryanovich Valeryanov, was born in May, 1866 in Moscow into a family of trader-craftsmen. He went to a village school. He worked as a solderer in the village of Shelepikha, which is now part of Moscow. In 1897 he joined the Holy Trinity – St. Sergius Lavra. From 1903 to 1907 he was a monk in Vladimir. From 1907 he struggled in the Danilov monastery, becoming hieromonk and archimandrite. On October 28, 1929 he was arrested and cast into Butyrki prison, being accused of “anti-Soviet agitation” and stirring up the believers to resist the conversion of one of the churches of the monastery and its conversion into a bread-store. In accordance with article 58-10 he was deprived of the right to live in Moscow, Leningrad and regions, Kharkov, Kiev, Odessa and district and confined to one domicile. Nothing more is known about him.

Semyon Vasilyevich Lepeshkin. He was born in February, 1877 in Kolomna uyezd, Moscow province into a peasant family. In 1891-92 he studied to be a joiner, and practised this trade until 1907. From 1907 to 1918 he was the chief clerk in a city trust for the poor. From 1917 to 1920 he worked in several children’s homes. From 1920 to 1923 he was the accountant for a zemsoviet, and then from 1924 he returned to being the chief clerk in a school. On October 28, 1929, while he was secretary of the church-parish council of the Danilov monastery, he was arrested and cast into the Butyrki prison, where on November 23 he was accused of “anti-Soviet agitation” and of stirring up the believers to resist the closure of one of the churches of the Danilov monastery and its transformation into a bread store. In accordance with article 58-10, he was exiled from Moscow for three years. Nothing more is known about him.

Semyon’s wife, **Olga Danilovna Lepeshkina**. She was born in 1878 in the village of Petrovskaya, Tver province, and was a prosphora baker. On April 15, 1932 she was arrested and cast into the Butyrki prison. During her interrogation she declared that she “knew all the clergy of the monastery, but knew nothing about any of them,

and did not have political discussions". On May 16 she was condemned as "a member of the church-monarchist organization 'The True Orthodox Church'", and in accordance with article 58-11 she was deprived of the right to live in 12 places and confined to the Urals province. Nothing more is known about her.

Sergius Georgievich Voronkov. He was born on August 17, 1873 in Moscow province into the family of a trader. He went to the Alexandro-Mariinskoye school in Moscow. Before the revolution he traded in iron objects. From 1927 he lived with his son. He was a member of the parish council of the Danilov monastery. On October 28, 1929 he was arrested and cast into Butyrki prison. On November 23 he was convicted of "anti-Soviet agitation", and sentenced in accordance with article 58-10 to deprivation of the right to live in Moscow, Leningrad and provinces, Kharkov, Kiev, Odessa and districts, with confinement to one domiciles. He was also accused of inciting believers to resist the closure of one of the churches of the monastery and its transformation into a granary. Nothing more is known about him.

Ivan Vasilyevich Gureyev. He was born in January, 1861 in the village of Litvinovo, Bronitsky uyezd, Moscow province into a peasant family. He was a market gardener. He was a member of the parish council of the Danilov monastery. On October 28, 1919 he was arrested and cast into Butyrki prison. On November 23 he was convicted of "anti-Soviet agitation", and in accordance with article 58-10 was deprived of the right to live in Moscow, Leningrad and regions, Kharkov, Kiev, Odessa and district, and was confined to one domicile. He was accused of stirring up believers to resist the closure of one of the churches of the Danilov monastery and its conversion into a warehouse. Nothing more is known about him.

Barbara Nikolayevna Nevakhovich. She was born in 1887 in St. Petersburg into a noble family. Her father was an admiral. In 1905 she finished her studies at the Tagantseva gymnasium in St. Petersburg. In 1910 she became a sister of mercy in the Moscow Labour Brotherhood. From 1914 she worked at the Presna evacuation point in Moscow, and was then attached to the 74th division. From 1916 to 1918 she worked at the Presna evacuation point and in the Labour Brotherhood (in the hospital). From 1918 to 1922 she was an assistant to the food hygiene doctor of the Khamovinchesky region in Moscow. She was arrested in 1922 and sentenced to Solovki in accordance with article 59. Having served three years and two months of her sentence, she returned to Moscow, where, on October 28, 1929 she was arrested again and cast into Butyrki prison in connection with "the Case of the Monastic Brotherhood of Danilov Monastery Headed by Bishop Parthenius (Bryanskikh), Moscow, 1929". On November 23 she was convicted by the OGPU of "collecting money to help clergy on Solovki" and "anti-Soviet agitation". In accordance with article 58-10, she was exiled for three years to Kazakhstan. On April 10, 1933 she was released. Nothing more is known about her.

According to one source, Vladyka was mentioned in the prosecutor's concluding speech in the affair of Metropolitan Cyril on August 19, 1933 as "an active worker of the True Orthodox Church". In September, 1933 Vladyka Parthenius was released

and was exiled to the city of Skopin, Moscow province. At first he lived in the house of Archimandrite Stefan (Safonov) of the Danilov monastery, then he settled in his own flat in Marx street. A little later he went to Moldavia to get a passport, but was refused it.

In 1934, on hearing heard that his mother was living in the city of Kimry, Tver province, Vladyka Parthenius went to visit her. In the same year he was for the last time in Kiev, this time with Schema-Archbishop Anthony in a hillside shack. And there for the last time he met Metropolitan Anatolius (Grisyuk) of Odessa. All three hierarchs met for the last time in this life. On November 1, 1934 he was arrested, sent to Moscow and cast into Butyrki prison. In January, 1935 he was sentenced to five (?) years' exile in the north and was sent to Arkhangelsk.

On August 4, 1937 Vladyka Parthenius was again arrested, and cast into prison in Arkhangelsk. This was "The Case of Bishop Parthenius (Bryanskikh), Arkhangelsk, 1937". On November 22, 1937 he was shot.

*

Archimandrite Seraphim (Verbin) writes: "Early in the year 1930, when the Soviet regime was inhumanly implementing collectivization - throwing men, women and babies still in their cradles out into the snow; sending them half naked to Siberia, - the tiny number of clergy that remained were also not forgotten by the persecutors. They were arrested, tried and deported to various places in the North: to the White Sea Canal, to Kolyma, to the Far East, and into the taiga and tundra of Siberia, as a result of the denunciations of iscarlots and false brethren who had sold their consciences for a mess of pottage. Every clergyman who was not an informer awaited his arrest every night for a number of years; every knock, every bark from a dog, every sound of a truck made him start up, alarmed, listen apprehensively - are they coming?

"At that time they set free, after repeated arrests and two deportations, Parthenius (Bryanskikh), the bishop of Ananiev. Along with a neighbouring priest, whom he did not suspect was a collaborator with the GPU, our Batiushka went to see Vladyka in Ananiev, where the regime had permitted him to go after he had served out his term. On the day before departure the sexton was informed. At dawn on the 18th of October (o.s.), Batiushka had just left the sexton's door when an owl in the bell tower hooted several times. Although Batiushka was not superstitious, he said:

"This is not a good sign."

"On arriving in the town, they stopped at the cathedral, but Vladyka was not there. There was only the dean, Archpriest Leonid Krotkov, who informed us that the authorities did not prevent people from visiting Vladyka, but that it had been learned from the landlord that the GPU watched every move from a window and demanded information from the landlord every day - who had been there; for how

long; what did they bring? Vladyka looked exhausted, emaciated and sad, yet he smiled. Batiushka told him of the destruction of Bizyukov monastery and of the seminary, of which he had been the rector, but Vladyka spoke little, and to some questions his reply was silence. After a week's stay he was again exiled from Ananiev.

"On the way back, when Batiushka glanced to one side, he noticed that the GPU was photographing us from the window of a new brick building; it seemed to me that my companions, Grigorashenko and his chanter, knew of this. Afterwards, Batiushka changed his opinion of them, and this was later confirmed at his trial. It was dark when we rode up to the church.

"The sexton was asleep and had to be awakened. Rubbing his small, cunning Moldavian eyes, he said:

"Someone is coming to baptize a boy tonight."

"Who?"

"Who am I to know?"

"Only party members brought their children to be baptized at night. At one o'clock at night a knock was heard at the door, and four men entered the house. One of them, in the uniform of the GPU, announced a search. Then he asked about weapons. A thorough search was conducted which lasted two hours. Then they announced the arrest and ordered their victim to follow them, permitting him to take along a change of linen, a pot and a spoon, but confiscating a pocket Gospel. Beyond the church fence a truck was parked; in it were two figures who ordered the arrested man to lie face down. Senses were numbed; faith grew weak; memory and thought did not function. Only one persistent thought would not leave his mind: 'They're taking me to the firing squad!' The truck started; Batiushka made the sign of the cross, and things became more bearable. 'Thy will be done.' They picked up two more persons in town, ordering them to sit back to back and not to talk.

"Before evening they drove up to the iron gates of the GPU in Tiraspol. In the dark, stone-walled courtyard, they made everyone get off the truck and led them to different cells in the basement. Glancing around the cell, Batiushka saw four men on plank-beds, but the majority lay about like logs under the beds on the stone floors, where Batiushka took a place as well, curling himself up. Everyone was silent, as in a mass grave. From time to time the peephole opened, and a vigilant eye cursorily inspected the cell. Suddenly, in the middle of the night, the jingling of keys was heard, the tin-bound door was opened, and two black figures shoved into the cell a literally naked man, about forty years of age, who began to sob like a child. In the morning we found out that he was a local inhabitant who had risked swimming across the Dniestr so as to escape to Romania, but had been spotted by the chekists. In a whisper we found out who we all were and where we were from. The calmest of

us was Yasha, the sexton of the local cathedral, about 45 years old and short of stature, a talented humourist who knew quite a few funny stories and entertained the whole captive audience. He told Batyushka of the inevitability of the arrest of the rector of the cathedral, Fr. Demetrius Lavrov, if he did not cooperate with the GPU. On the second day, Yasha let Batyushka have his place on the plank-beds, moving to Batyushka's place under them, a change which in no way altered his cheerful disposition.

"The tortuous, cunning interrogation by Semyonov, the Soviet investigator, began in room #14 on the second night. The chekist interrogator accused Batyushka of commemorating Metropolitan Peter instead of Sergius, about which a circular had been sent out, not by the patriarchate, but by the Soviet regime, and of agitation against the komsomol education of children. On September 8, the patronal feast of the Nativity of the Mother of God, Batyushka had delivered a sermon on the theme of the fifth commandment, and had asked parents to bring children to the church, where they would hear the Word of God and learn to respect their parents, their elders and each other. They also accused him of connections with counter-revolutionary hierarchs, and so forth. In general, the whole interrogation and the accusations came down to an attempt to incline Batyushka to collaborate with them, as a reward for which the investigator promised to free him in a few days. Otherwise, he threatened, rapping his revolver on the table, there would be a wet place left where Batyushka was sitting. Batyushka refused, citing his old age, his poor health, his natural ineptitude, and so on.

"After three months of exhausting nightly interrogations, the investigator proposed signing for the end of the investigation.

"A week later, at one o'clock at night, the investigator summoned him again, ordering him to sign some paper. Then a soldier in a Budyenny cap came in and ordered him to walk in front of him to the exit. He could only think that they were taking him to his execution. Walking along the warm corridor, Batyushka noticed a big black dog lying near a warm pipe and thought: under the Soviet regime dogs and those who have the consciences of dogs live much better than honest people, who are tormented, persecuted and driven to death. Passing through several doors, they came out into the fresh air. Once again he was able to see the sweet night sky, the moon sailing over the horizon, and the shining stars, which, as it were, shared the mournful fate of those struck with grief and gave hope of many more years of admiring them and the beauty of the boundless blue sky. They went out through the marketplace of the city and across a highway, the soldier yelling now and then:

"Move it out!"

"Passing along the road, which was bordered by barren land and ditches overgrown with weeds, gave cause to expect a bullet in the back of one's head at any minute; but at the same time, there was a glimmer of hope for life.

"Suddenly, a church and some buildings appeared ahead, decked out with a red flag instead of crosses, and on the left side, towards the bank of the Dniestr, stood a gloomy stone wall with hellish minarets, machine guns and guards, who shouted out a challenge, to which the soldier answered:

"'Bullet!'

"Having gone up to the gate of the Soviet temple-prison, the soldier rang the bell. After about ten minutes, the tramp of heavy steps was heard and the peephole in the gate opened. After having talked with the soldier in a whisper, the guard went away. A quarter of an hour later the gate was opened, and we passed through the courtyard to a second gate. Having stood there about an hour, we passed under the building to a third gate, where the soldier handed Batyushka over to a prison guard, who led through the third gate into the inner courtyard, where, it seemed, the stench of corpses pervaded and a tomb-like silence reigned. Crossing the courtyard with its stunted flowers, they came to a small outbuilding, into which the guard forced Batyushka, slamming and locking the door. The priest stood by the threshold until reveille, for there was no room in which to move, since the people, who had managed to squirm into the most comfortable position, were heaped up like firewood right up to the latrine pail, because before the revolution the cell had held eight people, but Batyushka was the forty-second! And what a horror it was when they began to get up! They were all black, filthy, not having washed for months. And here, on this threshold of hell, he heard a voice from the plank-beds:

"'Batyushka, come over to my place and rest. After the roll-call I will go clean the latrines, so we don't suffocate.'

"Batyushka thankfully took a place on the plank-beds with general assent and without any protest. On these bare boards infested with insects he felt as if he were on a feather-bed. Of course, he was not able to sleep from overtiredness, nervous disorder, the constant hubbub, and the horribly noxious emanations, which could escape only through a tiny, iron-grated window below the ceiling. The window was half-covered with ice, which fell like a waterfall onto the floor as it melted. Having lain on his side until evening, like a herring in a barrel, he began to come to his senses after the nighttime ordeal through which he had passed. It seemed to him that it was not he who passed through it, but some other, unknown person; he began only to witness, not feel the fear of the fatal moment, amidst the darkness of the winter night, driven who knows where by a soldier carrying out all the orders of the Cheka. Thus, under cover of night, he was transferred to Cheka headquarters to a prison, then called a 'house of correction'.

"Before evening, Comrade Khokhlov, assistant to Goldstein, the head of the prison, took a look into the cell with two guards who held revolvers at the ready. That night several prisoners were transferred to others cells, including Batyushka, who was moved to the large ward, #9, next to the death cell, #10.

"In cell #9 there were 120 persons instead of 40. Among them were clergy of the same deanery: the dean, **Archpriest Leonid Krotkov**, rector of the cathedral in Ananiev; his church's warden, the sexton **Basil Razmeritsa**; **Fr. Paul Pankeyev**, the brother of Bishop Anthony [Pankeyev, of Belgorod] and rector of the church of the Dormition in Valyagotsulov; **Hieromonk Nathaniel** (Kryzhanovsky), rector of the church in the village of Kornetov; Nicholas Vladimirovich Podolsky, the Soviet beekeeper of the town of Petrovka. The latter was soon freed through the intercessions of the district commissars. Two priests from around Dubossar were kept apart from everyone else. There were several officers, former merchants and landowners, Soviet office workers, petty thieves and horse thieves; and also, in a special corner, enjoying the privilege of official protection, were there informers and the propagandists; there were some of the latter in all the cells.

"In several days, Batyushka was able to move from under the plank-beds onto one of them, next to Fr. Leonid, with whom he was to serve a term of imprisonment on the White Sea Canal and work in Povenitsa on Lake Onega. They lived in one camp for about a year and in the second for about two years. They remained in Cell #9 until they were sent to the Trans-Onega concentration camp. Once a day, for ten minutes, they were led out for air into the courtyard where the only adornment was the withered grass. The whole courtyard was lined with prison cells. On Sundays, some prisoners received parcels, which the guards split with their agents, the informers, concerning whose character I will cite a loathsome example. Originating as usual with the provocateurs, a rumour spread through the cell: 'Tonight there will be a thorough search.' One man, who had been an officer in the old army, had received a note from his mother in a parcel. Having torn it into small scraps, he threw it into the latrine bucket, but an informer with the nickname Vershinin, noticing the floating scraps, began to fish them out; then, putting them on a newspaper, he passed them to a guard. That evening, they transferred him to another cell, and, in his place, sent in two who had gone to a special Soviet school.

"In the neighbouring cell, #10, were those condemned to death. At night, they would lead them out to be shot with their mouths gagged. Sometimes one could hear a noise as they were being led out, a muffled groan, weeping and hoarse cry:

"Sa-a-ve me!"

"But no one could be of any help. And many, reluctantly and with trembling lips, themselves awaited a similar fate. Fr. Leonid in particular had a presentiment of this, since he had a degree from a theological academy and had also commemorated Patriarch Tikhon.

"And thus, with God's help, we spent about six months of imprisonment in cell #9, surviving the nightmare conditions of a Soviet prison. Starukhin, an old horsethief from the village of Starukhin in the province of Tula, said:

"In tsarist prisons, we really had it easy: we got three pounds (1200 grams) of bread, borsch with meat, kasha with lard, and on feast days: Pascha, the Nativity and patronal feasts, each parish sent kuliches, eggs, pies, apples, pears and other foodstuffs to the prison by the cartload. These were received and distributed at Ostorozhsky prison in the presence of two prisoners. We stuffed ourselves like pigs. If it were that way now, the whole Soviet Union would trot into a tsarist prison.'

"On Wednesday of Passion Week, the Soviet 'people's' court convened behind closed doors. Seven aged, exhausted prisoners were driven on foot from the prison into the centre of town, under an escort of reinforcements. Tkachenko, the public prosecutor, wearing a leather overcoat, two judges, the so-called 'defender' and the chekist Zverev in his uniform all appeared at the scene of the trial. They held the cross-examination on Wednesday; on Thursday, they accused the prisoners of counter-revolution, propaganda and contact with the enemies of the people, applying all of these charges to Article 58 of the Soviet Constitution. They accused Fr. Leonid more harshly than the others, since he was an academy graduate. But not one of the accused admitted his 'guilt', which was obviously the intention of the court. In conclusion, the procurator indiscriminately accused all of them of serious crimes against the 'people's' regime and indicated that the only way to mitigate their lot was to renounce their rank and become honest, useful workers for the people. To our shame and their disgrace, several rashly did renounce their [clerical] rank, and, therefore, service to God. 'But he that denieth Me before men shall be denied before the angels of God' (Luke 12.9). But the liars lied even in their own court: the lot of the renouncers was not made any easier by their action. When the defender began to quote the words of Batyushka's sermon on the Christian upbringing of children, he was immediately stopped by the ignorant chekist, who would allow him to say no more.

"On Great Friday, all of them were sentenced to various terms: from three to ten years' forced labour in far-away concentration camps. Fr. Leonid's premonition was justified: he was the only one sentenced to be shot. As soon as he heard the sentence, poor Fr. Leonid, who suffered from a gastric ulcer, collapsed, falling from the bench to the floor, injuring his head, thus wetting the iniquitous Soviet court with his blood. It took a long time for the doctor who was summoned to bring him round, while the court retired to its chambers to confer. Then the doors of the court were opened to the public, among whom the two false witnesses could be seen: the Soviet priest Peter Grigorashenko, a former housepainter in the town of Valyagotsulov, and his reader, Tkachenko. Upon the return of the court after the above-mentioned conference, all were ordered to stand. The procurator announced that a last word had been conceded by the court to those who had been judged, which all answered with silence. Only Batyushka, addressing the court, said: 'Judge not, that ye be not judged... Amen.' Thus the Soviet farce ended.

"Fr. Leonid was unable to return to the prison under his own power. Since the regime had long ago done away with cabs, the prisoners themselves had to lead him by the arms. At a distance, the public accompanied the last, old, grey Tikhonite

priests to the edge of the city, where the guard ordered them all to move away. At the prison, everyone was put back into cell #9, including, contrary to practice, Fr. Leonid, who was more dead than alive, and awaited execution every night until his transportation to the camp. Usually, those sentenced to the 'highest degree' were put into the death cell after trial. This gave him cause for comfort, as there was the possibility of a commutation of his sentence to transportation to a camp, which was in fact fulfilled, without any formal pardon or announcement, after a month and a half. Before he found out about this, he daily died, pined and languished, saying:

"The sword of Damocles is hanging over my head!"

"But the young, high-principled priest, Fr. Paul Pankeyev, was held under even worse conditions. They kept him in prison for eight months without any interrogation or accusation, supposedly because he had not reported the counter-revolutionary activities of his brother, Bishop Anthony, and because he had not reported Vladyka's two-week stay at his house, although Vladyka himself had reported it at the district GPU headquarters on his arrival. Fr. Paul grieved very much over his unknown fate, and even more about the fate of his wife and seven-year-old daughter, who were left without any means of support. His wife had more than once asked to be able to see him, but this was denied her until he had stood trial. One day Batyushka, who lay on the same plank-bed as Fr. Paul, had a dream in which he saw three beehives and three graves which seemed to have something to do with Fr. Paul. Suddenly, one of the hives fell into the first two graves, and on top of these graves there appeared two mounds of fresh earth; the third grave was left half dug and was surrounded by soft earth, and the hive stood nearby. After a couple of days, Fr. Paul learned from some new prisoners that his daughter had succumbed to typhus, and that several days later his wife had also reposed. Fr. Paul was so burdened with grief over this that he had still not come to his senses when we were transported to the Trans-Onega. In a couple of months, when we were already on the White Sea Canal, we learned of Fr. Paul's death in prison.

"After the trial, rumours began to circulate in our cell that they were preparing all convicted prisoners for transport. Some were allowed ten-minute meetings with their relatives through a wire screen, in the presence of an armed guard.

"One day they selected ten old men from our cell and marched them to the prison garden, which bordered on the Dniester, to water the tomatoes. They were all happy about this: to spend a couple of hours in the fresh air, to see God's world and the beauty of the earth in spring. When we had gone round the prison wall with its machine gun towers, we began to descend from the high bank, and before us lay the Dniester valley, its river like a dull blue ribbon rolling through green, flowering gardens arrayed in their enchanting May attire, emitting the intoxicating fragrance of white acacia. Far off on the right bank Bender, with its Turkish fortress and Orthodox churches, could be seen through the morning gloom. And on the other side, three versts [two miles] beyond the river, rose the tall bell tower of the Kitskansky monastery, adorned with a golden cross, from which (since it was the

feast of St. Nicholas) we could hear the powerful, though soft, festal ring of the cathedral bell, which filled the soul with compunction and made several of the fathers working in the garden cross themselves and recall Psalm 136: "By the waters of Babylon..."

"Near the end of May, towards evening, the head of the prison took a look in, and, having inspected the iron grating on the small window, went out without having said a word to anyone. About ten o'clock that night, the convicted prisoners were ordered to go out into the courtyard with their belongings. About two hundred men already stood in formation there, surrounded by an escort of reinforcements. Around eleven o'clock they called the roll; then the commander of the guard announced how we were to proceed:

"One step out of formation, and you will be shot on the spot!"

"They marched us by dark, roundabout city streets to the roadbed of the railroad, to which a freight train had pulled up. Each car had the inscription: '8 horses, 40 men,' but they stuffed sixty of us into each car and locked the door. At dawn, we arrived in Razdel'naya, where they coupled our cars to the Odessa train.

"We passed with anguish, sadness and fond remembrance through familiar stations: Vesyoly Kut, Zatishye, Perekrestovo, Chubovka, Birzuma, Elizavetgrad, Kremenchug, Poltava, Kharkov. In Kharkov, they unloaded us in a freightyard and inhumanly kept us for a whole day in the rain between the tracks as tens of trains passed through towards the north, loaded with men, women and crying children. And not one military soul had the courage to save his people, who were being destroyed by the hangman. All of this cruelty was carried out with the help of the armed forces, amid the tomblike silence of the traitrous Soviet Army and its godless leaders. Late at night, we were formed up and marched to the headquarters of the Kharkov GPU and were ordered to sit on the wet pavement in the pouring rain. After a couple of hours, the chekists came and inspected us. At dawn they marched us back through the deaf, sleeping streets to the siding. Having once again been stuffed into the cars, we proceeded further: through Belgorod, Kursk, Tula, Moscow, Tver, Zvanka, Petrozavodsk, Medvezhya Gora, where the administration of all the northern camps was located, embracing and tyrannizing about ten million slaves, unpaid and deprived of all rights. Here, at Medvezhya station, they took all of us off the train and marched us to the nearest camp, which was hung with placards: 'The Soviet government does not punish; it corrects!' Here they conducted a roll-call and a thorough search, right down to the soles of our shoes. Then they picked out the young prisoners and sent the rest on trucks through Povenets to Camp 1, at the first lock on the White Sea Canal, in which there were about five thousand prisoners. At one o'clock in the white night, they marched us by the narrow footbridge over the grave of millions of innocent people who had lost their lives, and who muffled cries and curses can still be heard at night even today. On the night of June 10, two hundred of us were driven like cattle into a wooden barrack, with hole-ridden walls and roof, double-tiered plankbeds, and a rotted-through floor, under which

appeared the caretakers of the camps - the rats, who sought to profit as much as they could at the expense of the inexperienced tenants, gnawing at everything from rations to leather boots inclusive. Men who had not slept for fifteen days had barely managed to doze off before they were covered from head to toe with hungry bedbugs. Then in the darkness someone cried out:

"They're choking me!" "They've taken the boots from my feet!" "They've taken my overcoat!" "They've stolen my hat!" "They've cut off the pocket my purse was in!" and so on.

"Everyone was thrown into confusion and didn't know what to do. The camp thieves, their bags full, ran from the barracks laughing, pushing the crowd aside. On the second day [June 10th], there was a heavy snowfall, covering the gloomy camp with a fluffy white blanket.

"During our fifteen-day journey from Tiraspol to the camp of the Onega, they gave us two salted Caspian roaches and 400 grams of half-baked black bread each day, but not a drop of water. It is amazing that no one died or fell sick. After the mess of pottage, for the like of which Esau sold his inheritance to his brother, of which we are evidently all guilty, another of the endless searches began. In the evening, they marched all the new prisoners to a committee in the hospital to determine their fitness for work, that is to say, how much sweat and strength could be squeezed out of each one so as, in the shortest possible time, he might be put in his grave. The committee was composed of imprisoned doctors: the superintendant of the hospital, George Alexandrovich Kostkevich from Kiev; the well-known surgeon from P.Kh. from Irkutsk; Nadezhda Pavlovna Ryabushinskaya from Moscow; and a chekist in GPU uniform. The first committee, by order of the chekist, certified all the arrivals, except for a few old men, whom they classified under the letters A, B or C. The objections of the doctors were not taken into consideration by the chekist. But sometimes, in the absence of the chekist, the doctors would try to find a reason to free the really feeble and the really sick. It was especially Nadezhda Pavlovna who tried to help more than the others in such cases, putting many either into the invalid category, with the right to work as a duty runner, a watchman, or an office-worker, or, with the letter 'C', to be freed from all work.

"For the winter, they marched all the invalid old men further into the depths of the taiga, where they, about 200 in number, beat out roads in snow which reached to their waists so that timber could be hauled to the banks of the rivers and of the canal. In the spring, a commission, headed by D. Pasko-Batour, a former medical assistant who had stayed in the service of the OGPU, increased the work ratings of all the invalids, assigning them the duty of making shingles out of metre-long logs, using only axes.

"Next winter, a trial was concocted in our camp over the loss of one hundred thousand roubles. Of course, everyone became the scapegoats under Article 58 and the camp was disbanded as being unnecessary. They marched the invalids in rank,

through snow up to their knees, back over the canal to the ninth, 'Egyptian' lock, where backbreaking labour was in progress to demolish a granite outcrop and an earthen bank in order to join the canal to Lake Vyg, which is 80 versts [about 56 miles] long and between 1 and 20 versts wide. About forty thousand 'enemies of the people' worked continuously at this lock. The few who survived said that during work on this lock two brigades of twenty-five men each were engaged every day and night in the burial of corpses. The quota for each prisoner was to excavate a seven-foot cube, haul twenty corpses to it on their own shoulders, and bury them. There were cases in which prisoners who were enfeebled, but still alive and begging for help, were thrown into these mass graves. But, nonetheless, the trains which arrived daily on the order of Berman filled out the ranks which had been thinned in a day's time, in order to carry out Stalin's Five Year Plan in three years.

"After the comparatively small forest camps, Lock #9, judging from the number of barracks, seemed like a city, but a dead one. The barracks were old, hole-ridden, and full of snow. There were only a few made of logs closer to the canal for the bosses and the guards. Lake Vol joined Lake Vyg, and bordered the camp to the north. On the other side of the canal one could see the long high bank which skirted the shore of the south. On the third day the medical committee, without its chekist, arrived on a truck. It included Nadezhda Pavlovna, whom the old camp prisoners knew and joyfully greeted on seeing again. Nadezhda Pavlovna put the majority of the elderly into the 'unfit for work' category. But the Soviets did not stand for this, and, towards spring, without the committee, they put everyone back into the fit-for-work category. Batyushka wanted to have the letter 'C', but they made him work as a bookkeeper at the supply table. Most of the others were sent to the root cellar to pick out rotten potatoes, on condition that if potatoes were found in anyone's possession during a search, that prisoner's sentence would be increased by the same number of years without trial. One day, Andreyev, a communications engineer, weakened from daily underfeeding, noticed that near his barracks the guards were fattening a wild boar for themselves, bringing out a pan of kasha to it after dinner and supper. The hungry man cautiously entered the sty, gathered some kasha from the trough, and put it into his pocket (Luke 15.16). But apparently the guards noticed this, and, on the second evening, they beat him so severely that he died that night. His face was radiant, his blue eyes gazed up into the sky. In the morning, the authorities sent a 'trusty', who put the deceased into a bag head-first and took him away to be buried. This was how they usually buried people in the camp.

"The next night, thieves threw a pea coat cover over the head of Grachev, a Muscovite, and tried to take off his boots, but he raised such a cry that he woke everyone up, and the thieves ran away.

"In winter, in forty degrees of frost, they marched two hundred boys from the children's camp to the bath-house. In the bath-house, the warm clothes that one of the boys had received from his relatives a day or two before were stolen from him. The guard, without a second thought, formed all the boys up and started them back. The poor boy turned blue, and fell naked into the snow. The guard, instead of

helping him, began to yell at him and set the dog on him. But the dog turned out to be wiser than the cruel man, and did not bark or bite, but instead licked the boy's feet and then lay down near him. All the children, clad in their rags, stood in the freezing air until the medic came to confirm the boy's sudden death. He was then buried as they buried everyone else: without Christ, without the Cross, and without the warm tears of a loving mother.

"One summer day, many soldiers appeared at the ninth lock and shut up all the prisoners in their barracks, forbidding them to look out of the windows. A guard stood by each barracks and horsemen patrolled along the banks. Having held us for a whole day without food or the other necessities, they removed the guards before evening. Everyone looked at the lake on which, five versts away, sailed three white steamers with palms, ficus trees and machine guns on their decks. Later it was said that these were the Soviet dignitaries M. Gorky, L. Koganovich and M. Kalinin, travelling with a reinforced escort.

"After this, they invented a hundred thousand rouble loss, charged everyone with violation of Article 58 and disbanded the camp, like a Potemkin village which was not needed after the passage of the Red rulers. At this time, the Povenets section of the BBK sent the younger prisoners to Kolyma and the Trans-Baikal, and transferred the older men to their places at work. Batyushka was transferred to the first camp point and put in the technical barracks by the first lock. Here he met Vladyka Barsanuphius [Luzin] and Fr. Leonid for the second time. Every day they marched a hundred and fifty of us under escort two miles across the canal to Povenets. Vladyka Barsanuphius worked as a bookkeeper in supply, Batyushka in the medical section, keeping account of the medicine and medical supplies, and Fr. Leonid in the pharmacy, which was run by N.N. Botkin, a Moscow pharmacist serving a ten-year sentence.

"While working in the medical section, Batyushka became acquainted with a young priest who was a nephew of M. Kalinin through his sister. In his childhood he was often sick. In fulfilment of a vow, his mother had brought him to Solovki monastery for a year. There, thanks to his strong alto voice, he sang on the kliros and served as a canonarch. He wanted to remain there, but, in accordance with his mother's desire, he finished the seminary and became a priest in the diocese of Tver and, as a 'minister of a cult', was sent to the White Sea Canal. Answering Batyushka's question as to why he would not write to his uncle for pardon, he said:

"Mama personally asked him on her own, but he answered: 'He should have thought of this before and not have gotten himself into the priesthood.' And I do not wish to abase the dignity of my priesthood by petitioning a lackey. I believe that the Lord, Who has called me to His service, in His mercy will not forsake me.'

"[During the Yezhov purges,] the chekists discovered a letter sewn up in a thick blanket which belonged to Nadezhda Pavlovna, that kindest of doctors, who worked at the camp hospital at the first lock. She had received it long before from her brother,

who was living abroad. That same day, they sent her, who had been imprisoned for eight years, to Medvezhya Gora and put her in a special investigation cell. It was said that her sister, Alexandra Pavlovna from Pyal'ma, were, also imprisoned, she managed a dining hall, was put in the same cell. Later they said that they were sent to Kolyma, but according to another version, they were shot as being unreceptive to Soviet re-education.

"During the First of May funeral feast, when the head bosses had gone to Medvezhya Gora to lend their traitorous voices in support of the shooting of their VIPs of the day before: Bukharin, Rykov, Tukhachevsky, etc., the local GPU raved on in Povenets, and the prisoners, about five thousand of them, sat and rested in the barracks, which were surrounded on three sides by a high fence and barbed wire, and on the fourth were bordered by Lake Onega. The camp's yard was littered with boulders and the stumps of felled trees; there were large boulders lying even inside the barracks; they were sometimes turned into stools by the Soviet 'parrots'. Batyushka left the barracks and headed towards the lake, but, noticing Fr. Leonid in the bushes, went over to him. Looking at the 'Sea of Galilee', they thought of Odessa, Ananiev, the Tiraspol prison, and of Fr. Paul Pankeyev, who had reposed there. Then Fr. Leonid told of an incident which had disturbed him:

"About fifteen minutes before you came, I was standing on this stump and looking at the lake, thinking of my family and remembering the painting over the western doors of the cathedral: "Christ feeding the five thousand in the wilderness." I prayed in my heart that the Lord would now feed my relatives, who are left without any means of support. Just then I noticed that a small bird had flown up and alighted on my bare head. I could feel its cold claws, but did not stir lest I frighten the sweet little bird away. After a minute, he took wing and flew away with a chirp... Such an unprecedented occurrence puzzled me in the extreme. I really don't know where to find an explanation for it. At the same time, I feel that this is not a chance occurrence.'

"Batyushka said: 'It has a mystical connection with the Biblical dream of the wine steward and the baker (Gen. 40.8). So, for an explanation of this occurrence, you should ask Joseph the All-Comely, whom his brethren sold into Egypt for twenty pieces of silver. God was with him, and may His mercy be with you, too.'

"Three days later, after a serious heart attack, Fr. Leonid reposed. His burial, like that of all the prisoners, was carried out in an unknown place and manner. But it was rumoured that he was buried in the Povenets municipal cemetery, without crosses or gravestones, which Batyushka saw from afar as he passed by on a truck after being freed on September, 20, 1939."

Batyushka was "transferred into isolation at UChPP near the village of Chelmyzhi, where everyone, without exception, had to work stripping logs and loading them onto steamers for shipment overseas...

"After a five-year term at penal servitude, Batyushka was 'freed' with the reservation that he could not come within sixty-six miles of thirty-three cities or their outlying villages, and had to appear each week at the local GPU."

(Sources: Protopresbyter Michael Polsky, Novye Mucheniki Rossijskiye, Jordanville, 1957, vol. II, pp. 89-90; M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, pp. 964, 987, 992; L. Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, 1977; Archimandrite Seraphim (Verbin), "The Death of Archpriest Leonid Krotkov on the White Sea Canal and of the Priest Paul Pankeyev in the Tiraspol Prison", Orthodox Life, vol. 30, no. 3, May-June, 1980; Pravoslavnaya Zhizn', N 9 (549), September, 1995, p. 23, N 10 (550), October, 1995, p. 18; Bishop Ambrose (von Sievers), "Gosudarstvo i 'katakomby'", in Filatov, S.B. Religiya i prava cheloveka, Moscow: Nauka, 1996, p. 108; "Katakombnaya Tserkov': Kochuyushchij Sobor 1928 g.", Russkoye Pravoslaviye, N 3 (7), 1997, p. 20; "Zhizneopisaniye Arkhiepiskopa Leontiya Chilijskago", Pravoslavnaya Zhizn', N 3 (555), March, 1996; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Moscow: Krutitskoye patriarsheye podvorye, 1996, pp. 537, 580-581; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 73; <http://www.omolenko.com/texts/katakomb.htm>; "Novosvyaschennomuchenik Makarij (Karmazin) i ego podvig stoyania za Istino-Pravoslavnyuyu Tserkov'", http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1756; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/)

26. HIEROMARTYR ABERCIUS, ARCHBISHOP OF ZHITOMIR

And those with him

Archbishop Abercius, in the world Polycarp Petrovich Kedrov, was born on March 2, 1879 in the town of Yaransk, Vyatka province, in the family of the priest Fr. Peter Kedrov. His mother was called Elizabeth. He had two brothers and one sister, Vera Petrovna. One of his brothers later became the hieromartyr Archbishop of Chernigov Pachomius, while his other brother, Michael, became Bishop of Wraclaw in Poland.

Polycarp finished his studies at the Yaransk theological school and the Vyatka theological seminary, and in 1904 graduated from the Petersburg Theological Academy, being appointed teacher of Holy Scripture in the Lithuanian theological seminary on November 4. On June (July) 2, 1910, he received the monastic tonsure with the name Abercius from Archbishop Sergius (Stragorodsky) of Finland, and on July 4 he was ordained to the diaconate, and on July 5 - to the priesthood. On August 8, 1911 he was appointed rector of the Volhynia theological seminary, and on August 21 was raised to the rank of archimandrite. On June 29 (26 or 27), 1915, he was consecrated bishop of Ostrog, a vicariate of the Volhynia diocese in Zhitomir. The consecration was accomplished by Archbishop Eulogius (Georgievsky) of Volhynia and Zhitomir, Bishop Thaddeus (Uspensky) of Vladimir in Volhynia and his brother, Bishop Pachomius of Novgorod-Seversky. At one time, probably before he was made a bishop, he made a pilgrimage to the Holy Land.

Vladyka Abercius was at the same time president of the Volhynia diocesan school council and honourable president of the Zhitomir province section of "The Union of the Russian People". During the First World War he took an active part in helping the suffering soldiers and their families, often went to the front with gifts and showed much courage there.

In 1917-1918 he was a participant in the Local Council of the Russian Orthodox Church together with his brother.

In 1921-22, after the closing of the Volhynia theological seminary, he organized pastoral courses in Zhitomir. In 1922 he was made archbishop of Volhynia and Zhitomir. He served in Zhitomir's Transfiguration cathedral and Theophany monastery (it was not a real monastery by that time, only the church remained open).

The archbishop was of medium height with quite a large head, a high forehead and wavy fair hair. He was very pious, energetic, friendly, especially towards children, and was greatly loved by all. He always gave sermons. He served with great solemnity, and loved to celebrate all-night vigils lasting 6-7 hours which would end at dawn. He would walk 20 kilometres to pray in the men's monastery at Trigorye.

He was arrested for the first time in July, 1922 and cast into Zhitomir Domzak. Arrested with him were **Protopriest Julian Krasitsky** and **Natalya Khomyakova**. Natalya was arrested in connection with the requisitioning of church valuables.

On November 15 Bishop Abercius was condemned by the Volhynia revolutionary tribunal for "keeping and distributing counter-revolutionary literature [the epistles of Patriarch Tikhon] among the population", and in accordance with article 72 was sent to prison for two years. However, on December 19 his sentence was reduced to one third with disenfranchisement for five years after release. In prison he contracted typhus and pneumonia. According to one account, he was exiled to Uzbekistan. On being released, Vladyka continued to fight against both the renovationists and the Ukrainian autocephalists.

By November, 1924 he was living in Moscow, and in 1925 he participated in the funeral of Patriarch Tikhon, being one of the bishops who signed the document giving the locum tenancy to Metropolitan Peter of Krutitsa. In 1926 he was raised to the rank of archbishop.

On October 10 (or in November), 1926 he was arrested for "spreading provocative rumours with a counter-revolutionary intent among the believers of Zhitomir" and within three days was despatched to the secret department of the OGPU in Moscow's Butyrki prison. On January 7, 1927 he was sentenced in accordance with article 58-13 to three (two) years' exile in Kazakhstan. On February 12 he was sent to the town of Khodzheili in Amudarinskaya region, Uzbekistan (Karakalpakia). On February 17, 1928 it was decided to release him, but the decision reached him only two months later, on October 24. He was then allowed to live freely in the USSR.

When Metropolitan Sergius' declaration appeared in 1927, Archbishop Abercius came out strongly against it. Together with his brother, Archbishop Pachomius, he wrote an epistle in which he said: "There can be no union between Church and State, when it has to do with our Orthodox Church and the Soviet Union, by reason of the fundamental difference in the basic views of the two sides. The only thing that is possible is a conditional agreement as to practical mutual relationships, solely on the foundation of the principle of the separation of Church and State.

"In actual fact, can one even conceive of the Soviet State in union with the Church? A State religion in an anti-religious State! A government Church in an atheist government! This is an absurdity; it contradicts the nature of the Church and the Soviet State; this is unacceptable both for a sincerely religious person and for an honest atheist."

On February 15, 1930 he was arrested in Zhitomir and imprisoned in Butyrki. On April 4 he was sentenced in accordance with article 58-15 to three years' exile in the north. This was part of the group case, "The Case of Andrew Ivanovich Drossi, Moscow, 1930". He was exiled to Archangelsk, where he was visited by **Nun Lushkova**.

On December 2, 1931 he was again condemned by the OGPU for “participation in a counter-revolutionary grouping in the local and exiled clergy in Arkhangelsk”, and was exile to Totma in Vologda province. In 1933 he was transferred to Arkhangelsk, where, in 1934, he was arrested again and sentenced to three years’ exile and sent to Birsik in Bashkiria. There he rented a room from a landlady, sweeping her courtyard and cleaning herbs.

On June 23, 1937 he was arrested in Birsik. On November 10 he was condemned “for creating and leading a counter-revolutionary seditious organization”, and in accordance with articles 58-6 and 56-11 was sentenced to death. On November 27 he was shot in Ufa, and was buried, probably, in the Sergiyevskoye cemetery.

(Sources: M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994, pp. 834, 957; Ivan Andreyev, Russia's Catacomb Saints, Platina, Ca.: St. Herman of Alaska Press, 1982, ch. 12; "Arkhiepiskop Abercius", Vestnik Russkogo Khristianskogo Dvizheniya, 145, 1985, III, pp. 235-40; Russkie Pravoslavniye Ierarkhi, Paris: YMCA Press, 1986; Lev Regelson, Tragediya Russkoj Tserkvi, 1917-1945, Paris: YMCA Press, p. 528; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 60; G. Stankevich, “Budyet zhe Vam dlya Svidetel'stva”, Troic'kij Visnik (Chernigov), N 9 (18), 1995, p. 4; Holy Trinity Calendar for 1999; Za Khrista Postradavshiye, vol. 1, Moscow, 1997, pp. 29-30; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/; <http://www.histor-ipt-kt.org/KNIGA/kiev.html>)

27. HIEROMARTYR INNOCENT, BISHOP OF THE DON

Bishop Innocent (in the world Alexis Pokhorovich Shishkin) was born in 1878 in the village of Shostka, Rodninsky uyezd, Sedletskaya province (Poland). In 1916 he graduated from St. Petersburg Theological Academy and went to serve as a priest in Novocherkassk. On February 30, 1923 he was arrested for not submitting to the local renovationist diocesan administration, and on March 30 was sentenced to three years in the camps. He was imprisoned on Solovki. On March 13, 1926 he was released and went to serve in the Kuban. From the beginning of 1928 he was in opposition to Metropolitan Sergius and joined the Josephites. From 1928 to 1929 he was an assistant to Bishop Alexis (Buj), carrying out the duties of dean of part of the Josephite parishes in the Kuban, where he helped Bishop Barlaam (Lazarenko). He lived in Yeisk, Krasnodar province. He was arrested in 1928, but was soon released. In November, 1929 he went to serve in the Alexander Nevsky Lavra in Petrograd, but from the beginning of 1930 was in hiding, going from place to place and serving in secret.

In 1930 he was consecrated Bishop of the Don (according to another source, of Yeisk) by the Catacomb Bishops Alexis (Buj), Barlaam (Lazarenko) and Joasaph (Popov). He lived in Novocherkassk, but never slept more than two nights in one place, being constantly pursued. In 1936 he went to his mother's grave in Rostov-on-Don, and was arrested there on October 7. He was imprisoned in Rostov, and on May 21, 1937 was sentenced to five years in the camps. He was sent to Ukhtpechlag, Komi republic, arriving there on September 10. At the end of 1937 he was living in the village of Vogvazdino, Ust-Vymsk region, where he was arrested again on December 29, 1937. On February 15, 1938 he was sentenced to be shot. The sentence was carried out on March 21, 1938.

(Sources: Archbishop Lazarus of Tambov, Pravoslavnaya Rus', N 22 (1451), November 15/28, 1991, p. 5; Bishop Ambrose (von Sievers), "Episkopat Istinno-Pravoslavnoj Katakombnoj Tserkvi 1922-1997g.", Russkoye Pravoslaviye, N 4(8), 1997, p. 7; M.V. Shkarovsky, Iosiflyanstvo, St. Petersburg, 1999, p. 286; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/)

28. HIEROCONFESSOR ANTHONY, SCHEMA-ARCHBISHOP OF TAURIS

Schema-Archbishop Anthony, in the world Prince David Ilych Abashidze, was born on October 12, 1867 on an estate belonging to his family in the village of Vedzhiny, Sigiakhsy uyezd, Tbilisi province, Georgia. On his mother's side he was related to the Bagrations. The Abashidze family was rich, highly honoured and had access to the imperial court. David's family were preparing their heir to multiply the worldly glory of their family. After studying in a Tbilisi gymnasium he went to Tbilisi theological seminary. In 1891 he graduated from the New Russian Imperial University in Odessa, after which he was tonsured with the name Demetrius (on November 16, 1891) and ordained to the diaconate (on November 21). Then he entered the Kiev Theological Academy, from which he graduated in 1896. In the same year he was ordained to the priesthood, and began to teach in the Tbilisi theological seminary.

In 1897 Fr. Demetrius was appointed inspector of the Kutaisi theological seminary, and in 1898 - inspector of the Tbilisi theological seminary. According to some, it was he who expelled Joseph Dzhugashvili, better known as Stalin, from the seminary, while others assert that he was particularly kind to Stalin, which is why he was so often released from prison. However, Fr. Demetrius himself only said that he knew Stalin as one of the pupils of the seminary.

Another of the students, P. Talavadze, recalls: "I remember 1898. Once, after lunch, we, the students, were sitting in Pushkin square, near the seminary. Suddenly someone shouted: 'Inspector Abashidze is carrying out a search in the room of Dzhugashvili!' I rushed into the seminary and ran to the cloakroom, which was on the ground floor, where our things were kept in boxes locked by us. Entering the cloakroom, I saw that Inspector Abashidze had already completed his search. He had broken the box of Soso [Stalin] and removed some illegal books from it. Taking them under his arm, he went up to the first floor of the building. Soso went beside him...

"Suddenly a sixth-class pupil, Basil Kelbakiani, unexpectedly ran up and pushed the monk in order to shake the books out of his hands. He failed. Then Kelbakiani hurled himself on the inspector from the front, and the books immediately fell on the floor. Soso and Kelbakiani quickly took up the books and ran away..."

Inspector Abashidze, taken back, remained with nothing..."

In 1900 Fr. Demetrius was appointed rector of the Alexandrovsky Ardonsky seminary with the rank of archimandrite. On April 23, 1902 he was consecrated bishop of Alaverd in the Tbilisi Alexander Nevsky military cathedral. The ordination was headed by Archbishop Alexis (Opotsky), the exarch of Georgia. On November 4, 1903 he was made bishop of Gurijsko-Mingrelia, on June 16, 1905 - bishop of Baltsy,

a vicariate of the Podolsk diocese. On June 25, 1912 he became bishop of Tauris and Simferopol.

In 1914 he carried out pastoral duties in the Black Sea fleet, and was on the warship "Rostislav". The simple sailors were very fond of him and more than once saved him from the clutches of the communists...

On May 6, 1915 he was promoted to the rank of archbishop. In March, 1917 he protested against the election and enthronement of Bishop Kirion as Georgian Catholicos. Vladyka Demetrius was "more Russian than the Russians" and did not sympathize with the nationalist designs of the leaders of the Georgian Church.

When Archbishop Demetrius was in Moscow for the Local Church Council of 1917-18, he would walk along the streets with his first-aid kit and give help to those wounded in the battle for Moscow. During the Council he was appointed president of the section on the Orthodox Church in Transcaucasia, and in connection with the Georgians' declaration of the autocephaly of their Church was elected a deputy member of the Holy Synod.

In May, 1919 he was a member of the Higher Ecclesiastical Administration in the South of Russia and helped organize the South-Eastern Church Council in Stavropol. In 1920 the Bolsheviks carried out terrible atrocities in the Crimea, and Vladyka escaped being shot only by a miracle. He emigrated together with the White armies, but in 1922-23 returned, was put temporarily in charge of the Theodosia vicariate. (According to one source, he petitioned for retirement on September 14, 1921 and retired to a monastery in the Theodosia uyezd.) He was imprisoned in Simferopol for two months in 1923. In May, 1923 he was exiled from the Crimea to Kiev, choosing as his place of residence Kitayevsky Hermitage, which belonged to the Kiev-Caves Lavra and was about nine kilometres away from it.

In 1928 or 1929 he took the schema with the name Anthony, and lived in private flats in Kiev.

In Kiev he was revered as a great ascetic, a man of prayer and a Spirit-bearing, clairvoyant elder. Orthodox from Russia, the Ukraine, Belorussia and Georgia came to him for advice. "He did not live for himself," wrote Archbishop Leontius, "but for God, for the Church and for people. Every Orthodox bishop, and even some from the renovationists who later repented, came to his humble dwelling and dropped in for a spiritual conversation. At his place I got to know Metropolitan Anatolius (Grisyuk) of Odessa, Archbishop Pachomius of Chernigov, Bishop Paulinus (Kroshechkin) of Rylsk, Archbishop Arsenius (Smolnets) of Rostov, Bishop Damascene (Tsedrik) of Glukhov, Archbishop Paul of Baku, Bishop Luke (Voino-Yasenetsky) of Tashkent, Bishop Manuel (Lemeshevsky) and Bishop Parthenius (Bryanskikh) of Ananiev."

According to one source, after 1927 Vladyka Anthony continued to commemorate the sergianist Metropolitan Constantine of the Ukraine. However, according to another, he was the organizer of the Georgian Catacomb Church and its first-hierarchy from 1926 to 1943. He also fought against the Ukrainian autocephalists, and was one of the authors of the "Kievan Appeal" of 1927. And according to another (dubious) source, in 1928 he signed the decisions of the so-called "Nomadic Council" of the Catacomb Church through Archimandrite Spirydon (Kislyakov?).

In 1930 he was arrested in Kiev. He was released, but forbidden to live in the six main cities of the USSR. He chose to remain in Kiev, in the Kitayevo hermitage. After the closure of the hermitage he settled in a little hut on Klovisky spusk. Here he also served. Among his cell-attendants were Hieromonk Leontius (Filippovich), the future Archbishop of Chile, and Hieromonks Michael (Lyubimov) and John (Smurygin), who were later repressed and exiled to the north.

On March 13, 1933 Vladyka Anthony was again arrested and imprisoned together with his cell-attendants and several of the brothers of the Kiev Caves Lavra, in a special block of the Lukyanov prison in Kiev. He was accused of being "the ideological inspirer of the Kiev counter-revolutionary formation. Over a series of years, being closely linked with members of the counter-revolutionary organization of the Caucasus and other places in the Union, he systematically received peasant pilgrims from various places in the Soviet Union, giving them instructions and carrying out anti-Soviet work. He was closely linked with [Metropolitan] Seraphim Yakovlevich Mescheryakov, an active member of the church-monarchist organization. 'The South Russian Synod', which was liquidated by the OGPU in 1933. He sent his cell-attendant, Monk Michael Lyubimov, to the former superior of the Lavra [Archimandrite Hermogen] Golubev, who was in exile."

On June 29 he was condemned to five years in the camps. But when the Bolsheviks saw that he was very weak and could die (he indicated his year of birth as 1857 instead of 1867), his sentence was commuted to three years conditionally. On July 22 he was released. He lived very simply in a little hut at Klovisky Spusk with a layman, the future Fr. Demetrius (Biakay), head of the Russian spiritual mission in the Holy Land, and two nuns, Mothers Xenia and Seraphima, who looked after him (and may have been spying on him). One of the nuns worked in a hospital, while Fr. Demetrius worked on the railway.

After the seizure of Kiev by the Nazis, on September 14/27, 1941, Vladyka Anthony returned to the re-opened Kiev-Caves Lavra with his monks and settled in the little house of the former superior of the Near Caves. There he restored a little house in it that the Soviets had destroyed, serving alone with Hieromonk Demetrius and some monks on Sundays and feastdays. Nearing his end, he said goodbye to his spiritual children, saying: "When things are bad for you, come to me at my grave." He died on November 1 (or 2), 1942, and was buried on the territory of the Kiev Caves Lavra. According to another source, however, he died in December, 1943, just

one month after the Soviets recaptured Kiev, and is buried at the entrance to the Near Caves.

(Sources: Archimandrite Seraphim (Verbin), "Russkie Sviaschennomucheniki v Gruzii", Pravoslavniy Put', 1965, p. 25; M.E. Gubonin, Akty Svyatejshego Tikhona, Patriarkha Moskovskogo i Vseya Rossii, Moscow: St. Tikhon's Theological Institute, 1994; Pravoslavnaya Rus', N 15 (1492), August 1/14, 1993, p. 7; Monk Ambrose (von Sievers), "Istoki i svyazi Katakombnoj Tserkvi v Leningrade i obl. (1922-1992)", report read at the conference "The Historical Path of Orthodoxy in Russia after 1917", Saint Petersburg, 1-3 June, 1993; "Katakombnaya Tserkov': Kochuyushchij Sobor 1928 g.", Russkoye Pravoslaviye, N 3 (7), 1997, p. 20; Andrei Psarev, "Zhizneopisaniye Arkhiepiskopa Leontiya Chilijskago (1904-1971 gg.)", Pravoslavnaya Zhizn', NN 3 and 5 (555 and 556), March and April, 1996; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 65; <http://www.omolenko.com/texts/katakomb.htm>; Monk Benjamin (Gomarteli), Letopis' Tserkovnykh Sobytij (1939-1949), <http://www.zlatoust.ws/letopis3.htm>, p. 32; Za Khrista Postradavshiye, Moscow, 1997, vol. 1, pp. 93-94; I.V. Alexandrov, "Fotoletopisets", Pravoslavnaya Rus', N 10 (1869), May 15/28, 2009, pp. 12-15; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans; <http://www.histor-ipt-kt.org/KNIGA/kiev.html>; Protodeacon Basil Maruschak, Arkhiepiskop Dimitrij (v skhime Antonij) Abashidze, Simferopol, 2005)

29. HIEROMARTYRS ALEXIS OF ROVNO, MANUEL OF BELOTSEKOV' AND PANCRATIUS OF BELGOROD

And those with them

Hieromartyr Alexis (Gromadsky) was consecrated Bishop of Lutsk on August 21 / September 3, 1922. On April 4 / May 3, 1923 he was transferred to the see of Grodno, and on May 21 / June 3, 1928 – to the see of Kremenets. From May 21 / June 3, 1928 to April 15/28, 1934 he was temporarily in charge of the Grodno diocese. On August 18, 1941, a Council of Bishops meeting in the Pochaev monastery elected him as Metropolitan of Rovno and Volhynia and leader of the Ukrainian Autonomous Church (UAC), which based her existence on the decision of the 1917-18 Local Council of the Russian Church granting the Ukrainian Church autonomy within the framework of the Russian Church.

On March 30, 1942 the UAC sent an Archpastoral Epistle to its children declaring that the newly formed autocephalists were the same as “the Lipkovtsy sect”, and all the clergy ordained by them – graceless. In consequence, and because the Autonomous Church did not go along with the extreme nationalist politics of the autocephalists, it suffered persecution in the German-occupied regions from both from the autocephalists and the Ukrainian nationalist “Benderite” partisans, who had formed a close alliance.

S. Raevsky writes: “The autocephalist bishop in Rovno, Platon Artemiuk, was immediately linked with the Benderite centre in Derman; he twice went to their headquarters and was twice triumphantly received by them, going between two rows of Benderite youngsters dressed in Gestapo-like uniforms, and sat at a meal with them. Here at the centre it was decided to kill the head of the Ukrainian Autonomous Orthodox Church, Metropolitan Alexis (Gromadsky), and the resolution was put into effect on May 7, 1943.” According to another source, the date of his death was May 8/21.

S. Raevsky continues: The Benderites also killed another hierarchy of the Autonomous Church, **Manuel (Tarnavsky)** [of Belotserkov', consecrated May 11/24, 1942], who was taken from his flat in Vladimir in Volhynia at night and hanged in the wood [on July 9/22]. The Benderites mercilessly liquidated the older priests who did not want to betray their oath and enter into the Ukrainian Autocephaly, while the younger ones were beaten almost to death and expelled from their parishes. So many older priests perished, receiving martyric deaths for standing on guard for Orthodoxy. As an example we may speak about the martyric death of the elder and **protopriest Meletius Ryzhkovsky** in the village of Malaya Moschanka, in Dubensk uyezd, who refused to serve services in Ukrainian. The Benderites arrived at his house and began to beat him, then cut him up with knives, before casting him still half alive head first into a well.”

In 1943 the NKVD also killed **Bishop Pancratius** (Gladkov) of Belgorod, who had been appointed by the Synod of the Ukrainian Autonomous Church on June 9/22, 1942, after cutting off his nose and ears and gouging out his eyes, **Fr. Ioann Shmon** from Nezhin and **Fr. Ioann Labuntsov** from Prilychina.

(Sources: S. Raevsky, Ukrainskaia Avtokephalnaia Tserkov', Jordanville: Holy Trinity Monastery, 1948, p. 15; M.E. Gubonin, Akty Sviateishago Patriarkha Tikhona, Moscow, 1994, pp. 960, 979, 987; Vitaly Shumilo, "Skhiarkhimandrit Lavrentij i ego vremia. Ocherk tserkovnoj istorii Chernigovschiny (1868-1950gg.)", http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=606)

30. HIEROCONFESSOR GABRIEL, BISHOP OF AKKERMAN

Bishop Gabriel (Chepura) was consecrated Bishop of Akkerman (Belgorod on the Dniester) on November 22 / December 5, 1911. In 1918 he was Bishop of Chelyabinsk. Nothing more is known about him from official records.

However, the following story, concerning a Catacomb Bishop Gabriel living after the war, may refer to him (although it may also refer to Archbishop Gabriel of Vitebsk):

"Once Fr. Philip went to Bishop Gabriel in Syzran and commemorated him. This bishop did not belong to the patriarchate, but Patriarch Alexis knew him. Being in exile, Bishop Gabriel sat at home repairing shoes. He did not go to the church. Alexis sent for him to serve with him, but he replied:

"I will not sign the declaration."

"After this Bishop Gabriel was imprisoned in the Pskov Caves monastery, but he was forbidden to talk to anyone, and nobody was allowed to meet him."

We have a letter dating to the early 1930s from the Catacomb Bishops Peter (Ladygin) and Bishop Rufinus to Bishop Gabriel, asking for a litre or half a litre of holy chrism because they had neither pure oil nor anything to boil the chrism in.

According to one catacomb source, Bishop Gabriel consented to the consecration of Bishop Gennadius (Sekach) in 1971.

(Sources: Pravoslavnaya Zhizn', N 1 (565), January, 1997, p. 12; M.E. Gubonin, Akty Sviateishago Patriarkha Tikhona, Moscow, 1994, p. 968; Bishop I.; Vestnik Russkogo Khristianskogo Dvizheniya, no. 128, p. 225, no. 150, pp. 249-50)

31. HIEROCONFESSOR ARCHBISHOP ANTHONY (GALYNSKY- MIKHAILOVSKY) **and those with him**

Although there are many witnesses to the life and work of this outstanding hierarchy, the sources give confused and often contradictory information about his biography, probably because of a systematic confusion with another confessor, Tikhon Ivanovich Galynsky, a peasant whose name he took for reasons that will become clear below.

Archbishop Anthony, in the world Ivan Ilyich Mikhailovich, was born, according to one source, in 1887, and according to another, on August 10, 1889. According to the one source, he was born in Jerusalem while his mother was on a pilgrimage there, but according to the other - in the village of Semenovka, Bezhitsky uyezd, Bryansk district.

"I was born in Jerusalem and baptized in the Jordan," he used to say with a flourish.

According to the FSB, from the age of sixteen he (or, more likely, Tikhon Ivanovich) worked for the landowners Zemtsov and Ivanov, and then as a miner in the "Olga" mine, in the Yuzovka factory, in the factory hospital and as a teacher. In Yuzovka he was called by the communist Kalitsyn to distribute proclamations and literature of a revolutionary character. In 1910 he was called into the army. In 1912 he passed an exam to enter the Tbilisi military school of Great Prince Michael Nikolayevich. In 1915, after finishing an accelerated four-month course in Tbilisi for ensigns, he became an ensign in August, commanding a company of the 154th Derbent regiment. In March, 1916, since he had been recommended for a George cross fourth class, he was appointed to take the captured standards of the enemy to the Tsar in Stavka. However, he did not go because he was wounded on April 27, in the village of Barnakoval. He was treated in the field hospital of Princess Baryatinskaya in Yalta, and then in a military hospital in Kiev. Here he met Hieromonk Paul Florensky of the Kiev Mikhailovsky monastery, who persuaded him to devote the rest of his life to church-religious activity.

It is known that the future Archbishop Anthony went to a seminary and graduated from a Theological Academy. He knew six languages. They say that he was made a member of an Orthodox mission that was sent to preach in some foreign country (according to some sources, this was Turkey). There were fifty people altogether in this mission. An armed band of horsemen with sabres fell on them in the desert. The missionaries were all killed except for Anthony, who managed to hide in a hollow or (according to another source) under a ledge overhanging the sea.

On January 30, 1913, Metropolitan Vladimir ordained him to the rank of hieromonk in the Moscow cathedral of the Theophany. (According to another

source, he was ordained in 1916.) According to one source, on June 29, 1922 he was consecrated to the episcopate with the blessing of Patriarch Tikhon in the Moscow cathedral of St. Tryphon in which Fr. Anthony was serving. His episcopal consecration was carried out by Metropolitans Boris and Arsenius, Archbishops Ambrose (Smirnov) and Seraphim (Ostroumov) and others.

However, according to Schema-Nun Leokadia and another source, he was consecrated Bishop of Orel, a vicariate of the Bryansk diocese, with the blessing of Patriarch Tikhon, in 1923. His consecrators were: Bishops Juvenal (Maslovsky), Bassian (Piatnitsky) and Agathangel (Sadkovsky). There may be a link between these two versions of the consecration insofar as Archbishop Seraphim (Ostroumov), who was one of the consecrators according to the first version, functioned in the 1920s as Bishop of Orel, which is the see to which Bishop Anthony was appointed according to the second version.

It appears that Bishop Anthony wanted to leave the Soviet Union together with the clergy that were accompanying the White Army into emigration. But Patriarch Tikhon said to him:

"Stay here - you will suffer together with your people."

This patriarchal blessing defined the whole future life of Vladyka.

Vladyka Anthony's duties as a bishop included going round the dioceses of the Russian Church and checking on the canonical purity of their life.

According to one source, Vladyka Anthony fell into renovationism, but repented in about 1925 and was exiled to Vyatka. According to the same source, however, in December, 1927 he was received into communion - perhaps when they were both exiled to the Vyatka region - by Hieromartyr Victor (Ostrovidov), one of the strictest anti-sergianists. Therefore the report is very likely accurate that when Metropolitan Sergius (Stragorodsky) issued his notorious declaration in 1927, which put the Russian Church into subjection to the God-hating Bolsheviks, Bishop Anthony refused to recognize it.

He also rejected all the other renovationist declarations that the Soviet authorities gave him to sign. They tried to bribe him by offering him various privileges (they say these included a car with a chauffeur), but he remained unbending. Among other things they demanded that he recognize the canonicity of a renovationist clause to the effect that baptism of babies by pouring was permissible. Vladyka declared that this was not permissible according to the apostolic canons, which prescribe that baptism must be performed by threefold full immersion. In 1927 or 1928 he was imprisoned for refusing to sign this.

When he was still serving openly a man came and confessed to him that he had been about to shoot him during a service, but had been unable to. Apparently the

crime had been averted by the power of the cross - Vladyka had just made the sign of the cross over the whole people and the church.

According to another source, however, he fell away into sergianism in 1928, was exiled to Krasnoyarsk, and there was received into communion by the Catacomb Bishop Amphilochius of Krasnoyarsk, about which Vladyka preserved a document. Then, in 1932, according to this version of events, he fell into Gregorianism, a schism similar to sergianism, renounced the priesthood in 1933, and was arrested in 1938.

According to another source, Vladyka was arrested in about 1933 and sent to Ukhtizhlag, from where he was freed in about 1946. He spent 20 years in all in the prisons and camps. They say that he was arrested three times, and his last arrest took place in 1946, but his parishioner Tatyana says that he was arrested about 10 times.

While in prison, Vladyka strengthened the believing prisoners, telling them that as long as Metropolitan Peter (Polyansky) was Patriarchal locum tenens they could pray for him as for the first hierarch of the Church. According to one nun who had been with him in prison, he used to tell prisoners who were being brought for interrogation when such-and-such a feast was, because many of them had forgotten the exact dates of the feasts while in exile.

According to the same source, while in exile in Komi ASSR, on July 29, 1937, Vladyka Anthony was raised to the rank of archbishop by three other exiled hierarchs - Metropolitan Anatolius, rector of the Kiev Theological Academy, Archbishop Bassian (Pyatnitsky) and Archbishop Juvenal (Maslovsky or, according to another source, Moshkovsky). The ordination took place in the Knyazhesky churchyard of Knyazhesky chapel.

Since, as we have seen, two of these bishops figure among the consecrators of Bishop Anthony to the episcopate in 1923, it is likely that there has been a confusion of dates here. Moreover, there is another problem with the date 1937 insofar as Archbishop Juvenal (Maslovsky) is known to have been in the Siberian city of Tomsk (according to another source, Mariinsk in Kemerovo oblast') in July, 1937, and Metropolitan Anatolius was under convoy and in very serious health.

Although many members of the Catacomb Church distrusted Archbishop Anthony, one Catacomb bishop, Romanus of Ingermannland, once investigated all the accusations against him and found him innocent. Moreover, four letters of his dating from the mid 1940s are completely Orthodox in content.

Vladyka Anthony was sentenced to be shot three times. But the Lord preserved his life, and there were even found people who went to the firing-squad instead of him.

As a result of one such incident, Vladyka acquired a second passport with the name Galynsky in addition to his first surname of Mikhailovsky. They say that when Vladyka was still at liberty, a Baptist preacher by the name of Tikhon Galynsky went with his books to the house of Vladyka with the intention of converting him to his faith. When he came to the door he heard Vladyka telling his novice nun to go and meet "the servant of God Tikhon" - although he could not know who was coming to the door at that moment. In the end, instead of his planned sermon, the Baptist repented before Vladyka and after a discussion put away his books and accepted the Orthodox Faith. In prison they met again. Tikhon declared that he would go to the firing-squad instead of Vladyka because the life of a bishop was more important than his own. Such a swap was possible at that time because people's identities were checked according to their passports, in which there was no photograph. So when Vladyka's name was called out, Tikhon went in his place, and received the crown of martyrdom.

Before his death, however, he secured a promise from Vladyka that on leaving prison he would take care of his wife and two daughters. Later, Archbishop Anthony carried out this promise. He told the wife about the martyric death of her husband, and she sheltered him in her house. He helped her and inscribed her children's names in his passport, which is how he acquired his second surname "Galynsky".

We have some more information about the holy Martyr Tikhon, but since it comes from a source which, whether deliberately or not, confuses him with Archbishop Anthony, we recount it with reservations. According to this source, a nun from Bryansk province who spoke to Schema-Monk Epiphanius (Chernov), **Tikhon Ivanovich Galynsky** graduated from a modern school in Bryansk. Then he began a teaching career, in which he showed talent and reached the rank of inspector. During the First World War he was called up and became an officer. He was wounded in the leg on the Turkish front, and was for some time in hospital in Moscow. After the revolution - or perhaps even before - he became a Bolshevik. And he became a secretary of Lenin himself, working with him in the Kremlin until 1921. In that year, with the agreement of Lenin, he left the party and became a Baptist preacher and "presbyter". He was very successful in public disputes with atheists, and women showered him with flowers. But in the same year of 1921 he understood that the Baptists did not have the true faith, and in 1922 he converted to Orthodoxy, taking his wife with him...

Another source states that Tikhon Ivanovich Galynsky-Mikhailovsky was born in 1889 in the village of Semenovka, Karachevsky uyezd, Orel province. Before his arrest he was in an illegal situation in the city of Balashov, Saratov district. On February 10, 1950 he was arrested on a charge of "participation in the anti-Soviet Church organization 'The True Orthodox Church', and on January 13, 1951 was condemned by the MGB to 25 years deprivation of liberty. In this account he is called a priest.

Once, when he was in the camps, Vladyka Anthony was being driven to work in a brigade of workers. But he was so weak that the guard wanted to shoot him. At that moment, however, a huge man suddenly appeared out of the bushes and said to the convoy:

"If you touch him, I'll break all your bones!"

Then, taking hold of Vladyka, he brought him to the brigade. No-one ever discovered who this man was.

Vladyka Anthony's parishioner Tatyana relates a similar incident. Once he weakened so much on a march that the convoy wanted to shoot him. But the other prisoners stood up for him and said:

"If you do that, we'll kill you."

One of Vladyka's hieromonks, now Metropolitan E., says that he and Hieromonk Michael heard Archbishop Anthony say that during the war he was called to see Stalin. Stalin asked him what would be the outcome of the war. Vladyka replied that the Germans would lose the war.

"But don't you rejoice," he added.

The same bishop explains these last words of Vladyka Anthony's as a prophecy to the effect that Stalin would be poisoned shortly after the war, which in his opinion took place at the hands of a Jewish doctor.

About Vladyka's experiences in prisons and the camps, Metropolitan E. writes: "He was terribly tortured in the prisons and camps. They broke his arms, knocked out his teeth, pulled the hair out of his beard, dragged him by the legs over concrete steps with his head banging against each of them. He was kept in a room full of criminals who drove him under the plank bed, where he lost consciousness and was on the point of death. But thanks to God, a foreign commission was sent to inspect the prisoners. During inspection of the barracks in which Archbishop Anthony was, one of the prisoners ironically remarked that there was an archbishop under the bed. The commission checked and found out that it really was so. In accordance with their petition, the dying Archbishop Anthony was sent to hospital. By the providence of God the doctor was a believer. She treated him and fed him with a spoon until he came to himself. Then he was advised to petition some acquaintances to take him out on bail. He wrote to his spiritual children in Sochi, who took him out on bail (in 1946).

"In Sochi he had to go to the police once a month and show that he was not going anywhere. His spiritual children used to bribe the police so that he could go round visiting the believers."

Vladyka was arrested again in 1950 in the city of Balashov together with the future Archbishop Lazarus (Zhurbenko). He was released from this, his last term of imprisonment in 1954 (although according to one source he was arrested again in the 1960s). There is a photograph taken in Sochi in 1957 which shows him sitting in an armchair against a background of cypresses.

To the end of his life Vladyka Anthony had no communion with the Moscow Patriarchate and continued to serve in secret in accordance with the traditions of the Catacomb Church.

In about 1958 he arrived in Kiev. There he had invited the Byelorussian Protopriest Theodore (Rafanovich) to meet him. They had not met before. Fr. Theodore had no bishop and asked Archbishop Anthony to take him under his omophorion.

Metropolitan E. writes: "I accompanied Fr. Theodore on this visit to Kiev as his closest disciple. The meeting was touching. When Fr. Theodore saw Vladyka, he fell on his knees and went up to Vladyka in tears, sobbing before him like a child. Fr. Theodore was ill, and he could perform the services only sitting down. But when he served together with Vladyka Anthony, he stood throughout the whole service. Vladyka tonsured him and made him a hegumen, then an archimandrite. When we returned home, Fr. Theodore was in such spiritual rapture that said:

"This is no earthly man. I am weak and sick and I stood throughout the whole service.'

"That was how the meeting between our Fr. Theodore and Vladyka Anthony took place. During it he recognized Vladyka by the Grace of God."

Fr. Theodore's large Byelorussian flock also came under Archbishop Anthony's omophorion. Vladyka lived most of the time in Kiev, but he visited his flock in Belorussia about four times.

Vladyka Anthony ordained about 25 priests for the Catacomb Church. He carefully examined and tested all the candidates. Thus before raising Metropolitan E. to the rank of hieromonk he tested him for about five years. Once, not long before his ordination, he invited him to come to him to prepare for Communion at the end of the week. On the appointed Saturday, Fr. E. arrived in Kiev after a long journey. At the door he was met by an abbess, who put a strange question to him:

"E., why have you come here?"

Out of humility he did not begin to explain that he had come at the invitation of Vladyka, but said:

"Matushka, bless me to go to Vladyka and take his blessing."

At that moment the archbishop himself came out and asked in amazement:

"E., why have you come here?"

"Bless me, Vladyka, I'm going back," replied E. And, receiving Vladyka's blessing, he went back.

Soon after this incident Archbishop Anthony ordained E. as a hieromonk, who writes:

"From Fr. Theodore I received the noviciate and great grace from God. Earthly life became foreign for me. From Vladyka Anthony I received monasticism and then the priesthood. When Vladyka Anthony decided to make me, the sinner, a hieromonk, he took me to himself for two years to learn how to serve as a priest and learn everything that a hieromonk needs to know...

"I was twenty years under the guidance of Archbishop Anthony. I the sinner consider myself unworthy to have been led by an elder of such high life. He spent all his nights in prayer, and I watched in reverence, recognizing my unworthiness."

Archbishop Anthony blessed his clergy to receive people from the Moscow Patriarchate into the Catacomb Church through repentance. He also ordered that those who had been baptized in the Moscow Patriarchate in an incorrect manner - through pouring - should be baptized again by full threefold immersion. He did not bless the other sacraments performed in the Moscow Patriarchate to be repeated, explaining that their external form had not been distorted and they had been performed in accordance with the Orthodox rite.

Metropolitan E. relates that when Archbishop Anthony arrived in Kiev in about 1958, he was sought out by a novice nun of a certain Bishop Sergius whom Vladyka had never met. **Bishop Sergius** served in secret. For this he was persecuted by the authorities. When they learned of his arrival in a certain town, they planned to arrest him. At this time he was accompanied by this novice-nun. She advised him to shave off his beard so as to put off his pursuers. For some time he wavered, because he would have to abstain from serving the Liturgy until his beard grew again, so as not to scandalize the believers. In the end, however, he shaved off his beard, took a staff in his hand and put on a hat. Meanwhile, matushka put on some lipstick and high-heeled shoes. Then, arm in arm, they went onto the street, down the road and left the town without being hindered.

Several years later, the novice was arrested by the KGB.

"You deceived us then," they said, referring, it would seem, to the above incident.

After five years in prison, Bishop Sergius felt the approach of death. The day of his death was revealed to him. He summoned the camp commandant and said to him:

"At Pascha (on such-and-such a day) I am going to the Lord. Do not stop my spiritual children from burying me and chanting my funeral service."

He gave his novice a command concerning his mitre: "Give this mitre to Archbishop Anthony. Seek him out in Kiev and go under his spiritual direction. He is a real, truly Orthodox pastor."

On the day indicated by him he died. After his death, the nun was released and found Archbishop Anthony. She gave him the mitre which Bishop Sergius had entrusted to her. Archbishop Anthony smiled, shook his head and received it from her in silence. This nun stayed with Vladyka until his death. He bought her a house in Armavir, in which she lived from that time. After the death of Archbishop Anthony, she was served by his hieromonks.

Vladyka is known to have cast out demons. Once he was casting unclean spirits out of a sick nun. After his prayer there suddenly rang out groans and weeping.

The second incident took place at the Great Vespers for Palm Sunday. When they were singing the verses for "Lord, I have cried," the demon-possessed Anna, who was present at the service, cried out:

"Where am I? Oh, so much holiness... They're singing and singing... They're singing 'Christ is risen!' I'll free the servant of God Anna, I'll free her and I'll smother Martha. Why have they sent me where they're praying - they must send me where they're not praying!"

(Martha was a fortune-teller who sent unclean spirits into people.)

During this noise Archbishop Anthony came out of the altar and laid his cross upon her. At 11.45 Anna became so bad they had to lay her on a bed and tie her arms up.

"Go, go," she said. Finally, she said to her child's godfather, who was holding her by the hand: "Let go my hand - I'll come out by myself!"

Then he said: "Come out, demon!"

And he came out...

Archbishop Anthony had the gift of prophecy. Those who knew him say that everything he foretold was fulfilled in time.

He was often in dangerous situations. Protopriest I. remembers that Vladyka had the custom, before a service, of putting several small pieces of paper under the altar covering. One of them was blank, but on the others, which were divided by the sign of the cross into four parts, he wrote where he needed to go after the service on that day. After the service, without looking, he would take out the first piece of paper that came to hand and, if it was blank, he would go nowhere that day. Acting in this way he often escaped danger.

Deaconess A. and Schema-nun M. tell the story of how Vladyka Anthony became invisible. He was once walking with two believers along a street. The police came up to them and arrested his two companions, but in some incomprehensible way did not notice Vladyka himself. The arrested people had his things - his cross, Gospel and hierarchical vestments.

"Where did you get these?" - they were asked during the search.

"I'm taking them to the monastery. I've made a vow that if my son gets better, I'll give them to the people there," - explained one of them.

They were let go. On coming to the place where they had been walking with Vladyka, and not finding him there, they began to weep. That evening Archbishop Anthony unexpectedly came to them. To their amazed questions:

"Where did you get to? Where were you?"

- he replied: "Oh, now where was I? Where was I?!..."

The same nuns recounted another story from his life. Once, having gone to a certain town and hired a taxi at the station, he sensed that he was being followed. The mistress of the house where he was going was already waiting for him. He came to her and said:

"Say that I came to the wrong address."

Then he quickly left the house and again got into the taxi and said to the driver:

"Take me back to the station."

On the way the driver left the road and went to a kiosk to buy some cigarettes. At that moment a police car went past in the direction of the woman's house. Having arrived at her place, the police asked:

"An old man came here. Where has he gone?"

"He came to the wrong address," she replied as agreed.

Meanwhile Vladyka arrived at the station and left the town.

It is known that Vladyka practised confession by correspondence. On receiving a letter of confession from a penitent he absolved him from his sins and sent a letter of absolution in reply in the form of a leaflet with a type-written text.

During his life Vladyka suffered much from slander. Once he was accused of being a name-worshipper - a member of a heretical sect which worshipped the name of God. Metropolitan E. writes:

"When rumours spread that Archbishop Anthony was a name-worshipper, I, the sinful one, asked him about this, and he replied meekly and humbly that he drew people out of name-worshipping into Orthodoxy, and explained to me what this heresy was. Therefore I am a living witness of his actions and life. I am not worthy to loose the straps of his shoes. Let many slander him, but I pray God not to let me fall into madness and say something similar or agree with it...

"Our Archbishop Anthony was very strict about serving. He never left anything out and was always vested fully like a soldier of Christ. He never performed a single service or need without wearing his omophorion. I am a witness of this. When he came out to speak with the people, he always wore his epitrachelion."

The last words of the metropolitan refer to the accusation made against Vladyka Anthony that he carried out "many ordinations without an omophorion or service-book..."

There were also people who accused him of having children in his passport who came into the world only after he became a bishop. But it has already been explained above why Vladyka carried this passport and whose children were inscribed in it...

Once God worked a terrible sign in defence of Vladyka from similar attacks. A nun slandered Vladyka, and tried to turn his flock against him. Some people, seduced by the authority of the nun, were inclined to believe her. But there were others who said:

"Fear God - do not say false things about Vladyka. God is not mocked. He will punish you for these words!"

"But look - he is not punishing me! See...?!" replied the nun boldly.

The next day after these words were spoken, a lorry travelling at great speed ran the nun over and killed her. Moreover, her monastic prayer-rope flew away and was found far from her body. Also at a distance from her body was found her monastic paramon and cross, which monks and nuns always wear on their breasts under their clothes tied across the shoulders and around the body. In an inexplicable fashion it had flown away over her breast and head. Thus did God Himself deprive of

monasticism her who instead a humble fulfilling of the vows she had made at her tonsure, occupied herself in slandering a true archpastor and sowing scandal in his flock.

Archbishop Anthony tried to imbue his flock with his truly Orthodox Faith. He was arrested for the first time, in actual fact, for defending the dogma of baptism by full immersion, and he zealously watched that baptisms were carried out by his clergy in the same fashion - only by threefold immersion. He warned them that he would defrock any of them who dared to baptize any healthy person by pouring.

Vladyka Anthony always served on feasts, and if he had to go anywhere, he always measured out his time in such a way that he would without fail serve on a feastday.

When he was already quite old, he still served zealously. Once in winter he was going to serve some sick people. It was a long journey. He had to go along some railway lines. Completely exhausted, he sat down and would probably have frozen to death if someone passing by had not noticed him, taken him into a booth and warmed him up with some boiled potatoes.

"Tell me," asked the passer-by, "where can I drop you off?"

But Vladyka replied: "Thank you! I must be on my way."

And he set off towards the people who were waiting for him.

When, as a very old man, Vladyka visited his catacomb flock in Byelorussia, he could move only with difficulty. So some young girls hitched themselves onto a sledge and carried him in it.

"I've been pulled along by horses, deer and dogs in my life," he joked, "and now I'm being pulled by people!"

Vladyka Anthony considered that one should not impose heavy penances on people in our time because, as he said, life itself for a True Orthodox Christian in the Soviet land is a penance. He said that according to the sayings of the Holy Fathers, people in our times are saving themselves, and will continue to do so, largely through standing firm in the True Faith. So he gave a penance if he learned that any of his spiritual children had entered into communion of prayer with the Moscow Patriarchate.

In connection with this, Metropolitan E. has recounted the following story. There was a Mordovian woman from Vladyka Anthony's flock who went to Leningrad and there, on going into a patriarchal church, was present at the service at the moment when a hierarch of the Moscow Patriarchate was being vested.

"Well, how was your trip?" Vladyka Anthony asked her when she returned home.

She told him of her impressions from going into the church of the Moscow Patriarchate, and especially from the ceremony of the vesting of the hierarch.

"O, how beautiful it was!" she said at the end of her story.

"I excommunicate you for half a year. Now you'll learn what it's like to go there!" replied Archbishop Anthony.

Archbishop Anthony was in correspondence with St. John Maximovich, Archbishop of San Francisco in the Russian Church Abroad, who was his spiritual father. In 1965 he ordained Archpriest Valentine from Vyatka province. In 1997 Fr. Valentine became a monk with the name Anthony, and was consecrated Bishop of Yaransk in the Russian Orthodox Autonomous church.

At the time of Vladyka Anthony's death 15 hieromonks and several very large parishes were under his omophorion, all of whom were blessed to continue serving by Metropolitan Philaret, first-hierarch of the Russian Church Abroad, in December, 1977.

However, Vladyka Anthony did not ordain people hastily. Once there came to him the monk Lazarus (Zhurbenko). Metropolitan E. writes: "He three times asked to meet Vladyka and receive the rank of hieromonk from him. But Vladyka Anthony three times refused. Then he went to Vladyka Seraphim (Pozdeyev), who received him, gave him hospitality and sent him away with nothing. Then Lazarus, knowing all the unrighteousness of renovationism [the Soviet Moscow Patriarchate], went to the town of Irkutsk, where he received the rank of hieromonk from Bishop Benjamin. After this he served for a time in the patriarchate, and then went into hiding. When the KGB came upon him with the people, Lazarus came out and showed them his documents, after which the KGB said: 'This is our man.' But when the KGB came upon our people and priests, they put them in prisons and camps."

Archbishop Anthony reposed in the Lord on March 31 (according to another source, April 13), 1976 in Kiev. He once said to a nun:

"My whole life has been a martyrdom".

And even his burial was carried out only with difficulty. The coffin would not go through the doors, and they had to drag it out through the window. During the burial it was raining and they had to carry the coffin closed. Vladyka lay in it vested in his hierarchical vestments. He was buried in the cemetery at Buchi, near Kiev. His remains rest there to this day.

Above the grave, which is surrounded by an iron fence, stands a beautiful cross. When his spiritual children come to it, they feel peace and signs of the spiritual presence of Vladyka Anthony.

"What fragrance enveloped me," said one woman after visiting his grave.

His prophecies continue to be fulfilled in the lives of his spiritual children. They understand their hidden meaning in their own experience only after Vladyka's death. His spiritual children express their gratitude and spiritual devotion to Vladyka Anthony in verses which they themselves compose and which contain spiritual power and unfeigned love for their archpastor.

Metropolitan E. writes: "In our difficult times he was a good shepherd for the Orthodox Christians. He did not abandon his sheep, but comforted them, fed them and taught them. He always said to us that we must not fear death, if we are required to die for our Orthodox Faith. His labours were boundless, and he served as a model of the Christian life. He completely gave himself to the service of God and the people. When Archbishop Anthony was released from the camps, he did not go to the parishes of the official Church, but chose the catacombs and lived in them with his people to the very end of his life."

(Sources: Priest Basil Redechkin, from the witness of Metropolitan E., Igumen E., Protopriest I., Deaconess A., Schema-Nun M., servant of God Tatyana, V. Leonichev; Schema-Monk Epiphanius (Chernov), manuscript; R. Nikitin, personal communication; Bishop Ambrose (von Sievers), personal communication and "Istoki i svyazi katakombnoj Tserkvi v Leningrade i oblasti (1922-92 g.g.)", a report read at the conference entitled "Istoricheskij put' pravoslaviya v Rossii poslye 1917g.", held in St. Petersburg on June 1-3, 1993; "Katakombnaya Tserkov': Tainij Sobor 1948g.", Russkoye Pravoslaviye, N 5 (9), 1997, pp. 17, 23; Russkoe Pravoslavie, N 2 (16), 1999, p. 14; "Pis'ma katakombnogo episkopa A. k F.M.", Russkoye Pravoslaviye, NN 1-4, 1995-96; I. Osipova, "Khotelos' by vsyekh poimenno nazvat'", Moscow, 1992, pp. 161, 193; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, p. 327; Vladimir Kirillov; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/; "Brief History of the Russian Orthodox Autonomous Church, http://www.roac.ru/history_e.shtml; Nun Vasilissa, "Vrata adovy ne odoleyut ee", <http://www.portal-credo.ru/site/?act=lib&id=2710>)

32. MARTYRS AND CONFESSORS OF VORONEZH PROVINCE

In 1918 **Hieromonks Nectarius, Spyridon, Pimen, Theodoretus and Seraphim** were arrested by the Reds because they served liturgies and molebens under the Whites.

Hieromonk Nectarius, in the world Alexander Alexeyevich Ivanov, was educated at the Samara theological seminary (1910) and Moscow Theological Academy (graduated 1914). In October, 1913 he was tonsured into monasticism by Bishop Theodore (Pozdeyevsky) of Volokolamsk. In 1914 he became a teacher in the Voronezh theological seminary. At the same time he was an inspector of theological schools. A man of prayer, Fr. Nectarius was much beloved by youth, and was a very popular preacher. He lived in the monastery of the Annunciation and St. Metrophanes, and became friendly with the family of Maria Volotovskaya, the future wife of Fr. Peter Alexeyevich Goloschapov, who was his teacher. The Bolsheviks used to arrest him, put him in prison for a while and then release him.

When the Whites recaptured the town, they found that the earth of the garden of the house in which the Cheka was situated was "breathing", rising and falling and a piece of podryasnik was sticking out. Two monks were dug out; they were bound together with wire. One of them was Fr. Nectarius. They had dragged him by the legs, broken his arms and legs, nailed wooden nails into him and "communed" him with tin. His eyes were hanging out on his cheeks, and the skin on his hands had been torn off like gloves. He was praying: "Lord, now lettest Thou Thy servant depart in peace." He was just over 30 years old. Then they dragged out the others, who had also been bound together with wire. The hieromonks had been shot in the garden by the bridge and then cast, half-alive, into a common grave. They were taken on stretchers into the church, where a funeral service was celebrated. After the funeral they were buried behind the cathedral of St. Metrophanes by the monastery wall. When the monastery was destroyed, the bishop obtained permission from the authorities to transfer the bodies to the cemetery. Together with them **seven nuns** of the St. Metrophanes monastery had been boiled alive.

*

In the village of Verkhniye Marki, Voronezh province, in the church of the Exaltation of the Cross, there served **Protopriest Nicholas Silchenko**. He was a strict priest, who always fulfilled the rules of the church and demanded the same from others. In 1914 he asked the local prince to build a new school where the parishioners and their children could study. The prince built it out of his own money, and the school survives to this day. He taught his parishioners to live a good life, work hard and love the poor.

Not long before his arrest Fr. Nicholas' son asked him to leave, but the good pastor did not want to leave his flock:

"Here is my flock and the church where I was appointed," he said. "Let them do what they want, but I myself will not leave my fatherland."

In October, 1918 after a service he was seized by representatives of the new power. All his teeth were knocked out. He was put head down into a lavatory and then lifted up, half alive, so that he could breathe. Finally, he was forced to dig his own grave, placed on the edge of it, and shot point-blank. Before his death he crossed himself and said:

"You are killing my body, but my soul belongs to God. But for God's sake stop your lawlessnesses and murders of people. For God will exact a penalty from you for everything!"

Fr. Nicholas was buried in such a way that his hands and feet were still showing. His spiritual children secretly reburied him by the fence of the church in the village of Verkhniye Marki.

In the neighbouring village of Marki **Fr. John** was serving in the church of the Resurrection. He was a man of lofty spiritual life: he fed orphans, cared for widows and called on his parishioners to do the same. Once when the Red Army was in retreat he gave shelter and food to ten soldiers in a barn. He did this out of love for man, so that no human blood should be shed. But the reds returned and killed Fr. John in a bestial manner before the eyes of the whole people. The people wept and the children begged the soldiers to spare their batyushka. But in vain. Fr. John was shot after terrible tortures in a severe frost.

*

Archimandrite Demetrius was serving in the Voronezh diocese in 1918 when he was slaughtered in a bestial fashion. He was scalped.

*

The superior of the church in the village of Plotava, Voronezh diocese, at the beginning of the revolution was **Fr. James Vladimirov**. In relation to his parishioners he was like a father to his children, and exhorted them to have apiaries and gardens and in general raise their economic level. And the villagers of Plotava were noticeably more prosperous than their neighbours. The Bolsheviks called them a band of kulaks.

When Bolshevik circles in Voronezh started talking about the liquidation of the "influential popes", one Plotava villager, a Bolshevik and well-known horse thief, denounced Fr. James in those terms. Soon five "investigators" appeared at Fr. James' house and graciously asked him for permission to spend the night there, the more so in that, apart from other small matters, there was "a trivial complaint" against Fr. James, too, which they were "nevertheless obliged to look into in the morning". After supper, they chatted in a gracious manner for several minutes with the family and then advised Fr. James to go to the school for the night "so that people should not

think that Fr. James' conversations had influenced the incorruptible conscience of the investigators". That was what they said to matushka.

Worrying rumours spread through the village. Late in the evening a group of about 60 parishioners arrived at the school so as to spend the night with their spiritual father and not allow him to be insulted.

In the morning, having graciously thanked matushka for her tasty breakfast, the investigators went to the school for the interrogation. The whole village was already there. The people had gathered to defend their batushka at the investigation. A machine-gun appeared at the reserve grain store. The investigators went out onto the street with Fr. James and his parish guard and went towards the store. Matushka and her 15-year-old son **Alexis** also came up. The senior investigator removed Fr. James' gold watch and put it in his pocket. Only then did some people notice that a pit had been dug behind the store. Fr. James signed himself with the sign of the cross and began to pray. He did not say one word in his own defence. The investigator lifted his hair and shot him in the back of the head. A part of his face was blown off. Fr. James fell into the pit. Another investigator came up and shot matushka. She fell. Then he went up to Alyosha and said:

"I think you've got nothing to live for after all this. So why waste your boots? Sit down and take off your boots."

Alyosha sat down, took off his boots, and did not get up again.

The people, terrified, fled in all directions. Some were ordered to fill in the pit. They did it weeping.

The younger son, the twelve-year-old Vanyusha, had spent the night half a verst from the village, at an apiary. One of the investigators went to the apiary. Vanyusha was not in the cabin. At the call of the investigator the boy's head turned up from behind a rock. The investigator fired. It was not Vanya who was killed, but a neighbouring **boy**. Fr. James' friends hurried to Vanya and told him what had happened. Vanya did not go home, but left Plotava.

This took place in 1918.

This story was recounted by Protopresbyter S.P. Tretyak, who also served the funeral service for the martyrs in their church.

*

Priest Peter Pavlovich Khrushchev was serving in the town of Rosskosh, Voronezh province in 1918, when he was shot by the Bolsheviks.

*

In the spring of 1919 a wave of popular protest against the Bolsheviks' lawlessnesses swept through Voronezh province. It was suppressed in the cruellest way. In Fomina Negochevka they shot **twenty-eight people**, and in Staraya Olshanka - **five people**. On April 2 fifty executioners arrived in the village of Staraya Veduga. **Seven people** were arrested on the suspicion of not submitting to Soviet power. Among them was **Priest Ioann Lukashevich**, who was shot on April 2.

*

Priest ? Georgievich Myasishev was born in Voronezh province. He was the eldest son of Priest George Ivanovich Myasishev, who died in 1921 of typhus and hunger. He was shot in Voronezh province in 1919.

*

Priest George Snesev, the priest of the hospital church of the Sign in Voronezh, was killed in 1919. He was scalped, and nails and pins were pushed under his nails. In all he was given 63 wounds.

*

Priest Metrophanes Devitsky was born in 1877 in the village of Davydovka, Korotoyskiy uyezd, Voronezh province into the family of a deacon. He went to Voronezh theological school and theological seminary, finishing in 1899. Then he entered Kiev Theological Academy, graduating in 1903, and was sent as a teacher of Russian and Church Slavonic to the Vladikavkaz theological school in Tver province. In 1904 he was ordained to the priesthood and was made teacher of the Law of God and inspector in the school. In 1906 Fr. Metrophanes and his family (he had seven children) moved to Voronezh, where he began to serve in the Tikhvin-Onuphrius church as well as being director of the church-parish school attached to the church and teacher of the Law of God in the technical railwayman's school. In November, 1909 he became rector of the Resurrection church. Working until late in the evening, Fr. Metrophanes was a very popular pastor who greatly increased the numbers coming to his church. In 1914 he built a workhouse attached to the church and then quite a large house. He brought up his children in piety. He had a very rich library containing all the writer classics.

At the beginning of the revolution, the family's peaceful life was disrupted, and Fr. Metrophanes had to conduct a fierce struggle with the atheists. It got worse during the Civil War. The city was occupied now by the Reds, now by the Whites. The constant artillery bombardment, and the fighting in the streets, compelled the family to move to the nearby village of Staraya Melovatka, Boguchar uyezd. But even here there was no peace. For a time neither the Reds nor the Whites touched the family. However, in February, 1919 or 1920 five Communists came to the house

and, despite the protests of his wife, dragged him out of the izba. They ordered him to turn his back, but Fr. Metrophanes said calmly:

“No, leave off! I will die looking death in the face... The only thing I ask is that you take my wife and children out of the courtyard... And one thing more I’ll say: to call faith in Christ, in Whom is all spiritual and moral perfection, a crime can only be done by criminals. Know that!...”

Pausing for a while, he pointed to one of the five, a pock-marked man, and said:

“From you, Pasha, I will ask for nothing before my death... You were a scoundrel, and a scoundrel you will remain!...”

At that moment, his wife, Maria Ivanovna, recognized the pock-marked man. As a boy he used to fire at dogs near the Resurrection church, and hang cats on trees, and Fr. Metrophanes would try to bring him to his senses, saying: “Don’t kill! This is the most serious sin!” Later, when Pasha had grown up and was working as a salesman for a merchant, he one tried to rape a schoolgirl, but Fr. Metrophanes stopped him and gave him into the hands of the police.

Fr. Metrophanes was shot there and then, before the eyes of his wife and children. The authorities requisitioned his house, took away his cow and the children were cast out into the street.

*

Priest Andrew Chuyev was serving in the village of Pramovki, Boguchar uyezd, Voronezh province. At some time between 1918 and 1920 he was shot in the village of Liski, and his body cast into the Don.

*

Priest Daniel Alferov was serving in the village of Martenki, Voronezh province. In September, 1920 he was shot on the church square together with his wife **Claudia Fyodorovna** and his eighteen-year-old son **Basil** by a band of “defenders of the revolution” who had come from Voronezh.

*

Priest Ivan Matveyevich Nigrov was born in 1877, and served in Voronezh. In 1923 he was condemned and sentenced to ten years in the camps.

*

The following were all arrested on January 19, 1926 and given various sentences on November 5, 1926:-

Hieromonk Benjamin (Feoktistovich Zapoganenko). He was born in 1863 in the village of Nizhneye Svechnikovo, Ust-Mechetinsky uyezd, Don province into a peasant family. In 1896 he was tonsured, then he was ordained to the priesthood. He lived in Donetsk monastery. In December, 1934 he arrived in Novy Liman, where he served as a priest. In the summer he was investigated, but acquitted in court. He was sentenced to three years in the camps. Nothing more is known about him.

Priest Alexander Ivanovich Kamenev. He was born in 1892 in the village of Borshev, Ostrog uyezd, into a peasant family. He was sentenced to three years in the camps. Nothing more is known about him.

Priest Basil Mikhailovich Naumov. He was born in Boguchary into a peasant family. He was sentenced to three years in the camps. Nothing more is known about him.

Priest Sergius Ivanovich Chuyev. He was born in 1877 in the village of Buyvolovka, Rossoshansk uyezd. He was sentenced to three years in the camps. Nothing more is known about him.

Terence Kozmich Podlipayev. He was born in Boguchary in 1879. He was sentenced to three years in the camps. Nothing more is known about him.

Phocas Fomich Bolgachev. He was born in 1881 in the village of Vtoraya Belaya Gorka, Boguchar uyezd into a peasant family. He was a free peasant. He was sentenced to three years in the camps. Nothing more is known about him.

Daniel Nikitovich Bondarevsky. He was born in 1884 in Novy Limana sloboda, Boguchar uyezd into a peasant family. He was a free peasant. He was sentenced to exile from Voronezh province. Nothing more is known about him.

Paul Andreyevich Tyuterev. He was born in 1888 in Derezovataya sloboda, Rossoshansk uyezd. He was sentenced to three years in the camps. Nothing more is known about him.

Theodore Ivanovich Yaitsky. He lived in Ternovka sloboda, Rossoshansk uyezd, and was a free peasant. He was sentenced to five years in the camps and sent to a camp. His family was exiled to the north. Nothing more is known about him.

*

Priest Michael Petrovich Okhotin was born in 1873 in the village of Chernavskoye, Sergach uyezd, Nizhni-Novgorod province, and served in Olejnikov khutor, Valujsky region. On November 4, 1927 he was arrested, and was sentenced in accordance with article 58-10 to three years' exile in the Urals. Nothing more is known about him.

*

Priest Basil Akimovich Mezhov was born in 1893 and served in the village of Symglovka, Bobrov region, Voronezh province. In December, 1927 he was condemned to three years in the camps. Nothing more is known about him.

*

Priest Ivan Nikolayevich Prozorovsky was born in 1891 and served in the village of Zaliman, Boguchar region, Voronezh province. In December, 1927 he was sentenced to three years in the camps. Nothing more is known about him.

*

Monk Ivan (Maximovich Ivanov) was born in 1893 in the village of Bereznegovatka, Dobrinsky region, Voronezh (now Lipetsk) province. In 1927 he was arrested in his native village, and on December 25 was sentenced to death in accordance with article 58-10.

*

Priest Euthymius Yakovlevich Perepelitsyn began to serve in the church of St. Metrophanes of Voronezh in 1912. During the persecutions, in 1927-28, the church was closed, and Fr. Euthymius came to Alexeyevka sloboda, Voronezh province (now Belgorod province), in the hope of finding a place in the family of one of his sisters. However, out of fear of the authorities, not one of them accepted him, although he assured them that he would not be a burden to them, that is, he had some money. Not only his sisters, but also his children, his son Nicholas, a teacher, and his daughter Anastasia, a pianist, rejected him. In his own words, his children, who remained in Voronezh, said to him: "Don't come to us, don't shame us." From the village of Alexeyevka Fr. Euthymius and his wife walked to another village forty kilometres away where the church was not yet closed and they needed a priest. Within a month his sisters heard that they had found batyushka in a wood, hanging from a tree. The local authorities had been hostile to him and refused to conduct an investigation into what had happened. His sisters believed that activists of the local authorities hanged him.

*

Priest Eugene Platonovich Otchenashenko was born in 1873 in the village of Samarino, Valujsky uyezd, Voronezh province, where he also served. On February 15, 1928 he was arrested, on June 8 was convicted by the OGPU. In accordance with article 58-10 he was sentenced to three years' exile in Kazakhstan.

*

Hieromonk Michael (Ilyich Vakhtin) was born in 1870 in the village of Zhuravlevka, Zemlyansky uyezd, Voronezh province. He served in the village of Donskoye, Zadonsk region. In 1929 he was arrested, and on December 26 was sentenced to five years' exile in the north in accordance with articles 58-10 and 58-11. Nothing more is known about him

Priest Paul Vasilyevich Smirnsky. He was born in 1873 in the village of Anoshkino, Ostrog uyezd, Voronezh province into the family of a clergyman. He went to a theological seminary and was ordained to the priesthood, serving in the churches of Voronezh. On May 10, 1928 he was arrested for being "a supporter of Bishop Alexis BUY and an active participant in anti-Soviet agitation". On August 31 he was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Priest Eugene Dmitrievich Mishin was born in 1860 in the village of Repets, Zadonsk uyezd, Voronezh province. He was arrested in Zadonsk, and on December 26, 1929 was sentenced in accordance with articles 58-10 and 58-11 to five years' exile in the north. Nothing more is known about him.

Hierodeacon Basil Georgievich Dubinin was born in 1876 in Staro-Krivusha sloboda, Boguchar uyezd, Voronezh province. He was arrested in Zadonsk, and on December 26, 1929 was sentenced in accordance with articles 58-10 and 58-11 to five years' imprisonment. Nothing more is known about him.

Nun Praskovya (Ivanovna Kovsheva) was born in 1879 in the city of Biryuch, Voronezh province. She lived in Zadonsk, where, on December 26, 1929, she was sentenced in accordance with articles 58-10 and 58-11 to five years' imprisonment. Nothing more is known about her.

Andrew Alexeyevich Konstantinov. He was born in 1871 in Repyevka sloboda, Ostrog uyezd, Voronezh province into a peasant family, and received a secondary education. He was a member of the College of Defence Lawyers in the provincial College of Defence Lawyers in Voronezh. On May 10, 1928 he was arrested for being "a supporter of Bishop Alexis BUY and an active participant in anti-Soviet agitation". On August 31 he was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Constantine Mitrofanovich Obolensky. He was born in 1877 in Voronezh, and received a secondary education. In the 1920s he was living in Voronezh and working as an accountant. On May 10, 1928 he was arrested for being "a supporter of Bishop Alexis BUY and an active participant in anti-Soviet agitation". On August 31 he was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Alexandra Leonidivna Dobrokhotova. She was born in 1874 in the village of Bystrik, Nizhnedevitsky uyezd, Voronezh province in a noble family, and went to a

women's gymnasium. Until the revolution she was a landowner. In the 1920s she was a housewife in Voronezh. On May 10, 1928 she was arrested for being "a supporter of Bishop Alexis BUY and an active participant in anti-Soviet agitation. On August 31 she was sentenced to three years' exile and sent to the north. Nothing more is known about her.

Lydia Ivanovna Terentyeva. She was born in 1885 on Olshanka station, Zemlyansky uyezd, Voronezh province in the family of a priest, and received higher education. She lived in Voronezh looking after her household. On May 10, 1928 she was arrested for being "a supporter of Bishop Alexis BUY and an active participant in anti-Soviet agitation. On August 31 she was sentenced to three years' exile and sent to the north. Nothing more is known about her.

*

Priest Sergius Vasilyevich Alferev was born in 1899 in the village of Pokrovskoye, Liven uyezd, Orel province. He was serving in the village of Zhuravlinka, Verkhovsky region, Central Black Earth province. In 1929 he was arrested and condemned to five years in the camps.

*

Stepan Kirillovich Atorkin was born in 1893 in Krinichnaya sloboda, Rossoshansk uyezd into a peasant family. After the revolution he became a trader. In the middle of the 1920s he became a fool-for-Christ. On January 19, 1926 he was arrested, and on July 14 he was sent to a psychiatric hospital for treatment. In 1929 he was sentenced to death and shot.

*

Protopriest Paul Ivanovich Ustinovsky was serving in the Smolensk church in Voronezh. He was arrested in 1929 and died in prison.

*

Demetrius Sergeyevich Parkhomenko was born in Nizhnyaya Kalitva into a peasant family. He was a free peasant. In 1925 he appeared in his native village, long-haired, covered with crosses, with a scroll covered in crosses and a staff in his hand that had been handed to him by the followers of Theodore Rybalkin after his arrest. He built a dug-out called "New Jerusalem" in which he kept the scroll and the staff. On January 19, 1926 he was arrested, and on July 14 he was sentenced to exile from Voronezh province. In 1929 he was arrested again, and in November he was sentenced to death and shot.

*

Reader Sergius Kuzmich Matveyev was born in 1879 in the village of Verkhneye Kazachye, Zadonsk region, Central Black Earth province. He served as a reader in the village of Olym, Kursk province. On December 4, 1929 he was arrested and sentenced to three years in prison.

*

Sergius E. Parkhomenko. He was born in 1863 in Novaya Kalitva sloboda, Rossoshansk uyezd, and was a free peasant. He had a wife Maria and a son Demetrius. In 1929 he was arrested in connection with a church case, and on December 28 was sentenced to ten years in the camps with confiscation of his property. Nothing more is known about him.

*

Ivan Ionovich Bulatov was born in 1882 and was the warden of the church in V. Kvashino, Kashira region. In 1930 he was condemned to death, and in February, 1930 he was shot.

*

Priest Demetrius Semyonovich Dementyev was born in 1872, and served in the village of Taly, Kantemirovsky region, Voronezh province. In 1930 he was arrested, and in February he was sentenced to five years in the camps. Nothing more is known about him.

*

Priest Sergius Ivanovich Chernievsky was born in 1887 and served in the village of Peski, Borisoglebsk region, Voronezh province. In 1930 he was sentenced to death, and in March, 1930 he was shot.

*

Priest Basil Ivanovich Dobrotin was born in 1877 in the village of B. Gagarino, Tambov province, and was serving in the village of Kulikovo, Dryazginsky region, Voronezh province. On March 14, 1930 he was sentenced to five years' imprisonment in accordance with article 58-10. Nothing more is known about him.

*

Reader Elisha Vasilyevich Kutsikov was born in 1876, and served in the village of Verkhnyaya Katukhovka, Paninsky region, Voronezh province. In 1930 he was arrested and sentenced to death. He was shot in April.

*

Priest Demetrius Dmitrievich Voskoboinikov was born in 1894 in the village of Karpenkovo, Ostrogozhsky uyezd into the numerous family of the village smith. He was adopted by his maternal grandmother, Demetrius Volkhovitinov, the reader in the village church, in order that he be given the opportunity of free study in Voronezh theological seminary. After seminary he was ordained to the diaconate for Usman in Tambov province, and then to priesthood for the village of Levorossosh in Voronezh province. In 1919 he was transferred to the village of Tresorukovo, Davydovsky region. He was several times summoned to the village soviet, where they offered that he renounce his priesthood, but he refused. In Tresorukovo there were also two Old Ritualist priests. In 1929 all three priests were arrested on the grounds that in this large and prosperous village the peasants were refusing to enter the collective farm. They were led through the village under convoy to the sound of the weeping of women and children. Fr. Demetrius told his family through his daughter that they should all go out onto the road along which they were leading the priests to the regional centre. Matushka with the children came out onto the road, and Fr. Demetrius blessed them. After his arrest, the whole family were expelled from their home with no means of subsistence. For eighteen months they were looked after by the parishioners, who very much loved Fr. Demetrius. He was cast into prison in Bobrov, and in July, 1930 was sentenced to death, which was then commuted to ten years in the camps. The last letter that the family received was in 1937, in which Fr. Demetrius said that the regime was changing and correspondence was forbidden. Nothing more is known about him.

*

Priest Metrophanes Fyodorovich Buchnev (or **Bychkov**) was born in 1880 in Voronezh, where, two centuries earlier, there had laboured one of Russia's most beloved saints, whose name he bore. Upon graduating from seminary, he married the daughter of a Voronezh merchant and was soon ordained to the diaconate. His talent as a musician – he was an accomplished violinist – won him an offer of a well-paid post as a choir director in St. Petersburg. But his heart called him to the priesthood.

The parish to which Fr. Metrophanes was first assigned was neither better nor worse than most. But the young and energetic new priest chafed at the established routine, and zealously undertook a proper “house cleaning”, brushing aside cobwebs, both literal and figurative. His dedication won him the hearts of the parishioners but raised eyebrows among the older clergy. Later Fr. Metrophanes regretted that in his youthful inexperience he had perhaps been tactless and offended his superiors. But their entrenched attitude was stifling. So as not to lose his idealism entirely, Fr. Metrophanes began to visit Elders Joseph and Anatoly of Optina. They blessed him to build a new church where he would be free to till the soil after his own manner.

A large meadow in the middle of a nearby village was chosen as a site for the new church which was to be dedicated to the icon of the Mother of God, "Joy of All Who Sorrow." While waiting for official permission to begin work, Fr. Metrophanes would often go there and pray. Many people joined him. Such a project naturally met with disapproval among the "routiners." "Lord," prayed Fr. Metrophanes, "is this pleasing to Thee?" Like a New Testament Gideon, he boldly appealed for a sign from above. Turning to the Heavenly Queen, he prayed: "If the building of this church is pleasing to Thee, O Mistress, send rain!" The hot sun was beating down upon the parched earth which sent up clouds of fine dust from beneath the feet of those who made their way together with Fr. Metrophanes to the chosen site. When they arrived they began singing a molieben in honor of the Icon "Unexpected Joy." And suddenly, out of nowhere - a cloud! and such a downpour! The faithful continued their singing. Holding the wet service book, Fr. Metrophanes with trembling turned once again to the Mother of God: "If the building of the church is pleasing to Thee, stop the rain." They returned under the bright rays of the sun, their clothes dry and their spirits uplifted.

Finally, permission was granted by the local ecclesiastic authorities, and Fr. Metrophanes himself began to dig the foundation. Once he had won over the support of the local people, work progressed rapidly according to a design which he himself had worked out. Unfortunately, circumstances prevented its completion.

More and more people began coming to Fr. Metrophanes for advice - and not only concerning spiritual matters, but also various aspects of daily life. This aroused envy among the other clergy whose parishioners preferred to go to Fr. Metrophanes's church. Unable to tolerate such a disruption in the "normal order," they petitioned the Bishop to reassign Fr. Metrophanes to another district. Not wishing to lose the entire older group of priests, the Bishop asked Fr. Metrophanes to leave Kalach and move clear across the diocese to the small town of Krasnaya Dolina.

It was only many years later that Fr. Metrophanes was able to recall with gratitude the Bishop's directive and to see in it God's All-wise Providence. Through experience he came to realize that at that time he lacked the necessary spiritual maturity to handle the situation there in Kalach. There is a popular saying that every fruit has its season. But then Fr. Metrophanes had quite a different reaction: "Bishop Anastassy took a rusty knife, thrust it into my heart--and left it there." In leaving Kalach he had to abandon that to which he had devoted so much labour, so much love.

Compared to Kalach, Krasnaya Dolina was a poor, insignificant little village. What was worse, in the revolutionary turbulence of 1905 it had gained a reputation for its socialist sympathies. While one could not speak of it as godless - traditions linking the people with the Church were still strong - a feeling of apathy towards religion had become, so to say, the fashion. The welcome extended to the new priest was disinterested at best; among the wealthier or more learned members of the community it was outright scornful.

The church there in Krasnaya Dolina reflected the impoverished spiritual state of the village inhabitants. Small, dark and cold, it was attended only on big feasts and for baptisms, weddings and funerals. Fr. Metrophanes served alone, without choir, without reader. But he did not use the empty church as an excuse and continued, as was his custom, to serve the full cycle of services.

But how difficult it was! How difficult! Without God's help it would have been impossible to endure. Reading the lives of saints, the lives of the ancient desert dwellers and of the righteous ascetics of more recent times, one sees that they all "sowed in tears," that every one of them endured trials and temptations by God's allowance, that they all passed through the furnace in which their spirits were tempered, purified by fire, in order that later they could reap fruits of spiritual joy.

There in Krasnaya Dolina Fr. Metrophanes met with an added burden of financial difficulties. Conscious of the needs of his growing family (he had twelve children), he was many times tempted to ask for a transfer to another parish. But he put his trust in God, ashamed even to think of his priesthood as a means of financial support.

His first years in Krasnaya Dolina were years of grief and intense spiritual warfare. The parish was like a heavy weight pulling him down and Fr. Metrophanes had to fight to keep his spirit alive. Through God's mercy he met an eldress, Metrophania, who helped nourish his soul and strengthen his spiritual powers. The eldress also consoled Fr. Metrophanes's wife, who, as a mother and housekeeper, felt keenly their poverty. Against this she arrayed the two strongest weapons, prayer and fasting, Fr. Metrophanes was able with God's mercy not only to survive, but to turn the tide. The people used to complain about the length of the services, but Fr. Metrophanes stood firm, faithful to his pastoral conscience. Refusing to succumb to discouragement, he continued to call on the people to ascend to the Kingdom on high. And if he began as one crying in the wilderness, his voice was eventually heard.

Three years passed and new people came to Krasnaya Dolina. Untainted by local prejudices, the newcomers were quick to value Fr. Metrophanes and were even able to influence their neighbours. Hearts were softened and the church began to fill up. A noticeable change came over the whole village as people began to respond to the spiritual challenge of Fr. Metrophanes' demands. The neighbouring priests only regarded him with amazement.

Gradually a tight circle of followers gathered around him. Fr. Metrophanes discouraged visitors who came simply to pass the time, but he always welcomed those who came in search of "the one thing needful." A group began to meet regularly for spiritual discussion; Fr. Metrophanes would read from the Bible or from the Holy Fathers and give a commentary. Out of this group a community of sisters developed following a monastic pattern.

In obedience to the Optina elders, Fr. Metrophanes also began at this time to serve weekly molebens before the icon, "Unexpected Joy," and also to perform services of exorcism. Having been so recently infected by the spirit of "enlightenment", many people were convinced that demons were a superstition. It was enough, however, for one of these sceptics to attend a service of exorcism performed by Fr. Metrophanes to be persuaded of the terrifying reality of demons just as it is portrayed in the story of the Gadarenes.

Once having awakened from sleep, the people of Krasnaya Dolina soon realized that theirs was not an ordinary village priest who simply fulfilled the traditional services and ceremonies. The years preceding the Revolution were a time of anxiety. In spite of the long services, the church was filled beyond capacity. People often came from long distances and stayed on until evening. Tables and benches were arranged in the open air, and on a feast day as many as 500 people were fed. Fr. Metrophanes used to say to his helpers, "Freely ye have received, freely give."

For some time after the Revolution the authorities of the new regime were afraid to touch Fr. Metrophanes because of his immense popularity, but this period of reprieve could not last forever. Atheist activism became more militant and Fr. Metrophanes was subjected to repeated interrogations and brief periods of arrest. Throughout the country Satan was sifting people as wheat.

The years of unrest and civil war brought a famine which was acutely felt in the north-western part of the Voronezh province where Krasnaya Dolina was located. Fr. Metrophanes' former parishioners in Kalach persuaded him to return together with his nuns. Once again he served in the church which he had built and continued to direct the intense spiritual activity of his community in spite of the adverse circumstances which were closing in on them all.

It was during this time that the sisters chanced to witness an extraordinary manifestation of the prayer which ever burned in Fr. Metrophanes's heart. It was an early winter's morning, the church was still dark. Fr. Metrophanes was in the altar engrossed in the Proskomedia which always took him several hours. The sisters were on the kliros chanting Matins. From behind the iconostasis came bursts of light. Afraid that something had caught fire, one of the sisters opened a side door into the altar and saw Fr. Metrophanes standing at the Table of Oblation where he was taking out particles for commemoration of the living and the dead. With each name that he pronounced, there shot out of his mouth a flame of such intense brightness as to illumine the entire altar area.

After the worst of the famine was over, Fr. Metrophanes returned to Krasnaya Dolina together with the community of sisters. By this time anti-religious attacks had escalated and it was not long before the community was closed and the sisters dispersed to find shelter with relatives. Spiritual ties, however, remained strong. They often visited Fr. Metrophanes and were obedient as before to his counsel.

Between the beginning of the Revolution and 1924 Fr. Metrophanes was arrested at least a dozen times; sometimes his imprisonment lasted a week or two, but at other times it lasted several months. Finally the chairman of the village soviet told him that he would do better to leave Krasnaya Dolina, warning that if he did not, things might end very badly for him. He had no choice. Earlier Eldress Metrophania had told Fr. Metrophanes that some day he would move to Voronezh and had given money for a monastery. It "so happened" that the house with the best view of the monastery was for sale just at that time - and for precisely the sum of money given by the Eldress.

There in Voronezh a number of the sisters rejoined Fr. Metrophanes. Somehow, in the midst of crowded living conditions, they managed to preserve the daily cycle of services. Without the support of a parish their financial situation was precarious, but Fr. Metrophanes possessed strong faith and inspired others to trust the Lord's command: "Take no thought for your life, what ye shall eat, or what ye shall drink..." (Matthew 6:25).

Fr. Metrophanes concentrated on his obedience to serve molebens before the icon "Unexpected Joy." Having no parish of his own, he held these molebens in the homes of his followers, frequently moving about so as not to attract the attention of the authorities. But this was almost impossible; these services drew as many as a hundred people. In spite of its being often crowded, stuffy and hot, everyone was caught by the uplifting spirit of prayer.

Always neat in appearance, Fr. Metrophanes exhibited a marked strictness, not only with regards to his own fasting and prayer, but also in fulfilling the typicon. He never cut the services, which were long but never dragged. He served simply, unobtrusively, so as not to interfere with the spirit of prayer. Some people were afraid to go to him for confession because he was so demanding, but those who did were struck by his skilfulness in treating the soul's wounds; with his gift of clairvoyance his instructions always hit their mark.

In Voronezh the circle of followers expanded and the study groups drew more and more people. Fr. Metrophanes's extensive library of spiritual books provided a wealth of material which he enriched still further with his profound commentaries. But while encouraging this kind of study, he stressed the importance of carrying the Bible around, not in the pocket but in the heart.

Fr. Metrophanes believed in a strict separation of Church and politics. He tried to isolate his community as much as possible from the grey, deadening Soviet reality and provided it with a world of its own, given over to seeking the Kingdom of God. But the renovationist schism and the difficulties of the Church situation weighed heavily upon Fr. Metrophanes and together with his frequent arrests, they broke his health. In 1928 he developed heart trouble from which he never really recovered. Churches were being closed one after another. Although Fr. Metrophanes had no parish, the authorities couldn't tolerate his widespread influence; his very existence was an obstacle to them when their aim was to scatter the sheep.

In October, 1929 he was arrested on charges of counter-revolutionary agitation. The trial was open, but the evidence was so poorly fabricated by the authorities that they failed in their attempt to discredit Fr. Metrophanes in front of the people. Nevertheless, they sentenced him to five years' exile in Eastern Siberia. His frail health could not endure the journey, and he died on March 22 (or in April), 1930. A cross erected over his grave on the banks of the Angara began to attract the faithful. For that reason it was removed.

*

Hieromonk Alexis (Aksenovich Anisimov) was born in 1866 and served in the village of Khrenovskie Vyselki, Paninsky region, Voronezh province. In 1930 he was convicted of "creating a church-monarchist organization" and was shot.

*

Priest Stepan Ivanovich Kuleshko was born in 1879 and served in the village of Solontsy, Vorontsovsky region, Voronezh province. In January, 1930 he was sentenced to five years in the camps. Nothing more is known about him.

*

The churchserver Ivan Filippovich Bogdanov was born in 1903, and served in the village of B. Kvashino, Kashirsky region, Voronezh province, where, in February, 1930, he was condemned and sentenced to ten years in the camps. Nothing more is known about him.

*

Priest Basil Ivanovich Cheniyeysky was born in 1892, and served in the village of Peski, Borisoglebsky region, Voronezh province. He was arrested and condemned in March, 1930, and sentenced to ten years in the camps. Nothing more is known about him.

*

Nun Praskovya (Maximovna Inyshakova) was born in 1880. In August, 1930 she was arrested in Voronezh and sentenced to three years in the camps. Nothing more is known about her.

*

Priest Basil Timofeyevich Scherbakov was born in 1893, and served in the village of Verknij Byk, Vorobyevsky region, Voronezh province. He was arrested

and condemned in October, 1930, and sentenced to ten years in the camps. Nothing more is known about him.

*

Nun Melania (Sophronovna Korobova) was born in 1877, and lived in the village of Tantsyrej, Peskovsky region, Voronezh province. In October, 1930 she was sentenced to three years in the camps. Nothing more is known about her.

*

Nun Aquilina (Ivanovna Koreneva) was born in 1889 and lived in the village of Dmitrievskoye, Korotoyaksky region, Voronezh province. In October, 1930 she was sentenced to five years in the camps. Nothing more is known about her.

*

Priest Semyon Vasilyevich Shaposhnikov was born in 1877 and served in the village of Krasnoye, Novokhopersky region, Voronezh province. In 1930 he was sentenced to death and shot in February.

*

The clergyman Gordius Pankratovich Zhuk was born in 1885, and served in Postoyaly khutor, Olkhovatsky region, Voronezh province. In February, 1930 he was arrested and sentenced to ten years in the camps. Nothing more is known about him.

*

Priest Andrew Ivanovich Zholobov was born in 1896 in Blagodatnoye khutor, Volchansk region, Central Black Earth province, and lived in the village of Shurayevo, Shebekinsky region. On February 10, 1930 he was arrested, and on April 4 was sentenced to ten years in the camps. Nothing more is known about him.

*

Priest Stepan Ivanovich Gorepekin was born in 1884 and served in the village of Novomakarovo, Griбанovsky region. In 1930 he was arrested, and in October he was sentenced to ten years in the camps. Nothing more is known about him.

*

Monk Yegor (Abramovich Kharitonov) was born in 1875 and lived in the village of Tantsyrej, Peskovsky region, Voronezh province. In 1930 he was arrested and in October was sentenced to five years in the camps. Nothing more is known about him.

*

Reader Alexis Petrovich Goncharov was born in 1905. He served in the village of Alexandrovka, Arkhangelsky region, Voronezh province. In November, 1930 he was sentenced to five years in the camps. Nothing more is known about him.

*

Priest Alexander Vladimirovich Gavrilovsky was born between 1860 and 1865, and served in the village of Sukmanovka, Zherdevsky region, Voronezh province. He was married and had a son. In April, 1930 he was arrested and sentenced to five years' exile in Zyryan region, where he arrived in November. Nothing more is known about him.

*

Reader Paul Vasilyevich Berdnikov was born in 1875 and served in the village of Verkhnyaya Katukhovka, Paninsky region, Voronezh province. He was condemned for "creating an underground church-monarchist organization" and sentenced to death. The sentence was carried out in April, 1930.

*

Priest Sergius Petrovich Kotov was born in 1877 and served in the village of Tresorukovo, Davydovsky region, Voronezh province. In July, 1930 he was arrested and sentenced to ten years in the camps. Nothing more is known about him.

*

Yegor Vasilyevich Otorkin lived in Staraya Kalitva sloboda, Rossoshansk uyezd. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalitva, and on March 5 was sentenced to ten years in the camps. His family was exiled to the north. Nothing more is known about him.

Yegor Vasilyevich Atorkin lived in Krinichnaya sloboda, Rossoshansk uyezd in a peasant family. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to five years in the camps and was sent to a camp. His family was exiled to the north. Nothing more is known about him.

Spyridon Ivanovich Svishev lived in Staraya Kalitva sloboda, Rossoshansk uyezd. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalitva, and on March 5 was sentenced to five years in the camps and was sent to a camp. His family was exiled to the north. Nothing more is known about him.

Paul Andreyevich Melnikov lived in Staraya Kalitva sloboda, Rossoshansk uyezd. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalitva, and on March 5 was sentenced to ten years in the camps and was sent to a camp. His family was exiled to the north. Nothing more is known about him.

Ivan Nikiforovich Babenko lived in Krinichnaya sloboda, Rossoshansk uyezd in a peasant family. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to five years in the camps and was sent to a camp. His family was exiled to the north. Nothing more is known about him.

Cosmas Nikiforovich Babenko lived in Krinichnaya sloboda, Rossoshansk uyezd in a peasant family. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to ten years in the camps and was sent to a camp. His family was exiled to the north. Nothing more is known about him.

Nicetas Ivanovich Bezymenny lived in Derezhovataya, Rossoshansk uyezd in a peasant family. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to death and shot. His family was exiled to the north. Nothing more is known about him.

James Nikitovich Bezymenny lived in Derezhovataya, Rossoshansk uyezd in a peasant family. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to five years in the camps and was sent to a camp. His family was exiled to the north. Nothing more is known about him.

Ivan Pavlovich Bezruchko lived in Derezhovataya, Rossoshansk uyezd in a peasant family. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to death and shot. His family was exiled to the north. Nothing more is known about him.

Peter Vasilyevich Bezruchko lived in Derezhovataya, Rossoshansk uyezd in a peasant family. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to death and shot. His family was exiled to the north. Nothing more is known about him.

Vladimir Fyodorovich Kharolsky lived in Krinichnaya sloboda, Rossoshansk uyezd in a peasant family. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to ten years in the camps and was sent to a camp. His family was exiled to the north. Nothing more is known about him.

Theodore Romanovich Maliev lived in Derezhovataya sloboda, Rossoshansk uyezd. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita,

and on March 5 he was sentenced to death and shot. His family was exiled to the north. Nothing more is known about him.

Gerasimus Osipovich Lisitsky lived in Atamansky khutor, Rossoshansk uyezd. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to five years in the camps and was sent to a camp. His family was exiled to the north. Nothing more is known about him.

Demetrius Stepanovich Netrebin. He lived in Novaya Kalitva sloboda, Rossoshansk uyezd. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to five years in the camps and was sent to a camp. His family was exiled to the north. Nothing more is known about him.

Demetrius Ivanovich Zhigailo. He lived in Novaya Kalitva sloboda, Rossoshansk uyezd. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to death and shot. His family was exiled to the north. Nothing more is known about him.

Ivan Stepanovich Zhigailo. He lived in Novaya Kalitva sloboda, Rossoshansk uyezd. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to death and shot. His family was exiled to the north. Nothing more is known about him.

Nicephorus Grigoryevich Zhigailo. He was born in 1895 in the village of Novaya Kalitva, Rossoshansk uyezd into a peasant family. He was a free peasant. On January 19, 1926 he was arrested, and on November 5 was sentenced to seven months in prison. On January 30, 1930 he was arrested again in Novaya Kalita, and on March 5 he was sentenced to death and shot. His family was exiled to the north. Nothing more is known about him.

James Dmitrievich Zhigailo. He lived in Novaya Kalitva sloboda, Rossoshansk uyezd. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to death and shot. His family was exiled to the north. Nothing more is known about him.

Boris Vasilyevich Zaitsev. He lived in Novaya Kalitva sloboda, Rossoshansk uyezd. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to five years in the camps and sent to a camp. His family was exiled to the north. Nothing more is known about him.

Michael Arkhipovich Skypnikov. He lived in Novaya Kalitva sloboda, Rossoshansk uyezd, and was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to five years in the camps and sent to a camp. His family was exiled to the north. Nothing more is known about him.

Ivan Andreyevich Parkhomenko. He lived in Novaya Kalitva sloboda, Rossoshansk uyezd. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to death and was shot. His family was exiled to the north. Nothing more is known about him.

James Ivanovich Parkhomenko. He lived in Novaya Kalitva sloboda, Rossoshansk uyezd. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to death and was shot. His family was exiled to the north. Nothing more is known about him.

Ivan Sergeyevich Mikheyenko. He lived in Novaya Kalitva sloboda, Rossoshansk uyezd. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to death and was shot. His family was exiled to the north. Nothing more is known about him.

Basil Ivanovich Golubtsov. He lived in Novaya Kalitva sloboda, Rossoshansk uyezd, and was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to five years in the camps and sent to a camp. His family was exiled to the north. Nothing more is known about him.

Benedict Dementyevich Yefimenko. He lived in Ternovka sloboda, Rossoshansk uyezd, and was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to five years in the camps and sent to a camp. His family was exiled to the north. Nothing more is known about him.

Theodore Vasilyevich Kovalev. He lived in Novaya Kalitva sloboda, Rossoshansk uyezd, and was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to ten years in the camps and sent to a camp. His family was exiled to the north. Nothing more is known about him.

Ignatius Matveyevich Pryadkin. He lived in Krinichnaya sloboda, Rossoshansk uyezd, and was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to five years in the camps and sent to a camp. His family was exiled to the north. Nothing more is known about him.

Michael Pavlovich Zelensky. He lived in Novaya Kalitva sloboda, Rossoshansk uyezd, and was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to ten years in the camps and sent to a camp. His family was exiled to the north. Nothing more is known about him.

Gregory Mikhailovich Totsky. He lived in Krinichnaya sloboda, Rossoshansk uyezd, and was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to five years in the camps and sent to a camp. His family was exiled to the north. Nothing more is known about him.

Theodore Yegorovich Totsky. He lived in Krinichnaya sloboda, Rossoshansk uyezd, and was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to five years in the camps and sent to a camp. His family was exiled to the north. Nothing more is known about him.

Methodius Nazarovich Tyuterev. He lived in Derezovataya sloboda, Rossoshansk uyezd. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to ten years in the camps and sent to a camp. His family was exiled to the north. Nothing more is known about him.

Ivan Semyonovich Shulzhenko. He lived in Derezovataya sloboda, Rossoshansk uyezd. He was a free peasant. On January 30, 1930 he was arrested in Novaya Kalita, and on March 5 he was sentenced to ten years in the camps and sent to a camp. His family was exiled to the north. Nothing more is known about him.

*

Priest Nicholas Alexeyevich Savvin. In 1930 he was shot for “counter-revolutionary activity” – that is, for reading and distributing “The Protocols of the Elders of Zion”.

*

Priest Akin Semyonovich Kislenko was born in 1904, and served in the village of Borishevo, Levorossoshansk region, Voronezh province. In May, 1931 he was sentenced to five years in the camps. Nothing more is known about him.

*

Priest Ivan Danilovich Kofanov was born in 1896, and served in the village of Plastinki, Khvorostyansky region, Voronezh province. In June, 1931 he was sentenced to ten years in the camps. Nothing more is known about him.

*

Priest Ivan Julianovich Zaustinsky was born in 1876, and served in the village of Kuchugury, Nizhne-Devitsky region, Voronezh province. In 1931 he was arrested, and in April he was sentenced to five years in the camps. Nothing more is known about him.

*

Priest Michael Petrovich Alferov was born in the village of Verkhnyaya, Zletosh Novosilsky uyezd, Tula province. In 1932 he was arrested in the village of Verkhnyeye Skvorcheye, Zalegoshensky region, Central Black Earth province and condemned to five years in the camps. Nothing more is known about him.

*

Priest Basil Mikhailovich Naumov was born towards the end of the 1870s. He served in the village of Boguchary, and was a dean. He was married to Anna Naumov and had three sons and three daughters. Fr. Basil did not accept the renovationists, and he did not allow any renovationist to serve in his deanery. On December 4, 1926 he was arrested for not recognizing the renovationists, and in May, 1927 was convicted for "belonging to a monarchist organization". He was sentenced to three years in the camps. After the arrest of Fr. Basil his sons were expelled from school. In December, 1926 Fr. Basil was cast into Taganka prison, Moscow. On December 23 he appealed to the Political Red Cross to obtain for him warm clothes. Three days later the PRC sent him warm clothes. In May, 1927 Fr. Basil was sent to Solovki. From there he was sent to Leningrad "with a view to release". But instead of being released and meeting his family, he was given another sentence of three years' "voluntary" exile in Siberia. In poverty and without clothes, Fr. Basil suffered for another six months in various transit camps, until, finally, he and some other prisoners were allowed to go, on their own resources, to Tobolsk. They walked for 200 versts in the 25-degree frost and wind, hoping that in Tobolsk they would obtain relative freedom. But from Tobolsk they were sent to the village of Uvatskoye. Arriving there in May, 1929, after a few months he was sent to another village, Repalovo in the Ostyako-Bogulsky national district. Then, in 1931, he was sent still further, to Surgut in the Khanty-Mansiisky national district. There, because of his extreme weakness, Fr. Basil was not able to find work, and was reduced to extreme poverty and exhaustion. On May 4, 1932 his wife appealed to the Political Red Cross via E.P. Peshkova with a request for the release of her husband. Later that year Fr. Basil was again in the village of Uvatskoye, Tobolsk province. Nothing more is known about him.

*

Hieromonk Panteleimon (Nikolayevich Yermolenko) was born in 1876 in the village of Alexeyevka, Ostrog uyezd, Voronezh province, and served in the Nikolskaya church in Zadonsk. On December 26, 1929 he was arrested, and in accordance with article 58-10 and 58-11 was sentenced to ten years' imprisonment. In 1933 he was released. Nothing more is known about him.

*

Peter Nikitovich Savvin. He was born in 1903 in the village of Troitskoye, Novokhopersky uyezd into a peasant family, and was the leader of a group of believers. Prayer meetings and Gospel readings took place in his house. On October 13, 1933 he was arrested, and on February 21, 1934 he was sentenced to three years in the camps. Nothing more is known about him.

Procopius Pavlovich Kravtsov. He was born in 1877 in the village of Pykhovka, Novokhopersky uyezd into a peasant family, and lived in the village of Krasnoye, Novokhopersky uyezd. On October 13, 1933 he was arrested, and on February 21, 1934 he was sentenced to three years in the camps. Nothing more is known about him.

Demetrius Frolovich Lamzin. He was born in 1876 on Vdovolsky khutor, Mikhailovskaya stanitsa, Yryupin uyezd into a Cossack family. From January, 1919 he was serving in Denikin's White Army. In May he returned to his homeland. In 1932 he was condemned and dekulakized. After this he went for "the calm of my soul and for confession" to Fr. Alexis in the village of Polyana. On October 13, 1933 he was arrested, and on February 21, 1934 he was sentenced to three years in the camps. Nothing more is known about him.

Basil Ivanovich Lenshin. He was born in 1912 in Savelyevskoye, Verkhne-Karachan uyezd, Voronezh province into a peasant family. On October 13, 1933 he was arrested, and on February 21, 1934 he was sentenced to three years in the camps. Nothing more is known about him.

Gregory Mikhailovich Loskutov. He was born in 1884 in the village of Troitskoye, Novokhopersky uyezd into a peasant family. A trader before the revolution, he became a free peasant after the revolution. In 1932 he was dekulakized. On October 13, 1933 he was arrested, and on February 21, 1934 he was sentenced to three years in the camps. Nothing more is known about him.

Peter Tikhonovich Shakhov. He was born in 1900 in the village of Troitskoye, Novokhopersky uyezd into a peasant family, and was the leader of a group of believers. Prayer meetings and Gospel readings took place in his house. On October 13, 1933 he was arrested, and on February 21, 1934 he was sentenced to three years in the camps. Nothing more is known about him.

Elijah Stefanovich Chabykin. He was born in 1900 in the village of Troitskoye, Novokhopersky uyezd into a peasant family. On October 13, 1933 he was arrested, and on February 21, 1934 he was sentenced to three years in the camps. Nothing more is known about him.

Semyon Stepanovich Yelchaninov. He was born in 1878 in the village of Makarovo, Verkhne-Karachan uyezd, Voronezh province into a peasant family, and was a free peasant. He was a member of the parish council in the village of Polyany. On October 13, 1933 he was arrested, and on February 21, 1934 he was sentenced to five years in the camps. Nothing more is known about him.

Nicephorus Ivanovich Bochkov. He was born in 1883 in the village of Troitskoye, Novokhopersky uyezd into a peasant family. On October 13, 1933 he was arrested, and on February 21, 1934 he was sentenced to three years in the camps. Nothing more is known about him.

Olga Timofeyevna Smolyakova. She was born in 1907 in the village of Troitskoye, Novokhopersky uyezd into a peasant family, and lived in Polyany. She carried out the duties of a reader. On October 13, 1933 he was arrested, and on February 21, 1934 he was sentenced to five years in the camps. Nothing more is known about him.

Anna Ivanovna Gordeyeva. She was born in 1903 in the village of Sredny Karachan, Verkhne-Karachan uyezd, Voronezh province into a peasant family, and lived on Kalinovka khutor. She carried out the duties of reader in the church of the village of Polyany. On October 13, 1933 he was arrested, and on February 21, 1934 he was sentenced to five years in the camps. Nothing more is known about him.

Eugenia Savelyevna Korobova. She was born in 1887 in the village of Troitskoye, Novokhopersky uyezd into a peasant family. On October 13, 1933 he was arrested, and on February 21, 1934 he was sentenced to three years in the camps. Nothing more is known about him.

Ulyana Kozminishna Scherbakova. She was born in 1894 in the village of Sheptukovka, Lgovsky uyezd into a peasant family, and lived in Polyany. She carried out the duties of a reader in the church in Polyany. On October 13, 1933 he was arrested, and on February 21, 1934 he was sentenced to five years in the camps. Nothing more is known about him.

*

Protopriest Nicholas Shabashev served in Buturlinovka sloboda, which was well known for the production of shoes and had a population of about 60,000 people. He was the centre, so to speak of the Tikhonite tendency, and at the command of his Holiness Patriarch Tikhon ruled the parishes which were faithful to the patriarch in his area. Parishioners came to him from every uyezd and asked him to send them a real old priest, of whom there were fewer and fewer. He himself often had to make long journeys to carry out needs. Voronezh at that time was controlled by renovationist or Gregorian bishops, and several priests in Buturlinovka adhered to them. Fr. Nicholas' activities did not please his colleagues; they envied him and his increasing popularity in the population of the region. A denunciation was made against him to the executive committee, who knew about Fr. Nicholas' activities but had pretended not to notice. After the denunciation, however, fearing repressions from their bosses, they warned Fr. Nicholas that he should stop his work and not go against the "ecclesiastical" line of the Soviet authorities. This warning had no effect, and the worthy pastor continued to nourish all those who had resort to him.

In 1932 he was arrested. However, fearing that the local inhabitants would try to free him, the local authorities sent him to the town of Ostrogozhsk, where they put him in prison. Fr. Nicholas remained in prison for about a year. Then he was tried and sentenced to five years' exile in Vologda province, where new roads were being built to oil wells in the northern part of the province. Developing heart disease

detained Fr. Nicholas in his home town of Voronezh for a while, but at the beginning of 1933 he was sent to Vologda province. His faithful wife, Tatyana Vitalyevna, followed him.

Hard labour combined with heart disease did its work. The good pastor became weaker and died at the age of 60 in some unknown camp. When his wife, who was living in Vologda at the time, heard the news of her husband's death, she died from grief and privation.

*

In the time of forcible collectivization, the peasantry did not want to join the collective farms because they considered it to be a great sin, a denial of God. The party of Lenin and Stalin replied to this opposition by unleashing a frightful terror. Many thousands of the best peasant-householders were shot for "sabotage". But this was a purely religious opposition, because the authorities tried to paint the collective farms in the bright colours of atheism and, even, of anti-theism. And the peasantry entered into uncompromising opposition to the collective farms.

Here, for example, is what happened in the village of Makashevksa, Voronezh province, on the river Khopyor. They rounded up about thirty of the best and strongest Christians. They accused them of being "saboteurs". But they were all strong believers, as were all the inhabitants of that area in those days, and they went openly to their sufferings for their faith in God, for the Orthodox Faith. And they shot them all. None of them flinched before death, they did not lose courage, they did not waver. At the trial they replied to all the questions put to them like confessors. They encouraged each other and all the population. And they accepted death as a reward, as holy confessor-martyrs of the Faith of Christ.

They threw the bodies into a big cart and took them off to cast them into a ravine. The relatives followed behind, weeping. But one of those shot seemed to be only wounded, not killed. He was showing signs of life. But this was also noticed by the guard. They drove the people away with bayonets. Then they dumped all the bodies out of the cart and with their butts killed the one who was still showing signs of life...

*

The following True Orthodox Christians from the village of Studeniki, Lipetsk uyezd, Voronezh province suffered for the faith:

Priest Cyril Matveyevich Surnin was born in 1888 in the village of Kamennoye, Gryazinsky uyezd, Voronezh province into a peasant family, and served in the church in Studenki while living in Lipetsk. On May 19, 1935 he was arrested for "systematic counter-revolutionary agitation", and on September 11 was sentenced to five years imprisonment. He was sent to Bira station, Ussuriisk railway. In 1937 he was arrested, sentenced to death and shot.

Priest Constantine Vasilyevich Sophiisky was born in 1882 in Studenki into a peasant family. He served in Studenki. In 1930 he was living in Lipetsk and serving in a church. On May 19, 1935 he was arrested for "systematic counter-revolutionary agitation", and sentenced to ten years in the camps. Nothing more is known about him.

Aquilina Ivanovna Titova was born in 1875 in Studenki into a peasant family, and lived in Studenki as a peasant. She was a widow, and a church-founder. On April 26, 1935 she was arrested for "systematic counter-revolutionary agitation", and on September 11 was sentenced to five years in prison. Nothing more is known about her.

Tatyana Vasilyevna Chernysheva was born in 1879 in Studenki into a peasant family, and lived in Studenki as a peasant. In 1930 she was dekulakized. On May 8, 1935 she was arrested for "systematic counter-revolutionary agitation", and on September 11 was sentenced to three years in prison. Nothing more is known about her.

Thecla Ivanovna Chernysheva was born in 1878 in Studenki into a peasant family. She lived there, working on the land. In 1930 she was dekulakized. There were two children in the family. In May, 1935 she was arrested for "systematic counter-revolutionary agitation", and on September 11 was sentenced to three years' imprisonment. Nothing more is known about her.

Alexandra Petrovna Goncharova was born in 1908 in Studenki into a peasant family. She lived there, working on the land. There were two children in the family. On April 26, 1935 she was arrested for "systematic counter-revolutionary agitation", and on September 11 was sentenced to two years' imprisonment. Nothing more is known about her.

*

Natalya Tikhonovna Silouyanova was born in 1905 in Voronezh province into the family of a priest. On June 25, 1938 she was arrested and on August 22 was condemned for being "a participant in a counter-revolutionary monarchist group" and for "anti-Soviet agitation". She was condemned on the basis that "she took part in a counter-revolutionary group which set as its goal the undermining of the undertakings of Soviet power in the village, and agitated against elections to the Supreme Soviet, and sang the counter-revolutionary tsarist monarchist hymn". She was sentenced to give years' imprisonment, and was sent to Karlag, Karaganda, Kazakhstan, arriving there on March 13, 1941. "In the camp she did not work for a single day for religious reasons". On July 11, 1941 she was arrested in the camp, and on September 29 was condemned for "anti-Soviet propaganda among the prisoners and counter-revolutionary sabotage". In accordance with articles 58-10 part 2 and 58-14, she was sentenced to be shot in "The Case of N.I. Sundukova and others, Karlag,

1941". She refused to recognize her guilt, and refused to sign the protocols of the interrogation. On January 11, 1942 she was shot.

*

Hieromonk Anthony, in the world Semyon Antonovich Girchev. He was born in 1883 in the village of Melovatka, Vedug uyezd, Voronezh province into the family of a priest, and finished two classes at a village school. In 1901 he became a novice in the Zadonsk skete, six kilometres from Zadonsk. In 1904 he was called up into the army and served as a private in the riflemen's regiment in Polotsk. In 1907 he again joined the Zadonsk monastery as a novice. In 1914 he was called up into the army again, and served as a private in the Smolensk regiment in Voronezh, then in the army at the front. He was wounded and concussed. In January, 1918 he was demobilized and returned to his native village, and then again to the Zadonsk skete. In April, 1919 he left for the monastery of St. Panteleimon in Sumy, where in 1920 he was tonsured with the name Anthony. In 1921 he was ordained to the diaconate by Bishop Cornelius of Sumy, and in 1926 - to the priesthood by Bishop Alexis (Buy). He joined the True Orthodox Church. In January, 1930 he was arrested in Sumy and sentenced for three years to the camps and sent to Belomorstroy (the village of Nadvoitsy near Maiguba station). In 1933 he was freed from camp early and returned to Voronezh, where he was appointed priest in the village of Tulinovo, Panin region by Bishop Zachariah of Voronezh. In 1936, after the closure of the church, he went to Voronezh, where he helped by serving in the Dormition church. In 1938 he was told by the exiled Catacomb Bishop Joasaph to carry out secret tonsures, and from that time he began to live illegally, heading a secret men's monastery. He carried out more than 100 tonsures. From April, 1938 he was serving the village of Uglyanets in the Rozhdestvensko-Khavsky region, and from January, 1939 - in Sumy. From 1942 he was living in the village of Yelets-Lazovka, Khlevensky region, Voronezh province, where he worked in the collective farm fields. In August, 1942 he was again living in Uglyanets with his sister Pelagia, where he organized a secret monastery. On January 14, 1945 he was arrested for "being the leader of an anti-Soviet group of the monastic underground", and of "living illegally since 1938, systematically carrying out secret monastic tonsures, and organizing a secret underground church in which he hid monks who received their tonsure from him and conducted systematic gatherings of monks at which he conducted anti-Soviet agitation". On July 18, 1945 he was sentenced to eight years in the camps. On April 17, 1946 he died in prison.

Monk Januarius, in the world Ivan Ivanovich Sedykh. He lived in the village of Bobyakovo, Novo-Usmen region. In 1939 he was secretly tonsured, and was a participant in secret services in an underground church. In the autumn of 1941 he was hiding from call-up into the army, and went into an illegal position. In 1942 he was arrested and sent to the psychiatric hospital in the village of Orlovka. Nothing more is known about him.

Monk Barachiel, in the world Ivan Yegorovich Serikov. He lived in Voronezh. In 1939 he was secretly tonsured, and was a participant in secret services in an underground church. In the autumn of 1941 he was hiding from call-up into the army in the underground church, and went into an illegal position. In 1943 he was arrested and was condemned for desertion. Nothing more is known about him.

Monk Raphael, in the world Andrew Alexeyevich Volkov. He was born in 1899 in the village of Verkhnyaya Khava, Verkhne-Khava uyezd, Voronezh province into a peasant family. In 1938 he was tonsured, and from 1941 he was hiding in an underground church. On January 13, 1945 he was arrested for being “a participant in an anti-Soviet group of the monastic underground”, for “declining the call-up for mobilization into the Red Army”, for “going into an illegal situation”, for “accepting secret monastic tonsure” and for “participating in meetings and conducting anti-Soviet conversations”. He was sentenced to eight years in the camps. In the 1950s he was released from camp and exile and returned to Voronezh province, where he continued his secret service. On July 19, 1978 he died.

Monk Sadok, in the world Sergius Trofimovich Alferov. He was born in 1889 in the village of Dmitrievka, Gremyachensky uyezd, Voronezh province into a peasant family, and was a solitary peasant. In 1930 he was arrested and exiled. In 1933 he escaped from exile and was without fixed occupation. In 1943 he was hiding from service in the Red Army in an underground church in the village of Uglyanets. In 1944 he received the tonsure with the name Sadok. On January 13, 1945 he was arrested and accused that he was “a participant in an anti-Soviet group of the monastic underground,” and that he became a secret monk “in order to escape mobilization in the workers’ army”. On July 12, 1945 he was sentenced to five years in the camps and was sent to the village of Dolinskoye in Karlag. On December 12, 1949 he was exiled to Krasnoyarsk district, Udereisky region, but was later transferred to Dzerzhinsky region. Nothing more is known about him.

Monk Vivian, in the world Basil Ivanovich Bobryashov. He was born in the village of Zadonsk into a peasant family, and lived in Uglyanets. He was a wanderer, was secretly tonsured, and took part in the secret services in an underground church. At the beginning of 1945 he was arrested in connection with the secret monastery and was condemned. Nothing more is known about him.

Monk Angelistus, in the world Michael Andreyevich Vyalykh. He was born in 1895 in the village of Moskovskoye, Kashira uyezd, Voronezh province into a peasant family. In 1938 he was tonsured by Hieromonk Anthony (Girchev). In 1941 he was hiding from service in the Red Army in an underground church. On January 13, 1945 he was arrested for “being a participant in an anti-Soviet group of the monastic underground”, for “declining call-up for mobilization into the Red Army”, for “passing over into an illegal situation”, for “accepting secret monastic tonsure” and for “taking part in meetings at which anti-Soviet conversations were held”. He died during investigation.

Monk Philosoph, in the world Theodore Grigoryevich Vyalykh. He was born in 1897 in the village of Moskovskoye, Kashira uyezd, Voronezh province into a peasant family. In 1936 he was exiled to the Urals, where they mocked exiles and did not feed them. In 1938 he was tonsured by Hieromonk Anthony (Girchev), while his wife Maria became a nun with the name Meduna. From the autumn of 1941 he was hiding from service in the Red Army in an underground church. On January 31, 1945, and on July 18 he was sentenced to eight years in the camps. Nothing more is known about him.

Monk Gabriel, in the world Sergius Matveyevich Yenin. He was born in 1875 in Uglyanets into a peasant family, and was illiterate. In 1930 he was arrested and sentenced to three years in the camps and sent to a camp. After his release from camp and exile he returned to his native village, where he became a participant in secret services in an underground church. He was tonsured. On January 13, 1945 he was arrested for being "a participant in an anti-Soviet group of the monastic underground", for "receiving secret monastic tonsure" and for "taking part in meetings at which anti-Soviet conversations were held". He was sentenced to five years' exile and sent to the north. At the beginning of the 1950s he was released and returned to Voronezh province, where he continued to serve in secret. He died on June 19, 1960.

Monk Disan, in the world Demetrius Kuzmich Chertov. He lived in Uglyanets, Voronezh province, and in 1938 was secretly tonsured, taking part in secret services in an underground church. At the beginning of 1945 he was arrested for being "an active participant in a secret monastic community", and was condemned. Nothing more is known about him.

Monk Nectarius, in the world Nahum Timofeyevich Safonov. He lived in Uglyanets, Voronezh province, and in 1944 was secretly tonsured, taking part in secret services in an underground church. At the beginning of 1945 he was arrested for being "an active participant in a secret monastic community", and was condemned. Nothing more is known about him.

Monk Hermolaus, in the world Basil Ivanovich Strokov. He lived in the village of Kotupavny, Voronezh province, and in 1939 was secretly tonsured, taking part in secret services in an underground church. At the beginning of 1945 he was arrested for being "an active participant in a secret monastic community", and was condemned. Nothing more is known about him.

Nun Apollinaria (Anysia Borodina). She lived in Uglyanets, Voronezh province, and in 1939 was secretly tonsured and took part in secret services in an underground church. At the beginning of 1945 she was arrested in connection with the secret monastery, and she was condemned. Nothing more is known about her.

Nun Euphemia, in the world Anna Ivanovna Zheltukhina. She lived in Uglyanets, and in 1939 was secretly tonsured, taking part in secret services in an

underground church. At the beginning of 1945 she was arrested in connection with the secret monastery, and was condemned. Nothing more is known about her.

Nun Michaela, in the world Olga Tikhonovna Chepurova. She lived in Uglyanets, and in 1939 was secretly tonsured, taking part in secret services in an underground church. At the beginning of 1945 she was arrested in connection with the secret monastery, and was condemned. Nothing more is known about her.

Nun Euphemia, in the world Eudocia Ivanovna Strokova. She lived in Uglyanets, Voronezh province, and in 1939 was secretly tonsured, taking part in secret services in an underground church. At the beginning of 1945 she was arrested in connection with the secret monastery, and was condemned. Nothing more is known about her.

Nun Denokhisa, in the world Darya Ivanovna Litvinova. She lived in Uglyanets, Voronezh province, and in 1939 was secretly tonsured, taking part in secret services in an underground church. At the beginning of 1945 she was arrested in connection with the secret monastery, and was condemned. Nothing more is known about her.

Nun Augusta, in the world Anna Nikitichna Shineva. She lived in Uglyanets, Voronezh province, and in 1939 was secretly tonsured, taking part in secret services in an underground church. At the beginning of 1945 she was arrested in connection with the secret monastery, and was condemned. Nothing more is known about her.

Nun Maria (Sergeyevna Zabugornaya). She was illiterate and came from Voronezh, but lived in the village of Zabugorye, Voronezh province. She enrolled women for secret tonsure. At the beginning of 1945 she was arrested in connection with the secret monastery, and was condemned. Nothing more is known about her.

Basil Sergeyevich Selivanov. He lived in the village of Uglyanets, Voronezh province, and was a participant in secret services in an underground church. In the autumn of 1941 he was hiding from call-up into the army, and went into an illegal position. In 1943 he was arrested and was condemned for desertion. Nothing more is known about him.

Nicholas Sergeyevich Yenin. He was born in Uglyanets into a peasant family and lived there as a free peasant. He took part in secret services in an underground church. In the autumn of 1941 he was hiding from call-up into the army, and went into an illegal position. In 1943 he was arrested and was condemned for desertion. Nothing more is known about him.

Maria Antonovna Gircheva. She was born in the village of Melovatka, Vedug uyezd, Voronezh province into the family of a priest, and lived in the village of Uglyanets in the Rozhdestvensko-Khavsky region. She was an active participant in secret services in the underground church. She fed monks who were hiding in the underground church from call-up into the Red Army. At the beginning of 1945 she

was arrested in connection with the secret monastery, and was condemned. Nothing more is known about her.

Pelagia Antonovna Gircheva. She was born in 1886 in the village of Melovatka, Vedug uyezd, Voronezh province into the family of a priest. On January 30, 1931 she was arrested for being “a participant in a church-monarchist organization”, and on April 10 was sentenced to ten years in the camps and sent to a camp. In the 1940s she was released from camp and settled in the village of Uglyanets in the Rozhdestvensko-Khavsky region. She was an active participant in secret services in the underground church. She fed monks who were hiding in the underground church from call-up into the Red Army. At the beginning of 1945 she was arrested in connection with the secret monastery, and was sentenced to ten years in the camps. Nothing more is known about her.

*

Maria Mikhailovna Parkhomenko. She was born in 1872 in Nizhnyaya Kalitva into a peasant family, and was a free peasant. In 1929 he was arrested in connection with a group case of churchmen, and on December 28 was sentenced to ten years in the camps with confiscation of property. On January 27, 1945 she was sentenced to eight years in prison. Nothing more is known about her.

*

Monk Meletius, in the world Matthew Yefimovich Scheglov. He was born in 1913 in the village of Mazurka, Peskov uyezd, Voronezh province into a peasant family. He worked from 1933 as a senior telegraphist at Mazurka railway station. In 1934 he was condemned for negligence at work and was sentenced to six months' forced labour. In the summer of 1941 he was arrested for avoiding the military call-up for religious reasons. On August 12 he was sentenced to ten years in the camps and was sent to Vorkutlag, from where he was released on amnesty on September 1, 1945. He returned to his native village. But in 1945 he was again sentenced to six months' imprisonment with a 25% cut in his pay for refusing to carry out a command to harvest sunflowers. After his release he worked as a cobbler in an artel, and from 1949 – as a homemaker, selling his produce on the market. On May 4, 1951 he was arrested again. His indictment of August 8 read: “He was one of the active participants in the anti-Soviet organization of the so-called ‘True Orthodox Christians’, drawing new people into the True Orthodox Church and conducting illegal gatherings in his house. He kept and distributed anti-Soviet literature and conducted anti-Soviet agitation.” He was sentenced to ten years in the camps and was sent to Ozerlag. Nothing more is known about him.

Tikhon Mikhailovich Tarabrin. On the night from May 16 to 17, 1951 he was arrested in the village of Gribovka. His indictment of August 8 read: “Since 1947 he has been the eldest in a group of True Orthodox Christians’, drawing new

participants and presenting his home for meetings". He was sentenced to five years in the camps and was sent to Ozerlag. Nothing more is known about him.

Nun Antonia, in the world Anna Stepanovna Borschenko. She refused to enter a collective farm, or work on public works, or vote in elections. On the night from May 16 to 17, 1951 she was arrested. Her indictment, dated August 8, 1951, reads: "Since 1947 she has been an active participant in the True Orthodox Christians. Meetings of the True Orthodox Christians took place in her house." She was sentenced to five years in the camps and sent to Minlag. Nothing more is known about her.

Nun Vitalia, in the world Barbara Dmitrievna Popova. She refused to enter a collective farm, or work on public works, or vote in elections. On the night from May 16 to 17, 1951 she was arrested. Her indictment, dated August 8, 1951, reads: "Since 1947 she has been an active participant in the True Orthodox Christians. Meetings of the True Orthodox Christians took place in her house." She was sentenced to eight years in the camps and sent to Minlag. Nothing more is known about her.

Boris Mikhailovich Samoilov. He was born in 1923 in Lipetsk, Voronezh province into a worker's family. In 1943 he was brought to court. Before his arrest he was without fixed occupation or domicile. On June 1, 1947 he was arrested and accused that "he gave himself out for a preacher and conducted anti-Soviet agitation; he organized an anti-Soviet group of churchpeople, drew likeminded people into it, organized meetings of several hundred people, read them sermons and also expressed slanderous inventions about the communists and Soviet power". On October 20 he was sentenced to ten years in the camps with disenfranchisement for five years. Nothing more is known about him.

Boris Pavlovich Prokudin. He was born in 1886 in the village of Ust-Murlyanka, Repyevsky uyezd, Voronezh province into a peasant family. He lived in the village of Bolshaya Gribanovka, and worked in the collective farm. On August 15, 1947 he was arrested and accused that, "being antisovietically inclined, he helped organize meetings of churchpeople and took an active part in the meetings of churchpeople. He himself conducted anti-Soviet agitation and expressed slanderous inventions concerning Soviet power and Soviet construction". On October 20 he was sentenced to six years in the camps with disenfranchisement for three years with confiscation of property. Nothing more is known about him.

Alexandra Gerasimovna Ovsyannikova. On the night from May 16 to 17, 1951 she was arrested. Her indictment, dated August 8, 1951, reads: "She has been an active participant in the True Orthodox Christians, has taken part in meetings and kept manuscripts. Since 1949 she has destroyed her passport. After the arrest of the leader of the group, Samoilov, she went underground." She was sentenced to eight years in the camps and was sent to Steplag. Nothing more is known about her.

Maria Nikitichna Myakotina. She was born in 1912 in the village of Rzhavets, Aleshkovo uyezd, Voronezh province into a peasant family. Her husband died at the

front. Before her arrest she did not work in a collective farm. On August 17, 1947 she was arrested and accused that, "being an active participant in an anti-Soviet group of churchpeople, she called herself a True Orthodox Christian, kept in her flat the preacher Samoilov, took part in their meetings, conducted anti-Soviet agitation and expressed slanderous inventions about the communists, the collective farms, the life of the workers in the USSR and Soviet power". On October 20 she was sentenced to ten years in the camps with disenfranchisement for five years. Nothing more is known about her.

Eudocia Nikolayevna Teltsova. She was born in 1902 in the village of Bolshaya Gribanovka, Gribanovka uyezd, Voronezh province into a peasant family, and was illiterate. She was a free peasant. On August 15, 1947 she was arrested for being "a participant in an anti-Soviet group of churchpeople" and for "taking part in their gatherings and expressing slanders against Soviet power". On October 20 she was sentenced to five years in the camps with disenfranchisement for three years. Nothing more is known about her.

Tamara Georgievna Surkova. She was born in 1922 in the village of Malaya Alabukha, Gribanovsky uyezd, Voronezh province into a peasant family. She lived in her native village without fixed occupation. On September 17, 1947 she was arrested for being "an active participant in an anti-Soviet group of churchpeople", for "taking an active part in their meetings, and herself conducting anti-Soviet agitation and expressing slanderous inventions on the communists, the collective farms, the life of the workers in the USSR and on Soviet power". On October 20 she was sentenced to ten years in the camps with disenfranchisement for five years. Nothing more is known about her.

Pelagia Ivanovna Rudneva was born in 1886 in the village of Pruzhinki, Zadonsk uyezd, Voronezh province. She was arrested in her native village and condemned in accordance with articles 58-10 part 2 and 58-11 to eight years' imprisonment for "participation in an anti-Soviet Church organization, 'The True Orthodox Christians'". Nothing more is known about her.

Euphrosyne Ivanovna Rudneva was born in 1909 in Pruzhinki. She was arrested in her native village and condemned in accordance with articles 58-10 part 2 and 58-11 to eight years' imprisonment for "participation in an anti-Soviet Church organization, 'The True Orthodox Christians'". Nothing more is known about her.

Anna Trofimovna Fateyeva was born in 1914 in the village of Telezhenka, Trubetchinsky region, Voronezh province. She was arrested in her native village and condemned in accordance with articles 58-10 part 2 and 58-11 to ten years' imprisonment for "participation in an anti-Soviet Church group, 'The True Orthodox Christians'". Nothing more is known about her.

Anna Ivanovna Korshakova was born in 1916 in the village of Pruzhinki, Zadonsk uyezd, Voronezh province. She was arrested in her native village and

condemned in accordance with articles 58-10 part 2 and 58-11 to eight years' imprisonment for "participation in an anti-Soviet Church group, 'The True Orthodox Christians'". Nothing more is known about her.

Eudocia Efimovna Torshina was born in 1888 in the village of Karamyshevo, Molotovskiy region, Voronezh province. She was arrested in her native village and condemned in accordance with articles 58-10 part 2 and 58-11 to ten years' imprisonment for "participation in an anti-Soviet Church organization, 'The True Orthodox Christians'". Nothing more is known about her.

Eudocia Ivanovna Shamayeva was born in 1903 in the village of Karamyshevo, Molotovskiy region, Voronezh province. She was arrested in her native village and condemned in accordance with articles 58-10 part 2 and 58-11 to ten years' imprisonment for "participation in an anti-Soviet Church organization, 'The True Orthodox Christians'". Nothing more is known about her.

Olga Petrovna Shamayeva was born in 1926 in the village of Karamyshevo, Molotovskiy region, Voronezh province. She was arrested in her native village and condemned in accordance with articles 58-10 part 2 and 58-11 to ten years' imprisonment for "participation in an anti-Soviet Church organization, 'The True Orthodox Christians'". Nothing more is known about her.

Aquilina Yegorovna Kladova was born in 1904 in the village of Karamyshevo, Molotovskiy region, Voronezh province. She was arrested in her native village and condemned in accordance with articles 58-10 part 2 and 58-11 to ten years' imprisonment for "participation in an anti-Soviet Church organization, 'The True Orthodox Christians'". Nothing more is known about her.

Theodosia Maximovna Shamayeva was born in 1891 in the village of Karamyshevo, Molotovskiy region, Voronezh province. She was arrested in her native village and condemned in accordance with articles 58-10 part 2 and 58-11 to ten years' imprisonment for "participation in an anti-Soviet Church organization, 'The True Orthodox Christians'". Nothing more is known about her.

Agnes Fyodorovna Maklakova was born in 1914 in the village of Pruzhniki, Zadonsk uyezd, Voronezh province. She was arrested in Pruzhniki, was accused of "participation in the church group, 'The True Orthodox Christians'", and was sentenced to eight years' imprisonment in accordance with articles 58-10 part 2 and 58-11. Nothing more is known about her.

Tatyana Ivanovna Mikhailova was born in 1915 in the village of Pruzhinki, Zadonsk uyezd, Voronezh province. She was "a believer of the True Orthodox Christians". She was sentenced to ten years' imprisonment in accordance with articles 58-10 part 2 and 58-11 for "participation in the anti-Soviet church group, 'The True Orthodox Christians'". Nothing more is known about her.

Vera Prokofyevna Karasheva was born in 1892 in the village of Nikolskoye, Zadonsk uyezd, Voronezh province into a peasant family. She was arrested in her native village and condemned for "participation in the anti-Soviet church group, 'The True Orthodox Christians'". In accordance with articles 58-10 part 2 and 58-11, she was sentenced to twenty-five years in prison. Nothing more is known about her.

Aksinia Vasilyevna Knyazeva was born in 1900 in the village of Donskoye, Zadonsk uyezd, Voronezh province. She was "a believer of the True Orthodox Christians". She was sentenced to two (ten?) years' imprisonment in accordance with articles 58-10 part 2 and 58-11 for "participation in the anti-Soviet church group, 'The True Orthodox Christians'". Nothing more is known about her.

*

The twins **Alexander Anatolyevich** and **Vladimir Anatolyevich Shatsky** were born in 1966 and belonged to the True Orthodox Church. On January 28, 1987 they were arrested according to article 80 of the Criminal Code for refusing to serve in the Soviet army. The brothers took no part in the actions of the Soviet state - they did not go on "subbotniks" and did not sign Soviet papers. They were sentenced to three years and were sent to the criminal camp in the town of Boru, Voronezh region. For refusing to work in the camp for the "beast-antichrist", they were transferred for re-education to the Yelets prison, which was renowned for its cruelty.

Another pair of brother-confessors from the True Orthodox Church were **Alexis Stepanovich** (born 1965) and **Demetrius Stepanovich Togushevsky**. They were sentenced for the first time in 1985 according to article 80 and languished for two years in the concentration camps. They were released on February 25, 1987, but within a year were again called up into the army. They again refused and were arrested for the second time according to article 80. They were given a three-year sentence in a strict regime camp. Demetrius fell ill during his investigation and was sent to the prison hospital, while Alexis was sent to hard labour in a camp in Semiluki, Voronezh region.

Nothing more is known about these confessors.

*

Pelagia Arkhipovna was born in 1893 in a peasant family in the village of Berezovo, Gorshezhensky region, Voronezh province. Her father was the precentor in the church choir of the local church. For the rest of the time he cut and sewed short sheepskin coats for people and looked after the house.

The closest relatives of this family were pious people. Pelagia's grandmother, Martha, went twice to Jerusalem. Her husband, Pelagia's grandfather, Cosmas Vasilyevich, became a drunkard in his youth. Martha persuaded him to go to Fr. John of Kronstadt. He went to him, took communion and returned home a different

man. The church now became for him the most important thing in life. At that time he was still young. He raised his son Archippus, Pelagia's father, in the faith. Archippus first became the psalm-reader and then the precentor. His wife, Pelagia's mother, Alexandra Trofimovna, was also a believer. She went on foot to the opening of the relics of St. Joasaph (or as the peasants called him - Yesafy) of Belgorod. She died at the age of 45.

Pelagia's parents had six children in all - Pelagia, Alexander, Andrew, Gregory, Paul and Martha. Pelagia was the eldest, while Martha was the youngest. (Later four of the children died and only Pelagia and Martha remained.) The whole family worked together. Pelagia's mother and the oldest of her children made hay, and bound and stacked the sheaves. They worked barefoot. Archippus Kuzmich was a God-fearing man. Fearing to be late for the beginning of a service, he would deliberately choose to make hay in no far distant places, so that as soon as the bell began to ring he could immediately give up his work and go to the church.

The church where they went had two altars, the Pokrovskaya and the Akhtyrskaya. Archippus taught his daughters to sing and put them on the kliros - until then only men had sung there. He would bring The Lives of the Saints back from church and give it to his children so that they could look through them and read them. However, Pelagia never learned to read.

Her mother, Alexandra Trofimovna, was also illiterate. She taught her children by instruction:

"Daughter, this is a sin and that is a sin..."

That was how the children grew up as believers.

Although Pelagia was illiterate, she was the cleverest of the children. She was very beautiful and dressed well. Although they were not wealthy people, her father was well known in the town as the precentor.

Before the First World War they had two horses and began to get richer. But the revolution came and activists took away one of the horses. However, the horse did not let them ride her, and Archippus was forced to lead her.

Before the revolution Pelagia married. This marriage was not happy. Her father-and mother-in-law were atheists and her husband also mocked God. Before this Pelagia had had a fiancé - the cousin of her husband - a good, believing person. But he drowned in the sea when he was swimming - he had cramp in his legs. And his brother seduced Pelagia and became her husband.

The priest who served in their church was called **Fr. Valentine**. His father and grandfather had been priests before him. In 1927 Metropolitan Sergius issued his "Declaration". Fr. Valentine signed it. When the chanters in the church heard about

this, one of them - a bass, the cousin of Archippus Kuzmich - stood up and declared that the priest had renounced God. Soon the authorities again brought Fr. Valentine papers to sign. But he tore them up - both the new ones and the ones he had signed earlier. After this they took him away and no one saw him alive again.

In Fr. Valentine's place they sent a renovationist priest to the church and the church began to be considered red.

Pelagia's father continued to go to this church and took his youngest daughter, Martha, there. Martha did not go there long - in this same year of 1927 she married and left the area.

Pelagia was a very believing person and paid careful attention to what was happening in the Church. Some kilometres from their village there was a women's monastery and she regularly ran to the nuns and asked their advice - could she now go to the church? They answered her:

"Sister, the times are such that it is impossible to go to church anymore. There is no true faith there."

And they exhorted her not to take a Soviet passport. Pelagia tried to persuade her father and sister to go along the same path, but without success.

During the war she lived in a cellar in the kitchen-garden. After her house had been bombed by the Germans, she lived for a time in a hollow, in a hut overgrown with trees. Next to her there lived other people, including her father. The Germans came into this hut, but did not touch anyone.

Pelagia had seven children. Three of them were taken to the front, where two of them were killed. After the war the remaining younger children went to the children of another Orthodox Christian woman living three kilometres from Berezovo. There they bumped into a mine and two of them were killed. So after the war there remained to her only two sons - the one who returned from the front, and her youngest.

Her husband was a drunkard. He died after an unsuccessful operation. Before his death he repented to his wife:

"The doctors have cut me up because I reviled a godly woman..."

Pelagia continued to tell her father that he should not go to the red church. Archippus Kuzmich's wife had died by this time and he had married again. His new wife went to the local village soviet to complain about Pelagia that she was forbidding her father to go to the Soviet church.

Pelagia was arrested together with her sister-in-law Anisia (whose daughter had also been killed by a mine), and two other true believers from Berezovo. Pelagia was also slandered before the authorities by her niece. But Pelagia had a combative character and she went triumphantly to prison, telling the authorities what was true in the words of her niece and what was false:

"I don't deny this, but that is a lie!..."

Pelagia was imprisoned first in the prison of the town of Niznedivitsk, and then she was driven to the far north (to Yakutia, it seems). There she spent eight years in the camps. Later she told her sister Martha about her life in the camps.

In one camp where she was held the believing women used to meet for common prayer. Among them were two Orthodox young women who knew the services well. They were put as readers in the centre while the other women surrounded them in a tight circle. There were so many of these praying women that the camp authorities were not able to push their way through into the centre and stop those who were leading the prayers and chanting. But later they arrested the two young women and subjected them to the following torture. They laid them on the ground and covered them with a huge mound of snow. When they dug them out again, they were still alive, but one of them died shortly after. The other one survived, but the authorities were not satisfied with the punishment they had already meted out and sent her out of the women's barracks to that of the criminals. Somehow she managed to meet one of the women from the women's barracks and asked them to pray for her, saying that, although she covered her face with soot and took on the dirtiest work in the hope of making herself look unattractive, she was perishing...

The camp authorities, before letting her and the other true believers go home, drove a cart with passports on it up to them. Pelagia and those who were with her were indignant:

"Passports? Haven't we been in prison because of [our refusal to take] passports? But if that's the way things are, then we are again [ready to go] to prison!"

And they were again sent off to the camp zone for another term. And so they eventually released them without passports.

She returned home to Berezovo. This place is very beautiful - the village itself and everything around it is full of birch-trees.

She went and visited her younger sister Martha and persuaded her not to go to the red church anymore. Before her arrest Pelagia had been very thin, and always ate very little. But when she returned from the camps she was very stout and her hair hung down to her heels. Martha looked at her and concluded:

"A person gets to know God more deeply, and God gives him such strength!"

Pelagia told Martha some of her prophetic dreams. Their dead brother, Paul Arkhipovich, had taken part in the destruction of a church. Pelagia dreamed that she was going along a path and saw that the Lord had covered the body of Paul Arkhipovich with bricks in such a way that only his head remained free. "Is it difficult for you, brother?" she asked him.

"Oh, so difficult!" he replied.

She described another dream as follows: "I was running and running along a path made of sand of the most indescribable beauty. Some guides were standing by.

"Where are you going?' they asked.

"I replied: 'I'm looking for Archippus Kuzmich.'"

"I heard them reply: 'Over there a beautiful little house had been prepared for him, but now it's in a decrepit state. But the house which had been prepared for him at the beginning has been handed over to his neighbour.'"

(This neighbour had used bad language in his youth, and when he had died a very long tongue fell out of his mouth. But he had a sister in a monastery - she may have saved him by her prayers.)

"My father was lying on a stove with his face down and could neither turn nor breathe.

"He said to me: 'Polya, it's very difficult.'"

"This was the punishment the Lord gave him for betraying the faith and beginning to serve in the red church."

Pelagia never went to the churches of the Moscow Patriarchate. She feared them more than fire. She called the red priests who served in them "godless batyushkas". They invited a red priest to the funeral of her son. Even then she did not go to the funeral, but stood at a distance.

Pelagia Arkhipovna died on May 25, 1990, at the age of 97. She was buried by her neighbour, a woman of eighty with the same convictions. Pelagia's son invited a red priest to her burial, but when he arrived he was driven away.

*

Nicholas Mitrofanovich Chebanov was born in 1928 into a peasant family in the village of Kriusha, Paninsky region, Voronezh province. There were four brothers

and sisters; Nicholas was the second youngest. He loved God from his childhood, and was distinguished from his peers by his good understanding.

During his military service (in Germany), he refused all medals and signs of rank, although he was promoted to sergeant. Nobody knew the reason for this. But then a captain, a platoon commander, noticed that Nicholas, his second-in-command, was praying to God under the blanket of his bed. And he hated him for it. He tried to bring him to trial, claiming that Nicholas was corrupting the discipline of his unit through his religious beliefs. But Nicholas boldly let him know that he knew of his misdemeanours, and that if there was a trial they would be sitting on the bench together. Then the officer said that he would find him for him some difficult and dangerous service which would be still better than a military tribunal... Nicholas prayed to God and said to himself: "Let it be as God decides. People have died in the rear, and have survived at the front. Let the will of God be done in all things!" Finally it turned out that they needed someone of officer rank for the dangerous mission, so the captain was sent instead of Nicholas!

On returning from military service, Nicholas should have found a wife. However, he was in no hurry, and went to stay with the Catacomb priest, Fr. Ignatius, where he became convinced that this was no time to marry. The children of the marriage would be born into a godless world, and it would be almost impossible to raise them in a religious spirit. In school they would be instructed in atheism, and if anyone told the children about God, they would be taken away from their mother. So Nicholas decided to remain celibate, and persuaded his younger brother Alexander to do the same. However, their father wanted to marry off, first Nicholas, and then Alexander. "Who shall I arrange for you to marry?" he asked. Nicholas replied: "Whoever you like... whether in our village or in the neighbouring district... Arrange it, so long as she agrees. It's all the same to me, so long as you like her. I'll get on with her, I'll put up with her character."

They arranged the marriage in the neighbouring village in the traditional communist way. That is, there would be hard drinking celebration, and then the actual marriage could take place on any day, maybe without church crowning or during a fast period. But the bride would be considered to belong to the bridegroom from the day of the celebration. So the relatives, the parents and the bridegroom gathered for the celebration, bringing with them a lot of wine and home-made vodka. They enjoyed themselves until late in the evening, and everyone liked the bridegroom's jollity. It was time for the guests to depart. But then they witnessed a new custom: the bridegroom, still jolly and cracking jokes, stopped the guests from leaving and said in a humorous tone: "Let's work out how much we've eaten and drunk." They worked it out. Then he took the money out of his pocket and paid for it all. The relatives were perplexed. Nicholas explained: "My parents and relatives wanted a good time, to rejoice for my sake. Everybody's enjoyed themselves, and so that nobody should feel offended, I've paid the expenses of everybody. Everybody should be happy with that, and the bride will not be offended with me..." Then he left and went home. His parents were angry with him, but he explained all the

circumstances of contemporary atheism, the struggle with the power of the spirit of Satan, the coming kingdom of the Antichrist, families may not be able to hold out, but it's easier for a single man to die whatever torments he suffers...

It was the census of 1959, and there were some difficult questions for Christians to answer. Nicholas went to Fr. Ignatius and asked him about the question that most disturbed the faithful Christians: "What kind of citizen must I say I am?" Fr. Ignatius replied: "A citizen of the Russian Orthodox State".

Nicholas advised his brother Alexander to get married secretly with Fr. Ignatius. He did this, and then received many grace-filled instructions from the Catacomb pastor. Then came the state order, "On Parasites" of May 4, 1961. Both brothers were condemned, and went into exile. Shortly before this Alexander had made a hut out of clay and reeds. But they confiscated the hut, and drove out his wife and small children.

In exile, because of the severe living conditions, Nicholas developed an ulcer. However, he did not resort to doctors, and earned his living by repairing shoes.

At the beginning of his exile, Nicholas freely helped all the poor, whether they were true believers or not. However, the Lord revealed to him in a dream that he should not mix with the "Fyodorite" heretics, the enemies of God, neither in prayer nor in everyday life. Now the Fyodorites had established themselves in one part of Voronezh province. They rejected the Holy Scriptures and the Church service, and believed that in the monk Theodore Christ had already appeared in His Second Coming. However, Nicholas still gave them some food out of compassion.

On being released from exile, the two brothers returned to their homeland. During the summer Nicholas would go to Yeniseisk, where he could earn enough for the whole year. However, once at the railway station in Achinsk, the police noticed the unusual expression of his face, the face of a true Christian, and arrested him. He was sentenced to one year in prison. After his release, he returned, completely exhausted, to Yeniseisk, and soon developed a perforation of the stomach. He was awaiting death in great pain, but then some fellow True Orthodox Christians, including Gregory Mukhortov, took him to hospital. They operated on him, but the surgeon told Mukhortov that they had been unable to sew up his stomach, and he would probably die. Mukhortov came to the hospital, where the doctors and sisters upbraided him, saying that because of the church fasts, Nicholas had been brought in "half-dead". However, the Christians prayed to God, asking that the enemy not mock the servant of God. Their prayer was answered: Nicholas recovered, and lived for another seventeen years.

Nicholas, though not a monk, lived a strictly ascetic life. He prayed night and day. In his room was a table and a stool. When someone came to visit him, he would sit on the floor with his elbows on a small working bench, while the visitor would sit on the bed, which had only a straw-filled mattress and a very old flannelette blanket.

Nicholas himself slept behind the stove on some boards made in the manner of a prison bunk. His pillow was a prison pea-jacket – his only outer clothing. He had no books except a Gospel and Psalter, but he read much – he would borrow books from others, and after reading returning them without delay. He refused to accept alms, but himself gave freely. He once went up to a Catacomb priest for a blessing, but the priest, not knowing him, did not want to bless him at first. But then, examining him closely, he said: “I see that this is my kind of man, I need your blessing”, and then embraced and kissed him. Nicholas would attend Church services on feast-days, and when visitors came to him he would chant verses. He loved spiritual conversations, especially about the last times. He would speak boldly to the communist bosses, did not tremble before their blows, and would accompany their blows with a smile...

*

Schema-Igumen Theodosius, in the world Nicholas Lozhkin, was born in the Kuban in 1934 in a family of Catacomb Christians. He belonged to the Catacomb Church throughout his life. After being tonsured with the name Nikita, in 1982 he was secretly ordained to the diaconate by Bishop Lazarus (Zhurbenko) of Tambov, and in 1985 – to the priesthood with the new monastic name of Nestor. Fr. Nestor served in the skete of the Exaltation of the Cross in Saratovskaya stanitsa, Yekaterinoslav region, looking after catacomb communities in the Kuban, Tambov and Voronezh areas. His service was so secret that even his neighbours did not know that he was a hieromonk, but called him simply “uncle Kolya”. In order to avoid the KGB he had to change his domicile several times. Once in the 1980s, during a secret night service performed by Bishop Lazarus, the police suddenly appeared unexpectedly. Fr. Nestor managed to divert the atheists in the courtyard while Bishop Lazarus fled through a window and hid in the kitchen-gardens. Not finding the hierarchy, the police arrested Fr. Nestor. They kept him the whole night, trying to find out who was his hierarchy and where he was hiding, but without success. He also did not reveal that he was a secret priest of the True Orthodox Church. Fr. Nestor was a man of great simplicity, compassion and humility, and heeped very many people. In 1990 the ROCOR Synod blessed Bishop Lazarus to come out of the underground, but Fr. Nestor preferred to remain there, continuing to look after his catacomb flock. In 2001 Bishop Benjamin (Rusalenko) of the Black Sea and the Kuban raised him to the rank of igumen. In his last years Fr. Nestor was the leader of the oldest catacomb communities in the Tambov region. In February, 2011 he received the great schema with the name Theodosius. He reposed in Voronezh on Great Friday, April 22, 2011, having received holy unction and the Holy Mysteries of Christ. He was buried on Bright Monday, April 25, 2011 by Archbishop Benjamin of the Black Sea and Kuban.

(Sources: Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, pp. 10-11; Za Khrista Postradavshiye, Moscow, 1997, vol. 1, pp. 67, 377, 511; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1957, part 2, pp. 185-188; Holy Trinity Calendar, 1999, Jordanville; Orthodox America;

Archimandrite Metrophanes of San Francisco; Schemamonk Epiphany (Chernov), Tserkov' Katakombnaya na Zemlye Rossijskoj (MS), Woking, 1980; M.V. Shkarovsky, Russkaya Pravoslavnaya Tserkov' pri Staline i Khruscheve, Moscow, 2005, p. 233; Adel Naidenovich, "Molodiye khristiane v Yeletskoj krytke", Russkaya Mysl', 1988 or 1989; Priest Basil Redechkin, from the words of M.A. Trufanova, Pelagia's sister; Reader Gregory Mukhortov, "Rab Bozhij Nikolaj Chebanov", Pravoslavnaya Zhizn', N 613, February, 2001, pp. 21-26; Vitaly and Sergius Shumilo, "Skonchalsa odin iz starejshikh katakombnykh pastyrej RIPTs Skhi-Igumen Feodosij (o. Nestor Lozhkin), http://www.catacomb.org.ua/modules.php?name=Pages&god=print_page&pid=1754; <http://www.histor-ipt-kt.org/KNIGA/voronej.html>; <http://www.histor-ipt-kt.org/KNIGA/perm.html>)

33. MARTYRS AND CONFESSORS OF EASTERN UKRAINE

In 1918, in Kharkov, **Priest Gabriel Makovsky** was cut to pieces for his denunciation of the Bolsheviks' evil deeds. **His wife** came to ask for his body; they cut off her hands and feet, bayoneted her in the breast and then killed her.

*

Hieromonk Ambrose was killed in Kharkov in 1918 by the Bolsheviks at the age of 80.

*

A priest and his son were bound together and steamed from the steam of a ship's boiler, then burned alive in the furnace. **A priest and his wife** were also killed, having first forced the priest to witness his wife being raped.

*

Archimandrite Rodion, the 75-year-old superior of the Spasov skete, Zmievsky uyezd, Kharkov province, together with the dean, **Hieromonk Anastasius**, the confessor, steward and treasurer of the community, and **Hieromonk Athanasius** were shot by a detachment led by Dybenko in 1917 – according to another source, in 1918. The skin on the back of Archimandrite Rodion's head was cut and he was scalped. Before his execution Fr. Athanasius got up on his knees, prayed, crossed himself, and then, standing up, blessed his executioner. When the Whites arrived they dug the bodies out of a refuse pit and buried them.

*

In Svyatogorsk monastery, Izyum uyezd, Kharkov province, already from January, 1918 there began confiscations of property and land, the forced expulsion of most of the monastic brotherhood, searches and looting. The Bolsheviks burst into the churches in their caps, with cigarettes in their mouths and swearing. They turned over the altars, drank the church wine and took the church utensils away with them. When, during one of their visits, the steward of the skete in the village of Gorokhovka, **Monk Onuphrius**, declared that he had no money, they took him out beyond the fence and shot him at the gates. At the same time, **Monk Israel** was shot while trying to run away.

Then, in October of the same year, when they were taking the greatly venerated Svyatogorsk icon of the Mother of God from village to village and it was staying in the village of Bayrachi for the night, the Bolsheviks fell on the place where the clergy were living and killed **Hieromonks Modestus and Irinarchus, Hierodeacon**

Theodotus and the **laypeople** who had given them shelter together with their daughter. The five corpses lay at the foot of the icon in a pool of blood.

On January 2 and 3, 1919 a band of 60 Red Army soldiers again came to the monastery. Among other crimes, they demanded, under threat of death, that Monk Joseph denounce Christ and the Mother of God. When he refused, they forced him to smoke. At 2 o'clock at night they burst into the church during the Liturgy. The brotherhood, expecting further sufferings and even death, all partook of the Divine Mysteries, after which a soldier holding scissors in his hand declared:

"Stand, don't move, come up one by one, I'm going to cut off the hair of all of you."

He cut off the hair of one of the monks. When the others tried to free him, one soldier went into the altar, opened the royal doors and shouted:

"Don't leave, I'll shoot."

After thoroughly plundering the monastery the bandits left, but not before cutting off the hair of **Hieromonks Nestor and Boniface**, killing Monk Timothy in the field and cutting to pieces **Novice Moses** (whose fingers had already been cut off).

The monastery's **Igumen Daniel** hid from the authorities, but in 1937 he was arrested and disappeared without trace.

*

Nicholas Alexandrovich Rebinder, together with his brother **Alexander, Prince Nicholas Alexandrovich Mansurov** and **Count Constantine Pavlovich Kutaisov**, was killed on March 22, 1918 on his estate on the border of Kursk and Kharkov provinces, in Volchansk uyezd. Nicholas Alexandrovich was found after the shooting with his hand formed to make the sign of the Cross. He was a very pious man who was intending to become a priest, and he used to say that he was going to turn his courtier's gold-threaded uniform into a priest's riza.

*

In the six months from the end of December, 1918 to the end of June, 1919, **seventy priests** were killed in Kharkov province.

*

In Poltava province, Red Army soldiers occupied the Lyuben Saviour-Transfiguration monastery, in the village of Mgar, Lyuben uyezd, and began to loot and commit sacrilege. Then their commander ordered the superior, **Igumen Ambrose**, to collect the whole brotherhood together. Some of the monks were away,

and about 25 people assembled. It was announced that they were under arrest, and keys to the cells and all the other monastery buildings were demanded. Then the monks were ordered to bring wood, and they were told that they were going to be burned. But the approach of the White Volunteer Army upset their plans. They hastily drove all the monks into the city, and from there led them seven versts from Lyuben along the Piryatinskaya road. Then, in the darkness of the night, on August 18, 1919, they began to shoot them in groups. The shooting began with Fr. Ambrose, who was killed by one shot from the head of the guard. Then they began to shoot the rest. The following were killed: **Hieromonks Arcadius, Athanasius, Serapion, Theophan, Nicanor, Jonah, Joannicius, Joseph and Nicostratus, Hierodeacons Eusebius** (Euthymius Yurchenko, born 1876), **Julian** and **Isaac** (Ivan Patsenko, born 1857), and **Monks Azarius, Parthenius, Dorymedon, Herman, Joannichius, Khristian** (in the world Miron Sidorenko, born 1869) and **Patapius**, while the rest were only wounded and pretended to be killed. These included Hieromonk Theophilus (in the world Theodore Mikhailov, born 1866 or 1867), Hieromonk Metrophanes, Hieromonk Hilarion, Hierodeacon Niphon and Hierodeacon Modestus (in the world Matthew Dudka, born 1874 or 1875).

*

In Poltava on July 4/17, 1918, **Hieromonk Nilus** of the monastery of the Exaltation of the Cross was arrested by the Bolsheviks. He was interrogated several times. The last time he returned severely beaten up. The Red Army soldier who was accompanying him declared that the arrested monk was so stubborn in not wanting to say anything, that it would be necessary to expend 37 roubles, i.e. the cost of a bullet, on him. An inspection of the corpse of Hieromonk Nilus established that his murder had been accompanied by terrible tortures. **Two other unknown persons** were also killed with him.

*

Priest Bulakhov was serving in Pereyezdnaya stanitsa, Poltava province when, in 1918, he was arrested and tortured by the Bolsheviks. Nothing more is known about him.

*

Priest Theodore Bazilevsky was serving in the village of Grigoryevka, Poltava province. In 1918 he was shot because "he spoke badly about the Bolsheviks", and was also not able to satisfy their demands for the handing over of money.

*

In 1919, **Priest Peter Gontarevsky**, the rector of the Transfiguration church in Oposhnya, Poltava diocese, was tortured to death in a cellar by the chekists. After

murdering him, the chekists wandered around drunk and mocked the cross they had taken from Fr. Peter.

*

Exceptional in its cruelty was the murder of the priest of the village of Novo-Nikolsk, **Fr. Nicholas Milyutkin**. An accusation was concocted against him to the effect that, on learning that a party of imprisoned Red Army men was passing through the village, he had interrupted the service, taken the holy chalice with the Gifts into his hands, come out onto the porch of the church and expressed his joy by chanting "Christ is risen!" On appearing before the local cheka, Fr. Nicholas was interrogated and beaten with ramrods. Besides, he was given two wounds in the leg with a sabre, and half his scalp was removed. Then, at the request of the local peasants, he was handed over to them on bail. But two hours later he was again brought before the cheka, where the president shot him with a revolver and the other Red Army men wounded him several times with their sabres. Since the floor was covered with blood, the Bolsheviks brought in some dogs to lick it away, and when they refused they were thrashed with whips. Then, having undressed the corpse, they dragged it into the river Don, saying: "Swim to Novocherkassk and tell them to expect us in a week."

*

The following priests were killed on the grounds that they had said bad things about the Bolsheviks and were not able to satisfy their demands for the hand-over of money: **Priest Timothy Stadnik**, of the village of Novo-Bakhmutovka; **Priest Constantine Shchegolev**, from the village of Andreyevka, Bakhmut uyezd; **Priest Theodore Vasilyevsky**, from the village of Grigoryevka; and **a priest** from the village of Davidovka. **Archimandrite Gennadius**, according to one version, was killed in the Levenkovsky factories in 1918 for having the book "The Protocols of Zion" in his possession.

*

Protopriest Constantine Nichkevich was the superior of the church of the village of Myasoyedovo, Kursk diocese and a dean. He was much beloved by his parishioners. In 1918 he was killed by the local Bolshevik commissars, being accused of being a "counter-revolutionary" by the new "owners" of the village. Fr. Constantine was subjected to mockery, searches and threats of arrest and execution, but remained at his post, fulfilling the duties of a pastor. The commissars' only reason for killing him was their hatred of him. They sent to him a suspicious type who pretended to be a young priest. This priest was being prepared by the commissars as Fr. Constantine's deputy. The Bolsheviks' candidate behaved in a very familiar manner with Fr. Constantine and tried to lure him into a conflict, but the latter acted with great tact. The parishioners' unwillingness to accept the Bolsheviks' candidate was interpreted as agitation by Fr. Constantine against the

young "progressive batyushka", and he was accused of agitating against Soviet power. When no proof was found for this accusation, and the sympathies of the parishioners for Fr. Constantine only increased, he was killed late at night in his home by a commissar who came to him under the pretext of having a business conversation with him. After this the enigmatic candidate disappeared from the village.

*

Archimandrite Aristarchus, who was serving in the church of the Saviour "Not made by Hands" in Borki, Kharkov province, was scalped and killed in 1918 together with **Hieromonk Rodion**.

*

Priest Philaret, the superior of the church in the village of Kazachya Lopan, Kharkov province, was shot after being tortured at the gates of his house in November, 1918. His body was thrown onto the rubbish-heap, and it was forbidden to bury him.

*

Priest Gabriel served in Kharkov, but later went into hiding. Once he came into a church during the Paschal liturgy and could not restrain himself from chanting "Falling asleep in the flesh" with the other priests. After the service he disappeared without trace.

*

In October, 1918 an engineer left Petrograd and was arrested in Kursk. In prison he witnessed the death of a young, 26-year-old **priest**. While they were taking him to be executed along the corridor of the prison a soldier bayoneted him in the stomach. Then he was shot while in an unconscious condition.

*

In 1918, in Kharkov, an eighty-year-old priest, **Hieromonk Ambrose**, was beaten with the butt-end of a gun before being executed.

*

In 1918 **Priest Demetrius**, from Kharkov, was taken out to the cemetery and stripped. When he began to sign himself with the sign of the cross, the executioner cut off his right hand. They did not allow his body to be buried and gave it to be eaten by the dogs.

*

Protopriest John Ilyinsky, of the wooden church on Novoselovka in Kharkov, disappeared without trace.

*

An old priest who had interceded for a peasant sentenced to death was flogged to death with ramrods and cut to pieces with sabres. Then the Red Army men with cynical pleasure described how they had beaten the naked old man with ramrods "on the belly" and "on the spine", and how he had "writhed" in pain.

*

In Izyum uyezd, **Priest Longinus** was arrested and taken to the city. On the way they cut off his nose and, having killed him, threw him into the river.

*

Hieromonk Boniface of the Belgorod Holy Trinity Men's Monastery was an old man who lived until the dissolution of the monastery, when he was forced to live outside the city. While travelling on a horse in winter he was killed by some "unknown people" not far from Belgorod.

*

Protopriest Porphyrius Ivanovich Amphiteatrov was born in Kursk province into an ancient and very distinguished priestly family. He was the son of Deacon John Amphiteatrov and his matushka Paraskeva. His brother, **Protopriest Nicetas**, perished tragically in 1918. Fr. Porphyrius was a teacher at the Belgorod theological school from 1893 to 1894. As a teacher, he was attentive to people, but strict and demanding, while always just. Then he was ordained to the priesthood and appointed to the village of Koshar, where he carried out his duties zealously. In the church of the village there was a wonderworking cross, and near the church - a spring of healing water. These holy objects drew many pilgrims to the church, and in accepting these pilgrims in a fatherly manner Fr. Porphyrius acquired the reputation of being a good pastor, a bold intercessor and pleader for the suffering before God. People began to stream to Koshar not only to venerate the holy objects, but also to meet Fr. Porphyrius, whose fame began to spread beyond the bounds of the uyezd. Before the First World War he was appointed superior of the Dormition Nikolayevsky cathedral in Belgorod, where he also won the love of the believers by his zeal, heart-felt service and preaching of the Word of God. Being in poor health and having an illness of the legs, he moved with difficulty. Nevertheless, he found in himself the strength to undertake many labours, and gave himself completely to the service of the Church. The Bolsheviks counted him among the most dangerous pastors and prepared to get rid of him. Fr. Porphyrius was arrested at almost the

same time as Bishop Nicodemus. He was killed in Belgorod, but his body was not found in any of the graves in which the Bolsheviks buried the victims of their terror. This was not by chance. Evidently the Bolsheviks took measures to hide his remains, so that his venerators would not be able to find them. It is assumed that Fr. Porphyrius' body was thrown into some out-of-the-way place to be eaten by wild beasts.

*

After finishing theological seminary, **Protopriest Basil Mikhailovich Solodovnikov** became a teacher in the theological school in Kursk diocese. Soon he was ordained to the priesthood. For many years he was superior of the cemetery church in Belgorod. During the last years of his life he was a teacher of the Law of God in the second Belgorod women's gymnasium. Fr. Basil was distinguished by an especially sincere religious disposition. He served beautifully and penetratingly, and was an exemplary pastor. He was always joyful and inviting, and never condemned anyone. To the servants of Satan such a priest was dangerous, and so he was arrested among the group of hostages taken as the Bolsheviks retreated before the White Army in the spring of 1919 and was sent under convoy to Kursk. Fr. Basil was one of those who were buried alive in a pit, being only covered with some earth. He had the strength to crawl out of it, but then a woman working for the Bolsheviks saw him and reported it to the Bolsheviks. They quickly came and finished him off. When Kursk was freed from the Bolsheviks, Fr. Basil's body was transferred to Belgorod and buried by the church in the city cemetery, where for many years he had chanted to the Lord and preached His Word. Two of the hostages managed to escape on the way (in the village of Yakovlevka, where there was a stop), and they reported that all 26 hostages walked obediently, 'like lambs to the slaughter', preparing to receive a martyric death. The martyrs included:

Protopriest Peter Vasilyevich Sionsky. He graduated from a Theological Academy and for a considerable period of time was overseer at the Oboyansk theological school in Kursk province. He was ordained to the priesthood by Archbishop Pitirim (Oknov) and sent to Belgorod as overseer of the theological school and the four years of the theological seminary courses that he had opened. He was known as a strict leader, but at the same time was gentle and benevolent. He was the most senior of the Belgorod protopriests. He fulfilled his duties as educator of the students at the theological school and seminary in a zealous and irreproachable manner. He loved to serve the Divine services, and gave an excellent example as a concentrated, dedicated celebrant. Before the arrival of the White armies in Belgorod in the spring of 1919, he was among 28 people who were arrested and sent to the city of Kursk, where, during the seizure of the city by the Whites, he was shot by the Bolsheviks together with the other hostages. His body was covered with earth in a grave beyond the Chersonese gates in Kursk. When the grave was opened, his body was identified and transferred to Belgorod, where it was buried in the cemetery of the Belgorod Holy Trinity men's monastery.

Priest Demetrius Sofronov was rector of the church of the Three Hierarchs in Belgorod. From the very beginning of the revolution he was persecuted by the Bolsheviks. He was denounced for supposedly collecting information about the Bolsheviks during confessions and passing this on to the Whites (at that time Belgorod had been freed from the Bolsheviks by the Whites). In the spring of 1919, after the city had been taken by the Bolsheviks, he was arrested and kept in the city jail for several months while they prepared a death sentence for him. At the petition of his parishioners, he was released. However, the time he had spent in jail had so exhausted him and undermined his health, that he died within two or three months, in 1920.

Vladimir Ivanovich Nikulin. He was a trader, and owned a grocery shop in the city of Belgorod. For many years he was the warden of the cemetery church in Belgorod. Vladimir Ivanovich was a man of an unusual, truly Christian soul. He was always kind and welcoming. Nobody ever saw him angry. He did not strive to become rich. During the First World War he gave his shop away to those who worked in it.

Mark Spiridonov, Basil Bezgin and Gabriel Boldyrev were also Belgorod traders, religious people, devoted to the Church. Their bodies were found in Kursk and buried in their native Belgorod.

Priest Matthew Voznesensky was serving in Belgorod. In 1919 he was killed by the Bolsheviks.

A very old **priest** from the village of Solntsevo, near Belgorod, was thrown into a well by the Bolsheviks, who then threw stones into it. Among the participants in this murder was a woman, a midwife. With revolver in hand, she remained by the well so as to prevent anyone who might want to help the sufferer, who was still groaning. When the groaning stopped, she fired some shots into the well. Later, when the Whites arrived, this woman was recognized by the daughter of the priest, was convicted of her crimes by many witnesses and received her just recompense at a trial.

*

Hierodeacon Peter (Shapochka) of Glinsk desert was killed near the village of Yankova. His body was thrown under a bridge. **Monk Pachomius** of Glinsk Desert was tortured, kept in a cellar with snakes and rats, and executed in the village of Bolshaya Leptikha. **Fool-for-Christ Gregory (Svarkovsky)**, who was clairvoyant and lived in Glinsk Desert, died in Glukhov prison.

*

In Kharkov province, in the six months from the end of December, 1918 to June, 1919, **70 priests** were killed.

*

In the village of Popasnaya, **Priest Dragozhinsky** was sentenced to death for a sermon in which he pointed out that Julian the Apostate before his death had said: "You have conquered, Galilean." In this the Bolsheviks saw an allusion to themselves. The following were subjected to cruel tortures: in Popasnaya - **Krasovsky**, in Pereyezdnyaya - **Priest Bulakhov**, in Lisichansk - **Shepelev**.

*

One night, during the period of collectivization, **Priest John Chub**, from the village of Veremeyevka, Poltava province, was taken out dressed only in his shirt by komsomol members and hanged on a wild pear-tree.

*

In Poltava and Kremenchug **all the priests** were impaled. In Poltava, where "Grishka the prostitute" reigned, in one day **18 monks** were impaled. The inhabitants asserted that "here (on burnt posts) Grishka the prostitute burned the especially rebellious peasants, and herself sat on a chair enjoying the spectacle."

*

At Chaplino station in Yekaterinoslav province, **Archimandrite Benjamin** from Moscow was executed for interceding for the former land chief who was sentenced to death in the same place. They dragged the weak old man, who was barely able to move his legs, along the railway platform. At the place of execution they stripped him and divided his clothing amongst themselves. Then they began to beat him with ramrods. The strength of the blows was so great that his pigtail was cut off with one of them. The archimandrite stood in silence, all bloodied, and only prayed, but with blows to the hands they deliberately prevented him from making the sign of the cross. The torture lasted for a long time until they finally cut off his head.

*

In Bakhmut uyezd in the same province, they suggested to the village **Priest Popov** that he serve a pannikhida for himself, and when he refused, they shot him.

*

The Bolsheviks cut out the eyes and pulled out the hair of the beard of **another priest** in the same uyezd.

*

Priest Theodore Basilevsky was serving in the church of the village of Grigoryevka, Yekaterinoslav province. He was shot by the Bolsheviks.

*

Priest Paul Denezhny was serving in the village of Verkhnij Tokmak, Yekaterinoslav (Kherson?) province. In 1918 or 1919 he was killed by the Bolsheviks.

*

In the village of Rozhdenstvensky, Alexandrovsky uyezd, the Red Army men cut off the arms and legs of **the local priest** to the trunk, and in this form hanged him by the hair on an acacia tree. Then they shot him and did not allow his body to be taken from the tree for three days.

*

Priest Belyaev was killed in 1918 in Kamensky factory, Yekaterinoslav province.

*

Priest John Stetsenko, of the Pokrov church in Krivoy Rog, Yekaterinoslav province, was shot in 1919.

*

Priest Demetrius Zheltonogov served for 20 years in the village of Mikhailovskoye, near the Prosyanyaya station, Yekaterinoslav province, and was exceptionally beloved by his flock. In the autumn of 1919 he came out of his yard at the same time that a band of Makhno bandits arrived. He was caught and tied to a cart. Then they drove the horses as fast as they could, and he, beaten by the stones and hummocks, surrendered his soul to God. His wife **Alexandra** went out of her mind looking for his body, which was found in an unrecognizable state.

*

Priest Dragozhinsky served in the church in the village of Popasnaya, Yekaterinoslav province. He was shot.

*

Protopriest Michael Belyaev, superior of the royal cathedral near Borki stanitsa, Izyum uyezd, Kharkov province, was killed together with his brother, **Priest Macarius**, in Rostov in 1921.

*

In 1922, **98 clergy** of various ranks were killed in Kharkov province by the Bolsheviks in connection with their campaign of requisitioning church valuables. In the neighbouring province of Kursk, **68 clergy** were killed; in Chernigov province - **78 clergy** of all ranks; in Poltava province - **124 clergy**; in Yekaterinoslav province - **92 clergy**.

*

In about 1922, **Protopriest Basil Kapinos**, who was serving in the cathedral in Yekaterinoslav, was let down through a hole in the ice of the River Dnieper.

*

Philip Vladimirovich Mezinov was born in 1870 in the city of Slavyanoserbsk, Yekaterinoslav province. He became the warden of the Transfiguration cathedral in the city of Stalino (Donetsk), Yekaterinoslav province. On August 26, 1926 he was arrested and on November 26 was condemned by the OGPU in accordance with article 62 to three years in the camps with exile to the northern region. Having served his term in USLON in Kem, Arkhangelsk province, he returned home in 1929, only to be condemned to another three years' exile in Novosibirsk. Nothing more is known about him.

*

Priest Alexander Andreyevich Danilov was born in 1884 in the village of Podgorodneye, Pavlogradsky uyezd, Yekaterinoslav province. He went to Yekaterinoslav theological seminary, and went to serve in the cathedral in Stalino, Yekaterinoslav province. On August 26, 1926 he was arrested, and on November 26 he was sentenced in accordance with article 62 to three years in the camps with exile to the north. He served his term in USLON, Kem Arkhangelsk province, but in 1929 was sentenced to another three years' exile to Novosibirsk. Nothing more is known about him.

*

Protopriest Leonid Kostetsky was rector of one of the churches of Poltava. In about 1925-26 he was imprisoned in one of the camps of Western Siberia, where he died. He is possibly the same person as **Protopriest Leonid Kapetsky**, who, according to one source, was condemned and exiled in Poltava in 1935-36.

*

The clergy exiled to Solovki usually spent some time in the Transfiguration cathedral in the Kremlin, and then in the sixth company. Among them was **Fr. Nicodemus**. Stooped, approaching 80, he was nevertheless fit and healthy for his age.

He came from Poltava region, had been a priest for 50 years, and had been sentenced by the Poltava NKVD for because he did not fulfil the new rules of the Bolsheviks concerning witnesses for weddings, doctor's certificates for funerals, etc. He had been sent first to Kem, where they took away his pectoral cross, epitachelion, riza and kamilavka, leaving him only with his Gospel. He wore a red army hat with the red star cut out. This didn't put him out.

"The people say that you can recognise a priest in bast matting. Besides, everyone knows me. And I'm not wearing bast matting, but good material, I bought it in Kiev.

As night was falling, the prisoners, starving and exhausted after a long day's work, asked Fr. Nicodemus to tell them a story. They meant by that a story from the Bible. Every evening there was an attentive crowd in front of the old altar. The prisoners interrupted the story-telling with critical or enthusiastic remarks (Fr. Nicodemus was a very good story-teller).

They particularly loved the parable of the Prodigal Son. Identifying themselves with him, they wanted to know the story to the last detail. At the point that the son returned to his father, only sobs and sighs could be heard all around. Some animated opinions were expressed: some found the father's loving behaviour in receiving the rogue again unacceptable. Others, putting themselves in the place of the father, wondered whether the return of the son would have given them joy.

The next day, after work, Boris Shirayev, who later wrote his story, wanted to meet the story-teller. He was sitting on his bed, on the third level. A ray of sunlight was playing on his face, and one could see the pleasure this gave him:

"What sunshine today, what happiness!"

They started up a conversation. The father wanted to know the life of Shirayev. On learning that he had ten more years of his sentence to serve, he said to him:

"My son, don't be sad, you are still young, you have the whole of your life in front of you... Only thank God."

"Why the devil should I thank him? How can I be happy with this dog's life?"

"Don't speak like that, don't speak like that. No joy comes from the devil. Only sadness and despair come from him. But from God comes joy and gaiety."

"One is not a man here, one is nothing, just a protoplasm."

"I a nothing, a protoplasm?! I am a child of God, no-one can take that dignity from me. God has placed me in the middle of a community which I must protect."

He spat on the earth in indignation. Shirayev retorted:

"What a fine parish you have - these thieves, these filthy bandits, dressed in rags, covered with lice and starving, these fallen officers, these shipwrecked clergy, what miserable pariahs!"

"So that you may know once and for all, this is the most beautiful parish I have ever had. Look: what splendour, three levels!"

He pointed to the camp beds superimposed on top of each other.

"Christ would be proud of this community. Do you think that it was only the scribes who went to Him? No, it was the wretched ones, the starving, the crippled who sought healing, the blind, the epileptic, the possessed, the sinners, the thieves, the peasants and the fishermen. Do you think that they thought that God had come to bring them salvation? No, my little one. They had heard that an extraordinary man was going round the country healing the blind and the paralytics, and cleansing the lepers. No! They went to Him to see what kind of man He was. They listened to Him and some began to understand. With the eyes of the body they saw nothing extraordinary. However, some had the eyes of their souls opened. It was the same as with the lepers; He had cured that one of his ulcers, but hundred by His preaching. What a fool you are! You've read the Scriptures only with your carnal eyes and your materialist spirit."

"What miracles are you talking about? No-one here needs to be healed, we don't have lepers any more!"

"You say that we don't have lepers any more! You see nothing, look around you. Who is lying down over here, who is dragging himself along over there, who is coughing? All of them are lepers who are asking for forgiveness. They don't know that they're asking for it, but they're doing it without words. And not only here, it's the same throughout the world. Everyone is hungering and thirsting for the word of salvation which comes from God."

Big tears flowed out of his shining eyes and stopped, clinging to his white beard. Seizing Shirayev's head, the priest turned it towards the frescoes blackened by the smoke. One could only see one figure prostrated on the ground and another with his hands raised to heaven in thanksgiving. It was the father with the prodigal son.

"Look, open your eyes, rejoice!"

Fr. Nicodemus had arrived in Solovki a few days earlier, in a convoy. They had spent nine days in a train. In the railway carriages there had been cages which each contained three people. They were so crowded that in order for one to move the two others had to change position. The guards patrolled between the cages.

In Fr. Nicodemus' cage there was a robber and a Muslim Tartar. During the night the priest read and chanted the services in a low voice. He murmured the evening hymn: "Now that we have come to the setting of the sun, and behold the evening light, we praise the Father, Son and Holy Spirit, God..." The Tartar understood immediately. Although he did not understand Russian, He nevertheless began to pray in his way. The thief was silent, crouching like a rabbit. He had stubbed out his cigarette-end in his pocket. Fr. Nicodemus continued to pray: "From my youth have many passions warred against me. But do Thou Thyself defend and save me, O my Saviour... In the Holy Spirit every soul is given life..." At the words during the Great Doxology, which he said in a soft voice: "O Lord God, Lamb of God, that takest away the sin of the world, have mercy on us...", the thief immediately made the sign of the cross.

Fr. Nicodemus said to Shirayev: "And so we have served God for nine nights, for one can serve Him anywhere. God has said: 'There where two or three are gathered together in My name, I will be in the midst of them.' But we were three! What joy that gave me! We couldn't move, we were frightened of speaking out loud, but the spirit was free and this silent communion with our neighbours was magnificent."

"But they didn't understand your prayers!"

"Why should they not have understood them? They prayed all the same, that means that they understood. They understood with the heart."

No one knew his surname, but that was unimportant. The priest-consoler was known everywhere. He told stories in a wonderful way - stories from the Bible and the lives of the saints, but also simple, real-life stories from his former parishes. One day, a commissar was passing the night in the barracks.

"Pope, I want to bring a woman here for the night, what do you think of that?"

"What do I think of it? In my seventy years I have seen many things; you are young and full of passion, if you cannot do without her, do as seems best to you."

"Shall I bring you one, too?"

"No, my child, don't worry about me, I have been a widower for fifty years."

"Has the devil never tempted you?"

He replied: "Of course he has tempted me. Isn't a pope a man? We all have human feelings, and it is the devil's task to tempt us. And so he tempts me and I respond with prayer."

They conversed like this for a long time. The commissar did not bring in a woman, but two packets of tobacco.

They called him secretly to come and visit the sick and the dying so as to say a prayer. All those who were heavy laden came to him in secret.

One day, a thief, a big, loud fellow who was always blaspheming, was crushed by a tree. They called Fr. Nicodemus; he came, but a guard was already there who wanted to drive the priest away. Nicodemus said to him calmly:

"A man is dying, he needs a last word, that's not going to last a long time, step aside a little."

The chekist obeyed. The thief could no longer speak. Stretching out the three fingers of his hand, he indicated that he had killed three men. The father gave him absolution and he died in peace.

He was a great connoisseur of the human heart. Like a woodcutter, he went from one part of the camp to the other. Someone was despondent, so he sat down beside him and talked about everyday things. Without beating about the bush, he attacked the problem. He said:

"My child, pray to Saint Nicholas and the Mother of God of Tenderness and say to him: 'Your servant is suffering, he is sad, take his pain upon yourself and intercede for him. Drive away my sadness, Saint Nicholas.' He will help you, but you must pray to him and remind him often. He has a lot to do. The whole world is asking for his help, at his age he could forget. But you remind him."

In the evening, when he was telling his "holy stories", as the thieves called them, the great, sombre church was full of people. He spoke a language which they understood. He told the stories with the aid of images, embellishing the scene so that one would have thought one was with Abraham under the oak of Mamre when the three visitors approached. He had himself given the order to his wife to bring in the veal, and he himself had been the father of the prodigal son who was so moved by the return of his child.

Boris Shiryayev writes: "The face of the old priest shining with light stood in front of me and blotted out everything from me: both the rows of hard-labour bunks, and the human mish-mash crawling on them, and the charred, smoky walls of the defiled, desecrated church."

Fr. Nicodemus never feared the wrath of the bosses, and never refused to carry out his pastoral duty. They led him secretly "to those women who wished to receive Communion. The rabble contrived to push him through the window into the hospital to the dying, which was very difficult and dangerous."

It was inevitable that Fr. Nicodemus should receive the crown of martyrdom. At Christmas they had asked him to celebrate the Divine Liturgy in one of the barracks. Two guards entered unexpectedly:

"Again you are spreading your opium!"

Making the sign of the cross in their direction, he let them understand that the Holy Rite must not be interrupted. Then they led him into the death-cell, which had no heating. They stripped the prisoners of their outer clothing. The temperature in the ancient chapel was the same as outside, much lower than minus 20 degrees centigrade. To protect themselves from the cold, they piled up on the straw mattress, four lengthways, four sideways and four diagonally. Those who were on top protected themselves as best they could with long strips of material. During the long dark nights, Fr. Nicodemus was right at the top, telling them his marvellous stories. On Holy Saturday, radiant with joy, they celebrated the Liturgy. After embracing and kissing each other three times, they heard Fr. Nicodemus tell the story of the Crucifixion and Resurrection. The next morning, they did not wake up. Their bodies were already cold. He had shown each of them the way to his last hour, then he had had to go the way he already knew alone...

Fr. Nicodemus came to Solovki in 1923, and died there on May 2, 1926.

*

Priest Panchenko was serving in Kharkov. In 1927 he was condemned to death and shot.

*

Nun Anastasia Timofeyevna Masalykina was born in 1892 in the village of Poroz, Grayvoronsky uyezd, Kursk province, and lived in the village of Dronovka, Krasnoyarskiy region, Kursk province. On July 15, 1929 she was arrested, and on November 23 she was sentenced in accordance with article 58-10 to three years' exile in the north. Nothing more is known about her.

*

Priest Constantine Ephremov began to serve in the village of Zhuravlevka, Kursk province, in 1910. He was known for getting on well with the peasants while having a strong character. He served exceptionally beautifully, and in the reading of the Gospel and akathists and prayers he was without equal in the whole diocese. He was greatly loved and revered by his parishioners. After the revolution he continued to serve zealously, and fearlessly denounced the Soviet authorities. His sermons were especially moving. This priest was "unsuitable" for the Soviets, the more so since his village was prosperous and therefore not a stronghold of Soviet power. Several times they tried to restrict him, but he fought them in a very tactful but

persistent manner. He was attacked from various sides, and in the end was forced to leave the village "voluntarily". Being transferred to Belgorod, he continued to serve in one of the city districts for some time, but soon he was again denounced and then arrested. In the room next to where Fr. Constantine lived was placed a communist railway worker who denounced him to the OGPU for supposedly conducting political meetings in his flat and making counter-revolutionary utterances. This slander was enough to have him arrested. He was detained for several months in terrible prison conditions without the right of seeing his relatives, and then without interrogation or trial he was shot together with others who had been also arrested only because the authorities could not stand them.

After the forcible eviction of Fr. Constantine Ephremov, **Fr. John Timofeyev** took his place in the village of Zhuravlevka. At the beginning of collectivization in 1929, the priests proved to be a "hindrance" in the path of this "humane" plan. The following method of removing them was usually followed. Ever-increasing taxes were imposed on them, and when all their resources had been handed over to the authorities, Fr. John was arrested for "spiteful unwillingness" to pay the next contribution. His family (a wife and six children) were evicted from the village and abandoned, while Fr. John after the normal procedures was sent to a death camp in the Far East. From there he wrote about the very difficult regime and the hopeless condition of his health. Then the letters stopped and nothing more was heard of him.

*

Priest Ivan Viktorovich Kirillov was born in 1862 in the village of Amon, Khomutovsky region, Kursk province, and had an elementary education. On March 10, 1928 he was arrested and sentenced to three years' imprisonment. Nothing more is known about him.

*

Schema-Nun Pelagia was a nun in the Verkhne-Kharkovsky Nikolayevsky women's monastery. She defended it well, and prayed that she would die before its closure. On Great Thursday, March 26, 1928 she died, and immediately after Pascha the monastery was closed.

*

Igumen Macarius of the Kiev Caves Lavra began to serve in Kharkov in 1927. When Metropolitan Sergius' declaration came out in July, he rejected it and began to serve in secret. He was arrested and sent to Svirlag, Lodeinopol region, Petrograd province.

*

Hieromonk (?) Nicander, in the world Nicholas Ilarionovich Fedorchenko, was born in 1875 in Belgorod. On March 30, 1928 he was arrested, and on August 10 he was convicted in accordance with article 58-10 and sentenced to three years' deprivation of the right to live in the central cities of Russia and the Central Black Earth region. He was released under guard. Nothing more is known about him.

*

Priest Paul Gavrilovich Vasilevsky was born in 1888 in the village of Lipovets, Schigrovsky region, Kursk province, and served in Rylsk. On March 13, 1928 he was arrested and sentenced to three years' imprisonment. Nothing more is known about him.

*

Nun Joasapha, in the world Eudocia Denisovna Nikitenko, was born in 1888 in Belgorod. On March 30, 1928 she was arrested, and on August 10 she was sentenced in accordance with article 58-10 to three years' deprivation of the right to live in the central cities and the Central Black Earth Region, and was released. Nothing more is known about her.

*

Deacon Gregory Mikhailovich Bykanov was born in 1896 in the village of Khmelevoye, Fatezhsky region, Kursk province. On October 11, 1929 he was arrested and sentenced to three years' imprisonment. Nothing more is known about him.

*

Priest Elijah Timofeyevich Karasev was born in 1889 in the village of Popovkino, Dmitrievsky region, Kursk province. On November 17, 1929 he was arrested and sentenced to ten years' imprisonment. Nothing more is known about him.

*

Priest Nicholas Georgievich Karasev was born in 1892 in Dmitriev, Kursk province, and had a higher education. On November 21, 1929 he was arrested and sentenced to three years' imprisonment. Nothing more is known about him.

*

Priest Stefan Yemelyanovich Goncharov was born in 1881 in the village of Pushkarnoye, Korenevsky region, Kursk province. On November 29, 1929 he was arrested and sentenced to ten years in prison.

*

Priest Nicholas Mitrophanovich Korystin was born in 1895 in the village of Orekhovo, Kastorensky region, Kursk province, and had an elementary education. On December 16, 1929 he was arrested and sentenced to three years' imprisonment. Nothing more is known about him.

*

Priest Demetrius Mikhailovich Zavalovsky was born in 1886 in Graivoron, Kursk province, and went to live in sloboda stanitsa Chernynka, Kursk province. On December 14, 1929 he was arrested, and on December 27 was sentenced in accordance with article 58-10 to three years in the camps. Nothing more is known about him.

*

The clergyman Sergius Grigoryevich Popov was born in 1886 in the village of Orekhovo, Kastorensky region, Kursk province. On November 16, 1929 he was arrested and sentenced to three years' imprisonment.

*

Protopriest Alexis Popov was serving in the Smolensk cathedral in Belgorod, and at the same time taught the Law of God in the Belgorod pedagogical institute. He was at first an "advanced" priest in his political views and inclined towards renovationism, but soon he stood firmly on the path of the defence of the True Church. After the closure of the Smolensk cathedral by the Bolsheviks he was appointed rector of the Transfiguration cathedral, which became the city cathedral. Here he became greatly loved and respected for his fearless sermons and speeches at anti-religious meetings, at which he always emerged as victor. Once the former Moscow renovationist protopriest Kalinovsky gave a lecture on the theme: "Does God exist?" Fr. Alexis's reply was so crushing that those who heard it remembered for years afterwards. These were the days, just after the killing of Bishop Nicodemus, when many worthy priests of the city were arrested and killed. It was the period when they began to close the churches "at the demand of the people". Of course, the Bolsheviks could not allow such a priest to continue. However, they did not deal with him for a long time. Since he was loved by the people of the city, substantial and serious accusations had to be found against him. It was only in 1929, when a new wave of church closures began, that the authorities arrested Fr. Alexis and sent him to a distant camp without right of correspondence. Rumours of his martyric death came to the ears of his orphaned flock.

*

Priest Peter Stefanovich Puzanov was born in 1877 in the village of Plotovets, Korochansky uyezd, Kursk province. On March 30, 1929 he was serving in the city of

Korocha when he was arrested, and on August 16 was sentenced to three years in the camps in accordance with article 58-10. Nothing more is known about him.

*

The clergyman Benjamin Petrovich Pustovojtov was born in 1885 in the village of Ponyri, Zolotukhinsky region, Kursk province. On November 30, 1929 he was arrested and sentenced to three years' imprisonment. Nothing more is known about him.

*

Priest Trophimus Pakhomovich Chagovtsev was born in 1874 in the village of Gusarovka, Isyum region, Kharkov province. On January 9, 1930 he was arrested and sentenced to death. He was shot on February 25, 1930.

*

Priest Ivan (Jeremiah) Nikolayevich Zvyagin was born in 1871 in the village of V. Belitsa, Belovsky region, Kursk province. On August 19, 1930 he was arrested and sentenced to three years' imprisonment.

*

Priest Demetrius Rybalko was for many years a deacon in the Verkhne-Kharkovsky Nikolayevsky women's monastery. He was made a priest there after the revolution. Soon the monastery was closed and the inhabitants expelled. Fr. Demetrius moved to the neighbouring village, where there was no priest. The Bolsheviks noticed this, and closed the church there, too; but they first suggested to Fr. Demetrius that he abandon serving and begin to work. He continued to serve. He was soon arrested and died in prison in Kharkov in 1932. He was a simple, humble servant of the Church, but firm even till death.

*

Priest Cosmas Ivanovich Shafranov was born between 1870 and 1875 in the village of Kuskino, Chernyansky region, Belgorod province. From 1900 to 1904 he served in the village of Bolshaya Troitsa, Shebekinsky region, and from 1908 to 1929 – in Bolshaya Khalan sloboda, Korochansky region. In 1929 he was arrested and cast into prison in Belgorod. His property was confiscated, and he and his family were exiled in 1931 to Kropotkin, Irkutsk province. In 1932 he died in exile.

*

Priest Demetrius Nikolayevich Vornovsky was born in 1878 in the village of Buryin, Kursk province. In 1900 he was serving as dean in Miropolye (Studenok)

settlement, Sumsk district. During the First World War he served as a regimental priest on the Turkish front. Then he returned to Miropolye. He brought up eight children in a Christian spirit. In 1928-29 his family was burdened with intolerable taxes, for non-payment of which he was arrested and cast into prison. After confiscating his property, the authorities let him out and he and his family moved to the village of Belitsa, where he served in the church. In 1931 he was arrested in Belitsa. He died in exile in Vyatka in 1933.

*

The following suffered for their rejection of Metropolitan Sergius (Stragorodsky) and his pro-Soviet "Declaration" of July, 1927, and their membership of the True Orthodox Church:-

Priest Anton Ivanovich Krasnokutsky. He was born in 1877 in the village of Korotichi, Kharkov province into the family of a reader. He went to a theological seminary, and served in a church in Kharkov province. On January 15, 1930 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 2, 1931 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Philip Osipovich Nazaruk. He was born in 1888 in the village of Omelenets, Brest-Litovsk uyezd, Grodno province, and went to a village school. He served in the village of Akhtyrka. On January 12, 1931 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him. Nothing more is known about him.

Priest Demetrius Vasilyevich Anpilov. He was born in 1862 in the village of Ampilovak, Starooskolsk uyezd, Kursk province, where he served. In 1930 he was arrested for being "a participant in the Kursk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and was sentenced to three years' exile and sent to the north. In the middle of the 1930s he was released and settled in Alnery, Sukhino region, Smolensk province. In 1937 he was arrested and sentenced to death. On September 7 he was shot.

Nun Catherine (Trofimovna Fedorenko). She was born in 1907 at Potoki station, Kremenchug uyezd, Poltava province, and received an elementary education. She joined a monastery as a novice before being secretly tonsured. In the 1920s she was living in Kharkov. On February 4, 1931 she was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years in the camps and sent to a camp.

Reader Sergius Nikiforovich Pisklov. He was born in 1900 in the village of Dobrinskoye, Piskarevsky uyezd, and received an elementary education. He served as a reader and choir master in his native village. On January 16, 1931 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years' exile and was sent to the north. Nothing more is known about him.

Monk Jonah (Blazhenko). He was born in 1887 in a peasant family, and received an elementary education. He was tonsured with the name Jonah. He served in a house church in the village of Krinichnoye, Miropol district. In 1929 he was arrested in connection with the Kharkov branch of the True Orthodox Church, and on January 3, 1930 was sentenced to five years' exile and was sent to the north. Nothing more is known about him.

Monk Xenophon (Kirillovich Yatsuk). He was born in 1902 in the village of Mikhnevka, Shepetosky district, and received an elementary education. He was tonsured with the name Xenophon. On May 12, 1931 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

*

The "Podgornyyites"

Priest Basil Filippovich Podgorny. He was born in 1892 in the village of Trostyantsy, Sumsk uyezd, the grandson of the famous Monk-Elder of the Spaso-Evfimievsky Suzdal monastery, Stefan (Podgorny), and finished two classes at a village school. From 1907 he was in the Spaso-Yefimievsky monastery in Suzdal. In 1913 he was enrolled into the army, and from 1919 he was working in a field hospital in the army of Denikin. On March 19, 1922 he was ordained to the diaconate, and on September 10 (20) - to the priesthood, and became rector of the Trinity-Aninskaya church in the village of Syrovatka. From 1923 he was serving in the church of St. Andrew in the village of Ugroyedy, Sumy region. In 1924 he became leader of the "Stefanite" or "Podgornyyite" movement, and was appointed by Bishop Alexis (Buj) dean of the Sumy church district. In 1927 Bishop Alexis (Buj) made him dean of Josephite parishes in the Ukraine and Northern Caucasus, and also of all the communities of "Podgornyyites". In 1927 he visited the Josephite Bishop Barlaam of Maikop, who then set off for the Ukraine to ordain several priests for the "Podgornyyites". At the end of August, 1927 he settled in the village of Ugroyedy, Sumy district, and then moved to the village of Russkaya Berezovka in Belgorod district. In 1928 Fr. Basil was transferred from the village of Ugroyedy to the town of Sumi. The "Podgornyyite" movement gradually encompassed the Kulyansky district, the Donbass and the city of Taganrog. In the Sumy area alone there were about 20 parishes. On October 13 (or 16), 1930 thirteen leaders of the "Stefanite" of

"Podgornyye" movement, including Fr. Basil, were arrested. He was arrested in Sumy for being "the leader of the Sumy and Delbaltsevo groups of the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 2, 1932 was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Another "Stefanite" priest was **Fr. Anthony Krasnokutsky**, who served in the Kharkov district, and was serving in the city of Bogodukhov in 1944.

Priest Procopius Korobchenko. He was born in 1871 in the Ukraine. As a priest, in 1927 he joined the "Podgornyyes" and served illegally in a house church in the village of Polyakovo near Kharkov. In 1929 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist organization, the True Orthodox Church", and on January 3, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about him.

Priest Laurence Akimovich Lutsenko. He was born in 1884 in the village of Pavlovka, Bododukhovsky uyezd into a peasant family. He was a corporal in the tsarist army. In 1912 he joined the "Podgornyyes". In 1914 he was at the front, and from 1918 – in the White Army. From 1920 he was a priest, serving in the village of Volnoye in Trostynetsky district. He maintained constant links with Bishop Barlaam of Maikop. On January 17, 1931 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on June 28, 1931 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Joseph Bilanenko. He was born in 1888 into a peasant family, and received an elementary education. In 1927 he joined the "Podgornyyes". He served in the village of Nikitovka, Trostyanetsky district. In 1930 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Priest Gregory Yakovlevich Dolya. He was born in the village of Kirikovak, Akhtyrsk uyezd, and received an elementary education. He was a "Podgornyye", and served in the village of Laydnoye. On January 18, 1931 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years in the camps. He died while being interrogated in prison.

Priest Gregory Pavlovich Dudnik. He was born in 1884 in the village of Olshany, Kharkov province into a peasant family, and finished two classes at a theological school. He was a "Podgornyye", and served in the village of Trostyanets. On March 15, 1931 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years in the camps and was sent to

Svirlag. On July 22, 1933 he was conditionally released early from camp. Nothing more is known about him.

Priest Joseph Semyonovich Dumchikov. He was born in 1898 in the village of Dobrinskoye, Pisarevsky uyezd, Kharkov province in the family of a priest, and received an elementary education. He was a "Podgornyite", and served in the village of Pozhnyalo. On January 17, 1931 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk Savvas, in the world Seraphim Kalenikovich Ilchuk. He was born in 1884 in the village of Syatets, Kremenets uyezd, Volhynia province in a peasant family, and had an elementary education. From 1908 he was a novice in the Kiev-Caves Lavra, and was later tonsured with the name Savvas. Then he was ordained to the priesthood. He was a "Podgornyite". On January 16, 1931 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Michael Danilovich Lebedinets. He was born in 1887 in Zolochevo, Pisarevsky uyezd, Kharkov province, and received an elementary education. He was a "Podgornyite", and served in a house church in a village near Kharkov. On January 17, 1931 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Semyon Ivanovich Kuzmenko. He was born in 1876 in the village of Krasnopolye, Sumsk uyezd, Kharkov province into a peasant family, and received an elementary education. In 1912 he joined the "Podgornyites", and served in a house church in Krasnopolye. In 1929 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 3, 1930 was sentenced to five years in the camps and sent to the north. Nothing more is known about him.

Priest Ivan Fyodorovich Gres. He was born in 1884 in the village of Striguny, Belgorod uyezd, Sumy province in a peasant family, and received an elementary education. He was a "Podgornyite", and served in the village of Krasnopolye, Belgorod province. On February 12, 1930 he was arrested and sentenced to one year's hard labour. Then he returned to Krasnopolye. On March 10, 1931 he was arrested again for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years in the camps and was sent to a camp. Nothing more is known about him.

Priest Theodore Yelisseyevich Pavlov. He was born in 1895 in the village of Russkaya Berezovka, Belgorod uyezd, Kursk province into a peasant family, and received an elementary education. He joined the "Podgornyites", and served in the village of Debaltsevo as the rector of the prayer house of the Exaltation of the Cross. He also looked after communities in Makeevka, Stalino, Slavyansk, Verekhnyansk, Artemovsk, Roveneki and other places. He maintained constant links with the Catacomb **Bishop Barlaam** of Maikop. On October 17, 1930 he was arrested for being "the leader of the Debaltsevo group of the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 2, 1932 was sentenced to five years in the camps and sent to Bamlag. After his arrest the communities were served by **Monk Anthony (Chernov)** and **Priest Metrophanes Dus** from Khanzhonovka station. On October 15, 1934 he was released early and exiled for the rest of his sentence to Novosibirsk. Nothing more is known about him.

Priest Alexander Vasilyevich Ponomarev. He was born in 1888 in Sumy, and went to a theological seminary. He was a member of the illegal deanery council of the "Podgornyites". On January 16, 1931 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Reader Alexis Vladimirovich Ponomarev. He was born in 1888 in Sumy, and went to a theological seminary. A "Podgornyite", he was living in Sumy at the end of the 1920s. On January 16, 1931 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk Taisius (Karpenko). He was born in 1892. In 1927 he joined the "Podgornyites", and served in a house church in the village of Krasnopolye in Sumsk district. In 1929 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist organization, the True Orthodox Church", and on January 3, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about him.

Hieromonk Isaiah, in the world Ivan Ivanovich Kushnyrev. He was born in 1896 in the village of Kosilovo, Gaivoronsky uyezd, Central Black Earth province, and received an elementary education. He was tonsured and later ordained to the priesthood. He joined the "Podgornyites", and served in the church of the village of Nikitovka, Trostynentsky district. In the summer of 1930 he tried to raise a "peasant crusade" against Soviet power. In August he was arrested, and in December sentenced to five years in the camps and sent to the Baltic-White Sea canal. On September 1, 1937 he was arrested in camp, sentenced to death on September 9 and shot in Sandormokh grove on September 15.

Priest Gregory Arsenyevich Sokruta. He was born in 1903 in the village of Zhigalovka, Barovlyansky uyezd, Kharkov province, and received an elementary education. A "Podgornyite", he served in the village of Korbiny-Ivany, Bogodukhovsky region. On January 3, 1930 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Monk Leontius (Furdylo). He was born in 1888 in Sumsk uyezd into a peasant family, and received an elementary education. In 1912 he joined the "Podgornyites", was tonsured and served in a house church in the village of Berdyn. In 1929 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 3, 1930 was sentenced to five years' exile and sent to the north. Nothing more is known about him.

Monk Basil (Kozhushko). He was born in 1889 in the Ukraine into a peasant family, and received an elementary education. In 1928 he joined the "Podgornyites" and served in a house church in the village of Pokrovskoye, Sumy district. In 1930 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on July 21 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

*

In the west of Dnepropetrovsk (Yekaterinoslav) diocese, in Krivoy Rog district, there existed a large group of Josephite parishes – two deaneries. The first of these, Inguletskoye, was led by **Protopriest Nicholas Grigoryevich Fomenko**, who was born in 1891 in the village of Kozyrevka, Zinovievsk uyezd and finished his studies at a theological seminary (or, according to another source, the Shablovskaya pedagogical seminary). He was ordained to the priesthood in Odessa, and served as rector of the village churches of Krivoy rog uyezd: in the village of Bokovoye (between June, 1918 and September, 1920), in Korsunovka (from 1920 to 1924), in Iskrovka (from 1924 to 1929) and in Gurovka, Dolinsky region (from 1929 to January, 1931; according to another source – from 1918). In 1920 (1921, according to another source) he was arrested on a charge of "renewing an icon" and sentenced to a conditional three years in the camps. In 1923 he was made dean of the former Krivoy Rog vicariate. On January 13, 1929 he came under the omophorion of **Bishop Alexis** (Buj) of Voronezh, and on September 23 was appointed dean of the Inguletskoye deanery of the True Orthodox Church. He served in a private house since his church in the village of Iskrovka had been closed. Then he served in the Pokrovsky church in the village of Gurovka. There were 17 parishes in all in his deanery, including four in the regional centre, the large village of Petrovo. After the arrest of Bishop Alexis the Inguletskoye deanery remained for some months without a bishop. But in July,

1929, Fr. Nicholas went with the reader Gabriel Vdovichenko to Archbishop Demetrius in Petrograd. At first the archbishop recommended that they enter into relations with **Bishop Paul** (Kratirov) or **Bishop Joasaph** (Popov), as being the nearest bishops to them. But in the end he was persuaded to receive them himself, and he ordained Gabriel to the diaconate. In November, 1929 Archbishop Demetrius was arrested and the Inguletskoye deanery went over to independent administration, while retaining links with other Ukrainian Josephites. Thus in 1930 Fr. Nicholas twice sent members of the parish council of Gurovka to Kiev to bring back candles, and he invited True Orthodox priests to serve in the empty churches of his deanery. **Fr. Parthenius Fyodorchuk**, the priest of the St. Nicholas church of the village of Petrovo, corresponded with **Archimandrite Barsanuphius** (Yurchenko). On January 20, 1931 Fr. Nicholas was arrested for being “a participant in the Krivoy Rog group of the Dnepropetrovsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced in accordance with article 58-10 to three (or ten) years in the camps. Nothing more is known about him.

*

Ten Josephite priests were arrested at this time in the Krivoy Rog okrug, including:-

Priest Hippolytus Grigoryevich Samolyuk. He was born in 1897 in the village of Shcherbani, Zinovievsk okrug. He finished his studies at the Kherson theological seminary, was ordained to the priesthood and served in the church of the village of Gurovka, Dolinsky region. In the autumn of 1930, in the villages of Lipovka and Annovka, Pyatikhatsky region, there took place an armed anti-Soviet uprising of peasants, which was supposedly incited to this by the organization “The Sons of the Ukraine”, which was later destroyed by the OGPU. The disturbances exploded on the grounds of the bread-requisitioning campaign conducted by the local authorities. Soon they passed to the village of Bokovoye, Dolinsky region, where Fr. Hippolytus was carrying out a forty-day period of church serving. The investigative organs came to the conclusion that he had played a leading role in the peasant uprisings. On January 22, 1931 he was arrested for being “a participant in the Krivoy Rog group of the Dnepropetrovsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14, 1931 was sentenced in accordance with article 58-10 to three years’ exile and was sent to the north. Nothing more is known about him.

Priest Michael Stepanovich Vdovichenko. He was born in 1892 in Odessa and went to a theological seminary. He served in the village of Korsunovka, Petrovsky region. On January 19, 1931 he was arrested for being “a participant in the Krivoy Rog group of the Dnepropetrovsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years in the camps and was sent to a camp. Nothing more is known about him.

Priest Ivan Terentyevich Shvidchenko. He was born in 1891 in Tulcha in Bessarabia, and went to the Kishinev theological seminary. From 1918 he served in the village of Grigoro-Denisovka, Dolinsky region. According to another source, in the 1920s was rector of the church in the village of Alexandrovka, Petrovsky region. He joined the Josephites in January, 1929. From the end of 1930 to January, 1931 he was rector of the church of the village of Grigoro-Denisovka, Dolinsky region. On January 25, 1931 he was arrested for being "a participant in the Krivoy Rog group of the Dnepropetrovsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14, 1931 was sentenced in accordance with article 58-10 to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Peter Dmitrievich Popov. He conducted secret services in the Dnepropetrovsk region. He was arrested on January 16, 1931 for being "a participant in the Krivoy Rog group of the Dnepropetrovsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14, 1931 (according to another source, January 2, 1932) was sentenced in accordance with article 58-10 to five years in the camps and sent to a camp. Nothing more is known about him.

*

The neighbouring Josephite deanery of Bratolyubskoye was led by **Priest Maximus Rodionovich Zhuravlev**, who was born on August 13, 1878 in the village of Gurovka, Dolinsky region. He studied to be a teacher and also at Yelisavettgrad theological seminary. He was ordained to the priesthood, and from August 15, 1910 to 1922 was rector of the church of the village of Zhuravlevka, Akmolinskaya district. On August 13, 1923 he was elected dean of the Bratolyubskoye district of the Dnepropetrovsk diocese. He became rector of the church in the village of Bratolyubovo (from 1923) and in the village of Varvarovka, Dolinsky region (from 1926). At the end of 1928 he joined Bishop Alexis (Buj) of Voronezh together with his deanery (six parishes). After the arrest of Bishop Alexis he came under the omophorion of Bishop Maximus (Zhizhilenko), and then of Archbishop Demetrius (Lyubimov). On January 16, 1931 he was arrested in Gurovka for being "a participant in the Krivoy Rog group of the Dnepropetrovsk branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced in accordance with article 58-10 to three years' exile in the northern camps. Nothing more is known about him.

*

Many monastics were drowned in the river Don in Kharkov. And a nun tells the following story: "They took us all outside the monastery walls onto the river-bank. There some icons from our monastery were lying about in disorder. One of the chekists explained to us: 'Any nun who takes an icon and throws it into the river will

be allowed to live. But anyone who refuses to do this will herself be thrown into the water and drowned!"

"And they began to call out the names. The first to be thrown into the water and drowned was our abbess. And many, following her, preferred a blessed death. They were bound, thrown into the water and sank like stones. Many of them were reciting prayers, calling on God for help. Others went as if to a feast. But I, the wretched sinner, was terrified of death and went so far as to violate a holy icon of the Mother of God and Child. With my own hands I threw it into the water in order to live. But instead of life I received eternal death, not only in the age to come, but also here, on earth. Do you think I'm alive? I'm living my death! I'm tormented every day, every hour, every minute... But those who received martyrdom for Christ, in what a blessed state they went to eternal life! Woe to me, woe to me! And no-one will understand this except those who have refused a martyr's crown..."

And, going through the villages, this nun told the story of her great sin, her denial of God, while glorifying the feat of the martyrs.

Christian witnesses from various places have told of the terrible deaths - burial alive in the earth - that some holy passion-bearers underwent at the hands of their torturers. Especially notable for its most evil, satanic inspiration was an incident in which the chekist warders decided to make a particular mockery of their victims, the monks and nuns. The torturers first stripped their victims naked and then bound them together in pairs, a monk and a nun, laughing and shouting: "We're marrying them, giving them husbands and wives!" Then they lowered them into a hole as into a grave, where they remained as before... After that they began to fill up the grave with earth and bury them as they were, praying, weeping, lamenting and calling on God for help: "Lord, help! Help, O Lord!" Not only did the holy martyrs weep, but also the whole people who were witnesses of this agonizing death... But the death they longed for did not come immediately. The burial mounds continued to move and "breathe" until the following day.

*

Igumen Alypy, in the world Alexander Andreyevich Yakovenko, was born in 1881 in the village of Plekhteyevka, not far from Lyubech, Chernigov province. In 1903 he was called up and sent to serve as a sailor in Kronstadt. Here he got to know Fr. John of Kronstadt, who became his spiritual father. After military service, he returned to his homeland, where he accepted an obedience in a monastic venture next to his village. He was then transferred to the Chernigov monastery of the Holy Trinity and the Prophet Elijah, where he became close to Fr. Laurence (Proskura). He was tonsured with the name Alypy, and in 1914 he was ordained to the priesthood. Because of his devotion to St. John of Kronstadt he was accused of belonging to the sect of the Johnnites, and was banned from serving. But after the brotherhood protested, Bishop Basil (Bogoyavlensky) removed his ban. In May, 1918 Fr. Alypy and Fr. Laurence set about building a new cave complex and underground church

on Boldiny hills in Chernigov. The people called the new complex "Alypy's caves". He rejected the declaration of Metropolitan Sergius, and together with Fr. Laurence, Igumen Smaragd and others supported Bishop Damascene (Tsedrik). In 1931 he was arrested. In 1935 he secretly returned to Chernigov and settled in the village of Svin (Ulyanovka), where he organized a secret skete of the True Orthodox Church. In 1937 he illegally moved to Chernigov and set up a secret house church, serving the liturgy there every day. During the German occupation in 1941 he came out of the underground and returned to Svin to organize Church life there. In 1943, when the Red Army returned to Chernigov, he was killed by red soldier through a grenade thrown under his feet because he refused to recognize Soviet power.

*

Schema-Archimandrite Seraphim, in the world Nicholas Mikhailovich Sangushko-Zagorovsky, was born on July 27, 1872 in Akhtyrka, Kharkov province into an ancient princely family which had moved into the priestly caste. His father, Deacon Michael Feoktistovich, died young, leaving his three children to be brought up by their mother, Paraskeva Andreyevna, a clever and energetic woman. His brother Michael became a priest, but died young. Kolya Zagorovsky was a happy, boisterous, talented boy. From childhood he loved his native Ukrainian language and popular songs. He demonstrated an exceptional talent as a comedian; every appearance of his on the stage elicited a storm of laughter. Nicholas' fame as a comic actor spread far beyond the bounds of the Kharkov theological seminary, where he completed his studies in 1894. He was invited to join a celebrated Ukrainian troupe, but Paraskeva Andreyevna wouldn't hear of it.

"I want to see you in golden rizas, otherwise I'll curse you," she declared to her son.

He had to submit. Nicholas married Catherine Ivanovna, an educated woman who had graduated from the diocesan school for daughters of the clergy. The couple had two children. Then, in 1894 he was ordained to the priesthood. The village where Fr. Nicholas was sent as pastor was called Malyzhino, in Bogodukhovsky uyezd, Kharkov province. It was in the back of beyond. This was difficult for Fr. Nicholas, because he had nowhere to demonstrate his richly endowed nature. The icon of the Mother of God which he had in his cell was the witness of his bitter tears. He called on the Mother of God to help him in his spiritual struggle. And then a miracle took place: his brilliant natural talents were transformed into spiritual ones: the artist-comedian became the famous preacher and people's pastor. Although the icon before which he prayed was painted in the Italian style and was not a copy of the ancient icon "Search of the Lost", Fr. Nicholas called it "The Malyzhino Search of the Lost". He adorned it with precious stones and venerated it as wonder-working. How many times thereafter did he sing the akathist in front of it: "Rejoice, grace-filled Virgin Birth-giver of God, the saviour of all the lost"! And the Mother of God came to help, healing and driving out demons.

The people loved Fr. Nicholas and surrounded him tightly, not leaving him even when he moved to Kharkov to give his children education. In 1908 Fr. Nicholas became the rector of the city's hospital church of St. Seraphim. In 1909 he was transferred to the church of St. Theodore the Studite attached to the Alexandrovskaya hospital. Here he continued to serve akathists in front of the icon and give sermons. Soon his reputation as a new Chrysostom spread throughout Kharkov, and the people began to come to him from all directions.

A women's monastery began to form around him. With the sisters he would make pilgrimages to Belgorod and other holy places. In the 1910s Archbishop Anthony (Khrapovitsky) of Kharkov gave his blessing to the opening of a women's monastery in the name of the Mother of God "The Search of the Lost", and blessed Fr. Nicholas to be the nuns' spiritual leader. A three-storeyed building was set aside for it, and all the necessary preparations had already been made when the revolution broke out. But the monastery continued to exist in secret.

One of the novices was Ulyasha Nozdrina, later Mother Magdalina of Lesna monastery. When Fr. Nicholas was forced to leave Kharkov, he chose her as one of those who were to accompany him. She remembers: "Vladyka John Maximovich was a student then, and he used to visit Metropolitan Anthony [Khrapovitsky, at that time archbishop of Kharkov]. The relics of St. Meletius were there, and Metropolitan Anthony blessed our batyushka to look after them. Batyushka would come there every day, as would Vladyka John, who was then known as Misha and who would always ask batyushka's blessing to go to his studies. Once Fr. Nicholas said to him laughingly:

"Misha, you never miss the batyushka. You will probably become a bishop or a saint."

"It's you, Fr. Nicholas, who will become a saint," replied Misha.

"And look, you see, Vladyka John became both a bishop and a saint, he is soon going to be glorified [he was glorified by the Russian Church Abroad in 1994]. And my batyushka is also a saint..."

"Batyushka was a holy man. He did so many miracles! I remember once there was a terrible drought, and batyushka organized a pilgrimage to go to Svyatogorsk monastery to pray for rain. So many people gathered, several thousands. They walked in groups with icons and gonfalons. Everyone was singing. When they arrived, they began to serve an all-night vigil in a wood near the monastery, for none of the churches could accomodate everyone. And the vigil went on all night, and the hieromonks were confessing the people all night. And in the morning practically everyone received Communion. And when Communion was finished, batyushka said:

"And now we are going to pray God for rain. Everyone fall face down and pray God until heavenly tears begin to drop on the earth."

"Everyone fell on their knees. But the sky was completely clear. And suddenly clouds began to gather, and drops of rain began to fall like tears. Of course, everyone jumped up ran for cover - it was a real downpour. After the meal, they asked batyushka:

"Are you going to ring for the people to gather?"

"But it was pouring cats and dogs at the time. Batyushka thought for a little, dropped his head, and then said:

"Ring!"

"And suddenly the rain stopped. So we returned home so joyful, so happy. Everybody looked at us out of the windows, they didn't understand what had happened. But we waved at them with branches and sang:

"Christ is risen!"

"And how many people he healed! They often used to call him to the village of Pokrovskoye, he often went there to visit the sick - there were many demon-possessed people there. Batyushka had only to come within a few versts of the village, and all the demon-possessed people were shouting:

"He's coming, he's coming to torment us, the whining bald-head is coming to torment us!"

"And several people were already holding these possessed people down - they were so strong and furious. Batyushka came with the icon, served a moleben, then everyone came up to kiss the icon. And then, my God, what shouting, what a noise! And then they gradually quieted down, batyushka read a prayer over them, and while he was there the demon-possessed came peacefully up to receive Communion, and while this was taking place there was no shouting or cries. And how they loved batyushka! When there was a famine, this village of Pokrovskoye brought food in on carts. Batyushka took nothing for himself, but handed it out. My sister and brother were in a home - we were orphans, you know - and he sent provisions to the orphanages: one cart to one home, another to another, a third to the prison. It was all distributed. And when they arrested him, they brought so much food that the whole prison was fed.

"They later sent batyushka to Petrograd [in 1923]. And there, too, he healed very many people. In Petersburg there was a widow who was dying. She had two small children and a sister, and someone told them that there was this batyushka, call him if she's dying, and he'll help you. Batyushka and I went there. She was lying in bed,

almost dead. She couldn't open her eyes any longer. Batyushka began to serve a moleben in front of this icon, then an akathist, while the children said:

"Batyushka, mamochka is almost dead, you have to serve the service for the dying.'

"Don't worry, leave her, let her lie peacefully. The Mother of God will grant it - she'll get better.'

"And then, on the second day, she suddenly came to. It turned out that she had felt that someone was praying for her. Of course, they immediately called batyushka, and he came with the Holy Gifts to communicate her. We arrived there, and she opened her eyes and said:

"Who's come to us? Call him, quickly!"

"He confessed her, gave her Communion, and the next day the children came and said:

"Batyushka, mama is feeling better!"

"And then she recovered. So the children sewed a Russian belt with flowers which priests used to wear and brought it to batyushka. They were so grateful! And she recovered and became his faithful spiritual daughter."

Another spiritual daughter of batyushka's, Mother Ierusalima, recounts:

"Fr. Nicholas Zagorovsky served in the hospital church. What joy he gave to the sick people at Pascha! He would exchange kisses with all of them, and would go round giving them all pascha and eggs. He was so welcoming and tender, his only words were: "my joy", "my little one", "my sister" - that was how he addressed his flock. And every Sunday with him was like Pascha. The services were long, until three in the afternoon, and the Liturgy always ended with an akathist to the Mother of God "Search of the lost". During the akathist the whole church was on their knees, everyone was weeping, and he was weeping. His sermons were also very long, two hours long, and during the sermon he was weeping all the time, and everyone was weeping, so that even the walls were weeping, because so many people were packed in that they became wet from the people's breath. And after the service everyone would be invited to a meal, to drink tea and sing psalms and spiritual songs. Batyushka himself set many psalms to music."

In June, 1918 Fr. Nicholas was arrested in Kharkov, but was soon released. In July, 1922 he was transferred to the Nativity church in Kharkov. On March 17, 1923 he was arrested for resisting the renovationists.

Mother Ierusalima continues: "I remember him declaring to the people that today would be his last Liturgy, he had to prepare for his arrest because they had said to him:

"Don't commemorate Patriarch Tikhon."

"I couldn't reconcile myself with this. And when he said this, there was such an outburst of weeping that it could be heard a kilometre away on the street. He wept and sobbed, and everyone accompanied him, and in the evening they came to his house and arrested him. They put him in [the Kholodnogorskaya] prison. Now he had a very large flock around Kharkov, and when they learned that he had been arrested, in the morning the head of the prison got a fright: the whole of the square round the prison was covered with peasant carts which were full of food with which they fed all the prisoners. And when the head of the prison saw that neither that day, nor the next, nor the day after did the carts leave, and so much food that they didn't know what to do with it, he decided to send him to Petrograd. And he took with him one nun, the most energetic one, Ulyasha..."

On May 15, 1923 Fr. Nicholas was convicted of "preaching of a counter-revolutionary content" and sentenced to three years' exile beyond the bounds of Kharkov. This was part of "The Case of Bishop Paul (Kratirov) and others, Kharkov, 1923".

They went to Petrograd, and Fr. Nicholas constructed a house church for himself, continuing to direct his nuns in Kharkov. In the middle of 1926, after his release from exile, he returned to Kharkov. However, in 1928 he went to Petrograd, joined the Catacomb Church and commemorated only Metropolitan Peter in services. His health worsened...

He wrote to his "children-orphans": "I don't serve anywhere... Such is the will of God! I have been alone in my little cell. I'm getting used to reclusion and silence and quiet, private prayer. Here is my service, and prayer, and the Mysteries of Holy Communion... Here I experience both all my joys and my sorrow... Ulyasha bows down to you all in heart and soul... How often she remembers you all and asks for your holy prayers..." "With you and amongst you my heart has taught me and has learned to experience the fullness of that grace-filled heavenly spiritual mystical union with Christ and in Christ, about which one can only judge from the words of the holy Apostle Paul: 'Eye has not seen, nor ear heard, not has it entered into the heart of man, what God has prepared for those who love Him'... Remain patient, my little ones, and pray to God! And live in God like the wise Virgins of the Gospel. Do not weaken in your exploits of piety and purity of life, do not become cold towards prayer, but the more apply yourselves to the Jesus prayer and the '500s' [Optina prayer rule]. Commune of the Holy Mysteries of Christ more often. Be vigilant! Stand on guard, for the world is trying to catch you from all sides... It remains for us only to follow Him obediently. In this is the whole meaning of the blessed condition of man when he has given himself to Christ: not looking worriedly ahead, nor being

frightened over the next step, not choosing his path himself, not laying upon himself in advance the burdens of coming woes, without fear, with firm faith, peacefully to follow after the Shepherd, step by step, rejoicing and always remembering that 'He goes before you...' Go then, my children, after Christ!... It is for this reason that I joyfully suffer and bear the cross of exile... Alone I go to pray at the Athonite podvorye. Alone I weep there, tucking myself into a corner. Alone I return again to my little cell. And my only joy is that every day I have the happiness of communing of the Holy Mysteries of Christ in my cell!... So, my children, I live in hope of the coming Pascha that has no leave-taking..."

On January 7 (17), 1930 Fr. Nicholas was arrested in connection with the Petrograd branch of the True Orthodox Church and cast into prison. On August 3 he was sentenced by the OGPU to five years in the camps, and on August 18 he was sent under convoy to Solovki. Matushka Ekaterina Ivanovna and Ulyasha Nozdrina undertook the distant journey to visit batyushka.

During his time in Solovki (1930-35) Fr. Nicholas was widowed, and he was secretly tonsured into monasticism with the name Seraphim.

In 1935 Fr. Nicholas and some other prisoners were sent to a settlement in the far north. Exhausted and tormented, they walked across the tundra. Once they stopped for the night in a deserted chapel. Fr. Nicholas woke up and saw that he was sleeping under an icon of the Mother of God "Search of the lost". This encouraged him enormously, and he felt that he was under the protection of the Mother of God. He was the only one to reach the destination: the others all died en route.

Ulyasha, self-sacrificing as ever, did not abandon batyushka. She came to him on a cart, bringing a basket full of provisions. She had to go across thousands of versts of taiga, but the Lord preserved her, and she arrived safely. Batyushka was being guarded by sentries, but Ulyasha did not lose her presence of mind. She called the soldiers Petka or Vanka.

"This is my uncle," she told them. "He took me in when I was orphaned and brought me up. You also have a mother - remember her! Let my uncle eat with me!"

Permission was given, and batyushka went to eat with Ulyasha.

When Fr. Nicholas had served his term of punishment, in January, 1935, he was released to live wherever he liked except Kharkov province. He chose the town of Oboyan in Kursk province, which was the nearest to Kharkov. As they were travelling towards Oboyan by train, Fr. Nicholas and Ulyasha were talking about the fact that they knew no-one there and there was nowhere for them to go. By chance the wife of an exiled priest heard their conversation. She informed them that there was a secret women's monastery in Oboyan, and gave them its address. They set off there, but the mother-doorkeeper categorically refused to let them in since she feared that the authorities' attention would be drawn to the monastery.

"Still, please tell the abbess about us," asked Fr. Nicholas. Mother abbess soon came out and welcomed them in. It turned out that during the night St. Seraphim had appeared to her in her sleep and said:

"Seraphim from Kharkov is coming to you. Receive him."

Batyushka Nicholas, in monasticism Seraphim, began to weep...

In Oboyan they lived very quietly. Fr. Nicholas never came out onto the street by day. Sometimes his Kharkov nuns came to him by night, and in this way he directed their secret monastery. Ulyasha lived in complete obedience to batyushka; she was tonsured by him with the name Seraphima.

Mother Magdalina liked to tell the story of how she became a nurse in Oboyan with Fr. Nicholas' help. The story was as follows. When they went to live in exile in Oboyan, Ulyasha worked in the hospital as a junior nurse. However, an unexpected order arrived: all those with little education had to take an exam in accordance with the ten-year plan. Ulyasha was not very good at studying. So Fr. Nicholas began to give her lessons. Before the exam batyushka wrote a composition entitled: 'Morning in the settlement', and ordered Ulyasha to take it with her and write it out when they declared the subject of the essay. And in fact they gave the subject: 'Morning in the settlement'. For the oral exam Fr. Nicholas told Ulyasha to learn a poem. When they asked in class who knew this poem, it turned out that Ulyasha was the only one who knew it. So she passed her exam and became a nurse.

During the war Oboyan was occupied by the Germans. However, they were very respectful to Fr. Nicholas. He was soon driven home to Kharkov by ambulance, where celebrated services in his house in the presence of a large congregation.

Mother Ierusalima: "When batyushka returned to Kharkov, he did not serve in a church, but in his own home, in the semi-basement. What Liturgies they were, such a triumph! My mother, sister and I always went. The whole room was full of people, it was a big room, it was always full of people. The chanting was beautiful, the nuns always did the singing, everyone received Communion, everyone was so joyful, as if the old times had returned. But then the reds began to attack. They would have arrested him, of course. His daughter, Lydochka, had already left with her husband. And he said to matushka:

"I can't wait for the reds here, I even get frightened when I think they're approaching."

However, Mother Magdalina said: "Batyushka did not want to leave, but his family wanted him to leave. Now batyushka's son-in-law, Lydochka's husband, worked in the theatre as an opera director. And when the opera left, he and Lydia

with their little son Seryozha also left. They wanted to take batyushka with them, but he wouldn't in any circumstances. At this point the people came, they all came.

"Batyushka, if you stay, they'll take you, you'll be exiled, or rather they'll kill you, and we don't know where your grave is."

"No," he said, "I'm not going anywhere, I'm staying come what may."

"But his daughter and son-in-law arranged it so that the Germans sent a car for batyushka. They simply arrived and said without any discussion:

"Batyushka, you must go!"

"But his matushka could not leave the house, because her daughter had gone, everyone had gone, and she needed to look after the house. So she, Mother Meletia and Dunya remained at home and told me:

"Ulyasha, you have to go with batyushka."

"Batyushka was already old and ill. Of course, I was a little frightened of going, and I asked one other sister, Xenia, about it. But at this point the wanderer, Petro, also decided to go with us. And I felt a little better, because I was at any rate not alone, there were the three of us. They immediately took us to the train. I left in the clothes I was standing in, but then the sisters ran up to the train and brought some things for batyushka, a coat for me and something else. But batyushka was ill, he often had heart-attacks. We arrived at Peremysl in Poland, and there batyushka became really ill, so we had to stop in Peremysl. Batyushka was put in hospital, he was feeling very ill. I didn't leave him, but nursed him and did everything. Then they called his daughter and son-in-law, they all arrived. He was lying quietly in bed. Tears were flowing out of his eyes. He opened his eyes, looked at everyone and said:

"I don't see Ulyasha."

"Then he stretched out his hand and I held him, and he took my hand and kissed it, and I felt that he was thanking me for not leaving him. And his tears again began to flow. His daughter took a clean handkerchief and began to wipe his face, and in this way he quietly, peacefully died. Almost the whole hospital came to look - he was lying so radiant and smiling! There was a church there, and on Orthodox feasts a Russian priest would serve. Batyushka died on the eve of the Feast of the Protecting Veil of the Mother of God [September 30 / October 13, 1943], and on the feast there was a Liturgy. We read the Psalter for batyushka, and there were pannikhidas, and he was buried in Peremysl. And it turns out that in the place in Peremysl where he died, his grandparents and great-grandparents had all died. You know, batyushka was from an ancient family. And there was even a monastery of the Zagorovskys somewhere there."

Hieromonk Seraphim, in the world Daniel Ivanovich Shevtsov, was born in 1875 in one of the villages of Voronezh province (according to another version – in Kharkov). In his youth he entered the Sviatogorsk Dormition desert in Kharkov province, one of the oldest monasteries in the south of Russia, which had 600 brothers by 1917. Daniel Shevtsov was tonsured with the name Seraphim in honour of St. Seraphim of Sarov. Later he was transferred, for his good moral life, to the Pokrov men's monastery in Kharkov, where the diocesan administration was. He was ordained to the priesthood by Archbishop Anthony (Khrapovitsky) of Kharkov.

In 1922, in view of the closure of the monastery by the Bolsheviks, Fr. Seraphim went to live with a poor widow. He was very ill at that time, and the widow looked after him until he recovered. From this time he lived in flats in Kharkov and the surrounding district. In 1937 he was sentenced to three years in prison for “unlawful activity”. After his release he continued to live illegally in Kharkov. From 1941, after the Germans occupied Kharkov, Fr. Seraphim came out to serve openly and began to look after people over a wide territory. Other catacomb priests serving in the area at this time were **Fr. Anthony Kranokutsy and Protopriest Nicholas Butkevich**, who were serving in the city of Bogodukhov in 1944. During the war **Matushka Pelagia** came to Voronezh province and founded a community of True Orthodox Christians. After her departure to Kharkov district, the leader of the group became **Matushka Thecla** (Trofimovna Nesterenko), who was sent by Fr. Seraphim from Kharkov to Voronezh region in autumn, 1944. Contributions, or tithes, were sent from the members of the community to Kharkov.

In 1946 batyushka was condemned for a second time, to seven years' imprisonment. At the trial in Kiev, in the presence of more than ten clergy, Fr. Seraphim was offered a parish on condition that he was registered and conducted services together with the other priests, who had signed the declaration of Metropolitan Sergius. He refused, and was sent to prison.

On his release in 1953, he continued to lead a catacomb community. “When it became extremely dangerous to pray in private homes because of the persecutions by the authorities, batyushka decided to dig out a cave. Not far from Kharkov there was the village of Tishki. In this village there was a street going up a tall hill. In the courtyard of the house where Fr. Seraphim was living temporarily, almost halfway up the hill, thick bushes were growing. And in was in this unnoticed place that they decided to dig a hole underground. They dug carefully, for a long time, under the direction of batyushka. When they had dug it out, there was a big basement the size of a spacious room, Air had to be pumped into the room artificially... [because] there was no normal ventilation. But there were icons in the catacomb, lampadas and candles were burning, and the Liturgy was celebrated. This continued for a certain time. Then once a new woman came with a group of Christians. When batyushka saw her, he said to his children: “Whom have you brought? Quickly get ready, let us leave this place.” Early in the morning, before dawn, all the believers who were there,

with icons in their hands, left the cave with Fr. Seraphim leading them. They went through the kitchen gardens (at that time the sunflowers were flowering, and the maize was as tall as a man) and through the woods to escape the organs of the KGB, who at that time had surrounded the house. Fortunately, they did not find any of those escaping. The woman who had brought them to batyushka was the wife of a priest who served the sergianists. She shared information with him, and he informed the organs.

“Eyewitnesses who knew Fr. Seraphim affirm that he had the gift of clairvoyance. Once while batyushka was sitting and chatting with his spiritual children, he said: ‘You, Nazarius, will be imprisoned for the faith. You, Maria, will also be taken. But you, Melania, will remain in freedom, they will not take you.’ He who writes these lines is a witness of the truth of these words of Fr. Seraphim, although the people have already departed into Eternity. Batyushka did not reply to difficult questions immediately. He would go into reclusion, pray to God, and only on the second day would he give a precise reply. Before his death he gave instructions to his spiritual children on how to live after him. And he said: ‘If in future you meet a true priest, I bless you all to go under his spiritual direction.’”

He died in 1955, and was buried secretly. Not knowing that he had died, the “organs of internal affairs” searched for him. When his grave was finally discovered, an army detachment was summoned to lift his coffin. When they had dug down to the coffin, its corner had rotted away, and through the opening there wafted a wonderful aroma. The bosses who were standing by said: “The believers poured so much perfume into the coffin that the aroma is spreading to this day.” When they opened the coffin, the body lay in the same condition as if it had been buried the day before. When they told the boss that the body had been lying in the grave for a year and a half, he was disturbed and said: “It’s impossible.” But when he was finally convinced of the truth of what was said, he was very perplexed. Soon the coffin with the body was taken away. Many citizens of the city of Chugev, which is 45 kilometres from Kharkov, watched as it passed by. Nobody knows where the grave of Fr. Seraphim is now. The boss only said: “We shall arrange it so that crowds of people do not go to his grave.” While he was still alive, batyushka used to say to his spiritual children: “When I die, they will not give my body peace in the grave...”

Before his death batyushka said: “I cannot appoint you a priest, but I give you instructions on how to live in order to be saved. I entrust you to the Mother of God, and if you follow my instructions, you will be saved.” After the death of Fr. Seraphim, some of the believers went to another Kharkov catacomb priest, **Fr. Nicetas Lekhan**, but most continued to live without a priest. And today in Kharkov and Kharkov district his faithful children still live and pray. They are called “Seraphimovites”, and they hope only on God, pray to God and commune of the crumbs of the prosphoras remaining from Batyushka Seraphim... Save them, O Lord, through the intercession of the Mother of God!

*

S. Gap writes: "In the church of the Nativity of the Mother of God in the village of Andreyevka, Novoselsky region, Donetsk province, there served **Priests Alexander Kaltypin and Basil**, and **Deacon Timothy Ivanovich Timofeyev**. For refusing to sign the declaration of Metropolitan Sergius they were arrested and sent into exile, where they remained for eight years. On returning to their homeland, they dispersed to their places of residence.

"Fr. Alexander returned to his family in Andreyevka. He worked in the sovkhoz "Dry Pits" as a simple worker, secretly carrying out needs. After the occupation of the Ukraine by the Germans, these three clerics again came together, opened the church and served in it. For his firm stand in the faith Fr. Alexander was appointed dean of Yekaterinoslav by Bishop Demetrius. Deacon Timothy was held in great honour by the priests and parishioners. He conducted the choir well, knew the services well, preached, and was an active struggler against renovationism and communism. When the Germans began to retreat, Deacon Timothy was evacuated together with Bishop Demetrius and was ordained to the priesthood by him. We know nothing about his further destiny. There is only a rumour that he served in the U.S.A.

"[While serving in Andreyevka], these three clerics were often joined by the **priest Panteleimon** from the village of Olchinki, where he was the rector of the church... In 1945, all the priests who had served during the German occupation were assembled by order of the Moscow Patriarchate in the town of Grishino (Krasnoarmeisk). Fathers Panteleimon, Basil and Alexander also appeared. Under pressure from the representatives of the Moscow Patriarchate, the clergy signed the declaration of Metropolitan Sergius and read it out in church during the service. Frs. Alexander and Basil did not hold out and signed the declaration. For this they were allowed to serve in church. But Fr. Panteleimon did not agree to sign, and was not allowed to serve in his church. Having explained the situation to his faithful, Fr. Panteleimon began to serve needs outside the church.

"Batyushka came to his parishioners in our village of Andreyevka, who had not accepted the renovationists before the war. He explained the situation to them and told them about the fall of the former priests Alexander and Basil. Fr. Panteleimon warned his parishioners about the danger involved in going to their services. Then batyushka celebrated the Liturgy in the home of one of the parishioners. I was one of the witnesses of this. I served in the altar... After the last Liturgy I accompanied him to our house with the chalice containing the Body and Blood of the Lord to commune our family. Our house was three kilometres from that place, and I went 100-150 metres ahead on the street. He communicated our family, and his parting words were:

"'Have no communion with the Moscow Patriarchate.'

"We have kept this testament of Fr. Panteleimon to the present day. He told us that he would be arrested. All the parishioners whom he had confessed and communicated accompanied him on his way with tears.

"Soon he received the following summons in the post from Metropolitan Sergius [i.e. the Moscow Patriarchate]:

"We have heard that because of age and weakness you cannot serve, but sign our declaration that you are a member of our church.'

"Fr. Panteleimon wrote the following reply:

"I confess the Holy, Catholic and Apostolic Church, but I don't know you, and I will not sign your declaration.'

"Two weeks later, the GPU arrested him, his daughter Maria and the warden of the church. They were exiled to Siberia. Seven years later, when they had served his sentence, his daughter and the warden returned to their homeland. But Fr. Panteleimon died in exile.

*

Priest Basil Semyonovich Kharchenko was born in 1889 and lived in the village of Petrovka, Kremenchug region, Poltava province. In 1930 he was arrested for his religious convictions together with the village priest. His eight small children were expelled from their house. Five soon died from starvation. In 1938 his son **Gregory** was repressed and sent to Siberia. He returned in 1952. Fr. Basil was exiled to the Kola peninsula. His wife visited him there. Nothing more is known about him.

*

Priest Paul Volodin was born in Vladimir province in about 1870. Who were his parents or of what station in life we do not know. The name of his matushka is unknown, but they had four children: three sons and a daughter. During the closure of the church they arrested batiushka and asked him: "What is your attitude to Soviet power?" He replied: "I am already old". The authorities, to the amazement of all, released him. In all this time batiushka was not once arrested. After the appearance of the notorious declaration of Metropolitan Sergius in 1927, the parishioners decided to reject it. This decision was taken at a general parish meeting attended by 34 people on November 20, 1928. It is probable, although not known for certain, that Fr. Paul then came under the omophorion of **Hieromartyr Bishop Paul** (Kratirov), who was at that time leading the True Orthodox in Kharkov province.

In April, 1929, Fr. Paul was no longer serving in his old parish. It seems that he went to serve in the church of the Dormition in the village of Diachkovsk, some 18 kilometres from Staroverovka, Novo-Valolazhsky region until it was closed in

January, 1930. Staroverovka was a huge Russian village stretching out for 20 kilometres. It had been founded by Russian Old Ritualists in 1737. Then it had been a wild field, which in the course of the colonization of the south of Russia was developed by military settlements of Russian service people and Ukrainian Cossacks for the defence of the southern frontier from the attacks of the Crimean Tatars. The village was situated 18 kilometres from the frontier, which passed at that time along the so-called Ukrainian line; the construction of the Ukrainian line took place in 1731-38, and stretched for more than 250 kilometres. The population of the village were Old Ritualists, but in the 19th century they accepted a priest from the Greco-Russian Orthodox Church, and from that time only the name of the village remained as a silent witness to those who had founded it. The village was divided into four parts, and each part had its own church. Fr. Paul was sent to serve in the part of the St. John the Theologian, where he served until its closure in 1930, after which the church was turned into a club.

After the closure of the church, Fr. Paul began to serve in private houses. People came to him from the surrounding villages, including: Medvedovka, Vlasovka, Stanichnoe, and Paraskoveia, and he would travel to the suburban stations of Pokotilovka, Yuzhny, Komarovka and in Kharkov itself. During the war he would go to **Hieroconfessor Seraphim** (Zagorovsky) in Kharkov for confession.

In his village Fr. Paul had faithful helpers in the persons of the church warden Auxentius Ivanovich Reprintsev, who was born in 1898, and his wife Maria Evstafievna. They had a daughter, Irina, who went with batyushka around the villages, helping him in the services, and also so as not to attract the attention of the authorities. It was as if a grandfather and his granddaughter were travelling.

Fr. Paul was also greatly helped by the president of the church council, Timothy Karpovich Kofanov and Nun Mariamna, who had struggled in one of the Kharkov monasteries but who after the closure of the monastery had been forced to return home. Batyushka often lived in Matushka Mariamna's house and served the Liturgy there. He always served at night so as not to attract the attention of the authorities.

During the war, after the arrival of the German armies, the church was opened, and batyushka began to serve openly. So when in 1943 the Soviet armies began to approach, he was forced to leave with the German army, since he would have been arrested and shot by the NKVD if he had remained. It is known that many catacomb priests suffered that fate. Thus in Sumy province after the arrival of the Red Army **Hieromonk Methodius and Priest Ioann** were arrested and shot on February 9, 1943. In 1944, when the front-line was already far away, **Hieromonk Ioasaph** was arrested together with his niece. They wanted to shoot them against the wall of a hut in the yard, but then they decided to send them to 10 years exile in Kazakhstan. Many others, all those who were not shot in the first days, were given various sentences in the camps and in exile. On the first day of the Red Army's occupation of Kharkov, the NKVD came to **Fr. Seraphim** (Zagorovsky)'s flat so as to arrest him. But they told him that he had left the previous evening.

In Germany batyushka served in the camps for eastern workers, and after the liberation of the camp by the American army he secretly returned home in 1945. Some of his fellow-villagers went to live in the USA and joined the Russian Church Abroad. After his return home batyushka was constantly in an illegal position, did not register anywhere, and wandered from place to place looking after his flock. He was strict, very attentive to the services and often checked that his parishioners were attending, asking: "What was today's Gospel reading? In what tone were the troparia chanted?" He tried to make the service comprehensible to people, so that they should take an active part in it.

Fr. Paul died tragically in 1954, when he went to look after his flock not far from Kharkov. He was already more than 80 years old, and he could not hear well; when they were crossing a railway bridge, he did not hear the approaching train, and was swept off his feet by a rush of air from the train and fell from the bridge. So he died fulfilling his duty to his flock.

None of his flock knew about his death. When batyushka did not come as expected, people began looking for him, but could not find him. But then the servant of God Raisa had a dream that they had to look for him in Kharkov. She went to the city and began to go round the hospitals looking for him, and found him in one of the morgues. Since nobody had come for his body, he was going to be buried after three days. However, the Lord arranged that Raisa should see a little bag with the Holy Gifts around the neck of Fr. Paul, and did not allow him to be buried, saying that they would be looking for him. They buried him in one of the central cemeteries of Kharkov. But it is not now known where precisely his relics lie.

*

Elijah Mikhailovich Karavtsov was born on August 14, 1895 in Kursk. He was imprisoned in 1929, and remained in prison or in exile until 1957. He died in 1971.

*

Hieromonk Nazarius, in the world Nestor Stefanovich Konyukhov, was born in 1890 (or 1888) in the village of Lugovka, Bogodukhovsky uyezd, Kharkov province (now Sumy province) into a peasant family. His father was called Stefan, and his mother – Melania. His grandfather was called Efim.

Once Efim went to Pisarevka to have a case made for an icon of the Saviour. Having received the icon and its case from the craftsman, he went with some friends into the local bar. There they drank vodka, and it turned out that they did not have enough money to pay for the drinks. Without thinking, Efim gave the icon in lieu of his debt. Immediately a demon entered into him; he lost consciousness and foamed at the mouth. His terrified friends carried him to a cart and took him to the village. His son Stefan immediately went to Pisarevka, paid the debt and took the icon back.

Efim immediately came to himself, fell down before a large icon of the Holy Trinity and began to beg forgiveness for his great sin before the Lord. He wept so much that a pool of his tears was formed around him. And he wept for three days without getting up. Later he used to say: "I would get up, turn round and want to leave, but then the demons would shout: 'You're ours, you're ours!'" So for three days they did not let him leave the icon. Without sleeping or eating, he stood and wept. Finally he thought of leaving the world and going to Kiev to worship at the holy places and enter a monastery. For a whole year he could not make up his mind whether to go to Kiev.

At that time there was a clairvoyant elder in Kiev, Fr. Jonah of the Holy Trinity monastery in Zverinitsa (later Schema-Archimandrite Peter, who died on January 9, 1909 at the age of 107). When Efim finally came round to going to Kiev he was shown the way to the hermit Fr. Jonah. He went up to the door and said: "Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy on us!" "Amen, child Efim," replied the hermit, "come in! I've been waiting for you for a whole year. Come in and tell me what happened to you." Efim told him everything, and when he had finished, he asked: "Batyushka, bless me to go into a monastery, so as to save my soul." But Fr. Jonah did not agree: "You have no blessing to go into a monastery. Go home, and put your whole family on the path of salvation. And see that there are no spirits in your family!"

Efim returned, began to lead a pious life and set his children and grandchildren on the right path. When he would go through the village, people would whisper after him: "A saint, a saint is passing by!"

There were many icons and holy things in the house. Once, before the revolution, the house burned down and they did not succeed in getting the holy things out. Everybody saw a many-coloured, rainbow-like pillar ascending from the burning house. The whole village burned down, but nothing similar had ever taken place before, so everyone decided that this was grace from the holy things ascending to heaven in the fiery pillar.

This was the kind of house in which Nestor was born...

Batyushka used to tell how he was born dead, but his mother tearfully prayed that he come to life, promising to give the child to the service of God. In his early childhood he had a vision or dream: he saw people of the earlier ages of Christianity who were grave and pious. Then he saw people from the Middle Ages, who were more lively. And then people of recent times – they shouted in a dreadful way and rushed around like madmen. Batyushka said that these scenes appeared before him as in a cinema. He was frightened and began to call Mama. She ran up and calmed him.

Another incident took place when batyushka was between ten and twelve years old. There was little river behind their kitchen garden, and he went there to catch

fish. "I was sitting there," he said, "with my rod, and suddenly a dragon came up out of the water. Water simply poured off him! I was frightened, cast away my rod and ran home shouting: 'Oy, Mama, Mama! A terrible beast has appeared to me!' Mama calmed me down: 'It's nothing, child, nothing. It was a terrible demon. How could a beast get into the small river?' Then some adults went to the river to have a look. The rod was lying on the earth, and there was nothing around."

When Nestor began to grow up, he began to be drawn to street dancing. At first he felt out of place there, he didn't dance or sing, but then, the third time, it began to interest him. Someone was playing the harmonica, and girls and boys were dancing and singing. It happened to be the eve of the Dormition, the patronal feast of the village church, and he was going with his brother to fish in the lake. They cast their net and were delayed at the lake. So when they came back Nestor noticed with disappointment that the young dancers had already dispersed to their homes. His brother was driving the horse while Nestor was sitting with his back to the horse, sorrowing that the street was already empty. Suddenly he heard a voice from above: 'Why, lawless one, are you directing your steps on the path of lawlessness? Remember that today the Heavenly Queen is rising from earth to heaven! Remember Whom you promised to serve from your childhood!' And then in front of his very eyes on the dark sky his sins began to be written in fiery letters: 'Street pleasures, laughing, singing...'

"I was so frightened," he recounted, "that my hair stood on end and my hat rose up. And then I felt something sweet on my lips, as if something sweet had been put in my mouth. I immediately began to ask my brother: 'Faster! Drive faster!' We came to the village as midnight was sounding. I ran up to my father and began to pester him: 'Papa, papasha, let's go quickly to the church!' My father said: 'It's still early!' But I persuaded him and we went. But the nightwatchman didn't want to open up... From that time I stopped going to the street parties and began to pray more to God. My only desire was to enter a monastery as quickly as possible."

At this time Elder Stefan was living in the Spaso-Yefimovsky monastery in Suzdal. He had been exiled there from Kharkov province because of a slanderous accusation. Archbishop Arseny of Kharkov had not thoroughly investigated the case. The matter was as follows. Elder Stefan was struggling on Mount Athos, but then was sent to the city of Bogodukhov in Kharkov province to build a women's monastery. The superior of the monastery was a baptized German. A prostitute was bribed to bring a child into the monastery and declared that the father was Elder Stefan. He did not justify himself, but said: "I have sinned, forgive me!" There was a trial, and Fr. Stefan was exiled to Suzdal, to the Spaso-Yefimovsky monastery. They took him there in an open waggon, and one pious woman saw a radiance over his head and said: "Whom have you condemned?" In the monastery he lived in a single cell with a condemned priest, and, as was reported to the Synod, there they did nothing but pray. At this time (in 1913) Tsar-Martyr Nicholas II visited the monastery, but was not admitted to the cell of the elder – they said that he was some kind of heretic. The elder later said: "It's a pity that the Sovereign did not come to me." For his great patience the

Lord had granted the elder the gift of clairvoyance – he could have told the Tsar something important.

Many people came to visit Elder Stefan. Batyushka's father, Stefan Yefimovich, also came to him for advice. The elder asked him three times: "Who is your middle son?" (Batyushka had two brothers, one older than him and the other younger.) His father was silent, not knowing what to reply. And then the elder said: "That's Monk Nestor! But first he must serve the earthly King, and then the Heavenly."

By this time Nestor was already eighteen, and he began to ask his father and mother to bless him to go into a monastery. But the Lord decreed that first he had to go to Suzdal. He was walking along a path to the Spaso-Yefimovsky monastery and was dreaming about asking the elder for his blessing to enter a monastery. At that moment the elder was coming towards him along another path. "On coming up to me," recounted batyushka, "he said three times: 'God blesses! God blesses! God blesses!'" Later, on entering the ante-chamber to the elder's cell, he saw the man who had met him on the path and asked those who were with him: "Who is this?" They said to him: "Elder Stefan." "Now I no longer need to ask, he has already blessed me," thought batyushka. He went up to the elder and put various questions to him on other matters, spiritual and material. He didn't ask him about monasticism – he had already received a blessing...

He could no longer wait, and finally, after praying at night, his parents gave their blessing. Immediately, at three in the morning he left his parents' house. He left the village as the sun was rising...

He met three old people who were going to Kiev and decided to accompany them. They walked for twelve days. Once they came to a chapel. There two monks were inscribing the names of living and reposed for those who wanted their relatives commemorated. The three old people and Nestor went up and gave a list of names. Then the monks said: "Give three roubles!" "I was frightened and said: 'Forgive me, brothers, but I have no money!'" They got angry with me, began to shout at me and took away my bag. My fellow-travellers were frightened and ran out of the chapel. I began to cry. Well, I was a village lad and was frightened by monks attacking me! I told them: 'Well, write fewer names!' Then I understood that this was a temptation of the enemy, who wanted to turn me against monasticism, so that my striving for the monastery would subside. One shouted at the other: 'Hit him, the barefooted one!' They threw away my bag. I took up my bag, left the chapel and caught up with my fellow-travellers...

"We came to the Kiev Caves Lavra, and now I began to approach everyone with caution. There were many people around. I went up to one of them and asked: 'Batyushka, how do you put down people's names for commemoration? How much money do you need?' The monk replied: 'Child, we have thousands of people here, and some don't even have a kopeck. Let people give what they can. A general prayer

for everybody is being read. Let him who wants, put his name down.' I was straightaway encouraged."

Nestor didn't like the crowds and the noise in the Lavra. The fuss wasn't to his taste, he wanted to go to some desert community. He found a friend in the Lavra, and together they went to the guest-house and got a place to sleep. There were two- and three-layered bunks in the dormitory. They lay down opposite each other and began to talk. Then batyushka saw that there was some woman in black walking between the bunks. When she came up to them, batyushka for some reason immediately sat on the edge of his bed: he noticed that she wanted to say something to him. She turned to him and said: 'Child! You want to enter a desert monastery. Tomorrow attend the Divine service, I will come to you and direct you where to go.' He listened to this and looked at his friend. It was as if he hadn't noticed - he paid no attention and continued their interrupted conversation.

In the morning they attended the service, and after the liturgy went out of the church into the courtyard of the Lavra. This woman - in monastic attire and with a noble appearance - again came up to batyushka and said: 'Let's go, I will show you where you have to go'. She led them beyond the city, told them which villages they had to pass through and said: 'In twelve versts you will see monastery gates. Go through them and into the community. You will be met by an elder with a staff in his hand - that is the igumen. Go up to him, make a prostration and say: "Father, bless and receive me into your community!" You are needed there, they will take you.'

"After these words batyushka asked the woman who she was and where she was from. 'My name is Pelagia, I'm from a community in the East.' Batyushka thanked her and wanted to ask her something else, but she disappeared, and he didn't see where she had gone. It seemed strange to him that his companion again seemed to notice nothing, as if he had not seen or heard anything.

"Nestor and his friend walked for about twelve versts and came to the community, which was called "Tserkovschina skete". They had recently built a church in honour of the Nativity of the Most Holy Mother of God, and internal works were continuing - they had to build an iconostasis. Batyushka was a carpenter. When they came to the gates, his friend, Ivan, immediately went off to the builders while batyushka continued down the path. There he saw an elder with a staff, went up to him, bowed to his feet as St. Pelagia had told him, and said: 'Batyushka, bless me and receive me into your community!' 'And what is your occupation?' 'I'm a carpenter'. 'We need people like you,' replied the igumen. 'Have a rest from your journey, and tomorrow start on your obedience.'

"Batyushka went to the guest-house, where they gave him food and a cell for rest. The next day he began work on the iconostasis.

"Batyushka bore this obedience until he was called into the army at the age of twenty. He served in Moscow, in the Grenadiers regiment. He served two years

there, and then the First World War began. He had to fight at the front. When the Manifesto on the Abdication of Tsar Nicholas was read to the soldiers, batyushka saw that the sun was eclipsed, and he thought: 'That's it, Russia has fallen!'"

The soldiers were soon disbanded. Nestor went for a short time to his homeland, but then returned to his community, "Tserkovschina". There he received the ryasophor, and then monasticism with the name Nestor. According to another account, however, he received the mantia with the name Nazarius from Elder Alexis (Goloseyevsky) of Kiev (+1916), his spiritual father, and with his blessing struggled in the Goloseyevskaya desert of the Kiev Caves Lavra.

In his community there were two hundred brothers. Once many people came to the community's patronal feast. There was not enough porridge, and the cook was worried. But as he gave out the porridge, he noticed that the porridge in the pot was increasing: "I gather it, and it grows like dough!" So he was able to feed all the worshippers.

The monastery used to send vegetables from its gardens to Moscow. Once before the Dormition they got ready an empty railway truck for tomatoes at the railway station. The superior did not want to pay for an empty railway truck and sent brothers to the station with carts full of tomatoes. The vigil service was going on while some of the brothers loaded the cart with tomatoes. When the cart arrived in Moscow and they opened it, the whole load was found to have rotted. Besides the loss in produce, they had to pay to clean up the cart. The monastery suffered other losses: horses died, and then oxen. Then the superior came to himself and ordered a thanksgiving service to the Mother of God – he thanked her that she had punished them only with the deaths of their animals, while the brothers themselves had not suffered.

When the Bolsheviks began to destroy the churches and monasteries, the brothers thought of constructing an agricultural artel in the monastery in the hope of preserving it from destruction. The superior gathered everyone to a meeting to decide whether to make this concession to the authorities, which would involve registration of the artel. However, Fr. Nazarius protested. He got up and said: "We cannot allow this!" The superior went up to him, took him by the shoulders, let him to the door and said: "Go and do not disturb the brothers." Fr. Nazarius was offended. He turned and said to the superior: "You are now driving me out, but there will come a time when they will drive you out!"

According to another source, Fr. Nazarius left the monastery and returned to his homeland in 1926, after the closure of the community by the Bolsheviks. He did not recognize the declaration of Metropolitan Sergius, which came out in 1927. But someone in the village spread the rumour that he was a "signer". People then began to look at him with suspicion, believing the accusation.

At the end of the 1920s Fr. Nazarius was living in his native village. On June 23 / July 6, 1930, he was ordained to the priesthood by Bishop Sergius of Narva in the cathedral of the Saviour on the Blood in Petrograd. After his ordination he looked after catacomb communities in Sumy, Kharkov and other regions of the Ukraine.

Once the believers gathered in a certain house to celebrate a feast. Among them was Fr. Nazarius and Blessed Basil Krasnokutsky, from the city of Krasny Kut. When Fr. Nazarius came in, Blessed Basil began to go round the rooms looking in all the corners and saying: "Where has he gone? Look for him! Look for him! Go there! Come here!" Fr. Nazarius thought: "That's me, probably, they're looking for me in the monastery." During lunch Blessed Basil smashed an onion into the salt and gave it to Fr. Nazarius: "Go on, eat it!" Fr. Nazarius obeyed, although it was bitter and salty. Then, when they were drinking tea, the blessed one took his cup of tea, hurled pieces of sugar into it - so many that the cup overflowed, - and gave it to Fr. Nazarius: "Drink!" Fr. Nazarius drank it. He saw this as a prophecy that his earthly life would be very bitter, and that sweetness awaited him in the life to come...

Those in the house who had entertained doubts about Fr. Nazarius did not want to go up to him for a blessing. But Blessed Basil pointed at him and said: "First go to the priest for a blessing, then to me."

After living for a while with his relatives, Fr. Nazarius went to the monastery for his books and other things that he had left in the community. The brothers told him that they had been looking for him in all the monasteries. Batyushka took his things and went to his relatives in Vinnitsa province.

There, during the celebration of Pascha, the chekists came and arrested Fr. Nazarius. The investigation lasted for a long time, and usually took place at night. When it was over, the investigator asked him:

"What do you think of Soviet power?"

"I'll tell you what it is - violent, atheist and traitorous."

"I'll pack you off to the taiga, and you'll rot there!"

Batyushka crossed himself and replied:

"I am with the Lord and will not rot in the taiga. But without God you will rot even in the towns."

According to one source, on January 17, 1931 Fr. Nazarius was arrested in the village of Lugovka for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced in accordance with articles 58-10 and 58-11 to three years in the camps and sent to a camp.

According to another source, however, he was sentenced to six years logging in the Kola peninsula of Murmansk province, beyond the Arctic circle. They took groups of prisoners into the taiga, threw them out of the railway trucks and ordered them: "Build yourselves barracks and work!" The prisoners were from many walks of life, and many were clergy and monastics. But everybody had their hair and beards forcibly shaved.

Some immediately refused to work for Soviet power. They stopped giving them rations, as a result of which they began to die from hunger. Batyushka went to work, and kept up the spirits of the others.

The logs cut by the prisoners were sent abroad via Murmansk. One of them wrote on a log: "These building materials have been obtained by blood." The signature was written in blood. Some time later, a commission came from the West to check the condition of prisoners in Soviet labour camps. After this, conditions improved somewhat.

Many prisoners became weak and could not fulfil their labour norm, for which they were deprived of their rations. Fr. Nazarius, on becoming brigade leader, ascribed fulfilment of the norms to all the "weaklings" in his brigade. Inspectors came to see whether the norms had really been fulfilled as Fr. Nazarius indicated. He prayed that the Lord would cover his "guilt". And He did: the inspectors found that the quantity of wood logged was well over the norm...

Fr. Nazarius did not have a calendar in the camp, and so did not always know when it was a feastday. Once the brigade went out to work, but no progress at all was made. They began to count the days, and it turned out that it was the feast of the Annunciation...

Batyushka's sentence was six years, but thanks to his good work he was released after only three years. This was in 1936. He returned to his homeland, where his brother Gregory was living. There were six people in the family, and Gregory himself worked as an accountant in a collective farm.

A widow from a nearby village also lived in the house, helping with the housework. When Fr. Nazarius settled in with his brother, there were rumours about his relationship with this woman. Because of these rumours, Gregory wanted to have a separate household in another place while leaving his brother his father's property. But Fr. Nazarius decided otherwise – he settled in the western part of the village, taking with him the widow, Christina Mironova, and his blind virgin sister, Marina. Soon they were joined by Maria Fyodorovna, who came from the same village as Christina and was a former church chanter.

Fr. Nazarius could not serve in church because he continued to reject Metropolitan Sergius. So in order to earn his living he organized a brigade of carpenters who went around working on hire.

When the Second World War began, and the territory where Fr. Nazarius lived was occupied by the Germans, he built a church in the village of V-Pisarevka, in a building that had formerly been a pharmacy, and there he began to serve. But the Germans retreated, and Fr. Nazarius decided to go with them, fearing the Soviets would again cast him into prison. Together with him went some of his spiritual children, including Maria Fyodorovna. The end of the war found them in East Germany, whence they were forcibly repatriated and thrown into the camps. Fr. Nazarius was accused of “betraying the Fatherland” and carrying out services during the German occupation. Striving to escape arrest, he began to hide with relatives, and this underground existence continued until 1967, when the police finally caught him.

At the beginning of his wanderings, from 1945 to 1950, he could not serve because he was constantly forced to move from place to place. But in 1953 he formed a little community, a “skitok”, as he liked to call it, in his native village. He used to serve at nights in the little house on the eves of Sundays and great feasts.

At the beginning of the 1950s **Archimandrite Anthony**, the last True Orthodox superior of the Kiev Caves Lavra, died and many of his spiritual children began to come to Fr. Nazarius in accordance with Fr. Anthony’s blessing before he died. Then many other Catacomb Christians began to visit him at night. Denunciations were made against him, but when the police came to look for the “pope” they could not find him.

Once he was linked with **Archbishop Anthony (Galynsky-Mikhailovksy)**, who tonsured him into the schema with the name Nicodemus. However, he later came to doubt in him and left him, commemorating instead the First Hierarchs of the Russian Church Abroad. He was in communion with **Fr. Nicetas Lekhan**.

However, at the beginning of 1967 the police found him in the house, sick with flu. Fr. Nazarius was so shocked by their unexpected arrival that he went completely blind. But good people looked after him, and he lived for another eight years at home, dying on night of February 4-5 (according to another source, February 13), 1975 (ns). His sister Marina (in monasticism **Martha**) had died shortly after the arrival of the police, Maria Fyodorovna (in monasticism **Melania**) died on January 4, 1975 (ns), and a year later, on January 22, 1976 there died Christina Mironova (in monasticism **Chionia**).

One of Fr. Nazarius’ disciples was **Hieromonk Pachomius**, in the world Peter Konstantinovich Petin. He was born in 1898 in the village of Pavlovka, Lebedin uyezd, Kharkov province into the family of a priest. He went to a theological seminary, and was a student on the second course of Kharkov University. In 1920 he

was arrested, sentenced to three years in the camps and sent to a camp. In 1923 he was released, returned to Kharkov and served as an illegal priest, conducting secret services in the village of Bogodukhovo near Kharkov. After the death of his wife, Matushka Apollinaria, he was tonsured by Fr. Nazarius and went to Volgograd. On April 8, 1931 he was arrested for being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years in the camps and sent to a camp. He met **Metropolitan Joseph** of Petrograd in Kazakhstan in the 1930s, and was awarded a mitre by him. On his release, Fr. Pachomius served the True Orthodox Church in Poltava. He spent the last years of his life on the outskirts of Tsaritsyn in the village of Sarepta. He died on January 10, 1985 (or 1989), and was buried in Kharkov.

(Sources: Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, pp. 21, 22, 24, 27, 28, 32, 33; Za Khrista Postradavshiye, vol. 1, Moscow, 1997, pp. 134, 242, 391, 431-432, 466, 508-509, 548; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57; The New Martyrs of Russia, Montreal, 1972; Holy Trinity Calendar for 1999, Jordanville; Zhitia i Tvorenia Russkikh Svyatykh, Moscow: Kovcheg, 2001, p. 1006; Protopriest Lev Lebedev, Velikorossia, St. Petersburg, 1999, p. 520; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, pp. 50-55, 79; Schema-Monk Epiphanius (Chernov), Tserkov' Katakombnaya na Zemlye Rossijskoj, MS, Old Woking, 1980; L.A. Sikorskaya, Svyaschennomucheniki Sergij, episkop Narvskij, Vasilij, episkop Kargopolskij, Ilarion, episkop Porechskij. Tainoye sluzhenie Iosifyan, Moscow: Bratonezh, 2009, p. 118; M.V. Shkarovsky, "Istinno-Pravoslavniye khristiane na Ukraine", Pravoslavnaya Rus', 48, N 10 (586), October, 1998, pp. 18-20, 23-26; Iosifyanstvo, St. Petersburg, 1999, pp. 362-370; I.I. Osipova, "Skvoz' ogn' muchenij i vody slyoz...", Moscow: Serebryanniye Niti, 1998, pp. 299-300, 304, 307, 310, 313-14, 315, 318, 321, 323, 324, 327, 331, 333, 396; Pravoslavnaya Rus', N 7 (1532), April 1/14, 1995, pp. 11-12; "Godovschina rukopolozhenia i pastyrskogo sluzhenia Arkhiepiskopa Lazaria", <http://catacomb.org.ua/modules.php?name=Pages&go=printpage&pid=635>; <http://www.omolenko.com/texts/katakomb.htm>; M., "Kharkovskij pastyr' Ieromonakh Seraphim (1875-1955gg.)", Pravoslavnaya Rus', N 21 (1738), November 1/14, 2003, pp. 13-14; I.M. Kotliar', "Kharkovskij Pravednik", Russkij Palomnik, № 186, 1986, 144-145; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?ans/; "Otyets Nikolai Sangushko-Zagorovsky", Pravoslavnaya Zhizn', 45, 10 (525), October, 1993, 1-16; Pravoslavnaya Zhizn', No. 2 (541), February, 1995, pp. 24-25; "Na Kharkovschine k RIPTs prisoedinilas' gruppа posledovatelej katakombnogo ispovednika ieromonakha Seraphima (Shevstova, +1955 g.)", http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=703; "Materialy k zhituu ierea Pavla Volodina", Pravoslavnaya Rus', № 23 (1740), 1/14 December, 2003, pp. 6-8; "Chernigovskomu prikhodu RIPTs-RPTsZ - 15 let", http://karlovtchanin.com/index.php?module=pages&act=print_page&pid=109&SS

ID; <http://www.histor-ipt-kt.org/KNIGA/len.html>; <http://www.histor-ipt-kt.org/KNIGA/kiev.html>; “Zhizneopisanie startsa ieromonakha Nazaria”, <http://www.monasterelesna.org/Teksty1.htm>)

34. MARTYRS AND CONFESSORS OF SOUTHERN UKRAINE

In 1918, in Kherson province, **three priests** were crucified on crosses.

*

Priest Paul Denezhny, who was serving in the village of Verkhny Tokmak, in Yekaterinoslav or Kherson province. One day in 1918 or 1919 he was going with his eight-year-old son to the railway school for lessons in the Law of God. When he entered the house of the station master, he saw several Bolsheviks sitting there who had accounts to settle with him. They hurled themselves at Fr. Paul in order to kill him. He asked for only one thing - permission to take his son to some acquaintances. Permission was granted. On his return he was strangled. Then his body was hurled through the window into a pit. His relatives were forbidden to bury his body, which remained in the refuse for three days.

*

In 1918 **Priest Kazansky** of Yelisavettgrad (Zinovievsk, Kirovograd province) was killed.

*

Protopriest Nicholas, of the Kirovograd diocese, was tortured to death in 1919. Once he was serving as a deacon in the St. Isaac cathedral in St. Petersburg. At that time **Tsar Nicholas** was looking for a priest to serve at the church he was building in Iskrovka, Yelisavettgrad province. With the blessing of **Fr. John of Kronstadt**, Fr. Nicholas was chosen. He was ordained to the priesthood, and set off for Iskrovka with his matushka, Anna.

Fr. Nicholas was joyful and kind, and loved jokes. He even reproached sinners with humour. Once he reproached a poor bridegroom for marrying a rich, but simple-minded bride. At home they had taught the bride, if batyushka asked her how many commandments there were, to reply: ten. But Fr. Nicholas asked her how old she was. "Ten," she replied.

Batyushka cast out demons, healed the sick and prayed for the healing of cattle. His labours of prayer acquired for him a reputation far beyond the bounds of the Yelisavettgrad province. People would come from as far as 1000 versts away, seeking healing. In summer he said prayers at his spring, but in winter, when it was cold, in the church. Many came to listen to his sermons, and became witnesses of his miracles. Thus a woman was lying on the ground thrashing around. Fr. Nicholas read the Gospel over her, and she rose healed. Once he healed a man by the name of Timothy with the help of the word of God. On being healed, Timothy remained to live with Fr. Nicholas. He worked the land and helped single mothers.

Fr. Nicholas had the gift of prophecy, which he acquired through prayer and labours on himself. Once a girl had stolen five roubles from her uncle. Batyushka told her where she had hidden the money, under some wood in a shed. He stroked her on the head and said: "Your father needs to work a month in order to earn that money," and he told her to return it. To another person whose horses had been stolen, Fr. Nicholas told where to find them. To a third he prophesied that he would be dekulakized, that he would be imprisoned several times, and that he would die peacefully in freedom.

Once he said to his wife Anna with a smile: "Matushka, don't grieve. They will kill me, and will bury me three times, but you will hide under two surnames, And you, Demetrius, my son, will be a priest, and will have a large family!" It turned out exactly as he prophesied. During the persecutions, his matushka hid under two surnames...

In his sermons Fr. Nicholas spoke frequently about the coming persecutions. He said that an atheist power would come, and with it great trials. He also told about his death, and called on people to appeal to him in the future as to a living person and ask for his help after his death. He said that the church at Iskrovka would remain unharmed. But he predicted the complete destruction of another church, the Pokrovskaya in Lozovatka.

Once, early in the morning, novice Euphrosyne came into the church and heard Fr. Nicholas speaking with the Lord Himself. She heard the last words of the saint: "For Thee, O Lord, I am ready to suffer everything!" When he came out of the altar, she asked him with whom he had been speaking. He replied: "If you heard, then tell nobody while I am alive. They must kill me and then they will bury me three times."

On the last day of his life the hieromartyr celebrated the Divine Liturgy, and then sent the people to their homes, while he remained in the bell-tower. In the afternoon a band of reds came, dragged the martyr out of the bell-tower and dragged him along the ground by his hair. After mocking him and beating him, they dragged him to the cemetery and shot him.

The body of the confessor was found by some women coming from the fields. They buried it and covered it with branches. Later, they with some others reburied it in another place. A year later, in 1920, many priests came and carried out a third burial of Fr. Nicholas behind the altar of the church. The witnesses of this event said that the body of the confessor was incorrupt, as if they had killed him that same day.

On September 17, 2001 the body of the hieromartyr was uncovered and found to be incorrupt. Many healings have taken place through his prayers.

*

When Yalta was taken by the Bolsheviks in April, 1918, their first act was to deal with the local priest, **Fr. Nicholas**, who was greatly respected in Yalta and was well known for his sermons against Bolshevism. Fr. Nicholas had been warned to leave the city before the arrival of the Bolsheviks, but he had refused to leave his flock. He was arrested and hanged in the city garden.

*

The superior of the Simferopol cathedral, **Protopriest Alexis Nazarevsky**, was hanged on the royal doors of Sebastopol cathedral.

*

Priest Basil Uglyansky was shot by the Red Army soldiers in 1918 in Simferopol province because the ribbon on his lampada was green, not red. He was officially glorified at a funeral liturgy celebrated by Patriarch Tikhon in the church of the Moscow theological seminary on March 31 / April 18.

Priest Michael Chafranov, from Sevastopol, was killed by sailors for no other reason than that he gave Holy Communion to a man who had been condemned to death by the Bolsheviks. He was dragged out of the church and shot on the porch. The priest's body was not found. It was probably thrown into the sea. He was officially glorified at a funeral liturgy celebrated by Patriarch Tikhon on March 31 / April 13, 1918.

*

Early in 1918, a group of Red Army soldiers burst into a church 20 versts from Simferopol, mockingly asked why a ribbon on a lampada was green and not red, and then dragged **Fr. John Uglichsky** into the courtyard of the church and shot him.

*

In 1918, in the Crimea, a band of Bolsheviks seized **Priests Nicholas Popov and Agathon Garin, and the layman Alexander Kazantsev**, and killed them after long tortures and humiliations.

*

When the Soviets came to power in Evpatoria, they allowed the sailors to go on the rampage: in three days they massacred **800 officers and bourgeois residents**. Most of them were killed in a tortuous fashion, with broken arms and legs tied around their head before their bodies were thrown into the sea. Similar massacres took place in Yalta, Theodosia and Sevastopol.

*

Priest Nicholas Zapolsky was serving in the village of Nikolayevka, Kherson uyezd. On March 15, 1918 a band of robbers seized him and four others and took them away in an unknown direction. Soon two were released, but Fr. Nicholas and two Jews were kept as hostages. On March 17 Fr. Nicholas' family and brother managed to collect the ransom that the robbers demanded. However, on March 20 Fr. Nicholas was tortured and killed. On March 21 his body was found cast into a well. On March 22 he was buried in the yard of the local church.

*

Protopriest Basil Leonidovich Zubkovsky was born in 1880. He served in the church of one of the villages near Marioupol, and had been awarded a mitre. In 1919 a band of men burst into the village. They had a black standard on which was embroidered a wolf's mouth. The band demanded money from the villagers and took three people hostage: the priest, the warden and a teacher. In the morning, not satisfied with the sum that had been collected, they killed their hostages.

*

Priest Paul Voinarsky was born in 1867. He went to Tauris theological seminary, and then taught the Law of God in a zemstvo school. In 1894 he was ordained to the diaconate, and shortly after that – to the priesthood. In 1904 he was appointed to the villages of Novotroitskoye and Yuryevka, Berdyansk uyezd, Tauris diocese. In 1917-18 he was thrice arrested because his son was an officer, but was each time released on the demand of his parishioners. On March 25 (April 7), 1919 he was again arrested as he came out of the church in Yuryevka. He and two brother peasants, **Paul and Alexis Kiryan**, from the village of Yuryevka, Berdyansk uyezd, Tauris province, were taken to the very "red" village of Novospasskoye, Berdyansk uyezd, where, on March 29 (April 11), the three were bestially murdered by the Bolsheviks. On the body of Fr. Paul they found eleven bullet wounds and several bayonet wounds.

*

Priest Sergius Aronsky had been protodeacon in the church in Livadia, Tauris province. He was arrested and disappeared without trace in Krasnoyarsk prison.

*

Protopriest Vladimir Veselitsky was born in the family of a priest. He went to Kazan theological seminary, and was then appointed overseer of a theological school. He married Sophia Dmitrievna, from whom he had a son, Liverius. On October 7, 1884 he was ordained to the priesthood in the Pokrov church in the village of Tyulega, Levshevsky uyezd, Kazan province. He built a stone church in Bogorodsk, where he served as a priest. On August 28, 1905, in accordance with his petition, he

was transferred to the village of Chaplynka, Dneprovsk uyezd, Tauris province, and on March 6, 1906 – to Armyansk. He was a clergy deputy at the Perekop zemstvo assembly in 1908, and also deputy of the Perekop city Duma until 1909. He was teacher of the Law of God in Armyansk women's gymnasium. From November 11, 1908 he was a dean. At Pascha, 1918 Patriarch Tikhon raised him to the rank of protopriest. He led the local Duma. At the beginning of April, 1919, not long before Pascha, he was bestially killed.

*

Protopriest Alexander Vasilyevich Lukin was born on March 1, 1876 into the family of a priest. In 1897 he finished his studies at the Orenburg theological seminary, and became a teacher in the beginners' classes of the Chelyabinsk theological school. In 1902 he entered the Kazan Theological Academy, and graduated with the degree of candidate of theology. He then began to serve at the teachers' institute in the city of Theodosia, Tauris diocese, where he married Valentina Nikolayevna Orlova. He had two children: Olga (born December 15, 1907) and Vladimir (born July 14, 1909). On August 2, 1906 he was ordained to the priesthood by Bishop Alexis (Molchanov) of Tauris. In 1907 he became teacher of Holy Scripture and Hebrew language in the Tauris theological seminary, Simferopol. At the same time he was chief clerk of the trust attached to the Three Hierarchs seminary church. He was also the spiritual father of the "Union of crippled soldiers". At various times he taught at a women's school, was in the censorship committee and was secretary of the diocesan trust for poor clergymen. On July 29, 1910 he was made protopriest by Bishop Alexis, and on August 1 he was appointed rector of the Ascension cathedral in the city of Berdyansk and (from 1912) dean of the Berdyansk uyezd. He was much loved by his parishioners. Besides serving in the cathedral, with the blessing of Archbishop Theophan (Bystrov) of Tauris, he presided over the uyezd educational council, taught in a women's gymnasium and worked in the committee of the people's sobriety, where he gained significant results.

After the February revolution Fr. Alexander did not want to conform himself to the new teachings and their attempts to overthrow the former values. Fr. Alexander did everything he could to prevent his young flock from falling into the hands of corrupters, and in August, 1917, at the second teachers' congress, he addressed the public with a demand that the teaching of the Law of God in schools be preserved. But his suggestion was rejected. After the October revolution he spoke in his sermons about the godless character of the new authorities, the impossibility of Russia being without a tsar, and much more. In November, 1917 a student at the gymnasium, giving in to revolutionary propaganda, accused him of "incorrectly" teaching the Law of God, in connection with which the local revolutionary newspaper began to attack him. In December a meeting of citizens discontented with the new authorities, consisting mainly of regular parishioners, old city officials and members of the "Union of crippled soldiers" assembled in the Bazaar square next to the Ascension cathedral. Fr. Alexander gave a speech. The square was surrounded and the people dispersed. The Bolsheviks decided not to arrest Fr. Alexander

because he was for many an indisputable authority, and the courage with which he reproached injustices and lies elicited deep respect.

However, the signal for his arrest came in 1919, when he gave a sermon in front of many people calling on all those who had risen up against the Church traditions and lawful authorities, and who had been deceived and drawn others into the mayhem of dubious revolutionary freedoms, to repent. Fr. Alexander counselled his parishioners to resist the crude and evil violence going on around them to the extent of their abilities. Half an hour later Red Army men surrounded the cathedral and ordered the people to leave. The women parishioners were disturbed by this demand, and began to pelt the soldiers with stones, calling them blasphemers. When the soldiers demanded that they hand over Fr. Alexander, they protested even more, and when they tried to arrest him, they covered him and hid him away. Corporal Panasenکو and the landowner Ivan Bessonov, who were assistants of Fr. Alexander, spoke up in defence of him and of the protesting women. And so this time the Bolsheviks confined themselves to calling up the fire brigade, which dispersed those assembled in the cathedral with cold water.

However, later that year Fr. Alexander and **Ivan Bessonov** were arrested, accused of “counter-revolutionary speeches” and shot in Berdynask, Tauris province.

*

Protopriest Basil Leonidovich Zubkovsky was born in 1880 and was related to Protopriest Nicholas Vasilyevich Tolgsky. He served in a church in one of the villages near Marioupol. In 1919 a band burst into his village carrying a black banner depicting a wolf’s paw. They demanded money and took three hostages: the priest, **the church warden and a teacher**. The next morning, dissatisfied with the money collected, they killed the hostages and left.

*

In November, 1920, after the White armies under Wrangel left the Crimea, the conquering Red Army exacted a terrible revenge on those former White soldiers who remained behind, who foolishly believed Frunze’s promise of clemency. The main agent of red revenge was Rosa, nicknamed Zemlyachka, Zalkind, the daughter of a prosperous Jewish merchant of Kiev, Samuel Markovich Zalkind. In the Party she was known as “Demon” – and with reason... She was joined in the Crimea by Bela Kun, the Hungarian revolutionary who had just shed rivers of blood in the failed Hungarian revolution. With the active encouragement of Trotsky, they proceeded to annihilate the Whites in the Crimea.

First all former White soldiers, whether in freedom or captivity, were required to register their names and addresses with the “authorities”. All those who refused to register were shot... Then, the Reds went to the addresses of all the former soldiers at night, and shot them one by one without any procedure or trial. There have been

various estimates of the numbers killed: 7000, 30,000, 70,000... When Zemlyachka was tired from paper work, she relaxed by sitting behind a machine-gun and firing...

This took a long time, and Zemlaychka said it was a pity to waste bullets. So she ordered the victims to be put in barges with stones attached to their feet and drowned in the sea.

The environs of Simferopol stank from the mounds of unburied corpses, and the Black Sea turned red from the blood... Students at Cavalry School, future Red Army soldiers, would go round the corpses and extract gold from their teeth...

In the first winter it is estimated that **96,000** out of the total population of the Crimea of 800,000 were shot.

In Simferopol, on November 22 extraordinary "troikas" sentenced to death 27, 117, 154 and 857 people. On November 24, 269 people were sentenced. On December 7 82 people were shot. On December 19 159 people were shot.

In Sebastopol, on November 28 Izvestia Vremennogo Sevastopol'skogo Revkoma listed 1634 executions; on November 30 it listed 1202. In one week in Sebastopol alone Bela Kun shot more than 8000 people. Among the killed were also many women, children and old people.

Protopriest Andrew Kosovsky was born in 1878 in the Crimea and finished his studies at the Tauris theological seminary. On February 26, 1901 he became the rector of the St. Catherine church in Sarygol, in the suburbs of Theodosia, and supervisor of the church-parish schools of the Theodosia district. He was a fine preacher and fearlessly rebuked the Bolsheviks. In 1919 when the Bolsheviks entered the Crimea, he left with the White Army. But on July 2, 1919 he returned to Theodosia, and remained there after the departure of Wrangel's army. On December 7, 1920 he was arrested for "counter-revolutionary activity against the Bolsheviks". On December 16 he was shot together with **63 other priests** in Theodosia, refugees from the north.

*

Priest Boris Kotlyarevsky, was the rector of the Trinity church in the town of Stary Krym, Theodosia uyezd. In 1920 he was shot.

*

Protopriest Nicholas Bortovsky was born in the 1860s in the Ukraine. In the 1890s he began to serve in the village of Peschany Brod, Yelizavettgrad province. Then he was transferred to Sebastopol, and then to Simferopol. He was a fine

preacher, and conducted missionary work among the Crimean Tatars and Karaite Jews. In 1920 he was cast into prison in Simferopol. There he died – it seems, from typhus.

*

Priest George Alexandrovich Rusanevich was born in 1875 in the village of Novotroitskoye, Dneprovsky uyezd, Tauris province. Until December, 1920 he served in the village of Petrovskoye, Theodosia uyezd. On December 25, 1920 he was sentenced to death for “counter-revolution” and shot within forty-eight hours.

*

Protopriest Nicholas Tikhomirov, the superior of the Resurrection church in Simferopol, was killed in 1921.

*

Protopriest Crescent, superior of the Ascension church in Simferopol, was shot in 1921.

*

In 1921 **Protopriest Alexander Ternovsky** was imprisoned by the Yalta Cheka, was released and soon died.

*

Protopriest Constantine Markovich Aggeyev (Ageyev) was born on May 28, 1868 in the village of Lyutovo, Tula province into a peasant family. In 1888 he finished his studies at the Tula theological seminary, and in 1893 graduated from the Kiev Theological Academy. On August 21, 1893 he was ordained to the diaconate, and on August 22 – to the priesthood. He was appointed rector of the Dormition cathedral in the city of Suvalk, Suvalk province. On September 1, 1896 he was transferred to Mariampol, Suvalk province (now Vilnius province), where he was also teacher of the Law of God. On January 10, 1900 he was appointed rector of the church of St. Alexander Nevsky in Kiev, and also teacher of the Law of God in the Kiev gymnasium and in the city men’s school in the name of K.D. Ushinsky. On June 3, 1903 he was appointed rector of the church of St. Alexander Nevsky attached to the Institute of Engineers in St. Petersburg, and teacher of the Law of God in the institute. On February 1, 1906 he was transferred to the church of St. Tatyana in St. Petersburg, and appointed teacher of the Law of God in the Smolny Institute, the Larinsky gymnasium and other places. On August 9, 1910 he was awarded the degree of master of theology. He was a professor in the faculty of the history of the Church in the St. Petersburg Higher Women’s Courses and the Institute of Higher Commercial Knowledge. He was one of the founders of the St. Petersburg Religio-

Philosophical Society. On May 6, 1915 he was raised to the rank of protopriest. In 1917 he was appointed president of the Educational Committee attached to the Holy Synod. In April, 1917 he was elected a member of the council of the All-Russian Democratic Union of Clergy and Laity. He belonged to the "liberal" wing of the Russian clergy. He liked to say: "I am first of all Orthodox, and then a patriot. With us, it is the other way round." He was a member of the Pre-Conciliar Council and a delegate to the Local Council of the Russian Church in 1917-18. He was elected deputy member of the Higher Church Council attached to Patriarch Tikhon. On July 29, 1919 he was retired from the Petrograd diocese and went to the south of Russia. In 1920 or 1921, when the Crimea was taken by the Red Army, he was shot as a "counter-revolutionary".

*

Paul Vladimirovich Verkhovskoy graduated from a theological academy and a university. Until 1917 he lived in Rostov-on-Don and was a professor at the Don University. He was elected as a delegate to the Local Council of the Russian Orthodox Church, but returned to Rostov in 1917. In 1919 he took part in the South-Eastern Russian Orthodox Church Council in Stavropol. In 1920 he was killed in Odessa.

*

Priest Matthew Ivanovich Alexandrov was born in 1872 in the village of Berkhniy Rogachik, Melitopol uyezd, Tauris province into the family of a poor village priest. He went to the Kiev theological seminary, and was then sent to serve in the church of St. Nicholas in his native village. He was a quiet, pious priest, greatly loved by his parishioners, a fine preacher, strict and demanding towards himself but unfailingly merciful to others. For everyone he found a word of love and paternal consolation. He was an expert beekeeper, and was often invited to congresses of beekeepers. After the revolution he resorted still more to prayer, and returned many who had been seduced by revolutionary propaganda to the Church. After the departure of the White Army, on December 10, 1920, Fr. Matthew was arrested as a hostage for having supposedly encouraged and blessed a rising against Soviet power. He was imprisoned by the Cheka in Zaporozhye province. In prison, Fr. Michael categorically denied his participation in any political movement and insisted that he was and remained an Orthodox priest, and made no distinctions in his flock according to political criteria. On August 29, 1921 he was released, and began still more fervently to carry out his priestly duties. In his sermons he refrained from political declarations, but was unsparing in his attacks on atheism. The head of the revolutionary administration, T. Diumes, decided to deprive the believers of their church and all the parish property, beginning with the parish house. He declared that it was necessary "to create in V. Rogachik children's home no. 1 to receive children from Moscow". Fr. Matthew replied that without the church council he did not have the right to give parish property to anyone. But they paid no attention to him, forbade the convening of a parish meeting and took the house by force. On

December 12, 1921 Fr. Matthew was arrested, and two false witnesses were found who said that he had been conducting counter-revolutionary propaganda in the church. On December 15, 1921 he was condemned by the OGPU as “a spiteful, conscious and irreconcilable enemy of the workers-peasants’ power” and was sentenced to death. He was shot on the same day.

*

In 1922, **44 clergy** of various ranks from the Crimea were killed by the Bolsheviks in connection with the confiscation of church valuables.

*

In 1922, **191 clergy** of various ranks were killed by the Bolsheviks in the Odessa-Kherson province in connection with the confiscation of church valuables.

Among those killed were **Priest Sergius Vasilyevich Shtenko** of the church of the Nativity of Christ in the village of Vasilyevka, Snegirevskaya region, Nikolayev (formerly Kherson) province. Fr. Sergius taught the Law of God in the zemstvo school, was a good chanter and knew a lot about chanting. He lived near the church. He had nothing superfluous, neither horses, nor cows, nor workers. If he went to town, he lent his horses to a neighbour. When he carried out needs, he took nothing from the poor, but even helped them, especially at Pascha and on other feasts. Fr. Sergius was strict both in school and in church, but in other places he was kind to everyone. He never said anything superfluous, and was mainly silent, although he was sociable. His family was very hospitable. Every time he taught children chanting, his matushka would bake special tarts for the pupils. Fr. Sergius was never idle, working in the garden in his spare time. When he served in church, there was a pious quietness. He was a great faster. He would go to other villages on foot, except in exceptional circumstances when he was in a hurry. He did not support the renovationists, and always remained faithful to Patriarch Tikhon. When there was a famine, the villagers were fed by the American programme of Aid for Russia. But the Soviet authorities demanded valuable things supposedly in payment for this aid, even going so far as to requisition church valuables. Fr. Sergius was not at home at this time, and the women of the parish took turns to guard the church so as not to allow any robbers inside. The Bolshevik Yegorov decided to go to the church and try and persuade the women to disperse to their homes. They sound the alarm. A crowd gathered and beat up Yegorov, although he was not seriously wounded. In revenge, Yegorov summoned the police from the volost. The drunken policemen began to shoot from their machine-guns and disperse the crowd. Fr. Sergius, his church warden, **Prochorus Ustinovich Bunchuk**, and a trustee of the church, **Cyril Yevtikhievich Priimak** were arrested. Prochorus’ son and some others witnessed what happened next from a secret place. Prochorus was very strong and began fighting the police. He was immediately shot. Then the executioners cut off the noses and hands of Fr. Sergius and Cyril, gouged out their eyes and knocked out their teeth. Then they were skinned while still alive. Finally their heads were cut off. The

villagers found their bodies the next morning. Cyril's daughters gathered his teeth and some other remains. They were buried near the church. When they made the church into a club, the villagers remembered the place, and services continued to be held. Cases are recorded of prayers to the martyrs being answered.

*

Priest Nicanor Yakubovich, the father of Hieromonk Seraphim (Boris Nicanorovich Yakubovich), was serving in the village of Bolshiye Lopatizkhi, Melitopol uyezd, Tauris province. In 1922 he was imprisoned in the Ryazan concentration camp in Ryazan, where he died in the same year.

*

Protopriest Ivan Lazarevich Spano was serving in Theodosiya. In 1921 or 1922 he was arrested in the village of Balta-Chekrak in Bakhchisarai region. Nothing more is known about him.

*

Priest Peter Ivanovich Novikov lived in Sebastopol. In 1922 he was sentenced to indefinite exile in Krasnoyarsk region.

*

Protopriest Nicholas Kazansky was born in 1874 in the village of Dmitrovka, Berdyansk uyezd in the family of a clergyman. On finishing his studies at Tauris theological seminary he was ordained to the priesthood, and served in the Alexander Nevsky cathedral in Simferopol. In 1922 he, together with Archbishop Nicodemus (Krotkov) and other priests, was arrested, condemned and sent to Nizhni-Novgorod prison for three years. After returning to Simferopol, he was arrested again in 1927 and 1933. In 1936 he was exiled to Krasnoyarsk district, where he was arrested in 1937 and sentenced to ten years. Having suffered much for Christ, he died in Ustvytlag on October 20, 1942.

*

At the beginning of the 1920s **Priest Elijah Apostolov**, of the church of the Entrance of the Mother of God in Theodosia, was arrested together with other clergy of Theodosia. In prison they tried by all means to incline to enter the renovationist schism: they showed each of them in turn forged declarations by the others on their supposed acceptance of renovationism. However, they did not believe the falsified signatures and remained faithful to Orthodoxy. Eventually, Fr. Elijah, being a Greek by nationality, was released and allowed to go abroad.

*

Priest Peter was in prison in Odessa in 1923. During the Great Fast the prisoners wanted to receive confession and communion. The prison bosses gave permission, and went to a bishop living in Odessa for a priest. But it turned out that both the bishop and the priest were renovationists. The prisoners did not want to receive the sacraments from a renovationist. But then they discovered that Fr. Peter was an Orthodox priest. So he confessed them, served the Divine Liturgy, and gave them communion. Nothing more is known about him.

*

Protopriest Vladimir Polyakov was born in Bessarabia. He was teacher of the Law of God in a diocesan women's school in Kursk. While living in Theodosia, being a bold rebuker of the sins of the Bolsheviks, he was often put in prison. In May, 1923 he was exiled to some unknown place and disappeared without trace.

*

The following were condemned in the group case, "The Case of Priests Demetrius Kiranov and others, Yalta, 1923":

Protopriest Demetrius Kiranov. He was born in 1878 and was the rector of the church of St. John Chrysostom in Yalta. In June, 1923 he was arrested in Yalta and accuse of "commemorating the patriarch during services and sending him greetings on his entrance into the governance of the Church". He was imprisoned in Simferopol. Then he was sentenced to one year's exile out of the bounds of the Crimea and Yekaterinoslav province. In December, 1923 he was sent to Kazakhstan. In 1937 he was in prison. Nothing more is known about him.

Priest James Piotukh-Kublitsky. He was born in about 1851, and served in Yalta from 1913. In August, 1923 he was arrested when he was already old and very ill with advanced tuberculosis of the lungs and imprisoned in Simferopol. He was condemned with other priests for commemorating Patriarch Tikhon, for congratulating him on his release from arrest and refusing to submit to the renovationists. He was sentenced to one year's exile beyond the bounds of the Crimean and Yekaterinoslav dioceses. Nothing more is known about him.

*

Priest Anatolius Voronin was born in the city of Theodosia, and was the son of a notary. He served as the second priest in the cathedral in Theodosia, and was several times arrested. Finally, in May, 1924, he was exiled to somewhere in the Caucasus and shot.

*

Peter Makkaveyev was born in the city of Sevsk, Orel province. He studied at Kholm theological seminary, and became a teacher in the real school in the city of Theodosia, Crimea. He was often arrested, and in May, 1924 he was exiled to the Caucasus, where he was shot.

*

Priest Jonah Moiseyevich Atamansky was born in Odessa on September 14, 1852 (according to another source, 1855) into the family of Deacon Moses Florovich Atamansky, who served in the church of the Nativity of the Mother of God. His father died when he was three (according to another source, seven) years old. His mother, Glykeria, wanted him to follow in his father's footsteps and sent him to church as an altar boy. On her death bed, she blessed him to be a priest, saying:

"I want you to be a good pastor."

So, while still very young, Jonah was left a complete orphan. He spent many days and nights at the cemetery at his parents' graves, picking flowers and weaving wreaths for them. He had no refuge except the cemetery, but the cruel watchman beat him and drove him out even from there.

The child began to wander on the streets and on the sea shore, feeding on the contents of dustbins and sleeping at night on garbage-dumps outside the city. He found a refuge for himself in one of the Odessa bell-towers, but was driven out of there by cruel people.

Finally his uncle had pity on him, and then his former nanny. They gave him shelter and sent him to school. But he never ceased to feel that he was an orphan. He studied in a church school, where his teachers noticed his good qualities. Having a good voice, he took part in a church choir.

Once the exhausted boy fell asleep with a burning candle in his hand. He woke up to find his jacket on fire. He was taken to hospital suffering from burns.

His mother appeared to him in dreams and protected him. Once she forbade him to go on a boat leaving Odessa. The boat sank on the very day the boy was planning to leave on it.

The boy grew up to be God-fearing and religious, praying without ceasing to God.

In 1884 he was ordained to the diaconate, and two years later - to the priesthood. On that occasion his Grace Bishop Nicanor said to those around him:

"Take Fr. Jonah's blessing... I felt a special grace in him, his soul is burning with a sacred flame. He will be a distinguished priest."

He was appointed to serve in the village of Kardashovka, whose populace consisted mainly of Stundists. His labours of prayer bore fruit: two hundred of the Stundists, including their leader, were united to the Orthodox Church. When he had to leave them, after eight years' service, they wept bitterly.

In 1897 he began his service in the Odessa Dormition cathedral. He was greatly loved by his flock, all of whom tried to be present at the early Liturgy, which he usually celebrated. They hung on his every word. His house was open for all those in sorrow or homeless, and no-one left him unconsolated. He knew people well, could read their thoughts and penetrate into their souls. He could find good in people which no-one else saw. He was especially compassionate to orphans, sheltering, feeding and clothing many. He was kind and attentive to all. He constantly served in church, and preached sermons after every service. At home he prayed without ceasing, getting up at midnight to pray for everyone. During storms he would always be in church, praying for those at sea. At night he would serve the midnight service and read akathists, and no-one who was present at those night services will ever forget them.

In 1901 Fr. Jonah became pastor of the maritime port church of St. Nicholas. Thousands of people were cured of physical and spiritual infirmities through his prayers. He built a hostel at his church where many vagrants, travellers and demon-possessed people whom he had cured found refuge. Through confession, Communion, prayer and conversation he brought them to life again, and they became respectable and orderly people.

He was a second John of Kronstadt, a wonderworker of the south, and was glorified by the same good works for which his contemporary in the north was renowned. When people came to Fr. John of Kronstadt from the south, he would say:

"Why have you travelled to see me? You have your own John of Kronstadt in Fr. Jonah!"

Between these two luminaries there grew up a mutual love and friendship, and Fr. John, as a token of his love, sent him a marvellous set of white vestments trimmed in cornflower blue, and with cuffs of the same colour. Fr. Jonah was so fond of these vestments that he asked to be buried in them.

Being an artist in soul, Fr. Jonah's services were noted for their inspiration and external beauty; complete silence reigned in them. He read the Gospel in such a way that every word penetrated deeply into the soul. He loved to sing and himself composed music for many spiritual hymns and stichera. The entire service to the Dormition of the Mother of God was sung in his church to compunctionate chants which he wrote himself. On Sundays and great feasts, after the Liturgy, Fr. Jonah went to the hostel for a dinner prepared for pilgrims, the poor and the destitute. A

choir of singers gathered round him at table and, when the meal was ended, would sing religious cantatas set to music by Fr. Jonah.

There were so many prosphoras at the proskomedie that they had to be brought to him on large trays. He would celebrate the proskomedie aloud. During the Liturgy the demon-possessed would utter terrible, blasphemous shrieks and cries. Fr. Jonah would communicate them frequently. They would have to be carried to the chalice, but would return quiet and normal. Fr. Jonah also blessed holy water every Sunday and even on weekdays. When he sprinkled it on raging demoniacs, they would immediately calm down.

Nobody in Fr. Jonah's parish was indifferent to the faith, for which he thanked God, saying:

"I am grateful to God that I do not find the lack of faith and indifference to religion which it is so sad to hear about in recent times in the complaints of pastors of the Church. Here both rich and poor, educated and simple people - everyone always prays with deep faith, with a feeling of piety and great attentiveness, and listen to my sermons."

Batiushka kept the Great Fast very strictly: he partook of no sustenance apart from Communion. He did not leave church to go to his home. Rarely did he even go to his room next to the altar, to which no-one had access but him. (In that room Batiushka kept a huge icon of St. Seraphim of Sarov, whom he greatly revered; it covered the entire wall.)

Batiushka's spiritual children, with his blessing, also kept the Fast strictly in the following manner: on Mondays and Tuesdays they ate nothing; on Wednesdays they received Communion and ate the antidoron which Batiushka distributed at the conclusion of the Liturgy; on Thursday they ate nothing; on Fridays they received Communion and ate some food cooked without oil; on Sundays they again received Communion and ate some food cooked with oil. And thus they passed the entire Fast. One of his spiritual daughters who had kept the Fast in such a manner related that by the time the Fast had come to an end she had ceased to feel the weight of her body, such was her lightness and spiritual joy, through the prayers of Fr. Jonah.

At the end of the Liturgy, Batiushka distributed the antidoron as Psalm 33 was sung with compunction. Fr. Jonah made it a standing rule in his parish that this psalm be sung and not merely read.

The Lord revealed His wondrous works to Fr. Jonah, and he recorded descriptions of several of his visions in the margins of his liturgical books. At the beginning of the Russo-Japanese war in 1905, he had the following vision:

He saw the Cross, and on the Cross was Christ crucified; beneath the Cross was the emperor of Japan. The emperor said:

"O Lord, send me victory!"

The Lord answered: "You are a pagan."

"But I glorify Thy name!" said the emperor.

The Japanese were victorious. Indeed, in the Russo-Japanese war, it seemed as though even the elements aided the Japanese; the wind blew in the same direction as their shells, etc.

Very early in his life the grace of the Holy Spirit began to act and manifest Himself in Fr. Jonah. While yet a deacon he had begun to work miracles. Vera, his oldest daughter, died while still an infant. Fr. Jonah took the dead child in his arms, fell to his knees before the icon of the Mother of God and began to pray. Little by little the baby returned to life and recovered. She was his favourite daughter and outlived him.

In Odessa there lived a famous doctor, Professor V.P. Filatov. Once a peasant woman brought him her two-year-old son, who had been blind from birth. But the Professor after examining him said that he could do nothing for him; science was powerless in such cases. The sorrowful mother then took the child to Fr. Jonah. For nine nights Fr. Jonah stood praying for the child, ceaselessly serving molebens and akathists. On the tenth day he returned the child to his mother, completely cured.

People began to talk about the miracle, and the Soviet authorities decided to conduct an investigation. They called Professor Filatov and tried to get him to accuse Fr. Jonah of deceit and blackmail. But the professor insisted that this was the child he had examined, and that a miracle had taken place.

"How can you admit a miracle here?" they asked him mockingly.

But he stood his ground, and the trial ended inconclusively; no-one was punished but religious faith was strengthened in the city.

A certain peasant had a twelve-year-old son who was born blind. Hearing that Fr. Jonah was healing the blind, he brought his son to him. Fr. Jonah sent the parents and their son to Dr. Filatov.

"Only a miracle can help him," was the physician's diagnosis.

They then returned to Fr. Jonah, who ordered that they leave the boy with him (this took place during the Great Fast), and began to pray for him and give him Communion. Within two weeks the child began to see.

After this incident Dr. Filatov began to visit Fr. Jonah and a friendship grew up between them. When they asked him how he had discovered his method for the transplantation of corneas he replied:

"Through the help of Fr. Jonah's prayers."

Some Roman Catholic priests, on hearing of the wondrous works of Fr. Jonah in driving out demons, etc., came to his church, desiring to satisfy themselves as to the reliability of the rumours that had reached them. With doubt and curiosity they awaited a manifestation of Fr. Jonah's grace-filled power, and for this reason they brought with them several people who were possessed. Suddenly those who were possessed fell upon the Catholic priests, assailing them and crying out:

"What have you come to see: what Fr. Jonah will do to us; how he will drive us out?"

Another time there was brought to Fr. Jonah a possessed man who began to scream. Batiushka said some prayers and told the evil spirit:

"Depart from him!"

"I am fearsome," replied the demon.

"A righteous man is not afraid of you; and a sinner cannot see you. Leave, I tell you!"

"I am fearsome!", the demon repeated.

"A righteous man is not afraid of you; and a sinner cannot see you!", Fr. Jonah repeated.

This happened three times. After the third time the demon departed.

Because of the expulsion of his demons, the enemy of mankind took cruel revenge upon the family of Fr. Jonah. He had but to begin to cast out a demon and a fire would break out in his house without any apparent cause, or the cats would go mad. Thus the beleaguered family was not at all pleased when the possessed were brought to Fr. Jonah for healing, for they knew that there would again be misfortunes.

A certain Jewess who lived in Odessa had a problem in that her children died in infancy. She had already lost eleven babies. When her twelfth was born - a little girl - the mother was terribly upset, expecting that she would meet a similar fate. Someone advised her to turn to Fr. Jonah and ask his prayers for the preservation of her daughter's life, and she, assenting, went to his church. But the people did not

want to let her enter, and even refused to convey her request to the priest. Hearing the commotion, Batiushka left the altar and said:

"Let her be!"

And turning to the Jewess he asked: "What do you need?"

With tears the woman related her woes, imploring his aid. Fr. Jonah placed his hand on the girl's head, and said:

"She will live."

The child continued to live and by 1948 had attained full womanhood.

During the plague of the renovationist heresy that beset the Russian Church Fr. Jonah alone held firm and preserved the purity of the faith in Odessa. All the other priests wavered and fell into renovationism. Later, realizing their error, they came to Fr. Jonah to repent and fell at his feet, beseeching his pardon. Batiushka told them:

"Do not bow before me, but before the people whom you have led astray!"

And the penitent priests went out onto the ambon, knelt down and prostrated themselves before the people, begging their forgiveness. Fr. Jonah then reunited them to the Orthodox Church. The renovationists caused Batiushka much grief, even wishing to have him deported. But the Lord preserved him, for he was His chosen one.

Once, during the Great Doxology of the vigil service for the feast of St. Seraphim, January 2/15, Fr. Jonah but suddenly fell silent at the altar. His body grew stiff, and a short while later he raised his hands and exclaimed:

"Praise ye the name of the Lord! Praise ye the name of the Lord!... Alleluia! Alleluia!"

So they led him from the church to his home, his hands raised on high, face streaming with tears, and uttering these words, though he had not finished the service. Those present understood that Batiushka had had a vision. His eldest daughter Vera had seen only part of the vision: the entire sanctuary had been filled with fire. The light was also seen by several people in the congregation. They sat him down in an armchair, brought ammoniac spirits, rubbed his temples, then led him home and put him to bed. On the next day, January 2/15, he served the liturgy and told the congregation what he had seen:-

The holy Apostle John the Theologian and St. Sergius of Radonezh led St. Seraphim of Sarov by the arms. A little further in front of them walked Christ the Saviour in light blue, torn clothing. St. Seraphim turned to the Saviour and said:

"Who, O Saviour, has rent Your clothing?"

The Saviour answered: "It is the clerics who have torn it."

Again St. Seraphim asked: "You are going again to suffer?"

The Saviour replied: "Be at peace."

Behind St. Seraphim walked Simeon the God-Receiver. After the Saviour followed the Most Holy Mother of God with an omophorion on her arms.

St. Seraphim said again: "He will be in the same glory as I am, who will fulfil all of the canonical rules of the Orthodox Church, as I fulfilled them."

According to another version of the story, after the Saviour came priests who were rending the garments on Him. With the Lord came St. Seraphim, who was weeping bitterly. But the Lord said to him:

"Weep not. They will repent!"

Fr. Jonah endured much persecution and many misfortunes, not only at the hands of invisible foes, but of visible enemies as well. One day, a crowd of seamen, unbelievers, fell upon him; they threw him down and began to choke him, damaging his vocal chords to such an extent that for the last few years of his life he spoke so softly that the sexton had to stand at the doors of the altar during the Divine services and repeat Batiushka's exclamations so that they would be audible to the faithful.

Fr. Jonah had to endure many slanders and much malice from jealous and evil people. His own daughter caused him much grief. Before his death he told her:

"I will entreat God that He grant you a painful death to cover up your sins and further your salvation!"

Later, she went insane and was committed to an asylum. When the Germans invaded, they gunned her down with others that suffered from psychological disorders.

He was also grieved by one of his spiritual daughters, the nun M. She was one of his favourite daughters. A talented artist, she became the tool of the devil; she became fascinated by a young monk, fell into sin with him and left for New Athos. On the way, she disembarked from the steamship and poured forth the poison of calumny upon Fr. Jonah, reviling his good name. The enemy also wreaked vengeance upon Fr. Jonah through his own children: they were almost all sorry failures: they were expelled from school, misfortune haunted them; their marriages were unhappy. All of this was the devil's revenge.

One day, while seated in an armchair in the sanctuary, praying to the Mother of God, Fr. Jonah beheld a demon creep out from beneath the altar in the guise of a little baby. Batiushka asked:

"How did you get here?"

The demon replied: "Do you always pray to the Mother of God? Ooh! Anyone but her!... Well, *I'll get back at you through your children!*"

And it vanished.

Like all those who are well pleasing to God, Fr. Jonah loved the Mother of God and always prayed to her. Once, while removing particles during the proskomedia, he took out a particle, saying:

"Remember, O Lord, all those on earth and those beneath it!"

The demons screamed out in the church: "Don't pray for us, old man!"

A certain lady, on hearing of Fr. Jonah, brought her seriously ill baby to him and requested that he serve a private moleben. Batiushka told her:

"The sun shines equally on all me; and the mercy and grace of the Lord is for all men equally. Pray together in a general moleben. Everyone kneel!"

The lady quietly knelt down holding her sick child; but since the baby was heavy, she stood up for a while. She stood behind Fr. Jonah at a distance of several paces, and Batiushka could not have seen with his eyes that she was standing. Suddenly he said to the chanter:

"Go out and tell the woman with the baby to kneel down!"

Trembling seized her when she was struck by the realization of his clairvoyance. The child recovered.

The most extraordinary things happened to Fr. Jonah. Often, on leaving his bedroom in the presence of his family, he would vanish and at that very moment appear at a village outside the city where some possessed people whom he had cured lived. Or he would leave his home on foot but show up suddenly in his bedroom, even though the doors were shut.

One day, Fr. Jonah left with his sacristan for the Convent of St. Michael, which he supported. Having served the all-night vigil there, he left to return home. When he had reached the escalier at the foot of which were located the church and the home in which he lived, he suddenly vanished. Only his boots remained near the escalier;

these the sacristan took home. That night two peasants, a man and his wife, were travelling towards the city on a cart. By dawn they had reached the Convent of the Annunciation, which located near the church and the home in which he lived. Coming into the Convent, they saw a priest kneeling. Drawing nearer, they found the priest's riassa, but he himself had vanished. Picking up the riassa, the peasants proceeded to the city, went to the church of Fr. Jonah, related what they had seen and brought out the riassa to show around. Those who served in the sanctuary recognized it as Fr. Jonah's; Fr. Jonah, as it turned out, had found himself in his bedroom at dawn, clad only in his undergarments. Handing over the riassa and saying some prayers in the church, the peasants returned to their inn, but the horses they had left there in the morning had disappeared. In tears they hastened back to Batiushka to tell him of their misfortune. Fr. Jonah told them:

"Go to such-and-such an inn; there you will find your horses; take them away with you."

The animals were indeed found where Batiushka had said they would be.

An extraordinary thing happened to Batiushka one summer in Kishinev; it was even reported in the local newspaper. The article appeared under the title: "What is this - a dream or reality?" One day in the month of June, a certain woman went to the cemetery to visit the grave of her mother. There she suddenly became aware of a marvellous peaceful singing. Turning towards the voice, she saw a tall, pale priest who was chanting "Holy God...!" She drew closer, but the priest moved farther away. Try as she might, she could not get any closer to him. The priest was not walking, but rather floating above the graves, praying and conversing with the departed. She pursued the strange priest for quite some time, but finally gave up, exhausted. Suddenly the priest sat down on a grave, pulled a prosphora from his pocket and crumbled it up for the ants; he then raised his head and said to her:

"Well, you're all worn out from chasing after me, poor Natasha. Here's a prosphora for you!"

With these words he handed her a piece of prosphora and added:

"Wretched woman, you haven't prepared to receive Communion for fifteen years!"

And he vanished... Astounded by his words and at a loss as to how he could have known about her, the woman began to run about the cemetery, searching for the priest; but she could find him nowhere. Tired, she returned home, but was unable to sleep, so amazed was she by the pale priest with the gentle eyes and quiet voice.

Early the next morning, after a sleepless night, she left her home and went to the cathedral square. Near the cathedral she saw two night watchmen disputing amongst themselves. One said:

"It was John of Kronstadt!"

The other maintained: "No! Fr. John was of medium stature; this priest was tall!"

When she approached them, the watchmen related to her the following. At dawn of the morning of the previous day they had seen in the sky a dark spot moving towards the city. They thought it was an airplane, but when the spot drew closer, they saw that it was in fact a huge flock of crows, and in their midst was a man whom the crows were harrying; he in turn was fending them off with his cane. The crows settled on the cathedral square and again took to flight, soaring over the trees and the domes of the cathedral. The man, who had also descended to earth, shook with his cane at them, saying:

"Cursed ones! Have you flown off?!"

The man, it seems, was a priest with a pale face, tall of stature. He then began to wipe the blood and sweat from his face, and afterwards went up to the doors of the cathedral, entered, and began to pray, making prostrations. Matins and the Liturgy came to an end, and the strange priest approached to kiss the cross. The local priest gave him a prosphora and asked him who he was and where he was from; but the stranger, making no reply, left the cathedral. On the porch he began to distribute money amongst the poor, but to some of them he said:

"You are drunkards; you'll just waste it on drink!"

And to such he gave nothing. To one old woman he gave some money, saying:

"You are a struggler! Pray for the world!"

And he vanished...

On hearing all this, the woman concluded that this was the same priest that she had seen in the cemetery. She had not been dreaming! Then she had but one desire: to find that priest. She began to travel from one city to another, going from one church to another in search of him. When she arrived in Odessa, she stopped at the church of St. Nicholas. On seeing Fr. Jonah, she cried out:

"That's him!"

- and fainted on the spot. Regaining consciousness, she related everything to Batiushka and presented him with a copy of the Kishinev newspaper.

One of Fr. Jonah's spiritual daughters related this incident to a certain elder when she was in Moscow. The elder explained:

"Angels used to carry Fr. Jonah to various places. The demons saw this, waylaid him and carried him off to Kishinev. The angels then bore him home again."

Fr. Jonah was renowned not only in his homeland, but abroad as well, receiving, as did Fr. John of Kronstadt, letters and telegrams requesting his prayers for the sick and suffering, as well as letters of gratitude from those who had received healing and aid. He especially believed in the power of the prayers of parents, and when he found himself in grievous and unpleasant circumstances, he used to go to pray at his parents' graves. Once, he beheld in a dream his own brother, enveloped in fire. On the morning of the following day he served the Liturgy for him. That night he again beheld his brother, but this time he was in fire up to his knees only. Again Fr. Jonah served the Liturgy, and the next time he beheld his brother he had been completely freed from the fire.

During the first years of Soviet power, the authorities did not touch Fr. Jonah. Then they began to conduct searches in his house and summon him to interrogations. During the removal of church valuables they also took many things from him. Then they tried to arrest him, but the workers and peasants raised such a tumult that they had to let him go quickly.

Fr. Jonah died after a long and painful illness on May 17/30, 1924. His funeral was extraordinary. Not only the inhabitants of Odessa - all the poor, the tramps, the stevedores and waterfront workers who knew and loved him - but people from outlying villages, towns and neighbouring cities came together to bury their intercessor and benefactor. The authorities forbade them to bury him on Sunday, hoping to avoid a huge assemblage of people; but on Monday even more people came. All of the vast escalier of Odessa, at the base of which stood the church of St. Nicholas and the house in which Batiushka lived, as well as the waterfront were packed so densely with people that the coffin of Fr. Jonah, borne aloft by those who honoured him, moved with extreme slowness. Workmen had requested that the burial itself be postponed until after four o'clock in the afternoon when they finished work for the day. They began to carry the coffin to the cemetery at four o'clock, reaching it only in the dead of night, the interment taking place at midnight, so slowly and solemnly did they carry the much-suffering body of Fr. Jonah, stopping frequently to serve litias.

Fr. Jonah did not allow his relatives to raise the question of burying him in the church. He prophesied:

"They will raze the church; it will no longer exist."

He ordered that he be buried in the midst of the nature he loved,

"that the birds may sing over me... Do not build a church; bury me near my relatives."

His grave became a place of prayerful assembly for the believers. A lampada always burned in front of the icon, and the venerators of Fr. Jonah came to his grave on his namesday and on feastdays, seeking his intercession and kissing his portrait.

Fr. Jonah died as a result of kidney failure. His bedroom was small and narrow, furnished only by a bed, an armchair and a plain wooden chest of drawers in which he kept a multitude of icons framed behind glass. On the twentieth day after his repose, those who revered him visited this bedroom. During his lifetime he used to sit in the armchair, for he was unable to lie down; and it was in this armchair that he surrendered his soul into the hands of the Lord. One of those who visited his bedroom was a woman with a little boy. On entering the room the child exclaimed, pointing to the chair:

"Grandfather is sitting there!"

Fr. Jonah used to receive visitors in his bedroom seated in that chair, and there it was that he had spent the last days of his earthly life.

After Batiushka's death, one of his spiritual daughters received a whole box of bread which Fr. Jonah used to distribute after the Liturgy. One day, she learned that one of her relatives had been involved in a horrible accident; petrol had exploded into flame and covered her body, turning it into a human torch. Terrified, she began to run about outside, screaming. By the time those who had run up in answer to her screams had managed to put out the fire, her legs, stomach and chest had become one huge blister. When Fr. Jonah's spiritual daughter found out about this calamity, she went to the hospital and gave her relative a piece of Batiushka's bread to eat. Her burns had been diagnosed as fatal, but through the intercessions of Fr. Jonah she survived and recovered.

In 1947 a woman who was subject to convulsions went to his grave, wept there, prayed, fell down and foamed at the mouth. When the sick woman regained consciousness she felt healthy again and her seizures stopped.

A Jewish woman, a dentist by profession, fell seriously ill. Her physicians recommended that she undergo an operation, for her condition was critical; but her neighbours, Christian believers, advised her to go to the grave of Fr. Jonah. This the poor woman managed to do, though with considerable difficulty. When she returned thence to her home, the spot which had been giving her so much pain began to ooze pus and her condition improved.

*

Protopriest Alexis Bogayevsky finished his studies at the Poltava theological seminary and became rector of the All Saints church in Theodosia and dean of the Theodosia district. He was a prominent preacher and administrator. In 1926 he was arrested and exiled to Siberia. Nothing more is known about him.

*

Priest Ivan Kuzmich Khoroshunov came from a peasant family. He served as a naval chaplain on the "Struggle for Freedom" in Sebastopol. The ship's sailors elected him to be in charge of a club where he founded the first gymnasium for the children of the lower ranks of the navy. He was married to Anna Vasilyevna. He was truly a friend of the suffering and heavy-laden. During the Civil War he delivered many people from execution and prison. Moreover, he interceded for the suffering independently of their political convictions or class. On June 22 (or December), 1928 he was arrested and cast into Butyrki prison in Moscow. He was accused of "counter-revolution: participation in the fate of the Whiteguardist Wagner who was fleeing from a concentration camp in Arkhangelsk and who asked the clerical leadership to let him enter a monastery. He listened to an interpretation of the Apocalypse in which there was talk of the kingdom of darkness." On November 5, 1928 he was sentenced to three (or five) years in the camps. On December 25 Matushka Anna Vasilyevna asked the Political Red Cross to intercede for her husband. Attached to her petition were the signatures of the workers saved from shooting by Fr. John in the time of Wrangel. He was sent to Solovki. Nothing more is known about him.

*

Abbess Paraskeva, in the world Olga Ivanovna Rodimtseva, was born in 1849 in Moscow province into a pious merchant's family. She was brought up strictly, and from childhood loved church services. After studying at the Moscow merchants' school, she entered the Strastnoy monastery in 1874, and was tonsured as Nun Vyacheslava. In 1875 Abbess Valeria received a blessing to go to the Toplovsky monastery in Theodosia uyezd, and asked her to go with her. She joyfully agreed. Soon her constant exertions in prayer and fasting, and reading of the Holy Scriptures and Holy Fathers, brought forth fruit. With the unanimous approval of the nuns, she was elected secretary of the monastic council, and then treasurer. In 1889 she became Nun Paraskeva, and on July 26, 1890 was made abbess by Bishop Martinian (Muratovsky). Under Abbess Paraskeva's guidance, the monastery flourished. However, after the revolution four nuns were arrested at the podvorye, and all the lands and gardens were confiscated by the state. In order to preserve monastic life according to the typicon, the abbess created a women's agricultural artel, which was called "Women's Labour" and was registered in 1922. This wise decision preserved the monastery for a time. The Divine Liturgy was celebrated every day, and the nuns went about their obediences as usual. To her nearest assistant, **Nun Polyxenia** (Shlyakhova) the abbess said: "Take care that not one of the monastic rules contained in the teaching of the Apostles and the Tradition of the Holy Fathers be forgotten. Keep the blessed and unanimous common life in holiness." However, the authorities did not like the economic prosperity of the artel, and especially the authority of the abbess in the surrounding villages, which left no place for atheist ideology. The atheists sealed the churches. But the simple peasants stood up in defence of the holy

things. The churches were not reopened, but the believers did not give in. The abbess told the nuns "to be always ready to die for the faith of Christ, for the purity of the teaching of the Orthodox Church of God", and said that she "was assured by the Lord that each of you, both old and young, by the grace of the Holy Spirit will not betray Holy Orthodoxy even by one iota, and will receive torments and even death for every truth of God". On September 7, 1928 the authorities decided to liquidate the artel. At the moment of its closure the Toplovsky monastery was the largest in the Crimea and was at the peak of its spiritual flourishing. Three months after the closure, on December 3, Abbess Paraskeva confessed, received communion, blessed all the sisters, said goodbye to them and passed to the Heavenly Mansions. Soon **all the nuns** were arrested, many of them were condemned to three years in the camps, the rest were disfranchised and exiled from the Crimea.

*

Protopriest Peter Ivanovich Serbinov was born in about 1869. In 1890 he was ordained to the priesthood, and served in the Alexander Nevsky cathedral in Yalta. After January 9, 1905 he served a pannikhida for the victims of "Bloody Sunday", for which he was transferred to the city of Alushta in 1906. In the 1910s he went to a theological seminary. In 1918, at the request of the parish, he was returned to serve in Yalta. He was elected as a clerical delegate from the Tauris diocese to the Local Council of the Russian Orthodox Church. He continued to serve at the Alexander Nevsky cathedral in Yalta until February, 1921, when he was arrested and cast into prison in Simferopol. On April 1 Fr. Peter was condemned to death, but 62 people from several parishes interceded for him. "When there was the Civil War here in the Crimea, Priest Peter Ivanovich Serbinov was always the first to go to the defence of a person, whatever his nationality or political adherence... Among these he defended those arrested for belonging to Bolshevism, when, at the beginning of 1918, the Germans were persecuting the Bolsheviks in the Crimea, and later, when the authority of Denikin and Wrangel was persecuting the Bolsheviks. Persecuted people always found a defender in him... He always defended the insulted, we never say anything bad in him, and in general we know him to be a good man. And for that reason we earnestly beseech you to release him from arrest. The genuine signatures of 62 people." Fr. Peter was released in May. In the period 1925 to 1927 he was arrested several times, but after four to six months in prison, thanks to the intercession of parishioners, he was released. On December 5, 1928 he was again arrested, and on March 29 was condemned for "counter-revolutionary activity". In accordance with articles 58-10 and 58-13, he was exiled from Yalta with a ban on his living in six major cities. He settled in the town of Seredina-Buda, Chernigov province. The authorities then suggested that Fr. Peter renounced God, the Church and his priesthood publicly. If he agreed, they would stop persecuting him. But he refused, writing to the Political Red Cross on November 2, 1930: "... After forty years service as a priest I do not intend to make a public and humiliating speech... declaring that I am casting off the priesthood, since 'I have recognized that during the whole of my conscious life I have only been deceiving the people'". Nothing more is known about him.

*

Protopriest Sergius Shchukin had passed through twenty prisons before he was killed by the Bolsheviks on September 25, 1931 by means of a runaway truck.

*

James Romanovich Korobka was born in 1893 into a peasant family, and lived in the village of Belvedere in Novo-Archangelsk region, Kherson-Odessa diocese. He completed the three-class church-parish school in the village of Skalyevoye. From his childhood he used to go on pilgrimages round the monasteries. He could read and write, knew the Holy Scriptures and was a zealous defender of Orthodoxy. He refused to go into the collective farm. In 1927 he dug out a cave under a hut in his kitchen garden five metres deep and seven by three metres wide. He was arrested in 1931 when the Bolsheviks learned about his secret church, where church services had been conducted regularly for three years from 1927 to the day of James Romanovich's arrest. He openly confessed his faith and declared: "I will not go into the satanic collective farm, and I do not fear you. You can kill me, cut me up, but you cannot kill my spirit." He went to the court after his arrest with raised head and praising God: "Glory to God in the highest". After the trial he again chanted this hymn. He was exiled and his fate is unknown.

*

Priest Nicholas Pavlovich Zhadinsky was born in 1880 into a clerical family which had produced priests for seven generations. He served in Odessa province. Between 1928 and 1930 he was arrested and exiled to Uralsk in Kazakhstan. He was alive on August 5, 1932. Nothing more is known about him.

*

Protopriest Leonid Zavadovsky served in the church of St. Theodosius in Sevastopol. When he refused publicly to renounce his priesthood, he was imprisoned, fed on salted herrings without water, and then led out into wood supposedly to be shot. He died on May 23, 1933 in a camp in Potma from hunger and labour.

*

Priest Miron Kirillovich. He was born in 1886 in the village of Alexandrovka, Dubrovenichesky uyezd, and went to a theological seminary. As a priest, he served in the Theophany church in Nikolayev. On February 1, 1931 he was arrested for being "a participant in the Nikolayev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14

was sentenced to three years in the camps and was sent to a camp. Nothing more is known about him.

Priest Nicholas Andreyevich Lipsky. He was born in 1890 in the village of Chernovo, Ananyev uyezd in the family of a deacon, and went to a theological seminary. He served in the church of the Holy Spirit in Bogoyavlenka, near Nikolayev. In 1928 he was under investigation, but was not condemned. On January 15, 1931 he was arrested for being “a participant in the Nikolayev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 2, 1931 (?) was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Deacon Michael Ivanovich Zakharov. He was born in 1879 in the village of Aleshek, Tauris province, into a peasant family, and received an elementary education. He served in the church of the meeting in Kherson. In 1927 he was arrested for anti-Soviet agitation. On September 19, 1927 he was released after promising not to leave the city. However, on January 16, 1931 he was arrested in connection with the case of the Kherson group of the Odessa branch of the True Orthodox Church, and on December 14 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Nun Pelagia (Antonovna Boiko). She was born in 1885 in Grodno province into a peasant family. In the middle of the 1920s she found herself in an illegal situation. On January 17, 1931 she was arrested for being “a participant and courier for the Stalino group of the Kharkov [branch of the] counter-revolutionary monarchist organization, the True Orthodox Church”, and on December 14 was sentenced to three years in the camps and sent to a camp. On July 22, 1933 she was released and went to Don province. Nothing more is known about her.

Nun Anna (Kirillovna Kulida). She was born in 1886 in the village of Maliye Kopani, Kherson province in a peasant family, and received an elementary education. In the middle of the 1920s she was living as a nun in Kherson. In 1930 she was arrested in connection with the Kherson group of the Odessa branch of the True Orthodox Church, and on December 14 was sentenced to three years' exile and was sent to the north. Nothing more is known about her.

Reader Ivan Ivanovich Pavlovsky. He was born in 1888 in the village of Olviopol, Odessa province into the family of a priest, and received an elementary education. In 1924 he was arrested, but released after a month. In 1927 he was arrested and accused of counter-revolutionary activity, but was released after two weeks. On January 15, 1931 he was arrested for being “the leader of the Nikolayev group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years' exile and was sent to the north. Nothing more is known about him.

Igumen Barsanuphius (Grigoryevich Yurchenko) was born in 1880 in a prosperous peasant family in the village of Lozavatka, Mikhailovsky uyezd, Kherson province. He finished his studies at a missionary theological seminary. Until 1905 he worked as a teacher in the city of Alexandria. From 1907 he was a novice in the Kiev Caves Lavra. He was tonsured in the Lavra. From 1915 to 1920 he was a teacher in the Birzyukov monastery in Kherson diocese.

In 1918 he was almost shot by a band of Bolsheviks who demanded a large sum of money from the community under threat of death. The whole brotherhood had already been made to stand against a wall, waiting to be executed, but the sum of money demanded was somehow found and they escaped death. It was wonderful to hear Fr. Barsanuphius relate the unusually joyful condition he was in when he was so overcome by a foretaste of eternal life that death became something desired, he longed for it to come about as soon as possible. And how great was his disappointment when he did not achieve this aim because of the remission of the execution.

For a short time the community was subjected to the common lot of looting and repression. Then, under cover of night, Fr. Barsanuphius ran away and hid in the house of his brother. However, he was arrested and imprisoned in terrible conditions in stuffy, damp basements, where his cassock rotted away from the damp and, besides other sorrows of imprisonment in that terrible time, there were so many insects exasperating the prisoners that they had to be scraped off like rubbish.

After a time, in 1921, Fr. Barsanuphius was released and was appointed by Bishop Onuphrius (Gagalyuk) to a parish in the village of Verkhniye Vairaki, near Yelisavettgrad, where by his sincere and zealous service he soon won general respect both among the lay believers and among the clergy.

The rise of renovationism revealed him to be a firm warrior in defence of the truth of the Church and a fearless exposé of the schismatics. Therefore the diocesan hierarchy, Bishop Onuphrius, appointed him missionary in the struggle against renovationism for the whole Alexandria region. Having received this assignment, he arrived in the city of Alexandria, which is part of the Yelisavettgrad diocese.

At that time there was no Orthodox church in the city. Moreover, none of the true believers was well-known. Fr. Barsanuphius appeared in the cathedral of the Dormition during the Liturgy, which was being celebrated by the renovationists, and stood unnoticed at the back. He was tall, with a big beard and was dressed in monastic garments with a staff and prayer-rope. His attractive outer appearance fully corresponded to his inner beauty. Since he could not fail to be noticed, at the end of the Liturgy he was surrounded by the believers, who were already worried by the creeping in of innovations into the church, which had been exposed by certain

zealots of piety. One of them had a book of the canons of the Ecumenical Councils. From it they could see that the actions of the renovationists were not canonical. But the authoritative voice of the Church was necessary. Therefore the first questions put to Fr. Barsanuphius were: Was he Orthodox? Who was he? Where did he come from? And what joy there was when they learned the answer to this burning question. But at that point the unknown Fr. Barsanuphius was invited by one of the zealots of Orthodoxy **Ivan Savvich Mironov** to his house, where others had also gathered. There the real church situation was finally clarified: Fr. Barsanuphius told about his appointment to the Alexandria deanery and read the epistles against renovationism of Bishop Onuphrius and others. A discussion took place on how to take if only one church from the renovationists.

But this unexpected joy did not last long. Having learned the state of affairs in his new mission, Fr. Barsanuphius returned to the place of his former service, where he was arrested (in the autumn of 1922) and taken back to Alexandria, where he was put in prison. There he remained until April, 1923. The only contacts with him consisted in the above-mentioned zealots of Orthodoxy taking it in turns to bring him parcels (food, etc.). In the Great Fast Fr. Barsanuphius was released from prison. By that time, the above-mentioned group of people, who had started to build up an Orthodox parish, had grown into a large community, which after several attempts succeeded in getting the civil authorities to transfer one of the four renovationist churches (which was already fairly empty) to them. Fr. Barsanuphius was appointed the superior of this church, which was in the name of the Protecting Veil of the All-Holy Mother of God.

It was from this time that Fr. Barsanuphius' most active ministry began. The servant of God attracted everyone to himself by his unusually welcoming manner, his sincere love, his attentiveness to everyone, his kind, meek and humble manner and by his irreproachable personal life in fasting and unceasing prayer and abstinence in all things (on Wednesdays and Fridays the whole year round, and throughout the Great Fast, he ate nothing before the evening, and in the first week of the Great Fast and in Passion Week he did not eat for three days). During services he was attentive and concentrated, completely immersed in prayer. In the parish church services were conducted according to the monastic typicon, but they were not exhausting. One would go in on a weekday while he was serving and would hear his gentle voice from in front of the altar, and a certain peacefulness and compunction filled one's soul. The comparatively large church soon began to fill up with believers from all ends of the city. The rumours about what had happened in the church of the Protecting Veil and about the unusual batyushka spread far, even beyond the bounds of the region, and at almost every service there were people from the environs. Many who had attended the service went to Fr. Barsanuphius' flat for advice, asking what to do so as to have a right church. And they received the instructions they needed. Each of his services contained a simple edifying sermon, and in these sermons he fulminated against evil, the vices of everyday life, calling people to repentance. The truth was made clear and the lie of renovationism was exposed. The believers were exhorted not to condemn their brothers who had got

caught in this or that net, but to pray for them. And in general batyushka used every opportunity to edify the people: whether during needs, or at feasts, over a cup of tea, the conversation always revolved around current church events or soul-saving themes. Many wanted to invite batyushka to their homes, and so invitations to a cup of tea were not uncommon. On these occasions batyushka would speak or read from the Gospel, especially for young youths and virgins, in whom he stirred up a desire for the truly Christian life. He would often read from the works of Bishop Ignatius Brianchaninov.

Very soon all the renovationist churches became empty and a large part of the city's clergy repented, while in the region out of eighty renovationist parishes there remained even less than ten. In fact, there was an extraordinary revival of church life in the city. Fr. Barsanuphius went to Patriarch Tikhon on church matters, and, since he was a hieromonk, he was raised by his Holiness to the rank of igumen (in 1923). When he returned, his flock rejoiced at the patriarchal blessing, and were strengthened by his reading epistles condemning the renovationist higher church administration in the church.

This greatly enraged the remaining renovationists, and especially the GPU. A group of renovationists was formed in the city led by Bishop John (Slavgorodsky) and a priest by the name of Chorny (who was, if not an open stooge of the GPU, then at any rate one of their co-workers who often visited that institution). This group, together with the city authorities, took measures to strike a blow at Fr. Barsanuphius and the community he led. But the religious exaltation had reached such proportions that the authorities decided not to undertake direct measures to liquidate the whole of the movement. Fr. Barsanuphius was arrested several times (in 1923, 1924 and January, 1925), and there was even an open trial attended by a great mass of people, in which Fr. Barsanuphius replied so wisely to the lawyers' ingenious questions that it served for his yet greater glory without engendering any serious consequences except, it seems, for a monetary fine. The trial was summoned because of the baptism of a child which had been carried out, supposedly, without the prior registration by the civil authorities - an omission that used to be punished with great cruelty.

Although the above-mentioned renovationist group had three empty churches, including a cathedral, it received permission from the authorities to use the single Orthodox church (of the Protection), supposedly on equal terms. In order to realize this aim, they with their bishop at their head came to the Protection church on Lazarus Saturday not long before the beginning of the service and demanded the hand-over of the keys of the Protection church on the basis of the instructions of the central authorities. Since rumours about the forthcoming invasion had already filtered into the community, the church was closed and the keys hidden. Up to a thousand people gathered. Some had come earlier to do confession (because of the large numbers of those wishing to do confession they were told to come before the service), while others had begun to assemble because of the rapidly disseminated rumour about what had happened in the Protection church. The whole of this huge

number of people, who could not fit even into the spacious area around the church, strove to defend the church. They did not allow the renovationists even as far as the doors. The local authorities, who opposed the Orthodox in every way possible, came to the aid of the renovationists in all kinds of local communist organizations, including the komsomol and the mounted police. But all of these were unable to frighten or disperse the gathered people, who consisted mainly of fearless women tightly pressed to the main doors. Finally the fire-brigade appeared and drove the Orthodox away from the doors with their water cannons. Then the renovationists and their helpers went to the doors and with the help of locksmiths broke the locks.

The next day "Bishop John" entered the church and was met with "Many years, Master!" while the Orthodox stood to one side, shouting: "Wolf in sheep's clothing" and other names appropriate to his activities. From the moment the renovationists took control of the church it emptied. On the most holy days of Passion Week and Pascha the Orthodox were left without a church. The community was still strong at that time, and measures were immediately taken to obtain the return of the church to the Orthodox. An enormous number of signatures were collected, representatives of the community were elected and began to act. First they went to the regional centre of Kharkov. But since it was from there that permission for the renovationists to seize the church had been given, no positive results were obtained. They appealed to Moscow. And there with great efforts, after several journeys, and with the help of acquaintances among the powerful of the communist world, they succeeded in obtaining an order for the return of the church by the feast of the Transfiguration, 1924.

At the same time, the authorities accused Fr. Barsanuphius of being the organizer of the people's rebellion. To create a case, they also arrested several members of the parish council and group of fifty, including some women. Fr. Barsanuphius was arrested in the following manner. After midnight representatives of the authorities arrived at his flat, knocked insistently at the door, burst in and carried out a search. As a result of the search they supposedly found a packet with material implicating Fr. Barsanuphius in the organization of the rebellion. The packet turned out to be in the bed of the future Peter Mikhailovich Chernobyl (the future **Archimandrite Nectarius**), who happened to be sleeping there that night and who was also arrested. It was obviously a forgery, and Fr. Barsanuphius, when presented with it, said as much:

"It's a forgery. You brought it here."

The investigator said something crude and laughed. Then he ordered Fr. Barsanuphius to dress quickly. Within a few days not only Fr. Barsanuphius, but all those who had been present in the flat were arrested and imprisoned in the local jail. The case lasted for more than three months with many interrogations and threats, but it was so mendacious that when it was passed to the so-called higher instance, it was terminated and all the prisoners (who included Fr. Nectarius) were freed after three months in prison.

On the second day after his release, Fr. Barsanuphius was again serving at the feast of the Transfiguration to a double general joy: the church had been recovered from the renovationists and batyushka had been released. And again batyushka's activity continued in the same spirit and with still greater power. But again not for long.

On the eve of the feast of the Nativity of Christ, in the same year, Fr. Barsanuphius was arrested during the night by the GPU and immediately despatched to Kharkov. The local GPU refused to tell the community where he was. But they guessed: representatives from the community went to Kharkov and obtained his release. He returned from Kharkov around the New Year, but again not for long.

Now something quite unexpected happened. Fr. Barsanuphius' activities had aroused the envy of the clergy, all the more since rumours began to increase that the community wanted to see him made a bishop. This became known to the diocesan hierarchy, Bishop Onuphrius. For this or some other, more serious reason, in April, 1925 Fr. Barsanuphius was suddenly and unexpectedly appointed district dean and superior in the town of Pervomaisk (Olviopol), in Odessa diocese, where there was not one Orthodox church. At the very height of the community's flowering, Fr. Barsanuphius was torn from it and sent to a remote little town under the complete control of the renovationists. In his place was appointed a protopriest who later joined the sergianist schism. Under his leadership the community became so weak that the authorities blew up its wonderful stone church and everything came to an end. Then the same happened to all the other churches. Not a single church remained in the town.

No amount of delegations, signatures of the whole community or tearful appeals before the diocesan bishop could change this appointment. The community became widowed, and bitterly lamented its lot.

At this point Fr. Barsanuphius displayed self-sacrificial obedience. Without delay, with sorrow tearing his heart, he tearfully said goodbye to his flock and went into the unknown to fresh sorrows. On arriving in the new town, he with difficulty got to the cathedral church and in the presence of the semi-renovationist superior of the cathedral made an announcement about his appointment as superior and dean of the whole district to the members of the community. The superior, Protopriest S., received him coldly, but he was quickly surrounded by the love of the community and fixed up with a flat.

News about him circulated round the district already after the first service. The cathedral began to liven up. Priests and laymen arrived to consult him about moving from renovationism to Orthodoxy. Many of the laymen did not even know that their priests were renovationists. One of the protopriests, Simeon, left the renovationists and joined the Orthodox. And so the Orthodox now had a church in the town.

But this church revival was short-lived. The local renovationist bishop and the GPU became alarmed. On the second day of Holy Trinity, 1926, Fr. Barsanuphius was arrested and immediately despatched to Kharkov, while the only Orthodox church in Pervomaisk was closed. The petitions of the community were ignored. Fr. Barsanuphius was imprisoned in Kharkov prison, and after several months was again released, but without the right to leave Kharkov. On being released in a strange, overcrowded city, he had difficulty in finding accommodation and had to go to the GPU regularly for registration.

The future Archimandrite Nectarius organized services in Pervomaisk in private houses, and frequently went to Kharkov to visit Fr. Barsanuphius and bring back letters from him. On one of these visits he was ordained as a reader by Bishop Onuphrius.

In Kharkov, too, Fr. Barsanuphius soon won general respect and love. He visited what was almost the only Orthodox church, and sometimes served in it. His service in this church, where very many clergy and hierarchs who were not allowed to leave the city were gathered, did not last long, because in 1927 Metropolitan Sergius' notorious declaration was published. This caused new disturbances among the people and gave the authorities the excuse to intensify the persecution. Part of the clergy recognized the declaration; those who did not recognize it were arrested and sent into exile, while the non-commemorators ceased communion in prayer with the commemorators and began to worship in flats at night. Fr. Barsanuphius organized a catacomb community consisting of about ten people. The Orthodox led by Fr. Barsanuphius rejected Sergius' declaration as being a God-hated abomination, a form of cooperation with the antichristian authorities.

Fr. N. Vinogradov and Igumen Barsanuphius went to meet Bishop Paul (Kratirov), but in the course of their conversation they came to doubt in the Orthodoxy of Bishop Paul, as a result of which Bishop Paul refused to give them his blessing (Archimandrite Nectarius explains this on the basis of Bishop Paul's views being slightly to the left of the two priests'). The priests were much closer to Bishop Damascene of Staroduba.

Fr. Barsanuphius was dean of the Pervomaisk area, and, according to the witness to the OGPU of Ivan Chubtsov, was also active in the Zinovievsk (Yelisavettgrad), Alexandria and Kremenchug areas. The overwhelming majority of the parishes of his deanery followed him: in the villages of Pustelnikovo, Golovkovka, Zvenigorodka, Marto-Ivanovka, Ivanovka, Berezovka, Novaya Praga, Nedogarok, Krasnaya Kamenka, Voinovka, Schastlivoye, Kukulovka and Novostaroduba. Only the Pokrov church in Alexandria and the church in the village of Protopopovka remained with the sergianists. However, the Protopopovka Christians later joined the Josephites. In Alexandria the Josephite clergy – Protopriest A. Kotovich, Protopriest John Shvachko and Fr. Nicephorus Bryukhovetsky served in flats. There were no Josephite monasteries in Alexandria, but there were sisterhoods. In 1929 the

superior of the church in the village of Berezovka, Hieromonk Abercius (Orlenko), tried to organize with some of his parishioners a secret skete in Siberia. This attempt failed and he returned.

So as to be sure about the truth and to avoid any self-willed actions, contact was made with Moscow, with Petrograd and with the authoritative hierarchs of the Church. By journeys or letters or messengers information was received, together with oral and written epistles of such hierarchs as Metropolitan Joseph of Petrograd, Metropolitan Agathangel, Metropolitan Cyril of Kazan, Archbishop Seraphim of Uglich, Bishop Basil of Priluki, Bishop Victor of Vyatka, Bishop Alexis of Voronezh, Bishop Hierotheus of Velikij Ustiug, and other bishops and priests. Copies of letters were received even from the locum tenens of the patriarchal throne himself, Metropolitan Peter, in which this hierarch clearly and simply exposed the unlawfulness of the actions of Metropolitan Sergius. In certain of these he with Christian love beseeches Metropolitan Sergius to renounce the course undertaken by him.

Fr. Barsanuphius decisively, with the aid of many believers, both in Kharkov itself and in his former parishes and in other places, supported the believers in various ways: by letters and by personal meetings. Thus as the persecutions connected with the declaration increased, and the Church that did not recognize Metropolitan Sergius was almost completely liquidated in its visible form, a community was formed around Fr. Barsanuphius which he served secretly. It consisted not only of local inhabitants, but also of people who arrived periodically from distant places: the Donbass, Kuban district, Poltava, Kherson, Odessa, and even Belorussia. Fr. Barsanuphius' activities in this period broadened considerably. He was as it were the centre of a well-known church district. He was visited by the clergy of dissolved monasteries, by priests, monks, nuns and laymen of every age and calling. Some came to receive consolation in sorrows, others on church business, others for personal spiritual instruction.

People came to him from all over. Young people of both sexes also came. They were captivated by his words and the beauty of his spiritual life, and declared their readiness to enter upon a God-pleasing life under his direction. Such people with his blessing lived sometimes in groups, being directed in their lives by his advice. However, he never created special rules for anyone. He gave general church rules to all those wishing to live a God-pleasing life: in the morning - morning prayers and the midnight service, at lunchtime - the hours, in the evening - Little Compline with the evening prayers. He blessed the more zealous to follow the whole cycle of services. In spite of the at that time widely spread phenomenon of secret monasticism, Fr. Barsanuphius tonsured none of those who desired it, and in general did not approve of that kind of monasticism. He is known to have tonsured only one novice of the Khoroshevsky monastery who was living in obedience to an older nun. To Fr. Nectarius he said: to serve the Church, you need to have been in a monastery for at least two years. However, to all of his spiritual children who were inclined towards the monastic life he gave the instruction to live in a monastic way: to pray,

to fast according to the typicon, to avoid unseemly society, not to eat meat, and to strangers not to give the impression that you do not eat it. And in general he told his spiritual children who were not near an Orthodox church, which included almost everyone, to pray the services prescribed by the typicon: Vespers, Mattins, the Hours, the Typica, together with the reading of instructions - everything that was permitted for laypeople without uttering the priestly exclamations. The prescribed readings from the Apostle and the Gospel were read. And such prayers with chanting and reading were carried out sometimes even in the presence of large numbers of people, usually at night, in the flat of one of the believers. Commemorations of the dead were arranged, and there were even cases of burials. They themselves accompanied the dead with chanting of the Thrice Holy hymn, etc. Fr. Barsanuphius approved of these acts and would serve the burial service at a distance.

However, the GPU did not slumber. They discovered both the secret services and the appeals and letters that defined the relationship of all these people to the declaration of Metropolitan Sergius. On January 1, 1931, in one night a massive arrest was carried out of the bishops that remained in freedom, the other clergy and even the laypeople who had displayed some zeal in this respect.

Fr. Barsanuphius himself was arrested on January 16 for being “a leader of the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. From January to June the same accusation was levelled by the OPGU against all the leading Ukrainian Josephites. 140 were arrested: two bishops, fifty-two priests, nineteen monastics, seven deacons and readers, and sixty laypeople.

Those arrested were subjected to many and various kinds of tortures. The most common form of torture was deprivation of sleep for many days: people remained in this condition for 5, 10 and even 20 days in a row, standing or sitting under the observation of sentries who took turns at their posts. People were tortured day and night by being kicked or prodded; they did not allow them to doze off. Some were deprived of parcels, others were beaten, others were kept in solitary confinement, or in incredibly cooped-up conditions, in rooms which were full to overflowing and hermetically sealed in summer or very cold. Also, they would give them nothing to eat and then feed them to satiety without giving them anything to drink. Shootings were staged, and many other things.

Fr. Nectarius, the biographer of Fr. Barsanuphius, who died in the rank of archimandrite in the Russian Church Abroad in Jerusalem in 2000, apart from what he saw and heard, had to endure some of these torments himself. Thus he writes that in his cell was a sentry who allowed none of the prisoners to sit or sleep at night. Some of the prisoners went go out of their mind from sleeplessness, and were ready to sign anything to stop the torments (if they understood what they were doing when they signed). Archimandrite Nectarius was taken several times from the torture cell to interrogations. The interrogator would swear at him and shout:

"You'll stand there until the Second Coming! But look, here's a better idea: we'll hang you upside down! And then you'll sign!"

He took out a revolver, put it straight to Nectarius' face and threatened to shoot. Then he beat him with the handle of the gun. But Nectarius still refused to sign.

He spent four or five days in the "standing chamber". Then they gave him a rest for several days and again led him into the chamber. This time he had to stand without sleeping for eleven days. Then he was hurled into the basement, where the interrogator came with his revolver and said:

"This is your last place. Now we'll sit down and decide your fate. Tomorrow you'll be shot."

It was February, very cold, and the basement was full of snow, but Nectarius was so weak and so wanted to sleep that he fell on the snow and fell asleep.

The next day he was taken to the district court in Poltava. However, the trial was still in the future. The interrogations continued. As a rule, they took place at night. Once during a nightly session the interrogator said to him:

"In your Scriptures it is written: 'You must be obedient to every authority'. Why then do you not submit to Soviet power?"

I was silent. Then the interrogator put the question directly:

"Do you agree with the world-view of Soviet power?"

"No," I replied, "I do not agree."

"Let us suppose that," said the interrogator. "I understand: you are against the civil authorities. But why are you against the Church? Why do you not recognize the lawful Metropolitan Sergius?" And, without waiting for my reply, he replied himself: "Because you do not need the Church, but politics! And counter-revolution! Therefore you have chosen for yourselves as instructors such counter-revolutionaries as your Metropolitan Joseph of Petrograd, and Demetrius of Gdov, and other most evil enemies of Soviet power..."

The aim of all these tortures was to get answers from those arrested that were desired by and useful to the NKVD. They wished to establish the existence of a fictitious revolutionary political organization and draw as many people as possible into it. For this they needed all kinds of information, even about non-existent things, and this they tortured their victims: was he there or there, who was also there, was such-and-such a person with you, what did they say, what did they read. Or: since you are already doomed, make a clean breast of it, reveal the counter-revolutionary organization and save yourself, etc. People were summoned for interrogation and

torture at any time of the day or night. If they did not get what they wanted, the torturers continued their work, forcing people to write under dictation or simply sign a prepared protocol. If they did not get what they wanted, there would be more abuse, kicking, playing with revolvers under the accused person's nose, staged shootings, etc. They would say: "You will stand here until the very Coming of Christ", "We shall hang you head down and that's not all we'll do," "Your crime is such that you will be shot in any case, but you can save yourself - we're waiting for a sincere repentance." And then it was suggested that they save themselves by revealing the counter-revolutionary organization or becoming their man: "you can pray and do other such-like things, we don't persecute the church," etc.

The prosecutor's conclusion declared that "the counter-revolutionary organization of churchmen, 'The True Orthodox Church', had many branches and embraced the whole of the Soviet Union", including the Ukraine. There was supposedly a tightly organized structure in the Ukraine controlled by the centres in Moscow and Leningrad. This net, according to the OGPU, consisted of three main branches: Kharkov, led by Bishop Paul (Kratirov), Dnepropetrovsk, led by Bishop Joasaph (Popov), and Odessa, led by Fr. Gregory Seletsky and Abbot Barsanuphius. The first branch contained eleven groups: Kharkov, Sumy, Stalino, Kiev, Debal'tsevo, Kadiievo, Marioupol, Popasnyan, Berdyansk, Slavyansk and Krasnoluchinsk. In the second branch there were three: Novomoskovsk, Krivoy Rog and Ladyzhino. And in the third branch there were: Kharkov, Poltava, Yelisavettgrad, Alexandria, Nikolayev and Kherson. Each group was in its turn composed of cells: "Each group and cell had its immediate leaders chosen from the most trusted and reliable people, who had links with the leaders of the branches... Thanks to the constant links between the centres and the branches, a systematic leadership of the counter-revolutionary activities of the peripheral branches of the counter-revolutionary organization was guaranteed." Such assertions were undoubtedly far from the truth. The Josephites not only were not in "constant contact" with each other, but sometimes had tense relations with each other.

On December 14, 1931 there took place the first trial in connection with the affair of the True Orthodox Church. A special meeting of the OGPU College passed a sentence of antisoviet activity on one hundred and twenty six people - fifty-three were condemned to three years in the camps, fifty-eight to exile to the northern regions for three years, five were deprived of the right to live in twelve inhabited points while being restricted to their place of residence for three years, and ten were released. On January 2, 1932 the College condemned the fourteen leaders: Bishop Paul, V.V. Podgorny and Fr. Gregory Seletsky to ten years in the camps, while Bishop Joasaph, Abbot Barsanuphius (Yurchenko), Abbot Eustratius (Grumkov), Archimandrite Macarius (Velichko), A.I. Krasnokutsky, N.V. Tolmachev, Fr. Theodore Pavlov, Fr. D. Ivanov, Fr. B. Kvasnitsky, S.P. Labinsky and Fr. John Skadovsky were sentenced to five years in the camps.

Among those condemned were:

Protopriest Anthony Kotovich. A relative of **Hieromartyr Nicholas Piskanovsky**, he was born in 1885 in the village of Novy Dvor, Grodno province, in the family of a priest, and went to a theological seminary. From May, 1916 he served as a military priest near Riga and in Torzhok. From 1918 to 1921 he was priest of the church of Ivanovka, Taganrog uyezd, Then he moved to the Alexandria region, and served in the village of Kukulovka, Alexandria uyezd. He took no part in renovationism. In 1923 he was appointed second priest of the Protection church while Fr. Barsanuphius was first priest. When Fr. Barsanuphius was arrested, he took his place, and in 1926 became dean of the Alexandria region. He was arrested several times, both in connection with the affair of Fr. Barsanuphius and for his refusal to recognize the declaration of Metropolitan Sergius. When Fr. Barsanuphius was arrested and the new superior of the Protection church submitted to legalization, Fr. Anthony publicly declared in the Pokrov church, where he was serving as dean, that he was leaving the jurisdiction of Metropolitan Michael of the Ukraine. In March, 1928 he came under the omophorion of Bishop Alexis (Buj) of Voronezh. Most of the parishes of the deanery followed him. But since there was no church in Alexandria itself, he began to serve together with **Protopriest John Shvachko** and **Priest Nicephorus Bryukhovetsky** in flats, celebrating the Liturgy every day. After the arrest of Bishop Alexis, he came under the omophorion of Bishop Maximus (Zhizhilenko). Soon after this, he was arrested for the last time in 1929 in connection with the discovery in the flat of the Glinsk dean, **Fr. Simeon Ryabov**, of antisergianist literature sent him by Fr. Anthony. Fr. Anthony was imprisoned and charged with being "a participant in the Alexandria group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 3, 1930 was sentenced to five years (according to another source, three years) exile in accordance with article 54-10. He was sent to Yeniseisk (or the north) and shot in the second half of the 1930s.

In March, 1928 Fr. Anthony's **Matushka Nina Feofilovna** brought to Bishop Alexis in Voronezh a petition that he accept the Alexandria parishes under his omophorion. She was also arrested, with **six priests, a deacon and three laymen**, on January 16, 1931, and was subjected to tortures in the GPU in Alexandria. She was exiled, and returned at the end of her term. What happened to her thereafter is unknown. Several of those who attended Fr. Anthony's illegal services received long sentences. One of them, **the virgin Charitina**, received a ten-year sentence in the camps.

Priest John Polikarpovich Shvachko. He was born in 1873 in the village of Gubovka, Alexandria uyezd, and went to a theological seminary. He served in a church in the Alexandria region, but after its closure in 1926 found himself without a parish. He lived in Alexandria. On January 16, 1931 he was arrested for being "a participant in the Alexandria group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December (September) 14 was sentenced in accordance with article 58-10 to three years' exile in the north. Nothing more is known about him.

Priest Hilarion Pavlovich Genkin. He was born in 1881 in Yelisavettgrad, and finished his studies at a theological seminary. In 1909 he was ordained to the priesthood. He served in the village of Krasnaya Kamenka, Alexandria region. In June, 1929, Fr. Hilarion, together with the Inguletsky dean, Fr. Nicholas Fomenko, went to Petrograd and was received by Archbishop Demetrius under his omophorion. The Alexandrian Josephites commemorated Vladykas Alexis and Demetrius until 1931. Fr. Hilarion succeeded Fr. Anthony Kotovich as Josephite dean of Alexandria. But the life of the deanery was de facto administered in many things by Archimandrite Barsanuphius, who had served there until the middle of the 1920s. In 1930 Fr. Hilarion was placed under guard on a charge of antisoviet agitation "against the removal of bells", but was not condemned. On January 16, 1931 he was arrested in Krasnaya Kamenka in connection with the affair of the Alexandria group of the Odessa branch of the True Orthodox Church. On January 17, 1931 he was arrested for being "a participant in the Alexandria group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced in accordance with article 58-10 to three years in the camps and sent to a camp. Nothing more is known about him.

Priest Gregory Rodionovich Bublik. He was born in 1889 in the village of Aleshka, Tauris province, and went to a theological seminary. As a priest, he served in the village of Krasnaya Kamenka, Alexandria region. In 1930 he was under investigation "for anti-Soviet agitation", but was not condemned. On March 10 (or January 16), 1931 he was arrested for being "a participant in the Alexandria group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church". On December 14 he was sentenced in accordance with article 58-10 to three years in the camps and was sent to a camp in the north. Nothing more is known about him.

Priest Ivan Savvich Zhushman. He was born in 1882 in the village of Zelenoye, Petrovsky uyezd, Kursk province, into a peasant family, and went to a theological seminary. He served in the village of Schastlivoye, Alexandria region. On January 17, 1931 he was arrested for being "a participant in the Alexandria group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church". On December 14 he was sentenced in accordance with article 58-10 to three years' exile and was sent to the north. Nothing more is known about him.

Priest Dionysius Arkadyevich Oratovsky. He was born in 1871 in the village of Maleshty, Moldavia, and went to a theological seminary. He was ordained to the priesthood and served in the church in the village of Kukulovka, Alexandria region. In 1928 he was under investigation on a charge of "incorrect composition of lists of believers", but was not condemned. On January 17, 1931 he was arrested in Kukulovka in connection with the Alexandrian group of the Odessa branch of the True Orthodox Church. On December 14, 1931 he was sentenced in accordance with article 58-10 to three years' exile in the north. Nothing more is known about him.

Priest Theodore Vasilyevich Belinsky. He was born in 1879 in the village of Krasnopolye, Alexandria region. He finished his studies in a theological seminary. He was ordained to the priesthood and served in the church of Kukolovka, Alexandria uyezd. On January 17, 1931 he was arrested in connection with the Alexandrian group of the Odessa branch of the True Orthodox Church. On December 14, 1931 he was sentenced in accordance with article 58-10 to three years' exile in the north.

Priest Nicetas Porfiryevich Olshansky. He was born in 1886 on Donskoye farm, Preobrazhenskaya station, Khoper uyezd, in a Cossack family. He finished his studies at a theological seminary. He was ordained to the priesthood and served in the church in the village of Voinovka, Alexandria region. In 1926 and 1929 he was under investigation on a charge of antisoviet agitation, but was released after two months. On January 17, 1931 he was arrested in connection with the affair of the Alexandria group of the Odessa branch of the True Orthodox Church. On December 14, 1931 he was sentenced in accordance with article 58-10 to three years in the camps, and sent to Sibilag. On September 4, 1933 he was released from the camps and departed for Sukhumi. Nothing more is known about him.

Few of those condemned in this trial returned home. Many died in unbelievably difficult circumstances. Fr. Barsanuphius himself received five years in the Temnikov camps, and was then transferred to the Sarov camps, where he was accommodated in the main church.

To his great joy, Fr. Nectarius met Fr. Barsanuphius again in the Temnikov camps. "They put him in our barracks, and now we were able, as before, to pray together, celebrate services and have spiritual discussions. Communion with him brought me great consolation. Every time I received a blessing from him, I experienced a joyful feeling, and if there was bitterness or disturbance in my heart, it immediately left me. Not only to me, but also to the other believing prisoners batyushka brought consolation in the sorrows and difficulties of camp life. His friendly manner and radiant external appearance attracted everyone." His behaviour in the prisons and camps, as Fr. Nectarius observed, was remarkable. He said with complete sincerity that prison for him was a spiritual school, and he accepted imprisonment as an opportunity for spiritual improvement, without fear and with gratitude to God.

Fr. Barsanuphius was placed in the cells of inveterate recidivists, criminals who had lost all human feelings, bandits, murderers, thieves, etc. And here his truly Christian behaviour often pacified even these beasts in human form. Some of them became so attached to batyushka that even before parting with him they sought to communicate with him by correspondence or in some other way. In the cell he behaved as a priest and a monk. In spite of the noise and shouting and swearing, and the heavy tobacco smoke, he would stand for hours in prayer with his prayer rope, as if not noticing the situation around him. Whatever parcels he received he shared with everyone. He did not descend to the environment he was in, but neither did he despise it; he forced everyone to look on him as a true servant of God. In the

camps, in spite of all prohibitions, he categorically refused to do any work and did not allow his external appearance to be changed in any way: only by force was he shorn and his beard shaved off. He was never despondent, always in a state of prayer. He comforted many.

During Fr. Barsanuphius's first sentence, as he was being driven from camp to camp in unimaginable conditions, he nearly died from typhus. In Sarov he was beaten almost to death by the criminals, and on leaving camp in the middle of the 1930s he was a completely hunched-up invalid, like St. Seraphim of Sarov, unable to walk without the help of crutches. It was difficult to recognize the comparatively young, tall, well-built Fr. Barsanuphius.

As a result of his invalid condition, and through his relatives' getting to know the authorities, at the end of his sentence he was able to return to Kharkov. Externally he had changed, but internally he was the same man. And without losing a minute he started work: the saving of souls. Once again there were services in his flat and in the flats of others; services were conducted at night; he communicated and strengthened the remaining believers.

The persecution had reached the point where it was dangerous to have icons in a cooperative house, and even in private houses; it was risky for those serving in Soviet institutions even to look into a church or to cross themselves in public. Burials were now carried out with a special Soviet ritual, with music and red flags. In families children who were studying in schools often persecuted their parents who practised religious rites.

Since it was now almost impossible for a priest to walk in the streets in priestly attired and not be noticed, Fr. Barsanuphius took off his priest's clothes and took on the appearance of an old man in the usual Russian long shirt with a belt round his waist. In this way he was able to visit many of his faithful spiritual children, both in his former parishes and in other places: in the Kuban, the Donbass, Belorussia, in several towns of the Ukraine and in Odessa. His main aim in these trips was to celebrate the Divine Liturgy, take confessions and give communion. Only his faithful, who knew each other, attended these services.

Fr. Nectarius was a witness of one of these journeys of Fr. Barsanuphius. In a house surrounded by a high fence on the edge of a town, batyushka confessed people for two days, and during the night. News of his whereabouts passed from one person to another. There was not even time to eat. Other priests carried out a similar type of service in other towns. Some lived in one place without any kind of registration; only the family with whom they lived knew about them, together with those who came to the services, which were carried out sometimes in underground churches. There was such a priest in the Kharkov region. And another in the Donbass. One priest went around with a grinding lathe. One archimandrite, on returning from the camps, became a stove-repairer.

In the course of his service as a priest in the Soviet period, Fr. Barsanuphius was arrested up to 25 times. In all interrogations he behaved fearlessly, with the dignity of a servant of God. In difficult moments, as he himself said, he fell silent, praying inwardly until he received an inner reply, and without paying attention to the enraged interrogator. Then he gave a fitting reply that broke all the cunning webs of the interrogator, who then, changing his tone, praised the direct and courageous confessor.

The main thing for Fr. Barsanuphius was to keep the commandments of God and the canons of the Church without admitting any concessions. Nothing could make him transgress the established ecclesiastical laws concerning marriages and the burials of, for example, suicides or non-Orthodox.

He was counted worthy of grace-filled revelations and visions. Thus in the camp in Sarov, after he had been beaten, the Lord counted him worthy of an inner spiritual illumination. And during a serious illness he was transported as it were into the other world and had a whole series of visions. And there were others during the celebration of the Divine Liturgy.

Though an invalid, Fr. Barsanuphius would periodically go to serve his flock in various parts of the Ukraine, Belorussia and the Kuban. During one of his trips, to Odessa at the end of 1936, he was arrested and put in prison, where he was deprived of every means of communication with the outside world. At the end of the investigation, on May 21, 1937, he was sentenced to five years in Kolyma, the coldest part of North-Eastern Siberia. According to some sources, he was released from there on June 13, 1942. However, according to another source, Fr. Barsanuphius did not arrive at the camp. We have no information about the long and difficult journey there in railway cars. But a chance eyewitness described a person who looked just like him and who died in Kamchatka, without arriving in Kolyma....

*

Michael Ivanovich Chernobyl was a highly successful nursery gardener in the town of Alexandria, Kherson province. Like most pre-revolutionary Russians, he and his family were not very religious. He supported the leftist parties, and during the 1905 revolution he entered into conflict with a local landowner, for which he spent a month in prison.

However, after the revolution he underwent a complete change under the influence of a certain pious layman, Ivan Savvich Mironov, who acquainted him with many spiritual books, and in particular the Book of Canons and Sergius Nilus' Velikoe v Malom. Devoting the rest of his life to God, he would read the New Testament from beginning to end every day. In spite of the heavy work he had to do he would get up at midnight and read his prayer rule with many prostrations. Sometimes he would suffer demonic attacks. He fulfilled all the church fasts, and on

Wednesdays and Fridays did not eat until three in the afternoon, whatever heavy work he had to carry out. On feast days he unfailingly attended the services in church. He was very simple, meek and warm to his subordinates. His house was always open for wanderers, the poor, monastics, etc. He also gave help to the old and the widowed and to individual poor and sick people. Abandoning his previous attachment to leftist politics, he became a convinced monarchist and an opponent of Soviet power. And in spite of the Bolshevik regulations concerning a six-day week, he continued to stop work on Sundays and feastdays.

The authorities tolerated him for a while because of the model nature of his nursery. But Michael Ivanovich knew that this could not last long, and often prayed at home: "Lord, count me worthy to suffer for Thy Name!"

Several times the Bolsheviks demanded with threats that he change his behaviour. Finally, in 1928, they arrested him, saying:

"Although you are irreplaceable at work, in view of your religious behaviour, we are compelled to remove you."

After some months in prison, he was exiled to the river Angara in Siberia, to its most north-easterly bend, in a very cold place on the island of Kezhma. Moreover, they drove him there on foot for 1000 kilometres in 60 degrees of frost, staying the night in cold nomad's tents. Even at home he prayed every day: "Lord, count me worthy to suffer for Thy name!" But here his suffering was so great that he asked God to give him death.

Michael Ivanovich lived for about three years on Kezhma in the most difficult circumstances, without the means to support himself and under the supervision of the GPU. He won the love and respect of the local population, so that sometimes one of them would visit him bringing him something - it might be something from the Holy Scriptures or some church literature. The GPU used this as an excuse to arrest him, which took place almost on the eve of the end of his term of exile. During the investigation his conversations with the local inhabitants were held against him, including the fact that he had greeted a boy and his mother who visited him on a feastday in a Christian manner. They also accused him of things he had never heard of. Thus some Soviet commission, going down the street, had noticed a board with a quotation from the Bible on it which had evidently been carried into the street by some children. In spite of Michael Ivanovich's decisive denial, he was accused of agitating among the local population by throwing such boards around. Later it emerged that the quotation from the Bible had been made by an evangelical and had fallen onto the street quite by chance.

Nevertheless, Michael Ivanovich was sentenced to ten years in the Krasnoyarsk isolator, where he was conveyed under convoy. Here, finding himself in conditions of complete isolation from the world, he gave himself even more completely to prayer. Apart from his usual prayers, and the Jesus prayer, he read services from the

Book of Hours and everything that could be done in such circumstances, without being embarrassed by the presence of those around him. His fellow-prisoners testified that Michael Ivanovich's presence with them was a great consolation for them - with such a person, one of them said, you could stay in prison the whole of your life. One atheist was converted to God by him and even became a priest.

After Michael Ivanovich's arrest, his family was evicted from their house by the nursery. His wife, Anna Longinovna, went to live in Sinelnikovo with her daughter, while his sons went to the Caucasus and got jobs as gardeners. In 1934 he was visited in Krasnoyarsk by his eldest son, the True Orthodox reader (later **Archimandrite**) **Nectarius**. Fr. Nectarius testifies that his father was given a further twenty-year sentence because his prayers made the chekists furious and he refused to obey their command that he stop praying. During his arrests and investigations, Michael Ivanovich always behaved with complete fearlessness. This truly Christian behaviour even in prison enraged the GPU and Michael Ivanovich, after completing ten years in the isolator, was given another ten-year sentence.

After Khrushchev's amnesty Michael Ivanovich was released and went to live with his wife and daughter in Sinelnikovo (a photograph exists of them there). It was there that he died. Michael Ivanovich was canonized by the Russian Church Abroad in 1981.

*

Archimandrite Nectarius, in the world Peter Mikhailovich Chernobyl. He was born in 1905 in the village of Ustimovka, Globin uyezd, and went to a theological seminary. In 1925 he was under investigation. He was a messenger and courier between the Alexandria and Kharkov groups. At the end of the 1920s he was living in the village of Pervomaiskoye near Alexandria. On February 1, 1931 he was arrested for being "a participant in the Alexandria cell of the Odessa group of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years in the camps and sent to a camp. He died in the year 2000 in the Spiritual Mission of the Russian Church Abroad in Jerusalem.

*

Protopriest Nicholas Vasilyevich Vinogradov was born in 1868 in Tiraspol, Kherson province in the family of a priest. He finished his studies at the Kishinev theological school (in 1883), the Kishinev theological seminary (in 1889), and was ordained to the priesthood in 1890. From 1912 to January, 1931 he was rector of the church of SS. Peter and Paul in Yelisavettgrad. In 1926 he was under investigation on a charge of anti-soviet agitation, but was released after two months. He was a member of the Josephite deanery in Zinovievsk from the beginning of 1928. He was arrested on January 15 (16), 1931 for being "a participant of the Zinovievsk group of the Odessa branch of the counter-revolutionary monarchist church organization, the

True Orthodox Church”, and on December 14 was sentenced to three years’ exile and sent to the north. In 1928 or 1929 he went with his spiritual son, Fr. Gregory Seletsky, to Leningrad and was received under Archbishop Demetrius’ omophorion. In 1928-30 14 churches entered his deanery: in the city of Bobrinsk and the villages of Savichevka, Kampaneyevka, Lelyakovka, Bolshaya Vyska, Ositnyzhki, Krasnovershka, Sasovka, Gubovka, Severinovka, Gilniya, Fyodorovka, Orlovo-Balka, and Palievka. Besides, in January, 1929 the parishes in the villages of Tarasovka and Kalinovka joined the Josephites; in Kalinovka the laypeople expelled the sergianist priest. Also in 1929 a group of priests from the Blagodatsky region decided to go over to Archbishop Demetrius: Joseph Korolchuck, Macarius Tsykin, Molodochenko and Naidovsky, who served in the churches of the village of the Blagodatnoye, Semenovka and others. Vladyka, on receiving their petition, sent to Fr. Nicholas, and in future entrusted them to his administration. In 1930 the following priests were joined to the Josephites in the Zinovievsk district through repentance: Odnosum, Basil Alexeev, Basil Kravchenko and others. On January 16, 1931 Fr. Nicholas was arrested together with 16 other priests of the Zinovievsk district in connection with the affair of the Yelisavettgrad group of the Odessa branch of the True Orthodox Church: V. Sokolov, G. Gubarevsky, N. Rossinsky, V. Ognevtsev, P. Kupchevsky, P. Dashkevich, I. Lyubavsky and others. On December 14, 1931 he was sentenced in accordance with article 58-10 to three years’ exile in the northern regions. Nothing more is known about him.

Protopriest Michael Ivanovich Romanovsky. He was born in 1870 in the village of Chashino, Kashin uyezd, Tver province in the family of a reader, and went to Tver theological seminary. From 1894 he was serving as reader in the Pokrov yedinovertsy church in Torzhok. In 1897 he was ordained to the priesthood and served in the church of the Cavalry School in the Caucasus, then (from 1904) in Yelisavettgrad, and then (from 1920) in the cemetery church in Zinovievsk. In 1923 he was arrested and sentenced to six months’ hard labour. On June 15, 1927 he was arrested “for anti-Soviet agitation”, but was released after two months. He was promoted to the rank of protopriest and served in the church of the Mother of God “the Joy of All Who Sorrow” in Zinovievsk. On March 10, 1931 he was arrested for being “a participant in the Zinovievsk group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church” and for being “a participant in a military officer organization”. On December 14 he was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Protopriest Semyon Panteleimonovich Kovalev. He was born in 1876 in Zinovievsk into the family of a priest, and went to a theological seminary. He served in the church of the Mother of God “the Joy of All Who Sorrow” in Zinovievsk. In 1921 and 1927 he was arrested, but released within a month or two. On March 10, 1931 he was arrested for being sentenced to one year’s forced labour. On January 16, 1931 he was arrested for being “a participant in the Zinovievsk group of the Odessa branch of the counter-revolutionary monarchist church organization, the True

Orthodox Church". On December 14 he was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Priest Nicholas Kirillovich Rossinsky. He was born in 1870 in the village of Velikij Topol, Novozybkovsky uyezd, Chernigov province into the family of a priest, and went to a theological seminary. He was rector of the Kazan church in the village of Yelizavettgradovka, Zinovievsk region. On January 16, 1931 he was arrested for being "a participant in the Zinovievsk group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church". On December 14 he was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Priest Basil Petrovich Sokolov. He was born in 1883 in the village of Drapino, Spassky uyezd, Tambov province into the family of a priest, and went to a theological seminary and Kiev Theological Academy. He taught in Kiev, from 1914 – in Petrograd, and from October, 1918 – in Oster, near Chernigov. In 1920 he was ordained to the priesthood and served in the village of Krivokolenovo, Uman region, and from 1923 – in the church of SS. Peter and Paul in Zinovievsk. In 1927 he was under investigation for anti-Soviet agitation, but was not condemned. On January 16, 1931 he was arrested for being "a participant in the Zinovievsk group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church". On December 14 he was sentenced to three years in the camps and was sent to a camp. Nothing more is known about him.

Priest Vladimir Vinogradov served in the church of SS. Peter and Paul in Zinovievsk. On January 16, 1931 he was arrested for being "a participant of the Zinovievsk group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Priest Basil Petrovich Alexeyev was born in 1880 in Kaluga province. He finished his studies at a theological seminary. From 1928 to January, 1931 he was rector of the church in the village of Lelyakovka, Zinovievsk region. He was arrested on January 15, 1931 in connection with the affair of the Ukrainian True Orthodox Church, and on December 14 was sentenced to three years in the camps. Nothing more is known about him.

Priest Ivan Nikolayevich Lyubavsky. He was born in 1863 in the village of Filippovo, Zairaisk uyezd, Ryazan province into the family of a reader, and went to a theological seminary. He served as a priest in the church of SS. Peter and Paul in Zinovievsk. He was arrested on January 16, 1931 in connection with the affair of the Ukrainian True Orthodox Church, and on December 14 was sentenced to three years' exile and sent to the north. Nothing more is known about him.

Priest Plato Fyodorovich Kupchevsky. He was born in 1866 in the village of Orzhipol, Odessa province in the family of a priest, and in 1887 completed his studies at Odessa theological seminary. He served in the Greek church in Odessa, and later in the church of SS. Peter and Paul in Zinovievsk. In 1923 and 1929 he was under investigation for “anti-Soviet agitation”, but was not condemned. On January 16, 1931 he was arrested for being “a participant in the Zinovievsk group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 2, 1931 was sentenced to five years in the camps and sent to the north. Nothing more is known about him.

Priest Paul Grigoryevich Dashkeyev. He was born in 1870 in Belgorod into the family of a deacon, and went to a theological seminary. He served in the church of SS/ Peter and Paul in Zinovievsk. On January 16, 1931 he was arrested for being “a participant of the Zinovievsk group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

Priest Theodore Vasilyevich Belinsky. He was born in 1879 in the village of Krasnopolye, Alexandria uyezd, Odessa province, and went to a theological seminary. He served in the village of Kukolovka, Alexandria region. On January 17, 1931 he was arrested for being “a participant in the Zinovievsk group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. On December 14 he was sentenced to three years in the camps and was sent to a camp in the north. Nothing more is known about him.

Priest Basil Petrovich Alexeyev. He was born in 1880 in Likhovny, Kaluga province and went to a theological seminary. As a priest, he served in the Trinity church in the village of Lelkovka, Zinovievsk region. On January 16, 1931 he was arrested for being “a participant in the Zinovievsk group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. On December 14 he was sentenced to three years in the camps and was sent to a camp. Nothing more is known about him.

Priest Constantine Ivanovich Ampilogov (or Anpilogov). He was born in 1888 (or 1884) in the village of Privolnoye, Bashtan uyezd, Zinovievsk region, Nikolayev province, and went to elementary school. As a priest, he served in the villages of Savichevk (from 1928 to 1929), Krasnovershka (in 1930), and Kalinovka, Zinovievsk region, Yelisavettgrad district (1931). In 1929 he was arrested for anti-Soviet agitation and sentenced to one year’s forced labour. On January 16, 1931 he was arrested for being “a participant in the Zinovievsk group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. On December 14 he was sentenced to three years in the camps and was sent to a camp. Nothing more is known about him.

Priest Victor Ivanovich Otnivtsev. He was born in 1867 in the village of Syrtsovo, Kursk province, and went to a theological seminary. He served in a church in Zinovievsk. In 1924 he was arrested and sentenced to one year’s forced labour. On January 16, 1931 he was

arrested for being “a participant in the Zinovievsk group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. On December 14 he was sentenced to three years in the camps and was sent to a camp in the north. Nothing more is known about him.

Priest Leonid Ivanovich Fialkovsky. He was born in 1883 in the village of Goyany, Dubossar uyezd, Moldavia into the family of a priest, and went to Odessa theological school. He served in the village of Krasnoselye, Zinovievsk region. In 1930 he was investigated for counter-revolutionary activity, but was released in two months and the case shelved. On January 16, 1931 he was arrested for being “a participant in the Zinovievsk group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. On December 14 he was sentenced to three years in the camps and was sent to a camp. Nothing more is known about him.

Deacon Michael Dmitrievich Donne. He was born in 1883 in the village of Maloye Rovnoye, Zinovievsk district, and received an elementary education. He served in the church of SS. Peter and Paul in Zinovievsk. On January 16, 1931 he was arrested for being “a participant in the Zinovievsk group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Nun Maria (Georgievna Khodonovich). She was born in 1888 in Odessa, and went to a gymnasium. In the middle of the 1920s she was living in the village of Arnautka near Kherson. On January 16, 1931 she was arrested for being “a participant in the Kherson group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years’ exile and sent to the north. Nothing more is known about her.

Nun Irina (Nikolayevna Barkovskaya). She was born in 1883 in the village of Zailye, Nikolayevsk uyezd, and received an elementary education. In the 1920s she was serving as a reader in a church in Kherson. On January 16, 1931 she was arrested for being “a participant in the Zinovievsk group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. On December 14 she was sentenced to three years in the camps and was sent to a camp. Nothing more is known about her.

Nun Metrodora, in the world Macrina Ignatyevna Kobylkina. She was born in 1882 in the village of Belozerki, Melitopol uyezd into a peasant family. At the beginning of the 1930s she was in the village of Maliye Kopani, where, on January 16, 1931, she was arrested for being “a participant in the Kherson group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. On December 14 she was sentenced to three years’ exile and sent to the north. Nothing more is known about her.

Reader George Dmitrievich Nedelsky was born in 1886 in the village of Fedorovka, Alexandria uyezd, Kremenchug province in the family of a priest, and went to a theological

school. He served in the church of SS. Peter and Paul in Zinovievsk. On January 16, 1931 he was arrested for being “a participant of the Zinovievsk group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to three years’ exile and sent to the north. Nothing more is known about him.

In Yelisavettgrad okrug there existed one more independent Josephite deanery: the Yelisavettgradskoye, led by **Protopriest Nicholas Kirillovich Rossinsky**. He was born in 1870 in the village of Velikaya Topol, Novozybkovsky uyezd, Chernigov province, in the family of a priest. He finished his studies at a theological seminary. He served as superior of the Kazan church in the village of Yelisavettgradka and joined Archbishop Demetrius through the combined work of Frs. Gregory and Nicholas. There were eight to nine parishes in his deanery: in the villages of Dmitrievka, Krasnoselye, Kazarni, Dolino-Kamenka in Znamensky region, Mikhailovka, Verkhnij Bajraki in Yelisavettgrad region and others. At the beginning of the 1920s Archimandrite Barsanuphius had served in the church in Verkhnij Vajraki, and in 1929 he visited his former parishioners. On January 16, 1931 Fr. Nicholas was arrested in connection with the affair of the Yelisavettgrad group of the Odessa branch of the True Orthodox Church. On December 14, 1931 he was sentenced in accordance with article 58-10 to three years’ exile in the northern regions.

The authorities tried to stop the spread of the Josephite movement in the Yelisavettgrad deanery with repressions. Already in 1928 the superior of the church in the village of Ositnyazhki, **Priest Sergius Ivakhnyuk**, was arrested and exiled to Siberia. His place was taken by **Priest John Melnikov**. But in 1930 Fr. John Melnikov and **Priests Peter and John Matkovskiy** were shot, while **Priests Tarasov and Sergius Nenko** and the reader of the church in the village of Akimovka, Khmelevsky region, **Boris Yegorov**, were exiled. And yet the movement of sergianist priests into the True Orthodox Church continued. It was accompanied by a special rite of repentance.

Fr. Gabriel Yakovlevich Gubarevsky was born in 1878 in the village of Zaitsevo, Rossoshansk uyezd, Odessa province. He finished his studies at the Voronezh theological seminary, and served in a church in the Rossoshansk region. In 1928 he joined the Catacomb Church, and served in Voronezh diocese. In 1929 (or the beginning of 1930) he was arrested for “anti-Soviet agitation”, and was exiled for five years to the Arkhangelsk (or Central Black Earth) region. In 1930 he was released early but forbidden to live in six major cities. From the summer of 1930 he lived as a watchman and performed some cleaning duties in the SS. Peter and Paul church in Yelisavettgrad. He also served as a reader, but only rarely as a priest. On January 15 or 16, 1931 he was arrested for being “a participant in the Zinovievsk group of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced in accordance with article 58-10 to three years’ exile in the camps and sent to a camp. Nothing more is known about him.

*

On January 15, 1931 the OGPU arrested sixteen clergy in the Yelisavettgrad okrug, 13 of them were charged in connection with the affair of the True Orthodox Church in the Ukraine.

The leader of the group was **Protopriest Gregory Gavrilovich Seletsky** (later **Igumen Ioann**), who was born on January 25, 1885 in the village of Mitrofanovka, Alexandria uyezd, Kherson province in the family of a priest, Fr. Gabriel Seletsky and Matushka Olympiada. He finished his studies at the Yelisavettgrad theological school, the Odessa theological seminary and the philosophical faculty of Zurich University. According to another source, he studied in Moscow university, and then in the philosophy department of Gottingen university in Germany. In 1914 he went to fight at the front and was a junior officer. From 1918 to 1921 he worked in cooperatives in Moscow and Yelisavettgrad. He was ordained to the priesthood in 1923 in Yelisavettgrad, where he was a member of the diocesan council and struggled against the renovationists.

In 1924 Fr. Gregory was sent by the Yelisavettgrad clergy to Patriarch Tikhon to petition him not to accept the renovationist Krasnitsky into his Higher Church Council. The patriarch replied: "I thank you for your expressed feelings of loyalty. I ask you to believe that I will never go along the path of agreements and concessions which might threaten the integrity of Orthodoxy. But if the negotiations with Fr. Krasnitsky, especially in the newspaper report of Fr. Krasnitsky, instead of eliciting joy elicit fear, which is witnessed to by many declarations of archpastors, pastors and laity, then I find it expedient completely to cut off negotiations with Fr. Krasnitsky on reconciliation, and My signature in the journal on May 8/21, 1924 on the establishment of a Higher Church Administration attached to me is to be considered invalid." When Fr. Gregory went into the reception room of the patriarch to receive his reply, he was met by a joyful Metropolitan Peter (Polyansky), who said: "What a good idea you had! We here have been trying for a long time to obtain from his Holiness that he break off his negotiations with Krasnitsky, but without success – his Holiness was procrastinating. But you brought your address, and his Holiness had to issue his resolution." Protopriest Vladimir Vorobiev then suggested Fr. Gregory's candidature for the episcopate to the metropolitan, but Fr. Gregory refused.

Fr. Gregory served as rector of the Pokrov church in Yelisavettgrad in the rank of protopriest until its seizure by the renovationists on July 26, 1926. Then he was sent by a meeting of bishops in Kharkov to convey to Metropolitan Sergius that they would agree only to a declaration of the type of the "Solovki epistle". At the end of 1926 he was arrested in Kharkov, but soon released after promising not to leave.

In May, 1927, after the OGPU had exiled Bishop Onuphrius of Yelisavettgrad, and then his successor Bishop Macarius, Archimandrite Barsanuphius (Yurchenko) went to Yelisavettgrad illegally and organized a meeting of the local clergy. At this meeting a protocol was drawn up handing the right of administering the diocese, in accordance with the wishes of Bishop Onuphrius, to Fr. Gregory Seletsky.

Fr. Gregory arrived in Yelisavettgrad from Kharkov in September, 1927, shortly after the publication of Sergius' declaration, settled in the flat of the dean and his

spiritual father, Protopriest N.V. Vinogradsky, and conducted a meeting of the clergy. During this meeting Fr. Gregory strongly criticized the declaration, but only three out of the six priests present supported him. Once he went to Moscow, but his attempt to influence Metropolitan Sergius in a personal meeting proved fruitless. He met M.A. Novoselov, who strongly criticized Sergius and spoke of the necessity of breaking with him. He also met Professor A.F. Losev, and Protopriests Sergius Mechiev and Vorobiev.

Meanwhile, in Yelisavettgrad, after Metropolitan Michael of the Ukraine had issued his sergianist declaration in December, 1927, the three sergianist parishes in the city de facto broke with Sergius. In this decision the influence of Fr. Gregory was evident. However, the situation changed in the spring of 1928. The authorities first closed the Znamenskaya "Bykovskaya" church. Then they handed over the Pokrov church on Kovalevka, whose superior had once been Fr. Gregory, to the renovationists. And then, in May, there took place a schism in the remaining church of SS. Peter and Paul – the priests M.I. Romanovsky, V.P. Sokolov and S.P. Kovalev accepted the declaration and joined Metropolitan Sergius. In January, 1929 they succeeded in organizing their own community and received the Skorbyashchenskaya church in Nikolayevskaya slobodka from the authorities. However, these priests later joined the True Church.

In the summer of 1928 (or according to other sources, in January, 1929) Frs. Gregory Seletsky and Nicholas Vinogradov took a written petition from the Yelisavettgrad diocese to come under the omophorion of Bishop Demetrius (Lyubimov). Vladyka Demetrius agreed, gave them an official document and appointed Fr. Nicholas dean. He also ordained priests for the Yelisavettgrad Church (for example, Deacon Gabriel Bandurko), consecrated antiminses, provided holy chrism and imposed ecclesiastical penances. Because of the long distances involved, he did not make appointments or transfers, but entrusted these to Fr. Nicholas. Candidates for the priesthood always had to receive a recommendation from the dean before going to Leningrad for ordination. He also gave the latter some Josephite appeals and ten books from the former library of the St. Petersburg Theological Academy. However, he advised them in case of necessity to be served by Bishop Paul, since he was the nearest Josephite archpastor. Fr. Gregory brought from Protopriest Theodore Andreyev in Leningrad a letter from Metropolitan Anthony (Khrapovitsky), first-hierarchy of the Russian Church in exile.

Fr. Gregory lived in Kharkov and was the administrator of the Josephite Yelisavettgrad (Zinovievsk) diocese. From 1928 he also looked after Josephite Christians in Poltava. In 1929 the following clergy were in his administration in Zinovievsk: Protopriest Nicholas Vinogradov, Priests Platon Kupchevsky, Paul Dashkevich, John Lyubavsky, Victor Ognevtshev, and the Deacons Michael Donne and Azbukin. In that year he was under investigation for "counter-revolutionary activity", but was not condemned.

Since the Yelisavettgrad Josephites did not recognize Bishop Paul they remained without a hierarch after the arrest of Archbishop Demetrius. Therefore it was planned to make Fr. Gregory a secret bishop. In May, 1930 Archimandrite Barsanuphius and Fr. Nicetas Olshansky arrived in Yelisavettgrad from Alexandria okrug with the aim of putting forward the question of the election and consecration of a new True Orthodox hierarch. The secret meeting, at which all the clergy of the city were present, elected Fr. Gregory. True, Fr. Nicholas Vinogradov, wishing to remain within the limits of legality, did not want to have a secret bishop. Therefore in September Archimandrite Barsanuphius again came to Yelisavettgrad and insisted on Fr. Gregory's candidature. However, the wave of arrests in 1931 prevented the realization of this project.

On January 15 (16-17), 1931 Fr. Gregory was arrested for being "a leader of the Odessa branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", was imprisoned in Kharkov, and as one of the leaders was condemned on January 2, 1932 to ten years in the camps. He served his sentence in the Temnikovsky camp, and then in the White Sea camps, on Medvezhya Gora station, and the village of Pyalma. He was released in 1938, and lived in Kharkov province. He was again arrested in the autumn of 1938 and sentenced to five years in the camps as a "counter-revolutionary-recidivist". He was released unexpectedly in April, 1940, on the first day of Pascha. He lived illegally in Kharkov and was tonsured with the name Ioann, evidently by Schema-Archbishop Anthony (Abashidze). From 1941 to 1944 he lived in German-occupied Poltava, and was raised to the rank of igumen by Bishop Benjamin (Novitsky), under whose omophorion he organized a women's monastery in Poltava. With the approach of the Soviet armies, he, Bishop Benjamin and three spiritual daughters retreated westwards on a German train, but both independently began to feel that they should not leave Russia, and as the train passed Pochayev they both fell on their knees and asked God that they should stay in Pochayev. God heard their prayer, and the train began to slow down. They jumped off the moving train, which, without stopping, began to gather speed again. In 1944 he was arrested, but because of his age was released and settled on the edge of the city of Kremenets, near the Pochaev Lavra, having signed a promise that he would not leave. (Bishop Benjamin was sent to the camps, and joined the Moscow Patriarchate.) He died in Kremenets, at the age of 86, on August 24, 1971, and was buried in the city cemetery. According to a dubious, sergianist source, Archbishop Benjamin communed him before his death.

*

Priest Paul Florov struggled well against the renovationists and sergianists before being shot in 1937.

*

Demetrius Georgievich Klevtsov was born between 1885 and 1895 in the village of Novovasilyevka, Berdyansk uyezd, Tauris province into a pious peasant family. He married Irina, from the same village, and they had fourteen children – nine boys

and three girls survived. The family was very pious and constantly went to church. After returning safe and sound from the First World War, Demetrius Georgievich set about working the land. His success in this elicited envy among some, who became his political enemies. After the revolution the church was destroyed and the priest and his family was exiled. Then collectivization began. But Demetrius Georgievich refused. So the authorities took away his land and his animals. Soon, in November, 1929, he was arrested, while his wife and children were thrown out into the street and found refuge only in the old hut of a blind old woman. At his trial he was asked whether he knew what he was on trial for? He replied that he supposed someone didn't like him. The judge replied: "For your faith and former prosperity". And he went on: "Renounce your faith and go into the collective farm, and we will not condemn you. We shall give you work, even make you the leader of a small commune." But Demetrius Georgievich was unbending: "You're judging me for my faith? I am always ready for judgement, and I will not work for the Antichrist, while you are antichrists, and your works are of the antichrist." He was sentenced to ten years on Solovki, where he did not lose strength or good spirits. But he refused to work on Sundays and feastdays, doing the norm for those days during the week. For this they beat him and mocked him. But he bore everything with patience and humility: "I am an Orthodox Christian, and as long as I live, I will not and cannot be different." After being tortured he was thrown into a cold cement cell with a constant temperature below zero. His body was soon covered with terrible wounds. Then they offered that he renounce God and work on Sundays. But he replied: "If you want to torture me, I am ready, but I will not renounce the faith." Exhausted by his stubbornness, the executioners left him. In any case, they judged that he would not live long. But the Lord gave him another month to live. He died, peacefully and quietly, not long before the Germans invaded Russia in 1941.

*

Priest Vladimir Ivanov served in the Alexeyevskaya church in Odessa. Before 1941 he was arrested and imprisoned. He was then exiled. On returning from exile he lived in seclusion, serving secretly in an underground church. He died and was buried in Odessa.

*

Stepan Pimenovich Nalivaiko was born in 1898 in Konstantinovka, Melitopol uyezd, Kherson province. His pious mother had a great influence on him, and through her efforts he obtained a good church education, knew the Holy Scriptures well and loved to read spiritual books. When Stepan was nine years old, he was sent to a church-parish school where he studied for three years, after which he went to a school attached to the Gregory-Bizyukovsky monastery in Tauris province. At that time the rector of the monastery was the future Archbishop Demetrius (Abashidze), and the monastery was glorified by many monks and missionaries. Here Stepan was deeply imbued by the beauty and spiritual depth of the Orthodox services. When he was fourteen he returned home and began to help his parents in their work in the

fields. But his mind was elsewhere, and in 1914, when he was sixteen, he went to the city of Genichesk, settled in a monastery podvorye, was accepted as a changer in the monastery choir and he began to study the monastic typicon in the monastery of the Korsun icon of the Mother of God. Then he returned home again, helped his father in the fields and served in church as a reader.

In 1917 Stepan was called up into the army. After some training he was sent to the Romanian front, where he was captured by the Germans and was in the "Lamsdorf" camp until January, 1918. By this time the Ukraine had been occupied by the Germans, and Euphrosyne Romanovna petitioned the occupation authorities for the release of her son. In the autumn of 1918 permission was given, but at this point a revolution took place in Germany and Stepan was not returned to his homeland. So he had to run away from the camp. Day and night he walked, through Germany, Austria, Hungary and then came to the city of Aleshki in Russia, where he received documents witnessing that he was a soldier returning home from captivity. Stepan arrived home four days before Christmas. He immediately began to serve in the church as a reader.

By this time Stepan's father had become old, his mother was sick and Stepan decided to marry. He married an orphan from the village of Kharitina. A year later a daughter was born to them. Before Stepan's eyes there rose the ideal of Christian asceticism, and in particular the feat of St. Alexis the Man of God, and in April, 1923 he left his wife, daughter and work in the fields and set off for Moscow.

Stepan was probably influenced in his actions by his mother, **Euphrosyne Romanovna Nalivaiko**, a pious peasant woman living in Konstantinovka. After the establishment of Soviet power, when the persecutions against the Church began, she began to go round the villages preaching. The authorities warned her: "Babka, stop preaching, otherwise we'll put you in prison." She did not obey. In the winter of 1927 they came to arrest her. She put on a sheepskin jacket, and suggested to the man who had come to arrest her that he take the second jacket. "Why are you giving it to me?" he asked. "But you will have to bring me back," she said. "Babka, you know too much," he replied haughtily. After the interrogation, they let Euphrosyne Romanovna go, and the same man had to bring her back. In 1929 she died in her own house, and was buried in her native village.

Stepan's journey to Moscow took forty days. On arrival, he confessed in the Danilov and Donskoy monasteries, and prayed God to show him what to do so as to appear before the rulers of Russia and tell them the truth of God. At that time Archdeacon Constantine Rozov died; his burial took place in the Vagankovskoye cemetery. When the people had gathered, and the coffin with the body had been taken into the church, the priest came out and said that the burial would take place on the following day. The people had not yet dispersed when Stepan went up, pronounced a penetrating sermon on the deceased, and then added: "The times are difficult, but these are the times of the deliverance of our people from sin, therefore I beseech you, do not forget God. Baptise your children. Do not live together without

Church marriage. And the main thing: live according to your conscience. The time will come when the Orthodox will rise up, and God will overthrow these God-haters." While he was speaking the police tried to arrest him, but the people stood as a wall and did not let them through. Then a unit of the militia was called up and Stepan was arrested, on June 3, 1923.

When they asked Stepan for his documents, he lifted up his shirt, pointed to his heavy brass cross and said: "Here are my documents. I have nothing more." At the police department he refused to reply to question and was taken to the GPU. Here they suggested that he fill in a questionnaire. To the question what State he belonged to, he replied: "The New Jerusalem", and for the benefit of the uninformed investigator explained: "that comes down from heaven". To the question about his profession he wrote: "Reaper". On his work: "Witness to the word of God, Preacher". To the questions where he worked, on what means he lived and whether he owned any property, he wrote: "In accordance with the will of Jesus Christ, on everything that Jesus Christ has given". To the question on his military rank, he replied: "Warrior of Jesus Christ". Stepan continued to play the fool during the following interrogations.

During his investigation, Stepan was first detained in the GPU prison, and then in Butyrki prison. In prison his presence was a great comfort for the inmates. He immediately said that although he had been arrested for agitation against Soviet power, now, deprived of freedom, he did not fear to tell the investigator the truth. "Soviet power is founded on sand. Fear not and do not be depressed, the time of deliverance is near." From the Butyrki prison he sent the investigator the declaration: "Rulers of the Russian land, I beseech you to pay attention to your people, how they are groaning under your yoke; the people looks mournfully at the ruler – and the ruler at the people. Let each of you consider: is it not fear that rules a man? And this fear is the fear of unrighteousness. Is unrighteousness stronger than righteousness? In no way, because unrighteousness rules a man so long as he exists on this earth, but when a man dies, unrighteousness also dies... Righteousness conquers even death, because it has a Kingdom and strength from before all ages and to the ages of ages. Amen. And for that reason I beseech you, rulers of the Russian land, quit trying to conquer your own land... Turn to Christ and get to know life in Him... And for that reason, if it is possible, I beseech you to transfer me to an isolated cell... and allow me some paper and ink..." A month later he was transferred to an isolated cell and provided him with paper and ink. There he continued to write epistles to the authorities, calling on them to turn to God.

Stepan was sent to Solovki, where he fell ill with scurvy and his legs were amputated. On learning of his situation, his mother, Euphrosyne Romanovna, set off to see him. Stepan was brought out to see her on crutches. They were together for several days, which helped him greatly. Three years later, at the end of his term, the investigator summoned Stepan and asked him: "Well, have you changed your convictions?" "No, I have not changed them." "Then take another three years' exile." And Stepan was sent to Kazkhstan.

After three years in the city of Turkestan, another three years were added to his term. In exile he learned various trades. He rented a house and garden and brought his wife and daughter to live there. The daughter had to go to school, but Stepan was against her going to an atheist school. So he undertook her education himself, teaching her the Law of God.

In 1931 Stepan was going through his third term, his mother was dead and his father was living on his own in sickness. Stepan's wife had to go to Konstantinovka to look after the old man. When Stepan was released, in 1932, the investigator offered that he remain in Kazakhstan, where they had a good opinion of him, and he would not be threatened with another term of imprisonment. However, Stepan returned to Konstantinovka. The church was closed, but people poured up to him. So he gathered a church community made up of twenty people and went with papers to the authorities in Kherson, whence he immediately returned with a priest – a miracle for those days! A nun living in the village was made reader, and Stepan became the director of the choir – there was no end of people wanting to join it. The authorities began to pester Stepan. He worked as a painter-decorator and an artist. He refused to enter the collective farm, and asked for a passport to let him leave the village. But the authorities did not give him a passport, and began to persecute him. At this time his father died, and his land remained unsown. In 1934 Stepan was condemned to five years in the camps, but after he wrote a complaint, his case was reviewed and he was released before arriving at the camp – another miracle!

In 1935 Stepan was tried again, and was sentenced to three years in the camps and two years' deprivation of civil rights. He was cast into prison in Kherson. Then, in February, 1937, he was sent under convoy to Vladivostok. On the way he wrote a complaint to Moscow. After a time there came the reply: he was acquitted and his conviction erased, while a criminal case was brought against the judge and procurator!

While Stepan was in prison, his wife and daughter moved to Simferopol, and in the summer of 1937 he came to them and set himself up as a painter-decorator. Here he visited the church in the cemetery, chanted in the church choir, and repaired the church.

On October 25, 1940 Stepan was arrested at night. A search revealed a Bible and Gospel. His passport was removed. While he was under investigation, his daughter tried to get permission to get food to him, but she was refused. He was accused of gathering church people together and conducting anti-Soviet agitation among them. He was also accused of things for which he had already served terms. Stepan rejected these accusations. On April 7, 1941 he was sentenced to five years in the camps. Before setting off for the camp, Stepan had a meeting with his daughter, at which he told her who was guilty of his arrest, that all that he was accused of was a fiction and that he was being condemned for that which for which he had been convicted earlier.

He was sent to Norilsk in the far north. During the war there was no communication with him. Only at the beginning of 1945 did they receive a letter: "Three months remain to the end of my term. If God wills, we will live together again." His relatives sent him a letter, money and a package, but there was no reply. After a time his daughter, Raisa Stepanovna, wrote to the Gulag administration, from where she received the reply that "Stepan Pimenovich Nalivaiko died on February 12, 1945 from hunger".

*

Protopriest Andronicus Kokhno joined the Russian Church Abroad in 1990. He was killed by a KGB co-worker in the Crimea in 1992.

(Sources: Maria Karabanova, "V konnoj atake, v Krymskoj stepi"; Sergius Chennik, "Ischadie Ada – Furia Krasnogo Terrora", <http://metanthonymemorial.org/VernostNo135.html>, December, 2009; Orlando Figes, *A People's Tragedy*, London: Pimlico, 1997, pp. 526-527; Ikh Stradaniyami Ochistitsa Rus', Moscow, 1996, p. 55; Vladimir Rusak, *Pir Satany*, London, Canada: "Zarya", 1991, pp. 21, 26, 34, 38, 40; Protopriest Michael Polsky, *Novye Mucheniki Rossiyskiye*, Jordanville, 1949-57, vol. I, pp. 204, 205, 210, 213; part 2, chapters 22, 23, pp. 174-176, 210-211, 213, 214, 216-219, 236-238, 269-72, 277; "Father Jonah Atamansky", *Orthodox Life*, no. 2, 1979; Protopriest V. Chemen, "Pamyati narodnogo pastyrya o. Iony Atamanskogo", reprinted in *Russkij Pastyr*, no. 12, 1992; *Abba Gerasim*, Spruce Island, Alaska: St. Herman of Alaska Brotherhood, 1998, pp. 72-73; *Za Khrista Postradavshiye*, Moscow, 1977, vol. 1, pp. 39, 166, 196, 371, 477, 567, 620-621, 626, 634, 635, 647; *Holy Trinity Calendar* for 1999, Jordanville; Archbishop Seraphim of Caracas; "Noviye Mucheniki Gonimoy Rossijskoj Tserkvi", *Vertograd-Inform*, NN 8-9 (29-30), July, 1997, p. 7; Archbishop Lazarus, "Out from the Catacombs", *Orthodox America*, vol. X, no. 10 (100), June, 1990, p. 6; *Svyaschennomuchenik Nikolaj Iskovskij*, a publication of the Exaltation church, Iskrovka, Krivorog province, 2003; *Pravoslavnaya Zhizn'*, no. 9 (512), September, 1992, pp. 12-17; I.I. Osipova, "Skvoz' ogn' muchenij if vody slyoz...", Moscow: Serebryanniye Niti, 1998, pp. 296, 298, 302, 307, 311, 318, 333); M.V. Shkarovsky, "Istinno-Pravoslavniye na Ukraine", *Pravoslavnaya Zhizn'*, 48, N 9 (585), September, 1998, pp. 12-19; 48, N 10 (586), October, 1998, pp. 20, 25-27; *Pravoslavnaya Rus'*, N 7 (1614), September 1/14, 1998, p. 13; N 20 (1617), October 14/28, 1998, p. 13; *Iosifyanstvo*, St. Petersburg, 1999, p. 364; I.V. Alexandrov, in *Pravoslavnaya Zhizn'*, N 613, February 2001, p. 30; *Iosifyanstvo*, St. Petersburg, 1999, p. 364; Archimandrite Nectarius (Chernobyl), "Vospominaniya", *Pravoslavnaya Rus'*, N 7 (1614), September 1/14, 1998, pp. 11-12; *Vospominaniya*, Jordanville, 2002; <http://www.omolenko.com/texts/katakomb.htm>; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/; Protodeacon Basil Maruschak, *Arkhiepiskop Dimitrij (v skhime Antonij) Abashidze*, Simferopol, 2005, pp. 138, 250, notes; http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/)

35. MARTYRS AND CONFESSORS OF KIEV PROVINCE

General Theodore Arturovich Keller was born on October 12, 1857 in Kursk into a military family. He was a count. During the First World War he distinguished himself in many battles, and a cavalry division under his command destroyed several Austro-Hungarian mounted regiments. As General-Lieutenant and commander of the Dragoon guards regiment he was a hero of the Galician campaign in 1915. His name became renowned throughout Russia, and Tsar Nicholas II gave him a memorial sword with his name on it. He was also a hero of the Trans-Dniester campaign in 1916.

On hearing of the February revolution, and the text of the new oath, he declared he would not impose it on the soldiers under his command since "he does not understand the essence and juridical basis of the supreme power of the Provisional Government". Baron Mannerheim, the future ruler of independent Finland, tried to persuade him "to sacrifice his personal political convictions for the good of the army", but was met with a firm refusal: "I am a Christian. I think that it is sinful to betray one's oath." The court commandant V.N. Voeikov, who knew Theodore Arturovich personally, wrote in his notes that he was "truly Russian, a man of crystal purity, penetrated to the marrow of his bones with a sense of duty and love for the Homeland". He told his troops: "Today I received a despatch about the abdication of his Majesty and some kind of Provisional Government. This is the telegram that I have sent to the Tsar: 'The Third Mounted Corps does not believe that You, Your Majesty, have voluntarily renounced the Throne. Give the order, Tsar, and we shall come and defend You.'" The troops thundered in reply: "Hurrah! Hurrah! We shall not allow the Emperor to be offended!" It was only when the commander of the Romanian front threatened to declare him a rebel that General Keller was forced to submit to the order, and to the sound of the hymn, "God save the Tsar!" gave up his corps. The general was escorted in profound sorrow and with tears by warriors who sincerely loved him. After the Bolshevik revolution he thought about taking part in the Volunteer Army of Generals Alexeyev and Denikin, but refused because, as a convinced monarchist, he thought that the struggle with the Bolsheviks could be undertaken only "in the name of the Autocratic Tsar of All Rus' and following the path of repentance by the whole people and the re-establishment of the old Tsarist Army". He wrote: "The union of Russia is a great work, but this banner is too indefinite. Declare that you are following the lawful Sovereign, and the whole people that pines for firm authority and all that remains in Russia that is best will follow you without wavering."

In 1918 there gathered in Kiev those rightist politicians who wanted to create a monarchist Army of the South to struggle against Bolshevism with the aid of the Germans. They suggested to Theodore Arturovich that he head this army. But he refused, saying: "Here a part of the intelligentsia has adopted an Allied orientation, others, the majority, are supporters of a German orientation, but both have forgotten their Russian orientation."

Then the Pskov monarchists arrived in Kiev in the name of the Army of the North, which was preparing to introduce an oath "to the lawful Tsar and the Russian State". In this army they were reintroducing the old rules and uniforms with the addition of a white cross sown on the left sleeve. They suggested that Theodore Arturovich head this army. He agreed, and said that he intended "to raise the Imperial standard above the Kremlin in two months' time." In Kiev a monarchist Council of Defence was formed under a new commander. Theodore Arturovich addressed his military comrades with an "Appeal to the Old Soldiery": "The time has come when I again call you to follow me. Remember and read the prayer before battle – that prayer which you read before our glorious victories. Sign yourselves with the sign of the Cross, and with God's help we go forward for the Faith, for the Tsar and for our undivided Homeland Russia." When Theodore Arturovich was about to head the Army of the North, Patriarch Tikhon sent him a prosphora and a little icon of the Reigning Mother of God through Bishop Nestor of Kamchatka.

In the autumn of 1918 the soldiers of Petlyura (socialists of a primitive kind, headed by Ataman Petlyura) burst into Kiev. They began to capture officers on the street and subject them to torture. The German soldiers, honouring the reputation of Theodore Arturovich, suggested that he go into hiding. But they set a condition: that he must agree to give up his weapons and take off his military uniform. He refused.

Theodore Arturovich and **two** of his **adjutants** were put into the Mikhailovsky monastery in Kiev. The followers of Petlyura then appeared at the monastery. The monks suggested that Theodore Arturovich escape by a secret exit, but he refused. On the night of November 25/ December 8, 1918 the three men were taken along the walls of the Sophia cathedral, past the monument to Bogdan Khmelnytsky and into the square beyond. There they were shot many times and bayoneted. General Keller fell, pierced by eleven bullets.

In the last entry into his diary, Theodore Arturovich wrote: "It has always seemed to me revolting and despicable when people, for their personal good or profit or personal security, are ready to change their convictions. Such people are in the majority."

The remains of General Theodore Arturovich Keller, the only Orthodox Christian general who remained faithful to the Tsar, rest in the Pokrov monastery in Kiev.

*

Protopriest Alexander Sergeyevich Verkasin was born in 1872 or 1873, and went to Vitebsk theological seminary. In 1896 he was ordained to the priesthood and served in Disiinsky and Svetsyansky uyezds, Vilnius province. At the same time he was in charge of the uyezd schools. In 1905 he went to serve in the Berezvechsky women's monastery in Disienksy uyezd. He had great authority among the believers. From 1907 to 1912 he was a right-wing member of the State Duma from the

Russian speakers of Vilnius province, and a member of the Commission for Popular Education. In 1914 the monastery was evacuated to Yelets. Later, some of the nuns returned, and the community was in the Polish State from 1921 to 1939. In 1918 Fr. Alexander was serving in Cherkassy. He was hanged on the gates of his house in Cherkassy in 1918.

*

Hieromonk Joasaph (Terpigoriev) was a monk of the Kiev Caves Lavra. In January, 1919, at the age of 22, he went to help Metropolitans Anthony and Eulogius, who were in exile in Buchach in Galicia, and confessed them. After the confession, Metropolitan Anthony said: "What a fine fellow your Joasaphushka is, how wonderfully he does confession, a real elder. Lord help him, he will be great before God." On the return journey to Kiev, he was arrested and shot because he had been a corporal in the tsarist army.

*

Hieromonk Gregory of the Kiev Mikhailovsky Zlatoverky monastery was killed in a parish.

*

Deacon Michael arrived to serve at the monastery of St. Onuphrius in Kiev province in 1919. He was then killed by the Bolsheviks.

*

Hieromonk Constantine (Ivanovich Paltsyn) was the son of a merchant of Yekaterinoslav province. He finished his studies at a Moscow high school. At the age of 24 he went to the St. Panteleimon monastery on Mount Athos and became a novice of Elder George Khodzhi. Then he became superior of the Vvedensky desert of the Vvedensky monastery not far from the Kiev Caves Lavra. Bishop Nazarius, who was administering the Kiev diocese, gave his blessing to the opening of the Vvedensky monastery in the summer of 1919. On November 18, 1919 the monastery was burned down by a band of Makhno partisans. The body of Fr. Constantine was miraculously left unharmed by the fire, and was found with an icon of the Mother of God in his hands that had been given to him on Athos. Fr. Stefan, Fr. Constantine's disciple, who happened to be in Kiev at the time of the fire, restored the monastery within a few months and built a church in honour of All Saints over the bodies of those who had died.

*

Zinaida Morozovskaya was the secretary of a Church brotherhood. She lived in Kiev province. On November 20, 1920 she was condemned for "participation in a

counter-revolutionary organization, "The Committee for the Liberation of the Ukraine", and was shot.

*

Archdeacon Clement of the Kiev Bratsky monastery was transported out of town and drowned in the Dnieper in mysterious circumstances.

*

Hieromonk Mily of the Kiev-Transfiguration hermitage, a meek person, was dragged out of his cell and killed in the woods. His jaw was pulled out.

*

Fr. Michael Ivanitsky died in prison, and the **Priests Demetrius Ivanov and Michael Olabovsky** died in exile in 1920 (no further details known).

*

Priest Nicholas, of the Resurrection Brotherhood, was shot in Kiev in 1924.

*

Protopriest Sabbas Potyekhin, a Kievan missionary, was killed by the Bolsheviks.

*

At the end of 1924, the Bolsheviks transferred the Kiev-Caves Lavra to the renovationists. Many of the brothers were imprisoned. On being released, some settled in different parts of Kiev, while those who were not able to hire themselves out as workers settled in the Kitaisky or Kitayevsky Hermitage, which belonged to the Lavra.

Archbishop Leontius of Chile, a novice of the Lavra at the time, recalls: "Those of us who were able to work were driven by the local authorities in the frost and snowstorms of winter into our Goloseyevsky monastery wood to saw firewood for them and cut down trees at the room. From morning till late at night we had to work up to our knees in snow, in the frost, without food or water, in old clothing. To quench our thirst we would heat up snow in a can, and our food was whatever any of us could get hold of...

"Once Fr. Innocent, the assistant to Fr. Seleucius [who was in charge of the work-house], a great faster and a man of ascetic disposition, fell mortally ill. His situation was hopeless. Then Fr. Seleucius, seeing the state Fr. Innocent was in, on the advice

of one hieromonk, went into the common barracks of the brotherhood in the work-house and addressed the fathers who were there with the following words:

"Holy Fathers! Fr. Innocent is dying. You know how we need him, and that without him I am as if without arms. Perhaps one of you will agree to die for him?"

"Two were found who were willing: **Fr. Paul** and Fr. Gordius, who began to have an affectionate quarrel about who should die first. Finally they agreed that Fr. Paul should die, since he was the first to volunteer. And it happened to them in accordance with their faith... Two days had not passed before Fr. Innocent recovered and Fr. Paul reposed in the sleep of the righteous."

Hierodeacon Gordius died a martyric death. He had been blessed to work as a watchman at the Holy Trinity church, and settled in the sacristan's house, where he was pierced with the holy spear when a band of thieves broke down the doors and began to rob the church.

*

Protopriest Vladimir Zacharievich was the rector of the church in the town of Borovika (according to another account, Brovikhi) in the province of Kiev. In 1927 he was arrested and placed in solitary confinement in the Kornilov region; during interrogations they constantly demanded recognition of Metropolitan Sergius; when he categorically refused, his hands and feet were broken and he was thrown back into his prison cell overflowing with arrested people, where he died... His Matushka Susanna was not given his body, and it was buried in the local cemetery in a common pit with all those who had been shot...

*

Priest Vladimir Kachkovsky suffered for the faith in 1928. He served in one of the small villages on the left bank of the Dnieper and was sentenced to five years in the camps for his preaching activity. The GPU had learned that many peasants from all the surrounding villages came to his small village church to hear his sermons, and they sensed in him an undesirable pastor of human souls. So Fr. Vladimir was accused of being an "anti-Soviet agitator".

Once, on returning from work, Fr. Vladimir did not find the piece of bread that he received for the whole day in the usual place that it was put. But he did not get angry; he only waved his hand and said:

"God be with them, perhaps somebody took it by mistake..."

However, this missing piece of bread caused anxiety because only an "urka" - that is, a criminal, as opposed to a political prisoner - could have stolen it, and they had

an unwritten law that the theft of an arrested person's rations was a most serious crime against the comrades and was to be punished in the most merciless fashion.

The investigation into the missing piece of bread was undertaken by one of the chief criminals, and in ways unknown to us the guilty man was quickly discovered. He was a skinny, exhausted petty thief with the nickname "Senka-Shket". When the enraged criminals dragged the terrified, trembling Shket to Fr. Vladimir, who was lying in his place, I saw for the first time how changed his face was, what a deep, inner pain poured into his kind, radiant eyes.

Stretching out his hand, he drew the unfortunate Shket to himself, and began to stroke the lad's dirty, dishevelled head. The criminals were struck dumb at first, but when they tried to drag Senka out of the hands of Fr. Vladimir in order to "give him a lesson" - in other words, beat him to death, the meek batyushka was as if transfigured. Shielding Shket, he drew himself up to his full height and in a firm voice said:

"I forbid you to touch this child. He did not steal my bread, I myself gave it to him... Go with God."

Evidently there was something masterful in his tone, for the inveterate criminals moved back in perplexity, and, hiding their awkwardness under cynical jokes, went to their corner.

The three of us now while away our evenings together. Shket would sit at the feet of batyushka, and I listened with pleasure to Fr. Vladimir's stories about the life and sufferings of the Saviour, and the exploits of love of the first martyrs. Sometimes "batya" would go over to examples of lofty, true heroism that were closer to us. I especially remember a story about the extraordinary courage of the soldier Archippus Osipov, which he finished with the words:

"Remember, my friend, that there is no greater love than to lay down your life for your friends."

I should point out that gradually the whole of the dugout had begun to listen to Fr. Vladimir's conversations, and even the most inveterate criminal did not dare to interrupt his talks with an inappropriate joke or comment.

The snow was already falling when the GPU bosses decided to have a look at our remote "mission" in the fir forest.

By 10 in the morning the road had been cleaned, and we were drawn up in five rows. But then, as was only to be expected, we had to freeze aimlessly until 12 o'clock, when the bells of the sledge were heard and that "persona" came up for whose sake 200 exhausted, half-clothed people had been shaking in the severe frost for two extra hours. The "persona" was dressed in a warm reindeer fur-coat and was

accompanied by three chekists of a lower rank who bustled around him. The new arrival chatted for quite a long time at the "arch" with the sergeant-major, and then slowly came towards us. After looking down the ranks of frozen people he said:

"Whoever has a complaint or claims, come forward!"

If course, none of us moved. It was laughable even to think about a complaint. In any case, against whom were we to complain? One of us already had bitter experience of what happened after even the most lawful complaints, and for that reason the column stood in silence.

"That means there are no complaints? Everybody's happy?"

He was clearly mocking us. But as he was preparing to turn and go away, suddenly from one of the back rows a quite, but distinct voice sounded out:

"Curse you, you blood-sucker!"

The column shuddered and froze. We all felt that something terrible and incorrigible had taken place. The chekist's face went purple with rage. He stopped sharply and bawled:

"Who said that? Come out here!..."

Nobody moved from his place. Then, turning to the sergeant-major, the enraged chekist hissed:

"If the guilty man is not found in five minutes, shoot every tenth man!"

But at that moment there was a movement, the ranks rocked a little and in front of the formation there appeared the figure of Fr. Vladimir. His face was tense and pale, but completely calm. Staring point-blank into his eyes, he said, loudly and distinctly:

"There's no need to punish them all. I said it!"

The chekist swore swinishly and screamed:

"A KR [counter-revolutionary]?"

"No, I am a priest," he replied, firmly as ever.

"You're all tarred with the same brush," shouted the chekist, and, turning to the sergeant-major, he said: "Immediately send him to Paradise and all the saints as an example to the rest."

Two of the guards hurled themselves at Fr. Vladimir, when the column suddenly began to move and an old professional, a pilot known as "Shtyba" pushed his way hurriedly out:

"Wait, boss!" he bellowed, "Don't touch this batya. Do you think he's really capable of that? I said it and can repeat it as much as you like!"

The chekist said with a diabolical smirk:

"All the better. So shoot both of them. This one" – he pointed at Shtyba – "for insulting the organs of the GPU, and that one" – he nodded in the direction of "batya" – "for trying to deceive Soviet power"...

Having pronounced sentence, the executioner quickly set off for the sledge that was waiting for him.

Fr. Vladimir and "Shtyba" were surrounded by a ring of guards and taken beyond the barbed wire into the woods. The other supervisors rattled the breech-blocks of their rifles and turned all four of the snub-nosed machine-guns towards the prisoners from the four wooden watch-towers surrounding the "mission".

Holding our breath, and trembling not from the cold but from inner suffering, we froze, listening to what was happening in the woods. One shot rang out, then another, and then two in a row... And then with my own eyes I saw a miracle: almost all the 200 men raised their right hands and made the sign of the cross over their breasts...

Then we were all driven into the dugout. "Senka-Shket" was writhing in my arms, sobbing hysterically, and out of his thin, childlike breast there burst out the doleful and wrathful words:

"For what? For what did they kill our 'batya'? For what?..."

*

Priest Alexander Kryzhanovsky graduated from theological seminary in 1917, and became a priest in Gaysinsky village, Kiev province. He served as a priest until 1928, being in opposition to Metropolitan Sergius. Then he was summoned to an antireligious debate, at which he completely defeated the atheist speakers. In the summer of 1928 he was summoned to another debate, which ended in his death. A plank was placed on his back and he was beaten with heavy objects until blood flowed out of his mouth. In this condition he was handed over to his matushka, and three months later he died, leaving two orphaned children.

*

A large group of priests was rounded up by the chekists in Kiev, in a house by the Dnieper. And it was proposed to them that they recognise Metropolitan Sergius as the head of that "church" which recognised the God-fighting, antichristian State. A chekist gave a short speech, but his accent showed that he was not Russian:

"Whoever does not do this and recognise Metropolitan Sergius and does not submit to him is an enemy of the people and of the Soviet State. For such as these our speech will be short. Everything has already been prepared!"

When he had said this, he pointed with his hand to a platform planked on the sides and with a roof on top leading down to the waters of the Dnieper. After this he began to call out each priest in turn and put to him the question:

"Do you recognise Metropolitan Sergius, who is recognised by the Soviet authorities, as head of the Russian Orthodox Church? Will you sign that you are obliged to obey the metropolitan?"

Whoever replied with a refusal had his hands tied behind his back and was led away onto the covered footbridge. After some time a courageous martyr of Christ appeared on the open platform.

"And we saw," recounted one of the priests, "how the chekists, going into the water behind him, pushed him down, and he did not appear above the water again." All those who were faithful to Christ God and refused to betray Him and sign were thrown into the water and drowned, leaving only the fainthearted, who signed. It was one of those who told the story. He wept, bowing his head low. Then he said goodbye and left.

*

Protopriest Alexander Dolzhinsky served in the St. Sophia cathedral in Kiev. On April 9, 1931 he was shot.

*

Archdeacon Onuphrius of the Kiev Mikhailovsky Zlatoverky monastery was shot in 1931.

*

Protopriest Nicholas Dzhozovsky served as the rector of the church in the town of Datsk, in the province of Kiev. In 1933 the sergianists seized this parish. Fr. Nicholas moved to the suburbs of Kiev, where his wife, **Matushka Valentina**, lived. In 1934 he was arrested for not recognising Metropolitan Sergius, and taken on foot through the forest to Boyarka station, from where he was to go to Vasilkov. On the road, in the forest, he was tied to a tree, mocked and brutally tortured: the

tormentors cut off his fingers, tore out his hair, stabbed, cut, and finally shot him... Matushka Valentina died from hunger.

Igumen Irenaeus, in the world Archpriest John Dzhozovksy, served as a priest in Kiev and other parishes in Kiev province. His last parish was the village of Leshchinka, the church of the Exaltation of the Cross. In December, 1920 some Bolshevik units burst through the village plundering and shooting and entered Fr. Irenaeus' house. His matushka fainted and died from a heart attack. At that time Fr. Irenaeus was at a diocesan assembly 20 versts from his house. They buried Matushka Pelagia in the grounds of the church. In the middle of 1921 Fr. Irenaeus and his daughter Lyudmila fled from the Bolshevik persecutions by night and went to the Korsun-St. Onuphrius women's monastery, where his other daughter Nina lived. In 1918 the Bolsheviks had brutally murdered **Abbess Damar**, and in 1919 - **Igumen Macarius and Deacon Michael**, who came to serve on the feast of St. Onuphrius. They were buried near the church of St. Onuphrius, and Abbess Damar - next to the church of the Nativity of the Mother of God. On arriving at the monastery, where **Abbess Ilaria** was in charge, Fr. Irenaeus was appointed superior of the church. Fr. Irenaeus was a great man of prayer, ascetic and preacher; he was an example for all. Tens of thousands of people, both clergy and laity, came to him for advice.

In 1923 his brother **Protopriest Philip Dzhozovsky** was also appointed to serve in the church. After the closure of the monastery he served in other monasteries and was arrested in 1935. He was exiled to Tobolsk, where he worked as a logger. He died there in 1939 at the age of 70.

In the middle of 1924, during a service attended by many worshippers, an order of the local authorities was read out compelling the monastery and its clergy to recognise the so-called "Living Church". If they refused to recognise it, both churches would be closed and everyone would be expelled from the monastery within a week. Igumen Irenaeus and Abbess Ilaria replied in the name of the monastery and the clergy that they would never recognise the "Living Church", upon which the Bolsheviks wanted to close the church immediately, in the middle of the liturgy. With difficulty they were persuaded to wait until the end of the service, when, to the accompaniment of weeping and sobs, the churches were closed. In accordance with the decree of Bishop George, the St. Onuphrius monastery was united to that of St. Nicholas in Boguslav, where everyone was moved. The abbess there was Matushka Euthalia (Pryashnikova). On arriving at the monastery, Fr. Irenaeus was tonsured.

A new phase in the struggle began with the declaration of Metropolitan Sergius in 1927. At the beginning of 1928 Fr. Irenaeus began to be summoned to the GPU in Belaya Tserkov, Kiev province, where there was a huge prison filled to the brim with clergy and laity who refused to recognise the Ukrainian autocephalist, renovationalist and sergianist churches. Fr. Irenaeus was kept in the prison in terrible conditions with 24-hour interrogations for two weeks. He was allowed home

for one or two weeks. And then they summoned him again. This continued until the middle of 1929. Then on August 1 he was again summoned to the prison; they wanted to break him, force him to recognise the declaration... Fr. Irenaeus replied:

“I recognise the last laws of Patriarch Tikhon and his locum tenens, Metropolitan Peter of Krutitsa. But I do not recognise Metropolitan Sergius and his renovationist church. I am an old clergyman (40 years in the priesthood), and now a monk, and under no conditions will I be a traitor to the Orthodox faith and the True Orthodox Church, which I swore to serve in faith and righteousness until death...”

The chekists told him that because of his stubbornness they had already thrown out all the inhabitants of the monastery in the course of a week... They had all settled in private apartments. All the entrances to the monastery had been sealed off with barbed wire, leaving only a narrow path to the church... So when Fr. Irenaeus was released to go home on August 23, 1929, the day of his patron, St. Irenaeus, he arrived at the private apartment a sick man, exhausted, tormented, terribly out of breath, with his legs so swollen that his boots had to be cut off his feet. The doctor said that his heart was very weak and that he had water in his lungs; then he said that he should be prepared for death... The next day he received Holy Unction, and every day thereafter, after the early Liturgy, Fr. Gerontius brought him the Holy Gifts. Fr. Irenaeus was no longer able to walk and sat on the bed... He said farewell to and blessed all the nuns and his spiritual children who came to him every day, telling them all to stand firm until death in the Orthodox faith and the True Church! He foretold “a distant journey” (exile) to many. His prophecies were soon fulfilled – a telegram from the GPU ordering the person to appear immediately with his personal things meant exile.

Fr. Irenaeus died on August 30, 1929. When the priests had vested his body and placed it in the coffin for transportation to the church (in the monastery), the GPU arrived to arrest him. They lifted the veil on his face and said: “He is very fortunate that he has died, otherwise he would have gone on a distant journey...” Yes, the Lord had delivered His faithful servant from further torments and tortures. His funeral was on the third day in the monastery. The news spread quickly beyond the bounds of the district and more than 120 priests with their deacons and choirs came to the funeral. According to the wish of Fr. Irenaeus, he was buried behind the altar of the Pokrov church, which was about one kilometre from the monastery. The bells of the monastery and Pokrov churches sounded, the united choirs and thousands of laypeople chanted, and great weeping and sobbing drowned out the service. This was the last such burial... Late cross processions were banned; the priests did not have the right to accompany the reposed to the cemetery. On the third day after the burial the monastery church was closed... And so all the nuns and monastery choir went to pray in the Pokrov church, which was open for another two years. And then they destroyed the church completely. All the nuns scattered, many were arrested and exiled. Fr. Irenaeus was buried next to the priest Fr. Alexis and the mitred Archpriest John Lebedev, and a year after his death mitred Protopriest Innocent Volkov of the Pokrov church was buried next to him.

The sick brother **Sergius** lay ill in bed, and until his last day, the day of his arrest, no one except his mother knew that he was a monk. Everyone called him "Brother Sergius".

His whole life was spent in bed. In his childhood he contracted "child paralysis". And from that time, from his twelfth year, he was bed-ridden. He could work with his hands, but his whole body was paralysed.

He was a fervent believer as an adolescent and he remained such as a young man. His illness only strengthened this feeling.

With time a gift of clairvoyance was revealed in him. People came to see him from various parts. And he lay almost barefoot, in scandalous poverty... But he did not receive some of his visitors:

"Mama," he said, "go, some people are coming to us. What have I to do with them? Feed them and send them away!"

But he received others. Usually he spoke little, laconically. He did not always speak, but he gave the person to understand.

"I'll go to him, I'll go without fail, I'll show him," said one gossip to another. "Where did he get that from: 'you mustn't go to the church', he says?! How can one deny the church? You know, 'he who does not have the Church as his Mother does not have God as his Father!' But think of it - he says that we mustn't go to this church! But where will he get another church?! He should think a little. It's nice for him lying whole days in bed, it's alright for a corpse to think up such things... But if he lived with us and worked, then he would know what to say... But what's this? Some sort of heresy has really risen up amongst us?! I'll go without fail, I'll show him..."

Thus did the gossip get worked up... And then with the other gossip he went to the sick brother Sergius. They entered, crossed themselves in front of the icons, greeted him and sat on the bench... And now let this ill-starred zealot of the "church" speak for himself:

"Immediately I entered and sat down, it was as if someone had poured some boiling hot water over me. I was so stupefied. I couldn't say anything. Alexei Grigoryevich spoke and asked about his own personal affairs, but I couldn't utter a word... So I was like a dumb visitor in his presence and I went out with Alexei Grigoryevich. Then he asked me: 'Why were you silent?' But I simply couldn't understand what had happened to me..."

Brother Sergius warned everybody, he explained to everybody and besought them with tears:

"Don't go into the open churches. They're not ours. All the priests serving in them have signed to be obedient to the Soviet authorities in everything... You mustn't even step into the porch because you will hear the singing and reading and you will think: 'But it's all in the old style here!' And you will go in. And when you've gone in, that will be it. You'll stay there."

After the declaration of Metropolitan Sergius in 1927, many people were unsure: should they go into this "church" or not? Some would say:

"Of course we must enter!"

Others: "In no circumstances must we enter!"

One Kievan abbess was at a loss what to do. And she prayed fervently to the Lord to enlighten her. And it was revealed to her where she would obtain correct guidance. For this she was shown in detail where she had to go and was given the name of the sick Sergius... The abbess entrusted two faithful nuns with the task of going to this servant of God. They set off on the journey of some hundreds of kilometres on foot, as had been indicated to them, and they arrived without encountering any special obstacle. Brother Sergius already knew that they were coming to him from a long way away, and was waiting for them. When they entered his house he was the first to begin speaking:

"Tell Matushka Abbess: it is absolutely forbidden to go to this 'church'. Let her not to doubt or waver any more. There, in that 'church', is a terrible, horrific heresy. All the priests there have signed, have agreed and entered into complete obedience to the antichrist... Now we must live as in the last times. We can turn only to those priests who have not signed allegiance to the antagonist of Christ. But there are very few of them and they are persecuting and killing them. They will teach you what to do and how to act..."

One could say that this servant of God, the sick Sergius, prevented the whole region from accepting sergianist renovationism.

One day a woman arrived all in tears. She sat in the garden because she could not go in to him - she had killed her husband, not personally, but she had cooperated in it. A friend of the woman came to his house and said nothing about her:

"Mama, go into the garden, a woman is sitting there weeping bitterly. Bring her here!"

When the weeping woman came in, Brother Sergius did not let her speak. He calmed her, saying that her reposed husband had begun to lead a depraved life, and that his killing was allowed for her repentance.

Such was the divine gift of this humble ascetic.

An elderly woman, being on the point of going on a journey, came to say goodbye. And she began to explain:

"I'm going a long distance, brother - to Murmansk!"

And he replied: "Your children will go, but you will stay behind."

"What are you saying, brother?"

"They will go and return, but you will not go!"

"No, I'm going. How can they go without me."

"No, you will not go..."

But when she returned home, she thought: "Could it be that he was speaking about my death?! But am I really so old?"

But all this was forgotten in the bustle. A carriage was being prepared, and she went there to help with the preparations. There was no time to think of herself and the morrow... And suddenly she felt ill. She asked to go home. They took her. And within three weeks she had died. The children actually went to Murmansk, but they soon came back - they did not like it.

So the words of the sick Sergius were exactly fulfilled. But did he speak from himself? No, he spoke what the Lord revealed to him.

The authorities began to stop the flow of people going to the sick man. They came and had a look at him: terribly crippled, skinny, just bones, and around him - scandalous poverty.

"What are you - God or something?" they asked with intentional coarseness and mockery.

"No! The Lord is in heaven and... everywhere!"

"What are you then - a Saint?"

"No, I'm a sinful man..."

"You know, we shall give you some good work. You will earn money and be our correspondent. Will you write who comes to you and what he says?"

"What - I a correspondent!? And what should I want with money?"

"What do you mean: 'Why?' To live! You've got nothing!"

"But even so, as the Lord looks after me, I live..."

"Well, see that no one comes to you!"

One day in autumn, just before the feast of the Protecting Veil, he suddenly put on all his monastic clothes. And late in the evening the authorities came to take him. They put him in prison, in the prison hospital.

A nurse who worked in the hospital thirty years said of him:

"Never in our hospital was there such a patient. Never has anyone spoken as he did!"

From the Protecting Veil until Pascha they kept him in hospital. But on Holy Pascha they took him out of the hospital on a stretcher, loaded him in a car taking a spade with them. Then they returned the spade. It was covered in blood, the holy blood of a martyr of Christ...

Often his visitors used to say:

"The Lord save you, Brother Sergius, for your dear, golden words. When you die, we shall come to your grave!"

"Oh no! No one will know my grave!" he replied.

*

When the future Fr. Gideon was still a child, a fool-for-Christ said about him:

"Grisha will not feed his parents with bread. He will" - at this point he began to chant - "Lord, have mercy!"

In 1931, **Hieromonk Gideon and the priest Peter** were the only two priests in their deanery who refused to sign the declaration of Metropolitan Sergius. After the meeting, the Bolsheviks came to take him at the house of his mother. His mother remembered his parting words for the rest of her life:

"Don't go anywhere, don't look for anyone! They've all signed! Fr. Peter and I were the only ones at the meeting of the clergy who did not put their signatures to

the dishonourable document of apostasy. And now we await speedy arrest, imprisonment and execution by shooting!"

And a few days later, on Thomas Sunday, Fr. Gideon was taken away and shot. Fr. Peter was taken a little later, but in the same year.

After Fr. Gideon had been arrested, **Schemamonk Mercurius** settled in his house to look after his mother. And then he, too, was arrested and disappeared without trace in the camps.

"You will die a long, long way away!" a fool-for-Christ, Blessed Sergius, once said to him.

And he added: "Now everything is collectivized. And the priests have become collective farmers... Don't go to them, they have the plague, a terrible heresy!"

In the same year of 1931, recounts a witness, **Hieromonk Nicetas** from Simferopol, and **Hierodeacon Tiburtius**, came to settle in our area. Fr. Nicetas served secretly from house to house. And Fr. Tiburtius said openly that the Antichrist was already ruling. They were both betrayed and shot.

*

Hieromonk Hierotheus, of the Kitayevsky desert, was killed in 1931, being accused of a negative attitude towards the collective farm system.

*

Igumen Sabbatius, an elder from Chernigov province, was shot in Kiev prison in 1931.

*

Protopriest Chrysanthus Dementyevich Grigorovich. He was born in 1874 in Radomyshl, and went to a theological seminary and theological academy. He served in the cathedral of St. Sophia in Kiev. On January 16, 1931 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on March 17 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk Gamaliel (Ignatyevich Rusalev) was born in 1877 in the village of Galanovo, Sarapul uyezd, Vyatka province into a peasant family, and received an elementary education. In 1893 he joined the Belgorod monastery in Perm province as a novice, and from 1912 was in the Spaso-Andronicus monastery in Moscow. In 1916 he was tonsured with the name Gamaliel, and in 1917 was ordained to the priesthood. From 1922 he was serving in a church in Omsk, and from 1927 - in

Tomsk. From 1930 he was serving in the church of St. Olga in Kiev. On October 29, 1930 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on September 14 was sentenced to death. On January 2, 1932 his sentence was commuted on amnesty to five years in the camps and he was sent to a camp. Nothing more is known about him.

Priest Vitaly Ivanovich Bogdan was born in 1882 in the village of Osepyashki, Cherkassky uyezd, in the family of a priest. He went to a theological seminary and academy. He served in the church of the Mother of God "the Joy of All Who Sorrow", and later became rector of the church on Solomenka in Kiev. On January 14, 1931 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on April 14 was sentenced to be shot, and was shot.

Priest Ivan Davydovich Cherkassky. He was born in 1867 on Sotnitsky khutor, Gomel province, and received an elementary education. He served in the church of the Bratsky monastery. On January 16, 1931 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on September 14, 1931 was sentenced to five years in the camps. On December 14 his sentence was reduced to three years and he was sent to the north. Nothing more is known about him.

Priest Victor Orestovich Davidovich. He was born in 1896 in the village of Ilyashevka, Podolsk province, and went to a theological seminary and Kiev Theological Academy. He was rector of the Trinity church in Irpen. He joined the Josephites in October, 1928. On January 15 (February 13), 1931 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years in the camps and was sent to a camp (or exiled to the north). Nothing more is known about him.

Priest Theodore Ivanovich Pospelovsky. He was born in 1873 in the village of Rogachevka, Voronezh province. He went to Voronezh theological seminary, and in 1897 graduate from Kiev Theological Academy with the degree of bachelor of theology. He served as teacher of the Law of God in Voronezh theological seminary, from 1900 – in Kiev theological seminar, and from 1909 was rector of the church attached to the Sulim work-house. From 1911 he was serving in the Zlatoust monastery in Kiev, and from 1917 – in churches in Kiev. In 1925 he became rector of the Transfiguration church. From 1928 he was serving in the church of the Pokrov monastery. On January 28, 1931 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14, 1932 (?) was sentenced to three years' exile and sent to Kazakhstan. Nothing more is known about him.

Priest Anton Ivanovich Yunak. He was born in 1879 in the village of Yablon, Kholm province. In 1896 he finished his studies at Warsaw theological school, and in 1903 – at Kholm theological seminary. In 1919 he graduated from Moscow Theological Academy, and was appointed rector of the church in Premostnaya Slobodka, Kiev province. In 1920 he became rector of the Vinnitsa cathedral. In 1923 he was arrested in connection with the requisitioning of church valuables, and spent a year in prison. In 1925 he was arrested briefly. After his release he returned to Premostnaya Slobodka. On October 17, 1930 he was arrested for being “a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on September 14, 1931 was sentenced to ten years in the camps. On December 14 his sentence was reduced to three years and he was sent to a camp. Nothing more is known about him.

Priest Nicholas Amvrosievich Shpaginsky. He was born in 1874 in the village of Tomashpol, Podolsk province, and went to a theological seminary and theological academy. He was rector of the St. Sophia cathedral in Kiev. On January 16, 1931 he was arrested for being “a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on April 14 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Priest Vyacheslav Alexandrovich Bychkovsky. He was born in 1876 in the village of Turovka, Shepetovsky uyezd, Tauris province, and went to a theological seminary and theological academy. He served in a church in Kiev. On January 12, 1931 he was arrested for being “a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 14 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about him.

Priest Theodore Petrovich Komarnitsky. He was born in 1879 in the village of Yemchukovo, Kiev province, and went to a theological seminary. He served in a church in Kiev. In February, 1931 he was arrested for being “a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on September 14 was sentenced to five years' exile in Kazakhstan. On December 14 his sentence was reduced to three years and he was sent to the north. Nothing more is known about him.

Priest Ivan Petrovich Mikhailovsky. He was born in 1897 in the village of Lageri, Kharkov province, and went to a theological seminary and Kiev Theological Academy. He served in the village of Myshelovka, Kiev region. On February 4, 1931 he was arrested for being “a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on September 14 was sentenced to death. On January 2, 1932 his sentence was commuted on amnesty to ten years in the camps and he was sent to a camp. Nothing more is known about him.

Priest Alexander Grigoryevich Khodzinsky. He was born in 1877 in the village of Verbovets, Kiev province, and went to a theological seminary and Kiev Theological Academy. He served in the churches of Kiev. On January 16, 1930 he was arrested for being “a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December 22 was sentenced to three years in the camps and was sent to a camp. Nothing more is known about him.

Priest Alexander Vladimirovich Lobachevsky. He was born in 1870 in the village of Olshanka, Kherson uyezd, and went to the Yelisavetslavskoye theological school, the Odessa theological seminary and Kiev Theological Academy. In 1895 he was ordained to the priesthood and served as a teacher of the Law of God. In 1918 he was serving in the Vladimir cathedral in Kiev. On January 6, 1931 he was arrested for being “a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on September 14 was sentenced to five years’ exile. On December 14 his sentence was reduced to three years and he was sent to the north. In 1933 he was killed by bandits who were robbing his house.

Priest Basil Alexeyevich Konsky. He was born in 1889 in Minsk in the family of a priest, and went to a theological seminary and Kiev Theological Academy. In 1908 he finished his studies at a gymnasium, and in 1917 he graduated from the juridical faculty of the University of Kiev. In 1918 he was a commissioner of police in Rostov, and in 1919 – a judge in Kamenets-Podolsk province. From May, 1920 he was a priest in Khvanchik, Kamenets-Podolsk province. At the beginning of 1925 he was arrested, but acquitted. From 1925 to 1928 he was the rector of the church of St. Elijah on the outskirts of Kiev. Once, in August, 1930, on passing through Kharkov, Fr. Basil met Bishop Paul (Kratirov) and joined the Catacomb Church through him. He served as a messenger between Bishop Paul and the Kiev Josephites. Fr. Basil was arrested on January 15 (February 6), 1931 for being “a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on December (September) 14 was sentenced to three years in the camps and was sent to a camp. Nothing more is known about him.

Priest Ignatius Lukich Shpakov. He was born in 1881 in Verkhne-Dneprovsk, Yekaterinoslav province into a peasant family, and finished three classes in a theological school. At the beginning of 1922 he was ordained to the diaconate and served in the church of the village of Borodayevka, Verkhne-Dneprovsk uyezd. In August, 1924 he was ordained to the priesthood and went to serve in the church in the village of Karasnobratskoye. At the end of 1925 he retired for health reasons, but continued to read and chant in a church in a suburb of Dnepropetrovsk, living on odd jobs and sometimes begging for alms. In 1930 he joined the Josephites, and often received material help from Fr. Demetrius Shpakovsky. In July, 1934 he went as a passportless to Pereyaslavl, Kiev province, where on July 13, 1935 he was arrested for being “a participant in an illegal counter-revolutionary organization, the True

Orthodox Church". On November 19 he was sentenced to three years' exile and was sent to Arkhangelsk. Nothing more is known about him.

Priest Xenophon Nikolayevich Sokolovsky. He was born in 1876 in the village of Kamenny Most, Ananyev uyezd, Kherson province in the family of a deacon. In 1888 he finished his studies at Odessa theological school, in 1892 – at Odessa theological seminary, and was ordained to the priesthood. He served in the villages of Petroostrov and Novoukraina in Kherson province, and from 1904 was rector of the Ascension cemetery church in Blagoveschensk on the Amur. In 1918 he graduated from Kiev Theological Academy, and served in the village of Yerchinki, near Kiev, then in the St. Elizabeth church in Kiev. On January 13, 1931 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on September 14 was sentenced to five years in the camps. On December 14, 1932 (?) his sentence was commuted to three years' exile and he was sent to the north. Nothing more is known about him.

Priest Philaret Andreyevich Kochubey. He was born in 1858 in Berdyansk, and received an elementary education. He served in the church of the Mother of God "the Joy of All Who Sorrow" in Kiev. On January 15, 1931 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on September 14 was sentenced to five years' exile and sent to the north. Nothing more is known about him.

Priest Michael Danilovich Savchenko. He was born in 1882 in Poltava in the family of a priest, and went to a theological seminary. He served in churches in various regions of the Ukraine. On March 15, 1929 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on September 3 was sentenced to ten years in the camps and sent to the White Sea – Baltic Canal. On April 8, 1931 he was arrested in camp, and on August 14 was sentenced to two additional years and transferred to Medvezhyegorsk. On August 11, 1937 he was arrested again, and on August 26 – sentenced to death. On September 3 he was shot in Sandarmokh grove.

Deacon Sergius Mikhailovich Orlov. He was born in 1904 in Kiev and went to a theological seminary. He served in a church in Kiev. In February, 1931 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on September 14 was sentenced to five years' exile and sent to the north. On December 14 this sentence was commuted to exile with a ban on living in twelve cities. Nothing more is known about him.

Deacon Sergius Davydovich Ulyanitsky. He was born in 1881 in Kanev, and received an elementary education. He served in a church in Kiev. On March 10, 1931 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on

September 14 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Deacon Gregory Maximovich Telzhinsky. He was born in 1872 in Kiev, and studied for two years in the Kiev theological seminary. He served in a church in Irpen. On January 11, 1931 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on September 14 was sentenced to five years' exile and sent to Kazakhstan.

Monk Ivan (Vasilyevich Kulik). He was born in 1875 in the village of Vasilikha, Belotserkov district, and received an elementary education. He served in a church in Kiev. On January 15, 1931 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on September 14 was sentenced to five years' exile and sent to Kazakhstan. On December 14 this sentence was reduced to three years. Nothing more is known about him.

Priest-Professor Nicholas Stepanovich Gross. He was born in 1867 in Buzheora, Bessarabia, and went to a theological seminary and theological academy. He was a professor in the Kiev Theological Academy. From 1920 he was serving in the St. George church in Kiev. On January 15, 1931 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on September 14 was sentenced to five years' exile. On December 14 his sentence was reduced to three years, and he was sent to Kazakhstan. Nothing more is known about him.

*

Hieromonk Palladius had been in the past a novice of the well-known Kievan hieroschemamonk Jonah of the Vdubitsky skete of the Kievan Caves Lavra, from whom he received the monastic tonsure with the name Palladius.

Father Palladius related how the Soviet authorities had brought the priests to submit to Metropolitan Sergius. That was in 1927/28 in Kiev:

"They collected about two hundred of us clergy on the third floor of a building in Kiev, evidently occupied by the GPU. They declared to us that we were all obliged to sign the declaration of Metropolitan Sergius (Stragorodsky), to whom the Soviet authorities had entrusted the government of the Orthodox Church in the U.S.S.R. This was the so-called 'signature of loyalty'. Whoever signed the required obligation would be received into the clergy by the 'bishop' and appointed a place where he was to serve. But whoever refused to do this would be looked upon by the Soviet authorities as having, by this refusal, committed an act of counter-revolution. And with such people, as with 'enemies of the people', they said, we can deal severely...

"And then they began to call us up according to a list... But they positioned us in such a way that we were well able to see both the table to which they called us up individually and the window, close by the table, and what was happening beyond the window, below, in the inner courtyard of this building.

"When they began to call out the names, no one faltered and not one gave his signature. One after the other they went up to the table and replied with a refusal. And immediately they threw the man who had refused through the window onto the concrete square. Some of these courageous martyrs for Christ, on falling from the third floor, were immediately killed and did not move. When others hit the concrete, their eyes fell out, but they continued to move... And immediately they picked each of them up and hurled them into a lorry... Seventeen clergy were thrown in in this manner. The queue now came to me - I was the fourth after these seventeen.

"I was in such joy, it is impossible to describe it," he continued. "Fervently I thanked the Lord: 'Glory to Thee, O Lord, Who hast counted me worthy to receive a martyr's death!...' But alas! at that moment, a chekist came in and gave the order to wait a little with the refusers... Apparently, they understood that with this method of punishment they would be able neither to shake nor to terrify any of the confessors of the Faith of Christ. And after seventeen had been thrown through the window, they stopped hurling down those who refused to submit to Metropolitan Sergius, and began to give them terms of imprisonment in camps from five to ten years. They gave me eight years' imprisonment in camps... At the end of this term, they gave me three years more in exile in Kirghizia..."

But Fr. Palladius did not live until his release from exile. A month before the end of his sentence they arrested him in the flat where he had been for three years. Saying farewell to his hosts, he fell to his knees and prayed fervently. Then in the presence of the chekists, he said to the believers:

"May the Lord bless you and keep you unshakeable in the Orthodox Faith. Save them, O Lord, for the great merciful kindness that they have shown towards me. May the Lord God reward you. I shall pray for you and on my part I promise you that if I am alive I shall tell you about myself... And if I do not write, then know that I am no longer among the living... The Lord save you and keep you! I bow to the earth before you with love in Christ!..."

That was in February, 1938. They took him away and he disappeared without trace. Apparently they shot him.

*

Priest John Golovka was born in Austrian Galicia, and had been a uniatic priest in Yavorsky uyezd in Galicia. When the First World War began in 1914, the Austrian gendarmes came to arrest him as a Russophile. Since he was at that time very ill and could not move, they left without touching him. In 1915, when the Russian army

retreated from Galicia, he also went to Russia, and there became an Orthodox priest, serving until 1936 in the village of Belka, Kiev province, Barashevsky region. In 1936 the Soviet authorities arrested him and sentenced him to ten years in the camps for secret serving. Nothing more is known about him.

*

Priest Eugene Pavlovich Lukyanov was born on August 5, 1904 in Moscow in the family of a worker. From 1921 to 1923 he served in the Red army, and studied at Kiev military-political course (from September 1921 to January, 1922) and higher military-political courses. He was ordained to the diaconate in May, 1924, and to the priesthood at the beginning of 1927. He signed the antisergianist "Kievan Appeal" in 1927, and joined the Josephites in October, 1928. From 1928 to January, 1931 he served in the Transfiguration church. He was arrested on January 15, 1931 for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years in the camps. He was released from the White Sea camps on July 6, 1933, returned to Kiev and worked as a stove-maker until June, 1937. He served in secret; his parishioners were mainly from the closed Transfiguration church. He was arrested again on June 12, 1937, and on October 9 was sentenced to be shot. The sent. He returned to Kiev and began to work as a stove-mender in a school. Fr. Eugene spent four years in very active illegal church work, looking after the former members of the community of Fr. Anatolius. He served in secret in flats, in the Solomensky cemetery, and every year served pannikhidas for Archimandrite Spyridon. He buried the Josephite **Alexander Kostkevich** in April, 1937. Fr. Eugene maintained contacts with **Fr. Anatolius Zhurakovsky** and **Fr. Andrew Bojchuk** in exile. He remained, according to the witness of F.N. Blazhkov, who served him, hostile to Metropolitan Sergius "since Sergius, he said, was in contact with the Bolsheviks and striving to destroy the Orthodox Faith." At the end of 1936 several of Fr. Eugene's spiritual children, **Kozlenko, Salamasov and others**, were arrested and condemned. He himself was arrested on June 12, 1937. On October 9, 1937 a troika of the Kiev provincial administration of the Ukrainian NKVD sentenced him to be shot, and the sentence was carried out on October 16. After his arrest, his wife, **Matushka Sophia Lukyanova**, continued secret Josephite services in her flat.

*

Fr. Boris Tikhonovich Kvasnitsky was born on July 27, 1888 in the village of Lipsk, Zamostsky uyezd, Lyublin province (or Lipok Kholm province), in the family of a priest. He finished his studies at the Kholm theological school in 1903, and at the Kholm theological seminary in 1909. In the rank of a priest he served in the Tomashovsky cathedral from August 1, 1911. In August, 1915 he was evacuated to Kiev. From October, 1916 he was the priest of hospital no. 2. From 1917 to 1919 he studied in the Kiev Theological Academy. From May 19, 1919 he served in the church of the village of Velikiy Chernyatin, Kiev province, and from June 24, 1922 – in the church of the women's monastery of the Presentation. He was exiled on

September 20, 1928 for his fiercely negative attitude to the declarations of Metropolitans Sergius and Michael. While serving in the Pokrovskaya church on Podolya, he enjoyed considerable authority in the Podolsk diocese, and in the Vasilkovsky and Belaya Tserkov' regions of the Kiev district. Fr. Boris directed the work of messengers in Podolya and Belaya Tserkov' regions. In 1929-30, through his influence, there was united to the church the priest of the church in the village of Stariye Pozdnyaki, **Fr. Nicetas Smoly**, and the village priests near Chernobyl and Radomyshl, **Fr. Nicholas Sokolovsky** and **Fr. Euthymius**, **Fr. Demetrius** from Vasilkov and **Fr. John** from Kursk. Together with Fr. Leonid Rokhlits he was one of the organizers of the Catacomb Church in Podolya and the Western Ukraine, centred in the village of Palanka, Trostnyanetsky region. Conferences of True Orthodox clergy took place in his flat. They had links with abroad, from where they received literature, and a spiritual son of **Fr. Anatolius Zhurakovsky**, the doctor **George Kostkevich**, had links with the Polish consulate. Already in April, 1930, Fr. Anatolius had, through his mediation, sent material on the existence of the True Orthodox Church abroad. Later, the "non-commemorating" **Protopriest Michael Yedlinsky** passed on to George a collection of material on the closing of churches and monasteries in the diocese. Kostkevich was arrested on August 18, 1931 and sentenced to death, but the sentence was commuted to ten years in the camps. On January 15 (16), 1931 Fr. Boris was arrested for being "a leader of the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 2, 1932 was sentenced to five years in the camps, and sent to a camp. He was released in the summer of 1935, and lived in Oster, Chernigov province, serving in secret. On June 20, 1937 he was arrested, and on November 11 was sentenced to ten years in the camps. Nothing more is known about him.

Priest Nicetas Smoly. He was rector of the church in the village of Stariye Pozdnyaki, Kiev province. In 1929 he joined the Josephites. In 1930 he was arrested and sentenced to three years' exile and sent to the north. In 1933 he was released from exile and lived illegally in Kiev, heading a secret community of Josephites from the former Entrance women's monastery in Pechersk. In the 1930s he was arrested and condemned. Nothing more is known about him.

*

Fr. Leonid Rokhlits was also arrested in 1931. It was through him that the following monks of the Kiev-Caves Lavra were united to the Pokrovskaya church (most of the monks, after the closure of the monastery, remained with Archimandrite Hermogenes, forming a community attached to the St. Olga church): **Hieroschemamonk Theodosius** (Zhidenko), **Hieromonk Erasmus** (Prokopenko), **Martyrius** (Slobodnyenko), **Theognius** (Derkach), **Apollonius** (Kanonsky), and the monks **Quadratus** (Rechka), **Patricius** (Nedrol), **Victor** (Yemelyansky) and others. The true Orthodox monks of the Lavra passed over to illegal service of the believers, each as best he could: either in his, or in somebody else's home. They had portable, folding altars and other necessary church utensils, and served when and where they could, most often at night. They conducted agitation in villages, and this found a

response among the believers of Guta, Kosachovka and a series of other villages in Kiev diocese.

Attached to the Pokrovskaya church were two women's monastic communities – many nuns from the Vvedenskaya, Florovskaya and Pokrovskaya monasteries had separated from Metropolitan Sergius. In February, 1931 Fr. Leonid was arrested. During his interrogation he said: “A part of the nuns who came from the Kiev Vvedensky monastery to the Pokrovskaya church with their priest Fr. Boris Kvasnitsky received structures from Demetrius of Gdov through Kvasnitsky. They had a secret superior, treasurer, etc... Hieromonk Erasmus formed a secret women's community around himself, and himself tonsured them and nourished in them and in many people who came to him secretly a hatred for the existing state regime...”

Hieromonk Erasmus (Elisha Onufrievich Prokopenko). He was born in 1870 in the village of Buranki (Buromki), Chernigov province, into a peasant family. Until he was six he did not speak a word, and his deeply religious mother took him to the wonderworking icon of the Mother of God in the village of Rzhavets, Poltava province, where he was healed. Until the age of sixteen he was a shepherd in his native village, then he worked on the estate of Prince Menshikov in Rostov province. In 1891 he was called into the army, where he finished his studies at a school for medical orderlies. In 1894 he fell ill with dysentery. On leaving hospital he began to lead an ascetic life, and at the end of 1896, after being demobilized, he joined the Kiev Caves Lavra. He worked in the bakery, in the hospital, in the prophora bakery and in the pharmacy, where he healed many of the brothers, including the sick legs of the elder, Schema-Igumen Theodosius, who had spiritual talks with him and who later chose him as his cell-attendant. After his death Fr. Erasmus was transferred to the Transfiguration desert, and became the cell-attendant of Elder Elisha. In 1905, during the last illness of Elder Elisha, he was appointed as the spiritual pastor of many of his spiritual children. Having finished the fifth and sixth years of the course of a theological seminary, he was ordained to the priesthood, and blessed to preach in all the churches of the Kiev-Caves Lavra by Metropolitan Flavian. In 1915 he fell serious ill and was sent as a mentally ill patient to the Kitayevsky workhouse. In 1921 he returned to the Lavra to tak with believers, many of whom later joined the circle of his spiritual children. In 1926, after the transfer of the Kiev-Caves Lavra to the renovationists, he went to Irpen with his closest followers. In 1927 he broke with Metropolitan Sergius after his notorious Declaration, and began to conduct secret services in the house of Ignatius and Ulyana Perepelitsy in Irpen. He acquired the reputation of being a true spiritual father and elder. In Irpen he organized secret brotherhoods and sisterhoods, for whom three houses were bought. On November 23, 1932 he was arrested for “participation in a counter-revolutionary church organization and carrying out anti-Soviet agitation”. On August 22, 1933 he was sentenced to three years in the camps conditionally. He was released and returned to leading his secret monastery in Irpen. From 1941 he was living in Kiev, but in 1943 returned to Irpen. At the end of 1945 he decided to unite with the Moscow Patriarchate and rejoined the Kiev-Caves Lavra, for which he was condemned by many of his supporters and spiritual children. On March 2, 1946 he was arrested for

being “the organizer and leader of an illegal anti-Soviet church-monarchist group”, and on July 29-30, at a closed session, was sentenced to ten years in the camps with restriction of his rights for three years and confiscation of his property. On August 2, 1946 he appealed against his sentence, and on August 29 his case was returned for re-examination. On June 6-7, 1947 he was sentenced to ten years in the camps, with restriction of his rights for five years and confiscation of property. On August 1, 1947 his sentence was confirmed and he was sent to a camp. On September 23, 1955 he was released because of his age. Nothing more is known about him.

Priest James Ivanovich Moskovit (or Moskovitin or Maslov). He was born in 1886 in the village of Demovschina, Rzhishev uyezd, Kiev province into a peasant family. In 1901 he finished his studies at a two-class zemstvo school. In 1908 he went to Moscow and joined an artistic artel. In 1910 he became a novice in Sarov monastery. In 1914 he was mobilized into the army and served as a private. In the autumn of 1916 he fell into German captivity and was sent to a prisoner-of-war camp in Meklenburg. In 1918 he was released and returned to Russia. Until 1921 he lived in his native village. In 1922 he went to Kiev and became a house manager. In 1923 he met Archbishop George of Kiev and at his suggestion began a two-year pastoral course, after which, in 1928, he was ordained to the diaconate and served in the church of the Trinity monastery. In 1930 he was ordained to the priesthood and received a parish in the village of Yurovka, Kiev province. In 1933 he left his parish and until 1941 lived without fixed occupation or domicile. In August, 1941 during the German occupation he was serving in the village of Andreyevka, but after two months he was arrested by the Germans, but released within a day. He went to the village of Nekhvoroscha, Andrushevsky region, Zhitomir province, and in spring, 1942 – to the village of Krylovka in the same region, where he worked as a carpenter. In May, 1944 he went to Kiev, where he got to know Fr. Erasmus and joined his community, moving to Irpen. He occasionally went to the village of Belopolye to carry out services. On March 13, 1946 he was arrested in Irpen, but refused to plead guilty or to sign the protocols of the investigation. On July 29-30, at a closed session, he was sentenced to ten years in the camps, with restriction of his rights for three years and confiscation of his property. He appealed against his sentence, and on August 29 his appeal was partly upheld and his case was subjected to re-investigation. However, in June, 1947 he was sentenced to ten years in the camps with restriction of his rights for five years and confiscation of property. On August 1 the sentenced was confirmed, and he was sent to a camp. On September 23, 1955 he was released from camp because of his age. Nothing more is known about him.

Monk Timothy (Trophimus Faddeyevich Gnatyuk). He was born in 1891 in the village of Klivetskoye, Kovel uyezd, Volhynia province into a peasant family, and received an elementary education. He worked in the fields. In 1915 he was evacuated to Gomel, and in 1917 moved to Kiev. There, having visited the Kiev-Caves Lavra, he was tonsured in 1922. From 1931 he was often in Irpen, where he became a spiritual son of Fr. Erasmus. On November 23, 1932 he was arrested for being “a participant in a counter-revolutionary grouping and carrying out anti-Soviet

agitation". On August 22 he was sentenced to three years' exile in the north. Nothing more is known about him.

Novice Gregory (Fomich Blisnyuk) was born in 1899 and received an elementary education. He was a labourer. In 1925 he went to the Kiev-Caves Lavra, where he got to know Fr. Erasmus. In 1927 he became his novice and joined his community in Irpen, becoming one of his most active assistants. On April 5, 1933 he was arrested for participation in a counter-revolutionary church grouping and carrying out anti-Soviet agitation", and on August 22 was sentenced to three years' exile and was sent to the north. After his release he returned to Irpen and the community of Fr. Erasmus. Nothing more is known about him.

Nun Euphemia (Ivanovna Galaktionova). She was born in 1892 in the village of Agarovka, Yemelyanovsky uyezd, Samara province, and received an elementary education. In 1914 she joined the Kiev-Caves Lavra as a novice, and later was tonsured. From 1924 she was living in Pechersk. In 1930 she moved to Irpen, where she got to know Fr. Erasmus, becoming his spiritual daughter. She was appointed by him as his representative for Moscow province, and often went there, staying also in Moscow, Kaluga and other cities. On November 23, 1932 she was arrested for being "a participant in a counter-revolutionary grouping and carrying out anti-Soviet agitation among the believers". On August 22 she was sentenced to three years' exile in Kazakhstan. After her release she returned to the community in Irpen, living there without fixed occupation. Nothing more is known about her.

Nun Lukeria (Ivanovna Mischenko). She was born in 1889 in Belaya Tserkov', and received an elementary education. Until 1910 she lived in her family, helping in the fields. In 1911 she joined the Zolotonoshsky monastery and was tonsured. In 1917 she returned to her family. In 1923, after the selling off of her possessions because of non-payment of agricultural taxes, she moved to Kiev, where she did day work and visited the Kiev-Caves Lavra. In 1928 she moved to Irpen and became a spiritual daughter of Fr. Erasmus. Later she was tonsured and became his cell-attendant: she looked after him, met the people who came to him, accepted donations from them, and accompanied him on journeys. She was being prepared to be one of the leaders of the brotherhood. On November 23, 1932 she was arrested for being "a participant in a counter-revolutionary grouping conducting anti-Soviet agitation among believers", and on August 22 was sentenced to three years in the camps conditionally. After being released she returned to Belaya Tserkov' and periodically visited Fr. Erasmus in Kiev. In the 1940s she hid **Hieromonk Januarius**, a True Orthodox priest, in her flat. Nothing more is known about her.

Reader George Nikolayevich Rybchinsky. He was born in 1902 in the village of Dederkay in Volhynia into the family of a reader. In 1910, after the death of his father, he moved to the village of Nemirintsy, Teofipol uyezd. He went to a theological school and in 1919 became reader in a village church. Having got to know Fr. Erasmus, he became his spiritual son and lived like a monk in the world. From 1928 he was living in Irpen, and worked as a watchman in the local church. He

often collected alms for imprisoned churchmen. On November 23, 1932 he was arrested for being “a participant in a counter-revolutionary grouping, conducting anti-Soviet agitation among believers”, and on August 22, 1933 was sentenced to three years’ exile in the north. After his release from exile he returned to Irpen and again joined Fr. Erasmus’ community. Nothing more is known about him.

Novice Basil Andrianovich Logvinov. He was born in 1900 in the village of Mezchnik, Kotlas uyezd, and received an elementary education. In 1919 he was recruited into the army in Yaroslavl. From 1922 he was living in his homeland. In 1924 he went to Ust-Sysolsk and worked as an accountant. In 1926 he finished accountancy courses, and from 1927 worked in Kotlas. In November, 1930 he moved to Kiev, where he worked as an accountant. Having got to know Fr. Erasmus, he became his novice and an active member of his community: he prepared false documents for illegals, the members of the community, and collected alms in church to help imprisoned churchmen. On November 23, 1932 he was arrested for being “a participant in a counter-revolutionary grouping conducting anti-Soviet agitation among believers”, and on August 22 was sentenced to three years’ exile in the north. After his release he returned to Fr. Erasmus’ community. Nothing more is known about him.

Matrona Titovna Gordienko. She was born in 1900 in the village of Gorenichi, Kiev province into a peasant family. In 1914 she went to Kiev where she worked as a housemaid for various people. Later she worked as a cleaner. From 1929 she was in the illegal community of Fr. Erasmus, where she sewed cotton quilts which were then sold. She hid illegals in her flat, and was a messenger between different leaders of the group. On April 22, 1946 she was arrested for being “an active participant in an anti-Soviet church-monarchist grouping existing illegally in Kiev of so-called True Orthodox Christian”, and on July 29-30, at a closed session, was sentenced to five years in the camps with restriction of her rights for three years and confiscation of her property. On August 29 an appeal of hers was partly upheld, and the case was returned for further investigation. On June 6, 1947 she was sentenced to three years in the camps with restriction of her rights for three years and confiscation of property – the sentence was upheld. On August 25, 1948 the case was again sent for review. On October 19 she was taken out of the camp. On November 2, 1949 she was sentenced to five years in the camps and was sent to Minlag in Inta, Komi ASSR. On March 19, 1952 she was sentenced to confiscation of her effects that were found at her arrest. On April 3, 1952 she was released from camp and sent to Northern Kazakhstan. Nothing more is known about her.

Nun Julitta, in the world Ulyana Sazonova Perepelitsa. She was born in 1894 in the village of Melnikovtsy, Sitkovo uyezd, Vinnitsa province, in a peasant family, and was educated at home. In 1910 she married Ignat Perepelitsa, and she became a housewife. The family lived in the village of Pleskachevka, Smeyatsky uyezd, Kiev province. In 1914 the family moved to relatives in Yanushpol, and in 1916 – to Gaivoron station, where her husband began to work as a conductor. In 1922 they returned to Yanushpol. In 1926 she went to Kiev wanting to become a nun, but was

not received because of her married status. In 1927 she established links with Fr. Erasmus and joined his group in the podvorye of St. Theodosius in the Kiev-Caves Lavra. Soon she invited him to Irpen, where the family bought a house. Under his influence she became an opponent of the official church and his closest assistant. From 1930 she was his de facto deputy: she went round the communities conducting talks and giving further instructions to their leaders. On March 26, 1933 she was arrested for being “a participant in a counter-revolutionary grouping and conducting anti-Soviet agitation among believers”, and on August 22 was sentenced to three years in the camps conditionally. At the end of the year she was released. She lived in Kiev and became a nun with the name Julitta. She took an active part in the organization of secret services in her house under the leadership of Fr. Erasmus, and he appointed her abbess of a secret community. In October, 1945, after Fr. Erasmus went to the Kiev-Caves Lavra, she established contact with Bishop Sylvester, who was living illegally in Putivl. On March 20, 1946 she was arrested for being “an active participant in an illegal anti-Soviet church-monarchist grouping of so-called True Orthodox Christians in Irpen”, and on July 29-30, at a secret session, was sentenced to five years in the camps with restriction of rights for three years and confiscation of property. She appealed, and on August 29 her appeal was partly upheld and her case was handed over to re-investigation. On June 6, 1947 she was sentenced to five years in the camps with restriction of rights for three years and confiscation of property. On August 1 the sentence was confirmed and she was sent to a camp. Nothing more is known about her.

Nun Darya (Filippovna (Fomovna) Olkhovinova). She was born in 1884 in Seredina-Buda, Chernigov province into the family of a landowner, and received an elementary education. In 1917 she joined the Sevsky monastery in Orel province and there was tonsured. After the closure of the monastery she went to Kiev and became a spiritual daughter of Fr. Erasmus. From 1928 she was living in Irpen and was in charge of economy of the community. On November 23, 1932 she was arrested for being “a participant in a counter-revolutionary grouping carrying out anti-Soviet agitation among believers”, and on August 22 was sentenced to three years’ exile in Kazakhstan. After being released from exile she returned to Irpen, and rejoined the community. She was seriously ill and her right hand was paralysed. She was very poor. Nothing more is known about her.

Euphrosyne Maximovna Ovcharenko. A spiritual daughter to Fr. Erasmus, she lived in Petrograd and carried out collections in the Feodorovskaya church in Detskoye Selo” for the benefit of imprisoned churchmen languishing in prisons and starving”. In 1932 she went to Kiev, handed over the money she had collected and asked to be received into Fr. Erasmus’ community. She was later arrested and condemned. Nothing more is known about her.

Maria Grigoryevna Mischenko. She was born in about 1891 and lived in Irpen, being a member of the illegal community of Fr. Erasmus, for which she was arrested and condemned in 1933. After her release she returned to the community. Nothing more is known about her.

Schema-Hieromonk Theodosius, in the world Anton Kirillovich Zhidenko, was born on January 17, 1881 in the village of Slyuschino, Zolotonoshsky uyezd, Poltava province, and had an elementary education. From 1896 to 1902 he was a novice in the Bizyukov monastery. From April, 1921 he was a chanter in the Lavra metropolitan choir. From May 20, 1922 he was on the kliros in the Great church of the Kiev Caves Lavra. In January, 1925 he was arrested, and in November was exiled to Kharkov province, where he served in the village of Gavrilovka. From 1928, under the influence of **Archimandrites Clement and Macarius**, he joined the True Orthodox Church. He was a messenger between the Kiev and Kharkov, and also between the Moscow and Petrograd clergy. On June 28, 1922 he was tonsured into monasticism with the name Agapetus, shortly after which he was ordained to the diaconate. From June, 1928 to August, 1929 he served as deacon in the village of Gavrilovka, Kharkov province. At the request of Archimandrite Anthony, on August 6, 1929 he was ordained to the priesthood by Archbishop Demetrius of Gdov. In the autumn of that year he was sent back to Gavrilovka "to carry out pastoral duties". On January 15, 1931, in the course of a general campaign against the True Orthodox Church in the Ukraine, all the true priests of Kiev, as well as representatives of the monastics and laity, were arrested. The wave of arrests continued until the spring. Fr. Agapetus left Kiev on March 20 in an attempt to hide, but was caught by the OGPU on March 22 in the village of Solonitsy, Kharkov region and accused of being "a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church". During his interrogation he said: "I look on Soviet power as permitted by God, and although I consider it an authority from God, I see it as God's whip. For the punishment of the people for its sins." On May 10 he was indicted with ten other clergy, and was at first sentenced to death. He was accused in accordance with article 54-10 of the Ukrainian code. He was in prison for ten months. On December 14 he was sentenced to three years in the camps and sent to a camp in Mariinsk. He was released in December, 1934, and settled in Poltava province (according to another source, in Kanev, Cherkassky district). He was refused a passport and lived illegally for more than 15 years. He lived in Zolotonosha, Irpen and Cherkassy. He remained an active and unbending opponent of the declaration of Metropolitan Sergius. "It gained for the Church a privileged position, such as it did not have under the Tsar". He was in contact with True Orthodox Christians in Cherkassy, Smela, Zolotonosha, Batumi, Kobuleti and Maikop. According to one source, he secretly moved to Kiev, where he began to look after one of the largest communities of the True Orthodox Church into which almost the whole of the Pokrov parish on Podol had poured. In 1937 he was arrested for the third time and sent to a camp. He constantly preached the Word of God. In Cherkassy, where he lived with two sister-nuns **Martha and Barbara** (Papakhi), he built a house church in 1946. On April 12, 1950 he was arrested together with **16 other True Orthodox Christians**, and the first interrogation was conducted in Cherkassy. Then he was transferred to Kiev, to the inner prison of the MGB. He was accused of leading "an illegal anti-Soviet church-monarchist organization, the True Orthodox Church, acting on the territory of the Kiev and Poltava provinces". On June 20, 1950, in accordance with article 54-10 part 2 and 54-11 he and four others

were sentenced to 25 years' imprisonment. The rest received long sentences and were sent to a special camp of the MGB. On December 18, 1954 his sentence was reduced to ten years' imprisonment. In 1955-56 all those convicted in this case were released except Fr. Agapetus. During the 1950s he was tonsured into the great schema in the campst. At the end of the 1950s he was released, and served secretly in Irpen near Kiev. He died towards the end of the 1960s and was buried in the local cemetery in Irpen. He was glorified at the Council of the Russian True Orthodox Church in Odessa in 2008.

Hieromonk Theognius (Petrovich Derkach). He was born in 1871 in the village of Korostyshevo, Grodno province, and received an elementary education. He was tonsured with the name Theognius and ordained to the priesthood in the Kiev-Caves Lavra. On January 15, 1931 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years' exile and sent to the North. In the summer of 1933 he was released and returned to Kiev, where he headed a secret community of Josephites from the closed Pokrovsky church (about ninety believers). In the 1930s he was arrested and condemned. Nothing more is known about him.

Hieromonk Apollonius (Kanonsky). He was tonsured in the Kiev-Caves Lavra with the name Apollonius, and later ordained to the diaconate. In 1928, after the closure of the Lavra, he joined the Josephite community attached to the church of St. Olga and came under the omophorion of Bishop Paul (Kratirov). He was ordained to the priesthood. In 1931 he was arrested and sentenced to three years' exile and sent to the north. In 1934 he was released and returned to Kiev, where he led a secret community of Josephites. In the 1930s he was arrested and condemned. Nothing more is known about him.

Hieromonk Martyrius (Slobodyanko) was a novice in the Kiev Caves Lavra before being tonsured into the mantia with the name Martyrius. Then he was ordained to the priesthood. From 1928, after the closure of the Lavra, he was rector of the church of St. Elijah on the outskirts of Kiev. At the beginning of 1934 he got to know Bishop Damascene (Tsedrik) after his return from exile, and recognized him as his spiritual guide. In September, 1934 he was arrested and condemned. Nothing more is known about him.

Hieromonk Quadratus (Iosifovich Rechka). He was born in 1876 in the village of Ozdov, Luts'k uyezd, Volhynia province into a peasant family, and received an elementary education. At the end of the 1920s he was living in Kiev province. On January 15, 1931 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years' exile and sent to the North. Nothing more is known about him.

Hieromonk Timothy (Iosifovich Rechka). He was born in about 1875 in the village of Ozdov, Lutsk uyezd, Volhynia province into a peasant family, and received an elementary education. At the end of the 1920s he was living in Kiev province. In the autumn of 1930 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14, 1931 was sentenced to three years in the camps and sent to a camp. Nothing more is known about him.

Other parishioners of the Pokrovskaya church included **Sergius Alexandrovich Nilus**, the cell-attendant of Bishop Damascene **Michael**, and the former president of the parish council of the churches of the Kiev-Caves Lavra, the lawyer **I.P. Melnikov**.

*

They say that at the beginning of this century, when people used to come to Petrograd to see St. John of Kronstadt, he would say:

"Why have you come so far? You know, in Kiev you have **Fathers Alexander Glagolev and Michael Yedlinsky!**"

Protopriest Alexander Alexandrovich Glagolev was born on February 14, 1872 in the village of Pokrovskoye-on-Zheleznitsa, Tula province, in the family of a priest. In 1894 he finished his studies at the Tula theological seminary. In 1898 he graduated from the Kiev Theological Academy with the degree of candidate of theology. In 1899 he became a lecturer at the Academy, teaching the history of the Old Testament. In 1900 (1899) he defended his dissertation, "The Old Testament Biblical Teaching on Angels", and was awarded the degree of master of theology. In 1903 he was ordained to the priesthood, serving in the church of Nikola the Good. In 1905 (1906) he became professor and rector of the Kiev Academy. He knew eighteen languages, and was a world expert in the Hebrew language. His evidence at the Beilis trial in 1913 contributed to the latter's acquittal. In 1914 he was raised to the rank of protopriest.

According to **Fr. Sergius Sidorov**, none of the priests he knew served the liturgy like Fr. Alexander. "None of them served with such ardent faith in the Lord, with such joy at seeing Him." During the liturgy, "you forget about the church and see God." "There was a celebration of the thirtieth anniversary of the academic activity of Fr. Alexander. The church of Nikola the Good was overflowing with deputations and worshippers. The liturgy was served by fifty priests... More than one hundred priests, the admirers and friends of Fr. Alexander, prayed with him. All the bishops in Kiev were there, a fine choir was singing. Catholic fathers, Protestant pastors, mullahs, rabbis, professors and the poor, youths and Podolsk tradesmen, students and peasants from the suburban villages – everybody had gathered on that day to express their love and respect for [him]. The deputations spoke to him about his scientific merits, indicated the firmness of his convictions. But the most important thing was: they bowed before his boundless love for people. They recalled... the

dark horrors of the Jewish pogroms, when Fr. Alexander alone with a cross in his hand had stopped the enraged crowd and saved thousands of Jews. They revealed his help to the poor, his walking along the dirty alleys of Podol and his fiery defence of all the homeless, all the sinners and those cast out before the world and God... The main feature of Fr. Alexander's exploit was his humility. He, the famous scholar, the world's foremost expert in the Hebrew language, the author of a classical work on the angels (the only one in Rus'), attached absolutely no significance to his works... The main feature of the church-social activity of Fr. Alexander was his boundless devotion to the customs of the Holy Church."

He actively opposed the Ukrainian "self-consecrators", autocephalists and renovationists. It was in great measure due to Fr. Alexander's firmness that the Kievan clergy, with few exceptions, in spite of the exceptional pressure of the authorities, remained faithful to Orthodoxy. Together with Professor V.I Ekzemplyarsky he was the spiritual director of the Podolsk deanery, which had an exceptional influence on Church affairs in Kiev.

He was arrested for the first time on January 16, 1931, being accused of being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, The True Orthodox Church". On December 14 he was sentenced to three years' exile and sent to the north. In 1933 his church of St. Nicholas the Good was closed. In 1934 he was released from exile and returned to Kiev. In 1935 he became rector of the church of St. Nicholas Naberezhny. On October 20, 1937 (1938) he was arrested as one of a group of Kievan priests together with the Sergianist Metropolitan Constantine (Dyakov), and imprisoned in the Lukyanovskaya prison in Kiev. He was accused of "participation in a counter-revolutionary organization of Tikhonite Churchmen that was preparing a rebellion in the event of war with Germany." He was subjected to terrible beatings during his interrogation, and for his stubbornness was forced to stand for sixteen hours at a stretch. He did not renounce his faith, nor curse his persecutors. On November 10, 1937 (1938) he died from exceptional "use of measures of physical persuasion". The report of the investigator said that he died from "urospesis and heart failure" and put the date of death as December 25. However, it seems that the investigator was trying to hide the truth, and two years later he was sacked from the party because of exceptional "use of measures of physical persuasion". Fr. Alexander was buried in a common grave, probably in the Lukyanovsky cemetery.

Protopriest Michael Emelyanovich Yedlinsky was born on August 1, 1859 in the village of Yushkovo in Mogilev province in a poor peasant family. In 1885 he graduated from the Kiev Theological Academy. He studied at the expense of the State, like many other gifted people from poor families. After graduating he was appointed teacher in the Kiev Theological Seminary in church history. In 1893 he was ordained to the priesthood and served in the church of SS. Boris and Gleb at Podol in Kiev until its closure. He was also teacher of the Law of God in the First Commercial School of Kiev and in a private girls' high school. In 1900 Fr. Michael became a protopriest, and ten years after that he received the mitre.

Fr. Michael was very sensitive and compassionate to those in need. An exceptionally large number of poor folk took shelter on the Truchanov Island, separated from the Podol by the main channel of the Dnieper. Since the island also fell within his parish district, Fr. Michael frequently had to travel across the river in storms, over the ice, or over half-frozen ice in order to minister to dying parishioners on the island. Many of the poor from other parishes turned to Fr. Michael for help.

Considering drunkenness to be a major cause of human deprivation and spiritual fall, Batyushka was especially attentive to the struggle against this evil. He would seclude himself with those alcoholics who came to him for help in the prayer room at home or in church. After fervent prayer, the alcoholic would make a vow not to drink vodka, for a few days to begin with and then for a week until he gave up his sinful ways. How many mothers and children came with tears to thank Batyushka for the healing of their husband-providers from this sinful weakness.

In his struggle against "the green serpent", Batyushka uncovered a long-forgotten law which forbade the sale of vodka in the vicinity of churches. As a result, "drinking establishments" had to leave the territory of the parish. In his struggle against alcoholism, Batyushka suggested to the parish benefactors that they give alms to the poor who stood by the entrance to the church in the form of coupons (sold at the candle-stand: 100 coupons for one rouble). One could redeem these coupons for dinner (kasha, soup or borshch with meat, or a lenten dish) in the parish cafeteria (which was open on Sundays). The distribution of coupons had a double purpose: they could be used only in the parish cafeteria and not for vodka, and, besides, the benefactors distributed coupons more generously than money.

With the money that poured in to him from benefactors, Batyushka built an enormous three-storey house on the church square intended for use as a kindergarten for the children of mothers who had to work, classrooms for the parish school, dormitories for the orphanage, kitchens, cafeterias, apartments for teachers and workers, and a well-lit hall with a stage.

In this hall on Sundays lectures, programmes and concerts of a religious-moral content were given. Dramatic and operatic artists from Kiev took part. The purpose of these presentations was to offer the public pleasant as well as useful entertainment and to distract them from idleness and drinking.

Batyushka was so generous to the poor that his own family were poorly dressed, and he himself spent all the money he earned on the poor.

Once Batyushka was visiting someone and entered a room where cards were being played. When the players saw him, they rose embarrassed.

"The money in the middle of the table, who does it belong to?" asked Batyushka.

"It doesn't belong to anyone so far, it's the 'bank' and will go to the one who wins," answered the players.

"Well, we'll let the orphan children win it!" said Batyushka, as he grabbed all the money and put it in his pocket.

There was no protest from any of the players. On the contrary, they all felt as if they had taken part in a good deed.

In 1905, when a pogrom broke out in Kiev, Batyushka in full vestments, together with his clerics, choir and banners headed a procession in the direction of the Kontaktovi Square and Gostini Place, where some Jewish shops were located.

The procession moved along the boulevard, cutting off the rioters from Gostini Place. People in the crowd removed their hats out of respect. When Batyushka turned to the rioters admonishing them, many of them calmed down and began to disperse, even more so because a squadron of cavalymen began to move onto the square from Alexander Street.

Batyushka served with tears, his sermons moved his listeners to compunction, and he was a very good confessor. After the twelve Gospel reading on Holy Thursday, he took no food until the end of the Paschal Liturgy. Because of his spiritual qualities the priests in Kiev chose him as their confessor.

Fr. Michael had the gifts of healing and clairvoyance. Once he was serving a moleben for the recovery of Michael Grigorievich Dubinin in church. At that time, Michael was lying in bed in hospital and saw Fr. Michael approach, place his hand on his head and say:

"Misha, don't be afraid of the operation! Pray! God will help and everything will work out."

Although Michael's mother was standing in the corridor, she did not see any priest enter or leave the room, and Fr. Michael's matushka certified that he was in church at the time. When the surgeon came to operate in the morning, the tumour was found to have disappeared.

In 1933 the church of SS. Boris and Gleb was closed, and Fr. Michael was transferred to another Podol' church - that of St. Nicholas the Good. There he served together with Fr. Alexander Glagolev.

Fr. Michael became very friendly with another future hieromartyr, Fr. Anatolius Zhurakovsky. In 1930 the two priests went on pilgrimage with their parishioners to Sarov and Diveyevo. Every summer Fr. Michael used to go by boat with his parishioners to Chernigov to venerate the relics of St. Theodosius of Chernigov.

By 1935 most of the Kiev churches had been closed, and the St. Nicholas the Good church was also closed. Fr. Michael moved to the church of St. Nicholas Naberezhny. There he served until October 17, 1937.

Then he was arrested on charges of belonging to the True Orthodox Church and conducting anti-Soviet agitation. He was shot on November 17, 1937 at midnight (according to another source, on March 7, 1938). He was buried either in the Lukyanovsky cemetery, or in the village of Bykovnya. Since his death, many miracles have been attributed to Hieromartyr Michael's intercession.

Fr. Michael was close to two other priests who gave their lives for the Church in prison: **Fr. Eugene Kapralov** and **Fr. Constantine Stashenko**.

Protopriest Constantine Konstantinovich Stashenko (or Steshenko) was born in 1878 in the village of Lebedin, Troitsky uyezd, Kharkov province. He graduated from a theological seminary and a Theological Academy, and was a member of the Local Council of the Russian Orthodox Church in 1917-18. During the Council he was also protopriest of the quartermaster's headquarters in the army on the South-Western Front. After the revolution he served in the Predtroitskaya church in Kiev. On January 15, 1931 he was arrested and accused of being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, The True Orthodox Church", and on September 14 was sentenced to ten years in the camps and was sent to a camp. On December 14, 1932 (?) his sentenced was reduced to three years. On being released from the camps in 1934 (he was forbidden to live in twelve cities) he went to live in Nezhin in Chernigov province. There he was arrested again on February 18, 1938, and on March 31 was sentenced to death. He was then shot.

*

Priest Nicholas Konstantinovich Venglinsky was born in 1901 in Kiev in the family of an official. He went to commercial school, and took theological-pastoral courses at the Kiev Mikhailovsky monastery in 1920. From 1920 he was deacon of the church in the village of Krasnogorka. From 1921 he became rector of the church in the village of Andreyevka, Kiev province. He was close to the Kievan Archimandrite Spyridon (Kislyakov). He served in the following village churches in Kiev province: Fenivichi (from 1924), Krasotichi (from 1927) and Shibino (from 1928). He was arrested on March 1, 1930, and on March 25 was sentenced to three years in the camps. In the middle of the 1930s he was released, and returned to Kiev province. He worked as a carrier in Leskhimprom, serving in secret. He lived in the village of Rudnya-Talska, Ivankovo region from 1936 to 1938. On March 4, 1938 he was arrested, and on May 10 was sentenced to be shot. The sentence was carried out on May 16.

*

Hieromonk Herman (Grigoryevich Bely). He was born in 1883 in the village of Leschinovka, Kiev province, and became a novice in the Mikhailovsky Zlatoverkhy monastery in Kiev. He was tonsured and ordained to the priesthood. In 1929 he was arrested in connection with the Kiev branch of the True Orthodox Church and sentenced to three years in the camps and sent to a camp. In 1932 he was released and sent to Ivanovo province. From 1935 he was serving in the village of Bartenevo, Ivanovo province. On April 26, 1938 he was arrested, and on September 26 was sentenced to eight years in the camps and sent to a camp. Nothing more is known about him.

*

Priest John Rusanovich was born in 1875 in the village of Gogolev, Chernigov province (now Brovara region, Kiev province) in the family of an Orthodox priest, Fr. Simeon, the rector of the Gogolev church of the Nativity of the Mother of God. Fr. Simeon's second son, Alexander, also served as a priest in the Holy Trinity church in Brovara, and then took the place of his father in Gogolev, dying during the famine in 1933. Fr. Alexander's son, Demetrius, who finished his studies at the Kiev theological seminary, was shot by the NKVD on May 26, 1938. His daughter, Tatyana Dmitrievna passed on what we know about her grandfather, Fr. John.

From 1902 he worked in the post and telegraph in Kiev. In 1906 he was ordained to the priesthood and served in the church of SS. Peter and Paul in Brovara, at the same time that his brother was serving in the Holy Trinity church in the same town. In the 1920s, Fr. John moved to the village of Ploskoye, where he served as rector of the local church. He did not recognize the God-hating regime, nor the declaration of Metropolitan Sergius. The church in Ploskoye was closed by the Bolsheviks, and in 1934 Fr. John illegally moved to his native village of Gogolev, and into his father's house. Having survived the famine of the early 1930s, Fr. John organized a catacomb house church in his father's house, where he illegally carried out services, baptized children and conducted meetings of the believers.

On August 25, 1938 Fr. John was arrested by the Brovara branch of the NKVD, having been denounced by the president of the village soviet. At the moment of his arrest he was 63 years old, while his wife, Antonina Alexandrovna, was 58.

Fr. John was tortured in order to extract from him a confession that he was a spy. But the torturers did not succeed in breaking him.

One villager said of him: "Rusanovich is by conviction an ardent monarchist and a great anti-Semite. He spread rumours about a coming war. His flat was a meeting place for all kinds of counter-revolutionary elements. He organized an illegal church in his house, where he carried out various rites. I personally told the village soviet about these facts concerning the counter-revolutionary activity of Rusanovich... He spread counter-revolutionary defeatist rumours. He said that it was written in the heavens: 'The hour of recompense is coming.'"

Fr. John did not deny this witness, but said: "Yes, the hour of recompense is coming. I confirm that."

He also said during interrogation: "Soviet power is not in a condition to re-educate the consciousness of people. It thinks that it will kill religion in the people, but this is incorrect, the people believed and will believe. Take the poll of 1936: 75% of the population registered themselves as believers, but since this is not useful to Soviet power, it will carry out the poll again, to distort the truth."

"Yes, I said that we are living in poverty, in hunger and cold. Moreover, they are taking from us our spiritual food – the Church and faith, persecuting it in every way. Yes, I confirm, I said that the devil will come with this power. Take 1933. At that time the government specially created a famine so as to kill 22 million people. Soviet power is quiet about that, but the people remembers and will not forget."

"Yes, I carried out religious rites – the baptism of children, so that they should have God's defence, I served molebens and services in my house and said about the collective farms that it was system that could not sustain life, that it would lead to the impoverishment of the collective farmers. Yes, I stirred up the religious feelings of the peasants, and told them to believe in God, otherwise they would perish."

The investigator said: "In 1932 you told Marta Savelenko and Olga Savelenko that Hitler would soon come to power."

"That happened."

"You decline to give exhaustive statements about your counter-revolutionary activity. While under arrest, you carried out counter-revolutionary activity in your cell. Tell me about that."

"Yes, those arrested in the cell were interested to know what it was like in freedom and what was known about the lot that awaited them. I replied to this interest: the Soviet Union can expect the same lot that Austria and Czechoslovakia received. The red army will undoubtedly not be able to withstand the technology and might of Germany. Yes, I said that in the USSR the army is undisciplined, and its technology weak. Soviet power is itself created enemies for itself, it is taking food from the peasants, and now we are even sending industrial goods to Spain and China, everything that is best in the country we are sending there, while we ourselves sit hungry and in rags."

"Yes, I said that Germany is intending to attack the Soviet Union, while our army is incapable of repelling it. The communist ranks are so unqualified. Let me cite just one fact: the Soviet government has appealed to Manchuria for officers of the tsarist army to return to Russia and command the Red Army, and from this it follows that war will not be today or tomorrow. The arrestees who were listening to me

completely trusted me, especially with respect to questions relating to the international situation."

The investigator: "You told Alexander Voloshin, Daria Strokach and Maria Kakun that Soviet power will not exist for ever?"

Reply: "Yes, I spoke about this while we were reading the newspapers together. I confirm that I said that when cultured and literate people come to power, they will remember us and justify us. The hour of recompense is coming – that is written in the heavens."

On October 9, 1938 the Brovara NKVD declared that the investigation had established that Fr. John was "a priest of Old Slavic monarchist orientation, who conducted counter-revolutionary propaganda. Exciting the religious feelings of the population, he drew into his group the servants of the cult Basil Kvyatkovsky of the village of Svitilnoye, Theodosius Platonov of the village of Rusanov, Pogrebovsky of the village of Lemeshi, Kozeletsk region, Gabriel Polyansky of the village of Gogolev (all of whom have been condemned).

"Each Sunday, under the guise of serving a moleben, he gathered in his house believers from the surrounding villages, such as Agathon Krkun, Ulyana Davidovna Borispolets, Euthemia Shevel, Christina Osmak, all from Gogolev, Pavlenko, Roman Lusta and others.

"In 1932 he told Alexander Voloshin, Daria Strokach and Maria Kakun that they should believe in God. He conducted conversations on the same subject with the inhabitants of the village of Gogolev, Marta and Olga Savelenko.

"While in his cell, Rusanovich conducted counter-revolutionary religious propaganda. His anti-Soviet activity is confirmed by the statements of witnesses and eyewitnesses."

Fr. John's last interrogations were conducted in his cell, since as a result of numerous tortures and beatings he was unable to walk. Since Fr. John categorically refused to name those who thought like him and give statements about them, the chekist executioners tortured him with refined cruelty. In the prison of the NKVD he was crippled and became an invalid. But they were not able to break him or make him give away the name of those who thought like him.

On Christmas Day, January 7, 1939, Fr. John's last interrogation took place. He was placed opposite F.R. Logvinenko from Gogolev, who confirmed that he had baptized children. The next day, at 6 a.m., Fr. John died in the prison hospital of Kiev.

*

Protopriest Andrew Nikolayevich Boychuk was the person who took the petition of the Kievan clergy to be united with Archbishop Demetrius (Lyubimov) in 1928. He was born in 1884 in the village of Skrigichin, Grubishevsky uyezd, Lyublin province (or Skrynskoye, Lyublin province). He finished his studies at a pedagogical seminary in 1905, and theological seminary in Kholm in 1912, and two courses at the Kiev Theological Academy in 1919. Then he served in the village of Odiorog, Belotserkovskaya volost, Kiev province. In 1926 he was transferred to the Pokrov church in Kiev, and in 1928, to the Transfiguration church in the same city. He signed the antisergianist "Kievan Appeal" in 1927, and joined the Josephites in September, 1928. He was arrested on January 15 (February 12), 1931 for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on December 14 was sentenced to three years in the camps. He was sent to Solovki. In 1933 his sentence was extended to five years, and he was imprisoned in the Osinnikovsloye section of Siblag in the Mari autonomous republic. On January 28, 1934 he was put into a punishment cell for two years. In 1935 he was given another five-year sentence. From exile he maintained links with the Kievan Josephite Priests Demetrius Shpakovsky, Demetrius Ivanov and Eugene Lukyanov, and with Abbess Sophia (Grinev). He was released on May 20, 1939. Because he was banned from living in Kiev, from June 15 to December 9, 1939 he worked in Belaya Tserkov', first as a watchman in the hospital (from June 15 to August 21), and then as a weigher in a poultry farm (from September 26 to December 12). In December, 1939 he illegally returned to Kiev and carried out secret Divine services. He spent his nights at the flats of the **Nuns Natalia and Theodora**, the former chanter in the Pokrov monastery Fenya and other Josephites, "illegally" carrying out needs in the Kiev cemeteries. Fr. Andrew maintained close links with Schema-Monk Erasmus and the former reader of the Transfiguration church, and teacher of mathematics and physics at the medical course of the Red Cross, Alexis Glagolev. The latter was formerly a spiritual son of Fr. Anatolius Zhurakovsky and in the autumn of 1928 left, with Fr. Anatolius, the church of his father, Protopriest Alexander Glagolev. From January to October, 1940 Fr. Andrew studied medicine at the Red Cross. He often served in the flat of Alexis, who himself wanted to become a priest. In 1940 he visited Schema-Archbishop Anthony (Abashidze), who was living in Kiev, and asked him to ordain him, but Vladyka refused. Fr. Andrew was arrested not long before the outbreak of war, on May 7, 1941. On July 7 he was sentenced to be shot by the People's Commissar of internal affairs and procurator of the Ukraine, "in connection with the military situation". Fr. Andrew was shot on the same day.

*

Protopriest Anatolius (Yevgenievich Zhurakovsky) was born in Moscow on March 4, 1897 into the family of a teacher. His father, Eugene Petrovich, was a talented and highly educated person, but he was never able to achieve anything, and was one of the "promising" ones all his life, while his much less talented fellows became professors, well-known critics and writers. He was not skilled in standing up

for himself, and was extraordinarily straight in his dealings, being to an obsessive degree honourable in his convictions.

His mother, Olga Vasilyevna Zhurakovskaya, was one of the sixties generation. She supported her husband in everything, but was not a home-maker and was not adapted to the practicalities of life. Their existence was reminiscent to the end of their lives of the life of students in hostels. But people were drawn to them, and their doors were always wide open both for needy students and for writers, musicians and everyone who did not live "for bread alone".

Anatolius was the second child. The first, Gennadius, was two and a half years older. Later Arcadius was born, and four years after that - a daughter, Eugenia. His mother had suffered from tuberculosis in her youth, and it was this that later swept her into the grave. Anatolius was very attached to Arcadius, but the boy was very sickly from his birth and was ill for six years. Hard times set in for the family. The father almost stopped coming home, fearing to see the sufferings of the boy. The mother could hardly support herself on her feet. Anatolius sat for hours at the bed of his brother praying for him (although there was absolutely no religious education in the house). He made a vow that he would kneel through all the church services until his brother recovered.

The parishioners quickly noticed the boy who went to all the services and prayed without rising from his knees. Anatolius prayed fervently, but Arcadius died. And looking at his transparent, TB-ridden little face, Anatolius made a new vow - to go on kneeling and praying for his mother.

After one of the services, the deacon of the church came up to him, and Anatolius for the first time heard the words of Great Consolation and the promises of Coming Joy which cannot be taken away by corruption or loss. From that time the conversations after Vespers became more and more frequent. And a new world opened up in front of the boy. Nothing interested him any longer, neither children's games, nor the theatre, which he used to love to go to. He dreamed of devoting his whole life to the service of the Church.

Meanwhile the health of his mother became so worrying that the family council decided to move to the south. They moved to Tbilisi. Anatolius moved up to the fifth class at this time. Parting with his instructor was difficult for him, but he was already sufficiently strong in his faith to seek out companions in the Tbilisi school who could share his path with him. He created a little circle in which the boys studied the Gospel and spiritual books. They went to churches together, and tried to understand the services. A year passed in this way. Meanwhile his mother was getting worse and worse. The climate of the south was not only not good for her, it worsened her condition. Again they sought an escape and moved to a softer climate - to Kiev in the Ukraine. That was in 1911. Anatolius moved up to the sixth class. From now on the long years of his life would pass in Kiev, which he always regarded as his second homeland.

In Kiev there was the same chaos at home. The family closed ranks round the mother, but she was too ill, and, besides, their daughter, their last child, demanded a great deal of attention. She fell ill with meningitis, and feeding her required special attention. The boys were given a separate room. By this time their interests were already sharply defined, and the room was the reflection of these. On one of the walls the elder brother hung a huge portrait of L.N. Tolstoy, which he venerated, while on Anatolius' side there hung a beautiful image of Christ the height of a man which had been drawn in charcoal. This was a present from a monk-artist whom he had met in the Kiev-Caves Lavra. Christ was walking along the road in a simple white tunic with gentle folds falling from the shoulders which left his sandle-clad feet uncovered. An expression of deep thoughtfulness lay on His face, and His eyes looked somewhere far into the distance....

The Zhurakovsky family was not at all religious, and Anatolius' "amusement" was of serious concern to all of them. He would refuse to go to the theatre and concerts, and read little fiction, although he knew it well. He devoted himself entirely to the study of patristic literature and theological books. An accidental acquaintance with a colleague of his father's, V.V. Zenkovsky, finally decided his fate. Zenkovsky learned of Anatolius' interests from his father, and expressed a desire to get to know him. After a conversation, Zenkovsky was struck by the conviction and erudition of the adolescent, and offered to help him in his studies. Anatolius joyfully agreed since he had happened to hear Zenkovsky's speeches and admired him. This acquaintance passed into firm friendship - first Zenkovsky guided him in his studies, then spiritually formed him, and finally they parted as two equal friends. Zenkovsky introduced him to the Religious-Philosophical Society, where he was lovingly received by such outstanding men as **Professor V.I. Ekzemplyarsky and P.P. Kudryavtsev**. Ekzemplyarsky often had to struggle with the police for Anatolius because grammar-school boys were strictly forbidden to go to societies... In 1915 Anatolius finished grammar school and entered the classical and philosophical department of the university's Historical-Philological faculty. There he specialized with Zenkovsky, who at that time was giving lectures in Russian philosophy, and under his supervision he wrote a dissertation entitled "Joseph de Maistre and Constantine Leontiev", for which he won a gold medal.

The First World War tore him away from university studies. His wanderings began. First he obtained work in the Union of Zemstvos, and then he appeared at the front in a non-combatant unit in connection with the mobilization of students. A school for soldiers was organized in a railway battalion, and Anatolius was appointed a teacher of physics and maths there.

While he was at the front, Anatolius did not abandon his studies in theology and in 1916 he wrote a work entitled "On the question of eternal torments". The work was printed in the journal Khristianskaya Mysl', which was published by Ekzemplyarsky, and in 1917 he wrote two works which were then published in the

same journal: "The Eucharistic canon now and in the past", and "The mystery of love and the sacrament of marriage".

In the same year of 1917 he was demobilized for health reasons, and returned to Kiev. In 1920 he graduated from the university.

In Kiev he met a former Athonite monk, and then a colonel priest who had returned from the front - **Archimandrite Spyridon**, in the world George Stepanovich Kislyakov, who was born in 1875. Until the First World War he was a monk in an Athonite monastery, and then a regimental priest. He was the founder of the brotherhood of Sweetest Jesus in Kiev. He had the great gift of attracting people by the power of his words. And so, inspired by him, the soldiers at the front had hurled themselves into battle without a care. But once he saw a German plane bombing their unit. Death flew from the black cross inscribed on its wings. This so struck him - the cross bearing death - that he cursed the war and was no longer able to stay at the front. He came to Kiev in a depressed condition and found Ekzemplyarsky, whose works he had been reading. Ekzemplyarsky was very kind to him, and Fr. Spyridon stayed in Kiev until the autumn of 1917. In that year he published his memoirs, and in 1919 a book called "Confession of a Priest before the Church". By this time Anatolius had returned. A close friendship which lasted till the death of Fr. Spyridon in 1930 developed between them.

The revolutionary whirlwind had already started, and the soldiers were fleeing from the front, some of them settling in the city. Fr. Spyridon and Anatolius began to go round the barracks and the workers' quarters preaching the Word of God. Fr. Spyridon and his friend became well known in these circles. They were loved and waited for. And in the very depths of the worker-soldier masses they never once heard a coarse word addressed to them.

In 1918, after the bombardment of Kiev, they organized help for the sufferers - food, clothing, nursing for the children. The numbers of helpers continued to increase.

This turbulent life affected the health of Anatolius. Early in the spring of 1920 he fell ill with tuberculosis and in the hospital the doctors would not vouch for his life. His organism, which was already weak, had been undermined by a long period of under-nourishment. In Kiev the authorities were constantly changing, the city was suffering from famine, and the countryside did not come to its rescue. People were trying to sell their last things, but often they did not have the strength to drag away the potato they had received in exchange.

It was at this moment that Fr. Spyridon again came to help him. He had begun going round the villages preaching the Word of God. If Fr. Anatolius was popular with the urban intelligentsia, Fr. Spyridon was popular with the poor. He often brought food that he had been given and with it sustained the lives of the teachers in the Theological Academy. On one of these journeys he happened to come to a village

where the villagers complained to him that they were cut off from the church by the river, and during the flood season they were completely cut off, which had a particularly bad effect during Great Lent and Bright Week after Pascha. In this village there was an abandoned landowner's house. Fr. Spyridon advised them to make a church in the house, and promised that he would get all the vessels needed for a church. In exchange he proposed that they take in a sick student until he got well, giving him a little room in the house and feeding him by turns. The peasants joyfully agreed, since this was no trouble for them. They came with a cart and took away the "student", secretly expecting that he would not reach the village alive, so poorly was he. Through POLIRA (the department for the liquidation of religious vessels) Fr. Spyridon obtained all the equipment of one field church and took it away to the village. The conversion of the house into a church began. Anatolius began to feel significantly better: the food and the air did their work. By the middle of the summer he could already walk around the house a bit, and a little later he triumphantly walked to the end of the garden. The peasants came to love their charge, and in the autumn, when the church was ready, and he was more or less healthy, they began to ask him to stay and become their priest. On August 18 (17), 1920, therefore, he was ordained to the priesthood in the Dormition cathedral of the Kiev-Caves Lavra. At the same time he graduated from the university. He became rector of the church in the village of Andreyevka, Kiev province, and then, in 1921, he became rector of the house church of St. Mary Magdalene near the university.

Now his life was totally devoted to the Church. There were services everyday in the little church, and everyday the bloodless Sacrifice was offered. On weekdays there were very few people, but on feasts and Sundays the church was full. Gradually people from Kiev also began to visit him. Those who knew Anatolius from his speeches or had studied with him sought a fresh spiritual encounter with him. And when Fr. Anatolius happened to be in Kiev he would visit one or another of the city churches. Then all-night vigils which only ended in the morning with the Liturgy were arranged. Fr. Anatolius would unfailingly serve and preach at these vigils.

His new spiritual children began to ask him to move to Kiev, while a young priest close to Fr. Spyridon agreed to go to the village. Petitions for Fr. Anatolius' transfer began to be made. This turned out to be difficult; but a delegation of university teachers finally obtained permission from the metropolitan. Fr. Anatolius was given a small house church which was in another parish and did not have either its own parishioners or its own means of existence. It was very near the university, in a quiet, shady alley. Very soon the church was full of worshippers who came from all parts, mainly intelligentsia who had long ago forgotten their bond with the Church and who had tormenting doubts and festering sores in their souls. There were also many young people, ardent searchers. There were also elderly people who brought their broken hearts to God. All of them found consolation and support, and remained there. A community was organized, with its own choir and readers. There were no professionals there, and everything was done in reverent fear and trembling. Many got to know each other, and little circles were formed: for the elderly who were

occupied with administrative matters; for young people, boys who were studying theology and were trying to enter more deeply into the heart of the Church's life; and for girls who cared for the beauty of the church. They prepared for every service as for a feast - the church hymns and canon were sung, and teachers from the Theological Academy helped the young people, teaching them to read, to understand what they were reading, and how a believer should behave when a great sacrament is being performed. Many began to serve in church, others sang or read. There was no place for mobs in the church, it was one prayerful whole standing before the altar and praying for themselves and the whole world. The heavenly protectress of the community was St. Mary Magdalene, and her feastday, July 22, was celebrated with particular joy and festiveness. The whole church was adorned with flowers, every face radiated joy, the voices of the choir sang in harmony, and chosen parishioners read with reverence on the kliros. While Fr. Anatolius, as it seemed, was walking on air, his whole face shining with inspired prayer.

A member of the sisterhood of St. Mary Magdalene was the choir mistress **Maria Lyusienovna Zhyno**. In 1937 she was arrested in Kiev and sentenced to ten years in strict isolation. Nothing more is known about her.

It was at about this time that the religious life of the city became more lively. There were meetings, lectures and debates. Fr. Anatolius delivered a series of lectures in the Christian Student Union.

In March, 1922 he engaged in debate with a theosophist, read a public lecture entitled "Christ and Us", and took part in a major debate organized by the city's public organizations on the subject: "Science and Religion". The debate took place in the assembly hall of the university on one day, and on another - in the opera theatre. In all it lasted three evenings. The well-known journalist Posse spoke, as did a bishop who had renounced his calling. On the side of the believers, among others, was Fr. Anatolius. The people were clearly on the side of the believers, and Fr. Anatolius was showered with flowers.

The extraordinary regeneration of church life, and the participation of the young people could not fail to arouse the suspicions of the authorities. An order was given to close down the church since it was a house church in close proximity to a children's home. It was proposed to Fr. Anatolius that he move to another church, that of St. John Chrysostom, also a former house church of the Religious Enlightenment Society (1922). The young people triumphantly transferred the icons into the new church. The whole community followed their pastor, and in fact life continued as it had done in the church of St. Mary Magdalene. At this time new tendencies appeared: the renovationists, the Living Church and the Ukrainian autocephalists were all tearing at the living body of the Church. Fr. Anatolius began a lengthy battle with them. Lectures, sermons, conversation... As a result, on the night of Great Thursday (April 4, 1923), he was arrested. He was detained only for a short time in Kiev, and was transferred to the Butyrki prison in Moscow, where they tried to force him to change his opinions. On May 16 he was sentenced to two years

exile exile in Yoshkar-Olu (at that time Krasnokokshaisk), Mari Autonomous Republic, where he arrived on May 19.

They lived simply, renting accomodation from the local population. There were many exiles in the town: clergy and representatives of various parties. They loved to drop in on Fr. Anatolius, and many left his room spiritually regenerated. Soon a friend of Fr. Anatolius' arrived, the prior of the Kiev-Caves Lavra Archimandrite Hermogenes. They began to serve together. A new table was made which served as an altar; the friends brought an antimins and some small chalices, and once again prayers for the whole world began to be offered almost every day. At first this was done in secret, the congregation consisting of a cell-attendant, Fr. Hermogenes and the wife of Fr. Anatolius. Then the local nuns began to come in groups of three or four, no more, so as not to draw attention to themselves. They did not go to the churches since they were renovationist. But several months passed, and the local clergy, under the influence of the two priests' explanatory conversations with them, repented and were given permission to serve by the Orthodox bishop of Kazan. On the first triumphant day of their return into the bosom of the Church, Fathers Hermogenes and Anatolius demonstratively processed into the church and took part in the service.

Two days later they were again arrested by the local authorities. But since, apparently, this did not receive the approval of the higher organs, about three months later the authorities released them. They remained in exile until November, 1924, returning to Kazan to the sound of the ringing of the bells - it was the feast of the Entrance of the Mother of God into the temple.

Kiev again. Fr. Hermogenes returned to the Lavra, and Fr. Anatolius had to face the question of a church. Renovationism had come to an end in Kiev by this time. Fr. Anatolius was given a small winter church of St. Barbara attached to the church of St. Nicholas the Good in Podolya, whose superior was the well-known Kievan protopriest and professor of the Theological Academy, Fr. Alexander Glagolev. The community joyfully received their pastor. And services began again.

Things continued in this way until that ill-fated day on which Metropolitan Sergius issued his "declaration". An unheard-of lie resounded from the ambon in the name of the Church. People suffered, but they knew that there was a place which was inaccessible to lies and unrighteousness. Let individual pastors fall away, but the Church was free. When livingchurchmen of all shades had appeared, the believers had quickly understood that this was the fall of individual people, but the Church as the Bride of Christ was pure and undefiled. As for now... The best clergy in all the towns quickly began to get together. There must be not the slightest shadow of unrighteousness in the Church. The word "Liturgy" means common work, it is accomplished with the blessing of the bishop whose name is on the antimins, but in commemorating the bishop you become a part of that community whose symbol is the antimins. Everyone responsible for all - that is the conciliar foundation of Orthodoxy. But can there be one whole with lies and blasphemy against the Holy

Spirit? All the best clergy sought to avoid such a situation. And not all the bishops turned out to be traitors. There began a movement which the enemies of the Church later called "Iosiflyantstvo" (from the name of Metropolitan Joseph (Petrovykh) who headed it).

Fr. Anatolius was the author of two works explaining the position of the Catacomb Church in relation to Metropolitan Sergius' declaration. One of them, the "Kiev appeal", was signed, among others, by: **Fr. Andrew Boychuk, Fr. Demetrius Ivanov, Fr. Boris Kvasnitsky, Fr. Eugene Lukyanov** and Archimandrite Spiridon. All of them except for Fr. Spyridon perished in the camps. According to other sources, Fr. Anatolius wrote the appeal together with Schema-Archbishop Anthony (Abashidze), Bishop Damascene of Glukhov.

The Appeal noted that Metropolitan Sergius' Synod was not organized in accordance with the decrees of the 1917-18 Council of the Russian Church. It was not elected in a conciliar manner, it was not given rights by the bishops and therefore could not be considered to be representative. It was formed by Sergius himself and therefore could only be considered to be his personal office or advisory team. "Insofar as the deputy of the locum tenens makes declarations in the name of the whole Church and undertakes responsible decisions without the agreement of the locum tenens and a whole pleiad of bishops, it clearly goes beyond the bounds of its prerogatives. Metropolitan Sergius should undoubtedly have proposed talks with Metropolitan Peter and the whole of the Russian episcopate as preliminary conditions of the possibility of his making any responsible speeches. But the matter is even worse than that. Metropolitan Sergius is acting not only without the agreement of the episcopate, but clearly contrary to its will."

In the middle of October, 1928 (according to another source, in 1927), Fr. Anatolius went to Petrograd, where he sought to come under the spiritual direction of Bishop Demetrius of Gdov, the future hieromartyr. Not finding Bishop Demetrius immediately, he met Fr. Theodore Andreyev, a professor of theology who was serving in the church of the Saviour-on-the-Blood. He served in the church of the Transfiguration, where Fr. Spyridon, who had also joined himself to those who separated from Metropolitan Sergius, was serving. In his sermons and talks, together with Gospel themes, he explained the position of the Church to the worshippers, and exhorted them not to corrupt the purity of Orthodoxy. At that time, when the OGPU came to arrest Fr. Theodore, Fr. Anatolius was in his flat. He stood behind the door and was not noticed by the chekists.

Until the end of 1928 Fr. Anatolius continued to serve in the small church of St. Barbara. **Deacon Sergius Orlov** was a reader in his community, and with his blessing, he was ordained to the diaconate on August 15/28, 1928. He was arrested in 1930 and spent three years on the White Sea canal.

Fr. Anatolius had close links with the Leningrad Josephites and actively corresponded with them, but did not enter into official communion with them. The

situation changed in September, 1928, when six Kievan clergy protested to Metropolitan Michael against his declaration in a collective letter and declared that they were breaking communion with him and entering into communion with Bishop Demetrius. Fr. Anatolius' journey to Leningrad was unsuccessful, although he returned with written authority to include priests into the movement. At the end of October Fr. Andrew Boychuk went to Leningrad, bringing a written petition for the Kievan Josephites to be received under Bishop Demetrius' omophorion. This time the emissary succeeded in meeting the bishop, and obtained his consent. From that time the Kievan Josephites began to commemorate Bishop Demetrius in their services, went to him for holy chrism and ordinations, sent money to him on his namesday, etc.

From the end of 1928 to October, 1930 Fr. Anatolius served in the Transfiguration church on Pavlovskaya, where Fr. Spyridon was superior, supported by Frs. Anatolius, Eugene and Andrew. On Tuesdays after the evening service he would read sermons in the church – almost all of them were recorded by the members of the community and were later published in part. In his sermons and talks Fr. Anatolius explained the position of the church and called on the worshippers to remain faithful to the purity of Orthodoxy. Thus on October 21, 1928 he said: "... What is happening now has never taken place before in the history of the Church. The Church has been deprived of every freedom... Our Church representatives, whose duty it is to preserve faithfulness and the purity of evangelical truth, have crudely betrayed it... We can firmly declare that we are not alone in our small church. We have received an archpastoral blessing, and many bishops have expressed themselves against the activity and man-pleasing of the higher representatives of the Church. Consequently our Church is the sole heir that has received grace from the Holy Spirit... We shall all stand before the judgement of our One Master, Commander and Archpastor, Jesus Christ. We shall stand before Him with only one justification, that we have not distorted His teaching, we have not laid our crimes and sins on Him, we have not splattered His teaching with filth..."

The young people in the community went on pilgrimage with Fr. Anatolius and **Fr. Michael Yedlinksy** to Diveyevo, Sarov and other monasteries, and sometimes they went to the village of Irpen near Kiev, to the well venerated by the local Orthodox population.

At first the leader of all the True Orthodox in Kiev was Fr. Anatolius. But gradually there began to arise conflicts between him and Frs. Leonid and Boris. In May, 1929 Fr. Boris went to Leningrad – according to his testimony under interrogation, he went there with supposedly "political tasks" to perform: to struggle with Soviet atheism, agitate against the komsomols, and fight against collectivization and machinization. In June Fr. Andrew Boychuk also went to Leningrad. As a result of his conversations with them, Archbishop Demetrius appointed Fr. Demetrius as his dean. This elicited a stormy protest from Fr. Anatolius and Fr. Spyridon. Kvasnitsky and Boychuk had to go to Leningrad again. A temporary compromise was worked out: Fr. Demetrius was to administer all the communities in a private

capacity, as need arose. Vladyka gave Frs. Demetrius, Anatolius, Andrew and Leonid the right of receiving clergy into the True Orthodox Church.

After this temporary resolution of the conflict, there took place five conferences of the True Orthodox clergy of Kiev. The first took place at the end of June, 1929 in the flat of Fr. Leonid, at which the reception of the priest Shcherbatov was discussed. Two weeks later, a second conference took place at which Archbishop Demetrius' proposal that they establish links with Bishop Paul of Starobela was discussed. At the conference of July 25, which took place in the flat of Kvasnitsky, Fr. Demetrius was entrusted with the task of visiting the "non-commemorating" Bishop Damascene in Starodub and clarifying his position. At the fourth conference in August the results of this trip were discussed. At this time Bishop Damascene did not belong openly to any tendency. He was not satisfied with the position of Metropolitan Sergius, and he was gradually departing from him, seeking a "lawful basis" for separation. Therefore Vladyka tried very hard to make contact with the patriarchal locum tenens Metropolitan Peter. But although Bishop Damascene, in the words of Fr. Demetrius, was carrying out "preparatory work" for a break with Metropolitan Sergius, he "was so joined to our organization that we even considered him to have entered it". In September 1929 a fifth conference took place in the flat of Fr. Leonid.

In October, 1929 the relationship of the majority of Kievan Josephites with Frs. Anatolius and Spyridon again became strained. The reason was the same – the archimandrite allowed certain liturgical innovations condemned at the 1917-18 Council, such as serving in Russian. Moreover, the supposedly "heretical" works of his earlier years were not forgiven him. Fr. Demetrius raised the matter with Metropolitan Joseph; and although Archimandrite Spyridon had already, in 1923, offered repentance before Patriarch Tikhon, and had been forgiven, Vladyka Joseph demanded that he once more repent before a True Orthodox hierarch and carry out a penance of one year – cessation from serving with the royal doors open. Fr. Anatolius did not agree with this and after a time turned to Bishop Paul (Kratirov) of Starobela. The point was that Archbishop Demetrius had been arrested in November, and in 1930 the Kievan Josephites began to be served by Bishop Paul. However, this hierarch adopted a neutral position and recommended that Metropolitan Joseph's demand be carried out. Archimandrite Spyridon decided to go for clarification to Metropolitan Joseph's place of exile in Kazakhstan, but unexpectedly died of a heart attack on September 11, 1930. His coffin was accompanied to the cemetery by a very large number of Kievans, including many of the poor.

Shortly after the death of Fr. Spyridon the Transfiguration church was closed, although it had only been registered in May. On October 1/14, 1930, Fr. Anatolius was arrested together with many other "Josephites". For a long time they were detained in the inner prison on the Lubyanka. On October 23 Fr. Anatolius' interrogation began; he was accused of being "a participant in the All-Union Centre of the counter-revolutionary monarchist church organization, the True Orthodox Church". Then, on November 23, he was transferred to Butyrki, where he

languished for a year. On September 3, 1931, he was sentenced to be shot, but his sentence was commuted to ten years in concentration camps. Almost all the members of Fr. Anatolius' community were arrested.

Fr. Anatolius' wanderings through the camps began - Svir (from December 27, 1931), Solovki, Kemi (from November 7, 1932 to November, 1933), Tugunda on the White Sea canal (from May to September, 1934), Nadvoitsy (from October 2, 1934 to June 15, 1937), and Urosozer (from June 18, 1937). His life was at times intolerable, the clergy were employed in the hardest and dirtiest work, which with his weak health and lack of adaptation to life created additional difficulties for him. He was often close to death, but the Lord preserved him.

Seven long years passed in this way, and the first glints of approaching freedom were already beginning to shine. But then came 1937. On October 14 he was arrested and transferred to the Petrozavodsk prison at the beginning of November. On November 20, 1937 the Karelian NKVD sentenced him to be shot. The sentence was carried out on December 3, 1937 in Segezhsy region, Karelia. (According to another source, on October 10, 1939, he died from tuberculosis in some camp far away from those close to him, and was cast into a common grave with a tag on his leg.)

Fr. Anatolius' wife, **Matushka Nina Sergeyevna**, was born in 1898 (or 1896) in St. Petersburg, the daughter of an official. In 1922 she went voluntarily into exile with her husband in Krasnokokshaysk (Yoshkar-Ola, Mari republic), and continued to share all the vicissitudes of her husband's life. After his imprisonment in Butyrki she went every day to look at the list of those being sent from prison into exile, and stood for long hours in queues to bring him food. She was arrested in Moscow on February 19, 1931, cast into the same prison and tried on the same charge. On September 3 she was convicted of "taking an active part in the counter-revolutionary organization, 'The True Orthodox Church'" and of "conducting anti-Soviet agitation and maintaining links with other cells". In accordance with articles 58-10 and 58-11, she was sentenced to three years in the camps in "The Case of the All-Union Centre of True Orthodoxy, 1931". From 1931 to 1933 she was in a camp in the region of Mariinsk in Western Siberia, working as a seamstress and nurse. In camp she was helped by **Fr. Seraphim**, who continued to carry out his priestly duties there. After her release she moved from Kiev to Rybinsk, and then to Moscow, where she taught in a school. During the war she adopted an orphan girl, whom she brought up and educated. She died in 1976.

*

Abbess Sophia (Grineva) was born in Moscow in 1873 in an ancient and wealthy landowner's family. The father of Sophia Yevgenievna was a lawyer and served in Belev, Tula district. When he died, the children stayed for a while in the convent of her native town of Belev, which was under the spiritual direction of the Optina elders, and whose abbess was their family's former governess.

They often visited Optina, where they loved to play "monastery", and Sophia always took the part of the abbess. Elder Anatolius (Zertsalov) once prophetically called the 12-year-old Sonya "abbess", and stroked her head, saying:

"What an abbess she will be!"

And another elder who lived in silence in the woods bowed at Sophia's feet.

Again, she once went with her mother to the barn for threshing. Suddenly an invalid peasant woman who had lain for many years without moving came up to them and said:

"Don't give your daughter in marriage. Today I had a dream: in the iconostasis instead of the Mother of God was your daughter."

It is well-known that abbesses are considered the deputies of the Mother of God.

Sophia went to study in the Moscow Alexander-Mariinsky institute, but finished her secondary education in the Kiev Fundukleyevsky gymnasium. Then she was sent to study singing in the Kiev conservatory. Her life in this period was very happy; pleasure followed after pleasure. She had a wonderful voice, and the professors promised her a glittering future. But Sophia became concentrated and thoughtful; she began to pray and to go to church and fast. God was evidently calling her...

Not far from the Grinev estate lived a wealthy landowner, Znamensky, whose daughter Anna Zakharyevna, having just completed her higher education, abandoned all thought of an upper-class career and, out of religious zeal, preferred to become a village school teacher. Being aflame with monastic striving, she would give spiritual lectures with the singing of akathists, ending late at night. These were attended by more than 400 people. Anna and Sophia became close friends. Late one winter evening, going through the deserted woods to Anna's lecture, Sophia encountered a wolf, and her death seemed certain, since these beasts, who plagued this territory, were not only cattle-killers, but had recently even killed an armed officer. Here she made a vow to become a nun if she remained alive. She made the sign of the Cross over the wolf, and at once he ran away into the woods.

Just before graduating from the conservatory, when she was 22, Sophia fell severely ill with anginal diphtheria and lost her voice. She was in despair. The doctors suggested that she had tuberculosis and advised her to go to Davos in Switzerland.

By that time Anna had asked for and received her share of land from her father's inheritance, and together with ten other young women she settled in a remote and deserted wooded area, founded a community dedicated to the Holy Trinity and began to lead a severe monastic life with the blessing of several holy men: St. John of

Kronstadt, Elder Ambrose of Optina, Elder Barnabas of Gethsemane skete and others. While waiting for a warm house to be built, the sisters lived in tents in huts made out of branches and boards, slept on the earthen floor with a rock for a pillow, ate dry bread, and only on feast days had some warm weak barley soup. They felled trees, chopped firewood, dug a well and built a beautiful church dedicated, where they conducted the whole daily cycle of Divine services.

Matushka Anna suggested to Sophia that she rest in her monastery before setting out for Davos. But Sophia's health deteriorated so sharply that they invited the spiritual father of the community to give her the last rites. She could no longer speak and in her dumb confession she wept on the breast of the kind elder, who comforted and encouraged her. After receiving Communion, she fell asleep. On awaking, to the astonishment of all, she began to speak. A service of thanksgiving was served, and she quickly began to recover. After this miracle there could be no question of her returning to the world. She was probably made a rasophor-nun in the community of the Holy Trinity. But she did not remain there long...

The community flourished, with over 600 sisters, an orphanage, an old-age home, a large vegetable garden and orchard, a brick factory and metochia in Moscow and St. Petersburg. However, Matushka Anna, overwhelmed by her success, suffered a grave spiritual catastrophe: she was lured into spiritism and left the convent. Dissension struck the convent, and some sisters left. Sophia went to a holy elder, Gerasimus of Kaluga, who had just opened the St. Nicholas convent for his spiritual daughters.

However, Sophia incurred the dislike of the treasurer of the convent because she read spiritual literature to the sisters and they loved her. Soon she and Mother Catherine Metzendorff, who had also left the Holy Trinity community, left the St. Nicholas convent and went to found an independent community. On the bank of the beautiful Oka river there was an abandoned church of St. John the Almsgiver with an icon of the Mother of God called "Joy and Consolation". There, in a place called Dugny from the river which flowed into the Oka at that point, the young sisters settled in order to continue their narrow path of poverty, daily church services and labour.

But there was also a factory there, where former convicts worked. At first they did not like the nuns and caused them many vexations. But the community quickly grew to number 170 sisters, monastery buildings were constructed and the church was repaired. And a refuge for 30 children was built.

The superior was Mother Catherine, who was older than Mother Sophia by some years. However, the sisters loved Mother Sophia more than Mother Catherine, which aroused the annoyance of the latter. For the sake of peace Mother Sophia decided to go to the Belev monastery where her father was buried. But the sisters were very upset. Among them was the fool-for-Christ Maryushka, who nicknamed Mother Sophia "Seraphima". She climbed into a tree and called to her:

"Seraphima, Seraphima!"

Finally, Mother Catherine wrote that life in the community was in disarray and that Mother Sophia should return, while she herself would go away. That is what they did. Mother Catherine founded a community near the town of Bologoye in Novgorod province, dying there at the age of 95.

Life was difficult in the new community "Joy and Consolation". Nuns often came to matushka to report that there was nothing with which to feed the sisters and children that day. But every time Mother Sophia convinced them that the Lord would not fail to come to their help, reminding them of previous examples of miraculous help from on high. Candles were lit at the foot of the Crucifixion in her cell, matushka and her nuns began to pray, and their faith was never put to shame.

The following great miracle took place. Mother Sophia constantly lobbied for the legal confirmation of her community. And then an order was received from the Holy Synod commanding the community to contribute 4000 rubles in a very short time for the 47 desyatins of land belonging to the church of St. John the Almsgiver. Without this the community could not be confirmed in law. Matushka gathered the sisters into the church, explained the situation to them and placed the order paper before the icon of St. Seraphim. A prayer service with an akathist to the saint was served. How many tears were shed then! Two days later, an unknown wanderer appeared and brought an envelope with 4000 rubles and a request that they pray for the virgins Elizabeth and Anastasia. It turned out that this wanderer had been present at the reading of the akathist and had turned to some benefactors whom he knew and who trusted him. In this way the community was saved.

The spiritual life of the community was centred on the church, which was poor, but always clean and decorated with great taste. The iconostasis was modest, but artistically worked. On the glass of the altar window was painted an icon of the Resurrection of Christ, which was illumined during the triumphant services. During the polyeleos candles were handed out to everyone in accordance with the custom of the Kaluga monasteries. Then matushka was given a dish of pieces of bread cut during the litiya, and she went round the parishioners with them. They loved her and went to her with all their troubles. When, at the end of the service, the children were led away to sleep, matushka blessed each of them, and in turn bowed to each of them to be signed with the sign of the cross. Matushka also took loving care of the church cemetery, and on appointed days lampadas were lit on the graves.

By her faith and love for God matushka strengthened the desire of the nuns to serve Him with all their heart and fulfil His holy commandments. The spirit of the community also had a powerful influence on the laypeople who came into contact with it. Unbelievers who came to the community often became believers, and there were cases when they entered the number of the monastics. Many of the simple people left a secure life in the world and entered the community as workers. All the

traditions that matushka introduced into the community were kept sacred even when she had left it against her will.

Meanwhile, matushka had to suffer a severe trial. For a long time no priest was appointed for the community. Finally, he arrived. To the horror of all he turned out to be an alcoholic. Moreover, he had a terrible character. His own family had left him. He beat the old novice who had been attached to him, and during the services he loudly and indignantly swore at the sacristans and chanters. But matushka firmly told the sisters that since this had happened with the permission of God, and that this priest had been sent to them, their duty was to respect him for the sake of his rank and not be led astray by his weaknesses; she besought them to be patient. The sisters, as ever, received these words of hers with complete trust. Once she saw in a dream that she was rising higher and higher in the air and bringing this priest with her. From this she drew the conclusion that he had not been sent to her for nothing. Meanwhile, the situation became more and more difficult. The priest hated her, he searched out two or three dissatisfied sisters, set them as a faction against the superior and began to write complaints against her, which was unheard of in that peaceful community before then. Mother Sophia only prayed for him and demanded from the disturbed sisters that they endured everything. However she did not find it in herself to have confession with him. But this priest did have one great quality: he prayed sincerely and loved to serve the Liturgy.

Once Mother Sophia suddenly fell seriously ill, and in the night they had to call the community's priest to give her the last rites in case she died. Then something unexpected happened. While going to her, the priest stumbled and dropped the Holy Gifts. This accident elicited such sympathy and compassion from matushka that the priest's eyes were opened and he saw her in a true light. According to the rule he had to report the incident to the bishop. The bishop sent him to a spiritual father. He returned a completely changed man, and declared that he would go to Fr. Gerasimus for correction.

Fr. Gerasimus was an exceptionally spiritual man. In his youth, when he had been a novice of the clairvoyant fool-for-Christ, Elder Gerasimus, his elder used to say of him:

"My Misha will be higher than I."

He commanded him to found a community and refuse nobody entrance into it. In fulfilment of his elder's command, Fr. Gerasimus founded the St. Sergius skete. There he received both helpless sick people and cripples, and the spiritually sick, fallen people who required spiritual regeneration and correction. The healthy looked after the sick and crippled. The monastery was exemplary. The outpouring of Fr. Gerasimus' love had no bounds and was capable of regenerating the hearts of men. He was spiritually close to Mother Sophia, and they sent each other their spiritual children. In accordance with the grace given him, Fr. Gerasimus was a clairvoyant elder.

It was in this "hospital" that the priest wanted to go for repentance. There he became gentler, was completely cured of his alcoholism and asked to go back to matushka. But she was already in the Kiev Protection monastery. It happened like this.

The Kiev Protection monastery was founded at the end of the 19th century by Nun Anastasia, in the world the Great Princess Alexandra Petrovna. The monastery was very large and its administration very complicated. It contained cells for 1200 sisters, a large hospital in which female student medics practised, a refuge and a work-house. The abbess had to deal with various people: with the Great Princely family, who considered this monastery their heritage; with the builders of the huge, as yet unfinished cathedral (besides which there were several churches); with the doctors of the hospital; with the members of the city administration; and with many others. The book-keeping section was huge. Besides, the elderly inhabitants, who were used to the wise direction of the holy eldress Anastasia, did not get on with the superiors, and they often changed.

Metropolitan Flavian of Kiev was at that time in Petersburg, in the Synod, and Matushka Sophia visited him in connection with her own affairs. He was carefully looking for an abbess for the Protection monastery. Now there stood in front of him a young, sensible, clever superior of a community she herself had founded. His choice fell on her. They did not at that time suspect what a find they had made, what a pearl they had caught.

Mother Sophia wept the whole night. She had grown in soul with her community, with the monastic sisters, with the children whom they supported, with the laypeople who settled near it, with the simple people who entrusted her with their troubles. They were digging her out as one digs out a tree with its roots. She was then a rasophor-nun. She was tonsured into the mantia and raised to the rank of abbess in the Novodevichi monastery. She kept the name of Sophia since that is what she was called on all business papers. This took place at the end of 1912 or the beginning of 1913.

The nuns of the Protection monastery were worried as they awaited the coming of the new abbess. And when she arrived a kind of omen took place: the door of her carriage for some reason would not open, and she had to come out on the other side. She crossed herself and said:

"This is a kind of foretelling of prison."

And so it turned out: when Bolshevik power was established in Kiev, they dragged her out of the monastery into prison.

By her exceptional kindness, humility and simplicity, Abbess Sophia won the hearts of the sisters of the Protection monastery, as she had those of the "Joy and

Consolation" community. Everybody loved her. She was generous to the poor, none of the needy left her without help, she never refused to support anybody. It was a great consolation for her that she could now help her beloved "Joy and Consolation" community. Another consolation was that the sisters who were closest to her moved to Kiev with her. Closest of all to her was her faithful assistant in "Joy and Consolation", Mother Martha, who became her senior cell-attendant. She shared with matushka all her sorrows in the Bolshevik period, and died as **Schema-Nun Margaret**. Everybody in the Protection monastery loved her: both the capricious old women, and the children of the refuge, who met her with joyful cries.

This is where the revolution found her. And Mother Sophia was soon called to suffer for the faith. The Protection monastery was closed earlier than the others, and Mother Sophia was taken away to prison, being transferred from one to another.

Being a true offspring of the Optina elders, with whom she was in constant contact, she soberly discerned the true nature of the Soviet revolution and knew what to expect from it. Thus when the assault of the "Living Church" struck, her convent was one of the first to give a blow back, although she herself had already been arrested. A new calendarist bishop was forced into the convent by GPU agents to serve the Liturgy. When the women who attended it came up to kiss the Cross at the end, one after the other they spat on the bishop's hand that held the Cross, and thus put an end to "renovation" in the Protection convent. The bishop learned his lesson and repented.

Hearing about this, Bishop Damascene of Glukhov exclaimed: "If it were not for the women, who else would defend the Church? Let them at least defend it however they can!"

In 1926 Abbess Sophia was released and lived 25 versts beyond Kiev. Then she returned to Kiev and settled with a relative of hers near the Protection convent. In 1927 there was published Metropolitan Sergius' notorious declaration, which betrayed the Church into the hands of the atheists. Mother Sophia and her clergy, led by the young protopriest, **Fr. Demetrius Ivanov**, were the first ones in Kiev who openly rejected it. Unfortunately, they were supported by few of the other clergy, while most of the local bishops were silent, in effect accepting the declaration. The convent was confused and divided because of this, and Abbess Sophia thought it wiser to leave the convent with Fr. Demetrius and twenty sisters of like mind. The other nuns did not divulge her whereabouts.

A wealthy lady, Mrs. Helen Alexandrovna Babenko, offered her summer house in the Kiev suburb of Irpen as a refuge for the confessors. There Mother Sophia lived with Fr. Demetrius and his family. The other nuns lived in private houses nearby and at night gathered at her side for services. At this time a miraculous spring was discovered nearby. Living there, of course, was not easy, for an intensified persecution was being directed against all Josephites. In the house there was a hall adorned with paintings. At night they were taken down and replaced by icons, and

all night long fervent prayer was offered in special vigils. In the morning the paintings were replaced, and no outsiders could know that this was a catacomb church, which served as a spiritual centre for the True Orthodox Christians of the whole Kiev area.

There exists an anti-sergianist document from this circle, a letter written from a person close to Abbess Sophia to a friend abroad in 1933. To get round the Soviet censor, the church situation is thinly disguised behind a discussion of "doctors". The person who received it immediately understood that "Dr. Sergiev" was Metropolitan Sergius, and "the old men Petrov and Kirillov" - Metropolitans Peter and Cyril, who refused to recognize Sergius' "Declaration". The "clinics and drugstores" were the churches, and "treatment" was Holy Communion and the other Holy Mysteries:

"None of our people have any contact with the doctors of Sergiev, and we do not go to his clinics for treatment. He has acted completely illegally, since the old man, Dr. Petrov, only assigned him as his replacement for current business when he had to go away, but Sergiev, without a consultation of all the doctors, took over the administration, which he directs in all matters. The old men Petrov and Kirillov do not recognize this administration, and both of them are in persecutions and sorrows. My husband was very upset with the activities of Dr. Sergiev, because all the zealots of homeopathy [True Orthodoxy] are deprived of the possibility of treatment, since all the drug stores are in the hands of those who have taken over everything. It is difficult to explain to you, but if you know everything, it is *unacceptable*. I will tell you one thing: I was in Chernigov the whole time without a doctor and travelled to Kiev [Mother Sophia] when necessary, that is, once or twice a year. The children have also not gone for treatment here."

The leading anti-sergianist in the Kiev area was **Bishop Damascene** (Tsedrik) of Glukhov, who was spiritually very close to Abbess Sophia. He wrote flaming appeals showing the ruinousness of Metropolitan Sergius' policy in every aspect. His stirring appeals were secretly copied and re-copied by Orthodox zealots, and some of them reached the free world, where they were distributed. His deep concern was for the future of true, unadulterated Orthodoxy in Russia, a concern shared by his friend, Abbess Sophia. He was often arrested, released for a while, and then exiled again. Once, in 1934, he visited Abbess Sophia when she was also free from prison for a time, and tonsured her into the Great Schema.

In 1937 all the members of the Irpen community except Abbess Sophia, who had already been arrested, were arrested and exiled to an island in the Kamchatka area in the Far East, where they were placed in a collective farm that raised reindeer. Mrs. Barbenko, who became a nun, sent word from there, but when they sent a letter and money there, they did not receive a reply. In her telegram Helen Alexandrovna had said that they had been conveyed on a steamer for several days. Thus did the Irpen community of True Orthodoxy come to an end.

Abbess Sophia was arrested before the rest of the community, and so she was not sent with the other sisters to the Far East, but was thrown from one prison to another, mostly in European Russia. Her sisters here and there managed to keep watch over her, until finally, as a result of the inhuman prison conditions, she contracted bronchial asthma and other serious ailments, and was released to die. But while in prison she was not harmless for the God-hating Soviets. Judging from an earlier encounter she had with one convinced atheist, she must have challenged the beliefs and prejudices of materialists in the prisons, shattering to pieces their philosophical inconsistencies and thus bringing their souls to God. Once, before the revolution, a lady who knew Abbess Sophia's deeply-rooted understanding of the Orthodox world-view, implored her to influence her son, who was a convinced atheist. This man, exceedingly brilliant and talented, was making an enviable career for himself in engineering, and would not yield to anyone's persuasion. Mother Sophia talked to him about religion, but he resisted her words, although she did manage to talk him into going to Sarov monastery; she herself also went there at this time. The duel between the holy nun and the atheist was not an easy one, but by her holy prayers some miracle took place, which shook the engineer to the depths. He not only became a believer, but was truly reborn spiritually. His former life disgusted him completely, and he could not endure to continue it. He left his job, abandoned everything he had, put on simple peasants' clothing, and set out on foot for Solovki monastery. The former atheist became a pilgrim with the Prayer of Jesus on his lips.

On June 15, 1941, Abbess Sophia's sister, Maria Evgenievna Popova, who was living in Paris, received a letter from N.A. Grigorievna, one of matushka's spiritual daughters, informing her of her sister's death on March 22 / April 4 of that year. The last morning in the much-suffering life of Abbess Sophia arrived when she was amidst her spiritual daughters on a collective farm near Serphukhov which was a catacomb convent. She was in a state of absolute exhaustion, not having partaken of any food for several days. After morning prayers, when her room had been put in order, Mother Sophia asked to be left alone, and then began to read her favourite book, the Gospel. Then the sisters heard her coughing and gasping for air. The agony lasted for three hours, but she was fully conscious and her eyes were clear. Then she turned her gaze to an icon, closed her eyes for the last time, and departed to the Lord.

*

Protopriest Demetrius Nikolayevich Ivanov was born on February 20, 1883 in Tbilisi (according to another source, Yelissavetgrad). He finished his studies at Kiev theological seminary, and was ordained to the priesthood in 1905. From 1905 to 1910 he studied in the Kiev Theological Academy, and then became a priest in, successively, Baku, the church of St. George in Kiev and the Pokrov women's monastery in Kiev. An outstanding pastor, he was a spiritual son of Elder Nectarius of Optina. Between 1923 and 1930 he was arrested several times, but soon released. He became rector of the church of the Pokrov women's monastery in Kiev, and from 1927, after the closure of the monastery, served in the Trinity church in the dacha in

Irpen, near Kiev, settling there together with his family, **Abbess Sophia** and several nuns. With the blessing of Elder Nectarius he broke communion with Metropolitan Sergius and began to serve in secret. He signed the antisergianist "Kievan Appeal" in the autumn of 1927. In July, 1928 he went to Petrograd and met Bishop Demetrius (Lyubimov) and Fr. Theodore Andreyev. As representative of the Irpen community and part of the clergy of the city of Gomel, Fr. Demetrius obtained their formal union with the Josephite True Orthodox Christians, and was himself appointed Archbishop Demetrius' proxy in Kiev in 1929. He brought with him into the Irpen community the priest of the local church, **Fr. Victor Davidovich**, **Abbess Rafaila** from Gomel, **Abbess Valeria** from Rzhishchev, **nuns** from Diveyevo, Shamordino and Orenburg, and inhabitants of the Kiev Pokrovsky and Mezhygorsky monasteries. In January, 1929 Fr. Demetrius drew to participation in his movement **Nun Anastasia** from Slavyansk, and then **Nun Irina (Gladysheva)** from Orenburg; they both settled in Irpen. In the summer of 1929 there came to him a large group of pilgrims led by **Archimandrite Hilarion** and some **nuns** from some closed Caucasian monasteries. Fr. Demetrius wrote several antisergianist leaflets. He made copies of them on a typewriter in Irpen, as also of the works of **Fr. Anatolius Zhurakovsky** and **Fr. Andrew Bojchuk**, and recordings of a conversation between members of the Kievan Josephites and Metropolitan Michael. It is reported that he declared the sergianist church to be graceless, and her sacraments invalid, and even forbade people to pray when they pass by sergianist churches. This strict opinion of his he based on the opinions with regard to this question of Elder Nectarius of Optina. Fr. Demetrius was arrested on January (April) 15, 1931 for being "the leader of the Kiev branch and curator of the Gomel branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on January 2, 1932 was sentenced to five years in the camps. He was sent to Vishlag, near Arkhangelsk, but on October (September) 23, 1932 was released and after being severely beaten and almost tortured to death was exiled to the north, to the city of Archangelsk. On arriving there with his wife, he was suffering so much that he could hardly walk. Nobody knew him in the city. He fell on the street and just lay there, unable to move. A Jewish doctor who was passing took him to his flat and looked after him. However, on March 17, 1933 Fr. Demetrius died in his arms.

*

Hieromonk Callinicus, in the world Cyril Akimovich Khomenko. He was born in 1876 in the village of Koshevatoye, Taraschansk uyezd, Kiev province into a peasant family. In 1900 he became a worker in the Kiev-Caves Lavra. In 1913 he joined the Lavra as a novice and was tonsured with the name Callinicus. In 1923 he was ordained to the priesthood. In 1928, after the closure of the Lavra, he joined the community attached to St. Olga's church, and entered into the jurisdiction of Bishop Paul. He lived on the territory of the monastery and served in the St. Olga church, carrying out odd jobs for the "Museum city". From 1931 he was serving in the Josephite Pokrov church. In 1933, not having received a passport, he went to Irpen, and after nine months went to his native village, where he received a passport. At the beginning of 1934 he returned to Kiev and worked for three months in a factory.

Then he was a watchman in the Kiev Observatory. He led a secret Josephite community of the Pokrov church, and also parishioners of the Trinity church in Irpen and nuns of the former Kiev Pokrov monastery. At the beginning of 1934 he met Bishop Damascene (Tsedrik) after his return from exile. On July 13, 1935 he was arrested for being "a participant in the illegal counter-revolutionary organization, the True Orthodox Church", and on November 19 was sentenced to three years' exile and was sent to Arkhangelsk. Nothing more is known about him.

*

Priest Basil Alexandrovich Dolgopolov. He was born in 1884 in the village of Mikhailovka, Dmitrievsky uyezd, Kursk province in a peasant family. In 1895 he finished his studies at monastic school, in 1905 – at Stavropol theological seminary, and in 1909 – at Kiev Theological Academy. He served as a teacher of the Law of God in Yekaterinoslav. In 1912 he was ordained to the priesthood and appointed to the Zlatoust church in Kiev. In 1920 he was arrested, but soon released. From 1921 he was rector of the St. Seraphim church. On January 15, 1931 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on September 14 was sentenced to ten years in the camps. On December 14 his sentence was reduced to three years, and he was sent to a camp. On November 17, 1933 he was released from camp and returned to Kiev province, serving in the village of Kamenki. On July 24, 1937 he was arrested, and on August 17 sentenced to death and shot.

*

Priest Sabbas Yevdokimovich Petrunevich. He was born in 1877 in the village of Kanev, Kiev province in the family of a priest, and went to Kiev theological seminary and Kiev Theological Academy. He was rector of the church of St. Olga in the Kiev Caves. On January 13, 1931 he was arrested for being "a participant in the Kiev branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and on April 29 was sentenced to ten years in the camp and sent to Siblag. On September 28, 1937 he was arrested in camp, and on October 28 was sentenced to death. On November 5 he was shot.

*

Priest Alexander Petrovich Bakalinsky. He was born in 1895 in the village of Taldyki, Cherkassy uyezd, Kiev province, in the family of a clergyman. In 1918 he graduated from Kiev Theological Academy. He worked as a teacher in the village of Ligeya, Cherkassy region, Kiev province. In 1921 he was ordained to the priesthood and appointed to serve in the village of Nechayevo, Cherkassy region. On May 9, 1929 he was arrested, and on October 24 was sentenced to three years on Solovki. At the end of 1932 he was released and went to Cherkassy, where he worked as a watchman in the historical museum. After a month he moved to Kiev, where he worked in a leather factory. In 1934 he was refused a passport and told to leave the

province. He went to the settlement of Vorzel, Kiev province, where he lived illegally. At the end of 1941, not wanting to serve in the Red Army, he refused the call-up and hid in the homes of believers. In 1942, during the German occupation, he worked as a watchman in the St. Sophia architectural-historical museum. In November, 1943, with the arrival of the Red Army, he settled illegally in Irpen. On March 4, 1946 he was arrested for being "a participant in an illegal anti-Soviet church-monarchist group", and on July 29-30, at a closed session, was sentenced to death with confiscation of his property. On August 2, 1946 he petitioned for clemency, and his case was re-examined. On June 6, 1947 he was sentenced to ten years in the camps with restrictions of his rights for five years and confiscation of property. On August 1, 1947 his sentence was confirmed, and he was sent to a camp. On September 27, 1955 he was released from camp. Nothing more is known about him.

*

Priest Demetrius Venediktovich Shpakovsky was born on February 11, 1886 in Belaya Tserkov', Kiev province in the family of an official. He finished seven classes at a gymnasium, and passed an exam to be a teacher. From 1908 he was teaching in schools in the villages of Rogozino and Trushki, Belaya Tserkov' uyezd. From 1912 he was studying in a military school for medical orderlies in Kiev. He was ordained in 1921 and appointed rector of a parish in Vasilkov, Kiev province. In the autumn of 1930, under the influence of the Kievan priests Fr. Andrew Bojchuk, Fr. Anatoly Zhurakovsky and Fr. Leonid Rokhlits, he left Metropolitan Sergius, and on November 21 of the same year was accepted under the omophorion of Bishop Paul (Kratirov). In that month he was appointed rector of the church in the village of Bolotnya, Mogilev-Podolsk region. After the arrest of Fr. Anatoly Zhurakovsky and Fr. Eugene Lukyanov, the parish council of the "Josephite" Transfiguration church in Kiev invited Fr. Demetrius to become their rector, which he did in February, 1931. In October, 1933, after the closure of the church, he went underground, continuing to serve his parishioners and also serving in a Josephite church on the outskirts of Kiev. At the beginning of 1934 he met Bishop Damascene (Tsedrik), came under his omophorion, and in March, 1934 was appointed by him dean of the Kievan communities of the True Orthodox Church (there were eight of them at the time). On July 14, 1935 Fr. Demetrius was arrested for being "the leader of the illegal counter-revolutionary organization, the True Orthodox Church", and was cast into the Lukyanovskaya prison in Kiev. On November 19, 1935, in Moscow, he was sentenced to three years' exile to Arkhangelsk region. In the summer of 1939 he was arrested in Arkhangelsk "for anti-Soviet activity", and on August 2 was sentenced to five years in the camps. He was sent to an Arkhangelsk camp, where he felled timber. On January 15, 1942 he died in the Obozersky camp in Arkhangelsk province.

*

Schema-Abbess Michaela (Elizabeth Fyodorovna Schelkina or Romancha) was born in 1862 in a peasant family in the village of Vyazhi, Novo-Vasilyevsky uyezd,

Tula province. She was orphaned at an early age and until the age of sixteen was brought up in the family of a priest, Fr. Peter Kedrov in the village of Igumnovo, Novo-Vasilyevsky uyezd. At the age of seventeen she became a novice in the Antoleptovsky monastery, near from Dvinsk. When she was seventeen St. Ambrose of Optina called her “abbess”. Since she had completed a course in midwifery-nursing in a zemstvo school in Rovno, she was placed in charge of the hospital in her monastery. In 1889 she was tonsured with the name Maria. From 1900 to 1904 she was a nurse in the Russian expeditionary army in China. From 1904 to 1905, during the Russo-Japanese war, she worked as a nurse in a hospital. In 1906 she became abbess of the Feodosievsky podvorye of the Kiev Caves Lavra. In 1917 she took the schema with the name Michaela, and in the same year, according to Schema-Archimandrite Michael, received the gift of eldership from the Golosiev Elder, Hieroschemamonk Alexis. Being a “fervent monarchist”, she was from the first days of the revolution hostile to Soviet power, considered it a temporary phenomenon and constantly tried to prove the inevitability of its downfall and the return of the power of the Tsar in Russia.

On October 24, 1924 by a decree of Patriarch Tikhon, the Kiev Caves monastery was granted stavropegial status in immediate subjection to the Patriarch. This decree extended also to the Feodosievsky and Voskresensky podvoryes, which were ruled by Schema-Abbess Michaela. On October 30, by a decree of Bishop Macarius, these podvoryes were named the Kiev Stavropegial monastery.

In December, 1924 the Kiev Caves Lavra with all its podvoryes was closed by the authorities. However, the monastics of the Kiev Stavropegial monastery, numbering about 200 people, did not disperse after the closure, but, settling illegally in private houses in the outskirts of Kiev, in the village of Borschagovka, under the leadership of Schema-Abbess Michaela and Schema-Archimandrite Michael, continued to conduct secret services.

Schema-Archimandrite Michael, in the world Alexander Vasilyevich Kostyuk, was born in 1871 in Glukhov, Chernigov province, in a workers’ family. In 1919 he graduated from the medical faculty of Kiev University, and was then tonsured into the mantia with the name Michael. Also in 1919 he was arrested, but was released after three months. From 1919 to 1922 he was in obedience to Schema-Abbess Michaela. On August 6, 1922 he was ordained to the priesthood in the Nikolsky cathedral in Kiev. Also in 1922 he was arrested in the village of Pusche-Voditsy, but was released after two-and-a-half months. He then became superior of the Spaso-Uspensky cathedral church in the city of Smela. In 1924 he was arrested in Smela, and for further investigation was sent to Cherkassy prison, but was released after six months. On October 26, 1924 he was raised to the rank of mitre-bearing protopriest; and in the same month, by a decree of Patriarch Tikhon, he was given the title Stavropegial Archimandrite. At the end of 1924 he was appointed missionary in the Kamensky region of Kirovograd province. In November, 1925 he was arrested in the village of Borshevka, but was released after three days. In 1926 he was arrested in the village of Rebedailovka, but released within twenty-four hours. At this time he

was still in obedience to Schema-Abbess Michaela. In February and July, 1927 he was arrested in the village of Knyzhye and Tarasovka in Kherson province, but was released within a few days. In the spring of 1928 he was arrested in the village of Osetnyazhka, Kirovograd region and sent to prison in Kirovograd, from where he was released after two-and-a-half months.

After the death of Patriarch Tikhon in 1925 and Metropolitan Sergius' notorious declaration of 1927, Schema-Abbess Michaela and Archimandrite Michael refused to recognize Metropolitan Sergius, convinced that the Russian Orthodox Church "had sold out to Soviet power".

In December, 1929 the police of the village of Borshagovka (according to another source, Mikhailovka, Kirovograd province) received a denunciation concerning the illegal prayer meetings of believers after the appearance in the village of the monastic community headed by Schema-Abbess Michaela. The authorities reacted swiftly, and Archimandrites Michael and Basil (Vojchenko, from the Nikolaevsky monastery), Schema-Abbess Michaela and nine monastics were arrested. According to one source, they were put in Kirovograd prison.

Within three months (six months, according to another source) Schema-Abbess Michaela and Schema-Archimandrite Michael had been freed from prison, and on the same day, at the demand of the authorities, they left Borschagovka for Kiev, where they settled secretly with the Lupandiny nuns. Later Schema-Abbess Michaela had to move to the flat of Nun Pelagia Ivakhnenko. On her orders the nuns began to go into the countryside to collect donations for the illegal monastery and to attract new people into it. By the end of the 1920s Schema-Abbess Michaela had tonsured many of her admirers from villages in Sumsk, Kirovograd, Kiev and other provinces.

At the beginning of 1930, understanding that it was impossible to keep an underground monastery in existence if the monastics were not working, Archimandrite Michael suggested that the members of the community become workers. At his command, the monks and nuns were registered to work on sites and in state institutions, entering into trade unions and giving the appearance for the surrounding world of a worldly manner of life.

But then Archimandrite Michael summoned to Kiev from the villages of Rebedajlovka and Srebrovka in Kirovograd province a large group of monastics, mainly men, and suggested that they start work in factories and on the railways there, and become members of trade union. Each month all the monastics had to put 10% of their earnings into the monastic treasury. With this money they bought private houses and property for the members of the community, which was gradually growing, to live in. In Kiev alone 13 private houses were bought in this manner. By the end of 1930 all the monastics in Kiev were working. Moreover, at the command of Archimandrite Michael the monks and nuns had entered into fictitious marriages, since it was possible officially to register the houses they had bought in

the names of these “families”. The fictitious marriages also allowed them to register new members of the community in these houses. This became especially important after 1937, when registration in Kiev became difficult. The monastics of advanced years, who did not work anywhere, were registered in “families” as their “relatives”, living at their expense and giving the younger ones in return their experience of the monastic life. Since there were significantly fewer monks than nuns in the community, the most reliable men were fictitiously “married” on various passports to two or three nuns. And houses were registered in the name of all these “families”.

Some small secret monastic communities of the Kiev Stavropegial Monastery were also to be found in many villages of Kirovograd province (Rebedajlovka, Berezniaki, Veronka, Plyakovka, Kitajgorod, Mikhailovka, Medvedovka, Alexandrovka, Fedvar, Zelenij Gaj), and in the cities and villages of Kiev (cities: Smela, Cherkassy, Chigirin, Verguny and Khudoleevka, villages: Volki, Novie Perovtsy, Starie Petrovtsy, Gorenka, Makarovo, Boyarki, Budaevka, Borschagovka, Zhulyany and Sovki), Sumsk (for example: the village of Yaroshevka), Romna (for example: the village of Gritsevka), Poltava and Chernigov provinces.

The most significant branch of the Kiev monastery was in the village of Zajtsevo, Gorlovsky region, Stalin province, which numbered more than 100 monastics. This had come into being in 1914. Its organizer and leader was **Schema-Abbess Seraphima**. Most of the members of this monastic community had been tonsured in the Kiev Caves Lavra. They considered their spiritual mother to be Schema-Abbess Michaela, who accepted this community under her care as a branch of the Kiev Stavropegial Monastery from 1919, and ruled it through Schema-Abbess Seraphima. The spiritual life of the monastic community in the village of Zajtsevo proceeded as in the Kiev Monastery. And Nun Anastasia, the deputy of Schema-Abbess Seraphima, constantly had to travel to Schema-Abbess Michaela for spiritual blessing and the resolution of the complex problems that arose in the new conditions. Every year she also handed over a part of the money from the proceeds of their monastery.

The Kiev Monastery was also helped by the SS. Basil and John Chrysostom monastery situated 60 kilometres from Sukhumi and containing more than 200 nuns. Its abbess was a spiritual daughter of Schema-Abbess Michaela. Three churches were attached to this monastery. The superior of the main church was **Archimandrite Demetrius**, and there were a further two priests and two deacons. Until 1930 this monastery was in the jurisdiction of the Moscow Patriarchate, but after 1930, with the creation of the Caucasian ecclesiastical autonomy, it was subjected to Archbishop Anthony of the Caucasus. In 1936-37 Abbess Seraphima came from this monastery to Kiev bringing gifts and money for Schema-Abbess Michaela.

In order to collect donations, and to spread news about the secret activity of the Kiev Stavropegial Monastery, Archimandrite Michael sent monks and nuns to villages of the Sumsk, Kirovograd, Chernigov and other provinces. They had prosphoras, holy water and icons of Schema-Abbess Michaela as “the holy,

wonderworking, prophetic, pure-hearted and all-seeing", and also photographs of Archimandrite Michael himself, which were distributed among the believers as "blessings of Batiushka Michael". The most active preachers were Nuns Barbara Bilenko, Tatiana Ischenko, Anna Karpenko, Maria Prokpenko, Barbara Pustovaia and Anna Sereda. The monastics in Kirovograd, Poltava, Chernigov and other provinces were direct by Archimandrite Michael personally, either when they visited the Kiev Stavropegial Monastery, or when he went round the cities and villages.

According to one source, on November 15, 1929, the day of the feast of SS. Gurias, Samsonas and Abias, the protectors of the ruling family, Schema-Abbess Michaela handed over her eldership to Archimandrite Michael. As witnesses later testified, the schema-abbess, after a triumphant service, suggested to Archimandrite Michael that he kneel in front of the icon of the Mother of God. Then she took a cotton brush, dipped it in the oil of the lampada and anointed the forehead and shoulders of Michael with the sign of the cross. Then she put her own schema on him, saying that she was entrusting her eldership to him. Archimandrite Michael accepted this "anointing of him as tsar by the abbess" as "a gift of God, considering that from this time he really was the secret Tsar of Russia". He venerated Schema-Abbess Michaela as a real eldress, by virtue of which he "accepted all her actions as law, supposing that her behaviour proceeded from the Lord Himself". From the day of this "anointing to the kingdom", the 15th of November came to be triumphantly celebrated every year in the Kiev Stavropegial monastery, with the offering to Archimandrite Michael, vested in white hierarchical vestments, of "royal dignities" – the orb and sceptre – made by the nuns in 1933-34, and also the three-coloured monarchical flag. In 1940, during the massive arrests of the monastics and the thorough searches in the houses, these "royal dignities" and hierarchical vestments were found by the chekists bricked up in the stove of one of the houses, and were confiscated.

In 1930-31 the nuns, on the orders of Schema-Abbess Michaela, who was convinced that "collectivisation was absolutely the action of the Antichrist", stirred up the peasants against entering the collective farms, trying to convince them that this was "the invasion of the land by the Antichrist" and their "complete enslavement". In 1933-34 they agitated against passportization, trying to convince the believers that the passport was "the seal of the Antichrist". The majority of the nuns refused to receive the passport and lived illegally without passports and registration. In 1936, with the beginning of mass arrests in Kiev, Fr. Michael was warning about his forthcoming arrest and was able to hide.

On 24 June, 1939 Schema-Abbess Michaela died. Her body was placed in the courtyard so that believers could triumphantly say goodbye to her. When the parishioners began to ask the nuns why matushka was lying so long unburied, Nun Euphrosyne (Lupandina), who was the closest assistant of Schema-Abbess Michaela and the main organizer of the funeral, replied that the dead woman was "the mother

of Molotov, to whom a telegram had been sent, and his arrival in Kiev is expected, which is why the burial of the dead woman is being delayed”.

On the day of the funeral of the schema-abbess, on Archimandrite Michael's instructions, the words “permitted by the government” was written in golden letter. This supposedly came from Moscow, and it was indicated: “I allow Romancha, Elizabeth Fyodorovna to be buried according to the old Christian rites”. This “permission” was wrapped up in a towel, and Nun Anastasia (Lupandina) carried it like an icon in front of the funeral procession. No priests took part in the burial, there was only a choir, since Matushka Michaela did not recognize either the “living church” or the “sergianist” priests.

The burial of Schema-Abbess Michaela was accompanied by very many people. According to the reminiscences and later depositions of witnesses and defendants, “the procession through the town of the monastics and believers drew in young people, especially children of pre-school age, who demonstrated the authority of Schema-Abbess Michaela and their devotion to her”. Archimandrite Michael ordered 200 photo-portraits of the schema-abbess with “inscriptions of a religious character”, which were distributed during the procession. After the burial, daily liturgies and pannikhidas took place throughout the month of July both in flats and at the Bajkovo cemetery, where pilgrimages of believers began to go. Here the poor, the monastics and the believers were handed out portraits of the schema-abbess and gifts of food and money. During the burial and later there were rumours that the local authorities sympathised with the funeral procession, since Schema-Abbess Michaela before her death had “contributed 40,000 roubles to the state for the defence of the country and the organization of kindergartens, and had given 5 pounds of gold to the police”.

However, from the point of view of the authorities the funeral of Schema-Abbess Michaela “acquired the character of an anti-Soviet demonstration”, while for the organs of the NKVD it was “an exposure of the activity of an ecclesiastical-monastic group”. On the night from the 14th to the 15th of August a commemoration of the schema-abbess was taking place in the flat of Monk Nicholas (Silian). 29 people were present from the community of the Kievan monastery and monastics from other provinces of the Ukraine. Unexpectedly the authorities burst in and arrested all present. Mass arrests of monastics and believers in Kiev continued for three days. They were all accused of “organizing mass meetings in flats and at the Bajkovo cemetery and conducting anti-Soviet agitation”. During the investigation many nuns refused to give any depositions, and in the only protocol of their interrogation was written: “I know about Schema-Abbess Michaela and other people, but I do not want to speak to you and I will say nothing in court”. They all refused to admit that they were guilty and refused to sign the accusation. Many of them also refused to admit that their marriage was fictitious, so that the authorities should have no basis on which to requisition the houses that the “families” had bought.

Those arrested were the most active members of the community, including:

Nun Claudia (Georgievna Lupandina). She was born on November 3, 1913 in Kiev into a noble family, and received an elementary education. She lived in Kiev and lived as a shop assistant. In 1937 she was secretly tonsured in the monastery. On August 17 she was arrested in Kiev for being “an active participant in an anti-Soviet organization in the form of an underground monastery”, and as being a leader of one of the cells “of an ecclesiastical-monastic group, heading a funeral procession and organizing the massive gatherings that followed under the form of commemorations of Schema-Abbess Michaela”. Her detention in prison until the sentence was prolonged until December 20, since it had been suggested to the police authorities that they “check the juridical basis of the acquisition of houses, and by means of investigation ascertain who really owned them, for which civil suits against the former owners of the houses were required”. On December 31 she was presented with an indictment which she refused to sign. On January 28, 1940 she was sentenced to ten years in the camps with confiscation of property and disenfranchisement for three years. She was sent to Amurlag in Khabarovsk region, but was later transferred to Karlag. After her release she was sent to Novosibirsk province. On April 16, 1956 she was released and returned to Kiev. Nothing more is known about her.

Nun Maria (Petrovna Lupandina). She was born on April 25, 1888 in the village of Kuznetsovka, Orel province into a noble family, and received an elementary education. She lived in Kiev. In 1932 she was secretly tonsured in the monastery. On August 17 she was arrested in Kiev for being “an active participant in an anti-Soviet organization in the form of an underground monastery”, and as being a leader of one of the cells “of an ecclesiastical-monastic group, heading a funeral procession and organizing the massive gatherings that followed under the form of commemorations of Schema-Abbess Michaela”. Her detention in prison until the sentence was prolonged until December 20, since it had been suggested to the police authorities that they “check the juridical basis of the acquisition of houses, and by means of investigation ascertain who really owned them, for which civil suits against the former owners of the houses were required”. On December 31 she was presented with an indictment which she refused to sign. On January 27-28, 1940 the Kiev provincial court sat in session. Nun Maria refused to plead guilty or give any depositions concerning the activity of Schema-Abbess Michaela, declaring that since Soviet power did not recognize God, she could not recognize Soviet power. On January 28, 1940 she was sentenced to ten years in the camps with confiscation of property and disenfranchisement for three years. She was sent to Karly, where she died on September 22, 1943.

Nun Anastasia (Georgievna Lupandina), the sister of Nun Maria. She was born on October 22, 1910 in Orel into a noble family, and received an elementary education. She lived in Kiev, working in a restaurant. She was a close assistant of Abbess Michael and Archimandrite Michael. In 1937 she was secretly tonsured in the monastery. On August 17 she was arrested in Kiev for being “an active participant in an anti-Soviet organization in the form of an underground monastery”, and as being

a leader of one of the cells “of an ecclesiastical-monastic group, heading a funeral procession and organizing the massive gatherings that followed under the form of commemorations of Schema-Abbess Michaela”. Her detention in prison until the sentence was prolonged until December 20, since it had been suggested to the police authorities that they “check the juridical basis of the acquisition of houses, and by means of investigation ascertain who really owned them, for which civil suits against the former owners of the houses were required”. On December 31 she was presented with an indictment which she refused to sign. On January 27-28, 1940 the Kiev provincial court sat in session. Nun Anastasia refused to plead guilty or give any depositions concerning the activity of Schema-Abbess Michaela, declaring that since Soviet power did not recognize God, she could not recognize Soviet power. On January 28, 1940 she was sentenced to ten years in the camps with confiscation of property and disenfranchisement for three years. She was sent to Amurlag in Khabarovsk region, where she worked as a nurse in the camp hospital. Later she was transferred to Karlag, from where she was released and sent to Novosibirsk province. On April 16, 1956 she was released from exile and returned to Kiev. Nothing more is known about her.

Monk Nicholas (Lukyanovich Silian). He was born on December 4, 1880 on Zeleny Gay khutor, Poltava province, and received an elementary education. From 1934 he was a novice of Abbess Michaela, and in 1927 was secretly tonsured in the monastery. From 1930 he was living in Kiev and working as a watchmen on a building site. On August 17 he was arrested in Kiev for being “an active participant in an anti-Soviet organization in the form of an underground monastery”, and as being a leader of one of the cells “of an ecclesiastical-monastic group, heading a funeral procession and organizing the massive gatherings that followed under the form of commemorations of Schema-Abbess Michaela”. His detention in prison until the sentence was prolonged until December 20, since it had been suggested to the police authorities that they “check the juridical basis of the acquisition of houses, and by means of investigation ascertain who really owned them, for which civil suits against the former owners of the houses were required”. On December 31 he was presented with an indictment which she refused to sign. On January 28, 1940 he was sentenced to ten years in the camps with confiscation of property and disenfranchisement for three years. He was sent to a camp. Nothing more is known about him.

Archimandrite Michael himself was also detained on the day of the funeral, but, being without documents, concealed his real surname, calling himself an old monk, and was released on the same day. On the instructions of Archimandrite Michael, the documents registering the arrested nuns were immediately rewritten in the names of nuns who were at liberty, in order that the private houses bought by the monastery should be retained. Copies of the acts were bought for money in the office of the notarius. Archimandrite Michael himself, fearing arrest, left Kiev for the Donbass in September, 1939, settling in one of the branches of the Kiev Stavropegial monastery in the village of Zaitsevo. There he lived illegally for five months, and it was only in April, 1940 that he returned to Kiev, taking upon himself the direction

of the illegal monastery. In November, 1940 he settled in Irpen, having been warned of his forthcoming arrest.

Schema-Monk Epiphanius relates an incident that took place at about this time:

"The elder suddenly woke up everyone in the night:

"Quick, children, quick!... Remove the whole of the "church", take it all away. A terrible 'demon' is coming towards us... Quick, quick!..."

"There never was a time when a 'summons from above' deceived him. The fierce, evil chekists appeared, but they found nothing in the flat and were extremely surprised:

"What's this? It smells of a church, but there's no church!"

"The grace of God, through the unceasing prayers of the elders, Matushka Michaela and Batiushka Michael, had hidden all access to the secret church..."

"But Batiushka asked his guests to sit at table. The table itself 'invited' them. Reluctantly, they agree, and he treated them to everything that was unobtainable anywhere in Soviet times... But Batiushka's admirers brought him everything, and he distributed what they brought first of all to the persecutors... And in the end they threw off the mask of severity, the face of the beast, and began to be 'good people'. And he was with them as one who sincerely loved them. And involuntarily they were compelled to come under the influence of the one who loved them, and became, albeit for a short time, different... The elder loaded them with costly gifts for their homes. And they, seeing such undoubted sincerity on his part, were unable not to repay him with kindness in return. The ice melted, the enemies became friends... In all this there was evident help from above!"

The investigation with regard to the case of the Kiev Stavropegial monastery was set in motion on October 4, 1939, and in November-December new arrests were made, both in Kiev and in the branches of the monastery in many provinces of the Ukraine. During the searches in the flats of the nuns many old church books, icons and gold objects for church use were removed, as well as the whole correspondence of Schema-Abbess Michaela with other monasteries. As material exhibits in the affair portraits of Schema-Abbess Michaela were taken. They had the inscription: "Peace to this house, by the mercy of God Schema-Abbess Michaela, the holy, God-bearing and great one. Come to me, all ye that labour and are heavy-laden, and I will give you peace". Also requisitioned was a church calendar of 1916, on the cover of which was a portrait of the heir, the Tsarevich Alexis Romanov, a magazine with a photograph of the royal family of the Romanovs and a portrait of Tsar Nicholas II. Found during the searches and destroyed were 58 old books and many icons "having no relationship to the case, having no value and not returnable". Also

requisitioned during the searches were gold objects, money, property and five private houses registered in the names of the arrested.

In the "Indictment" drawn up on December 31, 1939 against ten active members of the monastery, it was emphasised that the investigation had established the existence "over a period of years a many-branched anti-Soviet ecclesiastical-monarchical organization in the form of an underground monastery of the True Orthodox Church, founded and headed by Schema-Abbess Michaela, whose participants were worked over in a monarchical spirit and who were entrusted with conducting anti-Soviet work, entering into fictitious marriage with an anti-Soviet intent, attracting young people, tonsuring them into monasticism, and implanting similar cells in a series of regions of the Kiev, Kirovograd, Poltava and other provinces".

It is evident that during the interrogations one of those arrested named Archimandrite Michael as the leader of the monastery, since an All-Union search-warrant was issued against him and the remainder of the nuns who had managed to hide from arrest, while their case was changed from a group case to an individual one.

Monk Nestor (Kondratyevich Klyuchnik (Klyushnik)). He was born in 1908 in Ivangorod, Alexandrovsky uyezd, Yelisavettgrad province into a peasant family. He finished seven classes at secondary school. He lived in Tarasovka, working as a joiner. From 1926 he was a novice in the monastery. In 1927-28 he was hiding Abbess Michaela in Tarasovka. From 1931 she was living in Kiev and working as a joiner. In the same year he was tonsured. On December 12, 1939 he was arrested in Kiev for being "an active participant in an anti-Soviet organization in the form of an underground monastery", and on December 31 was indicted. On January 28, 1940 he was sentenced in accordance with articles 54-10#2 and 54-11 of the Ukrainian Criminal Code to ten years in the camps with confiscation of property and restriction of rights for three years. On February 17, 1940, this sentence was confirmed by the Collegium of the Supreme Court of the Ukrainian Soviet Socialist Republic. He was sent to a camp. Nothing more is known about him.

Nun Euphrosyne (Panteleimonovna Klyuchnik (Klyushnik)). She was born in 1913 in the village of Yaroshevka, Talalayevsky uyezd, Chernigov province, and received an elementary education. She lived in Kiev, working as a cleaner in a sewing factory. From 1929 she was a novice of Abbess Michaela. In 1932 she was secretly tonsured in the monastery. On December 11, 1939 she was arrested in Kiev for being "an active participant in an anti-Soviet organization in the form of an underground monastery", and on December 31 was indicted. During her trial in a Kiev provincial court she declared that she "had not submitted to Soviet power and would not submit to it". On January 28, 1940 she was sentenced in accordance with articles 54-10#2 and 54-11 of the Ukrainian Criminal Code to ten years in the camps with confiscation of property and restriction of rights for three years. On February 17, 1940, this sentence was confirmed by the Collegium of the Supreme Court of the

Ukrainian Soviet Socialist Republic. She was sent to a camp. Nothing more is known about her.

Nun Euphrosyne (Stepanovna Shamraj). She was born in 1865 in the village of Berezhnyaki, Smelyan uyezd, Kiev province, and received an elementary education. She lived in Kiev and was a novice of Abbess Michaela. Later she was tonsured. On November 27, 1939 she was arrested in Kiev for being “an active participant in an anti-Soviet organization in the form of an underground monastery”, and on December 31 was indicted. During her trial in a Kiev provincial court she declared that she “had not submitted to Soviet power and would not submit to it”. On January 28, 1940 she was sentenced in accordance with articles 54-10#2 and 54-11 of the Ukrainian Criminal Code to ten years in the camps with confiscation of property and restriction of rights for three years. On February 17, 1940, this sentence was confirmed by the Collegium of the Supreme Court of the Ukrainian Soviet Socialist Republic. She was sent to a camp. Nothing more is known about her.

Monk Nicholas (Ivanovich Pluzhnik). He was born in 1890 in the village of Fedvar, Yelisavettgrad uyezd, Odessa province. He went to a zemstvo school. He lived in Kiev, working as a labourer in a factory. In 1931 he was secretly tonsured in the monastery. In the night from November 13 to 14, 1939 he was arrested in Kiev for being “an active participant in an anti-Soviet organization in the form of an underground monastery”, and on December 31 was indicted. On January 28, 1940 he was sentenced in accordance with articles 54-10#2 and 54-11 of the Ukrainian Criminal Code to ten years in the camps with confiscation of property and restriction of rights for three years. On February 17, 1940, this sentence was confirmed by the Collegium of the Supreme Court of the Ukrainian Soviet Socialist Republic. He was sent to a camp. Nothing more is known about him.

Monk Semyon (Trofimovich Pluzhnik). He was born in 1899 in the village of Fedvar, Yelisavettgrad uyezd, Odessa province. He lived in Kiev, working as a labourer in a factory. In 1932 he was secretly tonsured in the monastery. On November 27, 1939 he was arrested in Kiev for being “an active participant in an anti-Soviet organization in the form of an underground monastery”, and on December 31 was indicted. On January 28, 1940 he was sentenced in accordance with articles 54-10#2 and 54-11 of the Ukrainian Criminal Code to ten years in the camps with confiscation of property and restriction of rights for three years. On February 17, 1940, this sentence was confirmed by the Collegium of the Supreme Court of the Ukrainian Soviet Socialist Republic. He was sent to a camp. Nothing more is known about him.

Monk Nicholas (Mitrofanovich Kaschenko). He was a monk in the secret monastery and the leader of a group of monastics in Yaroshevka, Sumy province. In 1939 he was arrested and sentenced to ten years in the camps. Nothing more is known about him.

Novice Euphrosyne (Karpenko). She was a novice of Abbess Michaela. In 1940 she was arrested and sentenced to three years' exile and sent to Khabarovsk region, where she died and was buried.

On March 20-27, 1940 one monk and three nuns who were being hunted in accordance with the All-Union search-warrant were discovered and arrested. After four months of interrogations, on July 27, 1940, they were all sentenced to from 3 to 6 years intensive labour in accordance with articles 54-10#2 and 54-11 of the Ukrainian Criminal Code.

Monk Porphyrius, in the world Procopius Filippovich Ratushny. He was born in 1897 in the village of Ivangorod, Alexandrovsky uyezd, Yelisavettgrad province in a peasant family, and received an elementary education. He worked in the fields. In 1916 he was recruited into the army. In 1918, after demobilization, he returned to his native village and took part in Jewish pogroms. In the middle of the 1920s he was brought to trial for non-payment of taxes. In 1929 he moved to Kiev, working as a conductor in a tram park. From 1935 to 1938 he was in prison. After his release he was secretly tonsured in the monastery. On May 22, 1940 he was arrested in Kiev for being "an active participant in an anti-Soviet organization in the form of an underground monastery", and on July 27 was sentenced to five years in the camps with disenfranchisement for three years. He was sent to a camp. Nothing more is known about him.

Nun Justina (Pudovna Osadchaya). She was born in 1885 in the village of Rebedailovka, Kamensky uyezd, Yelisavettgrad province into a peasant family, and received an elementary education. Until 1929 she worked in the fields. Then she went to live in Sovki, near Kiev, working as a cleaner in a factory. She became a secret nun in the monastery, and was a messenger and an active preacher. On the night from March 26 to 27, 1940 she was arrested in Sovki for being "an active participant in an anti-Soviet organization in the form of an underground monastery", and on July 27 was sentenced to six years in the camps with disenfranchisement for three years. She was sent to a camp.

Nun Barbara (Porfiryevna Ischenko). She was born on December 30, 1912 in the village of Rebedailovka, Kamensky uyezd, and finished four classes in secondary school. She lived in Kiev working as a cleaner in a sewing factory. In 1931 she was secretly tonsured in the monastery. On November 24, 1939 she was arrested in Kiev for being "an active participant in an anti-Soviet organization in the form of an underground monastery". She was indicted on December 31, 1939, and on January 28, 1940 was sentenced to three years in the camps conditionally with a three-year probation period. She was released but placed under constant surveillance. In the night from May 20 to 21 she was again arrested. In her house they found gold and silver utensils belonging to the monastery bricked up in the stove, and two monarchical slogans "O God, save the Tsar". On July 27 she was sentenced to three years in the camps with disenfranchisement, and was sent to Kraslag. On May 21, 1943 she was released from camp and went underground. At the beginning of the

1950s she returned to Kiev, but with the beginning of mass arrests she hid outside the city. An All-Union search warrant was issued for her, which was rescinded on August 3, 1951. After 1956 she lived in Kiev, where she died on December 19, 1986.

Nun Matrona (Trofimovna (Timofeyevna) Pluzhnik-Shamraj). She was born in 1911 in the village of Zhabotin, Kamensky uyezd, Yelisavettgrad province into a peasant family, and received an elementary education. In 1919, after the death of her parents from hunger, she became a housemaid in families. In 1926 she became a novice of Abbess Michael. In 1930 she moved to Kiev, where she worked as a tailor in a sewing factory. In 1931 she was tonsured secretly in the monastery. She was an active preacher and the treasurer of the monastery. In 1939 she took an active part in the burial of Abbess Michaela. Then she went to Irpen. In the night from March 20 to 21, 1940 she was arrested there as “an active participant in an anti-Soviet organization in the form of an underground monastery”. On July 27, 1940 she was sentenced to six years in the camps with disenfranchisement for three years. She was sent to Sevurallag (Verkhne-Turinsk, Sverdlovsk province), where she worked loading and laying out logs. Later she did domestic work in the barracks. In March, 1944 she was released early because of illness. She returned to her native village, but in 1945 moved to Irpen while doing seasonal logging work. On July 11, 1949 she was arrested for being “a participant in an illegal anti-Soviet organization of the True Orthodox Church”, and on December 3 was sentenced to five years’ exile. She was sent to Northern Kazakhstan. Nothing more is known about her.

In the first days of June, 1940, Archimandrite Michael wrote an akathist to Schema-Abbess Michaela, whom he represented as “the All-Russian autocrat and anointed of God”. In it he praised the house of the Romanovs and affirmed that tsarist power would be restored in Russia. When the artist Paul Savitsky (who, according to one source, became a secret bishop of the Catacomb Church later) appeared in Kiev in May, 1941, and was secretly tonsured and accepted into the illegal monastery, this akathist was rewritten by him on good paper and in an artistic manner, with a three-coloured frame around the pages in the form of a tsarist flag and the depiction of tsarist crowns in the corners. But then, on the instructions of Archimandrite Michael, Savitsky mounted the icon with the inscription “of the holy Chief Commander Michael and his miracles”. The icon portrayed the Archangel Michael sitting on a horse and striking a serpent. Moreover, “instead of the serpent there was a portrait of one of the leaders of the party and of the Soviet state [Stalin], as a simply of atheism”.

Before the war, Fr. Michael turned to the young monks and said: “Don’t go to the war. For whom will you be fighting? Will it not be for your tormentors?”

With the coming of the Germans he was able to conduct open services in the church. In September, 1941 the Kiev Stavropegial monastery became legal and was registered in the Department of Culture and Propaganda of the State Commissariat under its former name. In the summer of 1942, on the orders of Archimandrite Michael, Nuns Elizabeth Artemenko and Olga Kosach went to the Gestapo and

declared that Schema-Abbess Michaela had not been the mother of Molotov and had no relationship with him. This declaration was elicited by the fact that the Germans wanted to destroy her grave.

In February, 1943 Archimandrite Michael wrote to Bishop Panteleimon (Rudyk), head of the Kievan diocese of the Ukrainian Autonomous Church (who later joined the Russian Church Abroad, and then, after a series of scandalous incidents, joined the Moscow Patriarchate), asking for permission to open a house church of the Kiev Stavropegial monastery at Sadovaia street, 17-6. Here there had been above-ground services since the arrival of the Germans, but without official permission. In April, the warden of the church went to Bishop Panteleimon to receive his resolution. Panteleimon read the declaration and wrote "I bless" on it with the date. Archimandrite Michael then asked Paul Savitsky to make copies of this resolution. It was then given to the head of the Department of Culture and Propaganda of the State Commissariat, which in June, 1943 gave written permission for the opening of a house church dedicated to All Saints in Sadovaia.

Here Archimandrite Michael celebrated services every day. They were attended not only by the monastics, but also by many of the local population, both educated and simple people, who were drawn by the archimandrite's reputation as a healer and elder. The icon of "the Chief Commander Michael and his miracles" was put in the church, and the akathist to Schema-Abbess Michaela was read constantly.

Archimandrite Michael was not in communion with either of the two official churches in Kiev at that time - the Ukrainian Autonomous Church and the Ukrainian Autocephalous Church. But clergy from those Churches who visited the monastery and recognized Archimandrite Michael were invited to join in common services.

However, Schema-Monk Epiphanius has preserved the following incident:

"Two bishops came to see the elder. His conversation with them was strange. The elder answered their thoughts, and they were silent. The bishops themselves were amazed (one of them was called Panteleimon, and the other - Leontius) at the elder's gift. Meanwhile, Fr. Peter [Savitsky] had received the blessing of these 'bishops'. The elder did not see this. As the 'bishops' were leaving, the elder looked at Peter and cried out in surprise:

"Peter! But you are so black, as if you had been covered with soot! Is that they've "blessed" you? Come here, come here..."

"And the elder took Peter's head, and, as if rubbing or washing off some 'soot', did not let it out of his hands:

"Look what they've done to you!"

Archimandrite Michael had difficult relations with Bishop Panteleimon, since the latter was constantly checking up on the monastery. Denunciations would be sent to the German authorities saying that Fr. Michael was not a true priest. He was asked to produce documentary proof of his history as a priest, so that the registration of the church and monastery could go ahead. This was difficult, since all his documents had disappeared during his numerous arrests. It was then that Paul Savitsky prepared several fake documents under Archimandrite Michael's direction: (1) on the sending of A.V. Kostiuk, the superior of the Assumption church in Smela, "signed" by Bishop Nicholas of Cherkassy and Chigirin; (2) on the awarding of A.V. Kostiuk with a missionary cross "signed" by Bishop Philaret of Cherkassy and Chigirin. (3) on the confirmation of Patriarch Tikhon's order making A.V. Kostiuk an archimandrite, "signed" by Bishop Athanasius of Svir and Belotserkov'; (4) on the awarding of A.V. Kostiuk with a missionary cross, "signed" by Bishop Athanasius; and (5) various other documents, such as the witness of the Theological Academy, a gramota of the Patriarch, etc.

Later, at his investigation by the reds, Archimandrite Michael would affirm that all the documents that had been found in hiding-places had been prepared on his instructions by Paul Savitsky, since Patriarch Tikhon's order making him "stavropegial archimandrite" had been given by him to Bishop Athanasius in 1925, while the other documents had been lost. And he explained that the other documents had been made by him, not with aim of deceiving, but to confirm his priestly activity in case they should be demanded by the occupation authorities on registering the monastery and opening the house church.

Rumours about the official opening of a church of the illegal Kiev monastery spread throughout Kiev and the region, and the church of All Saints began to be visited by large numbers of people from the provinces. This created great difficulties because of its small size. At the same time the believers brought many contributions in the form of money and food. This gave Archimandrite Michael the idea of building a new church.

Since Bishop Panteleimon had given permission only to open the house church, and had refused Archimandrite Michael's request to give permission for the building of a new church, it was decided to circumvent Panteleimon and build the church without his knowledge. Archimandrite Michael and Paul Savitsky in the name of the monks, nuns and believers of the villages of Alexandrovskaja Sloboda, Chekalovki and Pervomajsk drew up a collective petition to Bishop Panteleimon with the request that he permit the building of a new church, insofar as the inhabitants of the above-mentioned villages did not have their own church, since the previously existing one had been destroyed by the KKVD.

Paul Savitsky put a false resolution of Bishop Panteleimon saying "I bless" on the declaration, using for this purpose the real resolution signed earlier by Panteleimon for the church of All Saints.

The warden of the church went again to the State Commissariat with this false document. The President of the Department of Culture and Propaganda asked various questions: who would be the superior of the new church, how far was it from the villages in question, where would the building be, how far was it to the nearest functioning church, how many young people and old people there were in the monastery, on what funds would they build the church. Detailed answers were given to all the questions, and in a few days the permission of the occupation authorities was obtained.

The engineer Alexander Verbitsky drew up the plans for the church and later supervised its construction. It began on January 18, 1944. Both monastics and laity took part in the work. Officials from the State Commissariat often came to check up on the building. They warned Archimandrite Michael that if there were any violations of German rules, the monastery would be closed and he would be held responsible. Although Archimandrite Michael spoke German, he decided to carry on all negotiations with the authorities through an interpreter, a young Jewish girl...

"But we object!" said one of his novices.

Batiushka only replied:

It has to be like this, children!" And he added tenderly: "But how stupid you are, Peter..."

Later, the wisdom and foresight of the elder were revealed... The Germans left, and the reds arrived. They interrogated the elder:

"What dealings did you have with the Germans?"

And he called his translator, the Jewess - her witness was beyond suspicion.

Using the false documents "signed" by Bishop Panteleimon, Archimandrite Michael tried to obtain permission to open one more church on the site of the ruined Goloseyevsky monastery. But permission was refused.

Denunciations continued to pour in to the Gestapo, so three searches were conducted in the monastery in connection "with information provided to the Germans that Soviet partisans are being concealed in the monastery". Archimandrite Michael made a declaration to the State Commissariat that if partisans appeared he would "consider it his duty to let the police know". This later became a serious accusation against him; he was accused of cooperating with the Germans. But he explained that these words were said "to please them, but he had no intention of giving up Soviet partisans to the German authorities and did practically nothing in this regard".

On Archimandrite Michael's orders, two basements with hiding-places were built in the new church. Various church utensils, books and icons were hidden there.

During the whole of the German occupation November 15th was celebrated with special triumphalism in the monastery. During the service gifts were offered to Archimandrite Michael: bread, cakes and apples. The choir sang "Many years". During the celebration the monk Porphyrius Romancha congratulated Archimandrite Michael on the anniversary of his anointing, and offered to him, as if to the tsar, the three-coloured flag.

Batiushka healed many people from illnesses. He also delivered them from great misfortunes. For example, the Germans, in order to punish a village for harbouring partisans, surrounded it and were preparing to burn it down together with its inhabitants. The unhappy people sent off a messenger to Batiushka, a nineteen-year-old girl, to tell him about the deadly danger. The girl ran to the place where Batiushka was living - she had been to him before. And she told him everything, weeping bitterly and asking him to pray. The elder calmed her, gave her a present and sent her off to the village to say that they should all stay calm:

"The Germans will not burn down the village!"

And what do you think? The girl came to the village, where there was great joy. The Germans had decided not to punish the villagers because of the partisans. And they all understood that the prayer of the elder had effected this. And the villagers collected a large sum of money and handed it over to the elder for the construction of a church, while others offered the price of some cows, etc. But some were tempted to think: where does the Kievan elder acquire such large resources, so that he is able both to build a church and feed people?

Batiushka Michael had the gift of clairvoyance. For brevity's sake we shall recount just one instance of it.

One day one of his numerous novices was working in his kitchen-garden. And all the time he was near her and speaking to her about the glory and power of martyrdom, saying that nothing can happen to a believer which is not for his spiritual benefit, provided that that person watches over his soul. Martyrdom is a particularly exalted means by which the Lord calls a person to Himself. It is a great and glorious path. Martyrdom can be either in front of everyone, or it may be secret, in the presence of God and the Heavenly Church. But in either case the Lord blesses one to receive it...

"We heard these words without understanding why Batiushka was saying them as if only to this novice. And with such attention did he accompany her, blessing her with a special blessing as if he were saying farewell to her:

"Remember that God's blessing has been given to you for everything that may happen to you. Pray, pray, pray, do not cease from praying!"

Now in that flat during the German occupation there was a secret chekist. Did she know who he was and what kind of man he was? That very day he with another man decided to kill his landlady out of fear that she would betray him. And when she arrived home they set about their business. Dasha replied to all questions with silence.

Once the investigator said to her: "If you don't renounce Michael, we shall shoot you."

She replied: "It's a great thing - a bullet in the head, and immediately into the Kingdom of Heaven."

She was bound and abused. And to stop her crying out they stuffed rags into her mouth. They did this in such a way that the rags were not only in her mouth but in her stomach, as was revealed in the post-mortem on the tortured one... But the elder knew this and prepared her to bear with courage the frightful torments which the Lord sent to test her, in accordance with the inscrutable ways of His Providence...

After the departure of the Germans from Kiev, Archimandrite Michael tried to register the monastery, and handed in to the city soviet a fictitious list of more than 100 church servers and monastics, putting ordinary monks down as priests, increasing the number of years that the monks had been in monasticism, and adding years to the younger ones. It was important for him to show that the main inhabitants of the monastery were old, and since there were rumours that not only men, but also girls were being recruited into the army, he significantly increased the age of the young nuns on the list.

In December, 1943 there began the first arrests of the monastics and believers of the Kiev Stavropegial monastery. On December 30 Fr. Michael was arrested for being "the leader of a church-monarchist organization".

The elder often said that no-one would know where his grave would be. And so it turned out. He knew both the day and the hour when they would arrest him. On the eve he said to his novice:

"Tomorrow come with your cassock. We shall have 'guests'!.."

He arrived as the elder had ordered him, suspecting nothing. At the appointed hour the elder himself put on his cassock and ordered his novice to put his on... And then came the chekists:

"Are you (surname, Christian name, patronymic)?"

"Yes."

"And who is this?"

"This is my secretary, Hieromonk (such-and-such)."

The procurator's order for his arrest was read out. And they led them away to the MGB (KGB) prison. In the "order of investigation" the elder underwent repeated beatings in a particular place with rubber hoses. And when the hands of those who were beating him became tired, they continued with their feet. After this beating the elder lost consciousness. In this condition they carried him into a one-man cell where they left him motionless. When he came to, he was unable to stand and was tormented by a terrible thirst. Days passed and he began to move... And they again subjected him to beating until loss of consciousness. This was repeated several times.

This was a specially premeditated and refined method of execution. They were killing the holy elder slowly. They suspected that he was of royal descent... And this slow killing was carried out in the following manner. They placed him face downwards on the floor. His hands were spread out in the shape of a cross, one on the right and the other on the left. There were four executioners. One was stationed on each hand. These people changed places. While two were beating, two were standing on the hands of the elder, resting. They bared his spine, pulling his cassock over his head. But when the hands of all four were tired, they beat him with their feet. At this point the elder lost consciousness.

The highest-ranking jailors took part in this beating, namely: the Procurator of the Ukrainian republic, the head of the prison's NKVD, the senior interrogator and the personal interrogator of Elder Michael. The elder himself related all this to someone before he died.

In addition to Archimandrite Michael himself, the following were arrested: **E.F. Artemenko, M.A. Brigida, M. Garkavenko, T. Garkavenko, V.A. Zhila, P.G. Ivakhnenko, O.P. Kosach, M. Kaschenko, E.I. Mironenko, U.A. Romancha, P.P. Savitsky and A.I. Salyga.** They were accused of being "participants in an ecclesiastical-monarchist organization conducting anti-Soviet agitation in the midst of the population".

On July 29, 1944, according to a Resolution of a Special Conference attached to the People's Commissar of Internal Affairs of the USSR, all the accused were sentenced to between 5 and 10 years in an intensive labour camp in accordance with articles 58-10 and 58-11 of the Ukrainian Criminal Code.

The cases of Archimandrite Michael and Paul Savitsky were put into a special section because of the presence in them of "links with the German intelligence organs". Archimandrite Michael was accused of "organizing an anti-Soviet monarchist group in the monastery, of systematically carrying out molebens for Tsar

Nicholas II and his family, of keeping the three-coloured flags and portraits of the royal family in the monastery, and of conducting anti-Soviet defeatist agitation amidst the population through his group, 'foretelling' the destruction of Soviet power and the establishment on the territory of the USSR of the tsarist monarchy, of giving refuge in the monastery to people fleeing from punishment for treacherous anti-Soviet activity during the German occupation or disobeying the call-up into the Red Army".

During the investigation Archimandrite Michael said that he belonged "to the Ancient Conciliar Orthodox Catholic Church", that until 1925 he had submitted to Patriarch Tikhon, but that after his death "he submitted to no ecclesiastical centre or episcopate" since, in his opinion, "there was no duly ordained Patriarch", but they were living through an "interpatriarchate".

Services in the church led by him were carried out in a conciliar manner, in the presence of several priests and two or three deacons, on the basis of the monastic rules. Considering himself the direct heir and spiritual son of Schema-Abbess Michaela, he acted "exclusively for the preservation of his 'I' in spiritual purity and in accordance with the ecclesiastical canons". Therefore at the places in the services appointed by the Typicon he used to commemorate Nicholas II and his crown. Moreover, he did this consciously, in accordance with the rules of St. John Chrysostom, in which it is indicated that all Orthodox Christians must pray for the kings, without saying whether they were dead or alive. He welcomed the commemoration of the tsar and the keeping of his portraits and three-coloured flag, which were brought by various people to the monastery, since the three-coloured red-blue-white flag was considered by him to be the symbol of Russia, the real Russian flag.

To the questions of the investigator concerning the Christian world-view and the teaching of the Orthodox Church, in accordance with which "there is no power that is not of God", and "let every soul obey the powers that be", he said with conviction that he could not recognize Soviet power since it denied God. For him a truly Russian power could only be that power which "did not persecute or oppress, but created conditions [suitable] for the life of believers". It was precisely for that reason that he did not recognize and hated Soviet power, since under it he had been arrested by the GPU-NKVD-NKGB four times, and had been kept under guard for extended periods, and for 25 years had been forced, under the pressure of the Soviet codices and laws, to live illegally in the flats of parishioners, without a passport or registration. And he considered it inevitable that in the future there would be established an autocracy in Russia in place of the existing system.

To the question of the investigator concerning recognition of the existing ecclesiastical hierarchies, Archimandrite Michael declared that he considered them to be "not canonical, that is, they had departed from the bosom of the Catholic Apostolic Church since they had ceased, without conciliar decree, to commemorate the royal house of the Romanovs". For him all the legalized clergy belonged to

Soviet power, and all the functioning churches in Russia and the Ukraine were institutions of the NKVD. He considered Metropolitan Sergius Stragorodsky, who had been elected "patriarch", to be a supporter of the Bolsheviks, fulfilling all the commands of the NKGB, and did not recognize him as "patriarch".

Archimandrite Michael was convinced that he was a clergyman "strictly fulfilling the canons and rules of the Conciliar Apostolic Orthodox Church", and so had the right to call himself "the only locum tenens of the patriarchal throne". And after his anointing to the kingdom by Schema-Abbess Michaela a part of the clergy and monastics had begun to glorify him since 1929 as "Patriarch of All Russia", "Ecumenical Patriarch" and "Tsar". Specially composed chants and sermons were given for him as "Patriarch of All Russia".

Archimandrite Michael did not recognize the division into union and autonomous republics since Russia, in his opinion, had to be one and undivided. He called the Ukraine only Little Russia, the word "Ukraine" was for him foreign, he did not know the Ukrainian language and did not want to know it. He recognized only the old orthography of the Russian language. He did not recognize the Soviet calendar and used only the old one.

After the occupation of Kiev by the Germans, Archimandrite Michael used to tell the monastics and those who visited him that in seven years after the coming of the Germans the power of the Tsar would be established in Russia. As confirmation of his prophecy he told about a wanderer named Micah who visited him in September, 1941 and told him that the Germans would not be long in Russia, but that Soviet power also would not last, and the power of the Tsar would be established. When Archimandrite Michael asked Micah who would bring about the coming of the tsar, he replied that Moscow itself would do it.

Many people said during the investigation that when, in the summer of 1943 the advance of the Red Army became known, Archimandrite Michael had assured the parishioners that it would not be the Red Army that would come, but the Russian Army, by which the pre-revolutionary order would at last be restored, the old military titles would be introduced, and the orders of Suvorov, Kutuzov and Alexander Nevsky would be established.

The most serious of the accusations hurled at Archimandrite Michael was that he had "close relations with representatives of the punitive organs of the German authorities, from whom he received the task of flushing out Soviet partisans". At the end of the investigation, Archimandrite Michael recognized himself guilty only of one thing, that "throughout the existence of the Kiev Stavropegial monastery which he directed, he had conducted active monarchical work against Soviet power". He justified his giving deliberately false information about the members of his monastery to the state organs on the grounds of the necessity of defending them.

Monk Paul Savitsky, the artist of the monastery, recognized and signed the accusation that he had prepared “anti-Soviet icons” and false passports, certificates and other documents for the participants in the illegal monastery.

The investigation recommended that “the highest penalty – shooting” should be applied to Archimandrite Michael and ten years in the camps to Paul Savitsky.

On November 25, 1944, according to a Resolution of a Special Conference of the People’s Commissar of Interior Affairs of the USSR, Archimandrite Michael was sentenced to be shot and all his personal property confiscated. The sentence was carried out on December 21, 1944.

In March, 1957 Euphrosyne Vasilyevna Savitskaya made an official inquiry about her brother and Archimandrite Michael, and received the reply that Alexander Vasilyevich Kostyuk had been sentenced to 10 years in an intensive labour camp, and that, “being in prison, on December 21, 1945, he died from uremia of the kidneys’. On July 29, 1989 he was finally rehabilitated.

There are indications that Archimandrite Michael was a secret bishop.

Also sentenced in the 1944 trial were:

Hieromonk Peter, in the world Paul Petrovich Savitsky. He was born in 1914 in the village of Yaroshevka, Talalayevsky region, Chernigov province. In the 1930s, being a talented artist, he drew money, with which he bought food at the bazaar, thanks to which his family survived in the years of famine. In 1932 he was tonsured by Abbess Michael with the name Peter in Pusche-Voditsy. In 1932 he was arrested in the Talalayevsky region for forging documents, and in 1933 was sentenced to two years in the camps. He was sent to a labour colony, from where he fled in 1933. He lived secretly with relatives in Yaroshevka, but from January, 1934 was hiding in Kiev. In March he went to Kostroma province as a messenger linking with Bishop Macarius (Karmazin). He learned carpentry from a Polish master and worked in Yaroslavl and Kostroma. In December, 1935 he was arrested in Kostroma, and in 1936 was sentenced to five years in a colony. In 1937 he was released from the colony early, and returned to Kostroma, working as an artist in a cinema. From 1938 he was living in Yaroslavl, but in May, 1940 he arrived in Kiev and joined the secret monastery, painting icons and making false documents and certificates. In December, 1940 he was saved from mobilization by a false certificate. On September 19, 1941 he fell into an encirclement and hid himself during the gun battle. He returned to Kiev and became Archimandrite Michael’s secretary. In 1942 he was ordained to the priesthood. On December 30, 1943 he was arrested for being “a participant in a church-monarchist organization”. On November 25, 1944 he was sentenced to ten years in the camps, and was sent to Karlag. On his release in 1956 he returned to his native village. In the 1960s he was arrested again and sentenced to three years in the camps. He was sent to a colony in Dnepropetrovsk. After his release he settled in his native village, where in 1976 he was arrested again and sent

for further investigation to a prison in Kiev. On March 17 he was sentenced to three years in the camps and was sent to Dubrovlag. On October 16, 1978 he was released and returned to Kiev. In August, 1996 he died in Irpen.

Hieromonk Peter, in the world Porphyrius Kirillovich Romancha. He was born in 1877 in the village of Rebedailovka, Kamensky uyezd, Kiev province. From 1919 he was a novice of Abbess Michaela, and in 1922 he entered the Nikolayevsky monastery. In 1924 he was tonsured in the secret monastery. In 1927-28 he hid in his home Abbess Michaela and Archimandrite Michael. In 1929 he was ordained to the priesthood by Archimandrite Michael (?). In 1930 he moved to Kiev and lived illegally on a false passport. On January 9, 1944 he was arrested for being "an active participant in a church-monarchist organization", and on July 29 was sentenced to eight years in the camps and sent to a camp. Nothing more is known about him.

Hieromonk Silas, in the world Savvas Fyodorovich Snegir. He was born in 1896 in the village of Mikhailovskoye-Borschagovka, Kiev province, and received an elementary education. From 1919 he was in obedience to Schema-Abbess Mikhaila. In 1924 he was tonsured with the name Silas. From 1926 to 1927 he was in hiding in the house of Schema-Abbess Mikhaila and Archimandrite Michael. In 1928 he was ordained to the priesthood, and from that time was in an illegal situation. On January 18, 1944 he was arrested for being "a participant in a church-monarchist organization". On July 29, 1944 he was sentenced to five years in the camps, and was sent to a camp. Nothing more is known about him.

Priest Ivan Semyonovich Pustotin. He was a priest in the Baikov cemetery. In January-February, 1943 he was carrying out the duties of the secretary of the monastery and deputy of Abbot Michael. In the spring of 1944 he was arrested for "betraying to the Germans Priest Vishnyakov, the former rector of the church in Baikov cemetery, who before the war was a secret agent of the NKVD organs". He was sentenced to death (?) and shot (?).

Monk Eugene (Petrovich Savitsky). He was born on March 29, 1919 in the village of Yaroshevka, Talalayevsky region, Chernigov province. On finishing school he worked in Yaroslavl and Kostroma. In 1940, at the insistence of Archimandrite Michael, he settled in Irpen, where he worked in a sewing factory. In 1941 he worked as an artist in pre-call-up point. At the beginning of the war he entered the secret monastery, and was saved from call-up by a false certificate saying that he was a student in a medical institute. During the war he worked as an artist on the building of a church. On January 8, 1944 he was arrested for being "a participant in a counter-revolutionary church-monarchist organization", and on July 29 was sentenced to five years in the camps. He was sent to Karlag, from where he was released in 1949 and sent into exile. In 1953 he was released and went to Alma-Ata, then to Southern Kazakhstan. In 1956 he returned to Kiev, and later went to Irpen, where he died on November 3, 2004.

Monk Victor (Alexeyevich Zhila). He was born in 1927 in the village of Gritsivka, Dmitriev uyezd, Chernigov province into a peasant family, and finished seven classes at secondary school. He lived in Gritsivka and worked in the fields. From the beginning of 1943 he was a novice in the monastery. On December 30 he was arrested for being “a participant in a church-monarchist organization”, and on July 29 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Monk Nicholas (Timofeyevich Shurda). He was born in 1925 in the village of Turkenovka, Dmitriev uyezd, Chernigov province into a peasant family, and finished seven classes at secondary school. He was tonsured, and from 1942 was in the secret monastery. On January 12, 1944 he was arrested for being “a participant in a church-monarchist organization”, and on July 29 was sentenced to five years in the camps and sent to a camp. Nothing more is known about him.

Monk Elisha, in the world Andrew Alexandrovich Andrushenko. He was born in 1886 in the village of Berezhovka, Ivanitsky uyezd, Chernigov province into a peasant family, and finished four classes at a village school. In the 1930s, after being dekulakized, he worked as a labourer in the collective farm “Trostyanets”. In 1943 he was tonsured in the secret monastery. He worked there as a doorman and collected alms for the monastery. On January 8, 1944 he was arrested for being “a participant in a church-monarchist organization”, and on July 29 was sentenced to five years’ exile in Kazakhstan and sent to Kzyl-Orde province. Nothing more is known about him.

Monk Metrophanes, in the world Euthymius Alexandrovich Andrushenko. He was born in 1874 in the village of Berezhovka, Ivanitsky uyezd, Chernigov province into a peasant family. In 1934 he joined the secret monastery. In 1937 and 1938 he was arrested, but later released. In 1941 he was tonsured and became a reader in the monastery. On January 8, 1944 he was arrested for being “a participant in a church-monarchist organization”, and on July 29 was sentenced to eight years in the camps and sent to a camp. Nothing more is known about him.

Monk Pachomius, in the world Sergius Mikhailovich Kaschenko. He was born in 1917 in the village of Yaroshevka, Talalayevsky uyezd, Sumy province, and received an elementary education. He lived in Kiev as a labourer. At the end of 1941 he entered the secret monastery, and at the end of 1942 received the tonsure with the name Pachomius. On December 29, 1944 he was arrested for being “a participant in a church-monarchist organization”, and on July 29 was sentenced to five years in the camps. Nothing more is known about him.

Monk Alexis (Ignatyevich Vishnevsky). He was born on October 10, 1918 in the village of Yaroshevka, Talalayevsky uyezd, Chernigov province. In the middle of the 1930s he was working in the Far East, and later – in the Donbass. At the end of the 1930s he was called up into the army and at the beginning of the war was sent to the front. Near Kharkov he fell into captivity and was sent to a camp. When the Red

Army attached Kharkov, all the prisoners of war were thrown into prison, and then, a week later, driven on foot to Poltava. On the road Alexis managed to escape and got to his native village. In 1942 he joined the secret monastery. In the autumn of 1943 he was arrested for being “a participant in a church-monarchist organization”. During the investigation he refused to give any testimonies. Six months later he was taken to a transit point before being sent to the front. Two weeks later, he was sent, since he was a miner, to work in a mine in a camp near Stalino in the Donbass. In 1945 he was released from the camp, but remained in the mine to work as a free worker. Later he moved to Irpen. Nothing more is known about him.

Schema-Nun Ioanna, in the world Barbara Ionovna Braiko (or Irina Mikhailovna Pluzhnik). She was born in 1886 in the village of Vyshgorod, Kiev province, and received an elementary education. In 1907 she joined the monastery of St. Matrona of Chigirinsk, and in 1910 was tonsured. In 1924 she was living illegally, and in 1928 received the schema. She was an ardent preacher, and the choir-master and treasurer of the secret monastery. On January 9, 1944 she was arrested for being “a participant in a church-monarchist organization”, and on July 29 was sentenced to eight years in the camps and sent to a camp, where she died.

Schema-Nun Leucia, in the world Pelagia Gavrilovna Ivakhnenko (also Xenia Semyonovna Shkolnaya). She was born in 1868 in the village of Lirsalovka, Shishinsky uyezd, Orel province, and was illiterate. From 1906 she living in the Resurrection podvorye of the Kiev-Caves Lavra and became a nun. Later she took the schema. From 1924 she was preaching the secret monastery in Cherkassy. In 1930 she was under investigation. She preached in Kiev and Kirovograd provinces. From November, 1941 she was living illegally in Kiev, where, on January 13, 1944 she was arrested for being “a participant in a church-monarchist organization”. On July 29 she was sentenced to five years’ exile in Kazakhstan and was sent to Kzyl-Orde province. Nothing more is known about her.

Nun Sergia, in the world Darya Ivanovna Mironenko. She was born in 1913 in the village of Medvedovka, Chigirinsky uyezd, Kiev province into a peasant family, and received an elementary education. In 1924 she entered the Matronovo-Chigirinsky monastery and became a novice of Abbess Michaela, and then her cell-attendant, before being tonsured. From 1924 she lived underground. In 1940 she became a cell-attendant of Archimandrite Michael. On January 8, 1944 she was arrested for being a participant in a church-monarchist organization. On July 29 she was sentenced to five years in the camps and sent to Karlag. In 1949, after being released from camp, she returned to Kiev. Until the end of her life she looked after the grave of Abbess Michaela, lighting the lampadka every day. At the beginning of the 1960s she bought a little house in Irpen, and later made a house church in it, where she lived with fellow nuns, keeping all the rules of the monastic life. On May 16, 2000 she died in Irpen.

Nun Paraskeva (Ignatyevna Savitskaya). She was the mother of Eugene and Paul Savitsky. In 1931, after the arrest of her husband, she went to Kiev, where she

entered the secret monastery. Later she lived in Irpen. At the end of the 1940s she was arrested in Kiev for being “a participant in a church-monarchist organization”. She was sentenced to eight years in the camps, and was sent to the northern camps. In 1956, after her release, she lived in Irpen, where she died in 1966.

Nun Julitta (Savon). She lived in Smela, and was tonsured secretly in the monastery. On December 30, 1943 she was arrested for being “a participant in a church-monarchist organization”, and on July 29 was sentenced to five years in the camps. She was sent to Vorkutlag, and after her release remained to work in Vorkuta. In 1955 she returned to Smela, and worked in a factory. She constantly went to Kiev to visit the grave of Abbess Michaela. At the end of the 1960s she settled in Irpen in the house Nun Darya (Mironenko), where there was a house church. The nuns lived there, keeping all the rules of the monastic life. She died in Irpen in 1991.

Nun Maria, in the world Olga Pavlovna Nosach. She was born in 1919 in the village of Lipovoye, Talalayevsky uyezd, Sumy province into a peasant family, and received an elementary education. From 1933 she was a novice of Abbess Michaela, and from 1936 she was a nun in the secret monastery. On December 31, 1944 she was arrested for being “a participant in a church-monarchist organization”, and on July 29 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Melchizedeka, in the world Ulita Ivanovna Pluzhnik. She was born in 1884 in the village of Fedvar, Alexandrovsky uyezd, Kiev province, and received an elementary education. From 1904 she lived in the St. Matrona of Chigirinsk monastery, where in 1909 she was tonsured. From 1924 she was living illegally, as a nun of the secret monastery. In 1928 she concealed Archimandrite Michael in her house. She was the dean of the monastery. On December 31, 1943 she was arrested for being “a participant in a church-monarchist organization”, and on July 29 was sentenced to five years in the camps and sent to Karlag. In 1949, after being released from the camp, she returned to Kiev, and constantly visited the grave of Abbess Michaela. In the middle of the 1960s she moved to Irpen into the house of Nun Darya Mironenko, where there was a house church. The nuns lived there, keeping all the rules of the monastic life. In 1985 she died in Irpen.

Nun Irina (Ivanovna Rudenko). She was born in 1880 in the village of Yarovoye, Kamensky uyezd, Yelisavettgrad province in a peasant family, and was illiterate. From 1920 she was a cell-attendant of Abbess Michaela, and in 1922 was tonsured. From 1924 she was an active participant in the secret monastery, and sold crosses, candles and prosphoras. On December 31, 1943 she was arrested for being “a participant in a church-monarchist organization”, and on July 29 was sentenced to five years' exile in Kazakhstan, and was sent to Kzyl-Orde province. Nothing more is known about her.

Nun Antonia, in the world Vera Grigoryevna Rudenko-Ostrik. She was born in 1923 in the village of Yarovoye, Kamensky uyezd, Yelisavettgrad province in a peasant family, and had an elementary education. In 1939 she joined the secret monastery, and in 1940 she became a cell-attendant of Archimandrite Michael. In 1941 she was tonsured. On December 30, 1943 she was arrested for being “a participant in a church-monarchist organization”, and on July 29 was sentenced to five years in the camps and was sent to a camp. Nothing more is known about her.

Nun Ignatia, in the world Agatha Gerasimovna Klyuchnik (or Maria Andreyevna Bregida). She was born in 1907 in the village of Ivangorod, Alexandrovsky uyezd, Yelisavettgrad province into a peasant family, and received an elementary education. From 1935 she was living in the secret monastery and was tonsured. On January 9, 1944 she was arrested for being “a participant in a church-monarchist organization”, and on July 29 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Neonilla (Emelianovna Popova-Muller). She was a nun in the secret monastery. On December 30, 1943 she was arrested for being “a participant in a church-monarchist organization”. On February 10, 1944 she died during investigation.

Nun Parthenia, in the world Anna Grigoryevna Vorona. She was born in 1907 in the village of Yarovoye, Kamensky uyezd, Yelisavettgrad province into a peasant family, and received an elementary education. From 1929 she was a member of the secret monastery, and was tonsured. From 1941 she sold crosses, candles and prosphoras in the monastery. On December 31, 1944 she was arrested for being “a participant in a church-monarchist organization”, and on July 29 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Euthymia, in the world Agatha Ignatyevna Salyga. She was born in 1899 in the village of Tashlik, Rakhmistrovsky uyezd, Kiev province, and received an elementary education. From 1929 she was a member of the secret monastery and was later tonsured. In 1935 she was held under investigation in Cherkassy for non-payment of taxes, and was sentenced to two years in prison, but was released within three months because of her young child. She was an active preacher in Kiev and Kirovograd provinces. On February 4, 1944 she was arrested for being “a participant in a church-monarchist organization”, and on July 29 was sentenced to eight years in the camps and sent to a camp. Nothing more is known about her.

Nun Macaria, in the world Martha Ivanovna Khizhnyachenko. She was born in 1890 in the village of Mikhailovskaya-Borschagovka, Kiev province. From 1909 she was in obedience to Abbess Michaela, while living in the podvorye of St. Theodosius in the Kiev-Caves Lavra. In 1923 she was tonsured. From 1924 she was living illegally, preaching the secret monastery in Kiev and Kirovograd provinces. On August 17, 1939 she was arrested in Kiev, and on January 28, 1940 was sentenced to six years in the camps. In 1941 she was released early in view of the beginning of the

war. On February 3, 1944 she was arrested again for being “a participant in a church-monarchist organization”, and on July 29 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

Nun Elizabeth (Fyodorovna Artemenko). While being a nun in the secret monastery, she carried out the responsibilities of warden in the church of All Saints. On January 22, 1944 she was arrested for being “a participant in a church-monarchist organization”. She was condemned (?). Nothing more is known about her.

Novice Andrew (Vladimirovich Marinin). He was born in 1912 at Staro-Grigoryevskaya station, Sirotino uyezd, Tsaritsyn province into a peasant family, and received an elementary education. In 1941, at the beginning of the war, he was mobilized into the Red Army, but fell into captivity and was sent to a prisoner-of-war camp near Kiev. On his release in 1943 he became a novice in the secret monastery. In the night from January 13 to 14, 1944 he was arrested for being “a participant in a church-monarchist organization”, and on July 29 was sentenced to eight years in the camps and sent to a camp. Nothing more is known about him.

The last cases involving participants in the illegal Kiev Stavropegial monastery took place in 1948-49. On the whole they concerned the monastics arrested in 1939 and freed after serving their sentence in the camps. They were again accused of being active “participants in the illegal anti-Soviet organization, the True Orthodox Church” and of having “carried out anti-Soviet agitation amidst the population in the anti-Soviet underground, propagandising the monarchical ideas of the TOC and collecting monetary contributions for the needs of the illegal monastery”. They were all sentenced to limitless terms of exile in Siberia or the Far North.

*

Hieromonk Barsanuphius (Yushkov). In the 1920s he was serving in Petrograd diocese. He rejected the Declaration of Metropolitan Sergius and joined the Josephites. In the spring of 1934 he arrived in Kiev and was sent to serve in the village of Bolotnya, Mogilev-Podolsk district. In the autumn of 1934 he was arrested and sentenced to three years’ exile and sent to the north. Nothing more is known about him.

*

Priest Vladimir Andreyev. He was born in about 1891 in Myshelovka, near Kiev. During the war under German occupation he served in a church in Cherkassy, but before the retreat of the Germans moved to Myshelovka, where he served in the local church. With the arrival of the Red Army, he went underground, continuing to serve in secret in the homes of believers in Kiev, Myshelovka and Buchanka. He did not recognize the official church. Nothing more is known about him.

*

Nun Maria (Alexeyevna Papakha) was born in 1890 in the village of Nea Dmitrievka, Zolotonoshsky uyezd, Poltava province. On June 20, 1950 she was condemned for being "a member of the Kievan religion organization 'The True Orthodox Church' in Kiev". She was sentenced to ten years imprisonment in accordance with articles 54-10 and 54-11. Nothing more is known about her.

Nun Barbara (Alexeyevna Papakha) was born in 1899 in the village of Nea Dmitrievka, Zolotonoshsky uyezd, Poltava province. On June 20, 1950 she was condemned for being "a member of the Kievan religion organization 'The True Orthodox Church' in Kiev". She was sentenced to ten years imprisonment in accordance with articles 54-10 and 54-11. Nothing more is known about her.

Sergius Ivanovich Romanenko was born in 1912 in the village of Nechayev, Kiev province. He was arrested in Kiev, and on June 20, 1950 was condemned for being "a member of the Kievan religious organization 'The True Orthodox Church' in Kiev". He was sentenced to five years' imprisonment in accordance with articles 54-10 and 54-11 with disenfranchisement. Nothing more is known about her.

Stepan Pavlovich Tsaplya (Chaplya?) was born in 1903 in the village of Demontovo, Zolotonoshsky uyezd, Poltava province. He was arrested in Kiev, and on June 20, 1950 was condemned for being "a member of the Kievan religious organization 'The True Orthodox Church' in Kiev". He was sentenced to eight years' imprisonment in accordance with articles 54-10 and 54-11 with disenfranchisement. Nothing more is known about her.

Tikhon Gordeyevich Savisko was born in 1889 in the village of Leski, Cherkassk uyezd, Kiev province. He was arrested in Kiev, and on June 20, 1950 was condemned for being "a member of the religious community, 'The True Orthodox Church' in Kiev". In accordance with articles 54-10 part 2 and 54-11, he was sentenced to seven years' imprisonment with disenfranchisement. Nothing more is known about him.

Zachariah Trophimovich Malyarenko was born in 1919 in the village of Bogodarovka, Poltava province. In 1950 he was arrested in Kiev, and on June 20 was condemned for being "a member of the Kievan anti-Soviet religious organization, 'The True Orthodox Church' in the city of Kiev". In accordance with articles 54-10 and 54-11 he was sentenced to six years' imprisonment with a diminution of his rights. Nothing more is known about him.

Peter Semyonovich Alexeyenko was born in 1895 in the village of Leski, Cherkassky uyezd, Kiev province. He was arrested in 1950, and on June 20 he was convicted of being "a member of the Kiev community of the 'True Orthodox Church' in Kiev". In accordance with articles 54-10 part 2 and 54-11 he was sentenced to six months deprivation of freedom with disenfranchisement. Nothing more is known about him.

Matrona Yakovlevna Sych was born in 1895 in the village of Fitski, Kiev province. She was arrested in Kiev, and on June 20, 1950 was condemned for being "a member of the Kievan religious organization 'The True Orthodox Church' in Kiev". She was sentenced to ten years imprisonment in accordance with articles 54-10 part 2 and 54-11. Nothing more is known about her.

Pelagia Vasilyevna Kharchenko was born in 1889 in the village of Mikhailovskaya Rubezhovka, Kiev province. She was arrested in Kiev, and on June 20, 1950 was condemned for being "a member of the Kievan religious organization 'The True Orthodox Church' in Kiev". She was sentenced to five years imprisonment in accordance with articles 54-10 part 2 and 54-11. Nothing more is known about her.

Matrona Ivanovna Romanenko was born in 1904 in the village of Nechayev, Kiev province. She was arrested in Kiev, and on June 20, 1950 was condemned for being "a member of the Kievan religious organization 'The True Orthodox Church' in Kiev". She was sentenced to eight years imprisonment in accordance with articles 54-10 and 54-11. Nothing more is known about her.

Eudocia Martynovna Lut was born in 1906 in the village of Mutakha, Poltava province. On June 20, 1950 she was condemned for being "a member of the Kievan religion organization 'The True Orthodox Church' in Kiev". She was sentenced to eight years imprisonment in accordance with article 54-10. Nothing more is known about her.

Natalya Prokofyevna Manko was born in 1889 in the village of Leski, Cherkassk uyezd, Kiev province. On June 20, 1950 she was condemned for being "a member of the Kievan religious organization 'The True Orthodox Church' in Kiev". She was sentenced to eight years imprisonment in accordance with articles 54-10 and 54-11 with disenfranchisement. Nothing more is known about her.

Justina Sidorovna Kaptur was born in 1911 in Kiev. In 1950 she was arrested in Kiev, and on June 20 was condemned for being "a member of the Kievan religious organization 'The True Orthodox Church' in Kiev". She was sentenced to eight years imprisonment in accordance with articles 54-10 and 54-11 with disenfranchisement. Nothing more is known about her.

*

Schema-Archimandrite Anthony, in the world Constantine Matveyevich Zheretienko, was born on December 26, 1865 in the village of Ilovainik, Samara province into a peasant family. From 1887 to 1891 he served in the army as senior clerk of the Kiev infantry junker school, and was given a good report for his work and behaviour. On February 15, 1891 he became a novice in the Kiev Caves Lavra, and served in the chancellery of the Spiritual Council. On November 19, 1891 he was tonsured with the name Clement. On July 22, 1898 he was ordained to the diaconate,

and on May 21, 1900 – to the priesthood. In November, 1900 he fell ill with a flow of blood in the throat and was released from serving and transferred to the Far Caves. In April, 1902 he became spiritual father of the pilgrims in the Bolnichny monastery. From October, 1902 to November, 1904 he was supervisor of the candle factory in the Kitayevo desert. In September, 1903 he became a member of the commission for checking the vestry in the Great church. Later he was appointed econom of the St. Sophia metropolitan house. On August 7, 1913 he was appointed econom of the Lavra. On May 12, 1913 he was raised to the rank of archimandrite, and from September 2 of that year was a member of the Spiritual Council.

On December 6, 1917 he was elected, and on December 23 – appointed as temporarily carrying out the duties of the deputy of the Lavra. On December 30 he was appointed representative of the Lavra at the All-Ukrainian Church Council. On May 26 (or June 3), 1921 he was officially confirmed in his post of monastery deputy. On January 28, 1922 Metropolitan Anthony of Kiev appointed him as temporarily carrying out the duties of superior of the Lavra. On January 22 the Lavra was deprived of all its property by the Bolsheviks. From July 31 Archimandrite Clement was appointed overseer of the building works in the Lavra. He was also a member of the church community “The Kiev Caves Lavra”, which was created out of the Lavra brotherhood and parishioners, and a participant in an agricultural artel. On April 11, 1923 Archimandrite Clement was arrested by the NKVD in the brotherhood hospital, where he was being treated for chronic inflammation of the throat and lungs. He was in the Lukyanov prison until September 23. By the middle of 1924 the Lavra included 557 people, including 498 monks, which was not very different from the numbers in 1917.

After the renovationist coup, the Lavra continued loyal to Orthodoxy, and also retained Church Slavonic the services. In October, the renovationist Metropolitan Innocent received a mandate to perform services in the Lavra, and on October 25 Archimandrites Clement and **Macarius** (Velichko) were arrested by the GPU for resisting the renovationists. The Lavra was handed over to the renovationists, and by December 24 was considered closed. Then 28 Lavra monks, 2 novices and 4 members of the Lavra community were arrested, including: the treasurer **Archimandrite Anthimus** (Yelenitsky), the sacristan of the Dormition cathedral **Hieromonk Euthymius** (Kiriachenko), the ecclesiarch **Igumen Eustratius** (Grumbkov), **Monk Pancratius** Yerkhan), **Hieromonk Anubius** (Rovny), **Hieromonk Vladimir** (Andreyev), the gardener **Hieromonk Karion** (Kondratenko), **Hieromonks Moses** Denisyuk), **Joachim** (Marukhno), **Monk Jerome** (Shastun) and others. Between April 13 and May 19, 1925 all the arrested were released, most after promising not to leave. On August 20 Fr. Clement, Fr. Macarius, Fr. Eustratius and Fr. Anthimus were placed under guard. In November they were released and sent to live in Kharkov.

On February 20, 1928 the case was closed and Fr. Anthimus returned to Kiev, while Fathers Clement, Macarius and Eustratius remained in Kharkov. They entered into opposition to Metropolitan Sergius and carried out secret services in flats. More

than thirty Lavra monks supported them. They wrote about their decision to Metropolitan Sergius, who banned them from serving. From the beginning of 1928 Fr. Clement was under the omophorion of Bishop Demetrius (Lyubimov), and in the autumn, though the mediation of **Igumen Claudius** (Savinsky), who was living in Petrograd in the podvorye of the Kiev Caves Lavra, he joined Bishop Paul (Kratirov), who had been appointed by Metropolitan Joseph as his representative in the Ukraine. He went into hiding. He was ill with tuberculosis, and when they came to arrest him, blood flowed from his throat, so they left him alone. At the end of 1941 he returned to Kiev, living in Pechersk, and wanted to take charge of the Lavra. However, since he did not recognize the local hierarchs, the brotherhood chose as superior Archimandrite Valery. He wrote to Fr. Valery demanding that he hand back to him the post of deputy. On being refused, he wrote to Metropolitan Seraphim (Lyade) in Berlin. Then he founded a small community of the True Orthodox Church not far from the village of Myshelovka, and organized services there. During the war he took the schema with the name Anthony. He was the confessor of **Schema-Archimandrite Seraphim** (Zagorovsky) of Kharkov. In the autumn of 1943, hiding from the Soviets, he moved to Kharkov, where he lived for a long time in an outbuilding with his spiritual children, serving secretly at night. He died on December 18, 1950, and was buried in Kharkov in the Zalyutinsky cemetery. The service was conducted at a distance by the Kievan Catacomb priest **Fr. Vladimir Veselovsky** (+January 1, 1974). In November, 2008 he was canonized by a Council of the Russian True Orthodox Church in Odessa.

*

Archimandrite Macarius, in the world Mark (or Macarius) Onisimovich Velichko, was born on March 29, 1866 in the village of Kolesniki, Volhynia province into a peasant family, and received an elementary education. He carried out his military service in Warsaw, in the Light-guards Lithuanian regiment. After finishing his service as a “reserve medical orderly”, on October 2, 1891 he was accepted on trial into the Kiev Caves Lavra and worked in the book stall and sending book and journals throughout the country. On June 21, 1899 he was tonsured into monasticism. Until 1917 he was on various obediences in the Kitayevovo desert. On June 9, 1917 he was transferred to the Lavra as watchman in the Near Caves. On February 11, 1918 he was ordained to the diaconate, and on June 2, 1919 – to the priesthood, being raised to the rank of archimandrite of the Kiev Caves Lavra in 1922. From January 16, 1922 he became a member of the Lavra Council. At the same time he was in charge of the Lavra bakery. On August 16, 1924 he was made deputy of the Lavra. On October 25, 1924 he was arrested together with **Archimandrite Clement** (Zheretenko) for resisting the renovationists, and from November 17, 1925 was in exile in Kharkov. He was then exiled by the GPU to Zyryansk region for three years. On April 6, 1926 the sentenced was commuted to three years’ exile in Turkestan. On February 20, 1928 his case was shelved. From March, 1928 he was living in Kharkov. He rejected the declaration of Metropolitan Sergius and served secretly in the houses of believers. He said: “The punishment of God in the form of Soviet power will continue until the people repents, until these sins and murders that are now taking place cease, until

the contemporary immoral life ceases and until the communist party changes its negative attitude towards the Church.” He was arrested on January 15, 1930 (or 1931) together with **Archimandrite Eustratius** and was sentenced according to articles 54-10 and 54-11 of the Ukrainian criminal code to five years in Kazakhstan for being a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”. But on January 2, 1932 he was sentenced to five years in the camps and spent two years in Siblag. On April 22, 1933 he was released early, but deprived of the right to live in twelve places in the Urals region with confinement to one domicile for the rest of his term. On returning from exile, he settled in the city of Oster, Chernigov province, and maintained close links with other True Orthodox Christians in the region: Bishop Damascene, Igumen Alipy (Yakovenko), Igumen Laurence (Proskura) and others. In 1937 he was arrested for belonging to the True Orthodox Church. He died in the Svir camps at the beginning of the 1940s.

*

Archimandrite Eustratius (in the world Eugene Lvovich Grumbkov) was born in 1883 in Vilnius. He finished his studies at a theological seminary. From 1906 he was a novice, and from 1911 a monk in the Kiev Caves Lavra. In 1924 he became ecclesiarch. He was ordained to the priesthood and then raised to the rank of archimandrite and igumen of the Kiev Caves Lavra. He was arrested on January 8, 1925 and on November 17 was exiled to Kharkov. In 1928 he joined the Josephites. He was arrested on January 15 (17), 1930 (1931) together with **Archimandrite Macarius** for being “a participant in the Kharkov branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on January 2, 1932 was sentenced to five years in the camps. He was in the Svir camps, and died at the end of the 1930s.

*

Hieromonk Amphilochius (Andrew Petrovich Furs). He was born in 1877 in the village of Slabin, Chernigov province into a peasant family, and received an elementary education. In June, 1902 he joined the Kiev-Caves Lavra, became a novice in January, 1903, a rassophor monk on March 21, 1911 and a monk on March 28, 1918. On May 27, 1920 he was ordained to the diaconate, and in October received a two-month vacation “to get agricultural products”. In November he was transferred to the Bolnichny monastery. On November 21, 1923 he was ordained to the priesthood, and his obedience was serving in the Great church. He was in charge of the Diveyevo podvorye in Kharkov in the region of the Southern station. From 1928 to 1930 he served in the Pokrov church on Podolia as a member of the True Orthodox Church. Then he moved to Irpen. For belonging to the True Orthodox Church he was arrested, exiled and imprisoned many times. On October 23, 1932 he was arrested in Kiev together with other Lavra monks and believers living in Kiev and Irpen for being “a participant in a counter-revolutionary grouping conducting anti-Soviet agitation among believers”, and on August 22 was sentenced to three years’

exile in Kazakhstan. He was given a passport to live in Uralsk. He returned from exile in the spring of 1936, and until the spring of 1938 lived in Nezhin. Then he lived illegally in Kiev, sleeping at night in the station. He did various day jobs. On April 17, 1939 he was arrested on the street and was accused of revolutionary work and that “he goes through the cities of the Ukrainian SSR to establish links with the church community of the True Orthodox Church and to carry out illegal church services and religious needs”. From April 20 to July 11 he was interrogated 22 times, and the interrogations lasted from 30 minutes to over 9 hours. He rejected the charge of counter-revolutionary activity and declared: “Yes, by my religious convictions I belong to the Orthodox Gree-Catholic Church and commemorate Peter of Krutitsa as the Patriarchal locum tenens”. On October 17 he was sentenced to five years in the camps in Kazakhstan. After being released he settled in Kharkov, in the home of some nuns of the former podvorye of the Diveyevo monastery. There he served in secret in a house chapel. He had many monastic spiritual children, and also had a catacomb community in the Donbass. He possessed the gift of clairvoyance and was a fool-for-Christ. He died in Kharkov on March 8, 1969, and was buried in Kharkov.

*

Priest Vladimir Veselovsky was arrested and exiled in the 1930s for belonging to the True Orthodox Church. On being released, he worked as a labourer in Cherkassy. He was linked with **Fr. Demetrius Shpakovsky** and other Kievan “Josephites”, especially **Schema-Archimandrite Anthony** (Zheretienko). After Fr. Anthony’s move from Kiev to Kharkov in 1943, Fr. Vladimir took charge of the community he left behind in Myshelovka, which had been created in the 1930s by Fr. Anthony’s fellow-struggle, **Hieromonk Martyrius** (Slobodyanko). Fr. Vladimir often visited his spiritual father, Fr. Anthony, in Kharkov. He also maintained links with **Fr. Nicetas Lekhan** from Kharkov, **Hieromonk Philaret** (Metan) from Sumy province, **Fr. Theodore (Rafanovich)** from Gomel province, and others. After the death of Fr. Anthony in 1950, he served his burial service at a distance. Fr. Vladimir died on January 1, 1974, and was buried in the local cemetery in the region of Meshelovka.

*

Hieromonk Nazarius (in schema **Nicodemus**) was a monk of the Golosievsky desert of the Kiev Caves Lavra. After the closure of the Lavra in 1926, he settled in his homeland in Sumsk province. He served the Catacomb Church in Sumsk, Kharkov and other provinces. He was often arrested and served terms of imprisonment. He used to serve at night. He died on February 13, 1975 at the age of about 85.

(Sources: Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, p. 24; A.g. Yakovitsky, “Sergianstvo: mif ili real’nost’”, Vernost’, 100, January, 2008; Za Khrista Postradavshiye, Moscow, 1997, vol. 1, pp. 166, 178, 242, 316, 489, 582, 611, 650; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, part 2, pp. 169-170, 172-174, 217-219; Za Khrista Postradavshiye, Moscow, 1997, vol.

1, pp. 438-439, 582; Holy Trinity Calendar for 1999; Svyashchennik Anatolius Zhurakovsky. Materialy k zhitiyu. Paris: YMCA Press, 1984; Pravoslavnaya Rus', N 18 (1519), September 15/28, 1994, p. 10; Pravoslavnaya Rus', N 18 (1519), September 15/28, 1994, p. 8-10; Pravoslavnaya Zhizn', N 9 (524), September, 1993, p. 6; M.V. Shkarovsky, "Istinno-Pravoslavniye na Ukraine", Pravoslavnaya Zhizn', 48, N 9 (585), September, 1998, pp. 3-11; Pravoslavnaya Zhizn', 48, N 10 (586), October, 1998, pp. 27-33; Pravoslavnaya Zhizn', no. 9 (512), September, 1992, p. 23; Iosifyanstvo, St. Petersburg, 1999, pp. 364-370; Archimandrite Nektary (Chernobyl), Vospominaniya, Jordanville, 2002, pp. 31-32; <http://www.omolenko.com/texts/katakomb.htm>; "New Martyr Archpriest Michael Edlinsky", Orthodox Life, vol. 39, no. 2, March-April, 1989; S. Rechinsky, "Otyets Mikhail Yedlinsky", Vestnik Russkogo Khristianskogo Dvizheniya, 165, II-1992; Archbishop Nikon (Rklitsky), Zhizneopisaniye Blazhennejshago Antonia, Mitropolita Kievskago i Galtiskago, New York, 1958, vol. 4, pp. 247, 249, 255; A.V. Psarev, "Zhizneopisaniye Arkhiepiskopa Leontiya Chilijskago", Pravoslavnaya Zhizn', N 3 (555), March, 1996; "The Holy New Martyrs and Confessors of Russia", Orthodox Life, N 1, 1987, p. 37; Lyudmila Dzhozovskaya, "Igumen Irinej (Dzhhozovsky) i drugiye", Pravoslavnaya Zhizn', 49, N 2 (590), February, 1999, pp. 15-19; Helen Kontzevich, "Martyrology of the Communist Yoke: Abbess Sophia of Kiev", The Orthodox Word, vol. 10, no. 3, July-August, 1974, pp. 160-169; Nun Taisia, Russkoye Pravoslavnoye Zhenskoye Monashestvo, XVIII-XX centuries, Sergiev Posad: Holy Trinity - St. Sergius monastery, 1992, pp. 241-253; A. Smirnov, "Ugasshie nepominaiushchie v bege vremeni", Simvol, № 40, 1998, pp. 250-267; Schemamonk Epiphanius (Chernov), Tserkov' Katakombnaya na Zemlye Rossijskoj; Archbishop Ambrose (von Sievers); I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz...", Moscow: Serebryanniye Niti, 1998, pp. 286, 313; "O Premudrij... Budi s nami neotsupno..." Vospominaniya veruyuschikh Istinno-Pravoslavnoj (Katakombnoj) Tserkvi. Konets 1920-x - nachalo 1970-x godov ('O All-Merciful God... Remain with us without ceasing...' Reminiscences of Believers of the True Orthodox (Catacomb) Church. End of the 1920 - beginning of the 1930s), Moscow, 2008, pp. 73, 76; <http://www.omolenko.com/texts/katakomb.htm>; Fr. Alexander Mazyrin, "Prichiny nepriatia politiki mitropolita Sergia (Stragorodskogo) v tserkovnykh krugakh" (The causes of the rejection of the politics of Metropolitan Sergius (Stragorodsky) in church circles), <http://www.portal-credo.ru/site/print.php?act=libe&id=2935>, April 14, 2011; http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1266; "'Chas Rasplaty nastupit - tak napisano v Nebesakh. Muchenicheskij podvig katakomnogo pastyrya o. Ioanna Rusanovicha, prorocheski predkazavshego prikhod k vlasti Gitlera i vojnu Germanii s SSSR'", http://www.catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1553; "Poslednij Nastoyatel' Kiev-Pecherskoj Lavry", http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1760; "Poslednij Namestnik Kiev-Pecherskoj Lavry", http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1759; "Katakombnij ispovednik ieromonakh Amfilokhij (Furs+1969),

http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=17657;
http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans/;
http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/;
[http://www.histor-ipt-kt.org/KNIGA/kiev.html\)](http://www.histor-ipt-kt.org/KNIGA/kiev.html)

36. MARTYRS AND CONFESSORS OF CENTRAL AND WESTERN UKRAINE AND MOLDAVIA

Protopriest Alexander Nikolayevich Malyuzhinsky was born in the city of Ovruch, Volhynia province. He came from an ancient Volhynian clerical family, the Malyuzhinskys, whose representatives had from ancient times served in the Ovrush region. He served as rector of the Dormition cathedral in the city of Lyubar, Novgorod-in-Volhynia uyezd. In 1920 he was shot with his **wife** in Novgorod-in-Volhynia for supposedly cooperating with Petlyura's army in the period of the Soviet-Polish war, when the Petlyurites were fighting on the side of the Poles. His only son, Nicholas, who was seventeen at the time, managed to escape from prison. Later he became a priest.

*

Priest Gavriilyuk took part in a dispute on the subject, "Did Christ Live?" in Zhitomir in 1920-21. He was exiled and died in exile.

*

Priest Basil Yakovlevich Malakhov graduated from the historico-philological faculty of a university and from a theological academy. In 1917 he was elected by the laity of Volhynia diocese as a delegate to the Local Council of the Russian Orthodox Church in 1917-18. He was a teacher in the Zhitomir theological seminary until its closure. In 1920 he was ordained to the priesthood and served in the cemetery church in Zhitomir. He was then deprived of registration and exiled to a remote village in Belorussia, where he carried out secret services. In 1930 or 1931 he was arrested together with his matushka **Maria** and exiled to the north.

*

Igumen Theodosius (Antonyuk) of the Theophany monastery in Zhitomir was killed on June 10/23, 1930 because he baptized children. He was 53 years old. In 1981 he was glorified by the Russian Church Abroad.

*

Reader Ivan Ignatyevich Vernigora was born in 1885 in the village of Stavki, Radomyshl uyezd, Kiev province into a peasant family. He served in the village of Vorsovka, Malinsky region, Zhitomir province. On December 12, 1929 he was arrested, and on February 12, 1930 was sentenced to five years' exile in the north. Nothing more is known about him.

*

Protopriest Stephen (Sokolovksy) was the rector of the church of the Nativity of the Mother of God in Vakhnovka, Vakhnovka region, Vinnitsa province, during the years 1920-1929. This parish included Vakhnovka, the villages of Yesenka and Zhorovo or Starye Mosty, and many farms - about 3000 homesteads in all. Fr. Stephen was also a dean, and there were 25 parishes in his deanery.

Fr. Stephen received a theological education and was ordained to the priesthood before the revolution. He was a very erudite priest in spite of his youth. He was a man of deep, unshakeable faith; God was everything for him.

He was a very strict adherent of canonical Orthodoxy, and would allow no changes or deviations in dogmas, in the teaching of the faith or in the church typicon, and he spoke very severely against anything that was contrary to the Orthodox Faith.

This defined his pastoral path, his relationship to Soviet power, and to the idea of an autocephalous Ukrainian church.

Fr. Stephen did not accept Metropolitan Sergius' declaration and did not even publish it, considering Soviet power to be an enemy which should be rigorously resisted.

He also refused to accept the idea of an autocephalous Ukrainian church. He considered it to be uncanonical and resisted not only some parishioners, but also some of his friends, who were enticed by the idea of an independent Ukraine with a free Ukrainian church. He also objected to the introduction of the Ukrainian language instead of Church Slavonic into the Divine services.

Fr. Stephen was very closely bound to his flock. He conducted daily discussions and confessions, visited them during the fast periods, and knew their familial and financial situation in spite of the fact that there were several thousands of them. He paid particular attention to repentance and confession, and upbraided his flock for many manifestations of falsehood and criminality, warning against their consequences. In his behaviour, food and clothing he was very modest, and the behaviour of his whole family amazed the peasantry and intelligentsia. He was much loved by his flock, by the clergy who were under his authority, and even by the Jewish population of the district.

His twin brother, Fr. Paul (Sokolovsky), who was his predecessor, stopped a pogrom against the Jews that was threatening Vakhnovka. In obedience to him the peasants of Vakhnovka dispersed the bands that were approaching the village. The Jews transferred their gratitude to Fr. Paul to his brother, and for this reason the authorities, too, were very tolerant of him, and religious life continued in the old style until 1928.

True, he was sometimes called to participate in disputes on religion and atheism by the Vinnitsa authorities. From these he always emerged victorious. Once one of the agitators asked him, pointing to an icon of the holy Apostle Paul:

"What good can be thought up by this bald head?"

Fr. Stephen immediately pointed to a portrait of Lenin hanging on the wall:

"And what good can be thought up by this bald head?"

A very bold reply, to which the questioner could find no answer!

In 1928 Fr. Stephen and his deacon were thrown out of their church houses, and the church land which the clergy used was confiscated. The persecutions against the clergy increased, and towards the end of 1928 Bishop Alexander of Berdichev summoned Fr. Stephen and suggested that he renounce his priesthood, go to some other place and get some work for the salvation of his children. The metropolitan gave him his blessing for this, since he had five sons between the ages of 3 and 15.

Fr. Stephen categorically rejected this suggestion, saying curtly:

"I will not take off my ryassa for the sake of my children."

And soon after Pascha, 1929, he was arrested and imprisoned on the estate of Count Grokholsky in the town of Vinnitsa. There he was subjected to interrogations and tortures. His matushka regularly brought him messages and received news about him from the prison guard. On the night of October 29, 1929, Fr. Stephen was shot in the same prison.

The guard told matushka about his last minutes, and how they had dislocated the arm of the exhausted and tormented priest and crudely dragged him out to be shot.

His widow, **Matushka Nadyezhda Nikolayevna**, and their five children were deprived of all rights and resettled in a peasant farmstead with no heating. They lived on alms from Fr. Stephen's former flock. Soon collectivization and the terrible famine of 1933 began. Matushka swelled up from the cold, walked around in rags, trying to save her children. **One child** died, and finally she, too, died, receiving her martyr's crown because she had been the wife of a priest.

Fr. Arsenius was one of Fr. Stephen's clergy in the village of Vakhnovka, serving with him from 1922 to 1929. He was a very humble man who was greatly loved and respected by all who knew him. He shared the uncompromising views of Fr. Stephen, refusing to work with or recognize Soviet power, and completely denying the possibility of a Ukrainian autocephalous church.

He displayed great erudition in his speech, and had a musical education, creating an excellent choir among the parishioners.

Fr. Arsenius was quite young, and had three children between the ages of 2 and 8.

He was arrested at about the same time as Fr. Stephan and sent to a concentration camp in Siberia. There he fell ill from the heavy work, for which he was not fit. Because of that he was transferred to a camp for the physically unfit, where he died.

Archimandrite George, in the world Alexander Ilych, was the son of very pious and God-fearing parents. His father was the head of the post office in Vakhnovka from 1920 to 1928. From a very young age he prepared himself for monasticism, walking around in black clothes, strictly keeping the fasts and regularly going to church in spite of the fact that he was in one of the higher classes of a Soviet school.

Fr. George was handsome and clever, sociable and approachable. By his social position in society and abilities he could have had higher education and a brilliant career. But he rejected all this for Christ.

He was a very strict observer of canonical Orthodoxy, and like the clergy in Vakhnovka, recognized neither the declaration of Metropolitan Sergius nor the idea of a Ukrainian autocephalous church.

After finishing school in Vakhnovka, he entered the technical college in Nemirov, Vinnitsa province, where, together with the son of a priest, he opened one of the closed churches, and they both began to chant and read there.

During this period Alexander got to know the men's monastery of St. Jonah, and in 1927, at the age of 21, was tonsured as a monk, in spite of the fact that persecution of the Church and clergy was increasing at that time.

Soon he was ordained to the priesthood, and by 1930 he was serving as Hieromonk George in the lower church of the holy Apostle Andrew in Kiev as a cell-attendant of Archbishop George (Deliyev?).

This church was "Tikhonite" and commemorated only Metropolitan Peter of Krutitsa. Soon it was closed and Archbishop George was sent to Yekaterinoslav (Dnepropetrovsk).

Fr. George was raised to the rank of archimandrite and sent to a men's monastery in Pereyaslavl as its abbot. Soon he was summoned to Moscow, to a personal interview with Metropolitan Sergius. Having refused to cooperate with Sergius, he was sent to prison, where he received a martyr's crown.

*

Archimandrite Seraphim (Verbin) writes: "Early in the year 1930, when the Soviet regime was inhumanly implementing collectivization - throwing men, women and babies still in their cradles out into the snow; sending them half naked to Siberia, - the tiny number of clergy that remained were also not forgotten by the persecutors. They were arrested, tried and deported to various places in the North: to the White Sea Canal, to Kolyma, to the Far East, and into the taiga and tundra of Siberia, as a result of the denunciations of iscarriots and false brethren who had sold their consciences for a mess of pottage. Every clergyman who was not an informer awaited his arrest every night for a number of years; every knock, every bark from a dog, every sound of a truck made him start up, alarmed, listen apprehensively - are they coming?

"At that time they set free, after repeated arrests and two deportations, Parthenius (Bryanskikh), the bishop of Ananiev. Along with a neighbouring priest, whom he did not suspect was a collaborator with the GPU, our Batiushka went to see Vladyka in Ananiev, where the regime had permitted him to go after he had served out his term. On the day before departure the sexton was informed. At dawn on the 18th of October (o.s.), Batiushka had just left the sexton's door when an owl in the bell tower hooted several times. Although Batiushka was not superstitious, he said:

"This is not a good sign.'

"On arriving in the town, they stopped at the cathedral, but Vladyka was not there. There was only the dean, Archpriest Leonid Krotkov, who informed us that the authorities did not prevent people from visiting Vladyka, but that it had been learned from the landlord that the GPU watched every move from a window and demanded information from the landlord every day - who had been there; for how long; what did they bring? Vladyka looked exhausted, emaciated and sad, yet he smiled. Batiushka told him of the destruction of Bizyukov monastery and of the seminary, of which he had been the rector, but Vladyka spoke little, and to some questions his reply was silence. After a week's stay he was again exiled from Ananiev.

"On the way back, when Batiushka glanced to one side, he noticed that the GPU was photographing us from the window of a new brick building; it seemed to me that my companions, Grigorashenko and his chanter, knew of this. Afterwards, Batiushka changed his opinion of them, and this was later confirmed at his trial. It was dark when we rode up to the church.

"The sexton was asleep and had to be awakened. Rubbing his small, cunning Moldavian eyes, he said:

"Someone is coming to baptize a boy tonight.'

"Who?'

"Who am I to know?"

"Only party members brought their children to be baptized at night. At one o'clock at night a knock was heard at the door, and four men entered the house. One of them, in the uniform of the GPU, announced a search. Then he asked about weapons. A thorough search was conducted which lasted two hours. Then they announced the arrest and ordered their victim to follow them, permitting him to take along a change of linen, a pot and a spoon, but confiscating a pocket Gospel. Beyond the church fence a truck was parked; in it were two figures who ordered the arrested man to lie face down. Senses were numbed; faith grew weak; memory and thought did not function. Only one persistent thought would not leave his mind: 'They're taking me to the firing squad!' The truck started; Batyushka made the sign of the cross, and things became more bearable. 'Thy will be done.' They picked up two more persons in town, ordering them to sit back to back and not to talk.

"Before evening they drove up to the iron gates of the GPU in Tiraspol. In the dark, stone-walled courtyard, they made everyone get off the truck and led them to different cells in the basement. Glancing around the cell, Batyushka saw four men on plankbeds, but the majority lay about like logs under the beds on the stone floors, where Batyushka took a place as well, curling himself up. Everyone was silent, as in a mass grave. From time to time the peephole opened, and a vigilant eye cursorily inspected the cell. Suddenly, in the middle of the night, the jingling of keys was heard, the tin-bound door was opened, and two black figures shoved into the cell a literally naked man, about forty years of age, who began to sob like a child. In the morning we found out that he was a local inhabitant who had risked swimming across the Dniestr so as to escape to Romania, but had been spotted by the chekists. In a whisper we found out who we all were and where we were from. The calmest of us was Yasha, the sexton of the local cathedral, about 45 years old and short of stature, a talented humourist who knew quite a few funny stories and entertained the whole captive audience. He told Batyushka of the inevitability of the arrest of the rector of the cathedral, Fr. Demetrius Lavrov, if he did not cooperate with the GPU. On the second day, Yasha let Batyushka have his place on the plankbeds, moving to Batyushka's place under them, a change which in no way altered his cheerful disposition.

"The tortuous, cunning interrogation by Semyonov, the Soviet investigator, began in room #14 on the second night. The chekist interrogator accused Batyushka of commemorating Metropolitan Peter instead of Sergius, about which a circular had been sent out, not by the patriarchate, but by the Soviet regime, and of agitation against the komsomol education of children. On September 8, the patronal feast of the Nativity of the Mother of God, Batyushka had delivered a sermon on the theme of the fifth commandment, and had asked parents to bring children to the church, where they would hear the Word of God and learn to respect their parents, their elders and each other. They also accused him of connections with counter-revolutionary hierarchs, and so forth. In general, the whole interrogation and the accusations came down to an attempt to incline Batyushka to collaborate with them,

as a reward for which the investigator promised to free him in a few days. Otherwise, he threatened, rapping his revolver on the table, there would be a wet place left where Batyushka was sitting. Batyushka refused, citing his old age, his poor health, his natural ineptitude, and so on.

"After three months of exhausting nightly interrogations, the investigator proposed signing for the end of the investigation.

"A week later, at one o'clock at night, the investigator summoned him again, ordering him to sign some paper. Then a soldier in a Budyenny cap came in and ordered him to walk in front of him to the exit. He could only think that they were taking him to his execution. Walking along the warm corridor, Batyushka noticed a big black dog lying near a warm pipe and thought: under the Soviet regime dogs and those who have the consciences of dogs live much better than honest people, who are tormented, persecuted and driven to death. Passing through several doors, they came out into the fresh air. Once again he was able to see the sweet night sky, the moon sailing over the horizon, and the shining stars, which, as it were, shared the mournful fate of those struck with grief and gave hope of many more years of admiring them and the beauty of the boundless blue sky. They went out through the marketplace of the city and across a highway, the soldier yelling now and then:

"Move it out!"

"Passing along the road, which was bordered by barren land and ditches overgrown with weeds, gave cause to expect a bullet in the back of one's head at any minute; but at the same time, there was a glimmer of hope for life.

"Suddenly, a church and some buildings appeared ahead, decked out with a red flag instead of crosses, and on the left side, towards the bank of the Dniestr, stood a gloomy stone wall with hellish minarets, machine guns and guards, who shouted out a challenge, to which the soldier answered:

"Bullet!"

"Having gone up to the gate of the Soviet temple-prison, the soldier rang the bell. After about ten minutes, the tramp of heavy steps was heard and the peephole in the gate opened. After having talked with the soldier in a whisper, the guard went away. A quarter of an hour later the gate was opened, and we passed through the courtyard to a second gate. Having stood there about an hour, we passed under the building to a third gate, where the soldier handed Batyushka over to a prison guard, who led through the third gate into the inner courtyard, where, it seemed, the stench of corpses pervaded and a tomb-like silence reigned. Crossing the courtyard with its stunted flowers, they came to a small outbuilding, into which the guard forced Batyushka, slamming and locking the door. The priest stood by the threshold until reveille, for there was no room in which to move, since the people, who had managed to squirm into the most comfortable position, were heaped up like

firewood right up to the latrine pail, because before the revolution the cell had held eight people, but Batyushka was the forty-second! And what a horror it was when they began to get up! They were all black, filthy, not having washed for months. And here, on this threshold of hell, he heard a voice from the plank-beds:

"Batyushka, come over to my place and rest. After the roll-call I will go clean the latrines, so we don't suffocate."

"Batyushka thankfully took a place on the plank-beds with general assent and without any protest. On these bare boards infested with insects he felt as if he were on a feather-bed. Of course, he was not able to sleep from overtiredness, nervous disorder, the constant hubbub, and the horribly noxious emanations, which could escape only through a tiny, iron-grated window below the ceiling. The window was half-covered with ice, which fell like a waterfall onto the floor as it melted. Having lain on his side until evening, like a herring in a barrel, he began to come to his senses after the nighttime ordeal through which he had passed. It seemed to him that it was not he who passed through it, but some other, unknown person; he began only to witness, not feel the fear of the fatal moment, amidst the darkness of the winter night, driven who knows where by a soldier carrying out all the orders of the Cheka. Thus, under cover of night, he was transferred to Cheka headquarters to a prison, then called a 'house of correction'.

"Before evening, Comrade Khokhlov, assistant to Goldstein, the head of the prison, took a look into the cell with two guards who held revolvers at the ready. That night several prisoners were transferred to others cells, including Batyushka, who was moved to the large ward, #9, next to the death cell, #10.

"In cell #9 [this was in September, 1933] there were 120 persons instead of 40. Among them were clergy of the same deanery: the dean, **Archpriest Leonid Krotkov**, rector of the cathedral in Ananiev; his church's warden, the sexton **Basil Razmeritsa**; **Priest Paul Pankeyev**, the brother of Bishop Anthony [Pankeyev, of Belgorod; according to another source, Fr. Paul was serving in the village of Shiryaev, Ananiev region]; **Priest Ignatius Vorchuk**, rector of the church of the Dormition in Valyagotsulov; **Hieromonk Nathaniel** (Kryzhanovsky), rector of the church in the village of Kornetovo; Nicholas Vladimirovich Podolsky, the Soviet beekeeper of the town of Petrovka. The latter was soon freed through the intercessions of the district commissars. Two priests from around Dubossar were kept apart from everyone else. There were several officers, former merchants and landowners, Soviet office workers, petty thieves and horse thieves; and also, in a special corner, enjoying the privilege of official protection, were there informers and the propagandists; there were some of the latter in all the cells.

"In several days, Batyushka was able to move from under the plank-beds onto one of them, next to Fr. Leonid, with whom he was to serve a term of imprisonment on the White Sea Canal and work in Povenitsa on Lake Onega. They lived in one camp for about a year and in the second for about two years. They remained in Cell #9

until they were sent to the Trans-Onega concentration camp. Once a day, for ten minutes, they were led out for air into the courtyard where the only adornment was the withered grass. The whole courtyard was lined with prison cells. On Sundays, some prisoners received parcels, which the guards split with their agents, the informers, concerning whose character I will cite a loathsome example. Originating as usual with the provocateurs, a rumour spread through the cell: 'Tonight there will be a thorough search.' One man, who had been an officer in the old army, had received a note from his mother in a parcel. Having torn it into small scraps, he threw it into the latrine bucket, but an informer with the nickname Vershinin, noticing the floating scraps, began to fish them out; then, putting them on a newspaper, he passed them to a guard. That evening, they transferred him to another cell, and, in his place, sent in two who had gone to a special Soviet school.

"In the neighbouring cell, #10, were those condemned to death. At night, they would lead them out to be shot with their mouths gagged. Sometimes one could hear a noise as they were being led out, a muffled groan, weeping and hoarse cry:

"Sa-a-ve me!"

"But no one could be of any help. And many, reluctantly and with trembling lips, themselves awaited a similar fate. Fr. Leonid in particular had a presentiment of this, since he had a degree from a theological academy and had also commemorated Patriarch Tikhon.

"And thus, with God's help, we spent about six months of imprisonment in cell #9, surviving the nightmare conditions of a Soviet prison. Starukhin, an old horsethief from the village of Starukhin in the province of Tula, said:

"In tsarist prisons, we really had it easy: we got three pounds (1200 grams) of bread, borsch with meat, kasha with lard, and on feast days: Pascha, the Nativity and patronal feasts, each parish sent kuliches, eggs, pies, apples, pears and other foodstuffs to the prison by the cartload. These were received and distributed at Ostorozhsky prison in the presence of two prisoners. We stuffed ourselves like pigs. If it were that way now, the whole Soviet Union would trot into a tsarist prison.'

"On Wednesday of Passion Week, the Soviet 'people's' court convened behind closed doors. Seven aged, exhausted prisoners were driven on foot from the prison into the centre of town, under an escort of reinforcements. Tkachenko, the public prosecutor, wearing a leather overcoat, two judges, the so-called 'defender' and the chekist Zverev in his uniform all appeared at the scene of the trial. They held the cross-examination on Wednesday; on Thursday, they accused the prisoners of counter-revolution, propaganda and contact with the enemies of the people, applying all of these charges to Article 58 of the Soviet Constitution. They accused Fr. Leonid more harshly than the others, since he was an academy graduate. But not one of the accused admitted his 'guilt', which was obviously the intention of the court. In conclusion, the procurator indiscriminately accused all of them of serious crimes

against the 'people's' regime and indicated that the only way to mitigate their lot was to renounce their rank and become honest, useful workers for the people. To our shame and their disgrace, several rashly did renounce their [clerical] rank, and, therefore, service to God. 'But he that denieth Me before men shall be denied before the angels of God' (Luke 12.9). But the liars lied even in their own court: the lot of the renouncers was not made any easier by their action. When the defender began to quote the words of Batyushka's sermon on the Christian upbringing of children, he was immediately stopped by the ignorant chekist, who would allow him to say no more.

"On Great Friday, all of them were sentenced to various terms: from three to ten years' forced labour in far-away concentration camps. Fr. Leonid's premonition was justified: he was the only one sentenced to be shot. As soon as he heard the sentence, poor Fr. Leonid, who suffered from a gastric ulcer, collapsed, falling from the bench to the floor, injuring his head, thus wetting the iniquitous Soviet court with his blood. It took a long time for the doctor who was summoned to bring him round, while the court retired to its chambers to confer. Then the doors of the court were opened to the public, among whom the two false witnesses could be seen: the Soviet priest Peter Grigorashenko, a former housepainter in the town of Valyagotsulov, and his reader, Tkachenko. Upon the return of the court after the above-mentioned conference, all were ordered to stand. The procurator announced that a last word had been conceded by the court to those who had been judged, which all answered with silence. Only Batyushka, addressing the court, said: 'Judge not, that ye be not judged... Amen.' Thus the Soviet farce ended.

"Fr. Leonid was unable to return to the prison under his own power. Since the regime had long ago done away with cabs, the prisoners themselves had to lead him by the arms. At a distance, the public accompanied the last, old, grey Tikhonite priests to the edge of the city, where the guard ordered them all to move away. At the prison, everyone was put back into cell #9, including, contrary to practice, Fr. Leonid, who was more dead than alive, and awaited execution every night until his transportation to the camp. Usually, those sentenced to the 'highest degree' were put into the death cell after trial. This gave him cause for comfort, as there was the possibility of a commutation of his sentence to transportation to a camp, which was in fact fulfilled, without any formal pardon or announcement, after a month and a half. Before he found out about this, he daily died, pined and languished, saying:

"The sword of Damocles is hanging over my head!"

"But the young, high-principled priest, Fr. Paul Pankeyev, was held under even worse conditions. They kept him in prison for eight months without any interrogation or accusation, supposedly because he had not reported the counter-revolutionary activities of his brother, Bishop Anthony, and because he had not reported Vladyka's two-week stay at his house, although Vladyka himself had reported it at the district GPU headquarters on his arrival. Fr. Paul grieved very much over his unknown fate, and even more about the fate of his wife and seven-

year-old daughter, who were left without any means of support. His wife had more than once asked to be able to see him, but this was denied her until he had stood trial. One day Batyushka, who lay on the same plankbed as Fr. Paul, had a dream in which he saw three beehives and three graves which seemed to have something to do with Fr. Paul. Suddenly, one of the hives fell into the first two graves, and on top of these graves there appeared two mounds of fresh earth; the third grave was left half dug and was surrounded by soft earth, and the hive stood nearby. After a couple of days, Fr. Paul learned from some new prisoners that his daughter had succumbed to typhus, and that several days later his wife had also reposed. Fr. Paul was so burdened with grief over this that he had still not come to his senses when we were transported to the Trans-Onega. In a couple of months, when we were already on the White Sea Canal, we learned of Fr. Paul's death in prison [in 1934?].

"After the trial, rumours began to circulate in our cell that they were preparing all convicted prisoners for transport. Some were allowed ten-minute meetings with their relatives through a wire screen, in the presence of an armed guard.

"One day they selected ten old men from our cell and marched them to the prison garden, which bordered on the Dniester, to water the tomatoes. They were all happy about this: to spend a couple of hours in the fresh air, to see God's world and the beauty of the earth in spring. When we had gone round the prison wall with its machine gun towers, we began to descend from the high bank, and before us lay the Dniester valley, its river like a dull blue ribbon rolling through green, flowering gardens arrayed in their enchanting May attire, emitting the intoxicating fragrance of white acacia. Far off on the right bank Bender, with its Turkish fortress and Orthodox churches, could be seen through the morning gloom. And on the other side, three versts [two miles] beyond the river, rose the tall bell tower of the Kitskansky monastery, adorned with a golden cross, from which (since it was the feast of St. Nicholas) we could hear the powerful, though soft, festal ring of the cathedral bell, which filled the soul with compunction and made several of the fathers working in the garden cross themselves and recall Psalm 136: "By the waters of Babylon..."

"Near the end of May, towards evening, the head of the prison took a look in, and, having inspected the iron grating on the small window, went out without having said a word to anyone. About ten o'clock that night, the convicted prisoners were ordered to go out into the courtyard with their belongings. About two hundred men already stood in formation there, surrounded by an escort of reinforcements. Around eleven o'clock they called the roll; then the commander of the guard announced how we were to proceed:

"One step out of formation, and you will be shot on the spot!"

"They marched us by dark, roundabout city streets to the roadbed of the railroad, to which a freight train had pulled up. Each car had the inscription: '8 horses, 40

men,' but they stuffed sixty of us into each car and locked the door. At dawn, we arrived in Razdel'naya, where they coupled our cars to the Odessa train.

"We passed with anguish, sadness and fond remembrance through familiar stations: Vesyoly Kut, Zatishye, Perekrestovo, Chubovka, Birzuma, Elizavetgrad, Kremenchug, Poltava, Kharkov. In Kharkov, they unloaded us in a freightyard and inhumanly kept us for a whole day in the rain between the tracks as tens of trains passed through towards the north, loaded with men, women and crying children. And not one military soul had the courage to save his people, who were being destroyed by the hangman. All of this cruelty was carried out with the help of the armed forces, amid the tomblike silence of the traitrous Soviet Army and its godless leaders. Late at night, we were formed up and marched to the headquarters of the Kharkov GPU and were ordered to sit on the wet pavement in the pouring rain. After a couple of hours, the chekists came and inspected us. At dawn they marched us back through the deaf, sleeping streets to the siding. Having once again been stuffed into the cars, we proceeded further: through Belgorod, Kursk, Tula, Moscow, Tver, Zvanka, Petrozavodsk, Medvezhya Gora, where the administration of all the northern camps was located, embracing and tyrannizing about ten million slaves, unpaid and deprived of all rights. Here, at Medvezhya station, they took all of us off the train and marched us to the nearest camp, which was hung with placards: 'The Soviet government does not punish; it corrects!' Here they conducted a roll-call and a thorough search, right down to the soles of our shoes. Then they picked out the young prisoners and sent the rest on trucks through Povenets to Camp 1, at the first lock on the White Sea Canal, in which there were about five thousand prisoners. At one o'clock in the white night, they marched us by the narrow footbridge over the grave of millions of innocent people who had lost their lives, and who muffled cries and curses can still be heard at night even today. On the night of June 10, two hundred of us were driven like cattle into a wooden barrack, with hole-ridden walls and roof, double-tiered plankbeds, and a rotted-through floor, under which appeared the caretakers of the camps - the rats, who sought to profit as much as they could at the expense of the inexperienced tenants, gnawing at everything from rations to leather boots inclusive. Men who had not slept for fifteen days had barely managed to doze off before they were covered from head to toe with hungry bedbugs. Then in the darkness someone cried out:

"'They're choking me!' 'They've taken the boots from my feet!' 'They've taken my overcoat!' 'They've stolen my hat!' 'They've cut off the pocket my purse was in!' and so on.

"Everyone was thrown into confusion and didn't know what to do. The camp thieves, their bags full, ran from the barracks laughing, pushing the crowd aside. On the second day [June 10th], there was a heavy snowfall, covering the gloomy camp with a fluffy white blanket.

"During our fifteen-day journey from Tiraspol to the camp of the Onega, they gave us two salted Caspian roaches and 400 grams of half-baked black bread each

day, but not a drop of water. It is amazing that no one died or fell sick. After the mess of pottage, for the like of which Esau sold his inheritance to his brother, of which we are evidently all guilty, another of the endless searches began. In the evening, they marched all the new prisoners to a committee in the hospital to determine their fitness for work, that is to say, how much sweat and strength could be squeezed out of each one so as, in the shortest possible time, he might be put in his grave. The committee was composed of imprisoned doctors: the superintendant of the hospital, George Alexandrovich Kostkevich from Kiev; the well-known surgeon from P.Kh. from Irkutsk; Nadezhda Pavlovna Ryabushinskaya from Moscow; and a chekist in GPU uniform. The first committee, by order of the chekist, certified all the arrivals, except for a few old men, whom they classified under the letters A, B or C. The objections of the doctors were not taken into consideration by the chekist. But sometimes, in the absence of the chekist, the doctors would try to find a reason to free the really feeble and the really sick. It was especially Nadezhda Pavlovna who tried to help more than the others in such cases, putting many either into the invalid category, with the right to work as a duty runner, a watchman, or an office-worker, or, with the letter 'C', to be freed from all work.

"For the winter, they marched all the invalid old men further into the depths of the taiga, where they, about 200 in number, beat out roads in snow which reached to their waists so that timber could be hauled to the banks of the rivers and of the canal. In the spring, a commission, headed by D. Pasko-Batour, a former medical assistant who had stayed in the service of the OGPU, increased the work ratings of all the invalids, assigning them the duty of making shingles out of metre-long logs, using only axes.

"Next winter, a trial was concocted in our camp over the loss of one hundred thousand roubles. Of course, everyone became the scapegoats under Article 58 and the camp was disbanded as being unnecessary. They marched the invalids in rank, through snow up to their knees, back over the canal to the ninth, 'Egyptian' lock, where backbreaking labour was in progress to demolish a granite outcrop and an earthen bank in order to join the canal to Lake Vyg, which is 80 versts [about 56 miles] long and between 1 and 20 versts wide. About forty thousand 'enemies of the people' worked continuously at this lock. The few who survived said that during work on this lock two brigades of twenty-five men each were engaged every day and night in the burial of corpses. The quota for each prisoner was to excavate a seven-foot cube, haul twenty corpses to it on their own shoulders, and bury them. There were cases in which prisoners who were enfeebled, but still alive and begging for help, were thrown into these mass graves. But, nonetheless, the trains which arrived daily on the order of Berman filled out the ranks which had been thinned in a day's time, in order to carry out Stalin's Five Year Plan in three years.

"After the comparatively small forest camps, Lock #9, judging from the number of barracks, seemed like a city, but a dead one. The barracks were old, hole-ridden, and full of snow. There were only a few made of logs closer to the canal for the bosses and the guards. Lake Vol joined Lake Vyg, and bordered the camp to the north. On

the other side of the canal one could see the long high bank which skirted the shore of the south. On the third day the medical committee, without its chekist, arrived on a truck. It included Nadezhda Pavlovna, whom the old camp prisoners knew and joyfully greeted on seeing again. Nadezhda Pavlovna put the majority of the elderly into the 'unfit for work' category. But the Soviets did not stand for this, and, towards spring, without the committee, they put everyone back into the fit-for-work category. Batyushka wanted to have the letter 'C', but they made him work as a bookkeeper at the supply table. Most of the others were sent to the root cellar to pick out rotten potatoes, on condition that if potatoes were found in anyone's possession during a search, that prisoner's sentence would be increased by the same number of years without trial. One day, Andreyev, a communications engineer, weakened from daily underfeeding, noticed that near his barracks the guards were fattening a wild boar for themselves, bringing out a pan of kasha to it after dinner and supper. The hungry man cautiously entered the sty, gathered some kasha from the trough, and put it into his pocket (Luke 15.16). But apparently the guards noticed this, and, on the second evening, they beat him so severely that he died that night. His face was radiant, his blue eyes gazed up into the sky. In the morning, the authorities sent a 'trusty', who put the deceased into a bag head-first and took him away to be buried. This was how they usually buried people in the camp.

"The next night, thieves threw a pea coat cover over the head of Grachev, a Muscovite, and tried to take off his boots, but he raised such a cry that he woke everyone up, and the thieves ran away.

"In winter, in forty degrees of frost, they marched two hundred boys from the children's camp to the bath-house. In the bath-house, the warm clothes that one of the boys had received from his relatives a day or two before were stolen from him. The guard, without a second thought, formed all the boys up and started them back. The poor boy turned blue, and fell naked into the snow. The guard, instead of helping him, began to yell at him and set the dog on him. But the dog turned out to be wiser than the cruel man, and did not bark or bite, but instead licked the boy's feet and then lay down near him. All the children, clad in their rags, stood in the freezing air until the medic came to confirm the boy's sudden death. He was then buried as they buried everyone else: without Christ, without the Cross, and without the warm tears of a loving mother.

"One summer day, many soldiers appeared at the ninth lock and shut up all the prisoners in their barracks, forbidding them to look out of the windows. A guard stood by each barracks and horsemen patrolled along the banks. Having held us for a whole day without food or the other necessities, they removed the guards before evening. Everyone looked at the lake on which, five versts away, sailed three white steamers with palms, ficus trees and machine guns on their decks. Later it was said that these were the Soviet dignitaries M. Gorky, L. Koganovich and M. Kalinin, travelling with a reinforced escort.

"After this, they invented a hundred thousand rouble loss, charged everyone with violation of Article 58 and disbanded the camp, like a Potemkin village which was not needed after the passage of the Red rulers. At this time, the Povenets section of the BBK sent the younger prisoners to Kolyma and the Trans-Baikal, and transferred the older men to their places at work. Batyushka was transferred to the first camp point and put in the technical barracks by the first lock. Here he met Vladyka Barsanuphius [Luzin] and Fr. Leonid for the second time. Every day they marched a hundred and fifty of us under escort two miles across the canal to Povenets. Vladyka Barsanuphius worked as a bookkeeper in supply, Batyushka in the medical section, keeping account of the medicine and medical supplies, and Fr. Leonid in the pharmacy, which was run by N.N. Botkin, a Moscow pharmacist serving a ten-year sentence.

"While working in the medical section, Batyushka became acquainted with a young priest who was a nephew of M. Kalinin through his sister. In his childhood he was often sick. In fulfilment of a vow, his mother had brought him to Solovki monastery for a year. There, thanks to his strong alto voice, he sang on the kliros and served as a canonarch. He wanted to remain there, but, in accordance with his mother's desire, he finished the seminary and became a priest in the diocese of Tver and, as a 'minister of a cult', was sent to the White Sea Canal. Answering Batyushka's question as to why he would not write to his uncle for pardon, he said:

"Mama personally asked him on her own, but he answered: 'He should have thought of this before and not have gotten himself into the priesthood.' And I do not wish to abase the dignity of my priesthood by petitioning a lackey. I believe that the Lord, Who has called me to His service, in His mercy will not forsake me.'

"[During the Yezhov purges,] the chekists discovered a letter sewn up in a thick blanket which belonged to Nadezhda Pavlovna, that kindest of doctors, who worked at the camp hospital at the first lock. She had received it long before from her brother, who was living abroad. That same day, they sent her, who had been imprisoned for eight years, to Medvezhya Gora and put her in a special investigation cell. It was said that her sister, Alexandra Pavlovna from Pyal'ma, were, also imprisoned, she managed a dining hall, was put in the same cell. Later they said that they were sent to Kolyma, but according to another version, they were shot as being unreceptive to Soviet re-education.

"During the First of May funeral feast, when the head bosses had gone to Medvezhya Gora to lend their traitrous voices in support of the shooting of their VIPs of the day before: Bukharin, Rykov, Tukhachevsky, etc., the local GPU raved on in Povenets, and the prisoners, about five thousand of them, sat and rested in the barracks, which were surrounded on three sides by a high fence and barbed wire, and on the fourth were bordered by Lake Onega. The camp's yard was littered with boulders and the stumps of felled trees; there were large boulders lying even inside the barracks; they were sometimes turned into stools by the Soviet 'parrots'. Batyushka left the barracks and headed towards the lake, but, noticing Fr. Leonid in

the bushes, went over to him. Looking at the 'Sea of Galilee', they thought of Odessa, Ananiev, the Tiraspol prison, and of Fr. Paul Pankeyev, who had reposed there. Then Fr. Leonid told of an incident which had disturbed him:

"About fifteen minutes before you came, I was standing on this stump and looking at the lake, thinking of my family and remembering the painting over the western doors of the cathedral: "Christ feeding the five thousand in the wilderness." I prayed in my heart that the Lord would now feed my relatives, who are left without any means of support. Just then I noticed that a small bird had flown up and alighted on my bare head. I could feel its cold claws, but did not stir lest I frighten the sweet little bird away. After a minute, he took wing and flew away with a chirp... Such an unprecedented occurrence puzzled me in the extreme. I really don't know where to find an explanation for it. At the same time, I feel that this is not a chance occurrence.'

"Batyushka said: 'It has a mystical connection with the Biblical dream of the wine steward and the baker (Genesis 40.8). So, for an explanation of this occurrence, you should ask Joseph the All-Comely, whom his brethren sold into Egypt for twenty pieces of silver. God was with him, and may His mercy be with you, too.'

"Three days later, after a serious heart attack, Fr. Leonid reposed. His burial, like that of all the prisoners, was carried out in an unknown place and manner. But it was rumoured that he was buried in the Povenets municipal cemetery, without crosses or gravestones, which Batyushka saw from afar as he passed by on a truck after being freed on September, 20, 1939."

Batyushka was "transferred into isolation at UChPP near the village of Chelmyzhi, where everyone, without exception, had to work stripping logs and loading them onto steamers for shipment overseas...

"After a five-year term at penal servitude, Batyushka was 'freed' with the reservation that he could not come within sixty-six miles of thirty-three cities or their outlying villages, and had to appear each week at the local GPU."

*

Hieromonk Meletius (Ruschak) was born in 1902 in Trans-Carpathia, and was tonsured into monasticism on Mount Athos. He was ordained to the priesthood by the Serbian Bishop Joseph of Bitol. He was three times on Athos, but did not remain there because of the new calendar question and returned to his homeland. There he had great tribulations and persecutions from the pseudo-Orthodox, pro-uniate priests, who could not forgive him his refusal to accept uniate "pouring" baptism.

Fr. Meletius once had a vision. Coming out of his cell, he saw the Holy Cross made of stars in the heavens. It moved with the wind from the West to the East, and stayed in the East. Suddenly thirty men and women appeared. They beat the Cross

with their fists, so that it descended into the ground. But on that spot there grew flowers. The men began to tear them up, and then suddenly there arose such a fire that Fr. Meletius even felt it on his face, and the vision came to an end.

After this vision Fr. Meletius decided to go nowhere, and on the place where the saw the Cross in the vision he built a monastery in honour of St. Panteleimon. After the region was seized by the communists he was persecuted by the “bishop” of the Moscow Patriarchate, but the Lord preserved him. He got a certificate to the fact that he was blind and for his remaining years was left in peace in his hermitage. There he served in secret. When asked by the future Bishop Seraphim (Bonn), whom he baptized and tonsured into monasticism, whether the Moscow Patriarchate had grace, he replied: “According to the canons of the Orthodox Church – no.”

For thirty years Fr. Meletius struggled without a bishop. In 1983, however, he commemorated Metropolitan Gennady (Sekach) for three months. He died on September 30, 1983.

(Sources: Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57; Archimandrite Seraphim (Verbin), "The Death of Archpriest Leonid Krotkov on the White Sea Canal and of the Priest Paul Pankeyev in the Tiraspol Prison", Orthodox Life, vol. 30, no. 3, May-June, 1980; Holy Trinity Calendar for 1999; Za Khrista Postradavshiye, vol. 1, Moscow, 1997, pp. 29-30; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/; “Biografia Mitropolita Serafima – Predstoiatelia IPTs Rossii”, <http://www.ipc-russia.ru/duxovnoe-nasledie/17/189-biografiya-mitropolita-serafima>)

37. MARTYRS AND CONFESSORS OF SOUTH-EAST RUSSIA

In the Don industrial town of Taganrog the Red Guards reaped a savage revenge on the military cadets, mostly bourgeois sons, whom they had defeated in their seizure of power. **Fifty cadets**, who had surrendered on the promise of an amnesty, were marched off to a metal factory, tied by their hands and feet, and thrown, one by one, into the blast furnace.

*

Priests Constantine Veretsky and **John Talantov** were shot on the same day in Rostov-on-Don. Fr. Constantine served in the All Saints church and was a convinced monarchist. He was sentenced to death by Commissar Antonov of the Budyenny army, and was shot in a rubbish dump on the outskirts of the new settlement. A group of women accompanied him as he was being carried to the place of execution, shouting: "That's what he deserves!" The body was taken to a hospital, and from there handed over to the church council.

*

On December 30, 1917 **Deacon Metrophanes Sudin** was killed in the Don region during a Bolshevik attack.

*

Priest Alexander Kurennov was born on March 15, 1874. March 15/28 was also his namesday. His father, the priest Fr. Peter Mikhailovich Kurennov, was born on July 18, 1848 and died in Novocherkassk on January 21, 1921. His mother, Anna Yakovlevna, born Kirillova, was born on June 13, 1853, which was also her namesday. The father of his mother, the priest James, was born on October 9, 1829, which was also the day of his namesday. On October 14, 1849 he married Maria. On November 20 of the same year he was ordained to the diaconate in the village of Malaya Kirsanovka, and on December 16, 1856 he was ordained to the priesthood by Archbishop John of the Don and Novocherkassk.

Fr. Alexander was energetic and full of life. He was married to Nadezhda Gavriilovna, born Chernitskaya, who was also from the priestly caste. She died young.

Fr. Alexander served at first in the St. Alexander Nevsky church in the city of Novocherkassk. Then, after the death of his wife in Archangelsk, he became the spiritual father of one of the St. Petersburg institutes for noble-born virgins (but not the Smolny). His children Julia, Victor and Barbara lived in the family of his parents in Novocherkassk.

After the revolution, Fr. Alexander was travelling by train from St. Petersburg to Novochoerkassk, and had to go via Tsaritsyn because of the civil war. At Kotelnikovo stanitsa, near Tsaritsyn, Fr. Alexander was taken from the train by the reds and executed together with another priest of the local church in Kotelnikovo. On the night before their execution, when they were being held in a barn, the priests were chanting. This was recounted by a deacon from Kotelnikovo who managed to escape and came to Fr. Alexander's parents in Novochoerkassk with his golden watch. The priests were martyred around February 21, 1918.

*

Priest Nazarenko was killed in 1918 at stanitsa Korenovskaya, Krasnodar region, where he was buried.

*

Priest John Zolotovskiy was born in 1838, and served as a retired priest in the village of Nadezhda, Stavropol province. In 1918, while sleeping after dinner, he was seized by Red Guards, taken out into the square and dressed in women's clothes. Then they ordered him to dance in front of the people. When he returned, they hanged him. According to another source, he was shot. He was buried in All Saints cemetery in Krasnodar.

*

Deacon Cyrus Petrovich Malanin was serving in the church of St. John the Forerunner, Chernyshkova, Don region. He was killed by blows of a sabre and bayonet in May, 1918.

*

Reader Alexander Donetsk was born in 1869 and served in Vostochnaya stanitsa, Krasnodar district. In 1918 he was arrested for "belonging to the Cadet party", and on the road to prison was bestially killed. He was buried in the All Saints cemetery in Krasnodar.

*

Priest Dragozhinsky was serving in Popasnaya settlement, Don province. He was sentenced to death for preaching a sermon in which he pointed out that Julian the Apostate had said before his death: "Galilaean, you have conquered me!" The Bolsheviks saw in this a reference to themselves, and killed him.

*

Priest Victor Dyakonsky was serving in the village of Novogrigoryevskoye, Stavropol province. In 1918 he was killed by the Bolsheviks.

*

In the winter of 1918 the Bolsheviks were doing as they liked in the Don region, killing the Cossacks who were displeasing to them and blaspheming in the churches. On the Rebrichka farmstead, near the Velikoknyazhesky stanitsa, there lived the fool **George**, or **Yegor**, as he was called, and his epileptic daughter **Aquilina**. They were both devoted believers. Every Sunday they went to the church in Velikoknyazhesky. Once, when they saw that the Bolsheviks were tethering horses in the church, they were profoundly shocked and began to protest. The Bolsheviks bound them, blasphemously "married" them and led them bound to prison. They were thrown into a cell with broken windows covered with snow. Until two in the morning, the martyrs knelt and chanted what they knew - "Holy God", in particular. In the morning they were dragged out of the cell dead. They had frozen to death.

*

Alexander Sergeyevich Verizhsky was born in Stavropol province, the son of a church reader. He went to Stavropol theological seminary, and was one of the best students in his year at the Kazan Theological Academy, receiving a professorial scholarship. In 1916-17 he served in the army, and then returned to Kazan. In 1918 he arrived at his father's house in his native village in Stavropol diocese. Here, as a witness of the Bolsheviks' propaganda at the front, he began to denounce the Bolsheviks for their atheism and violent politics in relation to the Church. Finally they arrested him. As he was going to his execution, he declared that he had never recognized the Bolsheviks and would not be reconciled with them. Then, after praying, he was shot.

*

Priest John (Slobodyannikov) gave his life for his neighbour, in accordance with the words of Christ the Saviour. He was captured, with many others, by a punitive detachment of the reds, who drew them all up ready for shooting in front of a machine-gun. But at the last moment someone had the idea that in order to frighten the population of the stanitsa, it would be enough to shoot only a tenth of the detained men. This took place in one of the stanitsas of the Don Cossack Host. Fr. John himself was a Don Cossack.

They gave the order to count off each tenth man. Fr. John was given the number next to a young Cossack who was one of those who had to die.

"Brother in Christ!" said Fr. John to him. "The Lord is calling me to Himself. You stand in my place, and I in yours. And pray for me, the sinful and unworthy Fr. John. For the Lord Jesus Christ says: 'Greater love hath no man than this, that a man lay

down his life for his friend!" (John 15.13). But you, brother, you stay alive... May the Lord bless you!.."

"The tenth men," came the command, "three steps forward... Close ranks!"

The rest were released to the tearful joy of their relatives and near ones. But the condemned were mown down by the machine-gun. And Fr. John fell among them. He was a young priest, not much older than the man whose place he took, and he received his martyr's crown in 1918 or 1919.

This story was related by the man who was saved.

*

On January 13, 1918 the priest of the St. Nicholas church of the village of Mikhailovka, Don region, **Fr. Theoctistus Georgievich Lebedev**, was shot at the age of 39. Fr. Theoctistus was an energetic man who had been the president of the volost committee since the beginning of the war, distributing help to the families of called-up soldiers. Naturally, he had to refuse help to some people, and some of these sent him threatening letters from the front. When many of the soldiers returned at the end of 1917 these threats became more serious. On January 12 the sloboda was occupied by the Bolsheviks. A search was immediately initiated in Fr. Theoctistus' house accompanied by all kinds of insults and threats. On the morning of January 13 Fr. Theoctistus tried to flee, but he was recognised and caught. The mob demanded his immediate execution, and he had not succeeded in making the sign of the cross before he was shot in the back. Then he was bayonnetted and hit with all kinds of instruments. The corpse was thrown into a rubbish tip, and the villagers were forbidden to bury it. Rumour had it that they were going to kill all the priests, and that they had demanded that Fr. Theoctistus be buried "like a dog". Only on the next day did the relatives of the priest succeed in obtaining his body for burial.

*

On February 2/15, 1918 the priest of the Trinity church in the khutor of Yagodino-Kadamovsky, Don region, **Fr. Peter Ivanovich Zhakhanovich**, was shot by fleeing Red Army soldiers as he was serving Vespers.

*

Priest John Kulikovsky was serving in the church of the khutor Persianovsko-Grushevsky, Don region. On February 12/25, 1918 he was arrested by the Bolsheviks, apparently for sympathising with the White partisans, and taken out onto the street, shot in the stomach and bayonnetted. His body lay in the street for two days hardly covered with anything, because they had stolen his shoes and clothes.

*

The priest of the village of Ivanov-Slyusarevsky, Don region, **Fr. Basil Zeleny**, was arrested by the Bolsheviks and sent to the headquarters at Kuschevskaya stanitsa. There, in the middle of February, 1918, he was shot together with **two other people**.

*

On March 2, 1918 the temporary priest of the Pokrov church of the village of Medvezhinsky, Don region, **Fr. John Smirnov**, was captured by a mounted detachment of the Bolsheviks, was driven into another village and then killed. His body was found on March 14.

*

Priest Andrew Kaznitsev had always been an open opponent of Bolshevism. On April 11/24, 1918, early in the morning, a detachment of Red Army soldiers arrived at the khutor, went to his house, took him out of bed and led him onto the square, where they gathered about fifty of the people. Then the commander asked the people whether they wanted to keep the priest or get rid of him. He said that the trial would be short: if they wanted to keep him - they would leave him, and if they want to remove him - he would get a bullet in the head. And he pointed out that Pascha was approaching and they might need a priest. But the matter had to be decided soon, since their detachment was leaving the area, for which they needed carts. The people began to scatter in order to get carts, and only about twenty rowdy ones remained. They raised their hands to "get rid of the pope", which decided Fr. Andrew's fate. He was bound and taken to Morozovskaya stanitsa. Three days later his body was found in a gully near Vladimirova khutor. Six bayonet wounds were found in his chest.

*

On May 10/23, 1918, **Priest Alexander Ivanov** of the church of the Nativity of the Mother of God in the khutor of Petrovsky, Don region, was shot by Red Army soldiers in broad daylight in the church square, before the eyes of his family and parishioners. He was accused of being a supporter of the Cossacks and an opponent of Bolshevism.

*

On May 14, 1918 **Deacon Cyrus Petrovich Malanyin** of the church of St. John the Forerunner, Chernyshkov khutor, Don region, was killed by blows of a sabre and bayonet. They did not allow his body to be buried, and the burial took place only after the khutor had been occupied by the Cossacks.

*

On May 23 / June 5, 1918, in Tishansky stanitsa, Don region, **Reader John Melikhov** was seized by Red Army soldiers and taken out of the stanitsa. The next day his naked body was found with a mass of bayonet wounds. His sexual organ had been cut off.

*

On the morning of July 14, 1918 Red Army soldiers appeared at the flat of **Priest George Parfenov** of Marinovka sloboda, Don region, and carried out a search. They took writing paper and photographs and asked Fr. George how old he was, where he had studied, etc. Then they left. Five hours later they appeared again, took the priest together with a corporal to the permanent way of the railway stanitsa, and shot them. It is known that the parishioners had not been hostile to Fr. George. But soldiers who came back from the front had been hostile and had threatened him.

*

On July 2/15, 1918 the priest of the Dormition church of Samsonov khutor, Don region, **Fr. Paul Alexeyevich Vilkov**, was shot together with his two sons, who were officers, by Red Army soldiers. His body was thrown into a pit. They forbade his burial, but a few days later his family succeeded in secretly redeeming the body. He had been accused of shooting out of the window at Red Army soldiers. After the execution the Red Army headquarters carried out an investigation and established that Fr. Paul had been innocent.

*

On July 5, 1918 **Priest Michael Rukin** of the SS. Peter and Paul church attached to the Zimovniki stanitsa, Don region, was killed by Red Army soldiers. His burial was carried out to the accompaniment of mockery and threats addressed to his widow.

*

Priest Michael Stritonovich Pashutin of the St. George church in the Fomino-Likhovsky khutor was taken by sailors and Red Army soldiers to the stanitsa of Likhaya and shot. His body was buried, but they did not allow a church funeral.

*

Priest Nicholas Milyutkin was serving in the village of Novo-Nikolskaya, Novochoerkassk province. He was shot by Red Army soldiers after many tortures. His body was cast by his murderers into the river Don with the words: "Swim to Novochoerkassk and tell them to expect us in a week".

*

Priest Alexander Podolsky was born in 1869 and was serving in Vladimirskaya stanitsa in the Kuban. In 1918 he was tortured to death in a bestial manner by the Bolsheviks and buried in All-Saints cemetery in Krasnodar.

*

Protopriest Ivanov had served for thirty years in Poputnaya stanitsa, Kuban province. In 1918 he was killed by Red Army soldiers for saying in sermons that the Bolsheviks were leading Russia to destruction.

*

On June 27, 1918 a **monk** of the Don Hierarchical House was killed during a Bolshevik attack.

*

Priest Gregory Nikolsky was born in 1858 and served in Krasnodar region. In 1918 he was killed after serving the liturgy in his church. He was buried in All Saints cemetery, Krasnodar.

*

Priest Ivanko or Ivanoyko, from Rostov-on-Don, was killed after a service in some year between 1918 and 1921.

*

A **priest** of the Stavropol diocese was shot in his vestments, with a cross in his hands.

*

In 1918 the Local Council of the Russian Church was reliably informed of the murder by Red Army soldiers of **Priest Volotsky** of Platnirovskaya stanitsa, Kuban province, and of **another priest** of the same diocese. When the Bolsheviks attacked, Priest Volotsky served a moleben for the reconciliation of the warring sides. But then a rumour went out that he was serving the moleben for the granting of victory to the Cadets. They dragged him out in his vestments onto the square. Here, knowing that they were preparing to kill some Cadets, he began to implore them on his knees to stop the killing. They shouted to him that he should throw away his cross, but the priest said that he would die with the cross on his breast. Then they took away his cross and shot him at point-blank range.

*

On Holy Thursday of Passion Week, 1918, General Pokrovsky and Colonel Naumenko with a detachment arrived in Nezamayevskaya stanitsa and were received in the house of **Priest John Prigorovsky**. In the evening they attended the reading of the Twelve Gospels, and at the end of the service Fr. John delivered a fiery sermon against the Bolsheviks. The next day the detachment left the stanitsa. On April 30, Holy Saturday, just before Paschal Mattins, the Bolsheviks arrived, cut out the eyes of Fr. John, cut off his tongue and ears and then buried him alive in a rubbish pit behind the stanitsa. He was buried in All Saints cemetery in Krasnodar.

*

Protopriest Eugene Pletnev and his son **Michael**, an officer, were arrested and put into the machine section of a steamship, where they were tortured by the hot steam.

*

Priest Paul Kalinovsky was born in 1846, and was a retired priest. In October, 1918, after the seizure of Stavropol by the Bolsheviks, he was beaten by them to death with ships because he had officer grandchildren.

*

In 1918 the following were killed for sympathising with "the cadets and bourgeois" or for serving molebens for the White soldiers:-

Priests Nicholas Sobolev and Basil Klyuchansky (born 1882) of Popovichesvskaya stanitsa, Kuban district; **Priest Peter Antonievich Tantsroga**, 41 years old, of the Pridorozhnaya stanitsa, Kuban district; **Priest Alexander Bubnov**, 53 years old, of the Spokoinaya stanitsa, Kuban district; **Priest Basil Nesterov** of Uryupskaya stanitsa, Kuban district (born 1860); **Priest Moses Tyryshkin** of Klyuchevaya stanitsa, Kuban district; **Deacon Michael Kotlov** of the Uspenskaya stanitsa, Kuban district (born 1875); **Priest George Rutkevich** of the Nekrasovskaya stanitsa, Kuban district; **Priest Demetrius Golubinsky** (born 1879) of the village of Arkhipovskoye, Stavropol province; **Priest Nicholas Losinsky** of the village of Takhra, Stavropol province; **Reader George Rusetsky** of the village of Pregradsky, Stavropol province; **Deacon Basil Rozhdestvensky** of the village of Kugulma, Stavropol province, and **four parishioners** who interceded for him; **Priest Elijah Lavrov**, 60 years old, of the village of Orekhovsky, Stavropol province; **Priest Basil Bogdanov** of the village of Gorkaya Balka, Stavropol province; in the same village were also killed **Priest Gabriel Sobolev**, the church warden **Minko** (born 1892) and the reader **Slinko**, who were buried in the All-Saints Cemetery in Krasnodar.

Priest Gregory Zlatorussky (Zlatorunsky?) was born in 1878, and served in Barsukovskaya stanitsa, Kuban province. In the spring of 1918 he was killed by Red Army soldiers. He was buried in All-Saints Cemetery in Krasnodar.

Priest Victor Dyakonsky of the village of Novogrigoryevskoye, Stavropol province was born in 1887 and shot in 1919. He was buried in the All-Saints cemetery in Krasnodar.

Priest Arcadius Dobrovolsky was born in 1874 in the village of Podyelskoye, Ust-Sysolsk uyezd, Vologda province. Until October, 1918 he was serving in Ubinskaya stanitsa, Kuban district. On November 1, 1919 he was convicted of “anti-Soviet agitation” and sentenced to death. He was shot in 1919 and buried in the All-Saints cemetery in Krasnodar.

Priest Paul Vasilyevich Ivanov was born in 1872 and served in Krasnodar region. In 1918 he was killed in the Cheka, and buried in the All Saints cemetery in Krasnodar.

Priest Alexis Ivlev was born in 1858, and served in Krasnodar region. In 1919 he was killed in the Cheka, and buried in the All Saints cemetery in Krasnodar.

Priest Gregory Kalinovsky was born in 1846, and was a retired priest in Krasnodar region. In 1919 he was killed by the Bolsheviks in church, and was buried in All Saints cemetery in Krasnodar.

*

On January 7, 1919 the priest of the Trinity church in Kalninovsky, Don region, **Fr. Nicholas Borisov**, was killed. On that day he was returning home after the Liturgy when he was met by a group of Red Army soldiers and ordered to go the Khanzhenkovo stanitsa. Having received permission to say goodbye to his family, Fr. Nicholas was put in a wagonette and taken away. Some time later a horse brought back the corpse on the wagonette. Both bullet wounds and bayonet wounds were found on the body. The inhabitants of the village were so terrified by the soldiers that they did not help the family to take away the body and prepare its burial.

*

On March 24, 1919, **Priest Timothy Stadnik** of the Trinity church in the village of Novobakhmutovka, Don region, was killed. At about four in the afternoon, when the bells were ringing for Vespers, several armed soldiers burst into his house and demanded money. When he said he had none, and a search revealed nothing, they beat him severely and ordered him to follow them to headquarters. Meanwhile, another band of soldiers came in. They took the priest out into a bush near the church and shot him. Meanwhile, other soldiers were ransacking the house. Among other blasphemies, they threw the Holy Gifts out of the tabernacle

*

A **military priest** whose surname is unknown was going through the village of Borontsovo-Nikolayevskoye, Stavropol province (near Torgovaya stanitsa), returning home from his regiment, when he was detained by Red Army soldiers, and killed by blows with sabres and bayonets. They blasphemously likened this act to giving communion of the Mysteries of Christ from a spoon.

*

Priest Vladimir Proskuryakov was killed with his sons in Velikoknyazheskaya stanitsa, Salsk district in the Don region. Besides his own children, he looked after 30 lame and sick orphans.

*

Priest Eugene Avilov served in the church of the Gnilovskaya stanitsa, in the region of the Don Cossack Army. After the reds captured the stanitsa he was arrested and shot. When the reds first came up to the stanitsa, Fr. Eugene went out to meet them with armed Cossacks. The reds temporarily retreated, but then, when they had taken the stanitsa, they arrested the priest and shot him.

*

Priest Germanus Malakhov, a priest of Taynan khutor, Black Sea province, was shot together with his **wife** in Mingrelia stanitsa after they had been abused.

*

Priest John, of the church of the village of Kalinovsky, Stavropol province, was asked by his parishioners not to serve at such a frightening time, but the pastor remained faithful to his duty. In the autumn of 1918 on the day of his heavenly protector, St. John the Theologian, bandits rushed into the altar during the service. Taking hold of Fr. John, they mocked him. Beyond the village fence they thrust the passion-bearer through with a sword. For a long time the bloodstains on the earth did not dry up.

“In the neighbouring village there served **Priest Peter**. He did not allow them to destroy the church: ‘Burn me, but do not touch the church.’ For these words he was arrested and disappeared without trace.”

*

Protopriest John Ryabukhin was diocesan missionary in Kherson diocese, and then in Kursk under Archbishop Pitirim. When Archbishop Pitirim moved to the

Caucasus, Fr. John was appointed superior in Yessentuki, where he received his martyric end. In 1918 he was cut to pieces by the Bolsheviks together with some tens of other hostages. The whole execution was a terrible, bloody slaughterhouse, during which very old and sick hostages were cut down with sabres in the middle of the night on the edge of a pit into which there fell the killed and, sometimes, some who were still alive. Fr. John fell into the pit while still alive, and in the course of the night he succeeded in get himself up from under the bodies of those who had fallen on top of him and the thin layer of earth. On hearing his groans, the cemetery watchman came up and found Fr. John looking out of the pit and beseeching him to drag him out and give him some water. But the watchman's fear of the Bolsheviks was so great that it gave no place in his soul for other feelings. He threw a thicker layer of earth onto the living priest. The groans died away. A few months later, when the Volunteer Army conquered Yessentuki, the pit was dug up, and the corpse of the priest was found with raised arms witnessing to his attempts to get out of the grave. Also, on his chest was found a tabernacle with the Holy Gifts. Before his death he had received Communion himself and given it to **General Radko-Dmitriev** and **Count George A. Bobrinsky**, who were killed with him.

*

In June, 1918, in the village of Sergiev, Stavropol province, **Priest Patrykin** was killed by the military commissar for allegedly trying to persuade the villagers not to pay a 90,000 roubles' contribution to the Red Army.

*

In Vladimirovsky stanitsa, Kuban province, **Priest Alexander Podolsky** was killed for serving a moleben for the Cossacks before advancing against the Bolsheviks. But before killing him, for a long time they dragged him round the stanitsa, mocking and beating him until hacking him to death on a rubbish dump behind the village. One of the parishioners who came to bury him was killed by the drunk Red Army men.

*

On June 27, 1918 **Priest Gregory Nikolsky** was killed outside the Magdalinsky monastery in Kuban district.

*

In one short period in Kuban district **43 priests** were killed, and within the boundaries of a small part of the Stavropol diocese **52 priests, 4 deacons, 3 readers and one churchwarden** were killed.

*

The priest of the village of Solomensky, Stavropol province, **Fr. Gregory Dmitrievsky**, was taken out beyond the village to be executed. He asked them to give him a little time to pray before his death. He fell on his knees and prayed aloud, while the Bolsheviks mocked him and demanded that he end his prayer. Without letting him come to the end of his prayer, the Bolsheviks hurled themselves at him and with their sabres cut off first his nose and ears, and then his head.

*

On June 27, 1918, the priest of the monastery of St. Mary Magdalene in Kuban district, **Fr. Gregory Nikolsky**, after the Liturgy in which he had given Communion to the worshippers, was taken by the Red Army men beyond the bounds of the monastery. They forced him to open his mouth, shouted:

"And we are going to give you Communion,"

and killed him with a shot into the mouth.

*

In the spring of 1918, in Barsukovaya stanitsa, Kuban province, **Priest Gregory Zlatoussky** was killed by Red Army men for serving a moleben at the request of Cossacks for their deliverance from the Bolsheviks.

*

In Poputnaya stanitsa, **Protopriest Ivanov**, who had served there for thirty years, was beaten to death by Red Army men for having pointed out in his sermons that the Bolsheviks were leading Russia to destruction.

*

The 60-year-plus priest of the Trinity church of Voznesenskaya stanitsa, **Fr. Alexis Pavlov**, was killed on the square for being of Cossack origin and because he had once served in the Guards.

*

In the spring of 1918 Red Army men killed the 50-year-plus priest of Udobnaya stanitsa, **Fr. Theodore Berezovsky**, and then forbade the burial of his body because he had said derogatory things about the Bolsheviks.

*

Priest Michael Lisitsyn of Ust-Labinsky stanitsa was tortured for three days, from Friday to Sunday. A noose was put around his neck, and he was led around the

stanitsa, mocked and beaten to such a degree that Fr. Michael, falling on his knees, besought them to kill him as soon as possible. He was killed on February 23 / March 7, 1918. His wife had to pay 610 roubles in order to gain permission to bury his body, which had more than ten wounds on it. His head had been cut to pieces.

*

Priest John Krasnov was born in about 1869 and served in Dolzhanskaya stanitsa, Kuban district, was killed in April, 1918. The stanitsa was situated on the shores of the Azov sea and had a quay for ships. Some sailors without any reason arrested Fr. John, who had never spoken against the Bolsheviks and had never taken any part in the public affairs of the stanitsa. Fr. John and some other arrestees were taken onto a ship which was standing at the quay. On the way, and on the ship, the soldiers mocked him, and then threw him alive into the ship's furnace. The other arrestees were released, and they told the story about Fr. John's terrible fate.

*

Priest Alexis Melioransky was born in 1867. He served in Novo-Shcherbinovskaya stanitsa, Kuban region, and was the dean of the district. During the rebellion against the Bolsheviks the dean, Fr. Alexis, together with other priests, served a moleben before his Cossack parishioners for the mobilized soldiers and also gave a fitting sermon. Within a few days the rebellion had been crushed. At 12 midnight on May 11, 1918, Fr. Alexis was summoned to attend a trial by a punitive detachment, and when he returned to his room after the interrogation, five armed Bolsheviks led by the Red commander Zamota called him out of the room and Zamota shot him on the spot in the corridor from his revolver. **Two other Cossacks** were then also shot. Out of the 14 people arrested only two remained alive. In July there began the liberation of the Kuban from the Bolsheviks; and in September the inhabitants of Novo-Shcherbinovskaya stanitsa, having constructed a crypt at the new church of St. Nicholas, triumphantly transferred the bodies of their martyrs there. What happened to the crypt and the bodies of the martyrs later, when the Bolsheviks were established again, is not known. According to one source, Fr. Alexis was buried at the All Saints cemetery in Krasnodar.

*

The 56-year-old priest of Georgie-Afipskaya (or -Afinskaya or Georgo-Afonskaya) stanitsa, **Fr. Alexander Fleginsky**, after being worn down by various mockeries, was taken out of the stanitsa and killed. His body was found much later, cut into pieces.

*

In 1918, the retired 80-year-old **Priest Zolotovsky** was living in the settlement of Nadezhda, when he was seized by the Red Army men while he was sleeping after dinner and taken out onto the square, dressed in women's clothes. Then they

demanded that he dance in front of the people. When the old man refused, they hanged him on the spot.

*

The retired 72-year-old priest, **Fr. Paul Kalinovsky**, was living in the city of Stavropol when it was taken by the Bolsheviks in October, 1918. He was arrested because he had grandsons who were officers and was condemned to death by lashing. He died under the blows.

*

In the village of Baingar the Bolsheviks turned up at the house of the priest, **Fr. Demetrius Semyonov**, demanded food, and after eating promised that the priest would be safe. Then they left. But then they sent for him. In the morning his body was found outside the village.

*

In the village of Bezopasny they killed: the priest of the St. Seraphim church, the 27-year-old **Fr. Leonid Solovyov**, the deacon of the church of St. Demetrius, the 45-year-old **Fr. Vladimir Ostrikov**, and the 51-year-old reader **Alexander Fleginsky**. They were killed by local Bolsheviks, who took them out to a place where they used to bury diseased cattle. They ordered them to dig a grave for themselves, then hacked them down with sabres, and buried them in the shallow graves while still half alive. They were not accused of anything. It was simply considered necessary to get rid of them.

*

The reader of the Holy Trinity church of Vostochnaya stanitsa, **Alexander Donetsk**, was sentenced to prison for "belonging to the Cadet party", but on the way there the detachment accompanying him killed him.

*

Priest George Boiko was killed at Plastunovsky stanitsa in 1918 in a particularly gruesome manner: there was a terrible wound on his throat, as if it had been blown out.

*

Priest Nazarenko was killed at Korenovsky stanitsa. All sorts of horrors were carried out in his church. The altar was turned into a lavatory, and the holy vessels were also used for this purpose.

*

In Krasnodar **six priests** were killed in one night on the orders of Budyonny.

*

Fr. Serapion, the priest of the Novo-Alexandrovsky stanitsa, Kuban district, served the poor, non-Cossack population of the stanitsa. The parishioners loved their kind, unacquisitive, joyful and young pastor, and did not allow anyone to offend him. This was a batyushka of proletarian poverty, and the other priests envied his position. Once he was riding a horse along the railway line. Out of one of the carriages of a slowly passing train there rang out a shot, and Fr. Serapion fell dead onto the droshky. The horse was stopped at the stanitsa. The local inhabitants raised a protest against the crime. They searched for the criminal in the carriages, but in vain.

*

Fr. Michael Kryzhanovsky, the priest of the village of Velichayevo, Stavropol diocese, on the edge of the Astrakhan steppes, was distinguished by his zeal in serving, his sincere piety and disinterestedness. In his sermons he mercilessly exposed the Bolsheviks' atheism and violence. He was a spiritual flame burning up every unrighteousness on his path. And he was, of course, doomed to death. One Sunday, after the Divine Liturgy, when the church was full, he was taken by the Bolsheviks and put on a cart taking him out of the village. The people wept. Fr. Michael succeeded in saying to his flock the words of the Saviour:

"Weep not for me, but weep for yourselves and your children."

Outside the village, the criminals bayoneted the meek servant of God. He was not more than twenty-eight years old. He left a wife and two children.

*

In 1919 **Deacon Basil Kozhin** was shot in Baklanovsky stanitsa, Don diocese.

*

In 1920 **Priest Alexander Losinsky** and his **church warden** were shot after being tortured in the village of Bezopasny, Stavropol province.

*

Priest Constantine Obraztsov was born in 1877 and served in Krasnodar region. He was a poet, and was the author of the song, "Kuban, you are our Homeland". In 1920 he was killed by the Cheka, and was buried in All Saints cemetery in Krasnodar.

*

Priest Kurochkin was serving in the church of the village of Kievskoye (now in Krasnodar region). At the beginning of the 1920s he was killed in a bestial manner and buried on the territory of the church.

*

Protopriest Archil Sirotin, Priest Michael Gorokhov and Deacon Anurov were shot in a group of 13 hostages in the Ioanno-Mariinsky monastery in Stavropol on August 17/30, 1921.

*

Protopriest Michael Lektorsky, of the stanitsa Novo-Titarovskaya, Kuban region, was taken by the Bolsheviks as a hostage together with **many Cossacks** during the landing of the troops of General Wrangel in the Primorsko-Akhtarskaya region and taken to Bryukhovetskaya stanitsa to a special section of the Ninth Bolshevik Army. Here for one-and-a-half months the hostages lived in indescribable conditions; they slept on straw and were eaten by fleas and lice, so that those who chanced to see the 49-year-old Fr. Michael found him a skeleton, an old man who was barely able to walk. Finally, they were summoned and stripped to their underpants. The Cossacks asked:

"Batyushka, confess us."

Batyushka confessed them and absolved their sins, saying:

"You will communicate in your own blood. Now forgive me for that of which I am guilty."

But when he began to serve a moleben, they began to beat them with the butts of their rifles. Then they bound their hands and brought them to a dump behind the stanitsa where they mined clay. The Cossack Mamontov was lying on top of batyushka during the journey, and he managed to untie his hands and untie those of Fr. Michael.

"And now let's flee,"

whispered the Cossack. But batyushka replied:

"I bless you to flee, but I haven't the strength."

The Cossack untied the hands of a certain Polyakov and together they jumped out of the bullock-cart. **Polyakov** was immediately shot, but **Mamontov** fled, arrived at

his relatives' and told them what had happened. Later, he fought against the Bolsheviks and perished at their hands. The cart went back and among those condemned to be shot they found only those of the priest untied. He was subjected to terrible tortures. They cut out his eyes, his nose and his lips. Then they asked him:

"Tell us, Pope, that there is no God."

"God was, is and will be."

At ten o'clock in the evening of October 27, 1921, all the hostages were shot in a hut. Among the piles of corpses they made out the disfigured body of Fr. Michael.

*

In 1922, **139 clergy** of various ranks were killed by the Bolsheviks in Stavropol province in connection with the confiscation of church valuables; in Don province - **97**; in Yekaterinodar province - **69**; in the province of Taganrog - **36**; in Black Sea province - **37**.

The following were indicted in "The Case of Priest Eudocimus Firsov and others, Novochoerkassk, 1922":

Protopriest Alexander Semyonovich Manuilov. He was born in 1856. He was the rector of the Alexandrovsky church in the city of Novochoerkassk, Don province. In 1922 he was arrested for "stealing church valuables and simulating their theft". On May 14 he was convicted by the Don Province revolutionary tribunal for "resisting the requisitioning of church valuables", and was sentenced to be shot.

Deacon Vissarion Vasilyevich Ivanov. He was born in 1873 in Novochoerkassk, and served in the Alexandrovskaya church in the city. In 1922 he was arrested for "stealing church valuables and simulating theft". On May 14 he was sentenced to death for "resisting the requisitioning of church valuables".

Reader Daniel Stepanovich Proshenko. He was born in 1871 in Nikitovskaya volost, Valujsky uyezd, Voronezh province. He was serving in the Alexandrovskaya church in Novochoerkassk, Don province. In 1922 he was arrested for "stealing church valuables and simulating a theft". On May 14, 1922 he was convicted by a revolutionary tribunal of "resisting the requisitioning of church valuables" and sentenced to five years in prison. Nothing more is known about him.

Alexis Ivanovich Golovkov. He was born in 1872 in Alexandrovsk-Grushevsky, Don province into a lower-middle class family. He was warden of the Alexandrovskaya church. In 1922 he was arrested for "stealing church valuables and simulating a theft". On May 14, 1922 he was convicted by a revolutionary tribunal of "resisting the requisitioning of church valuables" and sentenced to be shot. Nothing more is known about him.

*

Alexander Nikolayevich Gangesov was an agronomist. In 1923 he was arrested in connection with the affair of Bishop Eusebius of Yeisk, and in April was sentenced to five years in prison for “resistance to the requisitioning of Church valuables”.

*

Priest Matusevich was a priest of the Minsk diocese who was serving in the church of St. Nicholas the Wonderworker, Rostov-on-Don. In 1922 he was killed by attaching him to the tail of a horse.

*

Hieromonk Joasaph (Bersenev) served in a small house church in the city of Krasnodar on the corner of Gogolevskaya and Plastunovskaya streets. It was dedicated in honour of the Georgian icon of the Mother of God.

In 1921, he was returning home at three o'clock in the afternoon when he saw a large crowd of people at the corner gazing with emotion at the icon of the Mother of God, which was being renewed before their eyes. With difficulty Fr. Joasaph forced his way through to his cell. But then chekist agents came to him and demanded that he go out and calm the crowd and ask them to disperse, otherwise he would be arrested. Fr. Joasaph refused. As he said later, his conscience did not allow him to go out to the people and deny that of which he himself was a witness. He was immediately arrested and then condemned.

During his trial he was defended by the Georgian lawyer Khintibidze, who declared that such enemies of Soviet power as Fr. Joasaph were not dangerous, for they would never fire from behind a corner; those who declare themselves to be believers and do not renounce their convictions, even when threatened with punishment, were completely harmless for Soviet power; and at the end of his speech he called on the court to acquit him because in punishing him they would thereby make him a martyr in the eyes of the believers, which should not be done. However, Fr. Joasaph was condemned, albeit for a short period.

On being released, he returned to his house of prayer. In the period when Bishop Eusebius was on trial, he was free and was able to visit the prisoners in the city jail. Fr. Joasaph knew that his turn would soon come, but he considered it his duty, while he still had the opportunity, to explain to the people that all the imprisoned clergy were being persecuted by the authorities not for their political views but for their confession of the Orthodox Faith; and he spoke openly about this from the ambon. At that time Fr. Joasaph was no older than 35 years old; he had been tonsured at a young age and had struggled in the Solovki monastery. Soon after Bishop Eusebius

had been exiled, Fr. Joasaph, too, was exiled to an unknown destination. Nothing more is known about him.

*

In Rostov-on-Don **Priest John Zhezhelenko** of the Nikolsky church was arrested on January 8, 1923 and accused of “resisting the ‘Living Church’”. Together with him were arrested **Priests Paul Chekhranov** and **Alexis Trifilyev** and **Protodeacon Demetrius Novochadov** of the Nikolsky church.

*

Priests John Zhezhelenko, Paul Chekhranov and **Alexis Trifilyev**, together with **Protodeacon Demetrius Novochalov**, of the Nikolsky church in Rostov, were arrested on January 8, 1923 for resistance to the “Living Church”. Nothing more is known about them.

*

During a dispute on religious subjects organized by the renovationists in the city theatre of Pyatigorsk, after the president, Vvedensky, had spoken for a long time, in reply to a question to the packed hall: “Who wants to speak?”, **Kokhno** got up and after crossing himself said: “In the name of the Father and of the Son and of the Holy Spirit.” After this, turning to Vvedensky, he boldly said: “You are a wolf in sheep’s clothing, take off your cassock and be what you are in fact.” Vvedensky fidgeted on his chair, but listened attentively to Kokhno’s reproachful speech. When he had finished, Kokhno said: “I was a Baptist, I accepted Orthodoxy and will be faithful to it to my last breath.” The next day this faithful son of the Church of Christ disappeared. Nothing more is known about him.

*

Priest Demetrius Ivanovich Voinik was serving in the town of Maikop. A “Tikhonite”, he was trusted and respected by his parishioners. On December 12, 1925 he was arrested for resisting the renovationists. It was suggested to him that he: (i) join the renovationists, in which case the case against him would be immediately dropped, (ii) remain a priest in the cemetery church, but inform the GPU about everything, in which case the case would be shelved, or (iii) tell the newspapers that he was renouncing his priesthood and God. Fr. Demetrius categorically refused all three proposals. He was then taken to prison in Rostov-on-Don. After three months he was released and returned to the cemetery church in Maikop. In October, 1926 he was arrested again and cast into prison in Maikop. On December 13 he was sentenced to three years in the camps in accordance with article 73. On November 26 his wife appealed to the Red Cross to get him released because of his ill health, but this did not help. In December he was sent to Solovki. In October, 1929, on being

released, he was sent into exile to Berezovo in the Urals. Nothing more is known about him.

*

Protopriest Apollonius Temnomerov was the head of the church parish schools in St. Petersburg, and is said to have taught the Law of God to the Tsarevich Alexis. He was the most powerful and eloquent of all the preachers of Krasnodar. However, he was sent as a delegate from the Kuban to the congress of the "Living Church" in Moscow. But while he was still in Moscow, he decided to break with the renovationists. And so, on returning to Krasnodar, he appeared in the church of St. George and publicly repented with tears before all the people, many of whom also wept. This public repentance of the old man was a great blow to the renovationists and a great triumph for the Orthodox. Fr. Apollonius then served together with Fr. Alexander Makov and Fr. Alexander Purlevsky. (Fr. Alexander Purlevsky had signed the recognition of the renovationists, but then repented, and was imprisoned and exiled together with Fr. Alexander Makov. Later, on being widowed, he became the sergianist Bishop Photius.) Fr. Apollonius was appointed to serve in the house of prayer on Dubinka dedicated to St. Nicholas. He served there until about the end of 1929, after which he was exiled. Soon no more parcels were received for him, and nothing more is known about him.

*

Priest Peter Alexeyvich Kureyev was born in October, 1894 in Volsk, Saratov province. His father floated timber, and taught his son this trade. But Peter's sole interest was the Church. He went to Volsk real school. On his deathbed his father blessed him to take the spiritual course, and in 1914 he finished his studies at Volsk theological seminary. Bishop Dositheus, noticing his fine qualities, wanted to tonsure him, but Peter married Maria Vladimirovna and went to serve in Saratov in the entourage of Bishop Palladius. Soon, however, he was transferred to the cathedral in Perm. After the revolution the cathedral was sacked, and Fr. Peter was appointed to the village parish of Chaadayevka in Perm province. Thinking that he might be arrested, Fr. Peter went to Baku to warn his relatives about this. There he left his elder daughter and son. On the way back he stopped in the town of Minvody and asked the hierarch to be appointed to a different parish. He was appointed to Goryachevodskaya stanitsa, to which he transferred his family from Perm province. From 1922 to 1930 he served here, living an ascetic life. He was greatly beloved – people came from other parishes to hear his sermons. On January 14 (or 16), 1930 he was arrested and cast into the NKVD prison in Pyatigorsk. His family moved to be nearer to him in prison. There he heard that **Fr. Basil Bartolovich** from Mariinskaya stanitsa had been shot. An epitrachelion was smuggled into the prison, and the imprisoned priests served a full funeral service for the martyred priest. Fr. Basil left seven children, and on hearing his death his wife was unconscious for a long time. Fr. Peter's matushka looked after her. Once Fr. Peter's daughter Sophia saw a

convoy of prisoners and recognized her father among them. She shouted "Papa!", but was pushed away with bayonets. For some reason she thought her father was about to be shot, and fell unconscious before the gates. She was taken home. The next day, April 30, 1930 Fr. Peter was shot at Mashuk mountain in Pyatigorsk. His funeral was celebrated by Archbishop Methodius, who was himself shot seven days later.

*

Several kilometres from the town of Kropotkin, an old **hieromonk, Fr. Macarius**, lived alone in a cave. He was famous among the people because he was clairvoyant. He spoke little, but the people loved him and respected him for his firm stand in the faith. And for a long time the authorities did not touch him, for he lived as a recluse and no-one saw him. But someone was watching him. And if he was asked a question he did not hide the truth.

Thus once he was asked:

"Batyushka, is it possible to recognize the registered, 'Soviet church'?"

"How is it possible to recognize Metropolitan Sergius as Orthodox, as the head of the Christian Church, if he has subjected the Church to the Antichrist? His declaration is apostasy from Christ the Lord. He is the same kind of renovationist as those who lived at the beginning of the 1920s. It is impossible to believe him. And his 'church' is only a church on the outside, while inside, as the Lord says in the Gospel, it is 'the abomination of desolation'!... What have we to fear? We shall remain with the lawful locum tenens of the Patriarchal Throne, Metropolitan Peter. Lord, give him strength..."

"Batyushka, so it is quite wrong to go to this church?"

"Of course! One should not only not go there regularly, one should not even drop in there by accident."

"They say that everything is in the old style there."

"It only seems like that. You can't see the change with your eyes and see it with your ears. It is in their minds."

"Well, what will happen if all those who now serve in secret die off. Will it be wrong to go there even then?"

"One must never go there! It is the 'church' of apostasy."

"But, you know, many go there and praise it."

"Don't look at those who go there. But look at those who do not go there, not only those who are still alive, but also those who remained faithful to God until death..."

"Is there really heresy there?"

"It is worse than any heresy there!"

"But what can be worse than heresy?"

"To recognize the antichrist!..."

Of course, the blessed elder knew that these words, the words of a fearless confessor of the Christian faith, would come to the ears of the authorities and they would undertake corresponding measures. But it seems that the authorities did not see any point in making a big commotion out of this - the elder did not, after all, appear in public. It was not expedient to accuse him of the most evil agitation and undermining of Soviet power. It was too clear to everybody that he had no self-seeking motives. He was a hermit. And so they decided to get rid of him quietly.

The elder was forewarned by God by what death he would die. And when a woman who greatly venerated him brought him a towel, he took it in his hands and wept bitterly. The woman did not understand why the elder was weeping. She only knew - or rather felt - that something mysterious, and perhaps fateful in the life of the elder, was linked with this towel...

The elder was found strangled with the help of this towel!

*

In 1931 there was a group case called "the affair of the church-monarchist organization 'The True Secret Christians' (Stavropol province, 1931)". They were all sentenced in September in accordance with articles 58-10 and 58-11. The organization was supposedly liquidated between May and September, 1931. Among those condemned in connection with this case were:

Hieromonk Arsenius (Iustinovich Ivanov). He was born in 1845, and from 1918 served as a priest on Mount Athos.

Hieromonk Philaret (Ilyich Panfilov). He was born in 1875.

Hieromonk Vissarion (Basil Rodionovich Klesov). He was born in 1891.

Hieromonk Seraphim (Semyonovich Goloschapov). He was born in 1890.

Hieromonk Silantius (Osipovich Podverbny). He was born in 1865.

Hieromonk Alexander (Kuzmich Zavyalov). He was born in 1886.

Hieromonk Marcellus (Grigoryevich Kosenko). He was born in 1870.

Priest Constantine Mikhailovich Petin. He was born in 1873. A state official in the past, he was a priest of “Buyevite” orientation.

Nun Glyceria (Frolovna Petina). She was born in 1877.

Nun Anastasia (Petrovna Lemchenko). She was born in 1886.

Nun Anastasia (Vasilyevna Lukyanchenko). She was born in 1886 into a kulak family.

Nun Irina (Fyodorovna Maximenko). She was born in 1882, and for twenty years lived in a cave on the Sultan mountain. In 1926 she was brought to trial for her religious convictions.

Nun Natalya (Fyodorovna Mindareva). She was born in 1864 into a poor peasant family.

Nun Sophia (Kuzminishna Davydova). She was born in 1861 into a “kulak” family.

Nun Catherine (Nikitichna Zaitseva). She was born in 1893.

Nun Maria (Nikiforovna Davydova). She was born in 1901 into a peasant family.

Nun Aquilina (Yerofeyevna Verevkina). She was born in 1882.

Nun Anna (Vladimirovna Ovsyannikova). She was born in 1903 into a peasant family.

Nun Anna (Alexeyevna Muratova). She was born in 1881 into a peasant family. Until 1921 she lived in a monastery.

Nun Maria (Grigoryevna Yemchenko). She was born in 1871 and was the daughter of a shot landowner.

Nun Praskovya (Pavlovna Durneva). She was born in 1887 and from 1911 to 1917 lived in a monastery.

Nun Pelagia (Fyodorovna Mashkina).

Nun Daria (Iosifovna Dovdechenko).

Nun Febronia (Efimovna Marchenko). She was born in 1893 into a peasant family of average income. In 1918 she entered the Stavropol women's monastery, and stayed there until 1922.

Nun Eudocia (Georgievna Nesterova). She was born in 1868.

Nun Eudocia (Vasilyevna Zinovyeva). She was born in 1901, "the daughter of a kulak".

Nun Alexandra (Konstantinovna Martynova). She was born in 1868 "in a kulak family. Her father was exiled to the north."

Nun Agatha (Karpovna Zinchenko). She was born in 1889.

Nun Eudocia (Ivanovna Zharkova). She was born in 1894, "the daughter of a former gendarme". In 1918 she became a nun.

Nun Daria (Markovna Nartkova). She was born in 1876 into a kulak family. She became a nun in 1902.

Nun Natalya (Maximovna Kalugina). She was born in 1904 into the family of a prosperous peasant.

Nun Alexandra (Ivanovna Nepyuschaya). She was born in 1907 into the family of a prosperous peasant.

Nun Matrona (Fyodorovna Zolotukhina). She was born in 1896, and "until 1921 lived in a monastery".

Nun Glyceria (Petrovna Goloschapova). She was born in 1874 into a kulak family.

Nun Justina (Dmitrievna Zhukova). She was born in 1900 and was the daughter of a "kulak".

Constantine Danilovich Pismenny was born in 1872 into a peasant family. He was a bachelor, had served in the White army, and had often been subject to judgements for non-payment of taxes.

Alexander Andreyevich Obolensky, a "former prince", was born in 1860.

Nicholas Pavlovich Degtyrev. He was born in 1882, a trader.

Stepan Mikhailovich Dmitriev and his wife, **Natalya Yegorovna** (born 1870). He was born in 1880 and under the Provisional Government was the president of a volost administration.

Ivan Osipovich Dubovskikh. He was born in 1902, the son of a kulak. His property had been confiscated.

Basil Ivanovich Kalinin. He was born in 1877.

Basil Ivanovich Kindenko. He was born in 1867, and was “a former trader”.

Gabriel Akimovich Konarev. He was born in 1861 and was “a member of a church council, a strong kulak, served in the White Army”.

Michael Yakovlevich Ivakhenko was born in 1899. “A former kulak, he served in the Red Army on being mobilized.”

Nicephorus Osipovich Dubovskikh. He was born in 1898.

Gabriel Kuzmich Kononov. He was born in 1874 and was a member of a church council.

Anton Yakovlevich Novikov was born in 1862 and was a member of a church council.

Peter Andreyevich Loktionov. He was born in 1863, and had been a contractor.

Nicholas Alexeyevich Ivanov. He was born in 1868 into the family of a postman, and was a former lieutenant colonel.

Demetrius Timofeyevich Pogorelov was born in 1878 into a peasant family. He was “dekulakized”. “During the Civil War he helped the Whites, handed over Red Army soldiers who were in hiding, was deprived of voting rights, but was then restored”.

Philip Gerasimovich Moskalets. He was born in 1883.

Epiphanius Ivanovich Zinchenko. He was born in 1897, “a kulak”.

James Spiridonovich Mikhailenko. He was born in 1878 into a peasant (“kulak”) family.

Ivan Nikiforovich Orlyansky. He was born in 1894 into a peasant family.

Chariton Nikitich Kirichek. He was born in 1897, and fought in the White army.

Basil Yevstafyevich Primachenko. He was born in 1873. In 1923 he was condemned for “counter-revolutionary agitation”.

Philip Mikhailovich Yezhov. He was born in 1873, and was condemned in 1920 in accordance with articles 73 and 119.

Demetrius Spiridonovich Goncharov. He was born in 1862 and was a church warden. He had been a policeman, and was a volost elder under the Whites.

Basil Ivanovich Kiryushkin. He was born in 1900.

Timothy Semyonovich Zubtsov. He was born in 1897 and was a member of a church council. He repaired stoves, and served in the White army.

Paul Romanovich Zinovyev. He was born in 1861 and was “a former elder and president of the volost court, collector of dues and a kulak”.

Trophimus Trofimovich Goncharov. He was born in 1886 and was the secretary of a church council.

Euthymius Georgievich Malik. He was born in 1890 and served in the White Army as a military official and accountant.

Euthymius Nikitich Marchenko. He was born in 1872 and served in “a church of Buyevite orientation”.

Michael Filippovich Kasyanov. He was born in 1884 and was a member of a church council.

Nicholas Stepanovich Vetrov. He was a kulak, a former member of the society “For a One and Undivided Russia”. He had previously been condemned for counter-revolutionary activity and sentenced to five years’ exile.

Michael Konstantinovich Porublev. He was born in 1869, and was a member of a church council.

Nicetas Ivanovich Dorovsky. He was born in 1866.

Alexis Nikolayevich Kosolapov. He was born in 1887.

Ivan Klimovich Zhukov. He was born in 1873 and was a “kulak”.

Cyril Isakovich Doroshev. He was born in 1869 into a peasant family and was a member of a parish council. In 1930 he was condemned to six months forced labour for illegal selling of his cattle.

Peter Filippovich Voronkov. He was born in 1899 and was a member of a church council. He had been a prosperous peasant, and served in the White Army.s

Gregory Trophimovich Mikhailov. He was born in 1886 and was a trader.

Leo Stepanaovich Voskoboinikov. He was born in 1868, and was the former steward of Count Kapnist.

Theodore Ivanovich Klischenko. He was born in 1872 and was a worker.

James Spiridonovich Mikhailenko. He was born in 1878 into a “kulak” peasant family.

Philip Tikhonovich Nikulin. He was born in 1874, a dispossessed kulak.

Paul Efimovich Ogolev. He was “a former owner of a sewing workshop”.

Ivan Ivanovich Oleynikov.

Ivan Semyonovich Zhirnovoj. He was born in 1905.

Ivan Yegorovich Zhirov. He was born in 1879 and was a “kulak”.

Theodore Kirillovich Volubuyev. He was born in 1892. He had fought as a volunteer in the White Army.

Boris Vasilyevich Vorontsov. He was born in about 1887, a peasant who fought in the White Army and was a member of a church council.

Porphyrius Yegorovich Petrenko. He was born in 1864.

Stepan Mikhailovich Petrenko. He was born in 1892, and had served in the White army.

Thecla Afanasyevna Makarenkova. He was born in 1856. She was a house-wife and tradeswoman.

Nadezhda Ivanovna Kuptsova. “She refused to give information about her origins.”

Agatha Timofeyevna Pavlenko. She was born in 1881 into a peasant family.

Darya Lukyanovna Lazareva. She was born in 1868. She entered a monastery in 1883.

Anna Trophimovna Mamonova. She was born in 1893.

Praskovya Vasilyevna Yeremenko. She was born in 1881 and was a housewife.

Maria Fyodorovna Nartkova. She was born in 1870 into a kulak family.

Marria Demidovna Ivanova. She was born in 1894 into a peasant family.

Eugenia Ivanovna Popova. She was born in 1903, the daughter of a tsarist police-officer who was shot for counter-revolutionary activity.

Natalya Afanasyevna Dyakonova. She was born in 1884, the wife of a White Guards officer condemned for counter-revolutionary activity.

Matrona Vasilyevna Yevtukhova. She was born in 1884, the wife of a worker.

*

Nun Anna (Matveyevna Dorofeyeva) was born in 1896. On March 5, 1933 she was arrested and sentenced to death. She was shot in April, 1933.

*

Nun Anna (Andreyevna Klausenkova) was born in 1883. In 1933 she was arrested in the village of Moskovskoye, Izobilnensky region, Stavropol district and sentenced to death for being "a member of a church-monarchist organization". In the same months she was shot.

*

Protopriest Alexander Makov graduated from a theological academy. Before the revolution he was superior of the St. Elijah church in the city of Krasnodar and teacher of the Law of God in the gymnasium and in the Mariinsky institute. At the end of the summer of 1922, Protopriest Theodore Delaveridi came from Moscow and gave a report at the diocesan assembly on the necessity of recognizing the new tendency in the Church called "renovationism", inviting the secretary of the city executive committee and a representative of the local newspaper, Krasnoye Znamya, to be present at the closing of the clergy session. Fr. Alexander was the only priest in the whole city who did not appear at this assembly and did not recognize the renovationists. He ceased commemorating Archbishop John and substituted for his name that of the confessing Bishop Eusebius of Yeisk. Fr. Alexander was subjected to persecution from both the civil and the ecclesiastical authorities. The newspapers wrote that they had a "black crow" in the city who was alone in remaining faithful to the counter-revolutionary Patriarch Tikhon, whom he did not cease to commemorate aloud during the services.

On the eve of the feast of the Exaltation of the Cross, two priests, representatives of the local diocesan administration appeared in the church. One of them was not allowed into the church, but the other forced his way through to the ambon and began to read a decision of the diocesan administration to appeal to the Soviet authorities to expel Priest Makov from the Kuban region because he was sowing ecclesiastical discord.

Fr. Alexander was standing in front of the closed royal doors. The people became agitated, and then, without allowing Priest Fomenko to finish, they simply dragged him from the ambon and expelled him from the church. Fr. Alexander opened the royal doors and came out, already vested. He explained to the worshippers that he considered it his duty to remain at his post as a sentry, entrusting his further destiny to the will of God.

On December 16, 1922, he was arrested together with **Fr. Alexander Purlevsky** and imprisoned in the city jail. In the summer of 1923 he was exiled to Jizak in Kazakhstan. Even while in exile, Fr. Alexander continued his struggle against renovationism. When given the opportunity to serve in church he always commemorated Patriarch Tikhon. At the end of November, 1924 he and Fr. Alexander Purlevsky returned to Krasnodar.

Since all the churches were in the hands of the renovationists, the two Father Alexanders served in reliable houses at night under fear of arrest. In the summer of 1925 they began to serve in the church of St. George, speaking as before against the "Living Church". Fr. Alexander Makov was appointed rector since he was authoritative and strict, and a good organizer. The former rector, Fr. Basil Denisov, after repentance continued to serve as a priest.

On March 1, 1927, Fr. Alexander was arrested together with Fr. Alexander Purlevsky, and at first the two priests were in prison together for four months. Then, in July they were exiled. Fr. Alexander no longer had the right to return to Krasnodar after his exile, so he lived for a long time in Chernigov with his family, which consisted of his wife and three children. During one of his further periods of imprisonment, he was in prison with Bishop Eusebius. Nothing more is known about him.

Before his arrest, Fr. Alexander handed over his spiritual children to **Priest Peter Alexeyevich Goloschapov** with the words: "The only person I can undoubtedly recommend." Fr. Peter was born in 1891 in Kalach khutor, Don province in the family of a railway worker. He finished accountancy courses, and served in the Red Army. On demobilization he worked in Gosbank as an accountant, and went to church and sang on the kliros. Here he got to know his matushka, Maria, whom he married in 1921. In 1926 he was ordained to the diaconate in Moscow, and went to serve in the St. George church in Krasnodar. In 1927 he was ordained to the priesthood in Ufa by Archbishop Andrew of Ufa because at that time Archbishop Andrew ruled the Krasnodar diocese from a distance. When he was sent to serve in

Krasnodar he was warned not to go there, because the Bolsheviks were very savage there. But Fr. Peter replied: "Wherever they send me, I will go. May the will of God be done," and went to Krasnodar. There he walked on the streets in his podryasnik without fear, although even his brother crossed the street on seeing him and did not greet him. In 1928 Fr. Peter went to Torzhok to Bishop Theophilus (Bogoyavlensky), Bishop of Krasnodar and Kuban. In 1929 he was transferred to Staro-Korsunskaya stanitsa, where he taught the owner of the flat where he lived to sing psalms and she became a reader. The two of them went on foot to Krasnodar singing psalms all the way. Although he had four young children, Fr. Peter never asked for money for needs, and was always available at any time of day or night. On January 25, 1933 he was arrested with Vladyka Theophilus and all the clergy of the St. George church in Krasnodar. He was released within a week. On the eve of his second arrest, on March 26, 1933, he had a dream in which he saw the image of the Saviour not made by hands descend towards him and then go up again. "That means that torments await me," he told his matushka. They came for Fr. Peter in the night and carried out a search. The children woke up and began to cry. They took everything that was in the flat, including even the children's golden crosses, and after the arrest matushka and the children were told to vacate the flat. Nobody took her on at work since her husband was an enemy of the people. But the Lord sent good people to look after her, helping her often in miraculous ways. For the first two weeks she took parcels to her husband in prison, but then they did not take any more. On April 8 Fr. Peter was condemned as "an active participant in a counter-revolutionary church-monarchist organization created in the Kuban to fight against Soviet power, using the ambon of the church for anti-Soviet sermons". In accordance with articles 58-10 and 58-11, he was sentenced to death in "The Case of Archbishop Theophilus (Bogoyavlensky), 1933". He was seen for the last time in a lorry with seventeen other people including Archbishop Theophilus. He was shot in May, 1933.

*

Hieromonk Arcadius, in the world Paul Alexeyevich Kobayakov. He was born in 1901, was tonsured with the name Arcadius and ordained to the priesthood. He served in the Novotorzhsk monastery of SS. Boris and Gleb in Tver province, and from 1930 – in a church in Krasnodar. On January 25, 1933 he was arrested for being "a participant in the Krasnodar branch of the counter-revolutionary monarchist church organization, the True Orthodox Church", and in April was sentenced to death and shot.

*

At the end of the 1920s and beginning of the 1930s several Church cases were fabricated in the North Caucasus. Many clergy, monks and laity of a "rightist" orientation were tried. In 1929 the Catacomb Bishop Barlaam (Lazarenko) and many of his followers were arrested.

Then, "in January, 1933", according to a printed document marked "Top Secret" and entitled "Indictment on the unearthed and liquidated counter-revolutionary church monarchist organization, 'The South Russian Synod'", "empowered representatives of the OGPU in the Northern Caucasus [supposedly] unearthed and liquidated a wide-branching church-monarchist organization operating in a series of regions of the Kuban, Stavropol, the Black Sea and other regions of the North Caucasus District and directed from abroad by the well-known monarchist, Anthony Khrapovitsky. The person heading the illegal synod and de facto leader of the organization was the secret [in actual fact, official, sergianist] Metropolitan of the North Caucasus District, Seraphim Mescheryakov...", who supposedly made his connection with abroad through the Greek citizen, Archimandrite Eugene Zhukov, and Bishop Paul Vilkovsky, who used the Greek mission in Moscow, through which "Meschersky [Mescheryakov] regularly despatched information to Anthony Khrapovitsky on the political situation in the North Caucasus District and what was happening with the organization led by him, regularly receiving sums of money, literature and directions for further work." The indictment goes on to expound the history of a certain "strictly conspiratorial" organization, which "was aiming to liberate the Russian people from atheist power and restore the monarchist order in Russia with a tsar, the anointed of God, at its head". The organization was credited with activity directed "at terrorist acts, terror against the Soviet party activists, and the preparation of an armed struggle against Soviet power", etc. The organization possessed "bases and refuges which had the character of secret caves churches and monastic sketes, where the whole of the fugitive, priestly-White Guardist monastic element was concentrated, together with the travelling agents who conducted active work to consolidate counter-revolutionary insurgent cadres". The OGPU discovered more than twenty-one secret prayer houses and cave churches, "in which much illegal monarchist literature, church utensils and vestments were found".

498 people were brought to trial on April 15, 1933, of whom 285 were condemned and 184 condemned to death. 23 secret insurgent churches and sketes were liquidated. The supposed "South Russian Synod", of which the majority of the accused had never heard, was said to have a political centre composed of five men, and had eight branches in Maikop, Kuban, Stavropol, Pyatigorsk, Shakhtinsk, Dagestan, Armavir and the Black Sea region.

Among the True Orthodox Christians brought to trial in this case were:

Protopriests Demetrius Pyzhov and Carpus Shubov. They were shot in Rostov prison together with Metropolitan Seraphim.

Protopriest Theodore Salnikov. He died from hunger.

Hieromonk Raphael Maximus Maximovich Klybikov). He was born in October, 1872 in the village of Chemerovskoye, Slonim uyezd, Grodno province into a peasant family. In 1897 he joined the Zhirovitsky monastery in Grodno province. In 1922, after the closure of the monastery and the union of Grodno province with

Poland, he left for Russia, where he had no constant domicile, but served in various parishes in the south of Russia. In 1925 he was arrested in Mikhailovsky Desert, Maikop for "a quarrel with a renovationist priest", and was sent to Tbilisi for three years. In 1929 he returned to Maikop, where he was again arrested – "for what, I don't know" – and sent to the Caspian region for three years. In his indictment it is said that "he hid from arrest after the liquidation of the counter-revolutionary organization in 1929 [when the Catacomb Bishop Barlaam and many catacombniks were arrested]. All the time he lived illegally and in hiding, distributing counter-revolutionary appeals received from abroad by the organization from Anthony Khrapovitsky, which called on believers to [commit acts of] terror against representatives of the authorities and stir up rebellion". He was cast into prison in Tashkent. In 1931 Fr. Raphael returned on foot to Maikop "because there was a monastery there, and I knew some people". On September 9, 1932 he was arrested at Ascension stanitsa. "Being a Tikhonite monk, he went round the villages conducting systematic anti-Soviet agitation on a religious basis directed at making believers oppose the existing state order." After his arrest he was taken to Armavir, where it was established that he had been a deputy of Bishop Barlaam, who had been shot in 1929. Since his documents had been taken from him, one sick person struggling in the Mikhailovsky Desert at whose death Fr. Raphael was present, gave him his documents in the name of Alexis Klyukov. After the investigation he was sent to Rostov-on-Don, where for some reason in the decree to carry out an investigation it was said: "The accused Klybikov, as is evident from the materials of the investigation, is an underground Kuban bishop linked with a whole series of counter-revolutionary church groups organized by him in the Kuban..." In the order for his arrest he was accused that, "being the leader of the Maikop counter-revolutionary branch of a counter-revolutionary church-monarchist organization, he equipped three secret cave churches in Maikop and its environs. There, under the guise of secret prayer services, he carried out extensive counter-revolutionary work among the Cossacks to organize counter-revolutionary kulak sabotage, distributing counter-revolutionary appeals and other counter-revolutionary monarchist literature which he kept in a box in a hole dug out in the woods." On January 20, 1933 he was cast into the Domzak in Rostov-on-Don, and on April 2 was convicted of "participation in the counter-revolutionary church-monarchist organization, 'The South Russian Synod'. In accordance with articles 58-10 and 58-11, he was sentenced to death. He was shot on the same day.

Hieromonk Isaac, in the world Ivan Galaktionovich Mostynchuk (Mostenchuk?). He was born on September 21, 1876 in the village of Popovka, Uman uyezd, Kiev province into a peasant family, and worked as a cobbler. He struggled in the Mikhailovsky Desert in Kuban province until its closure in 1926, when he went to serve in a private house and in a cave church at Ot vazhnaya stanits, Labinsk region, with Hieromonk Raphael (Klybikov). After its closure he went back to cobbling and agriculture. At the moment of his arrest, on January 18, 1933, he was without definite occupation. He was cast into Rostov-on-Don Domzak, and accused that, "being an active member of a branch of the organization, he was linked with the leader of the Maikop branch, Raphael (Klybikov)", on whose instructions "he went round the

stanitsa to recruit new members in the counter-revolutionary organization, in which at the same time he conducted counter-revolutionary agitation among the believing population against Soviet power and [its] agricultural enterprises". On April 2 he was convicted of "participation in the church-monarchist counter-revolutionary organization, 'The South Russian Synod'", and condemned to death in accordance with articles 58-10 and 58-11. On the same day he was shot.

Nun (Abbess?) Maria (Ivanovna Zolotova). She was born on July 20, 1887 in the village of Basala, Kostroma uyezd, Kostroma province into a peasant family. She was the last superior of the Nikolsky monastery in Kostroma before its closure at the beginning of the 1920s. She stayed in Kostroma, serving as a reader, until 1929, when she accompanied Metropolitan Seraphim, who may have been a relative of hers, to the see of Kuban in Kropotkin, becoming his assistant and cell-attendant. On January 17, 1933 she was arrested and cast into the Domzak in Rostov-on-Don because, "being an active member of a counter-revolutionary church-monarchist organization, she was the route-master of the leader of the organization Meshcheryakov, on whose instructions she went round the towns and stanitsas to link up with and recruit new members for the organization. At the same time she conducted counter-revolutionary agitation among the believers against Soviet power and its undertakings." Moreover, she collected alms for the exiled clergy, declaring at her investigation that "I collected parcels for those exiled to Solovki with the help of acquaintance and also of priests". On April 2, 1933 she was convicted of "participation in the church-monarchist counter-revolutionary organization, 'The South Russian Synod'", and in accordance with articles 58-10 and 58-11 was sentenced to death. On the same day she was shot.

Nun Sophia, in the world Anna Anisimovna Sass. She was born on July 13, 1897 in Maikop into a lower-middle-class family. She finished three classes at a village school. She was tonsured in 1922 in Maikop by Hieromonk Raphael (Klybikov). On January 19, 1933 she was arrested in Maikop, and cast into prison in Rostov-on-Don the next day. During her interrogation she declared: "With regard to my links with a number of nuns and secret monks from whom I have a series of letters in my name, I will not testify, since I do not want to give them away." In later interrogations, it turned out that she was a secret nun in whose flat a secret house church existed where illegal services were conducted and there was a secret church community led by Hieromonk Raphael (Klybikov). As a result of the interrogations, Nun Sophia was accused that, "being an active member of a counter-revolutionary church-monarchist organization, she organized secret meetings of the members of the organization in her house, hid the leader of the organization, Hieromonk Raphael, was often present in the secret church at the illegal meetings of Nun Kholodova, and worked on believers in an antisoviet direction. She distributed counter-revolutionary agitation amidst the population." On April 2 she was convicted of "participation in the church-monarchist counter-revolutionary organization, 'The South Russian Synod'", and in accordance with articles 58-10 and 58-11 was sentenced to be shot. On the same day she was shot.

Nun Deborah (Timofeyevna Kienko). She was born in 1874 in the village of Peresecheno, Kharkov province. At the age of eighteen she entered the Ivanovo-Mariinsky monastery in Stavropol, where she remained until its closure in 1921. Then she worked in Maikop. She had a secret church in her house where Fr. Raphael regularly served. She was arrested in Maikop on January 18, 1933 and taken to Rostov. On April 2 she was convicted of "participation in the church-monarchist counter-revolutionary organization, 'The South Russian Synod'", and in accordance with articles 58-10 and 58-11 was sentenced to be shot. On the same day she was shot.

Nicholas Grigoryevich Sutkovoy. He was born in 1872 in Kharkov province in a noble family, and graduated from the juridical faculty of St. Petersburg university. On January 20, 1933 he was arrested in Maikop and cast into the Domzak in Rostov-on-Don. He was accused on the grounds that, "being linked with the followers of the secret Baraamite churchmen, and in particular with the Skorokhodov family, in whose house he was hiding, he hid foreign currency in their basement. From the money he had he financed an organization to equip secret sketes and cave churches. He kept literature for distribution, brochures of a counter-revolutionary character, directed to the undermining and weakening of Soviet power. He partially refuses to recognize his guilt." It was especially noted in the indictment that at his arrest the brochure, "On the Question of the Reform of the Tax System", "in essence a vividly expressed counter-revolutionary document", was found on him. On April 2 he was convicted of "participation in a church-monarchist counter-revolutionary organization, 'The South Russian Synod'", and in accordance with articles 58-10 and 58-11 was sentenced to death. On the same day he was shot.

Ivan Fyodorovich Davyskin. He was born on January 7, 1890 in the village of Lisivinovka, Zmievisky uyezd, Kharkov province into a peasant family. His wife **Eudocia Fyodorovna** was born March 1, 1901 in the village of B. Serogozy, Militopolsky uyezd, Tauris province. They worked in agriculture in Siberia until 1929, when they moved to Maikop, where Ivan Fyodorovich worked for hire as a labourer. On February 18, 1933 they were arrested in the flat of **Nun Anastasia** (Ilyinichna Kuprianova), with whom they were intending to go to church in the morning. They were accused of being members of a counter-revolutionary church organization, of hiding the leader of the organization, Hieromonk Raphael (Klyubikov) in their flat, of frequently attending illegal meetings of the secret nun Kholodova, of collecting money for exiled clergy and monastics, and of going round the Kuban linking up with members of the organization, and in particular with Hieromonk Clement, who was in hiding in Gulkevichi stanitsa. On April 2, they were convicted of "participation in the church-monarchist counter-revolutionary organization, 'The South Russian Synod'", and in accordance with articles 58-10 and 58-11 were sentenced to be shot. On the same day they were shot.

*

Protopriest Joseph Semyonovich Mischenko was born on November 15, 1880 in the Nagolnaya-Lukovina sloboda, Novocherkassk region, Rostov province. He graduated from the Yekaterinodar conservatory, but since he preferred the Church to singing on stage, became a priest, serving in various churches in Rostov province. The last one was the church of the Nativity of the Mother of God in Orlovsky settlement, where, on November 30, 1926 he was raised to the rank of protopriest by Metropolitan Metrophanes (Grinev). In 1927 he was arrested and sentenced to three years' imprisonment in accordance with article 58-10. He served his term in the Vishersky camp in Vologda province. Then, in 1930 he was sent to live in Arkhangelsk for three years. There he worked mainly as a piano-tuner. At home he had all that was necessary for the celebration of the Divine Liturgy, and according to his grandson he served regularly for those in the house. This was the excuse for his arrest on June 3, 1940 for "secretly organizing catacomb churches and counter-revolutionary activity". In accordance with article 58-10 he was sent to the camps for eight years. He arrived in Karlag in Kazakhstan seriously ill with rheumatism and heart disease. In spite of that, he was set to work in the mines. On June 6, 1944 he died in prison, and was buried in the Kzyl-Taussky department cemetery.

*

Archimandrite Eugene (in the world Eugene? Iosifovich Zhukov) was born in 1884 in the village of Letnitskoye, Medvezhinsky uyezd, Stavropol province, into a peasant family. He was received into the community of the Holy Archangel Michael on Mount Athos, ordained to the priesthood and appointed assistant of the superior. In 1914 he returned to Russia, while retaining Greek citizenship. Until the beginning of the 1920s he was living in Lebyazhy desert in the Kuban. He spoke out against renovationism. In 1924 he was raised by Patriarch Tikhon to the rank of archimandrite. He was often arrested. He served in the Caucasus. In 1928 to 1929 he was under the omophorion of Bishop Alexis (BuY), from March, 1930 to January, 1931 – under Bishop Joasaph (Popov), being the Josephite dean of the Kuban. He was arrested on January 17, 1933, and on October 15 was sentenced to be exiled from the USSR. However, he was sent to the camps of Kemerovo. In 1936, after many petitions, he was sent to Greece as being a Greek citizen. From 1936 to 1972 he lived in a monastery on Mount Athos and corresponded with his flock in the USSR.

*

Monk Nicodemus (in the world Nikita Maximovich Stasevsky) was born in 1886 in Kardaninskaya stanitsa, Armavir uyezd, Kuban province, in the family of a Cossack. In 1926 he was arrested for organising "religious disorders". He was living in Kardaninskaya stanitsa. He was arrested in September, 1929, and on February 27, 1930 was sentenced to ten years in the camps.

*

Priest Michael Emelyanovich Oleynikov was born in 1877 in Kursk province. In 1930 he was serving in Mikhailovskaya stanitsa, Kurganinsky region, Krasnodar area. He was arrested on November 17, 1930 for belonging to a branch of the True Orthodox Church in Yeisk, and on January 28, 1931 was sentenced to be shot. He was shot on February 26, 1931.

*

Nun Catherine (Dmitrievna Ostroukhova). She was born in 1884 at Suvorovskaya station, Kuban province into a Cossack family, and received an elementary education. In the middle of the 1920s she was living in Krasnodar. On September 16, 1929 she was arrested for being “a participant in the Krasnodar branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and on February 27, 1930 was sentenced to five years in the camps and sent to a camp. Nothing more is known about her.

*

Priest Basil Pavlovich Perepelkin was born in 1880 in Kherson province. He was an officer in the Tsarist army and then in the White army. He was often arrested. In 1928-1929 he served in the Bogodalensky church in Yeisk. In June, 1928 he was appointed by Bishop Alexis (Buy) as dean of a part of the Kuban and Stavropol, and awarded with a finger cross. He went to Metropolitan Joseph (Petrovykh) and Archbishop Demetrius (Lyubimov). He was arrested on January 25, 1929, and on July 26 was sentenced to three years exile in the north. Having completed his sentence, on February 1, 1932 he was deprived of the right to live in twelve places and confined to live for three years in the Ural province. He was again arrested in exile on April 4, 1932 as “the organiser and director of counter-revolutionary organisations of churchmen”, and on September 9, 1932 was sentenced to five years in the camps.

*

Hieromonk Peter (in the world Peter? Alexandrovich Kravchenko) was born in the village of Elizavetovka, Starominsky uyezd, Kuban province, where he served in the village church. In 1929 he had links with the Kievan non-commemorators. He was arrested on January 25, 1930, and on March 31, 1930 was sentenced to five years exile to the north.

*

Archimandrite Polychronius (Zapruder) was serving in the Petrovsky region, Stavropol area in 1929 to 1931. From April, 1930 to January, 1931 he was under the omophorion of Bishop Joasaph (Popov), and was appointed the Josephite dean of Stavropol. He was arrested in 1931?

*

Protopriest Ioann Trophimovich Sakhno was born in 1888 in the village of Besmyatezhnoye, Kharkov province. In the autumn of 1928 he was appointed by Bishop Alexis (Buy) as dean of a part of the Kuban. In 1930 he was serving in the church of Kushevskaya stanitsa. He was arrested on October 30, 1930 in connection with the affair of the True Orthodox Church in Yeisk, and on January 28, 1931 was sentenced to ten years in the camps.

*

Hieromonk Sergius (in the world Sergius? Semyonovich Singalevich) was born in 1865 in Volhynia province into a peasant family. In 1919 he was arrested for spying. He had links with the Leningrad and Muscovite Josephites. In 1929 he led the "Desert-Tikhvin" skete in the village of Almaluk, Tuapse region. He was arrested in September, 1929, and on February 27, 1930 was sentenced to be shot. The sentence was carried out.

*

Protopriest Nicholas Nikolayevich Stefanovsky was born in 1891 in Ekaterinogradskaya stanitsa, in the Don military district. At the beginning of 1928 he was serving in a church in Pyatigorsk, and was appointed a dean by Archbishop Demetrius (Lyubimov). At the end of 1928 he was serving in the church of Platinirovskaya stanitsa, North Caucasus area. He was arrested on December 7, 1928 and on March 29, 1929 was sentenced to three years exile in Siberia.

*

Fr. Ilya Romanovich Syusyukaylo was born in 1884 in the village of Maslovka, Chernyansky volost, Novo-Oskol uyezd, Kursk province, into the family of a peasant. Until 1915 he tilled the fields. He finished his studies at a two-class theological school. From 1915 to 1917 he served as an ordinary soldier. In 1917 he was ordained to the priesthood, and served in the church of the village of Kazminskoye, Armavir district. He was arrested in September, 1929 and on February 27, 1930 was sentenced to ten years in the camps.

*

Protopriest Gerasimus Ioannovich Tsvetkov was born in 1854 in Tambov province. In 1927 he was serving in the church of Kaluzhskaya stanitsa, North Caucasus area. He was arrested on September 2, 1927, and on November 4 was sent to a psychiatric hospital for forcible treatment. He was released at the beginning of 1928 and served in a church in Pyatigorsk. Archbishop Demetrius (Lyubimov) appointed him a dean. He was arrested in 1929 or 1930.

Reader Maximus Martynenko was the reader in the village of Salsk, Rostov province. He was greatly loved in the St. George parish (there were two parishes in the village), where he was not only reader and organised a fine choir, but was also loved for his piety and for his unfailing help to his neighbour, although his family was very poor. Also because he did a great deal in the church with his own hands – he was a talented joiner and carver. During the first years of the revolution his parish joined the renovationists. He succeeded in returning the whole parish to Patriarch Tikhon, and for that the impenitent renovationists drowned him.

It happened as follows, according to the account of his daughter, who was eight years old at the time. Reader Maximus was envied for his talents for God, they began to persecute him. He knew everything and bore everything in silence, but things gradually went towards disaster. He went to buy something for the house, his wife told him to buy what she needed. But after he delayed in returning, his wife couldn't wait any longer, she got nervous, and wept. The next day she went to make a declaration to the village soviet.

“He's probably abandoned you,” they said with a smirk.

Then they showed her his things which had been collected on the river near where the cross was immersed through the ice at Theophany. She recognised the bag, and in the bag – those things which she had told him to buy. She organised a search for him in the river. When they penetrated the ice, his walking stick appeared. Then with a hook they got hold of the body of Maximus and placed it in the boat. He was frozen; his right hand was on his forehead, he had been making the sign of the cross as he drowned. The doctors brought him home and certified that he had frozen to death. They dressed him and placed him in the room. He gradually melted and his hand fell onto his breast. When they buried him, they carried him on a cart for a long time, the whole village came out, the street was packed with people. The chanters chanted and everyone wept. They buried him in the grounds of the church.

Later, in 1936-37, **Protopriests John and Michael**, who served in Martyr Maximus' church after him, were seized, handcuffed and taken away to an unknown destination...

Many years later, Martyr Maximus' son, Priest Fr. Theodore, who was serving in a church near Los Angeles in the Russian Church Abroad, was visiting his sister in Salsk. He recounts the following story: “Near the bell-tower of the local church they were doing some kind of excavations, it seems they were repairing the foundation and then they discovered a common grave with five or six bodies. Three of the bodies were incorrupt, and the rest had completely decomposed. The contemporary ‘pious inhabitants’ of this village, which has now already become a town, sighed a little and put them all back in the grave together! Nevertheless, Fr. Theodore insisted that they should find out in more detail who these youths were and why they had

been killed. There was almost nobody left who remembered them, only a few old men could say that the youths had been very pious, but nobody knew their names. During the civil war they had climbed up into the bell-tower to witness the battle between the whites and the reds. They had all been taken for spies and shot on the spot and buried by the bell-tower."

*

The missionary layman **Stefan Galaktionov** was born in the 90s of the 19th century and lived in Blagodarnaya stanitsa, Krasnodar region. He was very well-read, and had a good knowledge of the Holy Scriptures and the commentaries on them, knowing the whole of the New Testament by heart. Stefan was a great faster and prayed at night. He was greatly venerated amongst the people, but his own wife, at the instigation of the devil, hated him for his spiritual life, turned his daughters against him and even once tried to have him killed. Stefan rebuked priests who accepted renovationism and sergianism, and led many of them to repentance and to return to the bosom of the True Church. He often said that in order to become a martyr one must have flaming faith and an ascetic life.

Blessed **Melania Litvinova** lived in Zelenchuk stanitsa, Stavropol region. Her parents were distinguished for their almsgiving and gave generously to the needs of the local women's monastery. Once it was revealed to her parents from the Lord that for their charity their daughter would be vouchsafed a golden martyr's crown.

After the arrest of her husband Blessed Melania was homeless and spent the nights with various good people. These people said that at night she would talk with someone in the Greek language. The righteous woman rebuked people for their sins and often played the fool for Christ. She especially rebuked, and even beat with a stick, those nuns who married after the closure of the monastery. Because of these harsh rebukes most people did not love the blessed one and called her mad.

At Pascha, 1940, some Catacomb Christians from the neighbouring settlements gathered together for prayer and chanted the paschal hymns. And suddenly Blessed Melania said: "You can chant, but who is going to suffer?"

Soon after this, in June of the same year, the believers gathered as usual for prayer in the house of one Catacomb Christian in Kardonikskaya stanitsa. When they had read the holy Bible, a policeman came and took everyone in the house to the police stanitsa. One of those arrested, Natalia, fainted, and they threw her out beyond the fence. The remaining five people – **Stefan, Blessed Melania, Helen and her two children** (one of whom was called **Nicholas**) – were tortured for a long time and then taken away. Not far from the city of Cherkassk, they were tied with wire to a metal post and a fire was lit under them. Several parishioners from the local sergianist church were brought there as witnesses. When the chekists asked them: "What can you say about the accused?" one of them (probably the church warden) replied: "What can we say? They are holy people." After this the "witnesses" were

immediately shot. But the martyrs who were tied to the post burned for three days without feeling any pain and without being burned up. Only after three days did they surrender their souls to the Lord. All this time they rebuked the Soviet antichristian authorities, while around them spread a wonderful fragrance.

The servant of God Natalia, who had fainted at the time of the arrest, has survived to the present day. The daughters of the Martyr Stefan, at the instigation of their mother, renounced their father. One of them, Catherine, had a vision: her father came out of some beautiful city and called her to himself; but between them was a small bridge. She set off, but the bridge broke, and she heard a voice: "Your mother has broken it." The other daughter, Maria, was buried alive by her own son. Thus did the Lord punish her for despising her father.

*

The sisters of a catacomb community in Kharkov relate:

"Our parents belonged to the Catacomb Church for the whole of their life. Our father was condemned for the faith in 1937 and was given a sentence of 10 years, which he served in Sverdlovsk. Mama was also condemned and given 10 years, but, through the prayers of the elders, she was in prison for only 11 months. Our brother Procopius was given three years for reading the "Apostle" in church.

"Our parents went to church in the village of Veliko-Vechnoye, Krasnodar region, where **Priest Basil Paradin** served. He did not sign up to renovationism, for which big fines were imposed on him, and then he was imprisoned for 10 years. We ourselves lived in the village of Bely in Krasnodar region, and when Fr. Basil returned from the camp, all of us "Bely dwellers" wanted him to serve in our church because we all loved him.

"Seeing the desire of the people, Fr. Basil and my sister went to the bishop in the city of Krasnodar to seek permission. When they came to the bishop and asked for permission to serve in our village, the bishop looked at Fr. Basil and the young girl and said: 'If you will serve, then it will be as we tell you, we will give you a place.' But Fr. Basil replied to this: "I will serve as the Apostolic Canons says, not as you say'. To this the hierarch and the commissar shouted: 'Get out of here! They didn't give you much, you should have had 10 more years'

"When Fr. Basil returned without obtaining success, he settled in an old woman's cow-shed, whose walls were plastered with wet clay. There he lived for more than two years. The mistress did not allow people to go to him, fearing that batyushka be betrayed, and she herself was frightened of being arrested. I was 16 years old, I often went during the day and brought him things to eat, while the older people could go only at night. That is how he lived, but in the third year his daughter took him to live with her in Riga and there was no more news of him. That was after the war." (Reminiscences of P.M.).

"My nephew on my husband's side, Nina Gerasimovna Gladkaya, married Michael Dmitrievich Gladky, and they lived in Otrubny farm, Krasnoarmejsky district, Krasnodar region. Misha died in 1990, he was a very believing and hospitable man. Once a wandering woman came to him and asked for alms. Misha took her and let her live in his own house. This wanderer Pelagia knew Fr. Pimen. Misha was sorry for him, and he invited Fr. Pimen to live in his house. Before that he had lived with Mama Martha Efremovna, a very believing and God-fearing woman.

"**Fr. Pimen Leontievich Zavada** was from the Kuban Cossacks, he served in the church as a deacon. After 1927 he was arrested and condemned to prison for 10 years. There he was secretly ordained together with Fr. Alexis. They said to them: 'Go into the world and serve in hidden places, continue the Orthodox faith. But we will be shot tonight.' I don't know who ordained him. After being released, he lived 'on a wolf's ticket', without documents. When he returned from prison, he learned that his wife had married, he had nowhere to live and he went around the world. His family rejected him, saying: 'Don't spoil our careers'.

"When Fr. Pimen was living with Misha, he gave him food, shoes and clothing, and when Misha married, Fr. Pimen left them and went to the cemetery. There he dug out a dug-out for himself, made an altar and prayed. Believers came to him to pray. I also was in his cell. It had no bed, no reserve of food; there was only a stove and a narrow ledge. I said to him: 'Fr. Pimen, it's a very narrow ledge!' He replied: 'That's good, when I turn and fall down, I get up to pray to God. If I made it more comfortable, I would sleep through my time of prayer'.

"Batyushka went round the hamlet where the poor widows lived. He cut wood for them, repaired their roofs, and took no payment for it. When they asked him: 'How can we thank you?' he replied: 'Bring me something to eat'. He ate once a day. He used to tell me: 'Sometimes two or three women come at once, and sometimes nobody brings anything for two or three days. If I feel weak, I go to Misha and ask him for food. Lord save him, he has never refused, he always gives me food.'

"Fr. Pimen always went around in a cassock and wearing a cross on his chest. Once he had to go the town, and a policeman was walking on the street. He took hold of his cross and shouted: 'This is already out of fashion, take it off!' But Fr. Pimen took hold of his epaulettes and said: 'You've put on epaulettes, but this is also out of fashion!' The street was full of people, and the policeman out of shame hid in the crowd, while batyushka went about his own business.

"He was very strict and fulfilled the whole Law of God. He taught the same to others, and demanded justice. He told people to bury him in the dug-out where he lived. He fell ill and was tormented by a hernia. Misha suggested that he go to hospital. But he said: 'I will not go and ask help from the Godless, I will accept what God gives!' He died from appendicitis, saying: 'It is not necessary to do an operation. I am a priest, a layman should not touch me. Let Fr. Alexis reclothe me when I die.'

Fr. Pimen died in Misha's house, and Misha buried him, according to his will, in his cell and put a cross on the grave. Batyushka died in 1962, and Fr. Alexis Kozyaev celebrated the funeral service. All the widows wept for him, all those whom he had helped, and they venerated him as a good pastor. Misha and Mama always lit a lamp on his grave. I do not know Fr. Pimen's surname, nor where he lived, and I don't know his homeland – for some reason it didn't interest me, and I was too shy to ask.

"Then many people said that they saw burning lights at night on batyushka's grave, and heard singing, although there was nobody there." (Reminiscences of Nun A. (M.))

Fr. Alexis Kozyaev lived in the stanitsa Staro-Nizhe-Steblyevskaya, Krasnodar region. The niece of my sister A. married in that region, and her husband prayed with Fr. Alexis and introduced us to him in 1953. We were often at batyushka's, although he lived 60 kilometres from us. He was married, had a matushka and daughters, but did not live with them, since matushka went to the open church. But he built a little hut in the courtyard and served there. Fr. Alexis was a great man of prayer, a faster, but he was also strict. He had the gift of clairvoyance. One young woman came to him, but he said: 'Tell your sin without sparing. You have brought such a stench into my cell that I can hardly breathe.' She fell at his feet and asked him to pray for her.

"He came to our village, and we had a bench on the street next to a courtyard where our neighbours came to us on festal days for idle talk and condemnation of others. But he looked at us and said strictly: 'Is this your bench?' His eyes looked straight through my sister and me, we escorted Fr. Alexis on his way and immediately destroyed the shop. There were times when you would be leaving Fr. Alexis and some drunkard would pass by and shout: 'She's coming from the priest, she's stinking of the priest, she's bringing stinking water from the priest'.

"My brother Demetrius had an operation, and the wound wouldn't heal. I tearfully went to him to serve a moleben, and he said: 'Don't cry, your brother will get better'. I brought some water from him and gave it to my brother. His wound quickly began to heal and he got better.

"In the 1930s Fr. Alexis had been condemned for 25 years, and then was sentenced to be shot. [He was arrested several times for belonging to the True Orthodox Church.] When they were taking him to the place of execution, he heard a voice: 'Run!' And he ran into the wood, with the soldiers after him. He hadn't run very far, when he sat under a tree and began to pray to the Mother of God. He saw four soldiers coming next to him, looking for him. One passed a metre away from him but did not see him. He was hidden from them, invisible, and he saw them leaving without finding him. Fr. Alexis hid for a long time, I write this from his words.

"Batyushka had the gift of clairvoyance. One young woman came to him and said: 'Tell me in all strictness about your sin, you've brought such an evil smell into my cell that I cannot breathe.' She fell at his feet, sobbed and asked him to pray for her..."

"Once he came to the village, and we had a little shop on the street near the yard, where the neighbours came together with us on Soviet feastdays to chatter and judge others. There was no way he could have known about this. But he looked at us and said strictly: 'Is this your shop?' ... How he looked right through my sister and me! We escorted Fr. Alexis and immediately broke down the shop, so as no longer to bring a sin upon our souls.

"Once my brother Demetrius had an operation, but the wound would not heal. I tearfully went to serve a moleben, but batyushka said: 'Don't cry, your brother will get better.' I brought some holy water from batyushka and gave it to my brother, and his wound quickly healed and he got better.

"I want to tell you about the miracles of God of which I was a witness. We had a church in the village which they closed and made into a club. Once they said that they were going to show films in it, this was the first opening of the 'club'. Everything was still as it always had been in the church, even the iconostasis and the icons were still there. They installed benches, hung up a screen and the film-show began. About half an hour had passed, when suddenly people began to shout that there was somebody behind – they jumped up and hurled themselves towards the exit, the ones in front fell on the floor or crawled under the benches. What happened? As many people said later, the holy Great Martyr George the Victory-bearer came out of his icon on the iconostasis on a horse. He put his spear in a horizontal position and galloped towards the people, who began to run away out of fear. But that was not the end of it. They got together some of the people, if not all, and continued the showing of the film. It was being shown by a mechanic and his assistant. And suddenly in the choir above they began to sing the Cherubic hymn, and so loudly that the film was barely audible. They all immediately decided that it was believers who had crept in and wanted to interrupt the showing of the film. So about seven members of the komsomol climbed the stairs to catch them all and bring them down. Then, as they themselves recounted, when they had gone up the stairs into the choir, they saw that there was nobody there. They stood in bewilderment and could not understand how the singers could have run away. Suddenly right in the middle of them invisible singers began singing the Cherubic hymn. Haunted by an unknown fear, they rushed down, but, not knowing the way, they pushed and trampled on each other. And the assistant of the mechanic, who was running in front, suddenly fell, and all the others ran over him since there was no other way out because of the confined space. Having run down, they rushed out into the street. Now the showing of the film was finally stopped. The assistant of the mechanic was ill for a month and then died. The mechanic left, and nobody could be induced to work as a mechanic in the club for any money. So from that time they stopped showing films in it."

"Batyushka died on December 16, 1968 and was buried in the stanitsa. His daughter V. is living in the city of Krasnodar, and we are still corresponding." (Reminiscences of P.M.)

(Sources: Orlando Figes, A People's Tragedy, London: Pimlico, 1997, p. 526; "Svyashchennik Aleksandr Kurennov", Pravoslavnaya Zhizn', N 3 (602), March, 2000, pp. 9-12; M.E. Gubonin, Akty Svyateishago Patriarkha Tikhona, Moscow: St. Tikhon's Theological Institute, 1994, p. 982; Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, part 1, pp. 204-210, 214; part 2, chapter 27, p. 273; Anna Ilyinskaya, Tajna Startsa Feodosiya, Moscow: "Pravoslavnij Palomnik", 1997, pp. 81-82; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, pp. 22, 24-25, 26, 28, 33, 36, 40, 97, 104; A. Zhuravsky, Zhizneopisaniye Novykh Muchenikov Kazanskikh god 1918, Moscow, 1996, pp. 169-170; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, pp. 30, 43, 299, 431, 464, 542, 585, 634, 635, 639, 668, 672; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans/; Schemamonk Epiphanius (Chernov), Tserkov' Katakombnaya na Zemlye Rossijskoj (MS), Woking, 1980; Ikh Stradaniyami Ochistisa Rus', Moscow, 1996, pp. 32-34, 41-44, 57-59; Holy Trinity Calendar for 1999; M.V. Shkarovsky, Iosifyanstvo, St. Petersburg, 1999, pp. 359-362; Matushka Anastasia Shatilova, "Chtets Maxim Martynenko i Drugiye Novomucheniki Sal'ska", Pravoslavnaya Zhizn', 49, N 2 (590), February, 1999, pp. 25-28; Catacomb Nun Aquilina, Kuban, 1999; in "Yako odin iz Drevnikh", Svecha Pokayaniya (Volgograd), N 4, February, 2000, p. 23; "Zhitie katakombnykh iereev Vasilisa, Pimena i Aleksea", Pravoslavnaia Zhizn', 52, N 11 (634), November, 2002, pp. 22-26; http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1266; <http://www.histor-ipt-kt.org/KNIGA/kyev.html>; http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1221)

38. MARTYRS AND CONFESSORS OF THE CAUCASUS MOUNTAINS

At 11 o'clock one night in the summer of 1917 an enraged mob invaded the Kobinsky monastery near Tbilisi, Georgia, which had been founded at the end of the nineteenth century by Russian Athonite monks. The eighty-year-old elder, **Hieroschemamonk Gerasimus**, an Athonite, was killed after a prolonged beating. His head was then cut off. At the same time and in the same place **Monk Anthony** was shot in the spine and killed while praying on his knees in his cell. By a miracle the lampada in his cell was still burning when the scene was discovered. Three monks disappeared without trace. The martyrs were buried behind the altar in the Dormition church, on the south side, to the north of the holy doors.

*

In 1918, a seventy-five-year-old **priest** was seized by a band of Bolsheviks, dragged by his feet out of the church and through the whole city before being thrown into the river Sunzha. Being in his vestments, he did not drown, but was carried downstream already lifeless, holding a cross in his hands, until he touched an area of the river bank that was burning with oil. His vestments burned up, and he disappeared from view.

*

Abbess Claudia, in the world Anna Makarovna Shcherbinina, was born in the village of Vorontsovo-Alexandrovskoye, Alexandrovsky uyezd, Stavropol province, the daughter of a rich industrialist. Until 1918 she was the treasurer, and then the abbess, of the Pokrov women's monastery in the city of Vladikavkaz, Tersk province. In 1918 the monastery was looted by the Bolsheviks, who subjected Abbess Claudia to terrible tortures to extract from her the keys to the storeroom and to non-existent treasures. Matushka Claudia did not give up the keys, and was burned alive on a slow coal fire. According to her niece, she knew in advance about her martyrdom.

*

"**Hieromonk Sasonius (Mironov)** lived in Sukhumi monastery. After the destruction of the monastery he settled with his sister in Vinogradny khutor. He did not leave the house, but prayed at night for the Russian land suffering under the yoke of antitheism. He was arrested following a denunciation by neighbours who had noticed a little light at midnight. While leading away the warrior of Christ, the chekists mocked the Reserved Holy Gifts which were found during the search."

*

In Grozny a **priest** was killed after a service with a cross in his hands.

*

In Vladikavkaz province **72 clergy** were killed in connection with the Bolsheviks' campaign to requisition church valuables.

*

Protopriest Peter Makkaveyev, a celibate, was a bold preacher and rebuker of the Bolsheviks, and a strict ascetic. He was arrested several times. In 1924 he was exiled to the Caucasus, where, according to rumours, he was shot.

*

Protopriest Simon Mikhailovich Mchedlidze was born in 1865 in Boslevi, Kutaisi province, Georgia. He was educated in the Stavropol theological seminary. In 1895 he was ordained to the priesthood by Bishop Gabriel in the church of St. Thomas, Georgia, and went to serve in the village of Sviri, Kutaisi province and in his native Boslevi. He was a teacher and head master of the local intermediate school. He also edited the theological journal, Internal Matters. On August 2, 1924 he was arrested in the village of Rodipouli, Svir region, Kutaisi province, and was condemned by a troika attached to the Kutaisi politburo for "participation in counter-revolutionary activity and in meetings, opposition to the local authorities". He was sentenced to death, and was shot on September 1 in the wood at Sapichkhia. He was buried in the "Sapichkhia" cemetery, Kutaisi.

Also shot at the same time and place was **Protopriest Herman Vissarionovich Dzhadzhanidze**. He was born in 1869 in Kutaisi province and went to Tiflis theological seminary. He served in the cathedral of St. David the Builder in Kutaisi.

*

In August, 1928, Hieromonk Dionysius told the following story to a pilgrim to the Caucasus: "Quite recently in the town I come from there was a priest, a difficult man. He liked cards, drank a good deal and was rude towards his parishioners. Punishments from the church authorities were in vain. In the beginning of the new regime he was summoned by the authorities of the government and told: 'We know you do not believe in religion and that your children are studying at our universities. It will be better for you and for them if you give up deceiving the people, leave the priesthood and work with us for the welfare of the people. You can make speeches in the factories against religion. Think it over. You know that we do not joke, but think also of your children!' **Father Nicholas** was so frightened that he gave up drinking. But he was not able to reject this satanic temptation. He left the priesthood. Time passed, and gradually his conscience awoke; he could not look his former parishioners in the face. Then he had a dream in which he was surrounded by utter darkness and he saw no possibility of going in any direction at all, but he had the

urge to go somewhere. Then he heard someone weeping, but he could not move his head to see who it was. Suddenly he knew it was the voice of his mother weeping over his lost soul. He was ready to weep with her as he had done as a child, but he was unable to move. When he awoke his pillow was wet with tears, whose we cannot say. He used to say of himself that it was impossible for him to weep. He dressed as quickly as he could and ran to his former church which was at that time not yet closed. He ran to the altar steps. The frightened people thought he had come to close the church. But he crossed himself and turned to the people:

"Orthodox Christians! The Lord has said: 'Fear not those who kill the body, but fear those who kill the soul.' These people have killed my soul and left my body. I beg you: pray to God that He raise my soul to new life. Judas, after having betrayed his Lord, went out and hanged himself. After having betrayed my Saviour, I pray that He will give me strength to suffer for Him. I can no longer lead the life I have led till now. Forgive me!"

"Then he left the church. Of course, in the evening he was arrested. A week later his parishioners met in the church and prayed for the servant of God, the martyr Nicholas. You see how God helped a human soul to rise above despondency and attain great glory, and clad in garments whiter than snow, to celebrate victory over evil. Have strong faith, for without God's will not a single hair can fall from the head of any man. Remember that God will never give you a cross beyond your strength... Always pray to the Holy Virgin: 'Most Holy Virgin, I commit to thee my body, soul and spirit.'"

*

Schema-Monk Michael, in the world Michael Ivanovich Melnik, was born in 1873. After the closure of his monastery, he lived illegally in Krasnaya Polyana in the mountains near Sochi. In June, 1927 he was arrested with other monks living in the wilderness for refusing to accept a passport "because there is no mention there of the calling of a Christian and a monk". He was cast into Novorossiisk prison. In December, 1927 he was sentenced together with **Nun Helena** (Tarasovna Minina) (born 1903) to three years' exile in the Urals. They arrived at the settlement of Kara-Tyube in the Urals in February, 1928. On February 6, 1928 they made an appeal for help to the Political Red Cross. Nothing more is known about them.

*

During the persecution of the Church and its clergy, in 1923 there came to the Caucasus a holy recluse, **Elder Macarius**. He appeared in the territory of Vladikavkaz, in a deserted place 20 miles from a small railroad station by the name of Podgorny. He was from Central Russia but no one knows exactly where.

The territory where he chose to dwell was in the foothills of the Caucasus. In a deep forest of gorges and cliffs, he dug a cave for himself where he lived and also

had a small church. The altar table was hewn out of rock and there were a number of icons. It was all very poor and yet everything necessary for Divine services was there. Elder Macarius conducted services in this church. When the local people found out about him, they began to flock to him. There they would receive confession and Holy Communion, and the elder would also provide for their other spiritual needs. The number of his visitors constantly increased; with a short time he was receiving pilgrims almost every day.

Elder Macarius was 65 years old, a genuine ascetic whom God glorified in answering his prayers and granting him the gift of clairvoyance: he would tell people their secret thoughts and deeds. The elder would always meet his visitors about two miles away from his cave and would then conduct them to his dwelling. No one forewarned him about their coming - he would discern it in his spirit. True pilgrimages began to take place, people coming from the vicinity of Kuban and local towns. The believers found there spiritual repose and they felt that they were cared for. After all, there were almost no churches left in the entire area and people were as sheep seeking shepherds.

Father Macarius lived in seclusion until 1928. In this frightful year the Bolsheviks decided to put an end to his church. They had known about it for some time but for some reason had never reached it. At last they came and arrested the holy recluse. They wanted to take him away secretly, but the believers found out about his arrest and rushed to see him for the last time. As Father Macarius was walking away under guard, he blessed the people on all sides and bid them his final farewell. This holy pastor of the persecuted Catacomb Church was finally martyred in the far north.

*

Protopresbyter Michael Polsky writes: "In 1928, or early 1929, a group of monk ascetics was discovered in the Caucasus and executed by shooting. They were adherents of the teaching known as 'Name-worshipping', originally expelled from Mount Athos to the Crimea in about 1912. Their leader was Paul Dometich Grigorovich, a noble Kievan landowner who, after twenty years of monasticism, was drafted into the army where he held a high rank during the First World War. After the revolution he returned to the Caucasus and was known as Fr. Panteleimon. The compiler of this book personally knew him as well as other 'name-worshippers' because in 1918, during the Civil War and the White Army movement in the Kuban, a group of Orthodox missionaries conducted several conferences with the adherents of this teaching with the aim of bringing them back into unity with the Orthodox Church. They hoped to accomplish this by conducting doctrinal debates concerning the Name of God. I was one of these missionaries. A whole list of dogmatic resolutions was developed and signed by both sides. The former name-worshipping monk Methodius was lawfully ordained hieromonk for those who rejected the heresy, and sent to them into the mountains. But unfortunately a disagreement soon sprang up among them. **Fr. Methodius** remained loyal to Orthodoxy and left the mountains. On his way back, at one of the railway stations, he was shot by the

Bolsheviks. In ten years' time the rest of the desert-dwellers were also shot. They were described by the Bolshevik press as a dangerous, counter-revolutionary organization. In 1930 the writer of these lives himself wished to remain in Russia and live in the Caucasus, but having met the desert-dwellers and having learned more about their situation, he became convinced that to remain there would be impossible: all were kept under secret surveillance by the nearby village authorities."

*

In 1924 the president of the Sovnarkom of Abkhazia entered the trapeznaya of the monastery of St. Simon the Zealot in Novy Afon and announced Stalin's decision to close the monastery. The next day a detachment of police arrived from Sukhumi. That evening a huge number of Orthodox were present at the parting all-night vigil, which lasted until five in the morning. They discovered that the inner doors of the monastery were locked and were guarded by the police. Some Abkhaz, pushing aside the police, broke the bolts and poured into the courtyard. The church was packed with worshippers. After the parting sermon of Archimandrite Hilarion the monks began to hand out the church utensils, icons and books to the believers, asking them to keep them safely. However, as they were leaving the church the police seized them out of their hands. **Archimandrite Hilarion and Archdeacon Pitirim** were arrested, and the next day were sent to Sukhumi. Archimandrite Hilarion was soon released and settled near Sukhumi in a village on the Mayak. Archdeacon Pitirim was sent to Moscow, where he received a martyr's death.

Archimandrite Hilarion blessed the novices to return to the world, but without abandoning a small prayer rule, which would remind them of why they had come to the monastery. The monks, meanwhile, established themselves in a remote plateau called Pskhu, near Ritsa in Abkhazia, some 70 kilometres from Sukhumi, and some eighty kilometres from New Athos, beyond the Zelenchug pass, where they lived for the next 12 years.

In 1930 the NKVD heard of the existence of this monastery and after Pascha sent a detachment of policemen, komsomol members and volunteers from Sukhumi into the mountains. Having found 114 monks living there, they burned their cells and property and took them away. On April 24, 1930 they were cast into prison in Novorossiisk. On October 8 they were convicted in accordance with article 58-10 of "creating a monarchical organization which was active from 1927 on the plateau of Pskhu and in the area of lake Ritsa", and of "counter-revolutionary propaganda and organized activity aimed at preparing and carrying out counter-revolutionary crimes". This was a group case called "The Case of the Monarchist Insurgent Organization of Name-Worshippers [?] that was active in 1927-30 in the valley of Pskhu and on Lake Ritsa". According to an eyewitness, "the monks were subjected to all kinds of mockery in prison. When they were let out into the courtyard for a walk, the cell of the criminals was immediately opened. They surrounded the monks, spat in their faces, tore out their hair and burned their beards... The guards watched this and laughed." On October 26, twelve of the monks were taken out of the main

prison block at night and shot at 12.30 a.m. Their bodies were buried ninety minutes later in the old quarry behind the city cemetery of Novorossiisk. Nine others were given sentences of ten years in prison.

Constantine Sergeyevich Rodionov gives a slightly different account of the last days of these monks: "Mounted patrols came to Pskhu and drove the desert-dwellers out of their cells with whips. The hermits - there were about a hundred of them - walked chanting psalms and thanking God for their trial. The old men died on the road. They were driven to Sukhumi prison, and from there were driven on foot to Tbilisi. And so Pskhu was liquidated with whips.

"When the hermit-elders had been driven out of their cells, they were led under convoy to Sukhumi prison on foot, along the stony road. Every kind of footwear except buff shoes gets worn out on it - and they had none of them. On the road to Tbilisi the hermits' feet became very sore. And then, I don't remember when, thirty pairs of shoes appeared in my Moscow flat. On my way to work at the Military-field construction site, I used to leave my keys with a woman who cleaned the flat. This woman - she was called Marevna - had been my grandmother's maid-servant, and she had also looked after my mother. She was from a village near our estate. She had been driven out of the sovkhos, and I had suggested that she move to Moscow. She lived with a postwoman. It was clear that they had brought the footwear to her, leaving it for me. I sent all thirty pairs to Tbilisi prison in pairs. I'm amazed they didn't come for me!"

Those shot included:

Hieromonk Macarius, in the world Michael Timofeyevich Lemin, who was born in 1877 in Saratov province. He joined the New Athos monastery in 1894, and after its closure settled in Sancharsky khutor.

Another **Hieromonk Macarius**.

Hieromonk Neophytus.

Hieromonk Dorotheus.

Hieromonk Hilarion.

Hieromonk Victorinus, in the world Basil Andreyevich Belyaev. He was born in 1881 in the village of Verkhnyaya Khava, Voronezh uyezd, Voronezh province. From 1907 to 1924 he struggled in Novy Afon. After its closure in 1924 he settled nearby in Serebryany, where he was arrested on April 23, 1930 for being "a participant in a monarchist insurgent organization", and imprisoned in Novorossiisk. On October 8 he was sentenced to death, and on October 26 he was shot.

Schema-Monk Gideon, in the world George Nikiforovich Malyshev, who was born in 1873 in the village of Grigoryevskaya, Moshkinsy uyezd, Yaroslavl province.

He joined the Novy Afon monastery in 1913, and was tonsured with the name Gideon. Later he took the schema. In 1924, after the closure of the monastery, he was living in the valley of the river Psou in Abkhazia. On April 24, 1930 he was arrested for being “a participant in a monarchist insurgent organization”, and was cast into Novorossiisk prison. On October 8 he was sentenced to death, and on October 26 he was shot.

Monk Cosmas (Nikitovich Mishin (or Minin)).

Monk (?) Mercurius (Semyonovich Vishnyakov).

Monk (?) Michael (Petrovich Demchenko).

Monk (?) Theodotus (Nazarovich Didenko).

Monk (?) Anton (Georgievich Zhilinsky).

Monk Constantine (Ivanovich Pekov).

Monk Alexander, in the world Alexis Vasilyevich Artemyev. He was born in 1876 in the village of Yanovishchi, Pskov province. In 1924, after the closure of the monastery, he went to live in the Psou valley near the Rigza khutor in Abkhazia. On April 24, 1930 he was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and was sent to prison in Novorossiisk. On October 8 he was sentenced to death, and on October 26 he was shot.

Monk Antonin, in the world Alexis Ivanovich Golovko, who was born in 1880 in the city of Alexandria, Kherson province. He joined the monastery of Novy Afon in 1903, and was tonsured. In 1924, after the closure of the monastery, he lived illegally in the valley of the river Psou in Abkhazia. On April 24, 1930 he was arrested for being “a participant in a monarchist insurgent organization”, and was imprisoned in Novorossiisk prison. In October he was sentenced to death, and on October 26 he was shot.

Monk Bartholomew, in the world Vladimir Platonovich Kovalevsky, who was born in 1874 in Novocherkassk. In 1902 he joined the Novy Afon monastery and was tonsured. In 1924, after the closure of the monastery, he lived illegally in the region of Ritsa lake in Abkhazia. On April 26, 1930 he was arrested for being “a participant in a monarchist insurgent organization”, and was cast into Novorossiisk prison. On October 8 he was sentenced to death, and on October 26 he was shot.

Monk Basil (Petrovich Merzlov).

Monk Nicholas (Stepanovich Voloshin).

Monk Methodius, in the world Michael Timofeyevich Demidenko, was born in 1878 in Poltava province. He entered the New Athos monastery in 1904. After the closure of the monastery in 1924. He was arrested in February, 1930 for “disruptive anti-collective farm agitation” and sent to Novorossiisk.

Monk Demetrius, in the world Dionysius Artemyevich Ovsyuk, who was born in 1876 in Chernigov province. In 1898 he joined the New Athos monastery and was tonsured. From 1924, after the closure of the monastery, he lived illegally in the valley of the river Psou in Abkazia. In April, 1930 he was arrested for being “a participant in a monarchist insurgent organization”, and was cast into Novorossiisk prison. On October 8 he was sentenced to death, and on October 26 – was shot.

Monk John, in the world Ivan Mitrofanovich Romanovsky, was born in 1880 in Podolsk province. He joined the Novy Afon monastery in 1912 and was tonsured with the name Demetrius (or John). In 1924, after the closure of the monastery, he was living illegally in the valley of the river Psou in Abkhazia. On April 24, 1930 he was arrested for being “a participant in a monarchist insurgent organization”, and was cast into Novorossiisk prison. On October 8 he was sentenced to death, and on October 26 – was shot.

Monk Hypatius, in the world Ivan Pavlovich Abakumov, was born in 1860 in the village of Peschanka, Poltava province. He joined the monastery in 1895, but left it in 1922 and settled at Sancharsky khutor. On April 24, 1930 he was arrested for being “a participant in a monarchist insurgent organization”, and was cast in Novorossiisk prison. On October 8 he was sentenced to death, and on October 26 he was shot.

Monk James (Fyodorovich Kaschenko).

Monk Ignatius.

Also killed, and probably from the monastery of St. Simon the Zealot, were **Elder Stratonicus** and his disciple **Michael**. Fr. Stratonicus was shot in his cell.

Those given various terms of imprisonment included:

Monk Nearchus, in the world Nicholas Matveyevich Zholobov, was born in 1877 in the village of Novo-Rodionovka, Vyatka province. He entered the New Athos monastery in 1912. After its closure, he settled in Sancharsky khutor. On October 8, 1930 he was sentenced to ten years’ imprisonment. In 1931 he was in the White Sea – Baltic canal camp. Nothing more is known about him.

Monk Hilarion, in the world Heraclius Timofeyevich Potapov, was born in 1868 in the village of Listopadka, Yaroslavl province. He joined the Novy Afon monastery in 1895. After its closure in 1924 he lived illegally in the valley of the river Psou in Abkhazia. He was arrested on April 23, 1930 for being “a participant in a monarchist insurgent organization”, and cast into prison in Novorossiisk. On October 8, 1930 he

was sentenced to ten years in the camps and was sent to a camp. Nothing more is known about him.

Monk Alexander, in the world Alexis Vasilyevich Chikanov, who was born in 1878 in the village of Nikolo, Tikhvin uyezd, Novgorod province into a peasant family. He received an elementary education. In 1923 he joined the Novy Afon monastery and was tonsured. From 1924 he was living illegally in the valley of the river Psou near Rigza khutor in Abkhazia. On April 24, 1930 he was arrested for being “a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church”, and was cast into Novorossiisk prison. On October 8 he was sentenced to ten years in the camps and was set to the White Sea – Baltic canal, from where he was released early in 1936. Nothing more is known about him.

Monk Elijah, in the world Ivan Pavlovich Mironenko, was born in 1891 at Novy khutor, Izyum uyezd, Kharkov province. In 1915 he joined the Novy Afon monastery, and was tonsured. In 1924, after the closure of the monastery, he lived illegally in the valley of the river Psou in Abkhazia. On April 24, 1930 he was arrested for being “a participant in a monarchist insurgent organization”, and cast into Novorossiisk prison. On October 8, 1930 he was sentenced to ten years in the camps, but was left in prison in Novorossiisk. In February, 1933 he was released before the end of his term. Nothing more is known about him.

Monk Ioann, in the world Joseph Pavlovich Mikhailenko, was born in 1863 in the village of Kuguru, Podolsk province. In 1905 he joined the Novy Afon monastery and was tonsured. In 1924, after the closure of the monastery, he lived illegally in the valley of the river Psou in Abkhazia. On April 26, 1930 he was arrested for being “a participant in a monarchist insurgent organization”, and was cast into Novorossiisk prison. On October 8, 1930 he was sentenced to ten years in the camps and sent to a camp. Nothing more is known about him.

Monk Joseph, in the world Alexis Vasilyevich Chubchenko, was born in 1877 in the village of Petropavlovka, Slavyanoserbsky uyezd, Yekaterinoslav province. In 1900 he joined the Novy Afon monastery and was tonsured. In 1924, after the closure of the monastery, he lived illegally in the valley of the river Psou in Abkhazia. On April 24, 1930 he was arrested for being “a participant in a monarchist insurgent organization”, and was cast into prison in Novorossiisk. On October 8, 1930 he was sentenced to ten years in the camp and sent to a camp. Nothing more is known about him.

Monk Hesychius, in the world Ivan Semyonovich Kechkin, was born in the village of Zaitskoye, Krasnoslobodsky uyezd, Penza province in 1870. On October 8, 1930 he was sentenced to ten years' imprisonment. From April, 1930 to February, 1933 he was in prison in Novorossiisk, but was released before the end of his term and exiled to the Urals. Nothing more is known about him.

Nun Maria, in the world Marina Stanislavovna Burdanova, was born in 1878 in Kiev into a noble family that was half Russian and half Polish. In her first marriage she was married to the pianist and composer Vladimir Ivanovich Pol. Marina Stanislavovna, a very beautiful woman, was a singer. Two children were born to her: a son Oleg (born May 31, 1900) and two daughters, one of whom was called Tamara (or Tatyana). At the beginning of the 1900s her marriage collapsed. She was married for the second time to the artist Burdanov and bore him three daughters. At that time Marina Stanislavovna and her husband were Tolstoyans. The family were infected with theosophist and Hindu teachings, and were strict vegetarians. Marina Stanislavovna taught music and singing. In 1914 the family was evacuated from Kiev to Moscow, where Marina Stanislavovna became a close friend of the wife of A.M. Gorky and moved in the highest cultural and public circles.

Oleg, the future **Hieromonk Onesimus**, was a remarkable child. His mother said that from his very birth Oleg was distinguished by the exceptional expression of his eyes. She admitted that she feared to look into them. Oleg did not have an easy childhood: his stepfather was jealous of his wife because her son was not his. So in 1914, when his mother moved to Moscow with her second husband, he went to live with his father, who emigrated already before 1917 to Paris, where he died in the Second World War. After the revolution, feeling himself to be a burden in his father's family, Oleg left the house and became a manual labourer in the Tolstoyan colony of Yasnaya Polyana. In 1918 he was called up into the army. But, being a Tolstoyan by conviction, he refused. He was arrested and threatened with shooting. At the trial Oleg was defended by a friend of Lev Tolstoy, Gorbunov-Posadov, who said that Oleg's refusal to serve in the army was not counter-revolution, but human convictions, which did not allow him to take a weapon into his hands to kill people. At the trial he was asked what socially useful work he would do if they released him. Oleg said that he would agree to do any work, but preferred to be a teacher.

At that time the Pushkin experimental colony-school was being organized near Moscow, and Oleg became a teacher of mathematics there in 1921 while his mother taught music and singing. They remained there until 1924. While working in the school, Oleg abandoned Tolstoyism and began to study various systems of philosophy. Then he turned to the Russian religious thought of the beginning of the century. This brought him into contact with the Holy Fathers of the Church. He amazed all who knew him by his singleness of purpose. The well-known philosopher M.O. Gershenzon, who knew his family well, once said that he saw in the development of Oleg the development of a genius. Oleg was indeed very gifted. He had absolute pitch, but refused the temptation of becoming a musician. He was also a good painter, but rejected that path, too. He constantly said that he would not live long and had to hurry, so as to be able to tell people something clear about salvation from evil. He was planning a book called "The Island of Certainty".

Oleg's first spiritual father was the priest Fr. Roman Medved, who served in the church of St. Alexis. A brotherhood quickly grew up around this priest, a kind of "monastery in the world". Oleg's "meditations" were now replaced by prayer. Valeria Prishvina (later Liorko), the daughter of a tsarist officer shot in 1918 who belonged to Fr. Roman's brotherhood, recalls Oleg's first visit to the church of St. Alexis: "It was the eve of the feast of the Exaltation of the Cross, September 13/26, 1923. I dropped in at home after work, so as to go immediately on to the all-night vigil. 'You've come at the right time,' said mama. 'A wonderful young man has come to us. He's searching, in his words, for "elders", in order to learn about the true Church... And I said to him, "God... look for the girl Valeria, she knows who you need." I said that it would be easiest to find you in the church. He's going there today for the all-night vigil. You go up to him yourself... - we made an agreement with him about that.' 'But how will I recognize him?' 'It's impossible not to recognize him. He is very tall, with wavy chestnut-coloured hair in a hat, with a tortured face - whether from tiredness or hunger - a beautiful face! Very gloomy, but then a childlike trustfulness breaks through in conversation. He has wonderful eyes - my heart sank when I saw them... just like on the icon of the Vladimir Mother of God.' 'Like in the Child?' 'No, like in the Mother of God... They call him Oleg Pol.'"

Oleg and Valeria were of the same age. Oleg read to her excerpts from his book, "The Island of Certainty". A spiritual friendship grew up between them. These relations could have grown into love, but something stopped them - Oleg had a calling to the monastic life. Moreover, he had progressive tuberculosis of the liver which was becoming acute at that moment. The doctors counselled him to move to a different climate, go to the south. But what finally made his mind up was his reading, together with Valeria, V.P. Sventitsky's book, "Citizens of Heaven", on the Caucasian desert-dwellers who lived after the example of the ancient ascetics in the inaccessible mountains. Oleg and Valeria had the joint thought of living the ascetic life together in a "community" in the mountains. They supposed that their mothers and some others who thought like them would join them.

Valeria recalls: "We strove for the ascetic life, but by no means the solitary life. We rejoiced in the words of the Psalm of King David: 'What is so good or so beautiful as for brethren to dwell together in unity.' We also summoned to ourselves as our ally the book of S. Bulgakov, 'Two Cities', in which it was written: 'In the apostolic and post-apostolic ages there appeared ascetics who highly valued virginity. Moreover, there was born the interesting, albeit quickly degenerating, institution of the living together of ascetics of both sexes.' Fr. Roman Medved knew about our plans."

Oleg decided to seek out desert-dwelling monks in Abkhazia. Armed with a recommendatory letter to some Tolstoyans living in Gelendzhik in Krasnodar region, he set off for the Caucasus. Arriving there in the spring of 1924, he settled with an artist couple, the Bironovs, and took casual jobs as a manual labourer. According to rumours, the nearest settlement of desert-dwellers was in the region of Krasnaya Polyana, and Oleg set off to look for them there. Several kilometres from the small settlement of Achish-Kho, he found the cell of **Hieroschemamonk Daniel**.

Fr. Daniel, in the world Demetrius Vasilyevich Bondarenko, was born in 1879 in the village of Volynki, Chernigov province into a peasant family, and had an elementary education. In his youth he worked in a sweets factory before going to the monastery of Novy Afon. He was tonsured with the name Demyan, but later took the schema with the name Daniel. Then he went into the mountains to become a hermit. He changed his place of residence many times, and built more than twenty cells with his own hands. In 1924 he settled alone in the skete of St. Nicholas near Zmeika, several kilometres from Achish-Kho in the region of Krasnaya Polyana. He used to descend twice a year to the nearest settlement in order to exchange wooden spoons cut out of boxwood for salt. He knew the mountains very well, and how to avoid falling into the abyss. He had a kitchen garden.

Seeing Oleg's spiritual condition, Fr. Daniel let him live with him as a novice. Between the seasoned ascetic and the philosopher-novice there developed a close relationship full of respect and love for each other. During the free time available to him after prayer, Oleg devoted himself to writing.

During the winter of 1925 Oleg went to Moscow for necessary books and in order to read his writings to his friends and listen to their comments. He gave Valeria his completed work, "The Island of Certainty", and the two friends studied liturgics and iconography together. They continued to dream of leading an ascetic life with their mothers and friends, including A.V. Lebedev, a member of Fr. Roman's brotherhood, who was hopelessly in love with Valeria.

That winter Oleg rarely met Valeria except in society. Valeria Dmitrievna still hoped for the simple human happiness of love, but Oleg was drawn towards the monastic life. Oleg wrote to her on February 2/15, 1926: "You said: 'The most daring work that I ever thought up is our love... I believe that here, on earth, paradise is possible – the paradise of the flesh.' I want to tell you that I understand you, your thought, and I sympathize with it, but I do not know whether it is necessary to long for its realization on earth, because that would be too great a miracle. Perhaps it is enough to pray to the Lord that your thought be realized to the end (for a 'community', as I conceive of that now, is not yet its realization to the end) in the life of the age to come, for which it is necessary, first of all, to acquire the treasure in the heavens... The image of perfect love which you see belongs to the heavenly self-flowering blooms. Knowing human nature in general, this does not prevent me from relating to it with caution." And in a letter to Fr. Roman Oleg wrote: "There is another love, an example of which we can see in the life of St. John Chrysostom. Florensky notes that his relationship with the holy Deaconess Olympiada is a relationship of exceptional love. St. Demetrius of Rostov himself points to this love in his life of St. Olympiada, calling it spiritual love and seeking parallels in the Apostle Paul and Persida. Whether this parallel is correct, I do not know. But what is important is that the lives of St. John and St. Olympiada are written separately. Their memorial is on different days and their names are not linked. They were a kind of support to each other, but both were equal in Christ (according to the expression of

K. [Valeria (Kaleria) Liorko)]... It goes without saying that I do not dare to affirm that our love is of this order, but, at any rate, it is directed in that direction. This is monastic love. The first who demonstrated this love was the All-Holy Virgin Mary... Now I shall speak about A.V. [Lebedev]. In relation to him this process of 'entering into my heart' was fully completed only in the past summer. The most remarkable thing about our relationship is that instead of jealousy, which is what there should be, if love is even a little mixed with earthly shades, the love between us increases all the time. Moreover, it is of a heavenly hue, as if passing over from Kaleria... If it were not for him, we would not know that our love can extend to the whole world, that it must not be limited by two people... Kaleria has helped me simply by her existence, but not only in this way - I have borrowed many thoughts from her, while treating them as my own. In general, we have one mind. And if the direction of A.V.'s thoughts does not completely coincide with mine, - he is more inclined to the line of the Russian intuitivists, who consider themselves continuers of Plato and Aristotle in philosophy, while I consider it more worthwhile to continue Descartes and Leibniz, - nevertheless, both directions are reflected in the soul of Kaleria and go along one line - the Orthodox spirit."

Oleg's work, "The Island of Certainty" was published on papyrus paper in several copies, and was kept by various people. But they were all at various times repressed, and the manuscript disappeared. We know only that one copy of the book was somehow sent to Oleg's father in Paris in the 1930s, and a small extract from it was published in a Parish journal under the name "Wanderer". (In the 1960s a copy was found in Moscow. It represents the first draft variant of the work, and is clearly incomplete in several places. It lacks the most vivid, third part of the work.)

In the spring of 1926 Valeria, Oleg and A.V. Lebedev again went to Fr. Daniel in Krasnaya Polyana. At Pentecost they visited the skete of the desert-dweller Fr. Sabbatius at Medoveyevka Polyana, about thirty versts away, and went to the valley of the river Pskhu near Sochi, where over a hundred monks (there was also a separate community of nuns) seeking greater quiet than was available in Novy Afon, were settled. Soon Valeria left, and then Lebedev.

In the autumn of 1926 Fr. Daniel and Oleg were visited by Oleg's former pupil at the Pushkin colony, Boris Grigoryevich Kordi, the future **Archimandrite Arsenius**. He was born on June 21, 1907 in Ivanovo-Voznesensk, Vladimir province into a middle-class family of Russianized Greeks, and received a secondary education. He lost his mother when he was young and lived with his father, an official on the railways, and his sisters in the city of Rostov, Yaroslavl province. In 1921, after the death of his father, he went to a special school with an agricultural bent in Pushkino, near Moscow. It was there that he first met Oleg, who was teaching mathematics there at the time. If in the beginning Boris wavered between theosophy, of which there were many followers among the teachers in the school, under the influence of Oleg his world-view became profoundly Orthodox. In 1924 the school closed, and Boris entered the Abramtsevo School of art, where he learned how to sculpt in wood. But he did not forget Oleg, but went to visit him in Krasnaya Polyana, and struggled

there with him and Fr. Daniel from 1926 to 1929. He collected documents on the repression of clergy for Fr. Daniel's book, "Close to Sunset" (samizdat).

Fr. Daniel said: "Just as the first monks were never in monasteries, and almost all were holy, so will it be with the last monks."

The three men began to live together. They built new cells in the glen. The idea of an ascetic life with Valeria was abandoned. In the winter of 1926/27 Oleg wrote to Valeria advising her to enter a monastery, and inviting her to come to him for six months. However, Valeria had only a three-week vacation, her mother had been ill throughout the winter, and she was able to look after her and earn a living only with great difficulty.

On August 28 / September 10, 1927 Oleg was tonsured into monasticism with the name Onesimus by Hieromonk Metrophanes in the presence of Fr. Daniel, Fr. Arsenius, Sergius Skorokhodov and Monk Nicholas. The rite took place in a poor village cemetery church in the Sochi region.

In 1929 Fr. Onesimus was ordained to the priesthood. After his ordination, he did not abandon his literary work. In addition to "The Island of Certainty", he wrote "Economics", "The Economy of Man" and "On the Liturgy".

The secret "closed" skete of St. Nicholas in which he lived with Fathers Daniel and Arsenius was in the jurisdiction of **Bishop Barlaam** (Lazarenko) of Maikop, the future Catacomb hieromartyr. Fr. Onesimus fulfilled the functions of dean of all the closed communities of the Maikop and Black Sea districts; they were hidden in remote, inaccessible places. The members of these communities, led by Bishop Barlaam, did not recognize either the renovationists or the sergianists. Since they rejected the declaration of Metropolitan Sergius, they were in an illegal situation and therefore under constant threat of arrest. As Bishop Barlaam wrote to Archbishop Demetrius (Lyubimov) of Gdov: "Intensive pressure has begun on the monastics from those outside. In opposition to this, we are increasing the numbers of [monastics] in the conviction that monasticism must not be destroyed together with the monasteries. We live in secret from 'the outsiders'; not many even of our people know where we are. We have a large underground church with a full complement of church servers. We are able to ordain priests and administer communities. In Maikop we have a diocesan administrative organ – a permanent conference of presbyters. There are two deaneries."

In January, 1929, with the blessing of Fr. Daniel, Fr. Onesimus visited Archbishop Demetrius in Leningrad and was sent by him to Bishop Barlaam at Peus on the upper reaches of the river Sochinka. On the way he stopped in Moscow and stayed for a few days in the family of Natalia Arkadyevna and Valeria Dmitrievna Liorko. Later Valeria married M.M. Prishvin.

On October 8, 1929 armed men burst into the St. Nicholas skete at Krasnaya Polyana, arrested the three monks and burned their cells. At his arrest the following manuscripts were found in the possession of Fr. Onesimus: (i) "On the apostasy of Metropolitan Sergius"; (ii) "On Metropolitan Sergius of Nizhni-Novgorod and his Synod"; (iii) "Reply to Objectors" and "There are Few of You"; (iv) "Letter from Kiev to all the Faithful Children of the Holy Orthodox Russian Church", Kiev, November, 1927; (v) "Beloved in the Lord, my spiritual children – priests and deacons ordained through my humility for the service of the Orthodox Church" (without signature); (vi) "Epistle to the Orthodox Clergy and Laity of Voronezh Diocese" by Bishop Alexis (Buj), ruler of the Voronezh diocese; (vii) "Declaration of Bishop Paul [of Starobela] to Metropolitan Sergius", April 14/27, 1928; (viii) "The Essence of the Apostasy of Metropolitan Sergius"; (ix) "On the Church" by Bishop Barlaam of Maikop, September 12, 1927, Maikop.

On February 27, 1930 Fathers Daniel and Onesimus were convicted by the OGPU of being participants "in a counter-revolutionary monastic organization", of "having warehouses of arms", of "counter-revolutionary activity under the guise of the heremitic life" and of "anti-Soviet agitation directed at the overthrow of Soviet power". Both Fr. Daniel and Fr. Onesimus were accused of being "the leader of a skete of the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church". In accordance with articles 58-10 part 2 and 58-11 they were sentenced to be shot in the group case, "The Case of O. Pol, M. Oleynikov, Ya. Smirnov and others, Abkhazia, 1929". During his trial Fr. Onesimus openly expressed his convictions. Among his writings taken away from him at his arrest we read: "Communism parts company not only with Orthodoxy, but with every religion, and in such circumstances to talk about their union means wishing to unite the immiscible." The investigators noted that Fr. Onesimus' manuscript, "The Economy of Man" was "a conglomerate of bourgeois theories [that] places the laws of economic development in dependence on 'the higher spiritual essence that rules the world [God]'. It contradicts the Marxist theory of dialectical materialism. The author takes the position of denial of class warfare in society, and in general denies the existence of classes." It was suggested to Fr. Onesimus that if he renounced his world view and agreed to work for the security organs, he would preserve his life. He categorically refused.

Fr. Arsenius was accused of being "a participant in the Black Sea branch of the counter-revolutionary monarchist church organization, the True Orthodox Church". However, because of his youth he was not sentenced to be shot. On February 27, 1930 he was sentenced to five (eight) years in one of the Siberian camps.

The arrested were sent to Novorossiisk prison, where many monks arrested in the mountains, in Pskhu and other places, were brought. They were put on barges in the sea in conditions of terrible suffocation. The monks sang prayers. Fr. Daniel was soon shot. Fr. Onesimus was taken to the prison in Rostov-on-Don, where he was shot, it would seem, in June, 1930.

Constantine Sergeyevich Rodionov, who visited Fr. Daniel and Fr. Onesimus in about 1928, gives further details about the last days of the martyr-monks: "Fr. Daniel's cell was consecrated to the Dormition of the Mother of God. I had a wonderful icon of the Dormition, a gift to my great-grandfather, Alexis Ivanovich Trubetskoy, from Metropolitan Philaret of Moscow. I gave this icon to Fr. Daniel, since he had no such icon in his cell...

"Before their arrests Oleg Pol [Fr. Onesimus] managed to collect the icons which were in his cell, sew them into a sack and send them from Chugush in a parcel to the monastery at New Athos. In the monastery they first received a telegram-notification: "Roses being sent," and then came the icons. Soon Oleg Pol and Fr. Daniel and Boris Gordi were arrested on Chugush and sent to Novorossiisk. Fr. Daniel's cell was burned. My icon of the Dormition was also consumed in the flames... Oleg Pol and Fr. Daniel, being monks, had long hair, which those who arrested them demanded that they cut. Oleg said:

'Take my head as well.'

"Oleg Pol and Boris Gordi were united in one thing. They were both accused of having created the counter-revolutionary society of the Archangel Michael.

"Valerie Demetrievna Liorko was at that time in Moscow. When she heard about the arrest, and that Oleg, Fr. Daniel and Borya were sitting in Novorossiisk prison, she asked me to find about the fate of Oleg from the husband of her sister, who was a chekist and lived in Novorossiisk. At that time I had to go through Novorossiisk on my way to Armavir, where I was going to give evidence on behalf of my arrested friend Stepan Petrovich Gamayunov. He was condemned as a kulak since he had a big apiary, and I had to witness that he was a good worker and member of a cooperative. All this took place in spring at Pascha,.. 1930. On arriving in Novorossiisk, I went straight to Alexis Vasilyevich Lebedev, the husband of the sister of Valerie Demetrievna. On entering, I saw another chekist through the open door. That was why I did not say anything substantial during our meeting and only chatted about trivialities. But I handed Lebedev a letter in which Valerie Demetrievna asked to know something about Oleg. I went to Armavir and in a few days again came to them, but this time to their house. They lived in Sadovaya street. Valerie Demetrievna's sister was alone. She said that she had asked her husband to find out about Oleg. Her husband had asked them. They had said nothing.

'Understand it as you like,' she concluded.

"After Armavir I went to Valerie Demetrievna, who was living there at that time... and told her everything. The silence of the chekists was eloquent. We both understood that Oleg and Fr. Daniel had been shot. Boris Gordi [Fr. Arsenius], who was a deacon, had been sent into exile..."

After the death of her son, Marina Stanislavovna lived for a while near Zvenigorod in the village of Dunino at the invitation of Valeria Liorko. She converted to Orthodoxy and in 1930 joined the choir of the church of St. Nicholas the Big Cross, while continuing to work as a teacher. In 1932 the church was closed, and Marina Stanislavovna moved to the last True Orthodox church in Moscow, that of the Serbian podvorye. On April 14, 1932 she was arrested, and on May 16 was convicted of being "a member of the church-monarchist counter-revolutionary organization 'The True Orthodox Church'". In accordance with article 58-11, she was exiled for three years to Kazakhstan. This was part of "the case of Ananin and others, Moscow, 1932".

In 1935 Marina Stanislavovna was tonsured secretly into monasticism with the name Maria. She lived in Alma-Ata, and at the end of her sentence decided to stay there, working as a teacher in a music school. She was in canonical communion with Metropolitan Joseph (Petrovykh) with whom her son had also been linked.

From 1935 to 1937 Fr. Arsenius was in exile in Aktybinsk and then in Alma-Ata, where he met Mother Maria and Metropolitan Joseph, who raised him to the rank of archimandrite. Mother Maria adopted her martyred son's friend, and together they organized a secret church in her house in Alma-Ata. On October 26, 1937 they were both arrested together with other exiled clergy and laity and accused of participation in "an anti-Soviet organization of churchmen". On November 16, Mother Maria was convicted by the UNKVD of "participation in a counter-revolutionary church organization linked with Metropolitan Joseph (Petrovykh) under the direction of Arsenius (Kordi)". The sentence was imprisonment in Alma-Ata, where Nun Maria died during a convoy of prisoners from one place to another. The place and date of her death are unknown. However, Fr. Arsenius was shot in Alma-Ata - according to one source, on November 16.

*

Natalya Urusova tells the following story.

In Vladikavkaz, not far from the railroad station was a convent dedicated to the holy icon of the Ivron Mother of God. I used to visit this monastery every day. I became very close to many nuns, especially to the kind-hearted Matushka, Abbess Theophania. She was not highly educated and evidently came from a peasant family, but she was a wonderful humble soul.

It was early in the year 1922. One day I came to her and she said to me:

"I want to share with you a secret, about which no one knows save for myself, the nun who is the treasurer, and my cell-attendant [a rassophore nun]. Come, let us go."

Abbess Theophania conducted me through several rooms, and in the last one - from which a spiral staircase led to the attic - there was sitting another abbess. I

instantly understood that she was an abbess because she was wearing a gold cross. She was unusually attractive, not only in her friendliness and spiritual loveliness, but in her rare outward beauty as well. She looked very young and one could never have guessed that she was already forty. For three months, despite the freezing cold of winter, they had been hiding her in the attic and only rarely would bring her down to this room so that she could get warm. The secret was well kept. Only cell-attendant would ascend to the attic when she brought her food and other necessities. Soon I too became very close to her for we had much in common and we became quite attached to one another. She was well educated and from a good, noble family.

It was not long before she told me her story. She was the Abbess of a women's convent in the town of Kizliar in the Caucasus. In the beginning of the revolution, when the plundering of monasteries was a common occurrence, a crowd of Bolshevik bandits broke into their convent destroying everything, robbing, and shooting to death several nuns who resisted. When for a short time the White Army took the town of Kizliar, somebody unknown indicated to them the persons who had destroyed the monastery and killed the nuns. The murderers were shot by the Whites. When the White Army retreated and the Bolsheviks took control of the town, they began to search for the person who had told the Whites. The Abbess, totally innocent, was accused and sentenced - an act of pure revenge. However, the Lord helped her to flee and at night she walked to Vladikavkaz, to this convent where Abbess Theophania hid her. All over the whole of the Caucasus there were posted proclamations and 'wanted' posters: 'He who will shows the whereabouts of the former Abbess of Kizliar Convent, Antonina, will receive a reward of 3,000 gold rubles.'

For a whole month and a half I had the good fortune of seeing **Abbess Antonina** almost every day. Once, on a freezing cold night, when there was an unusual amount of snow, at one o'clock at night someone knocked at my window. Everyone woke up frightened. Who would knock at night except for the GPU? I lifted the curtain and couldn't believe my eyes. I saw Abbess Antonina in a white sheep-skin coat; on either side of her stood the nun-treasurer and the cell-attendant Anfisa.

"Hurry up, hurry up. Open and hide Matushka."

They came in. We turned off the lights so as not to attract attention and what did we hear? We heard the following incredible, obvious miracle of God.

Just a few days before this, about which I had no idea, a certain young girl came to the convent, calling herself a daughter of the noble Troubetskoy family. With tears she begged the Abbess to receive her, stating that her father and mother had been killed and their estate robbed, and she remained alone in her grief. She played the part so well that she managed to gain the confidence of the Abbess who, in the simplicity of her heart, not only accepted and was very kind to the girl, but soon even confided to her the secret of Abbess Antonina. The girl disappeared at once - she was an agent of the GPU looking for Matushka Antonina. That same night the

convent was surrounded by militia so that no one could escape. They broke in to search, demanding that the abbess be surrendered. When the cell-attendant ran upstairs to inform Abbess Antonina about this, she said:

"Well, what can we do? If it is pleasing to the Lord that they find me, let it be so. But if it is not His will, He will close people's eyes, and they, seeing will not see. Come, we shall go out in front of them."

The nuns put the sheep-skin coat on her and the three of them went down the stairs and simply walked out of the convent gate before the eyes of all the Red Army soldiers. They had not gone far when they heard the commander shout,

"Who just went out of the gate? Who was led out?"

The Red Army soldiers answered: "We didn't see anybody."

"What do you mean," retorted the angry commander, "someone just left in a white sheep-skin coat accompanied by two nuns."

Everyone denied it and only thought that the commander was imagining things. They searched everywhere, turned everything upside-down and were forced to leave empty-handed. A miracle!

And so she was brought to me. I, of course, was overjoyed that I could hide her, although even in our place it was very risky for her, since we ourselves could be arrested at any time. I asked the nuns:

"What shall I feed Matushka, for our meals are very poor?"

The nuns answered: "We shall bring her meals twice a day, lunch and dinner."

They sat with us until morning. Abbess Antonina remained with us and they returned to the monastery. Soon they brought the food, which they continued to do twice a day in the course of the two weeks she lived with us.

No one could help but love her. The children just adored her, and even my husband, usually indifferent to so many things, respected her and conversed with her with unfeigned pleasure. In those days it was still possible to acquire for a certain sum a secret shelter in the mountains from the local hill-folk, known as the Ingush. The convent wanted to do that, but such an enormous sum of money was demanded that even if all the possessions of the convent - what little remained after the Bolshevik plunder - could have been sold, even then it would not have sufficed. We decided that she would stay with us and did not make any plans for the immediate future, leaving her in God's hands, as we had all come to love her very much. She, however, suffered terribly at the thought that if she were discovered, then not only she would pay severely for it, but we also would be forced to suffer.

Her whole case, of course, was a miracle and sheer Providence of God. After all, ever since that night of searching for her in the monastery, in spite of all the hideous designs of the GPU investigations, no one had detected where and why the nuns walked twice a day carrying hot dinners.

Two weeks went by. Meanwhile I put up a gauze curtain separating a place in a corner for her in the only room, where there were already five children. There was a bed for her, and a hanging lampada brought from the monastery which was always burning. Once I noticed that Matushka spent the whole night kneeling and fervently praying with tears. I could see through the thin curtain and I couldn't sleep; I could not help but be affected by her sorrow. Early in the morning she turned to me and said,

"Please do me a favour. Go to the Blessed Anastasia Andeyevna and, without saying anything else, tell her: Matushka Antonina is asking for your blessing."

Anastasia Andreyevna, a righteous fool-for-Christ's-sake, well known throughout the Vladikavkaz region for her gift of clairvoyance, lived in a small hut located in the backyard of a good Christian. I went to her. She asked me what I needed and I told her that Matushka Antonina asked for her blessing.

"Yes, yes!" she answered. "Tell her that she should fear nothing; what she has decided and prayed about she should fulfill; yes, she should fulfil it. She should go to the large red government house; yes, she should go!"

I told Abbess Antonina her answer and her face lit up...

"I decided to give myself up to the GPU today. I suffer terribly because you will have to answer for me, and even though I prayed, I still had fears and doubts about going through with this. But now, after the words of the blessed one, nothing and nobody can stop me."

The children and I burst into tears. What could we hope for? The GPU - why, this was an unutterable horror! She left, having parted with us in tears, but with an amazingly tranquil face which became even more glowing and more beautiful than before. She was in her monastic garb and wearing the gold cross of an abbess. In spite of all the hindrances and dangers, she never took off her monastic attire. A little more than an hour passed. We all sat in silence, given over to grief and the thought of her fate. All of a sudden my eleven-year-old daughter, looking out of the window, cried out:

"Matushka Antonina is coming!"

She came in full of such extraordinary joy that it is impossible to describe. And this is what she told us:

"I came to the house of the GPU. The guard on duty asked why I had come. I answered that I would tell and give my name only to the chief. Others joined, demanding subordination to the rules and regulations and that I should register. I said,

"Tell the chief that I wish to see him and will not subordinate myself to anybody else.'

"They went and reported this to him. He ordered them to inform me that no one was allowed to violate the rules of admission. I again insisted that I would talk only to him. At this time the door opened into the corridor and the chief himself peered out. Seeing me he said,

"Come in.'

"So I entered.

"What do you want?'

"You are offering 3,000 rubles for my head. Well, I have brought it to you myself.'

"He was so dumbfounded that he got up and said,

"You, you are Abbess Antonina, and you came to us yourself?!!'

"I said yes, and that I had brought my own head. He took out my photograph from his desk. I took from my pocket one just like it. He looked at me and said,

"You are freed. Go wherever you want!'

"As I was leaving he said,

"In a year's time, according to the law, I will be obliged to give you some punishment.'"

No one investigated where she went after leaving the GPU and no one touched us. She settled openly in the convent where she lived peacefully for another year. Later I learned that she was ordered to work for a year as a maid in a communist hotel in the city of Rostov-on-Don. But even then she did not take off her monastic attire. Not a single communist, however, would demand service from her; all dealt with her without malice or insults; all paid her the utmost respect and would even slightly bow to her. In 1923 such things could still occur.

Some twelve years later, when I was in Kazakhstan in the city Akhtyubinsk where I lived with my son who was exiled there, I met Archimandrite Arsenius who was also exiled there. He was a close friend of Metropolitan Joseph of Petrograd, and

through him I had the pleasure of meeting the holy hierarch. I found out that Fr. Arsenius knew Abbess Antonina well and he told me the following about her:

When her time of sentence was over, a group of twelve nuns formed a monastic community under her direction and went to the town of Tuapse with the aim of founding a secret skete high up in the mountains. In those days many monks from the ruthlessly destroyed monasteries hoped to settle in the mountains as hermits to avoid persecution from the Bolsheviks. But the minds of the GPU were sly; they placed their secret agents disguised as forest rangers all over the mountains, and one by one they discovered the secret sketes and dwellings of these hermits - almost all of them were shot on the spot.

When Abbess Antonina climbed up to the top of one high mountain, she met a monk from the skete where Fr. Arsenius was living. In that windswept, craggy wasteland, way up high and far removed from the world, she discovered a whole monastic settlement with caves and churches and enough provisions to live and serve God daily for some time. The monks there offered to help and at once set about digging caves beneath the roots of huge trees, which became dwellings for the nuns. The monks lived in similar dwellings. They likewise constructed a church there and with joy helped the nuns in their needs. But this hidden community was not to last long.

Soon both sketes were discovered. Out of fourteen monks, only one, Fr. Arsenius who was the youngest, was spared and not shot as were the others; he was exiled for eight years to a concentration camp far away in outermost Siberia, and upon completion of these eight years, he was sent to a settlement in Alma Ata. At this time Abbess Antonina was also arrested with all her nuns. She was not shot on the spot but exiled to an unknown place.

*

Protopriest M. Donetsky relates that in the foothills of the Caucasus, not far from Sochi, there was a state dairy farm. It was exemplary. Much was said and written about the farm in the local newspapers, as about one of the best state farms in the country. But in 1937, at the beginning of the Yezhov terror, the leadership of the farm and all the workers were arrested. Some of them, including the director of the farm, were shot, and others were exiled to the north. It turned out that the director of the farm was **a bishop**, while all the workers were **priests and monks**. They were accused of concealing their social position and providing secret religious services for the nearby stanitsas and farmsteads.

It is possible that this farm was formed out of the monks of the Drandy monastery, in which several monks from Novy Afon had taken refuge after the closing of that monastery. If so, then the bishop may have been Bishop Nikon of Sukhumi.

Hieromonk John the Romanian (+1960) told a story related to him by a refugee from Russia, Archimandrite Athanasius. This archimandrite had been in a Bolshevik prison awaiting death with one other prisoner. This prisoner told how he had once been hunting in the woods of the Caucasus and had accidentally come upon a whole group of Christians, including a bishop, priests and deacons, who had not seen another Christian for four years.

*

Schema-Igumen Theodosius, in the world Theodore Fyodorovich Kashin, was born on May 3/16, 1800 (or 1841) in Perm province, in a poor peasant family. His parents, Theodore and Catherine, were kind people who confessed the Orthodox faith and lived piously. They taught the same to their children. At the birth of Theodore, the midwife received him in a shirt.

“He will be a great priest, he was born in a monastic kamilavka,”

she said to the parents.

From his mother’s womb the Lord chose him to be His servant and bestowed on him special gifts of grace. Already when very young he would go off into the woods to pray. He would also do this at night, when the rest of the household was sleeping. In the wood there was a large stone on which Theodore would pray ardently to the God Whom he loved. Once during prayer he heard a voice saying:

“The stone on which you are praying is from Paradise.”

The family in which Theodore grew up was large, and they usually gathered together at lunchtime. Once, when they were all sitting at table for lunch, a dove flew straight out of the icons in the holy corner and sat on the hand of Theodore, who stroked it lovingly. His mother said:

“Put away the dove, you’ve played with it enough, you must eat.”

The dove flew up from Theodore’s hand and hid behind the icons. Everybody was amazed at the wonderful guest and rejoiced. Many years later, the mother would understand what kind of a guest this was...

His father with the elder children worked outside or in the fields, while his mother, having cleared up the kitchen, would sit at the spinning-wheel. While she was spinning, she would always sign psalms and prayers in her pleasant voice, while Theodore would find room for himself at the feet of his mother. He would listen to the prayers and would remember the words. During his childhood everyone used to call him “batyushka”, remembering the words of the midwife. Thus did he grow up in his family as a quiet, peaceful lover of prayer, and became stronger in spirit and body.

He wrote about his early years: "In studying Sacred History and catechism, I learned that there are Angels, who guard us, and demons, who want our destruction. I don't know how or why, but the thought came to me to test whether this was true. So, sitting on the porch of our house, while my parents were resting after lunch, it occurred to me to put this thought of mine into action. I got up from the porch and headed for the backyard.

"Listen, devil,' I cried aloud, 'if you can do anything, then convince me. Bring a good thin rope to the barn for me. If you do this, then I'll go into the cowshed and hang myself there on that rope. Won't my friends be surprised when they see me hanging from the crossbeam!... Well, devil, do you hear me? Do as I say!'

"At this time, there was no one in the entire yard. The day was hot and clear. Clouds floated across the horizon. Having said these words, I walked towards the barn, the door of which was shut. On the way to the barn, another thought entered my mind: to hang myself, I thought, is very unpleasant; it would be better to jump into the well in the backyard. This well was very deep, and the water in it was clear and cool. It belonged to a neighbour, an archpriest, and whoever wanted drew water from it. It had been dug between the two yards by one of the walls...

"And so, I went to the barn. Opening the door, I saw to my amazement an almost full coil of new, slender hemp rope. I took it and, passing by the cow shed, I went to the well. I bent over and looked down. Deep, deep down I saw a sparkle of its cold water. Then another thought came to me, as if someone were speaking to me: when I jump in there and drown, then my friends and many others too will be puzzled: how and why did I drown in the well? I involuntarily smiled in answer to these thoughts and said:

"No, devil, it's better if I hang myself. Then my friends will come and be amazed to see me hanging in a noose!' Yes, that was much better.

"Undoing the coil of new hemp rope, I made a noose and tied up the other end... All that remained was to stick my neck in the noose, and my life would have ended... Suddenly I quailed and burst out laughing loudly and gleefully: 'you put it on yourself, accursed one,' I exclaimed, and 'and I'll pull you up myself.'

"At that very moment a blinding bolt of lightning flashed from the clouds in the sky and there was a thunderclap the like of which I never heard again in my entire life. I was petrified, and with all my strength I bolted out of the cowshed and ran home. After the thunderclap, the rain poured down in buckets...

"My father was standing on the porch when I ran up. There were others with him, and they were all marvelling at the unprecedented thunderclap and the unusual brightness of the blinding lightning, saying over and over: 'Well, that was some

bang! We've never heard one like that before.' Some hours later, news arrived that a woman in a nearby village had been killed by that lightning bolt.

"I never told anyone about what I had done, but from then on I was convinced that there are evil spirits, and I began to pray more diligently to God and to my Guardian Angel.

"Studying did not come easily to my older brother. He would sit up late at night with a candle, working on his lessons, but, even with all his diligence, he often could not recite the lesson by heart, for which he caught it from the teachers. He sat once until midnight, memorizing his lesson for the next day, but in the morning he could not answer two or three lines in front of the teacher and the priest, with whom we lived. The priest called him a dummy and told him in a threatening tone of voice:

"'You are lucky that I am going to serve the Liturgy, or I would thrash you with birch switches. But just you wait: when I come back from the church, if you have not learned the lesson like you should, then I will order you to be thrashed, you lazy boy!'

"Sitting there at another desk, I saw how my brother's tears began to drip onto the desk, and I felt sorry for my brother. 'Why whip him,' I thought, 'when he did not sleep almost all night because of his lessons? I will go to church and pray for my brother to the Heavenly Queen. She already heard me once. God grant that she not abandon us this time, either.'

"The church was not far from the school; it was just across the prince's garden; you had only to climb over a low fence and you were there. No sooner said than done! I walked out of the school, having asked to go outside, and then – over the fence and straight to the church. Fearing that the priest would see me, I opened the door and carefully looked in. In the church there were only three old women, who had ordered a liturgy for the reposed. The priest and the deacon were in the altar, and the reader was singing on the kliros, 'We praise Thee, we bless Thee, we give thanks unto Thee, O Lord...'

"I quickly slipped into the church and went straight to the right side of the side chapel. Standing behind a column, I looked at the iconostasis... My eyes fell on an Italian-style icon of the Mother of God with the Pre-eternal Child in her arms. They were looking at me as if they were alive. I fell onto my knees in tears before the holy icon and began to pray fervently to the Lady:

"'Most Blessed Mother of God! I have come to make a request of you for my brother Theodore. The priest promised to thrash him with birch switches for laziness, but he didn't sleep all night, memorizing his lessons. Mother of God, show mercy and soften the heart of the teacher. I feel so sorry for my brother. Dear Mother, give my brother a little more memory, so that he can study like any other smart pupil.

Mother of God! If you hear my prayer, I will always come to you. No, I will not ask anything. I don't want that. I want always to come to you with prayer.'

"With these words, I made a prostration to the ground before the icon, kissed the Theotokos' feet on it and repeated:

"'Help, if you can; and I know that you can! Or else I will not ask you for anything any more.'

"At this time they had begun to sing 'It is truly meet to bless thee...' and I ran out of the church. At the school the older pupils asked me where I had run and where I had been for so long. I told them I had a stomach-ache.

"Soon after me arrived the priest, Father John, from the church. I awaited with trembling what he would say to my brother. Father John went up to him and, in a very kindly way, said to him:

"'Here, as a blessing of the Mother of God, is a holy prosphora for you.' He blessed my brother and gave it to him with the words:

"'This prosphora from the Mother of God is for the blessing and improvement of your studies. Pray to her: she will help you, and you will learn well!'

"You can imagine how these words stunned me! I burst into tears and bolted from the classroom. Outside I fell down on the ground and thanked the Mother of God for her great and manifest mercy.

"From that time my brother began to learn much better and even surpassed many of his classmates..."

When Theodore was still young, he went to Mount Athos and asked to be received into the community of the Deposition of the Sash of the Mother of God. The story was as follows.

Once he happened to go out onto the bank of the river; there he saw a barge towards which passengers were heading and on which they were loading freight. Theodore went with them onto the deck; nobody paid any attention to him. Without bothering anyone, he sat in silence, immersed in himself. Only two days later, when the barge was far from his home, did they pay attention to him and begin to ask where his parents were. He replied that he had no parents. Then they asked him where he was going.

"To Athos, to a holy monastery,"

he replied. They were all amazed by his reply: a child giving such a clever reply. It turned out that among the passengers were some pilgrims who were going to the

holy places, and since the boy was so quiet and humble, nobody had the heart to push him away; and so he arrived at Athos with the pilgrims.

On Athos the pilgrims went up to the gates of the community of the Deposition of the Sash of the Mother of God. There was a gatekeeper standing at the gates. The boy fell at his feet and asked him to call the abbot. It is not for us to understand the Providence of God or who taught the child to act in this way – everything is in the hands of God. The gatekeeper went up to the abbot and said:

“Some wonderful little child is asking for the abbot to be called.”

The abbot was amazed and went to the gates: there several men were standing, and with them the boy, who bowed to the abbot and said:

“Accept me, and I will pray to God and do everything for you.”

The abbot turned to the men and asked them whose child he was. It turned out that he was nobody’s, he was alone; they told the abbot that he had travelled on the steamer to the monastery as an orphan. The abbot was still more amazed, and, seeing with his spiritual eyes the Providence of God, accepted him into the monastery. There the boy grew, learned to read and write and was placed on obediences, which included guarding the vineyards (he never ate a single grape). Life in the monastery was severe, but the boy endured all discomforts with love and humility.

When Theodore was 14, a Russian general visited Athos. He brought with him his sick wife, who was possessed by an unclean spirit. The sick woman had been told in a dream that on Athos she would receive healing. Women are forbidden to step foot on Athos, so she remained on the steamer while the general set off for the monastery, told the abbot everything and asked him for help, saying that his wife had seen in her dream a young monk who would heal her.

The abbot ordered the whole brotherhood, except Theodore, to set off for the steamer. But amongst them the woman did not find the person who had been indicated to her in her vision: she explained that she had seen a very young monk. The abbot then ordered Theodore to be called, and when he came up, the woman began to cry out in the voice of an ox:

“This is the one who is going to drive me out.”

Everybody was amazed, since they considered him the last among the brothers. The abbot asked him:

“Who do you pray to, since your prayer is so powerful?”

“My golden Mother of God”.

The abbot ordered Theodore to take an icon of the Mother of God, pour water on it and bring him the water.

“Father, let me fast for three days,”

asked Theodore. The abbot blessed him to fast for three days, and after that Theodore took the icon of the Kazan Mother of God, poured water over it, prayed fervently, and then with the abbot took the water to the sick woman on the steamer. Immediately the woman saw them coming to the steamer with the water, she began to shout loudly:

“Where are you driving me out?”

They served a moleben over the sick woman, sprinkled her with the water, gave her to drink of it, and she was healed. The general in gratitude for the healing of his wife gave Theodore a large sum of money, but he did not take it but said:

“Give it to the abbot, to the holy monastery, but I am a great sinner, I am unworthy of such a reward, for the Healer of souls and bodies Himself through His Most Pure Mother helped the sick woman to be delivered from her sickness. Thank them.”

This was the first miracle performed by the novice Theodore.

Theodore was going to be tonsured into monasticism, but it was revealed to the abbot that Theodore had parents and he had to receive a blessing from them. The abbot called Theodore and told him everything that had been revealed to him in the vision. Then, having blessed him, he sent him to his parents.

Theodore set off for distant Perm to look for his parents. Having found the place where, according to the vision of the abbot, his parents were living, and having asked the local inhabitants, he finally went up to his parents house and with trepidation asked to stay the night as a wanderer. He was met by his mother, who gave him a place to sleep. She herself sat on a bench by the window, where she was always spinning yarn, and began to ask him where he was from and on what business he was in those parts. Overcoming his agitation, Theodore briefly told about himself and in his turn began to ask her about their life, who was doing what, who was alive, who had departed to the Lord. His mother named them all, told about all of them, and then tearfully began to tell how their young child had got lost in the woods, and that she was grieving and did not know how to commemorate him. Many years had passed, but the mother’s heart would not be consoled and there was no end to her grief. If only she had known he was dead, she said, she would have buried him, and then she would not have given herself up to such grief.

Theodore asked about the boy: what distinguishing marks did he have? The mother, weeping at these reminiscences, said that behind his right ear he had a big birth-mark. Then Theodore, unable to restrain his emotion, pushed a strand of hair from his right side and showed the big birth-mark behind his right ear. The mother, on seeing the birth-mark and looking into his face, with tears of joy fell on the breast of her newly-found son. It seemed there would be no end to her joy. Who can convey a mother's sorrow and joy!

Theodore's parents blessed him with an icon of the Kazan Mother of God, and he, joyful and happy, set off again for the monastery on Athos with the blessing of his parents. On arriving in the monastery, he was tonsured into monasticism with the name Theodosius – this was in 1859. After a short period he was ordained to the diaconate and the priesthood (according to another source, he was ordained to the priesthood on December 14, 1897).

Then he was sent to Constantinople, to the podvorye, "The Russian Guest-House of the Deposition of the Sash of the Mother of God". After serving for five years there, Fr. Theodosius received permission to live in Jerusalem. Having arrived in the Holy Land, he went round all the holy places. Then he went to Jerusalem and served at the Tomb of the Lord. At this time the Lord gave him the gift of speaking in 14 languages.

In 1879 he returned to his community on Mount Athos, where, in accordance with a revelation he received from on high, he remained in obedience to the superior, Abbot Joannichius. In 1901, after the death of Abbot Joannichius, Fr. Theodosius took over the administration of the community, but he was burdened by the duties of his post, and in 1907 secured release from this responsibility and returned to Jerusalem, where he received the schema and served as a hieromonk at the Holy Sepulchre. He often used to say that when he lived in Jerusalem and stood by the Tomb of the Lord, the unbelieving Jews, moved by a false zeal for their faith, beat up the guards, himself among them, and defiled the holy places.

In 1908, a retired general came to Jerusalem from Platnirovskaya stanitsa in Russia, and on meeting Fr. Theodosius, insistently asked him to go to Russia. After some petitioning, he obtained Fr. Theodosius' release, and he returned to Russia and settled in Platnirovskaya stanitsa, where he lived for more than a year. The news about the unusual elder swiftly spread through the surrounding region. Pilgrims began to come to him. People saw in him a true servant of God, and he healed their diseases and set them on the path of salvation.

Following a revelation from God, Fr. Theodosius moved from Platnirovskaya stanitsa to Temnie Buki, a deserted place in a ravine 27 kilometers from the town of Krymsk, Stavropol region, not far from the contemporary settlement of Gorny. (According to another source, on returning to Russia from Jerusalem, Fr. Theodosius settled first in Chelyabinsk, and then at Kavkazkaya station. Here he received a certificate dated December 16, 1915 witnessing that he was a member of the

Dubrovinsky Union of the Russian People and had the right to open sections of the Union within the bounds of the Kuban district. Only then, just before the revolution, did he go to the desert near Krymsk.)

Here he prayed on a big stone for seven days and nights, beseeching the Lord to show him where he should build a church. The Mother of God appeared to him and pointed to the place where he was to build a church and a bakery for prosphorae. It was a small glade covered with green periwinkle. Here, with the help of local peasants, he built a small church and bakery, and also cells in the form of huts made from poles and straw. Through his prayers a healing spring of water appeared.

Those hungering and thirsting for salvation poured out to Fr. Theodosius in his isolated retreat. Sometimes he would receive as many as 500 people in a day. He helped the local population to open refuges and Sunday schools, and accepted novices of both sexes. He also became the spiritual father of a women's skete. With him were two old nuns, one blind and the other lame, and two young novices, Lyuba and Anna. He would say:

"The light of Christianity has gone out everywhere. Only with us, in Russia, does this light still shine very faintly."

When the revolution came, many people thirsting for salvation came to the desert.

In Rostov the wife of the city's ruler heard about the batyushka from Jerusalem and wanted to see him out of curiosity. She said to her companions:

"If your pope is good, let him perform a miracle, and I will understand that God exists."

She was well-dressed, but batyushka made her support poles which he cut down. Once she carelessly stuck her hand under his axe, and batyushka cut off a finger of her right hand. The finger fell onto the ground.

"There's your miracle," he said, lifting it up, " - your finger."

Then he wrapped it in a piece of paper and put it in his pocket. The poor woman looked with horror at her bloody hand, but batyushka began to pray:

"O Lord, heal Thy servant Vassa."

Then he laid the finger next to the hand, wrapped it in grass, tied it round with a little wick from the lampada in his cell and blessed her to dig the earth as an obedience. The next day the finger was attached to the hand like the others. Only a pink scar in the shape of a ring remained at the place of the join.

Three days later Vassa went home. It was impossible to recognize the former dolled-up lady: following the words of batyushka, she abandoned her rich clothing and put on rags. And in her hair batyushka had put a cock's feather. Her husband, who was a communist, was appalled and decided that she had gone mad. He tried to cure her, but then his attitude changed and he began to insult her. But Vassa only prayed and read the akathist to the Mother of God which she had received from Fr. Theodosius. After a while, the husband fell seriously ill, but before his death he received Holy Unction, repented and died as a Christian. Vassa continued to lead a pious life.

A girl asked Fr. Theodosius to make her a novice. But he did not accept her, saying:

"You will go to God as a martyr."

Soon this girl went to the monastery "Temnye Buki", and there they arrested some nuns and a priest, beat them, humiliated them, and then imprisoned them in Novorossiisk. But the girl did not reach the city: they tortured her to death on the road. In this way she went to the Lord as a martyr.

He told everyone that the forerunner of the Antichrist had already come and was doing the abominable works of the mad enemy of Christ. When the "Living Church" and the renovationists appeared, he said:

"These are the works of the Antichrist!"

In 1925, on the feast of the Baptism of the Lord, when batyushka was sanctifying the water, everyone saw many fish in the water. But batyushka wept and said:

"How many fish there are here, but they'll all wander off, and only four little fish will be left."

Two weeks before Pascha, he told Mothers Talida and Elena to prepare pascha and paschal eggs. They were puzzled, but carried out the obedience. On Good Friday batyushka celebrated the Liturgy, blessed the pascha and eggs and said:

"You will break your fast, but I will not be with you. Then you go to Minvody and live there."

Immediately he had said that three soldiers came and said:

"Father, get ready, we have come to take you on a visit."

"I've been waiting for you."

He asked Mother Fiona for a small bowl with hot water, washed the matushkas' feet and fed them. Then he went into his cell, prayed, took a cross, signed with the sign of the Cross all four sides of the cell, and blessed all those who were there, both visitors and those living in the desert. Everyone wept, but he said:

"Why are you weeping? You must pray. The Lord suffered in these days. Pray."

Once more he blessed everyone, and then said to the soldiers that he was ready. They took him to Novorossiisk, where he stayed for a month. Then he was sent into exile on Solovki. The convoy passed through Krasnodar, where he stayed for a month, and then for another month in Rostov. Then they sent him off, with no further delays, to Solovki.

All those living in the desert went off in different directions, only four remained: two nuns, Lyuba and Anna. Lyuba went to look for batyushka in exile and served him until the end of his term of imprisonment.

In 1931 Fr. Theodosius was freed. They settled in the town of Minvody and acquired a little house. Anna and Lyuba were ancillary workers, while the old nuns lay at home.

In 1927 Metropolitan Sergius (Stragorodsky) had issued his notorious "Declaration", which placed the Church into more or less unconditional submission to the militant atheists. Elder Theodosius recognized neither this apostate declaration nor the Synod organized by Metropolitan Sergius. And when he was asked whether it was possible to pray in the open churches, he asked:

"And who do they commemorate during the litanies?"

"Why, Metropolitan Sergius!"

"But can that be a church?! One can go into a church only if only the locum tenens, Metropolitan Peter of Krutitsa, is commemorated there. But if Metropolitan Peter is commemorated together with Metropolitan Sergius, don't go there!"

Not being able to make contact with the Josephites, but also not wanting to come into communion with the sergianists, batyushka took upon himself the ascetic exploit of being a fool-for-Christ. He dressed in a ridiculous way and played with children. He was called "Daddy Kuzka", and was constantly mocked and laughed at. Meanwhile, he was conducting secret services, giving communion to his spiritual children, baptizing and tonsuring.

A few houses away from them, there lived a woman who had recently returned from imprisonment together with her adolescent daughter. They were very poor, even starving, and then it occurred to this woman to give her daughter to the soldiers, so that she could earn them some food by prostitution. Late one evening,

this woman was drawing water from the well when she saw "Daddy Kuzka" throwing some kind of bundle through her door. She went up, took the bundle, and found that it contained a lot of money, all thirty-rouble notes. She thought that the old man must have gone out of his mind (after all, he did play the fool); he must have confused her house with his and thrown the money into hers by mistake. In the morning she went to him with this bundle, but batyushka said to her:

"Take this money, the Lord has sent you help, so that you should not subject your daughter to evil."

Then the woman understood that he understood all her thoughts, fell on her knees and thanked God, embracing batyushka's feet and washing them with her tears. He lifted her up and said:

"Thank the Lord and His Most Pure Mama for Their infinite mercy to us sinners. Pray to God and raise your daughter in piety."

The daughter of this woman indeed grew up in piety and humility. She married a good man and had three children, whom she brought up to be honourable and decent people. The Lord alone knows where batyushka got such a large sum of money. After all, he played the fool, lived in poverty and sometimes had not even a crust of bread the whole day. But then he suddenly came into possession of such wealth...

One night batyushka came to the house of the railway worker Peter and said:

"Let's go straightaway to the coal depot."

Their daughter Lyuba got up and went with batyushka. On the way she remembered and said:

"I haven't taken my coal book."

"Today you won't need it. Walk more quickly...."

They came up to the gates of the depot. A young man was standing there. Batyushka said to him:

"What do you want to do to your self?! Haven't you thought where your soul will go? Bring up your children and pray to God. After all, you have a wife and two children, and you were intending to give your soul to the devil."

Lyuba looked and saw: above his head on the gate was a noose. The man was intending to hang himself, but batyushka saved his soul, and did not allow the devil to take him as his prey. The Lord did not allow his destruction, but was waiting for his repentance.

One of the elder's nuns was pasturing some goats. One day the elder came out of his hut at the moment they were driving the goats out to pasture. He looked at the goats and said:

"That one will be taken away by a wolf today."

When the sister heard this, she watched her little flock very attentively. She didn't let them wander in different directions, but kept them all together. And suddenly, towards evening, a wolf jumped out. The flock panicked and scattered in various directions, and the wolf took the very goat that the elder had pointed out and took into the wood.

The sister kept weeping, considering herself to be responsible. The elder noticed that she had tears in her eyes and asked:

"Why are you crying?"

"It's my fault that the wolf took away the goat."

"There's no need to cry. The Lord told the wolf to take the goat which I pointed to in the morning. Why should you cry when the Lord commanded it? Calm down and rejoice that we have served for the fulfilment of the Almighty's will. We won't perish because of this wolf, but if the poor wolf had not taken the goat, he would have been threatened with starvation. And not only the wolf would have perished, but the whole family. For, you know, she has small children. Don't pay attention to the fact that it is a beast, but know that we have helped a mother!"

When the sister heard this instruction, she calmed down and understood that we have to take pity on the animals and beasts.

A nun who was tonsured by him tells the following story about him:- "At that time I was quite a young girl. I had heard about the elder in Minvody and I burned with desire to go to him. But at that time it was difficult to travel. But I made up my mind and went. The ticket was only up to the junction, to Armavir... 'But, God willing, I will get there!' I thought. I arrived in Armavir. But the station there was crowded with people. For a week and more, people had not been able to leave. 'Well, that's it,' I thought, 'I'll sit here for a month, and still I won't be able to leave.' Several people came twenty-four hours early so as to get a seat on a passing train. 'I'm stuck,' I thought. I went into the station and since I had no things I found a place. I sat down and burst into tears. I didn't know what to do. The people next to me had been sitting there for many days, waiting in queues... I began to pray, beseeching the elder to help me. For I was going to him... Suddenly a boy came up who was reselling a ticket to Minvody.

"Who wants a ticket to Minvody?"

"I was absolutely amazed.

"Here, here, give it to me!" I shouted.

I grabbed the ticket and was on the platform. A train came up, I sat down and in three hours I was in Minvody. You know, it was a Divine miracle through the prayers of the elder... But I was very hungry! I arrived at the elder's. He was small and thin, but so welcoming:

"Quick, quick, prepare the table, we're so hungry!" he said to the landlady.

"They laid the table. There was much of everything. But in my house we had nothing. As I looked at the table I thought: 'I'd like to eat everything!'"

"The elder sat me down and treated me to everything: 'Eat, eat...'"

"I refused. But he said: 'Didn't you want to eat everything?'"

"I was so ashamed that the elder knew all my thoughts. We began to talk and I saw that he read all my thoughts. I was so struck by this that I thought: 'When I come home, I'll tell mama about this.'"

"But the elder asked: 'You want to tell mama about me?'"

"Now I didn't know what to say to him. He knew everything... Not in vain did they tell me about one woman who had been with him and knew by experience that he knew the most secret thoughts. And she said about him:

"Yes, he's a wizard!"

"When she came to him another time, he went up to her and gently tapped her on the head, saying:

"Wizard, wizard, wizard!"

"I remember that he told me that everywhere and at all times one must strive to say the Jesus prayer mentally. And he used a phrase which I, being young, did not understand:

"Climb into the 'well' and do the prayer there, so that you hear and see nothing..."

And I thought: 'Suppose someone comes to draw water, and I'm sitting in the well. He'll ask me: "What are you doing there?" But the elder smiled and answered my thought:

"Not there, not there... One must understand this as a parable... One should leave everything worldly in the mind and attention, having no thoughts except the words of the prayer: "Lord Jesus, Christ, Son of God, have mercy on me, a sinner!" Pray in this way, as if you were in a well! Do you understand now?"

A man relates another incident:-

"I did business in a 'travelling shop'. I arrived in Archangelsk and there, in one house, I entered into a conversation on the sign of the Cross. I had only just become a believer myself. First I had joined the Baptists, and from there I converted to the Orthodox. I showed everyone how one should make the sign of the Cross. But I tried to do it in such a way that I touched, not my shoulders, but behind my shoulders, almost on my back... From Archangelsk I came to the elder in Minvody. But immediately I stepped over the threshold he asked me:

"Well, just let me see how you make the sign of the Cross.'

"It was as if he had scalded me with boiling water, but all the same I showed him in the same way I had shown people in Archangelsk. He shook his head to show me that it was not like that... And he began to show me himself...

"As I was going home, I counted out 34 roubles, 40 kopecks for my ticket, and I wanted to leave him the rest. But he said:

"But will that be enough for you? Take it, you won't have enough to get there.'

"But I refused point-blank:

"It's enough for me. What do I need the rest for?"

"But he again said to me:

"But will it be enough for you?"

However, I was convinced that it would be enough. While the elder continued to suggest that I take more...

"I arrived in Armavir. Our train was late - it was wartime, and the train was not there. And we had to pay extra. But I didn't have a kopeck. Only then did I understand why the elder had said: 'Take it, you won't have enough to get there.'

"And I understood another thing, that you must never quarrel with an elder, you will always be wrong..."

A year before the 1941-1945 war, the servant of God Alexandra came to Fr. Theodosius, and he said to her:

"There's going to be a war, such a terrible war, like the Terrible Judgement: people will perish, they have departed from the Lord, they have forgotten God, and the wind of war will carry them away like ashes, and there will be no sign of them. But if anyone will call on God, the Lord will save him from trouble."

Once he went out to get firewood in a grove with a nun. He had a hatchet in his belt. But in the grove he began to hew down the young saplings at the root. Matushka held him back:

"Batyushka! It's a pity to hew down such a young one!"

But he made his choice and hewed it down. Again she held him back. But he looked at her and said:

"In this way will the Lord soon, very soon, hew down all that is young, strong and atheist to the very root... God will not have pity because they rise up and war against the Lord God..."

And a month later the war broke out... But the elder was talking about another, future war, in comparison with which the past war would not appear to have been a war:

"Do you really think that that was the war (1941-45)?! The war is still to come. It will begin from the east. And then from all sides, like locusts, the enemies will spread over Russia... That will be the war!"

"During that memorable conversation," wrote Schema-Archimandrite Seraphim (Tyapochkin), "a woman from a Siberian town was present. The elder said to her: 'You will receive a martyr's crown from the hands of the Chinese in your town's stadium, where they will drive the Christians who live there and those who do not agree with their rule. This was the reply to her doubts with regard to the words of the elder that practically the whole of Siberia will be captured by the Chinese. The elder told what had been revealed to him about the future of Russia, he did not name dates, he only emphasized that the time for the accomplishment of his words was in the hands of God, and much depended on how the spiritual life of the Russian Church would develop, insofar as the strength of faith in God among the Russian people would correspond to the believers' struggles in prayer... The elder said that the collapse of Russia, in spite of her apparent strength and the cruelty of the authorities, would take place very quickly. At first the Slavic peoples will be split off, then the Union republics will fall away: the Baltic, Central Asia and Caucasian republics and Moldavia. After this central power in Russia will weaken still more, so that autonomous republics and regions will begin to separate themselves. Then a great collapse will take place: the power of the Centre will cease to be recognized de

facto by the autonomous regions, which will try to live independently and will no longer pay any attention to orders from Moscow. The greatest tragedy will be the seizure of Siberia by China. This will not take place through military means: in consequence of the weakening of the authorities and the open frontiers, masses of Chinese will move into Siberia, will snap up property, enterprises and flats. By means of bribery, intimidation and agreements with the authorities, they will gradually take control of the economic life of the towns. Everything will take place in such a way that one morning the Russians living in Siberia will wake up... in a Chinese state. The destiny of those who remain there will be tragic, but not hopeless. The Chinese will deal cruelly with every attempt at resistance. (That was why the elder prophesied a martyric end in the stadium of the Siberian town for many Orthodox and patriots of the Homeland.) The West will assist this creeping conquest of our land and in every way support the military and economic might of China out of hatred for Russia. But then they will see the danger for themselves, and when the Chinese try to conquer the Urals, this time by military might, and go even further, they will by all means hinder this and will even be able to help Russia in deflecting the invasion from the East. Russia must stand her ground in this battle; after sufferings and complete impoverishment she will find in herself the strength to recover. And the coming regeneration will begin in the lands conquered by the enemies, in the midst of Russians left in the former republics of the Union. There Russian people will realize what they have lost, will recognize themselves to be citizens of that Fatherland which is still alive, and will want to help her rise from the ashes. Many Russians living abroad will begin to help the re-establishment of life in Russia... Many of those who are able to flee from persecutions will return to the immemorial Russian lands so as to fill up the abandoned villages, till the neglected fields and use the mineral resources that remain untapped. The Lord will send help, and, in spite of the fact that the country will have lost its main seams of raw materials, they will find the oil and gas without which a contemporary economy cannot work, in Russia. The elder said that the Lord would permit the loss of huge territories given to Russia because we ourselves were not able to use them worthily, but only spoiled and polluted them... But the Lord will leave in Russia's possession those lands which became the cradle of the Russian people and were the base of the Great Russian state. This is the territory of the Great Muscovite Principality of the 16th century with outlets to the Black, Caspian and North seas. Russia will not be rich, but still she will be able to feed herself and force others to reckon with her. To the question: "What will happen to Ukraine and Belorussia?" the elder replied that everything is in the hands of God. Those among those people who are against union with Russia – even if they consider themselves to be believers – will become servants of the devil. The Slavic peoples have one destiny, and the monastic Fathers of the Kiev Caves [Lavra] will yet utter their weighty word – they together with the choir of the new martyrs. He was posed one more question, on the possibility of the restoration of a monarchy in Russia. The elder replied that this restoration must be earned. It exists as a possibility, but not as something pre-determined. If we are worthy, the Russian people will elect a Tsar, but this will become possible before the very enthronement of the Antichrist or even after it – for a very short time."

During the war, the Germans came close to Minvody. Once Fr. Theodosius ran up to the kindergarten and said to the children:

"I'm going to play... Run after me, children!"

The children decided that the old man was going to play with them and ran after him, while their governesses ran to bring them back. But at that moment a shell fell straight into the building of the kindergarten and destroyed it. But no-one was killed because everyone had run out after the elder.

The town hospital was situated next to the railway line, and three wagons full of munitions were standing there. A signalman saw batyushka running very quickly. He had a cross in one hand, and with the other was trying to push the wagons from their places. The signalman thought:

"Well, he's a wonderful old man, but can he move such a mass?!"

No sooner had this thought gone through his mind than he looked – and he couldn't believe his eyes: the wagons quietly moved and rolled away from the place where they were standing. And then immediately a bomb fell on that very spot. It caused no harm either to the hospital or to the people working not far away.

Many such incidents have been preserved in the people's memory. Some were written down, others were handed down from mouth to mouth.

A 35-year-old man came to batyushka. He had a fistula in his side. Batyushka did not want to receive him, but the man fell weeping and groaning at his feet and begged for help. Then batyushka sat him down at the table, brought him a glass of water with some tadpoles in it, put it in front of him and said:

"Make the sign of the cross correctly and drink this. These are your sins."

The man drank everything, and batyushka went into his cell. Having prayed for a long time, he came out with a cross in his hand, made the sign of the cross over the man and gave him the cross to kiss. Immediately the man sat down again, he fell asleep, and when he woke up he pulled up his shirt and saw that the fistula had gone and there was no sign of any illness. Weeping from joy, he thanked batyushka and gave him some money. But batyushka did not take the money, but said:

"Thank God."

Babushka Euphemia had such violent migraines that she could not work and even had difficulty in walking. Once she was shuffling along the street and the migraine was so painful that even seeing was painful. At that moment an old man came up to her and said:

"What, is your little head hurting?" he asked.

Then, squeezing her head in a crosswise motion, he said:

"Go home, say 'Virgin Mother of God, rejoice' three times, make three prostrations, and your head will never hurt again till you die."

She did as he said, and her head stopped hurting. She cheered up, started moving around, and did her housework.

In the last years of his life, Fr. Theodosius lived with his novices in a small hut. It was damp there, and the ceiling was low. Batyushka was lying down almost all the time, and he got up using a rope tied above his bed. He was silent almost all the time. He taught his spiritual children:

"If you say no more than seven words a day you will be saved."

He taught them to cross themselves not only with the sign of the Cross, but also with mental prayer. Before his death he said:

"I will always be next to whoever calls on me..."

He knew the Gospel by heart. Sometimes without any books he would read aloud without interruptions. The lampadka and candles would not be extinguished for days... He advised his children to read the Apocalypse of St. John the Theologian more frequently.

"Then the fear of God will be with you..."

Once Antonina came up to him and he told her:

"I have been praying to God: 'Take me, O God, how long have I got to live?' And God said: 'Live a little longer. You have millions of spiritual children, you love them all and you take pity on the whole of creation.' So I'll live a little longer."

Once, during the last year of his life, the sergianist priests began to pressurize Fr. Theodosius. If only he would just go to the Pokrov church and see how everything with them was "in the old style"! And the elder set off, dragging a little sledge behind him. It was winter. He got there with difficulty. And when he was near the church, he slipped, fell and hurt himself badly. They took him covered in blood. In this way the Lord showed this righteous man that even to visit the church of those who recognize Soviet power as being "from God" is not allowed.

The elder knew the day of his death, and he told some people some incomprehensible things. To one of his spiritual daughters he said in astonishment:

"How did you succeed? You've succeeded, you've succeeded!"

And he clasped his hands. And these words remained for the time being a riddle. But after his sudden death, it became clear that he had been speaking about his approaching death, that she would succeed in finding him alive.

Before his death another incomprehensible thing happened. They brought to the door an empty coffin for some corpse. The mistress of the house refused to receive it, because they had no dead person. But on hearing the sound at the door the elder came out of his little two-room dwelling. He saw the coffin and lay in it. It seemed exactly right for him and took it for himself.

And then, on July 21 / August 3, 1948 (according to another source, August 8/21), he suddenly died, at the age of 108 (or 148, according to another source).

He went to the Lord during the night. And no one knew about it. He generally prayed during the night and went to bed towards morning. And for that reason no one paid any attention to the fact that the elder was no longer with them. However, when he died the bell in his icon corner began to ring, as at Pascha. And from the morning the cock began to be very disturbed. He jumped on its perch, looked at the elder, and crowed and crowed. What was the matter? They went to the elder. He was dead... But the cat was also disturbed. She mewed mournfully. And when they let her in, she lay down as if dead. And she lay down in the coffin until they took her out. God's creation honoured the memory of the elder as it was able. And the elder loved every creature. He always fed both his own and others' pets and birds of passage.

When asked who would serve his funeral, the elder had replied that the Lord would send someone. And indeed, at the time of his death a wanderer with an angelic countenance appeared. He buried the elder and departed, as mysteriously as he had come.

According to another account of his funeral, it was performed by an unknown catacomb priest. But when they had lifted up the coffin and were taking it to the outskirts of the town, four beautiful youths with long hair and dressed in white blouses, black trousers and light boots came up to the coffin, raised it on their arms and took it to the cemetery. When they had lowered the coffin into the grave, they covered it up with earth and were about to leave the cemetery. They wanted to invite the youths to the wake, but they had disappeared...

No Soviet priest was invited to the elder's funeral, and his spiritual children remained faithful members of the Catacomb Church, gathering around Schema-Nun Barbara, who became as it were the superior of the community. In the icon corner there hung a photograph of batyushka, and they used to sing the troparion to St. Theodosius of Chernigov in front of it. When the authorities would inquire what the

meeting was for, they would reply: "We're visiting a sick person..." After the death of Mother Barbara, they began to meet in the little house of Mother Mariamne.

Even after his death the elder continued to heal the sick, save the perishing and console the sorrowful. People came to his grave to thank him for miraculous help, to take some of the healing earth from his grave, and to read an akathist. They often saw a candle placed on the grave by an unseen hand, and heard the wonderful chanting of the angels.

People would go to the spring which batyushka had dug out with his own hands and lined with stones. A large, many-branched tree had grown next to the spring, covering it as if with outstretched hands. It was so easy and joyful to go there, pray, remember batyushka and take some of the water, which, through batyushka's prayers, had the property of healing people from all kinds of illnesses.

On April 25, 1995, the Moscow Patriarchate moved the relics of the elder into the church of St. Michael in the village of Krasnij Uzel, and on August 8, 1998 they were transferred to the Pokrov church in Minvody. The MP now considers Elder Theodosius to have been a saint, hiding the fact that he remained out of communion with it to the day of his death.

When St. Theodosius reposed, he gave his epitraphelion to a woman, and told her that in such-and-such number of years, a Greek bishop would come to the Caucasus, and he was to receive the elder's epitraphelion and take over his flock. Exactly at the predicted time, the Greek "Matthewite" Bishop Kirykos of Mesogaion travelled to the Caucasus, and at the very moment he entered the city of Stavropol, the bells of the churches began to ring of themselves. Then the old lady, who had been waiting all those years, rushed to where she kept the epitraphelion, and then ran out to Bishop Kirykos and presented it to him, explaining to him what the elder had told her more than 40 years earlier.

*

Count Paul Mikhailovich Grabbe was born in 1880 or 1881. He was a colonel and an officer in the Guards Cavalry regiment, and on retirement was appointed Stallmeister in the Tsar's Court. After moving to Moscow province he was elected marshal of the nobility of Zvenigorod uyezd, Moscow province. During the First World War he returned to military service as a volunteer and was commander of two Kuban Cossack regiments in turn - the Fourth Black Sea and the Third Taman. After the revolution he refused to swear allegiance to the Provisional Government and was placed in the reserves. He was the father of Bishop Gregory (Grabbe). In 1917 he was elected as a delegate to the All-Russian Church Council from Vladikavkaz diocese (he lived in Kislovodsk), and thanks to his theological education and energy very quickly became a leading member of the Council. Immediately the communists took power into their hands, Paul Mikhailovich composed an address to the Council and collected signatures for the proposal that

arguments over the expediency of restoring the patriarchate should cease and the election of the Patriarch should go ahead straightaway. This proposal was accepted by the Council, and the election of the Patriarch was appointed for the very next day.

During the Second World War, while living on his estate in Poland, Paul Mikhailovich attempted to flee from the hands of the Bolsheviks, leaving his estate before the invasion of Soviet units. However, in 1944 he was arrested by them and imprisoned in the town of Sambor in Galicia. From there he was despatched to a concentration camp in Perm district, where he died a martyr's death at some time unknown to his family.

*

In 1951 V.K. wrote: "In spite of terrible persecutions, the 'Catacomb Church' existed and continues to exist in various places of the boundless Soviet Union. Particularly good places for her are the big cities, where massive accumulations of population serve as a convenient shield for the religious underground, the mountains of the Caucasus and the Altai, the impenetrable corners of the Siberian taiga and the Central Asian steppes... The organs of the NKVD-MVD have already discovered tens and hundreds of such underground religious organisations in various parts of the country, but they do not hide the fact that similar groups exist to this day.

"In the 1930s near Moscow several underground 'Tikhonite' groups were discovered. In one of the cities of the Caucasus there existed a strongly concealed Orthodox (Tikhonite) church. It numbered hundreds of people of both sexes, beginning with ordinary workers from local enterprises and ending with people of middle and higher education. At the head of the church was a former igumen of one of the monasteries of the Crimea who had survived the terror by a miracle. He had hidden from his Bolshevik pursuers for about twenty years and had led this group of fearless confessors of Christ for almost as many years... In this city there were two hideaways. One was in the yard of a cemetery watchman looking out onto the cemetery graves only a few paces away. A second hideaway was constructed under the floor of a cowshed. An ordinary collective farm cow stood there peacefully chewing the cud, while under the floor in the damp, dark basement a church had been built with all the appurtenances necessary for Divine services. At the four corners of the block in which the catacomb church was located, four old women sold seeds and watched the behaviour of the passing public. If they noticed anyone suspicious, they immediately told the catacombs. Adolescents were good couriers and passed on the instructions of their babushkas in good time. At critical moments, when danger threatened the worshippers, the leaders moved to another place while the rest of the congregation went through the entrance gates and scattered in different directions. And only several years later, during the German occupation, did the servant of God Fr. D. come out of his hideaway into the light of day and breathe freely. It turned out that the former igumen had been in an illegal position since 1927. This Orthodox group reacted very negatively to the Bolshevik religious 'NEP' [after

the Stalin-Sergius pact of 1943], calling Metropolitan Sergius and his stooges servants of the Antichrist. Later we had the opportunity to learn that their attitude to Patriarch Alexis was even more negative. His flirting with the Kremlin revolted them so much that even the so-called 'sergianists', that is, the former supporters of the reposed Metropolitan Sergius, - even these fainthearted people turned away from the patriarch as from an apostate.

"In the inaccessible parts of the Caucasus ridge, in a huge basin protected on all sides by a wall of mountains, the tops of which were covered with snow for ten months of the year, there was a settlement of hermits. They had a cave-church where oil-lamps and candles burned and services were celebrated continuously. The council made up of several hieromonks and priests was led by **Bishop M.**, who ruled the colony and maintained links with other underground groups scattered throughout the USSR. The colony was so secret that not even many of the underground groups in Sochi, Sukhumi and other cities of the coast knew about it. Among the novices and rhyasophor-monks, and also among some of the hermits living on their own, one could meet major artists, musicians, teachers and journalists who had fled to this remarkable colony from Moscow, Kiev, Kharkov and other cities. The colony had a garden, vegetable patch, a herd of goats and a pair of donkeys. Almost the whole year round the hermits made crosses, spoons, boxes, caskets, cases and toys, and through the young novices they sent them to Sukhumi, Gagra and Sochi, where they entered into contact with rich Soviet holiday-makers and sold their artefacts to them and bought salt, matches, soap, nails, instruments, clothing and shoes..."

It is possible that the bishop of this colony was the same bishop as the one described by Archbishop Lazarus of Tambov: "After Fr. Theodosius [of Minvody, +1948] died, some believers recommended that I meet a secret bishop who lived in the Caucasus. I spent two years under his guidance, fulfilling various obediences.

"In 1950 I was arrested. At that time I was in the area of Rostov and wrote a letter asking to see this bishop, not knowing that he had already been arrested. I was sent a telegram and went immediately to Boloshev, in the Saratov district, and there on the street, at one o'clock at night, I was arrested. They had been waiting for me. I, of course, suspected nothing. They arrested me, brought me to the Party headquarters, and began interrogating me. I denied everything, afraid of betrayal. For three days they tortured me. I still did not admit to knowing him, but they showed me the telegram and my letter. I replied that I was simply going to see a woman who had invited me, and spoke as though I were going to Moscow to Patriarch Alexis in order to be assigned somewhere. I was scared, naturally, and lost my head. I was 19 at the time. They wanted to make a separate case of it there in Rostov, but since I was adamant they decided to take me to Saratov for a face to face meeting with the bishop. They brought me into a large room. Sitting there were ten Chekists. I was scared; they all looked at me. With his back to me sat an old man. When they led me to him and ordered him to stand, I saw it was [my bishop], although I hardly recognized him: his beard was shaved, and he was blue, emaciated, with sunken

eyes, but they were affectionate, kind. He told me that we were all here; there was no need to resist: 'We are all on the cross, and it will get worse; they will torture us.' He blessed me to ascend the cross, and we parted.

"They arrested 150 of us in all, including two hieromonks, in various cities and villages around the country. After the six months it took to decide our case we were sent to prison camp. They couldn't pin anything on us: there were no witnesses, no evidence; we were arrested simply because we were believers of the True Orthodox Church (TOC), who didn't agree with [Metropolitan Sergius'] Declaration; after 1927 our hierarchs and clergy were obliged to go underground. Renovationists were making a strong case for themselves; then came the Declaration, in Ukraine you had self-made clergy... all around the Church was being tormented. Since they took the churches away from our bishops and priests we were forced to go underground. Furthermore, we saw that Stalin was behind Patriarch Alexis' election; the Sobor which elected him was not free; it was under strong pressure of the NKVD. Therefore our priests did not recognize him and continued their [underground] existence. And for merely not recognizing Patriarch Alexis, priests were given 25 years' imprisonment and laymen were given 10 years. So it was with us. Our bishop was sentenced to be executed, but it was commuted to 25 years since people were no longer being executed for violation of that particular statute, 58-11 of the criminal code. They charged us with 'group agitation and propaganda'. In fact, we conducted no propaganda whatsoever: we gathered secretly when a priest or hierarch came, fulfilled our religious needs, the Mysteries, had discussions when we could, and dispersed. We didn't print any leaflets, we didn't write any books, we didn't preach on the streets against the authorities. But they were set against us, accusing us of being monarchists, members of the True Orthodox Church, that we didn't recognize the Soviet regime... They sought for us everywhere. Not just us personally, our group; there are catacomb believers all over the country; there's not a single city in which, to this day, there aren't at least a few people belonging to the Catacomb Church. Most are concentrated in the central republics.

"1950. The Church was in ruins; things were confiscated, even houses were confiscated, books were taken, vestments, mantias. I myself saw crosses bent down. They cursed, blasphemed; they called us antichrists. Whenever we went in to the examiner they always gave the order, 'Stand up, antichrist!'"

*

Kind, gentle, welcoming to a rare degree, always seeking as if to serve everyone in some way, to help and please them - such was the secret monk **Fr. Joasaph**. He would take up the things of complete strangers and help the elderly and invalids in trains and buses, although he himself was no longer young, but an old man.

He never went into the open churches, being directed in this by the advice of the elders.

He sang beautifully. But after imprisonment - where he was put for refusing, as a Christian, to serve in the Red Army - he began to play the fool for Christ's sake. He went out into the yard at night and began to crow. Exactly like a real cock. They say that while he was living in Transcaucasia, where he often travelled by bus, he would suddenly begin to sing in a high, clear tenor some melody or other. And then he would suddenly make a noise like a cock and tell everyone:

"They put a cock into my stomach during the operation".

They all laughed at him... But in camp he really had had an operation for twisted bowels. And he had dreamed that there, in his stomach, was sitting a cock - or perhaps he had only imagined it. But in any case all this was noted by the authorities; and, of course, they regarded this cock as very dangerous agitation undermining Soviet power.

He was pursued by two men. But he was able to escape from their hands. But they threatened him:

"You wait, we'll catch you, you won't get out alive, remember that!"

To arrest him in an official manner would have been very unpopular, for he and his complete harmlessness were well-known in the town. So the authorities decided to act in an unofficial manner. And in this they succeeded.

This old man - almost nobody knew that he was a monk - sometimes went out to the mountains to collect medicinal herbs. He was an expert in these herbs. And this time, when he set out on this business, the two men did not let him slip away. He noticed them, but too late. Seeing his desperate situation, he fell to his knees, face to the ground, and began to pray in preparation for death. Then the killers, coming up to him, as he knelt with his head pressed to the ground, began to kick him from both sides in the stomach. Fr. Joasaph lost consciousness, remaining on his knees with his head to the ground. The killers ran away, but when evening came, under cover of darkness, they returned to their victim. Apparently they had not expected, or in their haste had not realized, that the monk appeared to be dead. And they quickly hung him up, simulating suicide. However, they were not able to hide the proofs of the murder...

On another day, some passers-by accidentally found him hanging in a very unnatural position. For he had managed to stiffen on the ground in the face-down position of prayer, several hours before they hung him up. And this was clear evidence against the official verdict of suicide!

The whole body of the murdered man was curled up. His knees were strongly bent, his hands pressed to his chest. His head was turned back, with the face turned forward... With a suicide the picture is different. The head and the face look down, as if to the feet, because the chin of a man who has hanged himself is always resting

on his thorax, his hands stretched "down the seams", his legs and even his feet forming one straight line...

It is very characteristic that the fingers of his hands - not only the right, but also the left hand - were frozen in the form of the sign of the Cross... It is absolutely clear that first the killing took place, and then, ten to twelve hours later, the killers simulated suicide.

But apart from the external appearance of the body, still more conclusive proofs were provided by the inner organs of the body. In a self-hanging there always remains the dark trace of the rope on the neck squeezing the throat and causing death. Here there was no such mark. At the medical post-mortem examination - which was performed by a woman - a mass of congealed blood was found in the abdominal cavity. The liver seemed to have been cut in several places by very powerful blows. And the whole stomach had turned a deep blue colour. All this confirmed murder as the cause of death. But the authorities declared, in spite of clear evidence to the contrary, that the cause of death was suicide. And this confirmed that the death of the secret monk of the Catacomb Church had been planned and approved in the offices of the authorities. He was killed on August 26 or 27, 1968 (old calendar).

*

After the Second World War, there circulated in Russian émigré circles a brochure entitled, "Why I also believe in God". In it, the author, originally an atheist pilot, describes how he was commissioned to track down a group of monks and priests hiding way up high in the Caucasus mountains. It must have been as late as the outbreak of the war. One day he spotted a ragged group of them on a high plateau. Upon seeing the plane, they began to run. The pilot clearly saw how they, apparently fleeing in the direction of their hiding place, were actually heading towards a wide chasm which separated them from the rest of that mountainous plateau. When they reached the abyss, they made the sign of the cross and, to the pilot's utter astonishment, they continued running in the air until, having safely reached the other side, they disappeared from sight into the rocky cliffs. The dumbfounded pilot was instantly converted and came to believe in God Who had hidden His faithful slaves from the eyes of evil men but had allowed him to be a witness of this great miracle of Russia's Catacomb Saints for the salvation of his soul.

*

"Our" teacher Maria Vasilyevna was a wonderful person, if only because all her pupils loved her and always, when pronouncing her name, added "our". She was very attentive to all the pupils of the school. It was impossible ever to see her angry. She could get on well with everyone and everyone confided in her as in a mother, knowing that she never caused anyone any trouble at any time. There was something elusive in her which made her different from the other teachers. This

elusive something which she hid from everybody was her flaming faith in God and His Holy Providence. And therefore if she learned about somebody that he or she was from a believing home, a believing family, she was especially considerate and kind to them.

But the director of the school was not only a member of the party, but also a convinced atheist and, apparently, connected with the KGB. He suspected Maria Vasilyevna of being a believer because she was not close to him and in a certain way distanced herself from him. And he thought up a plan to establish exactly whether she was a believer or not.

Now in the courtyard of the school there was a kind of ditch. And the director used this circumstance to conduct a test. But perhaps it was the other way round: the ditch itself was devised as a sham excuse for the test he had thought up. This trick of the director's served not only as a means of exposing Maria Vasilyevna, but also the whole staff and all the pupils with regard to their religious convictions. With this aim a holy icon of the Mother of God and Child was laid, with the painted surface upwards, across the ditch as a little bridge. Standing on the icon, the director explained that the whole school had to assemble in classes with their class teachers in the courtyard and then walk over the icon from one side of the ditch to the other. As he said this, he knocked on the very face of the Mother of God with his heels.

After this introduction he began to let everyone go in classes across this "bridge", following the expressions on the faces of those passing over. And in front of each class there first had to pass the class master or mistress, and then the whole class behind them. And when Maria Vasilyevna came up with her class and had to walk over the holy icon of the Mother of God to the other side where the director was standing, she stopped and said in a loud voice:

"I consider the fulfilment of your demand to be contrary to the Constitution of the Soviet Union. I am a believing Orthodox Christian. And I shall not walk over the holy icon of the Mother of God and God-Child!"

This was enough for the best teacher in the school to disappear completely, not only as a pedagogue, but also as a living person (we do not know where it happened). It was as if the earth swallowed her up. No-one ever heard anything more of her... Only there was a rumour that, as a believing Christian, she had been shot!...

*

Nun Helena was born in Minsk, Belorussia of noble parents who were related to both the Russian and the Greek ruling families (through Queen Olga of the Hellenes, Abbess Tamara Romanov of the Convent of the Ascension, Eleon, Jerusalem was her cousin). According to Olga Abramides, who had been healed by the saint and lived with her for some months in her hermitage, the family of the blessed one had nine

children (six daughters and three sons), all of whom embraced the monastic life at an early age.

Helena and her sister Nina struggled under the direction of a certain virtuous abbess in a coenobitic monastery near Batumi, in Georgia, in order to learn the monastic life. The only photograph of Mother Helena shows her wearing the great schema.

At this time there died a virtuous bishop in the Batumi area. During his burial the face of the virtuous bishop sweated, and came down in streams which the faithful standing by gathered up with reverence. Mother Helena took some of this "holy water" and kept it for the next 75 years. Through her faith, and the faith of those sufferers who came to her, this "holy water" became wonder-working.

After the revolution, the monastery in which the sisters were struggling was destroyed by the Bolsheviks, and they sought refuge in the Caucasus mountains, in an impassable ravine one hour's walk from the village of Chin, in a thick forest of evergreen trees. For the first two years of their struggle here, the sisters lived in complete isolation. Their only food was a little warm water and a prosphora once a day, which appeared in a miraculous way. Later, when the villagers learned about them and began to help them, and they began to cultivate a garden, the fresh prosphora ceased to come...

During the winter they lived in an underground passage. Then the villagers helped them to build a typical Russian cell made out of trunks of trees with a stove. They ate only once a day – boiled potatoes. They never had oil. For Pascha, "to honour the day", they ate one egg.

The nuns had no communion with the official Churches of Russia or Georgia, and when clergy from these Churches would come up to meet them, Mother Helena would not let them into her cell, nor allow them to celebrate Divine services. For confession and communion they themselves went down to Sukhumi to an exiled priest of Bulgarian origin.

Once some secret policemen tried to catch them. However, Mother Helena was hidden in a miraculous manner, so they found only Mother Nina.

"Are you praying?" one of them asked.

"Yes," she replied, "for all the Christians. And also for you, since you were baptized in the Name of Christ but have denied Him."

In 1957 the hermitage was struck by fire. Flames were destroying everything. Then Mother Helena knelt down, raised her hands to heaven and fervently prayed to the Mother of God to help her servants. The Mother of God appeared and put out the fire! And as a sign of her appearance she left the mark of her immaculate foot

there. From that time many people came to the hermitage to venerate the foot-print of the Mother of God.

To repair the damage caused by the fire, Mother Helena accepted help from the villagers and pilgrims. A twenty-year-old young man called Christopher Damianides and 42 other Christians worked for three months there to erect new buildings. (Christopher had come a long way from Kazakhstan on hearing of the fame of the saint, although he was very ill. And Mother Helena had healed him after putting him on a strict fast.)

The hermitage was built from wood. So to reconstruct it they had to use huge trees up to 50 metres high. After the completion of the works, Mother Helena called the Christians together, thanked them and said that the next day "Christopher will be able to leave". The following day, however, she asked him to stay, because "they would have a great temptation". And indeed, they had many problems from the local Forestry department, because the trees had been cut down without its permission.

After the work was done, some of the faithful offered to Matushka that they use a tree in order to construct a fence around the hermitage.

"No," she said, "we shall not cut down another tree. But if God wills this work, He Himself will send it us."

That night there was a terrible storm, and the next morning everyone saw to their amazement that a fir-tree of enormous proportions had been uprooted and stretched from the water right to the boundary of the hermitage. So, in accordance with the saint's prophecy, the Lord Himself had sent wood to fence it round, in a manner that exceeded human and natural strength.

They had also build a little chapel inside the hermitage. When it was completed, Matushka called the young Christopher, together with Theodore Boukharides, and sent them to the village, saying: "There where the Georgians have built a school, there is a buried church dedicated to Saints Constantine and Helena. You excavate it and you will find a hidden icon." The two young men obediently dug for the church, but could not find anything, and so set off back to the hermitage. Matushka Helena sent them there again, this time with clear and accurate instructions (how many steps to the right and to the left). The young man dug, and this time they found a big icon of the All-Holy Mother of God. While they were bringing it to the hermitage, Matushka, informed "from above" about the discovery, went to meet them holding the honourable Cross and wonderworking holy water. She took the icon, kissed it and put it in the chapel. Then, in the presence of about 50 faithful, the church was filled with a wonderful fragrance. "Come, my children," she said, "come and see the grace of the Holy Spirit."

Through the grace of God, Mother Helena knew who were coming to visit her; she called them by their Christian names and said who would be received and who not. She did not receive those with little faith or those burdened by mortal sins.

Once (according to the witness of the monk Fr. Luke Panides) she was visited by a mother with a sick child, who was carrying some food. Matushka did not receive her. Later, when asked she explained that “all of them in the family are unbelievers”. Another time, she told her visitors to sit in a room containing the icon of the Lord not-made-with-hands. While they all saw that the eyes in the Lord’s face were open, one woman saw that they were closed.

“Why is that, Gerontissa?” asked one man.

“John,” she replied, “I am not hindering her, but the Lord Himself, because she practices magic.”

Mrs. Despoina Kalaitzides got to know Mother Helena in 1965 together with a relative of hers. Matushka – who had not seen them before – said to her:

“You are the daughter of Alexandra and you are very like her. I see your father Panagiotes dressed in green.”

Before Despoina and her relative, the hermitage had been visited by two Russian women, bringing some food. However, Blessed Helena had again not received them. Later Matushka Nina told Despoina and her relative that the Russian women had a sick child and on an earlier visit Matushka Helena had advised them to keep the fasts of the Church in order that the child should be healed. And indeed, the child was healed. However, “the Russians easily forget”, and since they were careless, in the end the child fell ill again. And she did not receive the food because it had been stolen from a state institution where they worked.

One evening a bear started groaning mournfully outside the hermitage of the saint. Matushka was frightened at the beginning. However, the cries of the animal forced her to interrupt her prayer. Then she saw that the bear’s paw was wounded. The blessed one plucked up courage, came closer to the bear and bound up the wound.

A few days later the bear returned peacefully, holding in its paws some maize. Matushka received the animal’s gift gratefully, but when she understood that it had taken it from some farm, doing injustice in this way to some unsuspecting farmer, she “scolded” the bear and showed him a piece of wood, indicating in this way that in the future it should bring her firewood. From then on the animal brought firewood, demonstrating in this way his gratitude to the saint.

When sick people came to Matushka, she would counsel them to fast and pray, “for this kind cometh not out except by prayer and fasting” (Matthew 17.21). And

since there were no priests to read the Gospel, she would read the Gospel, sprinkling the sick with “holy water” and anointing them with oil from the lampada of the Mother of God. And in accordance with the faith of the sick people, the Lord performed miracles. From the sick she demanded only faith in the power of God and a Christian life thenceforth. At that time there were many “healers” in the Soviet Union. When the sick could not go to the hermitage themselves, their relatives sent their clothes there so that Matushka should bless them.

Like a true nun, Mother Helena had prepared her own grave while she was still alive, outside the hermitage. The simple people, during her lifetime, would take earth from the grave and it would work miracles.

One of the first to be healed through the prayers of Mother Helena was “Katya from Krasnodar”, who suffered from epilepsy. After her healing Katya stayed at the hermitage and became a nun with the name Catherine.

Olga Simeonides witnesses that when she was newly married and her son George was one year old, She fell mentally ill. She was oppressed, didn’t want to be in the house, feared lights and people, etc. With her mother and husband she went to many psychiatrists, with no result. Then a lecturer in psychiatry who was probably a believer discreetly recommended that the prayers of the Church for driving out demons be read. These prayers also did not work, but they did make the condition evident: Olga produced symptoms of demon-possession, and attacked the priests (of the official Georgian Church). Finally her mother in despair began to visit “magicians” and “healers”. At one such visit to a well-known medium, God had mercy on her: the medium, compelled by the grace of God, told her:

“Sit down and listen. You have to find a woman; only she will be able to heal your daughter. She was seven Gospels. At the third your daughter’s illness will be loosed.”

“Since the wretched husband and parents of Olga did not know where to go, they brought the sick woman to her house. For the next month Olga remained lying in a dark room, wrapped in a bed sheet, with absolutely no food or water. There was an icon of the Deisis in the room. One day she heard a sound. Starting up, the sick woman saw a nun standing in front of the icon.

“I am sorry for you,” she said. “Give me your hand, so that I can lift you up. You have twelve days left to live.”

Olga found the courage to stretch out her hand, and hardly had the unknown nun touched her than she felt a supernatural power go through her. Her strength returned and she was completely healed!

When this miracle became known, the thoughts of all turned to “Matushka Helena of Chin”. Olga visited the hermitage to thank her, and recognized in the face

of the blessed one the unknown nun who had healed her. Then the saint told her about the satanic bonds of magic, with which, with the permission of God, she had been bound.

“Don’t seek to find out who was responsible,” she said, “because then you will die from sorrow.”

The wife of a very high-ranking Soviet general fell mentally ill. No psychiatrists could help her, so her husband took her – at great risk to himself, since people of his rank were supposed to be atheists – to the hermitage of Chin. Matushka Helena healed the woman. Then the general offered to bring electricity to the hermitage. Matushka refused”

“We are nuns,” she said. “Wax and oil are sufficient for us.”

The general then offered to bring water from the sides of the hill into the depths of the ravine by aqueduct. She accepted this gift.

Matushka Helena was also a prophetess. In 1955 Christopher Damianides, aged 18, was told by his parents to go to Matushka to ask her whether there would be a war.

“No,” she replied. “There will be no war.”

“And how will the situation develop?” asked Christopher.

“The eighth leader [of the Soviet Union] is called Michael [i.e. Michael Gorbachev, the eighth Soviet leader since Lenin]. He will be young and good-looking. He will change the situation. However, there will come great poverty. But finally good times will come...”

Many Pontiac Greeks living in the region wanted to return to Greece. She warned them that they must go only to the Old Calendar Church:

“In Greece there is the new calendar. Don’t go to the churches where it is followed... If Greece returns to the Old Calendar, it will triumph. Otherwise it will perish.”

Matushka Helena died in 1977 (her sister Nina died between the years 1957 and 1959). A Russian-style “open” wooden church has been erected over her grave, and a monk called Boris lives at the hermitage. Her relics have not been uncovered yet. But the earth from her grave is refreshed by a fragrant myrrh which, especially at night, makes the whole area fragrant. And the saint once appeared in a dream to the person who buried her and said:

“Don’t move me, for the oil has reached my eyes...”

In the early 1980s a small secret community of monastics was discovered in the high mountains about 60 kilometres from Sukhumi by the KGB. 18 monastics managed to take shelter in a cave. The pursuers in a helicopter threw a cask full of burning liquid into the entrance and set it on fire. All those hiding in the cave perished. Their names were: **Irina, Maria, Eudocia, Ulyana, John, Gregory, Basil, Andrew, Stephen, and others.**

(Sources: Archimandrite Seraphim (Verbin), "Russkiye Svyaschennomucheniki v Gruzii", Pravoslavnij Put', 1965, pp. 23-32; Anna Ilyinskaya, Tajna Startsa Feodosiya, Moscow: "Pravoslavnij Palomnik", 1997, pp. 81-82; Vladimir Rusak, Pir Satany, London, Canada: "Zarya", 1991, p. 26; Holy Trinity Calendar for 1999; "In the Caucasus Mountains: a visit to New Athos", Orthodox Life, early 1950s; The Orthodox Word, vol. 17, no. 4 (99), July-August, 1981, pp. 185-186; Za Khrista Postradavshiye, Moscow: St. Tikhon's Theological Institute, 1997, pp. 45, 49, 99, 219, 250, 301, 376-77, 492, 494, 506, 507, 525, 525, 529-30, 581; http://www.pstbi.ru/bin/code.exe/frames/m/ind_oem.html?/ans; I.I. Osipova, "Skvoz' Ogn' Muchenij i Vody Slyoz...", Moscow: Serebryanniye Niti, 1998, pp. 335, 337, 338, 342, 348, 349, 353, 355, 356, 357, 362, 494; "Vospominaniya Konstantina Sergeevicha Rodionova (1892-1991)", Vestnik Russkogo Khristianskogo Dvizheniya, 164, I-1992, pp. 282-284; Monk Mercurius, "To martyriko telos monakhon tou Neou Athonos ston Kavkaso tou 1930" (in Greek); M.V. Shkarovsky, Iosifyanstvo, St. Petersburg, 1999, pp. 359-361; I.M. Andreyev, Russia's Catacomb Saints, Platina, Ca.: St. Herman of Alaska Brotherhood, 1982, pp. 433-439, 441; Protopriest M. Donetsky, Pravoslavnoye Slovo, N 18, 1952; in Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, part 2, xix; Fr. Alexander Chesnokov, Glinskaya Pustyn' i yego startsy, Holy Trinity Lavra, Sergiev Posad, 1994, p. 106; I. Gindis, "Nyevidimaya Obitel'", Pravoslavnyaya Rus', N 22 (1595), November 15/28, 1997, pp. 5-6; V.K. "Katakombnaya tserkov' v SSSR", Novoye Russkoye Slovo, 5 April, 1951; in Protopresbyter Michael Polsky, Noviye Mucheniki Rossijskiye, Jordanville, 1949-57, part 2, xix-xxi; Archbishop Lazarus, "Our from the Catacombs", Orthodox America, vol. X, no. 10 (100), June, 1990, p. 5; Schemamonk Epiphany (Chernov), Tserkov' Katakombnaya na Zemlye Rossijskoj (MS), Woking, 1980; Antonios Markou, "I Osia Eleni tou Kavkasou", Koropi, Attica, 2001 (in Greek); Russkaya Mysl'; Professor Demetrius Pospelovsky, "Russian persecution ignored by the West", The Globe and Mail, Toronto, October 1, 1983; (Sources: Anna Ilyinskaya, Tajna Startsa Feodosiya, Moscow: Pravoslavnij Palomnik, 1997; Fr. Victor Pivovarov, "Ukrali Svyatogo i yego Moshchi", Vertograd-Inform, #6 (51), June, 1999, pp. 37-38 and <http://www.omolenko.com/texts/feodosiy.htm>; Schemamonk Epiphany (Chernov), Tserkov' Katakombnaya na Zemlye Rossijskoj, and another manuscript; Reader Gregory Mukhortov; Pravoslavnyaya Rus', N 11 (1536), June 1/14, 1995, pp. 10-11, 15; "Igumen Feodosy: Memories of Childhood", Orthodox America, vol. XVI, Nos. 7-8 (147-148), March-June, 1997, pp. 18-19; "A Catacomb Elder", Orthodox America, vol. XVII, No. 1 (149), July, 1997, p. 13; Fomin, S. & Fomin, T.

Rossiia pered Vtorym Prishestviem, Sergiev Posad, 1998, third edition, pp. 473-474;
Jelena Petrovic, in "Re: [paradosis] Blessed Feodosii of Caucasus", orthodox-tradition@yahoogroups.com, 17 July, 2001; <http://www.histor-ipt-kt.org/KNIGA/kavkaz.html>;
http://catacomb.org.ua/modules.php?name=Pages&go=print_page&pid=1266;
Bishop Gregory (Grabbe), Zavyet Svyatogo Patriarkha, Moscow, 1996, pp. 3-4;
http://www.pstbi.ru/cgi-htm/db.exe/no_dbpath/docum/cnt/ans)